

# The YOUTH'S INSTRUCTOR

Vol. LXVII

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No. 29



Sunday School Times



# From Here and There

**Dr. Epitacio Pessoa**, president elect of Brazil, and **Mr. De Valera**, provincial president of the Sinn Fein "Irish Republic," visited this country the latter part of June.

**Kansas is having her wheat fields and granaries guarded**, lest the I. W. W. start incendiary fires. What warped ideas men have who will wantonly destroy food in this hour of world hunger!

**Bernard Gribble**, who was commissioned by the American Government to paint the picture of the surrender of the German fleet, was working on his subject from the deck of a trawler in Scapa Flow, when his "models" one by one disappeared.

The noted French painter, **Lemordant**, who was blinded during his service at the front during the recent war, has not allowed the weight of this misfortune to crush him, but will pass on by means of lectures the torch of art, now that he can no longer use his brush.

The present dry-enforcement bill before Congress, provides that the automobile, airship, or vehicle used in transporting intoxicating liquors in violation of law, shall be seized with the forbidden liquor and sold to pay fines and court costs. The excess above these expenses goes to the State.

The Medical Department of the United States Army is conducting technical schools in connection with the large base hospitals. Here disabled soldiers are given special training in lines which particularly interest them, and if possible in activities which will help them to overcome physical disabilities.

"My husband doesn't start anything he can't finish," said the wife of Lieut. Com. A. C. Read, the first airman to fly across the Atlantic. The hydro-plane in which he made the journey, the NC-4, seemed ill-fated from the beginning of its career, and the discouragements incident to the trip would have overcome a less determined man. But pluck and perseverance won.

Nature usually hides her treasures deep in her bosom, but in the lead district of Oklahoma she has been especially kind to the miner. One of the most recent lead mines, opened at Tar River, Oklahoma, "consists of a series of connecting caverns literally lined with treasure, containing perhaps 10,000 tons of lead ore in crystals. Out of this section there also comes enough zinc to supply fifty per cent of the needs of the United States."

The recent war stimulated American industry along many lines, and among her more recent achievements is the perfection of the optical glass, which was formerly made only in Germany. Ordinary glass cannot be used for the telescope, field glass, periscope, or camera. No one kind of glass is satisfactory, no matter how high its grade. Perfection can be attained only by making a composite of various kinds of glasses cemented together in what is known as the optical glass. A piece of medium flint optical glass recently made in Pittsburgh and weighing thirteen pounds, is so perfect that one can see the details of a watch dial clearly through its four-inch thickness.

**Mrs. Anna Coleman Ladd** is a sculptor whose masterpieces move about among men and women and play their part in the world's great work. Her models themselves of course are not alive, but the mutilated soldiers who wear the masks she has perfected are enabled by this means to live a happy and normal life. She works in Paris, and has made parts of faces for seventy-one disfigured war heroes. "Mrs. Ladd first models the maimed face. Then she makes a caste of the face as it was before the wound, frequently using a photograph if it is possible to obtain one. The mask itself is made of thin copper. This is afterward tinted with the most delicate of water coloring, a process requiring exact and careful work, because the mask must match perfectly the skin of the face. These artificial face parts are usually held in place by means of a string matching the color of the hair and worn over the back of the head. Some of the men have had frightful eye mutilations. Mrs. Ladd has fashioned new eyes for them. Her mustaches and whiskers are guaranteed to last. They can be pulled and twirled, a fact appreciated by the Frenchman."

## Helium as a War Product

**HELIUM** is the gas that has supplanted hydrogen gas in our airships. Hydrogen is so very inflammable, bursting into flame at the least provocation, that the Government felt it must have a safer gas for war use.

Helium was the gas desired to supplant hydrogen, but it was scarce and expensive. It is said that before the war there had never been more than one hundred cubic feet of pure helium produced, and that it sold for \$1,700 a cubic foot.

If used to displace hydrogen in airships, it must be produced on a large scale. Our Government must therefore find an abundant source of helium, and then discover a more economical way of separating it. It was remembered that in 1907, the faulty burning of the natural gas of Kansas was found to be due to the presence of helium. So it was decided to use natural gas as the helium source. An economical way of extracting helium from the gas was also soon discovered.

Then helium extraction plants were established in Texas near the natural gas deposits, and when the armistice was signed, the first shipment of 147,000 cubic feet of helium stored in steel cylinders was ready for transportation. At the price of helium before the war this amount was worth \$250,000,000.

F. D. C.

## The Youth's Instructor

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# The Youth's Instructor

VOL. LXVII

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## Getting Ready

O. M. JOHN

**P**UT them in mind . . . to be *ready* to every good work." Titus 3:1. These words, addressed to Titus by the apostle Paul, set forth the necessity of every Christian believer's being prepared for a life of service, ready at any moment to accomplish an effective work for God.

Successful endeavor in any line is largely the result of thorough preparation. We all are endowed with certain faculties and powers, capable of development to a high degree through training. Opportunities for service are continually being presented to us, and in proportion to our preparation shall we be ready to improve them.

History repeatedly reveals the fact that an army's victory is the result of its state of readiness to meet an emergency. The lives of men of achievement show that years of earnest effort in study and labor are the necessary antecedents to successful endeavor. The young man or woman who anticipates a life of fruitful service must therefore recognize the need of securing that training which will assure the realization of his or her divinely inspired ambition.

### The World's Needs

We are living in a new world. Crucial tests are being applied to all standards,—political, economic, social, religious, educational, etc.,—and what does not accord with present needs must be abandoned. New conditions have arisen and old ones are now placed in a new setting.

While statesmen are endeavoring to produce a formula for world peace, the rumblings of revolution are heard, Bolshevism is spreading its net about the nations, the chasm between capital and labor is widening, society is being sapped of its vitality by moral corruption, and the church is molding under the subtle influence of materialism. The whole world is in the tightening grip of a tremendous force which will ultimately accomplish its ruin unless some saving power intervenes. Unbiased thinkers are frank to admit that the future outlook is dark and forbidding.

The picture, however, has its brighter counterpart. The antidote for sin and the neutralizer for all its products, is the gospel of Jesus Christ. Wherever its healing rays fall new life begins and great works of transformation are wrought. God has designed that the gospel be preached to all the world, preparing a people to inherit his soon-coming kingdom where sin no longer reigns, but righteousness only.

### God's Work and Agencies

In every age God has used human agencies in carrying on his work. Men filled with his Holy Spirit are made chosen vessels to bear his name throughout the earth. Among the most notable characters of the Bible, as well as of missions, there are found the names of young men and women who have trained their talents to a high degree and have given their lives to God for unselfish service in behalf of fallen man.

We who live today are a spectacle before heaven. A great responsibility rests upon us who have a knowledge of the times. No other day in the world's history

has presented its youth with such great opportunities and correspondingly weighty responsibilities as does this day to our youth. The tasks confronting Samuel, David, Esther, Daniel, Paul, Luther, and other spiritual leaders are insignificant in comparison with those to be accomplished by our youth today; for we have reached a time when Paul's statement that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," bears the fruitage of nearly twenty centuries' experience. To cope with these powers requires the energy and vigor of youth whose spirit-capacity is increased to its maximum by constant intercourse with God through prayer and the study of his Word, and whose spirit-efficiency is raised to its highest point by complete submission and most perfect development of the mental and physical powers.

### Preparation Necessary

"Whenever the Lord has a work to be done, he calls not only for the commanding officers, but for all the workers. Today he is calling for young men and women who are strong and active in mind and body. He desires them to bring into the conflict against principalities and powers and spiritual wickedness in high places, their fresh, healthy powers of brain, bone, and muscle. But they must have the *needed preparation*. . . .

"The cause of God needs efficient men. Education and training are rightly regarded as an essential preparation for business life; and how much more essential is thorough preparation for the work of presenting the last message of mercy to the world! This training cannot be gained by merely listening to preaching. In our schools our youth are to bear burdens for God. They are to receive a thorough training under experienced teachers. They should make the best possible use of their time in study, and put into practice the knowledge acquired. Hard study and hard work are required to make a successful minister or a successful worker in any branch of God's cause. Nothing less than constant cultivation will develop the value of the gifts that God has bestowed for wise improvement."—"Counsels to Teachers," pp. 538, 539.

These words are significant and are worthy of the thoughtful consideration of every young man and young woman who anticipates entering some branch of gospel work. The skilled artisan must first study and serve apprenticeship under the direction of experts. It is for this purpose that schools are established, thus facilitating the work of giving special instruction in various lines to large numbers of students.

A few figures taken from "Who's Who in America" for 1899-1900 are worthy of consideration in showing the relation between education and success:

"Out of nearly 5,000,000,000 uneducated men and women in America, only 32 have been sufficiently successful in any kind of work to obtain a place among the 8,000 leaders catalogued in this work. Out of 33,000,000 persons with as much as a common school education, 808 were able to win a place



in the list; while out of only 2,000,000 with high school training, 1,245 have manifested marked efficiency; and out of 1,000,000 with college or university training, 5,768 have merited this distinction. That is to say, only 1 child in 150,000 has been able in America, without education, to become a notable factor in the progress of his State, while the children with common school education have, in proportion to numbers, accomplished this 4 times as often, those with high school education 87 times as often, and those with college training 800 times as often.

"In other words, the average citizen with a high school education has more than 20 times as good a chance to reach distinction as one with only an elementary education; and he who has been to college has over 9 times the chance of the high school man, or more than 200 times the one trained only in the elementary school, and 800 times the one having no regular school training at all."

Again, Appleton's "Encyclopedia of American Biography," in discussing the names of eminent men, brings out this fact:

"In proportion to their numbers in the population, the college men have become members of the National House of Representatives 352 times as often as the non-college-bred men; members of the Senate, 530 times as often; President, 1,392 times as often; Justices of the Supreme Court, 2,027 times as often. Of the more than 10,000 prominent and successful men in all lines mentioned who were still living, 58 per cent were college graduates and 75 per cent had had some college training, and it must be remembered that only about 1 per cent of the population are ever graduated from college."

The Massachusetts Committee on Industrial Education made a study of the yearly salaries received by 799 workers who had left school at the ages of fourteen and eighteen years.

It was found that boys who remained four years longer in school in order to take a technical course soon caught up in salary with those who stopped at fourteen. When twenty-two years old, after only four years of work, their total salary was equal to that of the eight years' work of those who began at fourteen. At the age of twenty-five years those workers who had received technical training were receiving an average of \$900 a year more than the untrained who left school at fourteen. From that time on the untrained received practically no promotion, while just the opposite was the case with the others.

Another interesting study shows the relation between education and farm income in Missouri. In one county it was found that out of 656 farmers, 554 had only a district school education, while the remainder, 102, had more than that. The better-educated farmers operated 33 per cent more land than the others and owned four fifths of the land they operated. The former kept one sixth more stock, worked 14 per cent more land per workman, and earned 71 per cent more clear labor income each year. Other interesting and instructive statistics might be cited, but suffice it to say in the words of another, "The educated mind is the greatest producing agency in the world, without which fertile soil, timbered land, and mineral deposits are but so much useless material." If this is true in the industrial world, how much more true it is in the spiritual.

The following quotation from "Christ's Object Lessons" further emphasizes the necessity of training:

"God will accept only those who are determined to aim high. . . . Those who would be workers together with God must strive for perfection of every organ of the body and quality of the mind. True education is the preparation of the physical, mental, and moral powers for the performance of every duty; it is the training of body, mind, and soul for divine service. . . .

"God gives the talents, the powers of the mind; we form the character. . . . Many whom God has qualified to do excellent work accomplish very little, because they attempt little. . . .

"The Lord desires us to obtain all the education possible, with the object in view of imparting our knowledge to others. . . . There are before us possibilities which our feeble faith does not discern. . . . We should not let slip even one oppor-

tunity of qualifying ourselves intellectually to work for God." — Pages 330-334.

### Educational Opportunities

A movement which has to do with the development of man's threefold nature,—physical, intellectual, and spiritual,—preparing for a life of service in behalf of his fellow men, and fitting him for heavenly citizenship, cannot succeed without reckoning with the factor of education.

A spiritual movement, while vitalized by the Spirit, utilizes every available faculty of the human being who submits himself to its influence. The more highly developed his faculties, the greater the work accomplished.

Every phase of life is a schooling; for at home, on the street, in business, in society, we are either consciously or unconsciously receiving instruction which may or may not contribute to our perfect development. This alone does not suffice, and schools have been organized to give the special instruction needed.

In the early days of our work the necessity of having a denominational school was keenly felt. In 1864 a small school was organized, and in 1871 an additional one was begun. In 1873 Battle Creek College opened its doors, and from that day to this there has been a steady growth in number and size of our schools all over the world.

The latest statistical report of Seventh-day Adventist schools for the entire world (1917) gives the following significant figures:

Number of primary schools .....	738
Teachers in primary schools .....	869
Enrolment in primary schools .....	15,635
Number of Colleges, Junior Colleges, Academies, Intermediate schools .....	68
Teachers .....	669
Enrolment .....	9,375

Thus, more than 25,000 youth are receiving the benefits of a Christian education, and 7,207, or approximately one third of this number, are in our academies and colleges in North America.

Recognition is given to the varied talents of youth by equipping our colleges and academies to give special instruction in various lines of endeavor,—evangelical, medical, educational, commercial, vocational, — thus providing ample opportunity for the highest development of God-given talents.

Those students having taken work or finished courses in our schools are in great demand. Many of them are bearing responsibilities in our work both at home and abroad.

We are facing an unprecedented need of trained laborers in every department of our rapidly expanding work, and we look to our schools to supply the necessary recruits.

Getting ready forms no small part of an enterprise. No undertaking of any consequence is a success without it. A journey, an expedition, or a war, all require the most careful and painstaking preparation to insure success. Then how much more is this true of an individual whose life is to be spent in the work of soul-saving, a task so delicate yet so far-reaching in its possibilities!

Every young man and woman who anticipates a life of service, should resolve to enter school. Do your utmost to arrange plans financially and otherwise to enter this fall; send in your application to your near-by academy or college, asking them to reserve a room for you; arrange your schedule so as to be present at the opening exercises; enter into the school's activities whole-heartedly and take advantage of every



valuable opportunity it offers you; continue the course you have chosen until it is thoroughly completed, unless Providence orders otherwise. Seek God's guidance in all your undertakings, and when your work of preparation is completed he will have a place in waiting for you.

### Readers Three Deep

**N**O reading, no culture; some reading, some culture; much reading, much culture.

Reading lifts men and women up and out. It causes boys and girls to develop into solid men and women. It keeps young people out of discouragement, middle-aged people out of a rut, and old people out of their dotage.

Reading is the philosopher's stone of the twentieth century. It is the "sovereign alchemist" that can "life's leaden metal into gold transmute." No one has any right to sit down in his rags on the curbstone of despondency and repeat the moth-eaten shibboleth, "Born poor; never had any show."

### No Reading

The air is musty at this low altitude, and it is hard to keep awake while we size up a nonreader. This luckless wanderer saunters along the street in the evening, and stares vacantly at the store windows, or loaf in a poolroom, or sits on a soap box and waits for the evening train to come in. He may be a good workman, he may be honest, he may even be in that large and harmless company of the "good-hearted," but he is to be pitied. He is a promising candidate for membership in the Order of Just Sitters. Sometimes they sit and think, and then again they just sit. Life appears to be a constant grilling, and Ambition's star has a dim twinkle.

### Some Reading

The atmosphere is not so bad at this level. We have left the bogland behind, and are on solid ground at least, though it is rather rough. The member of the Some Reading class has a glancing acquaintance with the newspaper, has heard of Fiume, knows that Clemenceau and Lloyd George are living heroes and not medieval knights, and wonders who the Czecho-Slovaks are. He goes over the Sabbath school lesson every Friday night, or on Sabbath morning, and reads the INSTRUCTOR if one is given him. Maybe he will read this. On a particularly dull afternoon he may venture into the public library and fumble through a few magazines, and read an article if it is short and explains an interesting illustration. There is hope for him. He may contract the study habit if he continues to expose himself.

### Much Reading

Now we are among the hilltops, breathing mountain air. Each man in the Much Reading Escadrille believes in feeding his brain. He is seeking information, he is hungry for useful facts, he has a craving for the uplifting and ennobling, and he devours books. In the orderly compartments of his brain, he packs away little parcels of knowledge, raw material for turning out thoughts and deeds, red-hot with purpose and throbbing with vitality. He has a library of his own that is continually growing, for he has heard of the Missionary Volunteer Reading Course. He knows what is going on in the world, and where it is happening. He reads his Bible, and treasures up the jewels of inspiration. He is able to give an answer for his hope. He does more than live and learn,—he learns and lives.

ROGER ALTMAN.

### The Shears and the Typewriter

**O**NE of the editors of the *Christian Endeavor World* facetiously presents the difficulty that an editor has in the endeavor to please a multitude of readers. He does this under the form of arguments presented by the shears and the typewriter. The editor says:

"The shears and the typewriter were pleading with the editor, each desiring to be his implement. Said the shears, 'You can make a better paper from clippings than from original matter.' Said the typewriter, 'Original matter has more force and pertinency than the best clippings.' 'Don't be conceited,' said the shears; 'everybody is wiser than anybody.' 'Don't be lazy,' said the typewriter; 'put yourself into your task.' 'I,' declared the shears, 'gather the whole world for your paper.' 'I,' answered the typewriter, 'send your thoughts into the whole world.' 'I am humble,' the shears asserted. 'I am energetic,' insisted the typewriter. 'Your readers,' urged the shears, 'would get woefully tired of your productions.' The typewriter replied, 'They would get still more tired of a scrapbook miscellany.' 'I,' asserted the shears, 'would make your paper a bouquet.' 'Better call it hash,' the typewriter rejoined. 'You'd wear yourself out over the typewriter,' the shears warned him. 'You'd stagnate with the shears,' the typewriter answered. Finally, after an hour of this debate, the editor reached for the shears with his left hand and began to use the typewriter with his right hand, being ambidextrous, and having two sides to his brain. Thus he edited a paper that won the favor of many subscribers.

The conclusion, that both selected and original matter serves the paper happily, is the medium ground that meets with general acceptance.

Selected matter, on a given subject, may be more valuable than any original matter that the editor can secure on that subject. If so, why not give the readers the best? The fact that it is selected does not lessen its value.

On the other hand, it is not wise to use too much selected matter, for some of the readers may have had access to it in its original form, and so would prefer to read something less familiar. The shears and the typewriter should therefore have no quarrel in the hands of a wise editor.

### THE CYNIC

By Henry Ward Beecher

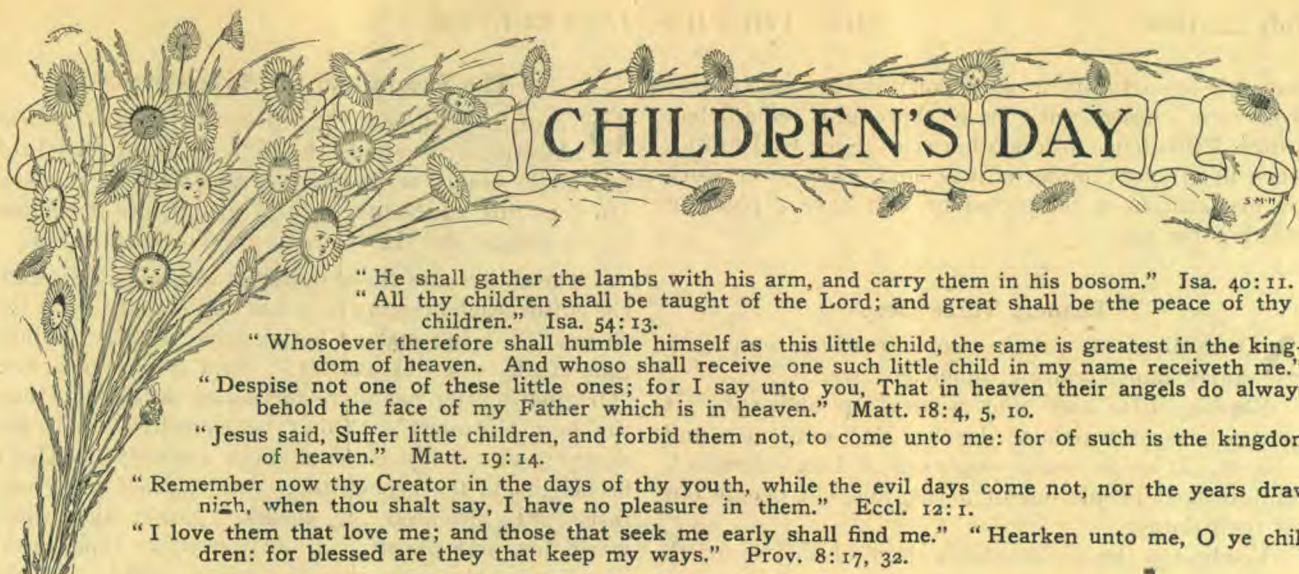
The cynic is one who never sees a good quality in a man, and never fails to see a bad one. He is the human owl, vigilant in darkness and blind to light, mousing for vermin, and never seeing noble game.

The cynic puts all human actions into only two classes—openly bad and secretly bad. All virtue and generosity and disinterestedness are merely the appearance of good, but selfish at the bottom. He holds that no man does a good thing except for profit. The effect of his conversation upon your feelings is to chill and sear them; to send you away sour and morose.

A man will be what his most cherished feelings are. If he encourage a noble generosity, every feeling will be enriched by it; if he nurse bitter and envenomed thoughts, his own spirit will absorb the poison, and he will crawl away among men as a burnished adder, whose life is mischief, and whose errand is death.

He who hunts for flowers will find flowers; and he who loves weeds may find weeds.





## Suggestive Program

SONG BY CONGREGATION: "We Have an Anchor"

RECITATION: Scripture Reading

PRAYER

SONG BY KINDERGARTEN CHILDREN

RECITATIONS:

The Bible

"The Red, White, and Blue"

EXERCISE: A Rainbow Bible Drill

RECITATIONS:

A Little Help Is Worth a Deal of Pity

Wherever We May Be

A Story from Real Life

SPECIAL MUSIC

RECITATIONS:

Thoughts of an African Girl

Two Mothers

The Message

Jesus Loves Them

Pray for the Heathen

The Blessing of Giving

The Golden Apple

EXERCISE: The Girls' Offering

EXERCISE: The Boys' Gifts

OFFERING OF CONGREGATION

OFFERTORY PRAYER

DOXOLOGY

### Scripture Reading

THE earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

"For he hath founded it upon the seas, and established it upon the floods."

"The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof."

"The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

"The Lord hath made bare his holy arm in the eyes of all the nations."

"All the ends of the earth shall see the salvation of our God."

"His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed."

But here a blessed balm appears  
 To heal the deepest woe;  
 And he that seeks this book in tears,  
 His tears shall cease to flow.

Here He who died on Calvary's tree  
 Hath made that promise blest:  
 "Ye heavy laden, come to me,  
 And I will give you rest;  
 A bruised reed I will not break,  
 Nor contrite heart despise;  
 My burden's light, and all who take  
 My yoke, shall win the skies!"

Yes, yes; this little book is worth  
 All else to mortals given;  
 For what are all the joys of earth  
 Compared to joys of heaven?  
 This is the guide our Father gave  
 To lead to realms of day —  
 A star whose luster gilds the grave,  
 The Light, the Life, the Way.

— William Leggett.

### The Bible

THIS little book I'd rather own  
 Than all the gold and gems  
 That e'er in monarch's coffers shone —  
 Than all their diadems.  
 Nay; were the seas one chrysolite,  
 The earth one golden ball,  
 And diamonds all the stars of night,  
 This book were worth them all.

How baleful to Ambition's eye  
 His blood-wrung spoils must gleam,  
 When Death's uplifted hand is high,  
 His life a vanished dream!  
 Then hear him with his gasping breath  
 For one poor moment crave!  
 Fool! wouldst thou stay the arm of Death,  
 Ask of thy gold to save!

No, no; the soul ne'er found relief  
 In glittering hoards of wealth,  
 Gems dazzle not the eye of grief,  
 Gold cannot purchase health.

### Pray for the Heathen

FIRST CHILD:

In Africa's dark, deep forest, millions of souls today  
 Are without the blessed gospel; for them we ought to pray.

SECOND CHILD:

We will pray for souls in China, who can never know the right  
 Till we tell them of the Saviour and the blessed gospel light.

THIRD CHILD:

For India in darkness, our prayers to God ascend;  
 We'll tell them of our Jesus, who will save them in the end.

FOURTH CHILD:

Macedonia has our prayers, that the light of God may shine  
 In the hearts of all her people with the rays of love divine.

FIFTH CHILD:

In the islands of the ocean, many thousand people live.  
 For whom we must pray daily that God his light may give.

ALL:

The whole wide world for Jesus! So our prayers arise today.  
 The whole wide world for Jesus! God speed that happy day.  
 — Selected.



### "The Red, White, and Blue"

[The following attractive exercise is for three little girls. It is taken from "*Little Patriots of the Kingdom*," a program for Children's Day.]

#### FIRST GIRL:

I'm a little red rose,  
With blossoms white and fair;  
Bravely I do my bit,  
Breathing fragrance everywhere.

#### SECOND GIRL:

I'm the white bridal wreath.  
I grow in cities grand,  
And in the lovely country;  
For purity I stand.

#### THIRD GIRL:

I'm found in lovely springtime,  
A little violet blue;  
My word is very simple—  
"To God and friends be true."

#### ALL:

Together we form the colors—  
The red, the white, the blue;  
Calling to all, "Be loyal,  
Be brave, be pure, be true."

### A Story from Real Life

AS I stepped upon the platform at a railway station, a hand was laid upon my arm, and a voice said, "Norman, is that you?" I turned and looked at the speaker. It was an old classmate, Richard —, whom I had not seen for years, and with whom I agreed to pass a few weeks. After we had pushed our way through a noisy crowd and were seated in a carriage, I looked at him again, and exclaimed, "Richard, how you have altered! how different from the wild youth of old!"

"Yes, Norman, there have been many changes since we parted, but the greatest has been here," he said, smiling and touching his breast.

"Humph!" was my ejaculation, which elicited no reply.

That evening as he, his wife, and I were walking in the conservatory, and I was admiring some jasmines, he said to me: "Norman, I have yet a treasure to show you; and although it is small, it is greater than all these; almost the greatest one I have. Can you guess?"

When we went back to the drawing-room, he showed to me his beautiful little girl, his only child, his little Bessie. Each of the cloudless summers of her sunny life, as it gently glided by, had left with her all its charms; she could not have been more beautiful. That evening, sweet in memory to me, we became firm friends. She loved me because, when she asked her papa, he said he did. She sat with me awhile, and I told her an old story, and then after we had had a frolic, she went to bed.

The next day we all went out for a drive, which was a delightful one. Little Bessie was bright and beautiful as the day, but sometimes there was upon her face a strange thoughtfulness of expression beyond her years, which troubled me.

As I was talking to her father, jeeringly, about the One who led the only pure life on earth, Richard said not a word in reply, but motioned me to look at Bessie. She was looking at me with a gaze of horror—an expression which I shall never forget. It was but for a moment. No one spoke. Then the little maid burst into a flood of uncontrollable tears, and I felt a certain shame that in the presence of one so pure I should have spoken what she never before had

heard. Then she looked at me in a sort of pitying way, and said:

"I thought you loved my Jesus; O how could you say that of him?"

During the rest of the day she lay upon her father's bosom in perfect silence. No one spoke.

The next morning I was alone in my room, thinking of all that had occurred, and a strange, uncontrollable feeling of seriousness was creeping over me, a sort of longing to be like her, when suddenly the little one was at my side. I started as I saw her, and met the gaze of love and pity, which she bent upon me. Her head was laid upon my arm, and for a moment both were silent. Then the silence was broken with the words, "Won't you love my Jesus?" and she was gone. I could not ridicule that lovely spirit, and yet some demon within tempted me to do so.

The next morning, and the next, and the next, the little girl came in the same way, said the same words, and disappeared. I never answered her, and at no other time did she allude to the subject, but she never failed to come at that morning hour. One day I said to her, almost unconsciously, "Tell me how, Bessie." She looked at me for a moment, and the next was on my knee, and the words that flowed from those childish lips I shall never forget. My eyes were far from dry when she went away, but there was less sorrow on her face than usual. Morning after morning she came, and never seemed weary of telling the tale; but one morning she did not come, and I waited a long time in vain. No little feet came pattering along the hall. No little hand was clasped in mine, and no little words of instruction were lisped into my ear. Presently there came a hurried knock at my door. It was opened without delay, and her father was with me. "Norman," he said, "she has just awakened from a heavy sleep, and is fearfully ill. Will you come? Tell me if you know what it is."

I went. There lay the little one with eyes closed, and in a sort of stupor. I knew at a glance it was scarlet fever. How I told those two aching hearts I know not, but they were wonderfully calm in their anguish. The doctor soon confirmed my statement; but there was so painfully little to be done for the dear sufferer that two days passed almost in silence, as we watched over her precious form. We knew from the first that she no longer was of this earth. It was a heavy burden for us to bear, to think that she could not recover.

At the second day her life seemed partly to return. She opened her large, beautiful eyes, and smiling a little, said, "Dear mamma, dear papa," and then looking around, "Dear Uncle Norman, won't you love my Jesus? Mamma loves him, papa loves him, and I love him, and I want to tell him that you will love him. Won't you?"

"Bessie, little Bessie," said I, "tell him my heart and life are his evermore, and may my soul be some day as pure and undefiled as hers who bears the message to him."

"Mamma, papa, O my Jesus! I am so happy. Now I have all I want. Now I come, come, come. Even so I come, Lord Jesus!" and she passed away, confident in the Christian's hope. God's little messenger had fulfilled her mission on earth, and had turned a soul to righteousness.—*Selected.*

It is the greatest of all mistakes to do nothing because you can do only a little.



## A Little Help Is Worth a Deal of Pity

I HAVE seen the blind man walking  
 Along the busy street;  
 I have heard the people talking,  
 As they watched his shambling feet;  
 I have marked the words of pity,  
 As they saw him pass along,  
 Through the overcrowded city,  
 'Mid the ever-busy throng;  
 And I've seen the bright-eyed schoolboy  
 Leave his brothers at their play,  
 To help the sightless stranger  
 Across the busy way.  
 Ah, the pity was not worthless,  
 Though it lent no kindly hand,  
 But that little help outvalued  
 All the pity in the land.

I have seen the little orphan  
 Left without a mother's care;  
 I have heard the words of sorrow  
 That the neighbors had to spare;  
 I've heard them say, "The poorhouse  
 Is meant for such as she;"  
 And though very sorry for her,  
 "Well, she has no claim on me."  
 And I've seen the toiling widow,  
 With children half a score,  
 Take the lonely orphan  
 To her hospitable door.  
 There were fifty folks who pitied,  
 There was only one to aid,  
 But the one excelled the fifty,  
 As the sun excels the shade.

I have heard the schoolboy sighing  
 O'er his lessons, home from school;  
 I've seen him vainly trying  
 To master some new rule;  
 I've marked the words of pity  
 That his brother's lips supplied,  
 And I've seen the dewy teardrops  
 That yet remained undried.  
 Then I've seen his mother gently  
 Take his blunder-covered slate,  
 And with loving effort help him  
 Make his crooked answers straight.  
 That pity, though a brother's,  
 Was forgotten in a day,  
 But that loving help of mother's  
 Will never pass away.

O, let pity lead to action,  
 For the world is full of need!  
 There are many eyes that water,  
 There are many hearts that bleed,  
 There are wounds that all want binding,  
 There are feet that go astray,  
 There are tears all hot and blinding  
 That our hands can wipe away.  
 Let us ever act as brothers,  
 Ne'er with pity be content,  
 Always doing good to others  
 Both in actions and intent.  
 Though the pity may be useful,  
 'Tis but little, if 'tis all,  
 And the smallest piece of needed help  
 Is better far than all.

— Selected.

## Jesus Loves Them

[Tune, "Jesus Loves Me."]  
 FAR across the shining blue,  
 Little boys and girls like you  
 Worship gods of wood and stone  
 Which cannot for sin atone.

## CHORUS:

Yes, Jesus loves them,  
 Yes, Jesus loves them,  
 Yes, Jesus loves them,  
 The Bible tells me so.

Little hearts who never knew  
 The old, old story, sweet and true,  
 How a Baby came to earth,  
 Brought glad tidings with his birth.

Little heathen children dear  
 All their lives are dark and drear,  
 Knowing not the children's Friend,  
 He whose love can never end.

In the isle of fair Japan,  
 If we took them by the hand,

Many would to Jesus go  
 And be washed as white as snow.

Out by India's coral strands,  
 Or in Afric's burning sands,  
 Many children call today,  
 "Come, and show us Christ the Way."

China, that dark land of night,  
 Calls for helpers and for light.  
 Many, many children there  
 Who so need the Saviour's care.

From the islands of the sea  
 Little voices come to me,  
 "No one loves us." Who will bring  
 News of Christ and make them sing —

## CHORUS:

Yes, Jesus loves me,  
 Yes, Jesus loves me,  
 Yes, Jesus loves me,  
 The Bible tells me so.

— Mrs. E. R. Monroe, of China.

## The Message

FAR away in the East where the sun rises clear,  
 The little brown babies are waiting to hear  
 Of Jesus, who left heaven's splendor.  
 And their dark faces glow with delight and surprise,  
 While tears of love well from the heart to the eyes,  
 When they learn of a God kind and tender.

We hear from the wigwams a sweet gospel song,  
 And Indian children are joining the throng  
 Who some day will enter the city  
 Whose builder is God. Still the message must go,  
 Till 'round the whole world the inhabitants know  
 God's love, and his infinite pity.

We may help with the dimes and the dollars we give,  
 The children of earth in His service to live,  
 And lovingly wait his returning.  
 The saved of the nations will speak with one voice,  
 And praising the Saviour of men, will rejoice.  
 As brands that are plucked from the burning.  
 MRS. J. W. PURVIS.

## Thoughts of an African Girl

I AM only a little black girl, and I live in a heathen village in Central Africa. My mother tells me I must begin early to learn to work; so she ties the baby on my back, puts a basket on my head, and I trudge after her to the field three miles away.

I have had no breakfast, for my brother ate all the mush that was left from supper, and when I tell my mother I am hungry she ties a piece of bark around my stomach. She says that will make me feel better, but it doesn't. I must not cry, though, or she will slap me, and tell me that the lions will come and eat me up. When we get to the field, mother digs up a sweet potato, and I eat that; it tastes good, too.

Baby cries and wants mother; but she must hoe the corn, so I stand up and shake and shake my body till he falls asleep. Then mother puts him in a safe place, and tells me to pull weeds. I want to go to sleep, too. My back aches, and so do my legs; but mother says I must grow strong by working hard — then I can marry and have a field of my own.

By and by when the sun is getting low we leave the corn, and go into the woods and gather sticks to take home to cook our supper. I wish I were a baby and could ride on mother's back, but I must carry the heavy basket of wood.

When we reach the village, we find father sitting in the visiting house smoking with a lot of men. He calls to me as we pass by, "Bring me a gourd of beer." So mother takes off my load of wood and puts the great gourd of beer in my hands. It is so heavy that I stagger and almost fall. Father calls out, "If you



spill that beer, I will beat you." Oh, how I tremble as I drop on my knees before him, while he drinks and treats his friends!

He is better natured now, and when the gourd is handed back he tells me to drink the thick dregs left in the bottom. I go back to our hut, and mother hands me a large clay pot and tells me to hurry and bring water from the brook to cook our food. On the way down the hill I pass a lot of boys who are lying on the soft grass. I wish I were a boy. Boys never have to carry wood or water.

I hurry on and fill my pot, but just as I am climbing up the steep rocks my foot slips, and my water pot lies broken at my feet. Oh, dear! Oh, dear! I cover my face with my hands and wail till some one brings mother. She is very angry, and says it will cost her much corn, and it was a borrowed pot, and she must pay for it. I flee to a deserted hut, creep into a dark corner and cry alone. I am so tired and hungry. My head aches, and now I am burning with fever.

I keep thinking about that broken pot. Perhaps my uncle will sell me as a slave to pay the fine. Oh, if I could only die! Then they would cover me with lots of cloth—more than I have ever had in my life. They would send for all the relatives, who would wail for me and shoot off gunpowder; they would dance and beat drums and make beautiful noises all night. They would have a big feast, and they would question my spirit as to who caused my death. Then I would come back and torment with fear those who have made me so unhappy. It is a dreadful thing to be a heathen girl in Africa.—*Selected.*

## Two Mothers

### I

A BLACK-EYED baby lay moaning its young life away on the brick bed of a dreary mud house in Peking, China.

The feeble voice, growing weaker and weaker, was now and then drowned in the sobs and groans of the young mother, who gazed in despair upon her dying child. She longed to press it to her aching heart, but she had always heard that demons are all around the dying, waiting to snatch the soul away; and so, because it was dying she was afraid of her own baby.

"It is almost time," said the mother-in-law, glancing at the slanting sunbeam that had stolen into the dismal room through a hole in the paper window; and she snatched up the helpless baby with a determined air. The mother shrieked, "My baby is not dead! My baby is not yet dead!"

"But he has only one mouthful of breath left," said the old woman; "the cart will soon pass, and then we shall have to keep him in the house all night. There is no help for it; the gods are angry with you."

The mother dared not resist, and her baby was carried from her sight. She never saw it again.

An old black cart, drawn by a black cow, passed slowly down the street, the little body was laid among the others already gathered there, and the carter drove on through the city gate. Outside the city wall he laid them all in a common pit, buried them in lime, and drove on.

No stone marked the spot; no flowers will ever blossom on that grave.

The desolate woman wails, "My baby is lost; my baby is lost; I can never find him again."

The black-eyed baby's mother is a heathen.

### II

A blue-eyed baby lay moaning on the downy pillow of its dainty crib, and it was whispered softly through the mission, "Baby is dying."

With sorrowful hearts we gathered in the stricken home, but the Comforter had come before us.

"Our baby is going to sleep," said the mother, and, though her voice trembled, she smiled bravely and sweetly upon the little sufferer.

"We gave her to the Lord when she came to us. He has come for his own," said the father, reverently, and he threw his arms lovingly around his wife.

As we watched through our tears the little life slipping away, some one began to sing softly,

"Jesus, lover of my soul,  
Let me to thy bosom fly."

The blue eyes opened for the last time, and with one long gaze into the loving faces above, closed again, and with a gentle sigh the sweet child passed away.

"Let us pray," said a low voice. We knelt together, and the Comforter seemed very near to us.

There are no baby coffins in Peking, so a box was made; we lined it with soft white silk from a Chinese store.

We dressed the baby in her snowy robes, and laid her lovingly in her last resting place. We decked the room with flowers, and strewed them over the little one.

The next day we followed the coffin to the cemetery.

With a song of hope, and words of trust, and a prayer of faith, we comforted the sorrowing hearts.

Now a little white stone marks the sacred spot where we laid her, and flowers blossom on the grave that is visited often and tended with loving care.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," says the baby's father; while baby's mother answers, "Our baby is safe; we shall find her and have her again some glad day."

The blue-eyed baby's mother is a Christian.—*Selected.*

## The Golden Apple

AN old legend tells us the following pretty story: In a certain village, during the early days of Christianity, on a great festival day, the people, to show their gratitude for many blessings they had enjoyed during the past year, met together in the church, and brought gifts of money and goods as an offering for the service of God.

Among those who brought offerings was a little boy who had special cause to be thankful, but who was too poor to bring a gift of money; so he brought the only thing he had to give—a beautiful, fresh, rosy apple. The clergyman, knowing the child had brought the best thing in his power, the only treasure he had to offer, accepted his gift with kindly words, and laid the apple with the other offerings; and the little boy went away with a happy heart, feeling glad that his humble gift had been accepted.

But, later on, when the clergyman went to remove the gifts from the church, he found that the rosy apple had vanished, and in its place was an apple of the purest gold! As he looked in wonder upon the miracle that had taken place, a heavenly voice whispered in his ear: "Thus does the simplest gift become as pure gold in the sight of the Lord, if it be offered in the right spirit!"—*Selected.*



### Wherever We May Be

[To be spoken by one child; but several or the entire division should join in singing the refrain.]

You may not be a Barnabas,  
A Silas, or a Paul;  
But God has work for every one,  
And he can use us all.

You may not go to Antioch,  
To Ephesus or Rome;  
But Peter, Tabitha, and John  
Found work to do at home:

#### REFRAIN:

Then let us shine, shine, shine —  
Wherever we may be —  
And soon the earth, with light divine,  
Will glow from sea to sea.

Like John and Peter, you may have  
No silver and no gold;  
But you can give to thirsty ones  
A cup of water cold.

Your cottage may be very small,  
Your dress of coarsest make;  
But you can house and clothe the poor  
For your Redeemer's sake.

If you have just one loaf of bread,  
You still can share that one  
With some poor, little, hungry waif,  
Out on the street, with none.

Although you are a frail "shut-in,"  
Upon a bed of pain,  
Yet you can scatter seeds of truth  
That will refresh like rain.

#### REFRAIN:

Then let us shine, shine, shine —  
Wherever we may be —  
And soon the earth, with light divine,  
Will glow from sea to sea.

MRS. J. F. MOSER.

### The Blessing of Giving

**G**IVING is a law of spiritual life. The salvation of man is a scheme born in sacrifice. "God so loved the world, that he gave his only begotten Son." And God has made the exercise of this law of giving a condition of our receiving. The miser, neither believing nor receiving this truth, hoards his treasures, grudging even to part with enough of his gold to sustain his body. But who is poorer than the miser? On the other hand, the philanthropist, bestowing with a lavish hand the blessings God has placed in his care, seems to have his store constantly replenished. God's blessing is upon him, for "the blessing of the Lord, it maketh rich."

How many things in nature teach us the joy and the blessing of giving, and, on the other hand, the curse of withholding the blessing God would have us pass on to others. Certain plants break forth in gorgeous and fragrant bloom, and the more one plucks of the beautiful flowers the more they grow and blossom — blessing and being blessed. How quickly some plants go to seed and die when their products are not given off in blessing. What a lesson here for the spiritual miser, hoarding his treasures, going to seed, and dying! God help us to remember it is "more blessed to give than to receive."

And after all, what have we that was not given us? We are stewards of God's treasures. They are not our own. They are only left in our hands to be used as he directs. "Of thine own have we given thee." 1 Chron. 29:14. Here is a test of character. Withholding brings poverty of spirit; and where God wills, poverty of means also. God blesses the cheerful giver. He that saves his life loses it. Human

reason directs thus: "Stint, don't give freely, and you will be blessed with plenty, and be accounted prudent." But God's ways are not man's ways.

An illustration given by Mr. Moody is to the point, and is reproduced here as nearly as it can be remembered. In the springtime, after the rains, a pool in a meadow is represented as speaking reprovingly to the babbling brook, whose fresh, cool waters rush on through the meadow to the sea. Said the would-be prudent pool: "The summer is coming on, and you will need to conserve your bounties. Why waste them so? Be wise. I shall not be so prodigal." The summer wore on, and at first the cattle sipped the fresh water that had fallen from heaven into the pool; but later its waters became stagnant and green, and the beasts sniffed at its pestilential waters and went gladly to drink from the refreshing brook. Disease broke out in the neighborhood, and the physicians pointed to the pool as a possible source of infection. Finally, in blessing to man, the waters of the pool were dried up by the summer sun, and the prudent pool was no more. But on and on went the waters of the brook, bringing blessing and joy and health to man and beast, and to the vegetable creation. Its waters, carried to the sea, were drawn up by the sun into the clouds, and by the wind the clouds were carried to the very mountains where the brook had its source, and there the clouds dropped their bounties, to be carried on by the brook, again and again.

Giving, then, is a blessing all along the way, and the blessing reacts on the giver. What saith the Scripture? "Give, and it shall be given unto you." Luke 6:38. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. 11:24, 25.

The world is in need. Many, like Lazarus with his sores, lie begging for the crumbs which fall from our bountiful stores. Let us give as Jesus gave — himself, bountifully, all. — *J. E. Fulton.*

### The Girls' Offering

[An exercise for eight children. Each child represents a class in the Sabbath school, and carries a spray of some flower, on which is tied, with ribbon the color of the flower, a white envelope containing contribution of class. At center of platform have a jardiniere on a stand. Girls stand in line at front of platform and recite. As each girl recites, she should hold up flowers, then step back and place same in jardiniere, then take position back of same. When all have recited separately, and are standing back of flowers, they should recite together, then sing one verse and chorus of "I'll live for him who died for me."]

#### FIRST:

The debt I owe the Saviour,  
I never can repay;  
But bring this humble offering,  
To him this Children's Day.

#### SECOND:

'Tis not the gift but the spirit  
In which 'tis given, you see;  
And so this gift I bring him  
Who does so much for me.

#### THIRD:

I love him, and I'm striving  
To be faithful every day,  
And by a life of service,  
His goodness to repay.

#### FOURTH:

I am not rich or mighty,  
So this small gift I bring;  
And in a loving spirit  
Present it to my King.

#### FIFTH:

Though I cannot do great things,  
I still will do my best;  
And in this heartfelt giving  
I know I shall be blest.



## SIXTH:

He hears each faint petition,  
He notes the sparrow's fall;  
And will not spurn my offering,  
As on his name I call.

## SEVENTH:

I know he's ever near me,  
As I strive to serve him here;  
And so I've brought my offering,  
Some weary heart to cheer.

## EIGHTH:

My heart and life I give him,  
My money and my all;  
And I know he'll be my helper,  
Whatever me befall.

## ALL:

"The Lord loveth a cheerful giver."

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over."

"I gave my life for thee,  
What hast thou given for me?"

[Singing: "I'll live for him who died for me."]

— *Lida Shivers Leech.*

## The Boys' Gifts

## FIRST BOY:

I can't go to the distant lands,  
Where the heathen live and die,  
Who have never heard of the children's Friend  
Above the bright, blue sky.  
No; I can't go yet to tell the news  
Of the Saviour's love to man,  
But I'll give this dollar [holding up a dollar] and then, when  
God says, "Go,"  
I'll go as fast as I can.

## SECOND BOY:

I can't give much, for I'm not rich,  
So I mean to collect the more,  
And also give what I really can  
Out of my own small store;  
I'll give my pennies [holding up one hundred pennies, fastened together or in a glass], my love, my prayers,  
And ask God to bless each plan  
That is made for the good of the heathen world —  
I'll pray as much as I can.

## THIRD BOY:

I can't write books, and I can't build ships  
To sail o'er the ocean wide,  
But I can read of the world's great need  
Across on the other side;  
And when I know, I'll be able then  
To tell how the work began;  
So I'll give my dollar and prayers, today,  
And read as much as I can.

## ALL IN CONCERT:

We can't do work that the world calls great,  
But we can do one by one  
The little things in our daily lives  
That the Lord would have well done.  
Where the Lord leads on, we are bound to win,  
So we'll follow his conquering van;  
Giving our dollars [again holding up money], and our lives,  
and our prayers,  
We'll work as hard as we can.

— *Selected.*

## A Rainbow Bible Drill

[A large gold or electrically lighted star is placed high on the wall at the back of the platform, from which ten strips of tinsel, to represent rays of light, fall to an open Bible suspended below. From beneath the Bible ten strips of cheesecloth or crêpe paper, in the rainbow colors and in the order used, fall to the floor, with extra length allowed to be unrolled during the exercise by an older scholar or a teacher dressed in white. The colors are brought down between the children after each child, representing a division of the Bible, speaks. On each side of the platform an arch is erected, with a space left between the two. On the left-hand arch, in large letters, appears the title "Old Testament;" and upon the right-hand one, the title "New Testament." All the children taking part should be dressed in white, with a sash over the left shoulder and tied under the right arm, of the color of the division of the Bible he or she represents, with the name of the division on it.]

## FIRST CHILD:

[Carries an open Bible and takes a stand in the center between the two arches.]

"Thy word is a lamp unto my feet,  
And a light unto my path."

## SECOND CHILD:

[Wears a sash made of narrow strips of all the colors in their proper order, with the word "Bible" on it, and takes a stand at the right of the first child.]

The Bible is God's holy word,  
His gift of priceless worth,  
The wondrous beacon light of heaven  
To shine on this dark earth.  
The Book we call it, for it stands  
All other books above;  
One Book, with one great message filled  
Of God's redeeming love.  
But as the many colored rays  
Within the light are found,  
So in the holy Book of books  
So many books are bound;  
Yet it is one, complete and whole,  
One great and shining light,  
O'er all the earth, through every age,  
God's bow of promise bright.

## THIRD CHILD:

[Wears a sash made of strips of the first five colors, with the words "Old Testament" on it, and takes a stand at the left of the Old Testament arch.]

'Twas many, many years ago  
That God, in his wise care,  
Began to write this wondrous Book  
For all men everywhere.  
A thousand years, the men he chose  
Wrote 'neath his guiding hand,  
And lo, till time shall end, this great  
Old Testament shall stand.

## FOURTH CHILD:

[Wears a red sash with the word "Law" upon it, and takes a stand at the left under the Old Testament arch.]

'Twas Moses who wrote Genesis  
And Exodus, you see,  
Leviticus and Numbers, too,  
With Deuteronomy,—  
God's law for ancient Israel  
At that great nation's birth,  
But God's unchanging law as well  
For all men of the earth.

## FIFTH CHILD:

[Wears an orange sash with the word "History" on it, and takes a stand next to the fourth child.]

Next comes the history of that race,  
God's chosen Israel,  
In Joshua, Judges, Ruth, and then  
Two books of Samuel;  
Two books of Kings, and two again  
As Chronicles we call;  
Then Ezra, Nehemiah, too,  
And Esther; twelve in all.  
Here many hands have written down  
God's dealings with his own;  
How he chastised in love, but ne'er  
His people would disown.

## SIXTH CHILD:

[Wears a yellow sash, with the word "Poetry" on it.]

Then come five books of poetry,  
Job, Psalms, and Proverbs wise,  
Ecclesiastes, and the Song  
Of Solomon we prize.  
No books in all the world are found  
More beautiful than here;  
The songs, the prayers, the wisdom great  
To all God's people dear.

## SEVENTH CHILD:

[Wears a green sash, with the words "Major Prophets" on it.]

The Major Prophets follow next,  
Isaiah at the head,  
While Jeremiah writes and mourns  
In Lamentations dread.  
Ezekiel and Daniel then;  
Five books majestic, great,  
That preach God's goodness and call men  
To seek him ere too late.

## EIGHTH CHILD:

[Wears a sash of blue, with the words "Minor Prophets" on it.]

Hosea, Joel, Amos, these  
The Minor prophets start,  
Then Obadiah, Jonah come,  
And Micah writes his part;  
Nahum and Habakkuk stand next  
With Zephaniah old,  
And Haggai, Zechariah, too,  
With Malachi so bold.  
Twelve messengers of God to men,  
One message they proclaim,—  
"Oh, turn ye to the Lord your God,  
And serve and fear his name."

## NINTH CHILD:

[Wears a sash made of strips of the second five colors, with the words "New Testament" on it, and takes a stand at the left of the New Testament arch.]



When Christ had lived and died on earth,  
And then returned to heaven,  
To those who loved and served him was  
The Holy Spirit given.  
And taught by that same Spirit wise,  
Men wrote for God again,  
And the New Testament was born,  
A priceless gift to men.

## TENTH CHILD:

[Wears an indigo sash, with the word "Gospels" or "Biography" on it, and takes a stand at the left under the New Testament arch.]

In Matthew, Mark, and Luke, and John  
The life of Christ we see.  
The gospel of God's love they tell  
In Christ's biography.

## ELEVENTH CHILD:

[Wears a violet sash, with the word "History" on it.]

The book of Acts the history tells  
How by God's Spirit led,  
Christ's followers over all the earth  
His glorious gospel spread.

## TWELFTH CHILD:

[Wears a purple sash, with the words "Pauline Epistles" on it.]

Paul's great epistles follow on  
With Romans in the lead,  
Then two to the Corinthians,  
Galatians next we read;  
Ephesians and Philippians then,  
Colossians, and we see  
Two sent to Thessalonians  
And two to Timothy;  
Then Titus and Philemon stand,  
And Hebrews. Grand and true  
These books that tell our faith and hope,  
Our Christian duty, too.

## THIRTEENTH CHILD:

[Wears a white sash, with the words "General Epistles" on it.]

The general epistles next—  
The first by James was penned,  
Then two by Peter, three by John,  
While Jude stands at the end.  
All these were written to Christ's church  
To bless and make it strong  
By knowledge of his grace and power,  
That to his own belong.

## FOURTEENTH CHILD:

[Wears a gold-colored sash, with the word "Prophecy" on it.]

In the New Testament one book  
Of prophecy is found:  
The Revelation, by St. John  
On Patmos written down.  
Here Christ himself speaks once again,  
His judgments are foretold,  
And here heaven's glories are described,  
Its streets of shining gold.

## FIRST CHILD:

[Steps to the front of the platform, quotes Revelation 22:7, second clause, with 22:14, and 22:5, first three clauses, and 21:23, last clause.]

## ALL:

[Song, to the tune of "I think when I read that sweet story of old."]

God's Word is a treasure more precious than gold,  
Which God to all people has given;  
A light in the darkness, to shine o'er the way  
And guide them to God and to heaven.

Only there do we find the good news of God's love,  
And of Jesus the Saviour alone;  
Oh, may that blest light o'er all lands shed its rays,  
Bringing blessing where'er it is known.

—Mary Brainerd Smith, in *Sunday School Times*.

### Archeology Notes

WHEN General Allenby with his army entered Jerusalem, he found there would be a water famine if a new source of supply could not be found. He at once began to excavate at a place near Hebron where there were believed to be a number of springs, as travelers had observed a stream of water gushing out from near the roadside. To the amazement of the engineers and the satisfaction of the archeologist, the supposed springs were found to be "outlets for a great ancient aqueduct and underground reservoir dating from times before the Christian era. By following

the aqueduct the engineers were led to a great birket, or reservoir, not far from Hebron. The old aqueducts were repaired, pumps put in where needed to overcome the grade, the highest level needed was soon reached, the pipes laid to Jerusalem, and by the first of last June it was possible to deliver a supply of fresh, pure water, up to 1,000,000 gallons a day, in the Holy City."

Archeologists have suggested that a new business Jerusalem be built outside the old city, while the ancient city be devoted to the archeological excavator. Special shrines would be preserved; but the main city would be excavated with the hope of finding much that would give light on Bible topics.

In the finding in 1852 of an immense quarry of limestone under Jerusalem, it became evident to the archeologist that the building stone for the temple and the city was gained from the mountain upon which the city stood, and not from Lebanon as many have supposed.

Every brick in the wall of Babylon contains the name of Nebuchadnezzar; so do the bricks in the walls of Bagdad. The foundation of Nebuchadnezzar's palace still remains, and a sculptured portrait of Nebuchadnezzar has been found.

The oldest statue in the world, a marble statue of a woman, was found by Dr. Edgar G. Banks. It is now in the museum at Constantinople, and is said to be worth a million dollars.

Stones of the temple have been found to have upon them red circles. These marks were made by the workmen employed by Solomon, and Hiram, king of Tyre, to indicate the exact position of the stone.

The finding of a map of ancient Palestine has been of great value to geographers and Bible students.

### A Long Journey for a Good Thing

ARE you as interested in obtaining a Christian education as these seven students in the Honan Intermediate School? They came all the way from



the province of Shen-si, 1,200 Chinese miles (40 English miles), over a hard and dangerous road, through territory infested with thousands of bandits and bandit soldiers. For five days they walked, from early morning before sunrise to late at night after sunset, from our mission headquarters in Shen-si to the nearest railway station. Then they rode on the train day and night to reach Honan.

If all our young people were as anxious to get into a Christian school as these Chinese young people, our colleges, academies, and intermediate schools would be full to overflowing next fall. Get ready and go.

M. E. KERN.



### The Quest of Knowledge

AT the opening of the Honan Intermediate School on the inland plains of China the younger generation, with some of the older ones, knocked on the school doors in their quest of knowledge. And to some it seems as much of an undertaking as did the quest of the Holy Grail to the knights. From the near villages of Honan and the farther provinces of Shantung, Chi-li, and Shen-si they came. With a thirst for knowledge and a swelling seed of ambition in their hearts, they came. Twenty-five and more girls, fifty and more boys, one hundred strong in groups they came — in the quest of knowledge.

As they came to the office for registration and classification their appearances reminded one of the real sacrifice and pinching want of the fathers and mothers at home who were sending them to a foreign-supervised higher school. With the others came a wrinkled-up, little, old man bundled up in his thickly padded cotton coats, for it is cold in North China. Like Joseph presenting the baby Jesus to the Lord in the temple of old, so this man seemed to be reaching the height of his desires to present his son to the Lord for a Christian education. To pay the small board charge he took off his large outer coat, removed his inner coat, and under the arm of the third garment, sewed up in a tight packet, he carefully removed five dollars Mexican (\$2.50 gold), enough for two months' board. Afraid of robbers, he took this precaution of guarding the condition necessary to obtain the larger treasure of knowledge. Deprived of education himself, his great aim and yearning desire was that his son should not be thus lacking.

Only a small sum, twelve dollars gold, is sufficient to pay the board charges of one student for one year. Many an ambitious boy and deserving girl are still in their mud huts because of this small financial lack. Think of the value of a dollar in China! Better yet, think of the value of a soul in heaven! Your donation might discover and help to develop a future leader of righteousness. To you the question comes: What are you doing and what will you do to aid the young people of these benighted lands in their quest of knowledge?

M. G. CONGER.

### The Approaching Millennium

THE word "millennium" is from two Latin words, *mille*, a thousand, and *annus*, a year, a thousand years. It is theologically used to refer to the "thousand years" mentioned in Revelation 20.

A few of the many Biblical facts relative to the approaching millennium may be briefly enumerated:

1. At the beginning of the one thousand years Christ personally comes and literally resurrects the righteous dead. John 5:28, 29; Acts 24:15; 1:11; 1 Thess. 4:16.

2. The living righteous are then, with the resurrected ones, clothed with immortality. Rom. 8:23; 1 Cor. 15:51-53; 2 Cor. 5:1-4; Phil. 3:21.

3. Next all the righteous are together translated to heaven. John 14:3; 1 Thess. 4:16, 17; Rev. 7:9; 14:1-3; 15:1-3.

4. In heaven they reign with Christ during the one thousand years. Rev. 20:4, 6; 14:1-3; 15:1, 2; 19:1-9.

5. The living wicked are slain by the brightness of his coming. Luke 17:26-30; 2 Thess. 2:8; Rev. 6:14-17; 19:21.

6. All the wicked remain dead for one thousand years. Isa. 24:22; Rev. 20:5.

7. The earth is thus left empty and broken up for the one thousand years,—during the millennium,—with no living man on it. Isa. 24:19, 1-3; Jer. 4:23-27; Rev. 20:5.

8. Here Satan is bound for the one thousand years by this chain of circumstances,—no living man for him to tempt. Rev. 20:2, 5.

9. During the one thousand years Christ and the saints in heaven pass judgment, or the amount of punishment, on the wicked dead. Ps. 149:5-9; Dan. 7:22; Matt. 19:28; 1 Cor. 6:2, 3; Rev. 20:4.

10. At the close of the one thousand years Christ again returns, with all the redeemed, and the wicked dead are raised to receive their punishment. Zech. 14:4-9; John 5:28, 29; Acts 24:15; Rev. 20:5-9; Ps. 11:6, margin.

11. The wicked — Satan and his followers — are then burned up root and branch. Matt. 25:41, 46; 13:40-42; Heb. 2:14; Mal. 4:1-3; Ps. 37:10, 20, 34; Obadiah 15, 16.

12. The redeemed shall then inherit the new earth and *peacefully* dwell therein forever. There will then be no more wars or bloodshed, no more death. 2 Peter 3:13; Isa. 65:17; 66:22; Dan. 7:14, 22, 27; Matt. 5:5; Ps. 37:9, 11, 22, 29; Rev. 5:10.

13. And Satan, sin, and transgression will never rise again. Eze. 28:12-18; Mal. 4:1-3; Isa. 24:20; Nahum 1:9.

Dear reader, these are only a few of the many Biblical truths clustering around the millennium, and leading up to the new earth, the restoration of Eden, as it were, for the saints to evermore dwell in. I want to be there, don't you? May God help us to live now as he would have us live here in this sin-cursed earth, that we may soon have a better one to dwell in.

A. L. MANOUS.

## Missionary Volunteer Department

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

## Our Counsel Corner

**WHAT** about the use of the "Gazette"? Do you consider it necessary for the success of our society? We have not had it so far. If we get it, should the young people's society pay for it or should it come out of the church expense fund?

S. O.

In regard to the use of the *Gazette*, I do feel that it is quite necessary. I believe if you will take the *Gazette* and study over each week very seriously the notes to leaders and adapt the program to your needs (they were never meant to be followed slavishly, for different societies have different conditions), you will find your society growing in interest and efficiency. The society should see that the officers get the *Gazette* without expense to themselves. If the church is willing to pay for it out of the church expense fund, and allow the money the young people give to go into the missionary work of the society, so much the better.

M. E. K.



*Is there a songbook for the Juniors that contains just the words? I can find various children's songs; but the books contain words and music both, and are rather expensive to buy in quantity.* LEADER.

There is an excellent little songbook called "Junior Carols," which you will like. The edition with words only, sells in quantities for twelve cents a copy. You will no doubt wish at least two larger books containing both words and music. The price of these is thirty cents each. Order direct from The United Society of Christian Endeavor, Chicago and Boston.

M. V. DEPARTMENT.

## Just for the Juniors

### Our New Junior Reading Course

**I**S it interesting?" That used to be the first question I asked when, as a girl, some one would recommend a book to me and tell me I ought to read it. Do you, too, ask that question about a new book? I really believe you do; for after all, we are all very much alike.

Four new books I have the pleasure of introducing to you today. Each one is a gem, and so interesting that you won't have one dull moment while reading it. I know just how good these books are, for I have read them all myself. I never finished a Reading Course that I enjoyed more.

The first book is

#### "Red, Yellow, and Black"

Are you too old to be interested in the picture on the cover of a book? The Indian and the Chinese boy and the little ebony-skinned African pictured on the cover of "Red, Yellow, and Black" give you a key to what the book contains. There are three parts to it. Part one tells the story of John Stewart, a Negro boy who went among the Indians of the great Northwest, and by singing to them in the light of the camp fire, earnestly preaching and living a good life among them, brought about a wonderful change in these wild red men.

Part two is about Chinese babies and cripples and two "honorable lady doctors" who healed them. Then comes part three, the splendid story of "an American boy in the African bush," whose name was Herbert Withey. The book is really too good to miss.

#### "Stories of Brotherhood"

is the second book in the course. It contains fifteen excellent stories of men and women who have brought sunshine and happiness into this old world of ours.

Then there are eighteen clear, full-page pictures to add to the interest.

#### "Stories Worth Rereading"

Can you keep a secret? Then listen: There was a time when no person could buy this book, no matter how much he might wish to. It was given only on special conditions, and unless you fulfilled the conditions there was no use asking for the book. But now every one may get a copy and read the seventy-two delightful stories it contains. Surely you wish to take advantage of this opportunity.

#### "Jack-of-All-Trades"

Under the first picture in this little book are these words: "God, give us eyes to read in the smoke of the factory chimneys the lives of the Unseen People," and that is exactly what the author helps you to do—to think more of the many, many thousands of hard-working people who make it possible for you to enjoy the everyday comforts of life. You will read of the Salamonte family who lived in the "Tenement-House-that-Jack-Built;" of Mammy Chloe and her four little pickaninnies who spent all day picking cotton "way down South in Dixie;" and of the Czako family who lived in a black, smoky shanty in Coal Town and helped to mine the coal we use.

I suppose it isn't polite to make comparisons, but really, I like this book best of any in the course. You will enjoy it, too. You couldn't help it. Here are the prices of the books purchased separately or in clubs. Your conference tract society has them for sale. Be sure to get them.

"Red, Yellow, and Black".....	Price, \$ .75
"Stories of Brotherhood".....	.50
"Stories Worth Rereading".....	.75
"Jack of All Trades".....	.40
Club price,	2.30
Camp-meeting price,	2.15

E. I.

## The Sabbath School

### Young People's Lesson

#### V — The Good Samaritan

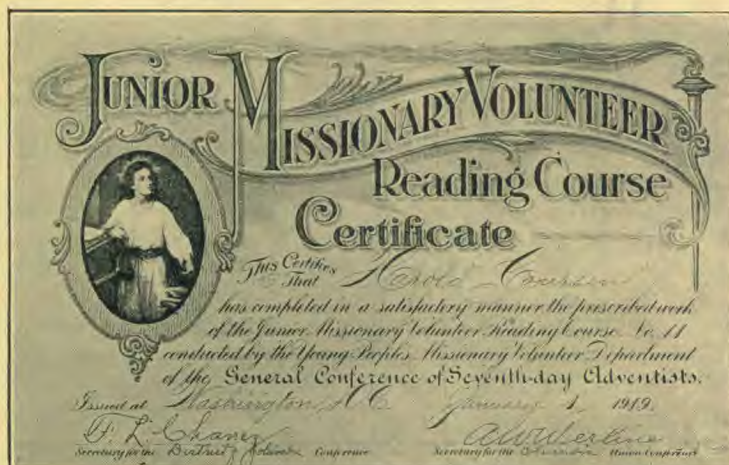
(August 2)

LESSON SCRIPTURE: Luke 10: 25-37.

GOLDEN TEXT: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10: 27.

#### Questions

1. Name other parables that were given by Jesus at the time he gave the parable of the two debtors, as he was on his way to Jerusalem the last time. Note 1.
2. What question did a certain lawyer ask Jesus? Luke 10: 25. Note 2.
3. What questions did Jesus ask that required the lawyer to answer his own question? Verse 26.
4. What was the lawyer's answer to Jesus' questions? Verse 27.
5. How did Jesus commend this answer? Verse 28.
6. What question did the lawyer then ask? Why? Verse 29. Note 3.
7. What is the name of the parable that Jesus gave in answer to the lawyer's question? Where was Jesus when he gave this parable? Note 4.
8. In the parable, what experience did Jesus say a certain man had? Where was this man from? Where was he going? Verse 30. Note 5.
9. How was the man treated by a certain priest? Verse 31.
10. How was he treated by a Levite? Verse 32. Note 6.
11. Who next came along the way? How did he feel when he saw the wounded man? Verse 33.



You will be given a certificate like this for every Junior Reading Course you complete.



12. What did the Samaritan do for this poor man? Verse 34. Note 7.

13. How did he show still further interest in helping the man? Verse 35. Note 8.

14. After relating this story, what question did Jesus ask the lawyer? Verse 36.

15. How did the lawyer answer? Verse 37, first part.

16. What statement did Jesus then make that was an answer to the lawyer's original question, "Who is my neighbor?" Verse 37, last part.

#### Notes

1. The good Samaritan, the foolish rich man, the prodigal son, were among other parables that were probably given at the same time as that of the two debtors.

2. "Lawyers.—Men who devoted themselves to the study and explanation of the Jewish law, particularly of the traditional or oral law."—*Smith's "Bible Dictionary."*

3. "Christ has shown that our neighbor does not mean merely one of the church or faith to which we belong. It has no reference to race, color, or class distinction. Our neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is every one who is the property of God."—*"The Desire of Ages," p. 503.*

"Any person whom you know, who dwells hard by, or who passes near you, is your neighbor while within your reach."—*Clarke.* This leaves absolutely no room for a single unkind act or word or thought or feeling.

"Thy neighbor?—It is he whom thou  
Hast power to aid and bless,  
Whose aching heart or burning brow  
Thy soothing hand may press."

4. The parable of the good Samaritan was given at the same time that the parable of the two debtors was given, as Jesus was on his way to Jerusalem just before his crucifixion.

5. Since the injured man came from Jerusalem, inference would imply that he was a Jew.

"This was the grand thoroughfare between these two cities for the courses of priests, twelve thousand of whom are said to have resided at Jericho."—*Clarke.*

6. God in his providence had brought the priest and the Levite along the road where the wounded sufferer lay, that they might see his need of mercy and help. All heaven watched to see if the hearts of these men would be touched with pity for human woe."—*"The Desire of Ages," p. 500.*

7. There was a national enmity between the Jews and the Samaritans, and for this reason no Jew had a reason to expect aid from a Samaritan.

"In the story of the good Samaritan, Jesus gave us a picture of himself and his mission. Man had been deceived, bruised, robbed, and ruined by Satan, and left to perish; but the Saviour had compassion on our helpless condition."—*Id., p. 503.*

8. Two pence was about 30 cents, sufficient for two days' care at the inn. But two days' care was not the limit of this Samaritan's beneficence. He would extend help as long as it was needed. In like manner he who has the true spirit of Jesus will not be satisfied merely to give temporary assistance. He will follow up the case until his help is no longer needed.

4. When Ahab reached home, what did he tell his wife? What word did Jezebel send to Elijah? 1 Kings 19:1, 2. Note 3.

5. When Elijah heard of the threat the queen made against his life, what did he hastily do? Where did he leave his servant? Where did he sit to rest? In his discouragement, what did he say? Verses 3, 4. Note 4.

6. What care did the Lord show for his weary and despondent servant? Verses 5, 6.

7. How did the angel minister to Elijah the second time? What was Elijah then able to do? Verses 7, 8. Note 5.

8. When Elijah came to Mt. Horeb, where did he find refuge? What question from the Lord came to him there? Verse 9. Note 6.

9. In reply, what did Elijah say of himself? What did he say of the children of Israel? Verse 10.

10. Where did the Lord tell Elijah to go and stand? What great demonstration did Elijah then witness? But how was the Lord revealed to him? Verses 11, 12. Note 7.

11. When Elijah heard the still, small voice, what did he do? What question was repeated? What did Elijah again say in reply? Verses 13, 14.

12. What directions did the Lord give to Elijah concerning his return? What special work was given to him to do? Verses 15-17. Note 8.

13. What encouraging words did the Lord speak concerning those who were still faithful to him? Verse 18.

#### Would You Like to Know

How Hazael became king of Syria? Read 2 Kings 8:7-15.  
How Jezebel was punished for her great wickedness? Read 2 Kings 9:30-37.

#### Notes

1. "It was not because of any outward evidence that the showers were about to fall that Elijah could so confidently bid Ahab prepare for rain. The prophet saw no clouds in the heavens; he heard no thunder. He simply spoke the word that the Spirit of the Lord had moved him to speak in response to his own strong faith."—*"Prophets and Kings," pp. 155, 156.*

2. "After the long day of test and trial, Ahab went to eat and drink, Elijah to pray; Ahab rode to his home, Elijah ran by his side through the darkness and the storm sixteen miles to the gates of Jezreel. Jezreel was twenty-five miles from Samaria.

"Ahab's capital was at Samaria; but he had a favorite residence at the beautiful city of Jezreel (now Zerin)."—*"Bible Lessons," McKibbin, Book Two, p. 137.*

3. "At the gate of Jezreel, Elijah and Ahab separated. The prophet, choosing to remain outside the walls, wrapped himself in his mantle, and lay down upon the bare earth to sleep. The king, passing within, soon reached the shelter of his palace, and there related to his wife the wonderful events of the day. . . . As Ahab told the queen of the slaying of the idolatrous prophets, Jezebel, hardened and impenitent, became infuriated. She refused to recognize in the events on Carmel the overruling providence of God, and, still defiant, she boldly declared that Elijah should die. That night a messenger aroused the weary prophet, and delivered to him the word of Jezebel."—*"Prophets and Kings," p. 159.*

4. "He who had been blessed with so many evidences of God's loving care, was not above the frailties of mankind, and in this dark hour his faith and courage forsook him. Bewildered, he started from his slumber. The rain was pouring from the heavens, and darkness was on every side. Forgetting that three years before, God had directed his course to a place of refuge from the hatred of Jezebel and the search of Ahab, the prophet now fled for his life. . . . Had he remained where he was, had he made God his refuge and strength, standing steadfast for the truth, he would have been shielded from harm."—*Id., pp. 159, 160.*

5. "Horeb was the general name given to the mountains which include Sinai, and the coming of Elijah to the neighborhood where the law had been given could not help being significant."—*Sunday School Times.*

6. "God met his tried servant with the inquiry, 'What doest thou here, Elijah?' I sent you to the brook Cherith, and afterward to the widow of Serepta. I commissioned you to return to Israel, and to stand before the idolatrous priests on Carmel; and I girded you with strength to guide the chariot of the king to the gate of Jezreel. But who sent you on this hasty flight into the wilderness? What errand have you here?"—*"Prophets and Kings," p. 168.*

7. The Lord "desired to teach Elijah that it is not always the work that makes the greatest demonstration that is most successful in accomplishing his purpose." Elijah's "petulance was silenced, his spirit softened and subdued. He now knew that a quiet trust, a firm reliance on God, would ever find for him a present help in time of need."—*Id., pp. 168, 169.*

8. Elijah was to anoint Hazael to be king in Syria, as a scourge to Israel for forsaking God. Jehu was to be king of Israel, and through him the house of Ahab would be punished. The Lord also made it known to Elijah that in due time Elisha would take his place as the prophet of the Lord.

## Intermediate Lesson

### V — Elijah's Flight and Return

(August 2)

LESSON SCRIPTURE: 1 Kings 18:41-46; 19:1-18.

MEMORY VERSE: "Be still, and know that I am God: I will be exalted among the heathen." Ps. 46:10.

STUDY HELPS: "Prophets and Kings," pp. 155-176; "Bible Lessons," McKibbin, Book Two, pp. 136-139.

"Coward and wayward and weak,  
I change with the changing sky,  
Today so eager and brave,  
Tomorrow not willing to try;  
But He never gives in,  
So we two shall win—  
Jesus and I."

#### Questions

1. After his victory for the Lord upon Mt. Carmel, what did Elijah say to King Ahab? Where did Elijah go to pray? 1 Kings 18:41, 42. Note 1.

2. What did Elijah tell his servant to do? How many times did the servant go to look for a visible sign that the prophet's words would be fulfilled? What did the servant see the seventh time? What second message did Elijah then send to Ahab? Verses 43, 44.

3. What change took place in the sky? What did Ahab do? Who ran before him to Jezreel? Verses 45, 46. Note 2.



### Are Women More Dishonest Than Men ?

**T**HE question whether men or women are the more dishonest has been much discussed; but only the All-seeing One knows. It is a sad fact, however, that altogether too many women are both careless and dishonest, especially in small matters. Some hotel proprietors and boarding-house keepers pronounce them less dependable than men in meeting their bills. Some women take far-reaching ways of evading payment of rent, and they cheat the street-car conductors. Girls, it is claimed, borrow money easily and as easily neglect to refund it. Dressmakers and laundresses complain of the proneness of women to defer payment of bills. This is a sad comment on her who should be an example in all things. A woman without honesty has lost the first requisite of common respect. Girls, pay your bills promptly. Wear less expensive garments and eat fewer luxuries if you cannot meet your ordinary bills when due. Don't satisfy extravagant tastes at the expense of one who serves you. Real honesty makes this demand upon you. F. D. C.

### True to Principle

**W**HILE talking over past interests recently with a former schoolmate, he asked if I remembered a certain young man who attended South Lancaster Academy about twenty years ago. I well remembered the person; so I inquired what he was doing, whether he had a family, and whether he still held fast to his faith in the gospel message for this time. I was really surprised to receive a favorable answer.

Why should one be surprised that a well-bred young man of Christian principles and parentage should remain true to his faith through a score of years? Only because so many have lost their way in their effort up the hill of life. They leave the straight and narrow way for the broad one that leadeth to destruction. They do this because it is the easier way, and because it is strewn with gold, whereas the narrow way is harder and beset with trials.

O that we might learn to rightly prize integrity of character, might properly sense our responsibility to God, so that death would be preferred to the giving up of what we know to be right.

Is it not time that we learned to be loyal to Him who gives us breath and all the other blessings of life? Is it not time to be loyal to him who gave his life that we might have eternal life?

Many of our soldiers who served in the conflict across the water came back maimed and disfigured. Were Uncle Sam deliberately to ignore them and even renounce all responsibility toward them, a most vociferous protest would be made by them and their relatives and friends and by all loyal Americans, and justly too.

But Christ gave his life for us. Then is not the failure on our part to recognize this sacrifice by a life of devotion to right the most flagrant and inexcusable disloyalty?

Let us gird on the armor of God securely and fight more valiantly for the triumph of right and integrity in our own lives, that Christ may be honored by our lives, and we ourselves saved in the kingdom of God.

F. D. C.

If you will engrave upon the tablet of your heart this little word "up," and have it lead you, you will never know how to fail.—*George M. Adams.*

## Character Hints

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

### Stewards of God's Blessings

**E**VERY good thing of earth was placed here by the bountiful hand of God as an expression of his love to man. The poor are his, and the cause of religion is his. The gold and the silver are the Lord's: and he could rain them from heaven if he chose. But instead of this he has made man his steward, intrusting him with means, not to be hoarded, but to be used in benefiting others. He thus makes man the medium through which to distribute his blessings on earth. God planned the system of beneficence, in order that man might become like his Creator, benevolent and unselfish in character, and finally be a partaker with Christ of the eternal glorious reward."

### A Call to Be Courteous

"If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one. But though professing to be converted, we carry around with us a bundle of self that we regard as altogether too precious to be given up. It is our privilege to lay this burden at the feet of Christ, and in its place take the character and similitude of Christ. The Saviour is waiting for us to do this."

### The Importance of Self-Sacrifice

"Self-sacrifice is the keynote of the teachings of Christ. Often it is presented and enjoined in language that seems authoritative, because God sees that there is no other way to save man than to cut away from his life the selfishness which, if retained, would degrade the whole being."

### Greater Sacrifice Needed

"Let none who have pledged themselves by baptism to live for the service and glory of God, take back their pledge. There is a world to be saved: let this thought urge us on to greater sacrifices and more earnest labor for those who are out of the way."

### The Warfare Before Us

"God's servants are to put on every piece of the Christian armor. We are not wrestling simply with human foes. God calls upon every Christian to enter the warfare, and fight under his leadership, depending for success on the grace and help of Heaven."

### Source of Efficiency

"Remember that in working with Christ as your personal Saviour, lies your strength and your victory."

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