

The INSTRUCTOR

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No. 34



A KISS and a posy he gave me today,
While we were under the tree.
As he puckered his lips in his sweet little way
(He's younger than I am, you see),
I heard something snap, and right after the smack,
"I got you," said mother. Dear me!

ROGER ALTMAN.

From Here and There

Nevada, two and one-half times as large as Ohio, has a population of less than 100,000.

Oberlin College has the unique distinction of being the only college in the world open to women in 1837.

Kansas ratified the prohibition amendment by a unanimous vote in both houses. For twenty years every governor of Kansas has indorsed prohibition.

On July fifth "King Pontiac," a famous blooded Holstein, was sold for \$100,000. Insurance of \$70,000 is carried on King Pontiac. He is five years old, and weighs about 2,100 pounds.

William Cooper Proctor, president of the Proctor and Gamble Company, is the pioneer in the movement to establish profit-sharing in factories, a plan now being adopted by many firms.

It is said of Irvin S. Cobb that he never makes a joke at another's expense. "Whenever he cracks a joke he always counts himself in, instead of getting on the outside and poking fun at the other fellow."

The American Medical Association has decreed that the horn-rimmed spectacles—the large, round variety—must go. The reason given by the association is that the lenses frequently turn in their frames, thus increasing instead of decreasing eyestrain.

"Dispatches from Geneva stating that nearly 300 mountain climbers have lost their lives in the Alps since the signing of the armistice indicates that what has been called the 'noblest of sports' is destined to spring into renewed popularity after its eclipse by the war," says a bulletin from the National Geographic Society.

"Dozens of children have been found in abandoned houses, living like Babes in the Wood, on the charity of their neighbors; mothers are ready to give up their children to any one who will give them food and shelter." These lines, quoted from a report sent in by an American Red Cross unit operating near Pirot, tell why those in charge of relief activities in this country are taking steps for the establishment and maintenance of orphanages in various parts of Serbia. In the Pirot district, the number of children bereft of homes and parents is enormous. There are thousands of boys and girls in that locality without a single relative or friend to whom they may look for food and shelter.

The peace treaty to which Polish envoys have affixed their signatures stipulates that Poland must assure the Jews full and complete protection, and free exercise, whether public or private, of their religion, and an equitable share of public funds for educational purposes, and the right to use their own language in commerce, in religion, in the press, or at public meetings, while Jews shall not be compelled to perform any act which constitutes a violation of their Sabbath, nor shall they be placed under any disability by reason of their refusal to attend courts of law or to perform any legal business on their Sabbath. Poland declares her intention to refrain from permitting elections to be held on a Saturday, nor will registration for election or other purposes be compelled to be performed on a Saturday.

Fifty years ago only 5 per cent of the Negroes could read and write. Today 70 per cent are literate. Fifty years ago there were but four colleges that admitted Negroes. Today there are 500 higher institutions of learning in which the Negro is welcomed. Twenty millions of dollars are invested in these schools, and an annual expenditure of \$13,600,000 is made for their upkeep and maintenance. Of this amount the Negroes raise \$1,500,000. Fifty years ago there were no public schools for Negro children. Today there are 1,750,000 colored boys and girls in the public schools. Fifty years ago there were 550 Negro churches, with about 55,000 communicants and church property to the value of approximately \$1,000,000. Today there are 40,000 churches, with more than 4,000,000 communicants and with property valued at about \$70,000,000.

The completion of plans for the raising of a fund of \$25,000,000 by subscription for the erection of an American memorial in France, commemorating America's achievements in the World War, was announced recently by John Buell Tiffany, secretary of the U. S. A. Château-Thierry Memorial Association. France recently offered a site for a United States national memorial. Officials of the association declare that no more suitable location could be chosen than at or near Château-Thierry, where the German drive on Paris was definitely checked by American troops in the summer of 1918.

President Wilson's Message

INSTRUCTION in patriotism has always been a duty in American schools. It is now more than ever a duty to teach a burning, uncompromising patriotism which will admit of no divided allegiance but demands all that the heart and energy of the citizen can give, and at the same time a patriotism so pure and enlightened, so free from sham and subterfuge, that it leaves room for intelligent sympathy with peoples living under other flags. A due regard for the rights of other nations is as necessary to enlightened patriotism as an insistence upon the rights of our own nation."

You can like a man, even if he is a drunkard; and you can stick to him. But if you can like a liar and a cheater, you must have a queer streak in yourself. —George Cohan.

The Youth's Instructor

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When the King Is in His Chamber

E. F. COLLIER

AFAR from the city's glamour,
Girt in with horn-locked wood,
So silent, sad, and lonely
The once-gay castle stood.
Its sturdy walls were darkened
Where Time, the restless sprite,
With shades of moss and ivy
Denied each ray of light.

But a sudden light came streaming
From deep windows as I gazed,
A brilliant, bursting glory
From each somber portal blazed;
A life, newborn, breathed quickly
From terraced roof to floor,
A resurrected being
From the tomb of just before.

To learn the truth, with reason,
I eagerly contrived;
This, from a ragged urchin:
"The king has just arrived!"
"The king?"—I laughed within me—
"In a sorry place like this?
Why, boy, kings live in fashion.
Your wits have gone amiss."

He smiled. His eyes, deep flashing,
A gem-bright thought displayed,
A conscious truth, quick bidden,
And this is what he said:
"It's not the building, mister,
The form of courts and halls;
When the king is in his chamber,
No one ever sees the walls!"

Blest truth, so aptly spoken!
None other ever stirred
The soul of conscience in me
As that simple, heart'ning word.
When life seems bare and homely,
Existence hard and plain,
My flesh cries out for easement,
And then—I hear again:

"When the king is in his chamber—"
O God, forgive the thought!
The house that stands so lonely
My Christ, my King, has bought!
And oft I hear repeated,
When pride and pleasure calls,
"When the King is in his chamber,
No one ever sees the walls!"

Why Our Young People Should Attend Our Own Schools

THE chief object of our denominational schools is to train the youth for eternity. The primary reason, therefore, why our young people should attend our own schools is that they may be placed under the most favorable conditions for the development of a Christlike character.

Experience has shown that the education obtained in the secular schools of today serves to undermine a young person's faith and to crystallize his early unbelief. This is also true of religious schools that have rejected the Bible in whole or in part, and permitted infidelity to become the molding influence. In our own schools, on the contrary, a corps of earnest teachers and fellow students continue the untiring efforts the parents have made to lead their children to a religious life.

Secondly, statistics show that a majority of the young people decide, while in school, what their life-work shall be. Outside of our denominational institutions, there is not an institution in existence that encourages the young people who come to it for training, to act a part in heralding the three angels' messages to the world. It is, therefore, evident that unless our young people attend our own schools there will be no recruits for either the home or foreign mission fields.

At present, about half of our young people attend our schools. The need for workers is by no means supplied. We may therefore conclude that in order, as far as possible, to make certain the salvation of our young people, and to insure the needed supply of workers in this cause, every Seventh-day Adventist boy and girl should be in our own schools.

H. O. OLSON.

To Supply Workers

A student is educated, not alone in the classroom, but quite as much, and even more, by his general associations in school. The teachers have only a relative influence upon him. He is educated equally as much by his fellow students as by his teachers. Our young people need this Christian association. Those influences which draw toward eternal life and the work of God should surround them, and they need to place themselves under them and to form their

friendships among those who have as their ideals in life, the uplift of man and the giving to the world the message of a soon-coming Saviour.

The work of God is greatly hindered today because there is a dearth of workers. There is a loud call for help from the harvest field, far and near. Hundreds, where we have one, are needed in the heathen lands. All the gold and silver of the earth is the Lord's, and he can and will provide it when there are those who can use it. The cause in the homeland is languishing because of a lack of workers. Our conferences have far below the number of ministers and Bible workers they should have, in order to meet the calls coming to them. The advance of our work is not a question of money, but of men and women—consecrated, educated men and women; those who, because of education, can appeal to the very highest and best classes, as well as to the humble, and who will go into the high-ways and byways and search for souls.

The needs of the cause require that our young men and women attend our own schools. The eternal welfare of young men and women demands that they shall be under influences which will lead them heavenward.

FREDERICK GRIGGS.

Find a Way or Make One

THE title of this article is especially applicable to young people desiring to obtain a Christian education. It has been truthfully stated that there is no royal road to learning, and were it possible to obtain an education over such a route, it would be worthless to the majority of its possessors. We prize only that which has cost us effort, time, and money to obtain.

It is the birthright of every Seventh-day Adventist young person to have a Christian education, and fortunate indeed is the individual who must work for it. Any circumstance that places apparently insurmountable obstacles in our way should be to us a spur to more determined effort. As young people we give up too easily, and think because our plans for the time being are frustrated there is no use trying. It is then we should remember that our birthright must not be so lightly regarded, and solemnly covenant with our-

selves that we will not allow ourselves to be easily deprived of the things which God intended to be ours. Nothing in this world can take the place of a Christian education as a guiding factor in shaping the ideals of young people. Such an education is within the reach of all. Though we may not find a way, we can make one. The ability to do so rests upon the determination we have in our life, and our determination depends upon our estimate of the value of our birthright. Before every young person is a lifetime. In youth we have the power of deciding what it shall be. Whether or not we have cause to rejoice or regret as we pass along depends in a great measure on the decision we reach regarding our education. We cannot afford, under any circumstances whatever, to be deprived of its benefits.

Success Not to Those Who Give Up

To all who have tried and failed I will say that success never comes to any who give up. Though your plans have been frustrated, start over; success will follow the last attempt. Though you have planned for years to be in one of our Christian schools, and failed every year, plan again. If you fail, start again another year. It will surely win at last — it never fails to result this way. No one need be hampered by circumstances; make even the most discouraging ones your servants. You can if you will. No one who wills otherwise is a victim of circumstances. Rise above them. Let no one think for a moment that because he is above the average age of those entering school this fall that is any excuse whatever for remaining away. Remember, a lifetime lies before you; you must prepare yourself for its responsibilities. God requires just this of each one. Find a way to come into possession of your birthright — or make it.

A. W. WERLINE.

No Substitute for Work

THERE is no substitute for work. The men and women who are of real worth to the world, those who are actually doing things today, are not great because they possess superior intellectual ability, but because they are hard workers and know how to direct their efforts. They are the people who spare not themselves. They toil upward while their fellows are idle or asleep. They set a high mark and run hard to win the race. They work, and the man who actually works and directs his work will succeed.

Wealth, noble birth, fame, these are nothing. Hard work alone counts. Think not that only men of quick, sharp, keen minds succeed. They are more likely to fail. The plodder wins in the long run. Hard work, determination, and perseverance accomplish vastly more than a sharp intellect. Hawthorne said,

"I find nothing so singular in life as this, that everything opposing appears to lose its substance the moment one grapples with it. The world always stands aside for the determined man. Throw your whole heart and soul into your work. Let nothing turn you aside, and stick to the task until you succeed."

Perhaps we should all pray what I call —

The Toiler's Prayer

O Lord, most high, exalted, holy, pure,
 With awe I near thy throne and speak thy name
 To ask no riches, honor, ease, or fame;
 I ask no days from busy toil secure;
 So long as brawn and sinew can endure
 Hard task and busy labor, it were shame
 To drone a life away in useless game,
 Or fill the idle chair of sinecure.

But, Lord, give unto me the strength, I pray,
 To earn my daily bread in time that's rife
 With toil: give me a heart to never shirk;
 And make me strong to tread this stony way;
 Give me the secret of a happy life —
 Firm trust in God and love of work.

D. D. REES.

Neglect Means Regret

I WONDER what other missionaries do, and if they have the same things to meet that we do," was a question that I often asked myself during the first days in the mission field. In fact I became really curious about it. Somewhere in the dim recesses of my mind I remembered having heard of the "Story of John G. Paton" and some other books that might help me a bit. I hunted around, found the lists of the old Missionary Volunteer Reading Courses, and sent for the books.

Of course I had been asked to take these courses in the States; but I was in school, the library was full of good books that I did not have time to read; besides I noticed that a good many of the books were about missions, and as I never intended to be a missionary they really did not interest me!

The books came, I read them and found an answer to many a question that had been revolving in my brain. They helped, oh, so much, but how much more they would have helped if I had only read them in season! How much higher my ideal of a missionary would have been and how much better would I have been prepared to take up my work! Do you know, I should almost like to suggest that outgoing missionaries be required to read these books. Perhaps they are not quite so essential as vaccination for smallpox, inoculation for typhoid, or the pictures on the passports; but I really believe they would save many a return voyage.

Sometimes you think you are having a hard time; it is lonely; you do not like the mosquitoes, or sleeping on mats and boards. Then your mind goes back to the life stories of those who have gone before, and you feel so ashamed that you drop your head to hide your disloyalty away from yourself, if you can; then you look up, see the blue sky, hear the singing birds, and conclude that it is just as Browning said:

"God's in his heaven:
 All's right with the world."

Now I have come to the conclusion that I am going to take the Reading Course every year until I am ever and ever so old; and just let me drop a word for the rest of you: You are most likely to be doing in the future just what you now think and say you will not be doing, so the best thing is to get a little side information on the matter when the opportunity presents itself. No one ever regrets any good thing he learns, but he always regrets neglecting the things he thought he would not need.

The Reading Courses are within the reach of every energetic young man and woman, and the books selected are such that they will be an excellent help to prepare one to meet life. Neither you nor I can afford to be without the help they can give us. Some day when the gray hairs begin to creep in,— it seems a long way off now,— you are going to find in these books something you are needing. You are going to learn first from the lives of those who have gone before, and then perhaps by bitter experience, that talent, wit, or wisdom have not been the secret of power in the lives of soul-winners, but perseverance

with God in prayer, and with man in helping him to change his life of sin and suffering. And then you are going to say, "Thank God that the experiences of those older and stronger have been put before me; for without knowing their life history I might have given up the battle." That is, you will say that *if* you take the Reading Courses! HAZEL ROTH.

Cape Haitien, Haiti.

For the Finding-Out Club

Historic Shrines of America

LOCATE and briefly describe the following:

1. Paul Revere's house.
2. Faneuil Hall.
3. The Grange.
4. The Craigie House.
5. The Alamo.
6. Monticello.
7. (a) The Wentworth House; (b) What poem of Longfellow's has made this house famous?
8. The Octagon House.

Name the Man

WHO discovered that lightning and electricity were one and the same?

Discovered the conductivity of electricity — that electricity could be transmitted by wires of certain metals?

Discovered the use of copper in the science of electricity?

Invented the double-lens spectacle for near and far vision?

Invented the lightning rod?

Invented a form of heating stove on which he refused a patent, saying that he preferred to give its benefits to society?

Founded the first free circulating library in America?

The father of our present post-office system?

The father of our metropolitan police system?

Advocated systematic street lighting as a preventive of crime in cities, and invented one of the first forms of street lamps?

The original save-an-hour-of-daylight man?

Wrote a work on the prevention of smoky chimneys that is standard today?

Was the first man to advocate fasting, keeping out of crowds and in the open air as a treatment for colds?

Conceived and was one of the founders of the University of Pennsylvania?

Was the largest newspaper and periodical publisher of his time?

Organized one of the first city fire departments and gave much thought and effort to the prevention of fires and the improvement of fire-fighting apparatus?

Organized the first fire-insurance company in Philadelphia — previous to 1752 there was not an insured building in the city?

Saw the wealth in what is now the Lake Superior copper region, and shrewdly had the upper peninsula of Michigan included in the treaty of peace with the British?

Occupied an important diplomatic position in 1776?

Nature and Science

Two Millenniums Old

BESIDES parrots, ravens, turtles, and elephants, trees stay with us for a long time. A hundred-year-old tree has merely attained the dignity of maturity, and a thirty- or forty-year-old youngster is of a very tender age. To be one of the forest fathers a tree must have swayed gracefully in the breezes of two or three hundred summers, and manfully weathered the hurricanes of all the winters since the Spanish Armada. And if it aspires to be among the very topmost flakes of the upper crust, to receive the utmost deference that the wooden-hearted aristocracy can bestow, to fill a niche in the tree folks' most famous hall of fame, it must have a thousand annual rings inside its shaggy bark.

The oldest tree now living, so far as is authentically known, is the sacred bo tree, which grows in the island of Ceylon. This patriarch of the forest was planted two hundred eighty-eight years before Christ, and is still flourishing. The story of its origin is quite fascinating. You must know that it was under a bo tree in India where Buddha sat when he received the revelation. Later an Indian princess, moved by missionary zeal, took ship to Ceylon and brought with her a branch from the "original and only genuine" bo tree. Tradition insists that the branch was anxious to sever itself from the parent tree, since as soon as it was circled with a vermilion pencil, it parted from the trunk and deposited itself in a golden vessel that had been prepared to receive it. The princess, with eleven attendants, then took ship to Ceylon, where she was welcomed by King Tissa, who rushed out into the waves up to his neck to receive her. The road to the planting place was sprinkled with white sand and lined with garlands and banners. As soon as the tree was planted, a torrent of rain fell and a dense cloud hung over the tree for seven days. Of course, under such auspicious conditions, the branch took root and flourished.

However true the legends are concerning its miraculous planting, and whether or not it originated in India, yet from existing written records which cover the whole period of its life, it is certain that the bo tree at Anuradhpura, Ceylon, has been there for twenty-two hundred years, and bids fair to fulfil the prophecy that it should never die.

Twenty-two hundred years! Think of the changes that have come since the first green shoot appeared. How many kings have perished, how many empires have followed the wrecks of the past. The Saviour of man was praying on the mountains of Palestine when the bo tree was a mere sapling — less than three hundred years old. And still it stands, as ancient as the Colosseum, with sap yet running in its gnarled old limbs, and the green leaves waving from boughs that have defied time.

"I think that I shall never see
A poem lovely as a tree;
A tree whose hungry mouth is pressed
Against the earth's sweet flowing breast;
A tree that looks at God all day,
And lifts her leafy arms to pray.

"A tree may in summer wear
A nest of robins in her hair;
Upon whose bosom snow has lain,
Who intimately lives with rain.
Poems are made by fools like me,
But only God can make a tree."

ROGER ALTMAN.

In the Christian Pathway

Isaiah 49: 25

[Tune: "The Crowning Day."]

THE captives of the mighty I vow to take away;
Thy children, praying mother, who now are gone astray.
Despair and weep no longer, my promises are plain,
And the prayer of faith is offered not in vain.

CHORUS:

O the blessed, blessed promise! we take him at his word.
Never promises are broken when given by the Lord.
We will bring their names before him, with joy and not with care,
Till we all are reunited in the air.

The Terrible has lured them and seized them for his prey.
In sin's dark night they wander and cannot see the day.
But lo! I will deliver, for I have power to save,
And I will restore the children that I gave.

Yes, I will save thy children, for this I will contend
With all the powers of darkness till they are at an end.
And in the resurrection, when thou from dust shalt rise,
Thou shalt meet thy ransomed loved ones in the skies.

MRS. J. W. PURVIS.

Comrades in Zeal

THERE is a certain Greek-letter fraternity, Sigma Xi, which has as its motto, "Comrades in Zeal" — a motto which might well be that of the followers of the Christ. Comrades in zeal for Christ and his church! Not that zeal without intelligence which characterized a Mohammed in his fanaticism; not that zeal which caused the ascetics of the Middle Ages to separate themselves from men and devote themselves to the attainment of merit by subjecting the body to the severest ordeals; but the zeal that sent Charles Wesley during his lifetime fifty times across the Irish Channel and fifty thousand miles on horseback to preach the gospel to the poor of England.

EDMUND C. JAEGER.

Delivered the Message

A MERE lad in the army overseas was rather hard to manage because of his failure to respond readily to discipline. But when the time came for him to do actual service, he suddenly developed into a man. On the last day of the Great War he had to go out twice in the face of the enemy fire, but both times came back and saluted with these words: "Captain, your message was delivered."

We are intrusted with a message to the nations, and there are many places in the far-flung battle line where to deliver it is to do so in the face of the enemy's fire. There will come a day when we will go out for the last time, and at the end of the day report to our Captain, who said, "Go ye." Shall we be able to say, as did the lad, "Captain, your message was delivered"? — *The Expositor*.

The Right Viewpoint

A SHORT time ago I called upon an old friend and former patient, now a prosperous business man in one of our Western cities. After the greetings were over and I had related some of my experiences since he first came to me as a patient, he said, "Doctor, you have made great sacrifices in your life," meaning that in being connected with an unpopular truth, and with a despised people, I was sacrificing much.

I looked into his face, and calling him by name, said: "O no, you are mistaken. I have made no sacrifice. You are doing the sacrificing, not I. Moses made no sacrifice when he exchanged the throne of Egypt for a kingdom which is eternal. He esteemed the reproach of Christ greater riches than the treasures of Egypt, and chose rather to suffer affliction with

the people of God than to enjoy the pleasures of sin for a season. Moses had the right viewpoint. He saw temporal things in their true relation to eternity. Truly, 'What shall it profit a man, if he gain the whole world and lose his own soul?' We have no promise of life beyond today. God gives all life and breath from moment to moment. What he gives he can withhold when he pleases. Since we have no assurance of tomorrow, it is not much of a sacrifice for man to leave the future out of his reckoning and live for the present."

My friend looked thoughtful. "Doctor," he said, "I never considered it in just that light before. You are right. I have been making the sacrifice."

That is in reality a startling thought. It is the men and women who choose the pleasures of the present in preference to the joys of the future, who are doing the sacrificing. The child of God is merely choosing "that good part," as did Mary of old. Many in the world today are selling themselves for naught. They are grasping the things of time, having lost sight, for the moment, of eternity. In gratifying worldly ambitions they have brushed aside the only thing worth while — the life that measures up with the life of God.

Those who finally gain heaven will look back upon the trials of the way and declare that "heaven is cheap enough." These have the right viewpoint.

D. H. KRESS.

How Light Came to Me

BECAUSE I have always been interested in hearing of the method God used in causing the light of the gospel truth to dawn upon others, I feel that there may be those who would be equally interested in my experience.

A friend of ours came to live with us not many years ago. She is a staunch Seventh-day Adventist and as fine a Christian character as I know. By constant prayer and effort upon her part, she soon had my mother, father and myself more or less interested in what was to us her strange belief. The first one to step out and acknowledge to the world her stand was my dear mother, but she did not do this until she was absolutely and fully convinced of the truth for this time. She is a wonderful woman, and has received a great deal of help and peace since she accepted this faith.

Sometimes I would go with our friend and mother to the Sunday night meetings at the Casino Theater in New York, and I heard almost the whole of Professor Everson's series of lectures. I couldn't help

being impressed and deeply affected by these very evident truths, but I could not seem to make up my mind to keep the Sabbath.

My husband was an officer in the A. E. F. last summer and part of the winter, and it was during those dreadfully trying days that I turned more and more to the things of God. Constant and wonderful contact with these two believers, and the fine great Christian example I had in my father, helped more than any one thing to bring me to obey the Word of God.

Early in January my husband was returned to me safe and well, and the fulness and depth of my gratitude to God for his infinite care and mercy, took me even closer to him. Four months later, I left my home to come to Chicago with my husband. We were total strangers on our arrival, but soon after becoming settled, I sent to my mother and asked her for the addresses of the Seventh-day Adventist churches here. These she sent, and the following Sabbath I went alone to the one nearest my hotel. But "only once a stranger" may well be adapted to our people, because they were most cordial and kind to me, and made me feel that I was "one of them." The following week I enrolled as a member of the Sabbath school, and am now awaiting baptism into full membership of the church. I have never in all my life experienced such supreme happiness and content as I do at this time. The keeping of the commandments of God brings to one, a great and holy blessing. I do not know of a more adequate or complete method for learning to study and know the Bible, than through our Sabbath schools.

I feel that I have been groping in the dark for light and a secure footing upon the path leading to God, and now, through the earnest prayers, efforts, and teaching of a Christian chum, I have been started toward that marvelous goal for which we all long — the kingdom of heaven.

If you could realize what happiness and peace has been brought to me through the medium of one of God's servants, a member of your own church, boys, girls, men, and women, you too will do that which I am striving to accomplish; namely, become so familiar with the Bible and all that pertains to it, that when the opportunities arise, you may be blessed as I know are my friend and my mother, by giving a helping hand, in the lift toward God, to one more weak and ignorant.

NATALIE PARKER SNELL.

Forward

ATIRELESS American regiment, after driving the Germans for ten miles, was enjoying its breathing spell in a roadside ditch in the French forest of Fère. The battalion commander, according to the story which is told by the *Stars and Stripes*, was sitting with his back propped up against a tree.

His name was Leahy — Captain Francis M. Leahy, of Lawrence, Massachusetts, one who had done his turn in the ranks, and who used to tell of the days when he was orderly to Captain Pershing out in the Philippines. He had just caught the signal from down the road that the regiment was to fall in and move on, when, whining out of space, came a German shell.

It plowed up the earth and stretched on the ground several men who were just getting to their feet, wounding some of them. It hit the tree against which the captain was leaning and snapped it off like an aspara-

gus stalk. A piece of the shell struck the captain in the back and tore its way through his chest.

"Good-by, boys," he said, and his head sagged forward.

Captain Leahy raised his head. With clearing voice he spoke the name of the officer to whom it would be his duty to turn over the battalion in the event of his being called away.

"Lieutenant Hansen," he said, "the command is 'Forward.' See the boys through."

Then he died.

Shall the good soldier of Jesus Christ show any less dauntless spirit than that shown by this brave captain of American troops? — *S. S. Times*.

"Looking Through the Magic Glass"

I ONCE read of a little fatherless girl who was placed by her mother in the home of a good Irish-woman who washed for her living. The mother then disappeared, and could never afterward be found. The child was lonesome when her foster mother was away, so to pass the time she began to gather up little street waifs and take them to an upstairs room in her home where she taught them to be good. "The badder they were," as she expressed it, "the better I loved them, because so much greater was their need." She had them look through a piece of colored glass, which she called her "magic glass," and then drew a word picture of each as she saw them through the glass — children who were kind and loving and helpful at home, who worked and earned and saved their money, who never said bad words nor quarreled with their mates, who went to school and studied hard that they might learn, and might grow up into good and happy men and women.

Her success was marvelous, and she afterward became one of the most noted kindergarten teachers of her time. This came about through the generosity of a rich man and woman whose naughty twin son and daughter she had, all unknown to the parents, taken under her wing. They did not mention the child teacher at home until one night, after they had been put to bed, they sobbed, "We want Mamie." Questioned as to who "Mamie" was, they explained what she had done for them, and told how that very day, when her home caught fire while they were in the upstairs room, she had carried them and their playmates down the blazing stairway to safety. The rich man, of course, made inquiry for the self-sacrificing girl, found that her eyes had been severely injured by the fire, gave her the services of a skilled physician, and when she had recovered sent her to school until she had completed her education.

We do not know "Mamie's" last name. Perhaps she wrote the story herself, and was too modest to sign her name. But whoever she was, the story of her magic glass holds a lesson for us all.

S. ROXANA WINCE.

The Hail of the Mariners

IT is said that it is customary for every English Christian sailor to hail any companion English vessel with the words, "494, sir." Immediately the reply is received, "6 farther on." The meaning of the signal is that in the sailor's hymn book, 494 is Fanny Crosby's hymn, "Blessed assurance, Jesus is mine." and 6 farther on, or No. 500, is "God be with you till we meet again." — *Christian Herald*.

The Incorrect Thing

Why Fifty Boys Lost Their Jobs

THESE fifty boys were discharged by various kinds of employers for reasons as varied. Mr. W. H. Piner, for the *American Boy*, ascertained directly from employers the following list of delinquencies that wrought ill for the boys:

1. He whistled at funerals, and at the most inopportune moment of the service.

2. He quizzed his employer's patients about the details of their diseases.

3. He procrastinated, put off everything, until tomorrow or until a more convenient season. One day a little emergency came up. "It's only ten minutes till noon," he said, "we can't do anything in ten minutes." An outside boy standing near said: "You can do ten minutes' worth in ten minutes." This boy was immediately given the place of the other lad.

4. He wanted to run his employer's business in his own way instead of in that of his employer.

5. He was not diligent; and was always grumbling about others' shortcomings to cover up his own.

6. He was deceitful.

7. He was insolent to his mother. His employer could not endure him after having once overheard his rudeness to his mother, so let him go.

8. He secretly boosted the business of his employer's rival.

9. He was unreliable, shirking duty when not under the eye of his employer.

10. He favored his friends, giving them over-measure.

11. He took the time of his employer for his own personal study.

12. He told business secrets.

13. He would swear. The disgust and self-respect of his employers forced them to discharge him.

14. He was not attentive to details.

15. He was inaccurate in copying business documents.

16. He was a hustler; but he would sell to *every one*, whether the goods fitted the customer or not. His work made dissatisfied customers, so the proprietor could not afford to keep him.

17. He complained frequently of sickness; but always recovered in time to be at the football game.

18. He gambled.

19. He could not keep from peering into everything. He was a "meddlesome Mattie."

20. He was undependable on his paper route.

21. He was always dreaming. His mind was not on his work, so his employer permitted him to follow his mind.

22. He had a streak of cruelty in him, cruel to the horses he drove and to smaller boys.

23. He was a good talker, but a poor listener when directions were being given.

24. He was always talking about getting a job that he liked better, so his employers let him go in search of it.

25. He always had to be *told* what to do. His eyes couldn't seem to see *work*.

26. He loved to talk better than to work.

27. Everything seemed to go to pieces in his hands. He had never been trained to carefulness.

28. He was brilliant and precocious; but persisted in abbreviating letters and changing outlines.

29. He attracted to him a troop of youngsters. Employers know that no boy can do good work when he has a group of persons, or even *one*, about him.

30. He was not adaptable. He must do his way or nothing.

31. He overcharged customers, and demanded tips.

32. He had the speed mania.

33. He complained frequently to his mother of hardships, and then she would interfere. His complaints usually preceded some holiday. Employers can discern subterfuges.

34. He kept late hours at night, so during the day yawned, moped, and stretched about his work.

35. He argued about all he was told to do.

36. His life was surrendered to a drug habit.

37. He was dishonest, giving short weight to customers, and using the surplus for himself.

38. He insisted on his own method of bookkeeping rather than following that of his employers.

39. He did not see the importance of keeping records.

40. He was lazy; would not get first-hand information.

41. He was invariably late.

42. He drove the life out of customers' horses.

43. He did not appreciate nor improve his opportunities.

44. He reveled at night.

45. Promotion spoiled him. He became bossy and dictatorial.

46. He couldn't see a customer quickly.

47. He did work in sight well; but slighted what was hidden.

48. He was careless in his work.

49. He attracted a crowd of loafers.

50. He was always eating from his pockets.

Many of these boys were above the general average of boys; but they each had at least one trait of character that altogether unfitted them for acceptable service. Why could they not have had grit enough "to beard the lion in his den," as it were, and not allow the lion to overcome them?

We hope some of them at least aroused themselves and later overcame the habit which had separated them from their jobs; but it is likely that the trait became a life hindrance to them in giving the best of service.

Are there any boys who read this, big enough and brave enough to take this list to their friends and ask them to tell them honestly which of these things apply to them? Then having expressed gratitude for their friends' frankness, will they not energetically set about overcoming the handicap? Who will do it? The editor wishes she had the names and pictures of all such boys.

F. D. C.

"Two lads, one eight and the other six, were playing 'store.' The father, upon being told what game was being played, decided to make a purchase, and dropped a penny on the counter. The six-year-old lad thereupon most indignantly declared their place was a store and not a church." A significant comment on the generosity of the church.

THERE is a destiny that makes us brothers,
None goes his way alone;
All that we send into the lives of others
Comes back into our own.

—Edwin Markham.

Washington Memorial Temple

OF all the plans now under way to erect monuments to the men who fought in the Great War, perhaps the most imposing and feasible is that which would make of the George Washington Memorial Temple at Washington a joint monument to the men of '17 and '76. The men of 1917 have finished the task begun by the men of 1776, and have paid the debt incurred. The odd coincidence in numbers stands as the symbol of a real bond.

Washington borrowed of France the men and the money that saved the day for the freedom of the colonies. Wilson sent back to France the men and the money that saved the day for the freedom of the nations. We repaid Lafayette with Pershing.

There is a universal eagerness to build a fitting memorial to the heroes of the war of wars. Monuments will spring up all over the United States to individual men, officers, and organizations. But there is a desire for one great memorial. The logical place for it is, of course, the capital of the country.

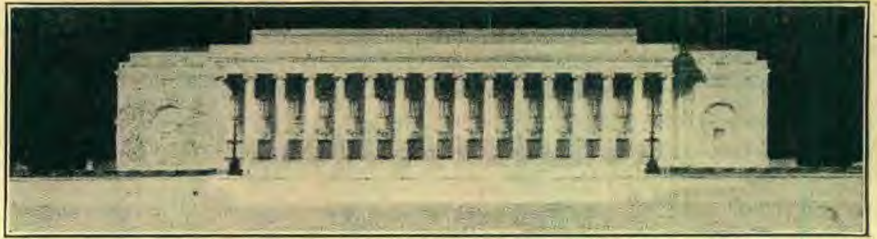
The George Washington Memorial Association, which twenty years ago began raising funds to build an appropriate memorial to the first President, has \$350,000 in cash. Congress has donated the grant of an ideal site, the tract of land formerly occupied by the Pennsylvania Station and now covered in part by the temporary buildings of the War Department. It is almost the only desirable site remaining unoccupied in Washington. Several years ago a dozen of the foremost American architects submitted designs in a competition arranged by the Memorial Association. The Committee of Award selected from these a plan of such impressive beauty as to silence criticism. Our entrance into the war interrupted the execution of plans which with a slight adaptation can be resumed and carried out to the attainment of the noblest memorial imaginable.

The design calls for a majestic structure 300 by 350 feet in length and depth and of a sufficiently commanding height. The main auditorium will seat not less than 7,000 persons, and in addition there will be many smaller halls and over 100 reception-rooms and offices.

There are to be rooms in the building for the perpetual use of certain patriotic societies, which have secured or can secure them by payment of \$25,000. It is understood that the Society of Colonial Dames and one or two other associations already have raised the money, which will give them a habitation and a home in the city of Washington with every possible "annexed" facility for the holding of their conventions.

One wing of the building is to be the children's tribute to George Washington. This wing will be used for everything pertaining to child welfare, and it is the presumption that many gifts will be made for this cause in memory of children. Every child who contributes ten cents receives a button carrying the legend, "This pin means a brick in the Memorial Building." The name of each child and of each donor of any amount will be entered on the records.

The auditorium, which will be the main feature of the building, is to be a memorial to the signers of the Declaration of Independence. Reference has been made to other halls in the building. These will hold



The Proposed Washington Memorial Temple, Washington, D. C.

from 600 to 2,500 people, and so it can readily be seen that conventions of minor size will be able to secure proper accommodations in this "structure of patriotism." In the banquet hall 600 persons can be served at one time. Future inaugural balls will have a proper setting in this building. The third and fourth floors will contain a museum and library for the care of precious relics, souvenirs, and books on the art of war and the histories of our soldiers.

The George Washington Memorial Building is intended to meet the Father of his Country's wishes that Congress and the people should promote "institutions for the general diffusion of knowledge." It is intended that the structure shall be the meeting place of all national and international conventions and all great public welfare gatherings. Nine tenths of the conventions held in the city of Washington are in first measure educational in their intentions. There has never been a place for them to meet. This need will be met with what it is said will be the most beautiful building in the United States.—*Robert H. Moulton, in Christian Herald.*

George Washington's Thriftograms

I AM no more disposed to squander than to stint." "Economy makes happy homes and sound nations. Instill it deep."

"It is not the lowest-priced goods that are always the cheapest."

"I cannot enjoin too strongly upon you a due observance of economy and frugality."

"Keep an account book and enter therein every farthing of your receipts and expenditures."

"Promote frugality and industry by example, encourage manufacture, and avoid dissipation."

"Reason, too late perhaps, may convince you of the folly of misspending time."

"There is no proverb in the whole catalogue of them more true than 'a penny saved is a penny got.'"

"Nothing but harmony, honesty, industry, and frugality are necessary to make us a great and happy nation."

From the Mail Pouch

MISS BRYANT, of Gainesville, Georgia, writes: "I am an interested reader of the INSTRUCTOR." Another friend says: "I am getting the INSTRUCTOR every week, and read it as faithfully as the *Review*; weep and laugh over the splendid articles as the occasion may demand, and find it an inspiration I should miss much."

A letter received from L. E. June, of Chico, California, contains the following note of interest: "I have been a reader of the INSTRUCTOR for about sixty years, and do not feel that I can get along without it. I remember very distinctly of reading the autobiography of Capt. Joseph Bates as a serial story published in the YOUTH'S INSTRUCTOR in the early sixties. I wish you much of the blessing of God in your work."

The Social Hour

A Mathematical Bible Game

THE study of arithmetic, algebra, and geometry is designed to broaden the mind and quicken the intellect by causing strict application of the thoughts to numbers and their combinations. Any exercise, therefore, that involves the use of figures should prove beneficial.

In a social gathering we frequently feel the need of games which will not violate principle or our profession and which will at the same time be interesting and entertaining. We enjoy those features of the evening's program that demand a use of thought and involve the knitting of the brow or the scratching of the head. It is sometimes felt that where ministers or school teachers are present a Bible game might be too easy for them, but in the case of the following problems, the hostess of the occasion need have no anxiety.

The Bible abounds in mathematics. For example, the book of Numbers is filled with addition! If we should begin to list all the numbers that are given in the Bible, we doubtless would find our task a tremendous one. The numbers 3 and 7 and 12 are found in many, many connections in both the Old and the New Testament.

The game given below is best used at the first part of the program. The twenty problems may be neatly printed on twenty pieces of cardboard or linen paper, and pinned about the room in conspicuous places. The guests, of course, are provided with paper and pencils to write the supposed answer to each mathematical calculation. Interest is added when the answering is limited to exactly 600 seconds, or ten minutes.

Some of the numbers represent time, such as years or days or ages; some represent the number of a group of persons; others, dimensions or size. All are spoken of in the Bible and are written as the number is given in the reference. For instance, "twoscore and four" would be written, $2 \times 20 + 4$. Before deciding what the number means, perform any addition or multiplication that is indicated. By grading five on each answer, the skill of the writer is rated. The questions are given in one group; the answers in the second:

1. 70.
2. 600,000.
3. $960 + 9$.
4. 70×7 .
5. $2,000 + 300$.
6. $120 + 7$.
7. $391 + 15$.
8. $1,000 + 5$.
9. $400 + 80$.
10. 3×20 by 6.
11. 12,000.
12. $7 + (3 \times 20) + 2 + \frac{1}{2}$.
13. $100,000 + 40,000 + 4,000$.
14. $100,000 + (20,000 \times 4) + 5,000$.
15. $40,000 + 2,000 + 300 + (20 \times 3)$.
16. $200 + (3 \times 20) + 16$.
17. $200 + (3 \times 20) + 10 + 200$.
18. $600 + (3 \times 20) + 6$.
19. $1,000 + 200 + (3 \times 20)$.
20. $10,000 \times 10,000 + 1000's \times 1000's$.

The answers with the references are:

1. The number of years that Babylon held Israel captive. Jer. 25: 11.

2. The number of men that left Egypt. Ex. 12: 37.
3. The age of Methuselah. Gen. 5: 27.
4. The number of times Jesus said to forgive. Matt. 18: 22.
5. The prophecy of Daniel 8: 14.
6. The number of provinces in Medo-Persia. Esther 8: 9.
7. The 391 years and 15 days to the fall of the Ottoman Empire. Rev. 9: 10, 15.
8. The number of Solomon's songs. 1 Kings 4: 32.
9. The number of years from the exodus to the building of Solomon's temple. 1 Kings 6: 1.
10. The dimensions in cubits of Nebuchadnezzar's image on the plain of Dura. Dan. 3: 1.
11. The distance around the New Jerusalem in furlongs. Rev. 21: 16.
12. The prophecy of Christ's crucifixion, or the 69½ weeks of Daniel 9: 25, 27.
13. The number of the sealed. Rev. 7: 4.
14. The number of Assyrians slain by the angel of the Lord. Isa. 37: 36; 2 Kings 19: 35.
15. The number of the congregation that returned from Babylon. Ezra 2: 64.
16. The number of persons in the shipwreck with Paul. Acts 27: 37.
17. The number of soldiers, horsemen, and spearmen that accompanied Paul from Jerusalem to Caesarea. Acts 23: 23.
18. The number of the beast. Rev. 13: 18.
19. Period of papal supremacy. Rev. 12: 6.
20. The number of angels about the throne in heaven. Rev. 5: 11.

I am certain that few will receive one hundred in this test, and it may cause some to feel that they know little about Bible mathematics. At any rate it is to be hoped that the energy expended will serve to impress these figures on the mind.

VERNON E. HENDERSHOT.

Playing Post Office

THE group is divided into circles of about fifteen. One player in each circle is blindfolded and is called the postman. Another is postmaster. The remainder of the players are seated. There are no empty chairs. The postmaster assigns each player, including the postman, the name of a city or a town, a list of which he keeps. The blindfolded postman is placed in the center of the circle, and the postmaster takes a position where he can overlook the players. He then calls out, "I have sent a letter from St. Louis to New Haven," and the players representing these cities quickly change places. As they run, the postman tries to capture one of them, and if he can do this or manage to sit down in an empty chair, the player who is caught or whose chair he has taken becomes the postman.—*Selected*.

"A good method of breaking the ice in a large group is to give out ten dimes, one apiece to ten persons, who are told to tell no one about the possession of the dimes, but are to number silently the people who shake hands with them. The group is told that dimes are in the pockets of ten persons present, and that the twenty-second person who shakes hands with the holder of a dime gets it. No one knowing who has a dime, every one immediately makes it his business to shake hands with every other person in the room."

Missionary Volunteer Department

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

Missionary Volunteers in Action in South China

THE young people's work in South China is only in its infancy. In fact, the department is just beginning to walk, and each step comes slowly but shows the signs of increasing strength. This year we are endeavoring to organize the scores of young people found in each mission of our union. True to the maxim, "In unity there is strength," we are seeing the union of our individual units throughout the field, manifesting a new power and strength which has been latent for many months.

The Chinese young people are eager to work and volunteer for service in the missionary army that is encircling the globe. Already results from their efforts are seen. What they need is some one to direct their efforts, so that the greatest good may come out of the least exertion. Then with a systematic organization we can look for great things in South China, accomplished by the Chinese Missionary Volunteers themselves.

Our comrades in America will be interested in some of the work these "Middle Kingdom" soldiers of the cross are doing. First of all comes training. Just as you have your Standard of Attainment in America, so do we have it here. At present the courses are being translated into Chinese characters, and the young men and women are enthusiastically studying so as to pass the examinations and receive the Standard of Attainment certificates. We are planning to give this in English as well as in the Chinese. We are glad that this is a uniform plan throughout the world.

On a recent trip into the south Hakka Mission territory, the secretary was greeted by a class of young men, all above eighteen years of age, who had come long distances to study the Bible in a Bible training school which the mission is conducting. This school is in the interior. Some of the students had never been more than thirty miles away from the place where they were born, until the call went out for all those in the outstations who could pay their own expenses to come to the central station for a nine months' course in pastoral training and Bible study. Then some who had been following the old buffalo in the rice paddies, and others who had been in business, and still others who were students, left their several duties, and walking, or riding in a small *sampan* (a boat made out of three boards), made the trip of from one hundred seventy-five to two hundred miles to that school. I talked with twenty earnest boys in that class about the Standard of Attainment and the Bible Year. They saw the value of the plan, and there wrote a pledge to follow out the program for completing the Bible in one year and to study the history of our denomination and Bible doctrines. The whole twenty are expecting to receive certificates at the end of this Chinese year.

To see their enthusiasm for the work, I need but tell you of the work they are doing. Each week these boys, together with the foreign teacher and the native evangelist, take five hundred copies of the *Broadsides*

(corresponding to the Present Truth Series or the Family Bible Teacher), and visit the shops and homes of that many persons. Each week brings a new subject and a new opportunity to explain the gospel. This work is being done outside their school hours, and is a blessing to the boys as well as to the people of that city.

Another feature of our work is the Reading Course. This year it comprises the Bible, "The World War," "Quiet Talks on Service," by Gordon, and "Life and Works of John G. Paton"—all in Chinese. We were made to rejoice when the word came that every teacher and preacher in the Kwangsi Mission, the Swatow Mission, and the Hakka Mission, were following the course, besides many others whose names we have not yet received.

Missionary Volunteers in America, does this look as if our Chinese boys and girls are going to be found idle when the Lord comes? Pray for these young missionaries among their own people. They have many heathen, superstitious practices and customs to meet all the time. They are surrounded by the darkness of idol worship and every device of the enemy of souls. To overcome is a work of constant vigilance. The Missionary Volunteer Society aims to help its members to dispel the evil influences by directing the mind and body into proper channels of activity.

At present we are taking a census of all the young people from seven years of age to twenty-five. These include boys and girls who are of Adventist homes, as well as those who are only "hearers" but regularly attend our chapels. We plan to get "every Adventist boy and girl" into our Chinese schools. Just now we have about fifteen hundred students enrolled throughout the union. This work for our young people is progressing. We all join in thanking our brethren and sisters at home for making this work possible by their generous gifts to mission lands.

D. E. REBOK, *Secretary.*

The Summary

AM I doing my part to make this report what it should be?" That is the question which we must ask ourselves when we look at the quarterly summary of Missionary Volunteer work done as it comes to us quarter by quarter. The report for quarter ending March 31, given in this issue, shows an improvement over the corresponding quarter of 1918; but there is not the increase in missionary work done that there might have been if each Missionary Volunteer had done his part. Not much more than one half of all the young people in the United States who belong to our young people's societies are reporting members. Surely this ought not so to be, for our very name—Missionary Volunteer—indicates that we are to be active missionaries.

The Eastern Canadian Union carries off the blue ribbon this quarter for having the highest per cent of reporting members in comparison to its membership. It reports 74 per cent of its members as working members. Congratulations, Eastern Canada! If you will raise your per cent one more point, you will have a "passing" mark. But what about our other unions?

The Central Union leads the twelve unions of the United States in the number of conversions reported among the young people. Seventy-eight is the number. Truly our hearts rejoice when we read the good reports that come to the office, telling of new recruits for the Lord's army.

In the funds given to missions, the Atlantic, Northern Pacific, and Central Unions are in the vanguard, having given the largest amounts for the work in foreign lands.

We regret that several conferences failed to send in a report at all for the first quarter of the year. Iowa, Upper Columbia, and Arizona are missing. We shall expect to have an especially good report from these conferences for the next quarter to help atone for their shortcomings.

E. I.

Our Counsel Corner

DOES every Missionary Volunteer have to give a dollar through the society on Goal Dollar Day to be considered a faithful member?

A. A.

No one is obliged to give anything, not even a copper; and as for giving to be considered faithful, only God who weighs motives as well as deeds can judge of our faithfulness or unfaithfulness. But it is hoped that every boy and girl and every young man and woman will make an earnest effort to give a dollar on our yearly Goal Dollar Day, September 27, to help forward our mission work in foreign lands, and that they will give it not "of necessity" but cheerfully.

There are three kinds of givers in the world—"the flint, the sponge, and the honeycomb. To get anything out of a flint you must hammer it, and then you get only chips and sparks. To get water out of a sponge you must squeeze it; and the more you squeeze it, the more you will get. But the honeycomb just overflows with its own sweetness. Some people are stingy and hard; they give away nothing if they can help it; others are good-natured; they yield to pressure, and the more they are pressed, the more will they give. A few delight in giving without being asked at all; and of these the Bible says, 'God loveth a cheerful giver.'"

E. I.

Is there a special pin for Junior Missionary Volunteers, or do they use the same one as the Seniors?

A JUNIOR.

Yes indeed, we have a Junior pin now. It is a pretty little celluloid disk with the letters "J. M. V." upon it in red. The cost is only five cents each. Order from your tract society.

E. I.

Just for the Juniors

Cripple Tom and His Bible

IN one of the deplorably miserable East London homes, in a dark, wretched room at the top of a house, lay a cripple boy. He had lain there for over two years, greatly neglected and comparatively unknown. When quite young his parents had died, leaving him to the mercy of an aged relative, whom he called "granny."

Born a cripple, he had always been a sufferer; but although he moved about only by the aid of crutches, as long as he was able he had swept a crossing or gone short errands to earn a few pence. Soon after the death of his parents the boy had to take to his bed. Very ungraciously the old woman allowed him to occupy the top room in her house, which room he never again left.

His mother had taught him to read and write, and sometimes, on a snowy night, the lad had crept into the mission hall merely for the sake of getting warm.

Numb with cold and weary in body, he took little heed of what he had heard on those nights; but, later, lying alone day after day, there came into his mind the recollection of it, and by degrees he was possessed with a great longing to know more about the things of God, and to have a Bible of his own. He knew that it was from the Bible that the speakers had gathered their knowledge, and that was all. So, summing up courage, he one day consulted granny about it. His only encouragement in that direction was an ironical laugh. "Bibles weren't in her line! What did a lad like him want with a Bible?" So the matter dropped for a time, but the lad's desire to possess one did not grow less.

One day, however, up the creaking stairs came noisy, boisterous Jack Lee, the only friend the cripple had in the world.

"Hurrah! Hurrah! got a new box. Off North tomorrow! Came to say good-by, Tom," he cried, all excitement, seating himself on the bed, and wiping the perspiration from his brow. "But I've got a real beauty present for you, my lad," taking from his pocket something wrapped in a bit of greasy brown paper.

Tom raised himself on his elbows, not at all gladdened by the news he had heard.

"A bright new shilling for you, Tom. And you're not to spend it till yer wants suffin' real particular."

"Oh, Jack, you are good, but I want something now, very, very particular."

"Yer do? What's he?"

"I want a Bible."

"A Bible! well I never! Who ever heard of a poor lad spending all that on a Bible, when I had to scrape months and months to save it in coppers?"

"Don't be angry, dear Jack," cried the boy; "you're going away, and I shall be lonelier than ever, and oh, I do so want a Bible! Please get it, Jack,—now,—this very evening at Fisher's, before the shop closes. Granny never would; she'd spend it on gin, if I let it get into her hands."

"What can yer want with a Bible, Tom? Only scholars understands them there things," he answered rather crossly.

"Maybe so, Jack, but I'm hankering after one, for I must find out whether them there folks in that mission hall you and I sometimes used to go, told true about some one they called Jesus. Let it be your parting gift, Jack, and you will make me so glad."

"Very well, lad, then I'll go, but I knows naught of Bible buyin'!"

"Fisher has 'em at a shilling, for I saw 'em marked in the window when I used to go by. Quick, Jack, or the shop will be closed!"

Jack complied very ungraciously, and descended the stairs less rapidly than he had mounted them. But he got over his disappointment before he returned with a beautiful shilling Bible.

"Fisher says I couldn't leave you a better friend, Tom, and he declares the shilling couldn't be 'vested better; and he says: 'It may be worth a thousand pounds to the lad.' So 'pears there's suffin' we ought to know about."

Tom's joy and gratitude were unbounded. "I know it, Jack, I know it!" hugging the Book to his breast. "I'm so happy now. Oh, how kind you were to save that shilling!"

The lads never met again; but if the honest errand boy could only have known what a precious treasure that Holy Book became to his cripple friend, he would

have been amply rewarded for the sacrifice he had made to save the shilling. After a month's hard reading, Tom knew more about his Bible than many who have professed to study it for twenty years. He learned the way of salvation, his only teacher being the Holy Spirit; he learned also that obedience to God's will meant helping to save others.

"It won't do to keep all this blessed news to myself," he said; so he thought and thought, until at last a simple but very beautiful work was decided on for the Master. His bed stood close by the window sill, which was low, and somehow he got a pencil and paper, and wrote out different texts, and then dropped them into the noisy street below, directed:

"To the Passer-by — Please Read."

He hoped that by this means some one might hear of Jesus and his salvation. This service of love, faithfully rendered, went on for some weeks, when one evening he heard a strange footstep, and immediately afterward a tall, well-dressed gentleman entered the room and took his seat by the lad's bedside.

"So you are the lad who drops texts from the window, are you?" he asked kindly.

"Yes," said Tom, brightening up. "Have yer heard as some one got hold of one?"

"Plenty, lad, plenty! Would you believe it if I told you that I picked up one last evening, and God blessed it to my soul?"

"I can believe in God's Word doing anything, sir," said the lad, humbly.

"And I am come," said the gentleman, "to thank you personally."

"Not me, sir! I only does the writin'; He does the blessin'."

"And you are happy in this work for Christ?" asked the visitor.

"Couldn't be happier, sir. I don't think nothin' of the pain in my back, for shan't I be glad when I sees Him, to tell him that as soon as I know'd about him I did all I could to serve him? I suppose you gets lots o' chances, don't yer, sir?"

"Ah, lad, but I have neglected them; but, God helping me, I mean to begin afresh. At home in the country I have a sick boy dying. I had to come in town on pressing business. When I kissed him good-by, he said: 'Father, I wish I had done some work for Jesus. I cannot bear to meet him empty handed,' and the words stuck to me all day long, and the next day, too, until the evening when I was passing down the street your little paper fell on my hat. I opened it, and read: 'I must work the works of him that sent me, while it is day; the night cometh, when no man can work.' John 9:4. It seemed like a command from heaven. It startled me and brought me to my knees that night, and I could not sleep until I could sing:

"'Oh, the cleansing blood has reached me!
Glory, glory to the Lamb!'"

"I have professed to be a Christian for twenty-two years, my lad, and when I made inquiries and found out who dropped these texts into the street, and why it was done, it so shamed and humbled me that I determined to go home and work for the same Master that you are serving so faithfully."

"It's too much, sir, altogether too much," said the lad, with tears of joy rolling down his face.

"Tell me how you managed to get the paper to start it, my lad?"

"That warn't hard, sir. I jest had a talk with granny, and offered to give up my hap'orth o' milk

she gives me most days, if she would buy me paper instead. You know, sir, I can't last long. The parish doctor says a few months of cold weather may finish me off, and a drop o' milk ain't much to give up for my blessed Jesus. Are people happy as has lots to give him, sir?"

The visitor sighed a deep sigh. "Ah, lad, you are a great deal happier in this wretched room, making sacrifices for Jesus, than thousands who profess to belong to him, and who have time, talents, and money, and do little or nothing for him."

"They don't know him, sir. *Knowin' is lovin', and lovin' is doin'.* It ain't love without."

"You are right, Tom. But now about yourself. I must begin by making your life brighter. How would you like to end your days in one of these homes for cripple lads, where you would be nursed and cared for, and where you could see the trees and flowers and hear the birds sing? I could get you into one, not far from my home, if you liked, Tom."

The weary lad looked wistfully into the man's kindly face, and after a few moments' silence answered:

"Thank'ee, sir; I've heard tell of 'em before, *but I ain't anxious to die easy when He died hard.* It might get taken up with them things a bit too much, and I'd rather be a-lookin' at him, and carryin' on this 'ere work till he calls me. Plenty of joy for a boy like me to have a mansion with him up there through eternity." The visitor felt more reproved than ever.

"Very well, my lad; then I will see that you have proper food and all the paper you need while you live. I will settle it all with one of the Bible women. Now, before I go, I want you to pray aloud for me," and as he made the request the strong man knelt down by the cripple boy's bedside, scarcely suppressing a sob as he covered his face with his hands. The lad trembled at having to do such a thing, but when he saw that bowed form and heard that half-stifled sob, he knew he ought to comply with the request.

There was a seraphic light on the poor pale, up-turned face, as he said in a tone of the deepest reverence: "Lord Jesus, I know you're a-listenin', and I'm much obliged to you for sendin' this friend here to cheer me in my work. Now, Lord Jesus, he's a bit troubled about not havin' worked for thee enough in the past days. Will you help him to see to it that there's nothin' left undone in the comin' days, and please, Lord, make him go straight away and tell them other rich men that they don't know thee if they aren't a-workin' for thee. And I'm grateful to you, Jesus, for all the paper and the food that's a comin' to me while I live. Maybe I'll hold out a bit longer to write these texts for thee. Now, Lord Jesus, please bless this kind friend, all roads and always. I ask this for thy name's sake."

"Amen," said the deep-toned voice.

Then the gentleman rose and said farewell. Before leaving London he made every arrangement for the lad to be cared for, and then with a gladder heart he went back to his beautiful country home and lived for Christ. As soon as he could he built a mission hall on his own grounds, and preached Jesus to the villagers. When he confessed his sin of negligence toward them, and told them of his second conversion through the cripple boy and his text, many of them were led to Jesus, who came "to seek and to save" the lost.

(Concluded on page sixteen)

Summary of the Missionary Volunteer Work in North America for Quarter Ending March 31, 1919

Conferences	Number of Societies	Present Membership	No. Members Reporting	Missionary Letters Written	Missionary Letters Received	Missionary Visits	Bible Readings and Cottage Meetings	Subscriptions Taken	Papers Sold	Papers Lent and Given	Books Sold	Books Lent and Given	Tracts Sold	Tracts Lent and Given	Hours of Chr. Help Work	Articles Clothing Given	Value of Food Given	Treatments Given	Signers to Temperance Pledges	Bouquets Given	Scripture Cards Given	Offerings for Foreign Miss.	Offerings for Home Miss.	Conversions
ATLANTIC UNION																								
E. New York	13	142	107	140	98	378	26	9	1976	2788	300	222	---	909	279	43	\$ 5.52	11	12	5	423	\$ 104.58	\$ 198.98	2
Gr. New York	14	463	181	467	226	1582	395	134	7936	4630	989	388	854	3532	1006	266	55.49	69	3	55	4039	267.99	237.56	12
Maine	19	237	161	519	115	597	81	94	472	2363	381	186	48	667	969	47	34.20	38	11	89	51.47	249.07	1	
Massachusetts	21	505	415	571	155	1094	172	18	2973	3987	2405	185	100	5204	1317	745	27.56	135	21	14	409	301.80	501.98	32
N. New Eng.	10	96	40	529	303	442	45	140	475	820	559	89	30	85	314	18	1.50	47	18	---	---	49.24	39.30	1
S. New Eng.	12	134	96	163	101	464	72	87	1789	3241	408	103	69	5119	671	79	12.00	107	62	9	96	87.09	90.07	9
W. New York	12	219	101	216	100	427	85	179	1541	2620	371	311	120	523	1870	191	42.30	32	12	13	67	180.79	383.73	2
Bermuda Miss.	1	18	7	26	9	150	25	1	35	140	24	6	26	12	6	9	16.80	---	---	2	5	29.82	2.16	---
CENTRAL UNION																								
Colorado	35	745	479	701	310	1102	102	230	855	15495	675	818	189	3877	4334	602	104.02	343	101	107	140	812.58	103.41	20
Kansas	35	668	414	567	274	1193	172	138	1247	3306	761	293	99	1657	2026	176	57.60	202	---	82	504	274.67	188.75	19
Missouri	19	400	292	556	190	136	116	39	1081	8516	523	306	161	4930	3539	402	64.40	104	---	64	178	149.60	214.54	21
Nebraska	38	787	592	437	266	1009	173	46	419	4714	148	371	175	749	1493	209	35.80	62	8	53	330	385.30	43.12	19
Wyoming	12	160	75	152	56	165	52	17	305	2072	70	110	15	1095	639	65	14.80	5	---	---	---	95.01	11.38	---
COLUMBIA UNION																								
Chesapeake	4	133	66	133	53	57	19	41	1834	3522	154	71	1009	231	233	264	1.65	24	2	35	23	89.24	88.30	---
Dist. of Col.	13	300	184	396	50	350	65	18	688	2531	1866	160	11	739	272	43	21.60	154	14	21	59	178.04	5.06	10
E. Pa.	16	275	178	318	104	338	58	67	579	2333	356	186	699	779	879	118	24.85	22	3	25	92	13.75	79.49	2
New Jersey	22	302	241	307	98	455	69	21	1104	3818	230	217	58	1286	952	135	38.75	36	---	17	496	138.69	51.97	3
Ohio	24	490	373	413	198	1058	407	25	3667	12687	1343	311	171	2974	2105	439	41.85	268	35	75	743	223.42	162.17	8
Virginia	6	122	---	126	82	87	39	2	72	2540	321	485	21	443	446	29	.80	47	1	12	3	80.55	.50	---
W. Pa.	12	226	98	411	110	500	222	48	336	5158	308	166	35	729	585	72	53.45	163	4	19	70	188.31	74.57	---
W. Virginia	5	64	45	138	91	191	96	46	100	905	465	86	78	171	439	87	14.20	54	---	2	---	14.57	50.00	---
LAKE UNION																								
Chicago	17	255	108	213	100	689	323	59	4226	1456	154	236	177	639	617	89	7.85	11	2	41	186	229.08	19.07	---
E. Michigan	55	400	271	426	161	1468	253	57	8439	8184	617	317	147	7467	1935	222	52.87	74	64	14	380	111.83	237.88	---
Illinois	30	426	243	266	163	619	75	25	2506	2964	141	147	14	2105	2392	117	26.80	41	20	27	203	188.75	45.46	---
Indiana	38	420	102	182	93	226	54	2	825	8373	42	191	10	614	872	219	15.90	1	---	91	640	88.73	26.95	16
N. Michigan	19	163	108	166	49	259	67	59	40	2787	60	116	12	574	365	55	14.90	10	---	---	95	50.18	8.03	---
N. Wisconsin	22	274	143	253	63	173	99	19	44	1869	324	147	61	1078	449	222	7.60	924	2	9	553	78.63	47.43	6
S. Wisconsin	29	520	230	238	115	373	132	15	147	3463	200	180	5	529	525	125	10.00	33	8	8	539	130.00	130.49	---
W. Michigan	55	1217	901	766	297	2289	208	69	1896	11714	707	1012	169	1686	2061	481	23.05	207	6	172	690	414.25	151.73	30
NORTHERN UNION																								
Iowa	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
Minnesota	37	708	327	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
North Dakota	16	415	365	134	64	95	142	72	2779	154	507	252	164	4753	475	105	13.50	172	4	6	99	488.37	237.03	22
South Dakota	8	155	89	393	166	232	26	28	58	1432	35	79	78	624	325	25	19.50	39	2	6	4	256.00	48.00	9
NORTH PACIFIC UNION																								
Montana	8	187	75	112	68	231	71	22	375	825	180	191	131	1033	355	138	44.70	57	---	21	3	107.44	36.61	6
S. Idaho	8	239	---	186	126	120	111	61	82	1311	651	146	50	3045	414	91	4.20	---	---	---	---	78.20	18.93	---
S. Oregon	10	147	64	99	19	69	19	7	90	1570	2	67	28	138	30	13	17.00	---	---	54	---	55.58	17.49	---
Upper Colo.	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
W. Oregon	16	341	111	218	38	247	18	---	523	7458	21	184	5	860	482	75	3.30	12	102	76	304	168.91	114.22	---
W. Wash.	15	361	220	227	90	432	109	15	577	4012	922	286	60	1616	847	339	19.85	37	1	27	83	111.58	89.53	11
PACIFIC UNION CONFERENCE																								
Arizona	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
California	44	1150	490	965	234	983	106	52	1142	15019	411	691	48	2651	1523	447	56.68	181	22	527	1479	457.42	206.32	19
C. California	33	717	476	174	118	482	279	115	613	7649	474	332	58	2941	1156	243	54.65	181	38	221	1204	383.83	201.74	25
Int.-Mountain	8	130	60	42	40	376	72	37	149	1284	519	96	1	104	348	12	20.00	9	---	2	20	10.92	5.40	---
Nevada Miss.	2	43	---	145	34	178	40	40	20	6041	69	149	87	545	86	11	12.75	13	---	---	24	29.00	104.05	4
N. California	22	389	191	136	37	190	41	45	610	3460	77	182	368	768	415	68	2.60	99	---	117	141	317.89	14.03	6
S. California	27	641	193	296	106	2265	292	38	1935	11161	1462	461	16	22439	1214	284	34.10	284	---	334	192	229.71	115.57	4
S. E. Calif.	18	597	180	114	63	131	10	12	399	1705	80	138	23	1311	753	97	.12	---	---	150	35	192.80	43.04	---
SOUTHEASTERN UNION																								
Carolina	18	344	215	82	54	546	237	11	1381	4066	389	191	640	1227	411	65	17.82	55	1	67	51	59.00	13.59	15
Cumberland	13	299	181	174	91	89	430	11	508	2549	580	123	12	153	766	170	64.29	205	---	73	42	182.45	60.74	---
Florida	26	421	273	245	138	255	32	20	500	6021	83	205	102	1825	782	112	32.53	158	16	152	114	97.29	90.22	21
Georgia	13	253	167	345	182	1338	344	64	1619	2518	1188	163	152	859	677	106	19.35	129	62	23	161	45.68	22.71	8
SOUTHERN UNION																								
Alabama	4	---	---	76	34	132	7	27	127	398	7	18	7	37	133	17	3.50	44	---	27	3	6.50	1.30	---
Kentucky	3	---	---	51	21	35	8	3	1176	338	35	221	71	61	60									

The Sabbath School

Young People's Lesson

X — The Marriage of the King's Son

(September 6)

LESSON SCRIPTURE: Matt. 22: 1-14.

GOLDEN TEXT: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Rev. 3: 18.

Questions

1. In this parable, what did Jesus say the kingdom of heaven is like? Matt. 22: 1, 2. Note 1.
2. What did the king send his servants to do? What response was given to this first call? Verse 3. Note 2.
3. What message was sent by the servants who gave the second call to the wedding feast? Verse 4. Note 3.
4. How did most of those who were invited at this time treat the invitation? Verse 5.
5. How did the others treat the king's servants? Verse 6.
6. How did the king punish those who had so cruelly treated his servants? Verse 7. Note 4.
7. What did the king say of those who had been bidden? Verse 8.
8. In the third call, where were the servants told to go and whom to invite? Verse 9.
9. Whom did the servants gather in? What was thus accomplished? Verse 10. Note 5.
10. When the king came to see the guests, in what condition did he find one man? Verse 11. Note 6.
11. What question did he ask this man? Verse 12. Note 7.
12. How did his question affect the man? Verse 12, last part. Note 8.
13. What did the king tell his servants to do with him? Verse 13.
14. What is said of the number called? of the number chosen? Verse 14.
15. How only may the wedding garment be obtained? Rev. 3: 18.

Notes

1. "In this parable . . . are illustrated the gospel invitation, its rejection by the Jewish people, and the call of mercy to the Gentiles." "By the marriage is represented the union of humanity with divinity."—*Christ's Object Lessons*, p. 307.
2. "It was (and is) the Oriental custom to invite the guests some days in advance, and then on the day of the feast to send messengers to again invite, and urge them to be present. To refuse or neglect to come when so invited was accounted a great indignity."—*Clarke*.
- The expression "would not" conveys a lack of interest or desire to come, rather than open refusal.
- "The call to the feast had been given by Christ's disciples. Our Lord had sent out the twelve and afterward the seventy, proclaiming that the kingdom of God was at hand, and calling upon men to repent and believe the gospel. But the call was not heeded."—*Christ's Object Lessons*, p. 308.
3. "The servants were sent out later to say, 'Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.' This was the message borne to the Jewish nation after the crucifixion of Christ; but the nation that claimed to be God's peculiar people rejected the gospel brought to them in the power of the Holy Spirit."—*Ibid.*
4. The first call of Jesus to the Jewish nation was treated with indifference, the second with contempt and wicked cruelty. "Thus the Jewish people sealed their rejection of God's mercy. . . . The king 'sent forth his armies, and destroyed those murderers, and burned up their city.' The judgment pronounced came upon the Jews in the destruction of Jerusalem [about forty years later] and the scattering of the nation."—*Id.*, pp. 308, 309.
5. "The third call to the feast represents the giving of the gospel to the Gentiles. . . . The king's servants who went out into the highways 'gathered together all as many as they found, both bad and good.' It was a mixed company. Some of them had no more real regard for the giver of the feast than had the ones who rejected the call."—*Id.*, p. 309.
6. "When the king came in to view the guests, the real character of all was revealed. For every guest at the feast there had been provided a wedding garment. This garment was a gift from the king. By wearing it the guests showed their respect for the giver of the feast."—*Ibid.*
7. "By the wedding garment in the parable is represented the pure, spotless character which Christ's true followers will possess. . . . This covering, the robe of his own righteousness, Christ will put upon every repenting, believing soul."—*Id.*, pp. 310, 311.

8. "By the king's examination of the guests at the feast is represented a work of judgment. The guests at the gospel feast are those who profess to serve God, those whose names are written in the book of life. But not all who profess to be Christians are true disciples."—*Id.*, p. 310.

Intermediate Lesson

X — The Story of Uzziah

(September 6)

LESSON SCRIPTURE: 2 Chronicles 26.

MEMORY VERSE: "When he was strong, his heart was lifted up to his destruction." 2 Chron. 26: 16.

STUDY HELPS: "Prophets and Kings," pp. 303-310; "Bible Lessons," McKibbin, Book Two, pp. 183, 184.

"Not in the clamor of the crowded street
But in ourselves is triumph or defeat."

Questions

1. What youth did the people of Judah select for their king? How long did he reign? 2 Chron. 26: 1-3. Note 1.
2. How did he show his regard for the word of the Lord? Who was the prophet of the Lord at that time? How long did Uzziah prosper in his reign? Verses 4, 5.
3. Against what nations did Uzziah wage successful warfare? What defenses did he break down? What is said concerning the Ammonites? Verses 6-8. Note 2.
4. How were the defenses about Jerusalem strengthened? How was the surrounding country improved? Verses 9, 10. Note 3.
5. Because of the number of his enemies what was he obliged to maintain? How was his army organized? How large an army did he have? Verses 11-13.
6. What did Uzziah provide as equipment for his soldiers? What special weapons of defense were invented? By whom was the king helped in the accomplishment of these things? Verses 14, 15.
7. What effect did prosperity have upon Uzziah? What did his pride lead him to do? Verse 16. Note 4.
8. How did the priests try to protect the holy place from this desecration? Verses 17, 18.
9. What effect did the priests' words have upon the king? What was the fearful result of his wilful sin? Verse 19.
10. What did the priests hasten to do? What shows that the king now recognized that the Lord had smitten him? Verse 20.
11. How long did Uzziah bear the marks of his punishment? Where did he dwell? Who ruled the people in his stead? Verse 21. Note 5.

Topics for Thought and Discussion

How can one most effectively do "that which is right in the sight of the Lord"?

Is it possible to spoil a long and successful record in a few minutes?

Notes

1. "A sixteen-year-old boy comes to the throne of Judah. It was David's throne. . . . It meant a stupendous opportunity for young Uzziah, to be king over the people to whom God had made such promises of earthly blessing. What do you think you would do if Uzziah's opportunity were your opportunity today?"—*Sunday School Times*.
2. "The long reign of Uzziah in the land of Judah and Benjamin was characterized by a prosperity greater than that of any other ruler since the death of Solomon, nearly two centuries before. For many years the king ruled with discretion. Under the blessing of heaven, his armies regained some of the territory that had been lost in former years. Cities were rebuilt and fortified, and the position of the nation among the surrounding peoples was greatly strengthened. Commerce revived, and the riches of the nations flowed into Jerusalem."—*Prophets and Kings*, p. 303.
- The "gifts" which the Ammonites gave to Uzziah was undoubtedly tribute—taxes.
3. The wells, or as the margin reads, cisterns, were "hewn out of the rock and protected by a lining of cement, and placed so that the winter rain on the surrounding ground could be led into them. The stored water served for watering of flocks and herds and for irrigation of vegetable land."
4. "This outward prosperity, however, was not accompanied by a corresponding revival of spiritual power. The temple services were continued as in former years, and multitudes assembled to worship the living God; but pride and formality gradually took the place of humility and sincerity. . . . The sin that resulted so disastrously to Uzziah was one of presumption. In violation of a plain command of Jehovah, that none but the descendants of Aaron should officiate as priests, the king entered the sanctuary 'to burn incense upon the altar.'"—*Id.*, pp. 303, 304.
5. "Neither his [Uzziah's] exalted position nor his long life of service could be pleaded as an excuse for the presumptuous sin by which he marred the closing years of his reign, and brought upon himself the judgment of heaven."—*Id.*, p. 304.

The Picture's Message

THERE hangs in Columbia Hall of the Washington Missionary College an oil painting of the ocean, bearing the caption, "The Pathway to the Mission Fields."

This picture in its conspicuous place is a constant reminder to students and teachers of the fields of service beyond the seas.

We must not forget, however, that the real pathway to the mission fields is a consecrated, helpful Christian life of service here at home, always heeding the apostle's admonition: "Do good unto all men, especially unto them who are of the household of faith."

There is no surer pathway to a life of service in heathen lands than the everyday life of service to those about us here in the homeland.

But the secret of acceptable service anywhere is the love of Christ in the heart, which constrains to solicitude for the salvation of our fellow beings for whom Christ died.

Then shall we not remember that love to Christ, love for those whom he died to save, and willing service to all in need, is the real pathway to the mission fields?

F. D. C.

Today's Message from Sinai

DR. WILLIAM T. ELLIS, correspondent of the *Washington Post* and the *New York Herald*, has recently visited Mt. Sinai, where the ten commandments were given to Moses. Dr. Ellis, after reviewing present-day world conditions, says of the law:

"Things have gone wrong because nations and people have departed from this law. They will never go right until nations and people have the clarity of vision and the courage to turn to the keeping of the ten words spoken on Sinai.

"Let us confess the truth, even we of the most stable land on earth today. We have wandered from the straight paths of our fathers, and have turned aside from the simple faith that made them great. We have left God out of our calculations. We have put other gods before him and given first allegiance to idols of our own creation. His name and his day have lost their sanctity in our eyes. Even the sacred family relations have been disregarded by a generation proud of being 'self-made.'

All Commandments Violated

"We have invented slow and insidious methods of killing our fellow beings as sacrifices to the Moloch of Mammon. Adultery has passed from its old place of a deadly sin to a mere form of personal liberty and self-expression. Individual theft is still bad form; but wholesale stealing, by nations and organized commercial or financial groups, has reached a magnitude such as even the avaricious Crusaders never knew. We censor and color truth until the bearing of false witness has become an art. And, finally, our covetousness as nations and as men and women has led the world first into war and now into revolution. Is there any one of the ten commandments that we as a civilization have not openly, flagrantly, and shamelessly violated, in disdain of God and in disregard of the proved social utility of these laws?

"A universal acceptance of the ten commandments, together with the summary of the law given by Jesus, would straightway, overnight, relax the tension of the times, settle revolutions, and bring in that better day toward which the world is blindly and violently grop-

ing. No mahatma from Tibet, or yogi from India, or hadji from Turkey, or Mahdi from Egypt, or behai from Syria is needed to show us our way out of the present muddle. The path runs straight as a sunbeam from the granite crest of Mt. Sinai. The Master word is here: 'Keep ye the law, be swift in all obedience.'"

Sixty Years of Service

IN 1859 Mrs. Lois Lee Parker, with her husband, went to India as a missionary, and she has since given sixty-one years of service to that land. She helped to found, in 1869, the Women's Foreign Mission Society of the Methodist Church of this country; and she is the only woman living who had a part in that good work. This year marks the fiftieth anniversary of the society, and Mrs. Parker is coming over to attend the jubilee celebration.

Her work has been largely for the girls of India.

"Recently there was dedicated in Lai Bagh in India a great high school named for Mrs. Parker. In 1916 there was dedicated the Lois Lee Parker School for girls, which is the outgrowth of the school for girls Mrs. Parker started in the early days of her lifelong missionary effort. There is a large and fine school for girls in Morabad that was founded by her, and no man can measure the full extent of her noble work in India.

"It is a record of achievement that brings joy to the sunset years of her life, and that will make her one of the most honored of women in America."

Cripple Tom and His Bible

(Concluded from page thirteen)

News of the dying lad reached them from time to time through the Bible women, but it was not till winter set in, and the snow had fallen and covered the earth with its crystal whiteness, that they heard that the dear lad had passed away. The same post brought a parcel which contained Tom's much-prized and much-used Bible. What a precious relic was that marked Bible in that beautiful home! For when Tom's friend lent it to his youngest son to read, the careful marking, the short, simple prayers written on the margin by the cripple lad, and his dying wish—that "this Holy Book may be as great a friend to some one else as it has been to me"—written on the margin about a week before his death, made such a deep impression on the youth that he gave himself to the Lord, and later on to mission work in foreign fields. Out in Central Africa he has shown that worn Bible to many a native Christian, when telling about Cripple Tom and his texts.—*Selected.*

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