

The YOUTH'S INSTRUCTOR

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TAXYING AROUND PONTA DELGADA (AZORES), WHENCE THE NC-4 MADE ITS FINAL FLIGHT TO LISBON, PORTUGAL

From Here and There

The French Red Cross had 15,060 graduate nurses ready for service when the war started.

United States Senator John H. Bankhead has a son in the United States Congress and one who is a colonel in the army. Honors aplenty for one family!

It is prophesied that the coming of prohibition will prove a wonderful impetus to music in this country commercially as well as in an artistic way. People will have more money and time to spend in fostering the finer arts.

A noted French scientist announces that he has proof for the fact that fires may be started by the electric waves caused in the transmission of an ordinary wireless telegram. It seems that even things ethereal are dangerous.

The "British Medical Journal" suggests the feasibility of aerial hospitals for the treatment of sufferers from pulmonary tuberculosis. It is believed that many sufferers would find healing and health in the germ-free air of the higher altitudes.

People from every State in the Union, and from many foreign countries, visit the grave of Theodore Roosevelt. Nearly 2,000 have been known to have visited the grave in one day. New floral pieces of elaborate design have been constantly appearing on the grave.

Miss Esther Brown, of Emmanuel Missionary College, has been canvassing for our good books this summer. She says: "The Lord has blessed me beyond what I expected. I have worked about two hundred hours and taken nearly \$500 worth of orders. I have averaged \$20 a day, counting eight hours to the day."

By order of the Federal Courts more than 450 seizures have been made recently in different parts of the United States of so-called cures for venereal diseases. They were made on information furnished by officials of the United States Department of Agriculture through its Bureau of Chemistry. A campaign to end the false labeling of such preparations is being conducted by the officials charged with enforcing the Federal Food and Drugs Act.

After the first attempt of the Germans to flood the British and French trenches with poisonous gas, the British were ready to meet it with their gas masks; but the animals were not so fortunate, and all animal life was destroyed, all but the "cooties." The British trenches had been overrun with rats, every known method of rat extinction having failed to clear the trenches of this pest; but the German phosgene gas attack did the work most effectively.

The reclamation of the famous Florida Everglades, begun years ago, has been progressing rapidly of late, and an area larger than the States of Rhode Island and Connecticut has been converted into good farm land. These drained lands produce large crops without the use of fertilizers of any kind, and substantial towns are now located on lands which were covered with water less than four years ago. The Everglades Drainage District takes in altogether an area of about four million acres, and "includes the second largest lake wholly within the United States, Lake Okechobee."

There is a large buttonwood tree which stands on the north side of the road between Geneva and Waterloo, New York, from which an American flag is always kept flying. When the passer-by looks carefully, he also observes just under the flag the point of a scythe protruding from the tree for about a foot or eighteen inches. When the Civil War broke out, a young man named Johnson was cutting grass near the tree. Having just received the news that Fort Sumpter had been fired upon, he hung the scythe on the tree, then only a sapling, and rushed into the house, and said to his mother: "I am going to the war. Let my scythe hang in the tree till I come back." He never returned, and the wood of the tree has grown around the scythe until it is almost covered.

England today has no law school in existence. Harvard's Law School is not only the oldest existing law school in the United States, but it is the oldest existing academic law school in the English-speaking world. They have a professor of law at Cambridge, and a professor of law at Oxford, in England, but they do not teach law in the manner of a professional school. They simply lecture upon law, or endeavor to give a scientific preparation for the profession of law, but do not give a scientific, professional training. And, more and more, the tendency is to recognize that that is the ideal, along with other features of instruction at Harvard, to keep up with in American law schools.

"Stories Worth Rereading"

FOR several years "Stories Worth Rereading" has been used as a premium with the YOUTH'S INSTRUCTOR. The plan was to allow any subscriber to secure the book by sending fifty cents in addition to the subscription price of the INSTRUCTOR.

This book has been very popular and several thousand copies have been sold. To supply demands it has been necessary to print a new edition. The new edition costs more than the old edition, because paper, binding materials, and labor are more expensive now than they were when the book was first published. Because of these increased costs it is necessary to charge more for the book. Therefore, in order to secure "Stories Worth Rereading" as a premium, please add sixty cents to the subscription price of the INSTRUCTOR.

The Youth's Instructor

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No. 37

Look Up

E. F. COLLIER

Look up! Your life is not the clod
You so despise. Life is in God.
The search for him true guerdon brings;
You seek in vain through baser things
To even find a semblance dim
Of all the glorious light of him!
Be glad! Celestial gates are down
To those who wear a dark'ning frown.
Remove your eyes from earthly blight;
Good comes from God, and God is light!
Why view men's faults, while virtues shine
From many lives as true as thine?

Why honor wrong with critic's eyes
While truth bleeds on, and beauty dies?
Are all thy pleasures recreant waves
That sob forever 'mong the graves?
Or lifeless suns that never shine
To grace the clouds with ray divine?
Do all thy fancies foundlings bring?
Is not heart's love a better thing
To bind life's creatures, great and small?
Isn't the main thing, after all,
To live, and love, and smile, and bless
The world with simple friendliness?

In Training, in Service

HEBER H. VOTAW

THE need of thorough training for work in the cause of God can scarcely be overestimated. Proper preparation is sure to enlarge the field of usefulness and increase the number of souls won by any worker. Those who have suffered the disadvantages of a limited education readily recognize the value of a liberal one.

Our schools offer an opportunity to all to gain knowledge, and never before in their history, perhaps, have their courses of study been arranged to meet so completely the needs of the gospel worker.

Go to school, young man, young woman. The work of God is pressing, I know. The King's business requires haste, I admit. But you will do more for God if you prepare for his work than would be possible otherwise, no matter what your natural talents are. Earnestness and energy need to be joined with education. Time spent in school is not time lost. Rightly employed, it will surely effect a great saving in the future.

During the recent war, young men in training camp and school were considered to be in the service of the country. A young friend of mine was in West Point Military Academy during the whole period of the conflict, yet he now wears upon his sleeve the "stripes" showing two years' service in the army. Young men in training camps everywhere were thus honored. Why? Because they were preparing for service and were subject to call to meet the nation's needs. The Government would not have dared to send men to the front-line trenches but for the fact that a host of others were being prepared to follow, being prepared to take the places of those who fell, being prepared to increase and ever increase the number arrayed against the foe.

As our work grows, as the conflict with our enemy increases in intensity, there will be a need for an ever-increasing number of workers. Our young people should be in school—in our schools—preparing for service. I am not advocating years upon years in school. Clear instruction has been given us upon this

point. "The Lord God should be represented in every phase of education; but it is a mistake to devote a period of years to the study of one line of book knowledge. After a period of time has been devoted to study, let no one advise students to enter again upon a line of study, but, rather, advise them to enter upon the work for which they have been studying."—*Special Testimonies on Education*, p. 126.

On the other hand, the same writer has spoken with great earnestness concerning the need of careful preparation and liberal education to fit men and women to do successful work for the Master. Notice the following statements: "There is a dearth of educated ability among us, and we have not men who are sufficiently trained to do justice to the work of managing our Sabbath schools and churches."—*Christian Education*, p. 138. "In the future there will be more pressing need of men and women of literary qualifications than there has been in the past; for broad fields are opening out before us, white already for harvest."—*Id.*, p. 90. "Who can determine which one of a family will prove to be efficient in the work of God? There should be general education of all its members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God. They all need an education that they may be fitted for usefulness in this life, qualified for places of responsibility both in private and public life."—*Special Testimonies on Education*, p. 200. "The Lord God of heaven will not supply the deficiencies that result from mental and spiritual indolence."—*Id.*, p. 215.

Young man, young woman, go to school.

Sincerity in Religion

"THE religion of Christ is sincerity itself. Zeal for God's glory is the motive implanted by the Holy Spirit; and only the effectual working of the Spirit can implant this motive. Only the power of God can banish self-seeking and hypocrisy."

Artie's "Amen"

THEY were Methodists twain, of the ancient school,
Who always followed the wholesome rule
That whenever the preacher in meeting said
Aught that was good for the heart or head
His hearers should pour their feelings out
In a loud "Amen" or goodly shout.

Three children had they, all honest boys,
Whose youthful sorrows and youthful joys
They shared, as all loving parents will,
While tending them ever through good and ill.

One day — 'twas a bleak, cold Sabbath morn,
When the sky was dark, and the earth forlorn —
These boys, with a caution not to roam,
Were left by the elder folk at home.

But scarce had they gone when the wooded frame
Was seen by the tall stovepipe aflame;
And out of their reach, high, high, and higher,
Rose the red coils of the serpent fire.

With startled sight for a while they gazed,
As the pipe grew hot and the woodwork blazed;
Then up, though his heart beat wild with dread,
The eldest climbed to a shelf o'erhead,
And soon, with a sputter and hiss of steam,
The flame died out like an angry dream.

When the father and mother came back that day,—
They had gone to a neighboring church to pray,—

Each looked, but with half-averted eye,
On the awful doom which had just passed by.
And then the father began to praise
His boys with a tender and sweet amazement.
"Why, how did you manage, Tom, to climb
And quench the threatening flames in time
To save your brothers, and save yourself?"
"Well, father, I mounted the strong oak shelf
By help of the table standing nigh."
"And what," quoth the father, suddenly,
Turning to Jemmy, the next in age,
"Did you to quiet the fiery rage?"
"I brought the pail, and the dipper too,
And so it was that the water flew
All over the flames, and quenched them quite."

A mist came over the father's sight,
A mist of pride and of righteous joy,
As he turned at last to his youngest boy —
A gleeful urchin scarce three years old,
With his dimpling cheeks and his hair of gold.
"Come, Artie, I am sure you weren't afraid:
Now tell in what way you tried to aid
This fight with fire." "Too small am I,"
Artie replied, with a half-drawn sigh,
"To fetch like Jemmy, and work like Tom;
So I stood just here for a minute dumb,
Because, papa, I was frightened some;
But I prayed, 'Our Father;' and then — and then
I shouted as loud as I could, 'Amen.'"
— Paul Hamilton Hayne, in *Harper's Young People*.

Experience

ROBERT B. THURBER

THE second-best teacher in the world is experience; the best is the Word of God. Experience may be divided into two kinds, your own and other people's. And the content of the Bible may be divided into two parts, precepts and other men's experiences. If you follow the precepts, you won't need to read the experiences; if you need to read the experiences, you will find that they but prove the truth of the precepts.

Experience comes with years. And since most people will learn only through their experiences, the older a person is, the more he knows. Christ knew more at twelve years than the aged doctors of the law, because he believed what the Scriptures said and did not experiment to find out. The only way a young person may possess more real wisdom than an old person is for him to take the short cut of following the precepts of the Bible. And if he cannot follow precepts alone, then the next best thing is to learn from the experiences of others rather than from his own. The history which we read is only a record of the experiences of others. And if we learn anything from it, we are simply profiting from experience — by proxy.

All this is especially true with reference to moral and spiritual truth. But this is the age of experiment in the mental and physical fields, and properly so. The laboratory method is paramount. Now experiment is all right when used to substantiate the truths of the Author of truth. But experimentation alone cannot arrive at conclusive truth, although it may determine part of it.

Dominic Experience is the highest-paid pedagogue in the teaching profession. I was told the other day about a man who went into business with another man. The agreement was that he was to supply the money and the other man the experience. But when they broke up, the other man had the money and he had the experience. Thus, at times, experience may be bought; but usually its worth is beyond computation in dollars and cents.

In wise King David's philosophy, as contained in the thirty-second psalm, undoubtedly the "bit and bridle" is experience. "Be ye not as the horse, or as the mule," he says, "which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee." Do not make it necessary for God to curb you into the right way all the time by sending you hard experiences. There is a better way to be guided, and here is what he says about it: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."

Somebody Cares



"Somebody knows when your heart aches,
And everything seems to go wrong;
Somebody knows when the shadows
Need chasing away with song."

AS the "L" ground and twisted its way through Chicago's grimmest district, the young voice, vibrant with feeling, rang out above the din and roar of the train to the world-weary throng bound for the down-town life of another day. The train seemed almost to pause; there was a catch of the breath here and there; eyes glistened as heads buried in the morning papers lifted, and a look of yearning stole over anxious or vacant countenances.

The voice of the singer cut, as it were, into the very thoughts of a smartly clad young woman, who turned swiftly to the window and gazed out over chimney pots into the blue expanse, and absently at the buildings now and then intervening.

It was a "recall" to the long ago when she had sung to the indifferent, the weak, and the sad hearts.

Then she had had time; now she lived,— with a start she acknowledged it, as the time flashed before her much as the review of a life passes before a drowning man,— yes, now she lived for herself.

Then she had planned for the pleasure of those committed to her care as a teacher; now she was bent on pleasure for herself.

Then she had thought for those who needed assistance in their already heavily burdened offices; now she was indifferent.

Then there was time to seek out those who were cheered by the thought that "somebody cares;" now she was too busy.

Then, yes, in that long ago, she believed in God, in others, in herself. Now, while she still held to her faith in God as the ruler of the universe, as One who forgives sin, she had lost that sense of indwelling love, was indifferent to her loss, and cared naught for the needs of others.

She had been reared tenderly in a Christian home, but had permitted herself to be drawn so gradually into the maelstrom of the worldling, that she did not realize she had cast off the last line that moored her to the haven in which she had elected to abide.

She knew little of the real evil of the world; she would have been shocked had any one accused her of departing from her early training. She was more or less faithful in Sabbath school and church attendance; faithfully remembered her tithe, and offerings if her demands permitted. And yet, frankly courageous in her retrospect as she was in all things, what tangible, soul-satisfying thing did she have? What of the buried talent, maybe the full ten? Where was the sweet peace that had once been hers? What of that desire to speak for her Master? Had she lightened the load of another? Had she pointed a fallen or indifferent one to Jesus? All this, and more, arose in her searching self-investigation.

She turned from the window to look upon the faces of those about her. Once it had been a pastime of hers to endeavor to see beneath the exterior and read the intent of this one and that. Self! There the girl whose very garb proclaimed self. There the lad on whose face was written no lofty ideal. There the very evidently self-centered woman, and the man immersed in the report of the stock market.

Suddenly her eye caught and held that of a little deaconess. Peace, understanding, sympathy, love, self-effacement, proclaimed *her* Master. The contrast was a distinct shock.



"He watches you — one of the throng,"

thrust itself upon her thoughts. How very far from home she had come! For a second time she had arrived at a parting of the ways. In bold relief the two stood out before her. She must decide now — for eternity. As if to lend keenness to her vision, she brushed an imaginary cloud from before her eyes, and frowned in an agony of pain in her mental death struggle. When had she been so overpoweringly swayed? She knew and loved the better part, but the hour was passing sweet. At times when her better self prevailed, she sensed the old-time indefinable peace and meant that it should be hers again, sometime.

From out of the rumble of surface cars and traffic that arose to them from the streets below, came, soft as a zephyr, "*My* peace, . . . not as the world giveth," but "the peace of God, which passeth all understanding." Half defiantly she argued: All of this careless throng are not bereft of peace! Ah, but do they know just the sweet peace she had known?

Yet, could *she* not have it, and still be one of the throng? What! — one of a world of pleasure lovers, pride, avarice, petty intrigue, cynicism, and still have the peace of God!

And her influence? Did she not sometimes assent when her finer nature revolted, rather than be counted as somewhat odd? Was not the influence of worldly friends slowly yet surely contaminating her? Had she lifted them to her plane, as long ago she had felt she could? Was it not a perilous undertaking even for stouter and more resolute hearts than hers? She cast about for notable examples that had braved the storm, kept unspotted, and brought home vagrant barks. "They are not of the world, even as I am not of the world." Feebly she remonstrated. She had refrained from much that was deemed permissible. Could she not take a firmer stand and stay with them? She winced under the quiet contempt she knew she would be made to feel. Were it not better that she be not one of them?

A longing to be about her Father's business surged through her. Yielding, protesting, yet withal an ineffable peace welling up within her, she carefully matched finger tip to finger tip, as in her heart she laid all on the altar, and again proclaimed Christ her King. With eyes suffused with tears, she sought the glance of the little deaconess, and smiled.

M. STELLA FLEISHER.

The Serious Side

THE summer is in the past, the harvest is at an end. What have we to show for our work? The days have sped by quickly, and "Going to do it tomorrow" has not accomplished much for us. "Some more convenient day" has not brought us very large returns. "Work today," "Do it now," "First things first," are trite mottoes, but useful admonition.

Cloudy and chilly days have come occasionally, reminding us that one's life is not all sunshine, but that —

"Into each life some rain must fall.
Some days must be dark and dreary."

The question that confronts us is, "What have we gained from our summer days? what have we accomplished that will be lasting in its effects?" Can we say that our bodies are stronger, our minds fuller of stored knowledge, our souls grown to a wider appreciation of the true things of life? Are we more human, more charitable? Have we a better understanding of the great needs of mankind? Have we vivid memories of kindnesses rendered, of loving words spoken, that we can use for future reflection when things are not going so pleasantly for us?

Many of us, I fear, have wasted the beautiful days and the golden hours of opportunity that have come to us this past summer. We have been content to play tennis, or spend the summer at the lake, or just while away the vacation days having an enjoyable time with our friends and relatives.

Recreation and entertainment have their rightful place in life, but serious thoughts must fill the mind or one will not grow. Not to advance means retrogression, decay, death. To be ever growing is a necessity through life. To advance means that one's time must be given to the highest things of life! To what end are you speeding? What are your aims, your purposes? At this moment you may realize, you may be conscious of the fact that you have whiled away many precious hours that might have been used in service

for others, in building your character stronger, or in increasing your store of knowledge, but this should not discourage you or cause you to continue in idleness.

Improve the days and hours of the autumn and winter. Enter some school and prepare to be of service to your fellow men. If you cannot go to school, enroll in the Fireside Correspondence School. At least, think seriously of the possibilities and responsibilities of youth, and improve your spare moments. "First things first." "Work today." "Do it now."

ENNIS V. MOORE.

For the Finding-Out Club

Third List of Questions in Bible Contest

47. In the construction of what building do we first hear of bricks being burned and afterward laid with mortar?

48. Who was the first person on record that adopted a fatherless boy and reared him as his own?

49. Name two cities that were burned by fire from heaven after the only righteous person in them had fled? Who was the person?

50. What reason did God give for letting Abram into some of his secrets when they were hidden from others?

51. Name five approaching events that were revealed to Abram, but were not revealed to others.

52. What words that were used by Abraham in a conversation with Isaac are often used at the present time by people who are in distress, and are also used to comfort others who may be in hard places?

53. How old was Sarah, Abraham's wife, when she died?

54. What place, famous in history, was purchased by Abraham as a family burial plot? Where is it located?

55. How old was Abraham when he died?

56. To whom did Abraham leave his possessions when he died?

57. By whom was Abraham buried?

58. Who became a comfort to Isaac after his mother's death while his father was still living?

59. How old was Isaac when he married Rebekah and began housekeeping in his mother's tent?

60. Through what kindly, courteous deeds did Rebekah win her illustrious husband?

61. What reason did Abimelech and some of his people give for wanting to be friendly with Isaac?

62. When Rebekah left her father's house to become Isaac's wife, whom did she take with her?

63. What danger, in Isaac's time, did a man have to face if he had a wife that was fair to look upon?

64. Who were the parents of the first twins mentioned in history, and what did the parents name them?

65. What kind of men did the twins grow up to be?

66. How old was Esau when he married, and how did the parents like the marriage with the woman whom he selected to be his wife?

67. What was the farewell wish expressed for Rebekah by her relatives and friends as she left home?

68. With what incident, related in Genesis, did the custom evidently arise of lifting the hand when taking an oath in making a pledge?

69. Who was the first blind man named in history?

70. What kind of pillow was Jacob sleeping on when, in a dream, he saw a ladder that extended from earth to heaven, and the angels of God ascending and descending upon it?

Members of the 1919 Club

Esther M. Adams	Genevieve I. Melendy ³
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Adeline McNett ²	Lavelle Wright

The Social Hour

For the Social Hour

ANSWER each question with a word ending with the sound of "e."

EXAMPLE: What is the sea of money? *Answer.*—Currency.

What is—

1. The sea that never tells?
2. The sea that always makes mistakes?
3. The sea that reads or seeks to read the future?
4. The sea of the ignorant?
5. The sea that looks forward to something?
6. The sea that is always in doubt?
7. The sea of facile expression?
8. The sea that is urgent?
9. The sea that furnishes a title to prominent Americans?
10. The sea by which they win such a title?
11. The sea of money?
12. The sea of the able person?
13. The sea that is inadequate?
14. The sea that cannot pay its debts?
15. The sea that is pertinent?

16. The highest and grandest sea?
17. The sea that is complex?
18. The sea we should like to receive from a distant friend?
19. The sea of derangement?
20. The sea of hard heart?
21. The sea of the wilful?
22. The sea of the chemist?
23. The sea of worldly prudence?
24. The sea of possession?
25. The exclusive, quiet sea?
26. The sea of the substitute ruler?
27. The sea of emptiness?
28. The sea of the tramp?
29. The sea of the ardent character?
30. The sea of the capable?
31. The sea of the bishop?
32. The sea that comes often?
33. The sea of friendship?
34. The sea of just enough?
35. The misleading sea?
36. The hypocritical Biblical sea?

Answers to Questions

- | | |
|--------------------|------------------|
| 1. Secrecy. | 19. Lunacy. |
| 2. Inaccuracy. | 20. Obduracy. |
| 3. Prophecy. | 21. Obstinacy. |
| 4. Illiteracy. | 22. Pharmacy. |
| 5. Expectancy. | 23. Policy. |
| 6. Hesitancy. | 24. Occupancy. |
| 7. Fluency. | 25. Privacy. |
| 8. Exigency. | 26. Regency. |
| 9. Excellency. | 27. Vacancy. |
| 10. Efficiency. | 28. Vagrancy. |
| 11. Currency. | 29. Fervency. |
| 12. Competency. | 30. Proficiency. |
| 13. Insufficiency. | 31. Episcopacy. |
| 14. Insolvency. | 32. Frequency. |
| 15. Relevancy. | 33. Intimacy. |
| 16. Supremacy. | 34. Sufficiency. |
| 17. Intricacy. | 35. Fallacy. |
| 18. Legacy. | 36. Pharisee. |

F. E. CARY.

Information Corner

I HAVE read with interest the articles, "The Spade as Teacher," that have appeared in the INSTRUCTOR. Will you not tell me where I can obtain Dr. Edgar J. Banks' little book to which reference is made in the articles?

L. L.

The book entitled, "The Bible and the Spade," by Dr. Edgar J. Banks, can be obtained from Association Press, 124 East Twenty-eighth St., New York City, for seventy-five cents.

Why is heaven spelled with a small letter? E. M.

The word "earth" is not capitalized, neither are the words "sun" and "moon." It seems unnecessary therefore to most publishing houses to capitalize the word "heaven." The names of other planets are capitalized because they were given the names of particular heathen gods.

Why do "sea nettles" sting? M. M.

Why do bees and wasps sting? Perhaps the jellyfish, or sea nettle, uses its stinging feelers, or tentacles, more in the procuring of its food than in self-protection. These feelers which surround the mouth reach out in all directions; and if a water flea, infusorian, or young snail, touches them, it is instantly paralyzed,

and then the feelers close over the helpless victim and draw it into the stomach of the jellyfish, where it is digested. It is the skin of the tentacles which contains the lasso cells, or nettling organs. These are small cells in which a long barbed thread is coiled up. This barbed thread is a poisoned dart which readily accomplishes the desired purpose.

From what does the expression "the skeleton in the closet" come? F. C.

It is said to come from the fact that a man having procured the skeleton of his rival in courtship affairs, kept it in his bedroom closet. Each night thereafter he compelled his wife to kiss it before going to bed.

What is the difference between a legation and an embassy? W. M.

In strict usage a legation is a term applied to a diplomatic minister and his suite, especially when the minister is not of first rank. The term also applies to the official residence of a diplomatic minister and his suite at a foreign court or seat of government.

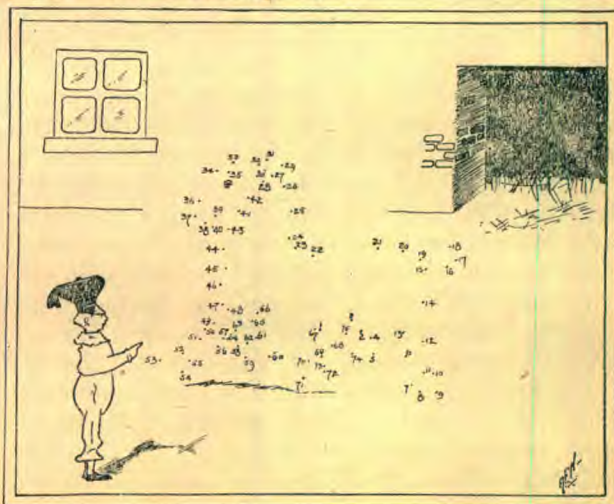
An embassy refers to the diplomatic minister of first rank to a foreign country, and his suite. The term is also applied to the official residence of the ambassador.

Good Words

A FRIEND of our paper writes as follows: "I want to tell you how much I appreciate the YOUTH'S INSTRUCTOR. I am nearly seventy years old, and have taken the paper since I was a small child. I picked up paper rags and sold them at half a cent a pound to pay for my first subscription. Little girls had small chance to earn money in those days. A friend long since dead wrote an article about how I earned my first money, and it was printed in the paper. I felt decidedly proud to have my name in print.

"In the church which I attend we raised over three hundred dollars for missions last quarter. The members give liberally, but only a few copies of the INSTRUCTOR are taken, and those are taken by individual subscription. We do not take a club for our Sabbath school. I remember reading a statement from the pen of the late Mrs. E. G. White to the effect that it is laudable to give to foreign missions, but we must be careful in doing this not to rob our own schools. It is just as important to save our own youth and children as it is to save those in foreign lands.

"I wish we could have a campaign in behalf of the INSTRUCTOR. It might wake up some of the older members and bring them to a realization of the needs of the children and youth, at least so that when one is seeking to raise money for a club of the INSTRUCTOR, they would not vote against it."



In the Christian Pathway

How to Pray—No. 3

ADORATION, or worship, is the first act in prayer, and confession naturally follows adoration as the second step. Surely we cannot contemplate the holiness of God and then turn our view upon ourselves without being made woefully conscious of sin and weakness, of baseness and barrenness.

True confession is full and free. Nothing is kept back. We open the mire of the heart to the view of Him who alone can cleanse and purify, expecting, believing that "he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Petition, or supplication for ourselves, is pressed upon us by confession; for as we see ourselves in our lost condition, we can but plead for mercy and help to Him who only can help. We are emboldened to do this because we are invited, yea urged, to make our wants known to God. "Ask, and ye shall receive." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Again we are told to "be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." "Whatsoever ye shall ask the Father in my name, he will give it you." "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Some of the things we may well pray for are suggested in the following petition by Lancelot Andrewes:

"The power of the Father guide me,
the wisdom of the Son enlighten me,
the working of the Spirit quicken me.

Guard Thou my soul,
strengthen my body,
elevate my senses,
direct my course,
order my habits,
shape my character,
bless my actions,
fulfill my prayers,
inspire holy thoughts,
pardon the past,
correct the present,
prevent the future.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

Intercession

"Lord, help me to live from day to day
In such a self-forgetful way
That even when I kneel to pray,
My prayer shall be for—others."

Have you ever noticed how much of your prayer was for yourself and how little for others? The burden of one's secret prayer may at times appropriately be for one's own self that one's work and prayer for others may be more effective. But it is not fitting that public prayer should be concentrated upon oneself or even upon those worshiping in fellowship with him. Public prayer should reach out and include one's associates, the community, the nation, and the needy world. Circumstances should indict the petitioner; but he who prays in public should not confine his vision within the four walls surrounding him. The Lord's Prayer is suggestive in this connection: "Thy kingdom come. Thy will be done in earth, as it is in

heaven," directs the attention first to the extension of the kingdom of God throughout the world. This broad view is the fitting one for public prayer.

Thanksgiving

"With thanksgiving let your requests be made known unto God." Thanksgiving for blessings received is a fitting prelude and postlude for new requests. "Praise is comely." "Whoso offereth praise glorifieth Me."

Perhaps it may not be amiss, as Mr. Scroggie suggests, to make our thanksgiving as well as our petitions comprehensive, letting our thanksgiving be directed according to the three ways in which God manifests himself to us, namely:

1. As the God of creation. Psalm 104.
2. As the God of providence. Psalms 105, 106.
3. As the God of redemption. Psalm 103.

The Spiritual Value of Prayer

"Spirituality is the reward of supplication, but not necessarily of any other form of service. A man may preach, and be unreal, but he cannot pray and be unreal, for prayer that reaches heaven is a work of the Holy Spirit. True prayer begets in the heart love, peace, joy, patience, wisdom, trust, sincerity, courage, and compassion—indeed, all that is divine; so that whatever gains others may derive from our praying, we ourselves are most largely enriched. In intercession we come to know God, and Christ, and the Spirit, and the Bible, and ourselves, and the world, as we could scarcely know them in any other way. Prayer makes the shallow soul deep; the foolish, wise; the ignorant, intelligent; the slothful, busy; the weak, strong; the indifferent, zealous; the unbelieving, trustful; and the craven, courageous. 'More things are wrought by prayer than this world dreams of;' and if only we loved our own souls, we would pray more."

F. D. C.

Is It You?

SOME one fretted the whole day long—
Was it you?
Some one brightened the day with his song,—
Was it you?

Early this morning some one smiled;
Some one frowned until others scowled,
And soon the whole day was spoiled.
Was it you?

Some one started *this* day aright,—
Is it you?
Some one's cheery, happy, and bright,—
Is it you?

Late in the evening you can tell
Who of the many lived the day well,
Who of the many is happy still.
Is it you?

ENNIS V. MOORE.

It would seem as if nature, in making up mankind, had always been a little short of materials, so that, if special attention were bestowed upon the form and face, the brain suffered; and if the brain received particular attention, why, then there was something lacking in the body.—*J. G. Holland.*

Red Cross Home Service Helps Rafaelo Find Himself

RAFAELO PETRO went to work in the mines of West Virginia when he was only fifteen. He had just come to this country. He could read and write a little in Italian—but never had an opportunity to study English, so that at twenty-seven when the Great War came and he was called to the colors, he could neither read nor write it. But he had grown to be a fine miner, well built, with perfect health, and he was able to mine more coal than any other two men. He once got out thirty-two and a half tons in one day, or rather as his day's work—which was exactly four hours!! This won him honorable mention in the company journal which was published in the town where Rafaelo lived. It seems unbelievable—but there it is in black and white.

In those days, just before the war, Rafaelo was making as high as \$350 a month. He was his own man, happy and independent; his future and that of his wife and little girl were assured. Then Rafaelo was drafted. He laid down his pick and took up a gun—gladly, as thousands of his fellow countrymen did for Uncle Sam; and these Italians for the most part have made happy, cheerful soldiers. Certainly Rafaelo did, carrying his winning smile right into the thick of things over there; yes, and coming home with it too, even though he left a leg somewhere in France.

While he was away, there was a delay about the allotment and allowance due Rafaelo's wife, and she appealed to the Red Cross Home Service. They were able to straighten this out for her. She worked, and managed to keep the little girl, a very bright child, in school.

Then Rafaelo, big strong, smiling Rafaelo, came home, with one leg gone. He suffered a good deal at times, finding it most difficult to get about on crutches on account of his weight.

Smiling still, yes, when one was looking at him, but when he was alone his face fell into rather tragic lines,—lines caused by physical and mental suffering. He is no fool, this Rafaelo. He knows better than any one else his limitations. He can neither read nor write; he cannot even speak so that people can readily understand him; he knows coal mining and nothing else—what of the future? He is no longer a man among men—so his thoughts run—he is a weakling, something for some one to take care of. It is galling to him to have women and little children open doors for him and help him up and down stairs. This kindness hurts—there are a thousand reminders of his weakness. And what of the wife and the little Mary? He had meant for his little girl to have a good education, all that *he* had not had. The future looked black. All this one could see in Rafaelo's face when he thought no one was looking. But he was inarticulate—like thousands of others.

In his desperation he went to the Red Cross. Perhaps it is not so noticeable in other places, but in West Virginia the many Italians have the most beautiful and sublime faith in the Red Cross. This faith and their loyal support have been an inspiration to the Home Service workers. They feel that there is no length to which they cannot go—no service too great to justify this abiding trust.

And so when Rafaelo asked for advice about his compensation, all assistance was given; his papers filed, and pending the granting of compensation, financial assistance was offered and accepted. Meanwhile,

lengthy discussions as to Rafaelo's future took place, and an engagement was made with the Federal Board's representative. At first when the Home Service worker questioned Rafaelo as to any ambition for work other than mining—or knowledge of any kind—he only shrugged his shoulders and shook his head in a hopeless way; but gradually, as various things a man with two perfectly good arms might do were suggested, he showed some interest, but the only ambition voiced was in answer to the question of the Home Service secretary, who happened to be holding a letter in her hand at the moment, "What would you like to do more than anything in the whole world, Rafaelo?"

He looked at the letter and said, "That."

"To read?"

"Yes, and write."

"The Vocational Board will teach you to read and write and to do some work that will make you much money—perhaps as much as you got in the mines. Wouldn't you like that?"

Rafaelo smiled and said, "Yes."

So it was arranged that he should go to the try-out school in Washington, and find out what he could do best.

Meanwhile, the artificial leg for Rafaelo had been measured, but when it arrived he insisted it did not fit, and that it hurt him. So the Home Service Office helped him send it back, and it will be perfectly fitted when he gets to Washington. He has made himself a peg leg and uses a cane.

He is almost a daily visitor at the Home Service Office. As he expressed it to a visitor from Washington, "Red Cross my fran'. I don't know what I do without it."

As a matter of fact, Red Cross Home Service has indeed been his friend. Last month his compensation check did not reach him, and Home Service supplied the deficiency in the slender family income. From economic independence to absolute dependence on the Government and Red Cross is apt to take the heart out of a man; but in this case as in many others, Home Service workers with infinite tact, sympathy, and patience are putting heart into this man, and Rafaelo is beginning to see a new world opening up before him.

As he expressed it in his labored English: "I trade my leg for what? For read, for write, for big new work, for much education. No more mines. I make much a mon, but harda work, heapa danger. Rosie she worry alla time. Maybe I get nicea cleana job—not a so much danger. Rosie she worry no more. What you think?"

And with a broad smile, he went out of the office, to await the coming of the word from the Federal Board for Vocational Training that will mean a new life.

A Hero in Fur

IT seemed to the young sergeant as if there were not a chance in the world for release from his present predicament. None whatever, as he was several miles from his company, and had passed no one on the road to this lonely spot. He was sinking slowly in the mud that covered the roads and fields in every direction. This particular spot was very deep, and his feelings as he sank inch by inch can hardly be described in any but his own words when he said:

"At this juncture, I felt that I really knew what war is, when it could produce such feelings as mine were at that minute."

He struggled desperately all the time, but this only made him sink deeper. The dog stood at the edge of the mud hole whining helplessly. Good old Trembler—he would be only too happy if he could help his master, so they could run on, and away from this horrible place. His large brown eyes never left his master's face, and he really wept as he stood there. He almost talked with his eyes. Finally, he howled, as he sensed the real danger of his beloved sergeant. Then when the mud was going up, up about the lost boy's waist, a sudden thought came to the sergeant that if Trembler *could* make camp in time he might bring help. Hope gave him courage, and by that strange sense of mental telepathy that dogs have always possessed, the dog became quiet and wagged his tail when the master spoke to him. Sergeant Mark therefore explained to the interested Trembler that there was need of haste and he would wait for help, only it must come in a hurry. Trembler looked at him for a few seconds tipping his head this way and that, then barked twice, turned toward camp, and fled. He ran as he had never run before, and reached the outskirts of the camp in an incredibly short time. Once there, he made such a commotion barking and jumping on the doughboys and running wildly about that at length they decided to follow this little mascot of their favorite sergeant. Three of the men went with him on horseback and he led them a merry chase. Mud flew in every direction as they set the spurs to their horses. They reached the place in time to save the sergeant's life.

About two weeks later, the major, accompanied by a French general, came to the camp and seeing several dogs about said that he disapproved most strongly of this mascot business and all dogs must go. But when he heard that story of Trembler, he made an exception to his case. He was very much interested; after hearing the full story, with all the details told, he decorated Trembler with the *Medaille Militaire*. The proud sergeant said later that it was Trembler who had adopted him in the first place by coming to him badly wounded by a stray shell along the road. The dog had been in such pain that he had trembled for hours even after the wounds had been bound. Then he was named Trembler—a name not only realistic but "Frenchy" as well. Sergeant Mark brought the dog from France and gave him to his son. The boy immediately decided that Trembler was worthy of membership in the Junior Red Cross and gave him an R. C. pin. Trembler does not care very much for all his decorations, however. He considers devotion and bravery as a matter of course, and finds sufficient reward in a good juicy bone.

"Blackbear"

THE sliest, shiest, stillest of all the wood folk, he yet lives among men, although his companions of a century ago, the gray wolf and the panther, have been long gone. Silent as a shadow, he dwells among us far oftener than we know. Only a few years ago bears were found in such a long-settled State as New Jersey, where they had lived in dense cedar swamps, unsuspected by a generation of near-by farmers. In

Pennsylvania and New York they are increasing, and I have no doubt that they can still be found in parts of New England, from which they are supposed to have disappeared a half century ago. In fact, it is always unsafe to say that any of the shier wild folk have gone forever. I have lived to see a herd of seven Virginia deer feeding in my neighbor's cabbage patch in Connecticut, although neither my father nor my grandfather ever saw a wild deer in that State. In that same township I once had a fleeting glimpse of an otter; and only last winter, within thirty miles of Philadelphia, I located a colony of beavers. I could not have been more surprised if I had found a herd of wood bisons.

Easier Smelt and Heard Than Seen

Even where the black bear is common, one may spend a long lifetime without sight or sound of him. He can slip like a shadow through thick woods where a man would frighten everything wild within a quarter-mile radius. There may be half a dozen bears feeding in a berry patch. You may find signs that they are close at hand and all about; yet no matter how you may hide and skulk and hunt, never a glimpse of one of them will you get.



Privileged Inhabitants of Yellowstone Park

He who *has* glimpsed a wild black bear has had an adventure well worth remembering and which may never come again. It is easier to scent a black bear than to see or hear him. Twice in bear country I have smelt the hot, strong, unmistakable odor of a bear near at hand in the dense woods, but although Bruin was probably watching me all the time, I was unable to get sight or sound of him. In fact, I am ashamed to say that I have never had a good look at a wild black bear, although I have tramped and camped on both sides of the continent. Twice I have had glimpses. The first time was in what was then the territory of Washington. I was walking with a friend through a bit of virgin forest. The narrow path was walled in on both sides by impenetrable windbreaks and underbrush. As we suddenly and silently came around a sharp bend, there was a crash through a mass of fallen trees, and I almost saw what caused it. At least, I saw the bushes move. There, right ahead of us, in the mold of a torn and rotted stump was a footprint like that of a broad, short, bare human foot. It was none other than the paw mark of Mr. Bear, who is a plantigrade and, unlike most other animals, walks flat-footed. Although I was sorry to miss seeing him, yet I was glad that it was the bear and not the man who had to dive through that underbrush.

Encounter with Bear and Yellow Jackets

Another time I was camping in Maine. Not far from our tent, which we had cunningly concealed on a little knoll near the edge of a lonely lake, I found a tiny brook which trickled down a hillside. Although it ran through dense underbrush, it was possible to fish it, and every afternoon I would bring back half a dozen jeweled trout to broil for supper. One day I had gone farther up the hillside than usual and was standing silently up to my waist in water and brush, trying to cast over an exasperating bush into a little pool beyond. Suddenly I smelt bear. Not far from me there sounded a very faint crackling in the bushes on a little ridge, about as loud as a squirrel would make. As I leaned forward to look, my knee came squarely against a nest of enthusiastic and able-bodied yellow jackets. Instantly a cloud of them burst over me like shrapnel, stinging my unprotected face unendurably. As I struck at them with my hand, I caught just one glimpse of a patch of black fur through the brush on the ridge above me. The next second my eye-glasses went spinning into the brush, lost forever, and I was stricken blind. Thereafter I dived and hopped like a frog through the brush and water until I came out beyond that yellow jacket barrage.

I never saw that bear again. Perhaps he laughed himself to death. A black bear thinks nothing of eating young yellow jackets, likewise snakes, birds' eggs, bugs, nuts, worms, mice, carrion, and any other bric-a-brac which he meets with on his wanderings. Ever since I learned that a bear will dig up and eat the bulbs of the jack-in-the-pulpit, I have become convinced that he is leather lined, for said bulbs, and I speak from knowledge, affect a human tongue like a mixture of nitric acid and powdered glass. When Mr. Bear first gets up in the spring, and by the way he stays up later and rises earlier than Mrs. Bear, he eats for an appetizer quantities of the tight, green rolls of the skunk cabbage leaves, which show above ground in March like green cigars. An entry in my nature notes reads as follows: "Only a fool and a bear would taste skunk cabbage."

My lips were blistered and tongue swollen when I wrote it. The fact that the black bear and the fisher, or black cat, are the sword swallows of the animals confirms me in my belief as to the nature of their lining. They are the only two mammals which can safely kill and eat Old Man Quill-pig, alias porcupine. The dog, the lynx, the wildcat, and the wolf have all tried and died. Only the bear and the black cat can swallow those fatal quills and live.

Aspirations to Fame

Last spring, in northern Pennsylvania, I found myself on the top of a mountain by the side of one of those trembling bogs, locally known as bear sloughs. There I had highly resolved to find the nest of a certain Nashville warbler which kept singing near me in a most irritating manner his song, which begins like a

black-and-white warbler and ends like a chipping sparrow. I did not suppose that there was a bear within fifty miles of me. Suddenly I came upon a large, quaking aspen tree set back in the woods by the side of the bog. Its smooth bark was furrowed by a score of deep scratches and ridges about five feet from the ground, while above them the tree had apparently been repeatedly chewed. I recognized it at once as a bear tree. In the spring and well through the summer, certain trees are selected by all the male bears of a territory as signposts. To these all the gentlemen bears of the neighborhood resort to carve messages for friend and foe. No bear of any real bearhood would think of passing such a tree without cutting his initials wide, deep, and high for all the world to see.

Born Brown or Yellow

Contradictory as it may seem, a black bear may be born brown, red, white, or yellow — the cinnamon or brown bear being only a color phase of the black. Probably no other mammal of the size of a bear starts so small. Bear cubs are born blind, hairless, and so tiny that three of them can be held in a man's hand.

Although an animal of peaceful ways, the black bear is a terrible fighter when cornered. Its great jaws, filled with sharp teeth, can crush and crunch the bones of man or dog. Its steel-shod forearms, however, ridged with muscles like the ribbed trunk of a tree and armed with sharp, curved claws, are the bear's best weapons. With them it can swing, parry, and counter with the lightninglike motions of a trained boxer. It is doubtful whether any animal on this continent, except perhaps the bison or the moose, can keep its feet against the terrible, ripping, smashing, full-swing stroke of a grown bear.

Bruin's Bedtime

The first flurries of snow mean bedtime for Bruin. He is not afraid of the cold, for he wears a coat of fur four inches thick over a waistcoat of fat of the same thickness. He has found, however, that rent is cheaper than board. Unless there comes some great acorn year, when the oak trees are covered with nuts, he goes to bed when the snow flies. One of the rarest adventures in woodcraft is the finding of a bear hole, where Bruin sleeps rolled up in a big black ball until spring. It is always selected with the utmost care and beautifully concealed, for the black bear takes no chances of being attacked in his sleep. Personally, I have known of but three cases where a real bear hole has been discovered. Of course bear dens, where bears make their headquarters through the summer, are found more or less frequently.

The last bear hole of which I have heard was not far from home. Two friends of mine were shooting in the Pocono Mountains with a dog, about the middle of November, 1914. Suddenly the dog started up a black bear on a wooded slope. After running a short distance, the bear turned and popped into a hole under an overhanging bank. Almost immediately it



Mr. Bruin Attracted by the Motor Cycle

started to come out again, growling savagely. I am sorry to say that my friends shot it. Then they explored the hole, which he had evidently prepared for his winter quarters. It was beautifully constructed. The entrance was under an overhanging bank shielded by bushes, and it seemed unbelievable that so large an animal could have forced its shoulders through so small a hole. The burrow was jug-shaped, spreading out inside and sloping up, while a dry shelf had been dug out in the bank. This was covered with layers of dry leaves and a big blanket of withered grass. In the top of the bank a tiny hole had been dug, which opened out in some thick bushes and was evidently an air hole. Just outside the entrance, the bear had piled an armful of dry sticks, evidently intending, when he had finally entered the hole, to pull them over the entrance and entirely hide it. The bear itself turned out to be a young one. An old veteran would not have made such a mistake, but would have died fighting before giving up the secret of his winter castle.

Bruin's Surprise Party

Some years ago I was fishing for landlocked salmon through the ice in Maine in March. Just before I came to my winter camp, two small boys went out hunting from the nearest town with a single-barreled, muzzle-loading shotgun between them. Over on the slope of Black Hill they noticed a little hole which seemed to lead in under a great flat rock. The snow had melted away, and there was a strong, gamy smell around the hole. One of the boys cut a long moose-wood pole and poked it in as far as he could reach.

"I think there's something here," he remarked.

There was. In a second the whole bank burst outward, exposing the interior of a pear-shaped burrow.

Out of this came a big black bear. The boys felt like the man who spent three hours in trailing a bear and five minutes in getting home after he had found it. The boy with the pole retired behind the boy with the gun. Waiting until the bear was almost upon them, the latter fired at close range a charge of number-six shot into the bear's neck, just below the jaw, killing it instantly.

The only other bear hole of which I have any record was one reputed to have been discovered by Great-great-uncle Jake, who was a Revolutionary soldier and a celebrated bear hunter.—*Samuel Scoville, Jr., in St. Nicholas.*

Are You Where You Should Be ?

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28: 19, 20.

HAVE you ever stopped to think whether you are where you are supposed to be, and whether you are doing what you should be doing? God has a work for each person, and if he does not fill the place he should, he will suffer, and possibly many others.

Christ told the disciples to go teach all nations. Does not this command apply to his followers now as well as to the disciples of old? Are you sure you are doing that which is needed in carrying on the work, or are you just holding a job or position somewhere to secure means to live on comfortably? We should be careful, lest we become selfish in our thoughts and actions and forget the needs of others in our efforts to get our own selves settled and out of the way of life's obstacles. If Christ meant you when he said "Go ye," there will be a way provided for you to go.

When Christ said, "Go ye," he also said, "I am with you alway, even unto the end of the world."

Life here on earth would not be so unpleasant could we always know that we were doing God's will, and were we always to keep that thought in mind. If we do that which we know is under the approval of God, there will be no burning conscience and life's way will not seem nearly so hard. And besides the pleasure of obeying, there will be the reward of the righteous. Our heavenly home will be one that is glorious, and one that no human tongue can now describe. "I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. . . . And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." In John 14 we read: "Let not your heart be troubled: ye believe in God, believe also in me. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

LEROY R. BEDDOE.

Character Hints

[The following quotations are from the book of Proverbs.]

SHE girdeth her loins with strength, and strengtheneth her arms." 31: 17.

"A fool uttereth all his mind: but a wise man keepeth it in till afterwards." 29: 11.

"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame." 29: 15.

"Seest thou a man that is hasty in his words? there is more hope of a fool than of him." 29: 20.

"The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe." 29: 25.

"A man that beareth false witness against his neighbor is a maul, and a sword, and a sharp arrow." 25: 18.

"It is not good to eat too much honey: so for men to search their own glory is not glory." 25: 27.

"He that hath no rule over his own spirit is like a city that is broken down, and without walls." 25: 28.

Roosevelt's Advice to Boys

IN life as in a football game, the principle to follow is: Hit the line hard. Don't foul and don't shirk—but hit the line hard!

Just for the Juniors

Playing Second Fiddle

THE secretary of the program committee was talking with Ruth. Her older sister, looking from the kitchen window, saw the two standing by the yellow rosebush where Ruth had evidently planned to evade the secretary. The two sisters had seen the secretary coming before Ruth slipped out the rear way and hurried into the garden.

It was plain from Ruth's rigid attitude that she was not pleased with what the secretary was saying. Very few words drifted to the big sister's ear, but she heard Ruth say emphatically:

"No, I won't. You'll have to get somebody else to play second fiddle this time."

And then the secretary walked away.

Ruth was very silent during supper, and her cheeks flushed hotly as her father read in worship, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me."

"Not to please ourselves. . . . For even Christ pleased not himself," seemed to be burning its way to the very center of Ruth's heart as she listened to her father's short prayer. "O Ruth," the still small voice was saying, "will you please yourself and disappoint your dear Jesus?"

A few minutes later her big sister found her in a sad little heap on the porch.

"Come, little sister," she said tenderly, "out with it. There has been something wrong ever since the secretary was here. Tell me about it."

"O Margaret, I just won't play second fiddle again. They always want me to give a Bible study or conduct the Morning Watch drill in our Junior society when they can't get anybody else to do it. And now what do you suppose they want me to do?"

"Be the leader, maybe," Margaret said smiling. She knew her sister had the material in her, and nothing that Ruth would be called upon to do could surprise Margaret.

"Oh, no! Don't joke. You know when they want special songs, they always call on May Wyllis. In school, Miss Alton said I could sing as well as May, but May has been boasting that she is always chosen for the programs. Now she is angry with Miss Morris and has refused to sing next Sabbath, and Miss Morris had the impertinence to come and tell me about it, and ask me to sing in her place."

"And what did you do?" Margaret asked.

"I told her I wouldn't."

"And that is what is making you so happy?"

"I'm not happy. But, Margaret, I've been second choice all the time, and I'm going to quit."

"Then some one else will have to be third choice. Is that fair? Besides, you know we are not to please ourselves. Jesus did not please himself."

"O Margaret, that's just it! I can't stand that part."

"Just pray about it, little sister, and make up your mind what Jesus would do if he were invited to sing in your place. Do you think he would be willing to be third choice, if you should refuse to sing?"

"Jesus take my place! Oh, I know he would do it! And I suppose I shall. Let's go and find Miss Morris."

Together they went and found her.

The next Sabbath Ruth's sweet, unconscious voice sang out the love of Jesus so plainly that other hearts felt the kindling of new love and hope.

As Ruth and her sister were passing out of the church, May caught her arm and said,

"The song was beautiful, Ruth."

Ruth saw the misty eyes and answered, "Thank you, May, I only wish I could sing as well as you can."

"O Ruth, please forgive me for all the hateful things I have said. I want to be more like Jesus after this."

"Not to please ourselves." I am so glad I did not this time," Ruth mused on the way home.

IDONA HILL.

The Sabbath School

Young People's Lesson

XIII — The Sheep and the Goats

(September 27)

LESSON SCRIPTURE: Matt. 25: 31-46.

GOLDEN TEXT: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 40.

Questions

1. How does Jesus say the Son of man shall come? Who will come with him? What will he then do? Matt. 25: 31. Note 1.
2. Who will be gathered before him? What will he do with the nations? Verse 32. Note 2.
3. Where will he place the sheep? the goats? Verse 33.
4. What will the king say to those on his right hand? Verse 34.
5. What have they done to merit this reward? Verses 35, 36.
6. How do the righteous express surprise at this recognition of their kind deeds? Verses 37-39.
7. How does the King explain his statement? Verse 40.
8. What will the King say to those on his left hand? Verse 41. Note 3.
9. Why are they given this punishment? Verses 42, 43.
10. How do they express their surprise that the King should think them so negligent? Verse 44.
11. How does the king explain his words to them? Verse 45.
12. Where will the wicked then go? Upon what will the righteous enter? Verse 46. Note 4.

Notes

1. It is impossible for us to form any adequate conception of the glory of the second coming of Jesus. The verse in our text says that he shall come in his own glory. Matthew 16: 27 says that he "shall come in the glory of his Father." Our lesson text also says that all the holy angels, of which there are "innumerable hosts" (Heb. 12: 22, R. V.), shall come with him in all their glory. This is the time referred to in Revelation 8: 1, when "there was silence in heaven." What a glorious occasion to those who are prepared to meet him as their Deliverer! But how terrible it will be to those who are still clinging to their sins! Since the Roman guard at the tomb of Jesus "became as dead men" in the presence of the glory of one angel, whose "countenance was like lightning" (Matt. 28: 3, 4), and 185,000 of the Assyrian host were unable to stand in the presence of a single angel from the realms of glory (2 Kings 19: 35), what wonder that when Jesus comes with all the combined glory of heaven, the wicked shall be destroyed "with the brightness of his coming"!

2. Sheep, which have always been considered the emblems of mildness, simplicity, patience, and usefulness, here represent the true children of God. Goats, which are naturally heady, quarrelsome, destructive, climbing everywhere, devouring anything, "like selfishness on legs," constantly butting and worrying the gentle sheep, are a very fitting representation of the wicked. "All day the shepherd must ward his sheep from them as well as he can, and when folding time comes he must make sure of shutting them off from the common weal." "As a shepherd divideth his sheep from the goats." "'Tis a passing fine way, you see, of picturing what no man of us can explain, try as we will."

3. "We see here, plainly, why sinners are destroyed: not because there was no salvation for them, but because they neglected to receive good and do good. As they received not the Christ who was offered to them, so they could not do the work of righteousness which was required of them. They are cursed because they refused to be blessed; and they are lost because they refused to be saved."—Clarke.

4. The time brought to view in this parable is the time of the judgment. The separation of the sheep from the goats—the good from the evil—is the work of the investigative judgment, which began in 1844 when Christ entered the most holy place of the heavenly sanctuary. When this work is finished—and it must be very soon—our probation is forever closed. Then Jesus will say to the righteous, "Come, ye blessed of my Father," and to the wicked, "Depart."

This parable of the sheep and the goats was one of the last spoken by Jesus just before his crucifixion.

I — The Church

(October 4)

GOLDEN TEXT: "In whom ye also are builded together for an habitation of God through the Spirit." Eph. 2: 22.

God Calls Believers the Church

1. How does God regard those who have been begotten with the word of truth? James 1: 18.
2. What does he call the body to whom these "first fruits," or "first born," have joined themselves? Heb. 12: 23.
3. How early was the body of believers called a church? Acts 7: 38.

The Church Likened to a Temple

4. What figure is used to represent the unity of the church of God? Eph. 2: 21.
5. What part of the building fitly represents Christ, the great founder of the church? Eph. 2: 20, last part; 1 Cor. 3: 11.
6. Who are the foundation of the building? Eph. 2: 20, first part.
7. What part of the building are the believers? 1 Peter 2: 5.
8. Who inhabits this holy temple? Eph. 2: 22; 1 Cor. 3: 16. Note 1.

The Church God's Family on Earth

9. By what endearing names does God show the close relationship of believers to him? Matt. 5: 9; Eph. 2: 19; 3: 15; Rev. 18: 4; Mark 3: 33-35.
10. What two divisions are there to God's family? Eph. 3: 14, 15.
11. When will God's family, divided by sin, be reunited? Eph. 1: 10.

The Church Compared to the Body of Christ

12. By what figure does the Lord still further show the close relationship of the church to himself? Eph. 5: 29, 30; 1 Cor. 12: 12, 13. Note 2.
13. What part of the body, the church, is Jesus the Creator? Col. 1: 15-18.
14. When all things are again restored to Jesus, their rightful owner, what relation to the church will he still bear? Eph. 1: 22, 23.
15. How may sinners become a part of the body of Christ? John 3: 3, 16.
16. When the sinner is born of the Spirit, what divine family relationship is re-established? John 1: 12, 13.

True Believers Will Be Workers

17. What great commission is given to all who become "lively stones" and who accept the position of children in the family of God? John 17: 18.
18. What sacred responsibility then rests upon us as "lively stones" in the family or church of God? Matt. 5: 13-16.

Notes

1. The chariot of God is made up of thousands of living angels. Ps. 68: 17. The throne of God is a living throne. Eze. 1; Rev. 4. Each stone in the temple of God is a living stone. When every stone has been hewn out of the great quarry of earth's trials and afflictions and purified and polished until it is indeed a precious stone, then the temple will be completed—the work of God for this earth finished. But the temple cannot be finished while one stone is lacking. It is the Christian's duty, not only to yield himself to the polishing process, but to do his part in gathering out other lively stones from God's quarry.

2. The figure of the human body most strikingly and fitly illustrates the unity that should exist in the body of Christ, his church. The eye does not look like the ear, it does not do the work of the ear, no one expects it to take the place of the ear. In every way they are different. And yet each in its place, doing its allotted work, is essential to the unity of the body. The hand cannot say to the foot, "You are of no value," the whole body cannot be an eye, an ear, a hand, or a foot, however important any of these members may be. No one member can exalt itself above another without marring the beauty and symmetry of the whole.

Intermediate Lesson**XIII — The Review***(September 27)*

LESSON SCRIPTURE: 1 Kings 8 to 2 Kings 23.

MEMORY VERSE: Review the memory verses for the quarter.

TIME: From the dedication of Solomon's temple to the death of Josiah.

PRINCIPAL PERSONS: Solomon, the queen of Sheba, the disobedient prophet, Jeroboam, Rehoboam, Ahab, Elijah, the prophets of Baal, Elisha, the Shunammite woman, the captive maid, Naaman, Gehazi, the Assyrians, Uzziah, Hezekiah, Josiah.

"There is a time, we know not when,
A point, we know not where,
Which marks the destiny of men
To glory or despair."

Questions**The Temple Dedicated**

2 Chronicles 5 to 7

What were the principal features of the dedicatory services? What visible evidence did the Lord give that he accepted the house dedicated to him?

The Queen of Sheba

2 Chronicles 9

What was the purpose of the queen of Sheba in visiting Solomon?

What did Solomon show her?

What presents were exchanged?

In what did Solomon excel all other rulers?

The Kingdom Divided

1 Kings 12

What caused a division to be made in the kingdom over which Saul, David, and Solomon had ruled?

What were the names of the two kingdoms? Who ruled over each? What were the two capitals?

The Disobedient Prophet

1 Kings 13

What experience did Jeroboam have when a warning message was given to him by a man of God?

In what way was the prophet led to disobey the Lord?

What was the result of his disobedience?

King Ahab and Elijah

1 Kings 16 to 19

When Ahab was king of Israel, what message did the Lord send to him by Elijah?

How did the Lord care for his prophet during the famine?

After three years of famine where did Elijah go?

What test did he propose to the prophets of Baal?

What was the result of the test?

How did Elijah show great faith in praying for rain?

What caused Elijah to flee to Horeb?

Elijah and Elisha

1 Kings 19; 2 Kings 2

What experience did Elijah have as he stood upon Mt. Horeb? When he returned to Canaan, how did he give the call to Elisha to follow him?

Under what circumstances was Elijah's work on earth completed?

What evidence was given that Elisha was now the chosen prophet?

The Poor Woman; The Shunammite's Son

2 Kings 4

What trouble came upon one poor woman on account of debt? How was her situation relieved?

What unusual hospitality was shown to Elisha by a Shunammite woman?

What great blessing was given her in return?

Later, what miracle was wrought in behalf of her child?

The Captive Maid

2 Kings 5

In whose home was a Jewish maid held captive?

How did she try to help her master?

What test of faith was given to Naaman?

What was the result of the missionary effort of the little maid?

Elisha's Heavenly Defenders

2 Kings 6; 7

What experience did Elisha's servant have upon one occasion that overcame his fear?

How were the enemies of Elisha prevented from taking him?

When the people in Samaria were starving in their city, how were they delivered?

The Story of Uzziah

2 Chronicles 26

In what ways did King Uzziah strengthen the kingdom of Judah?

After a long reign, how did he bring disaster upon himself?

The Story of Hezekiah

2 Chronicles 29; 30; 2 Kings 18 to 20

How were the Assyrians overcome while Hezekiah was king of Judah?

What remarkable experience did the king have when he was ill?

What opportunity of exalting the true God did Hezekiah fail to improve?

Josiah and the Book

2 Kings 22; 23; 2 Chronicles 34; 35

What work of reform was undertaken by Josiah, the boy king?

What was found when the temple was repaired?

How was great respect shown for the word of the Lord?

The "Instructor" dated September 23 is the Anti-Tobacco number. This issue, therefore, contains the Sabbath school lessons for September 27 and October 4. This paper should be distributed in the schools on September 20, and the announcement made that it contains lessons for two weeks.

Memory Test

Who traveled a distance of fifteen hundred miles to ask questions of a king?

Name two kings who were smitten with leprosy for attempting to do the work of the priests?

When did a lion slay a man, and yet did not eat him nor the animal he rode?

When was silver considered of no value?

Upon what occasion did fire consume stones?

Who said, "We do not well: this day is a day of good tidings, and we hold our peace"?

When did the advice of young men cause a great kingdom to be divided?

What words of a wicked queen caused a prophet of the Lord to flee in great haste to another country?

Whose sin of covetousness was punished by leprosy?

Upon what occasion was iron made to swim?

Memory Verses for the Quarter

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

2. "Every way of a man is right in his own eyes: but the Lord pondereth the hearts." Prov. 21:2.

3. "The effectual fervent prayer of a righteous man availeth much." James 5:16.

4. "The Lord is far from the wicked: but he heareth the prayer of the righteous." Prov. 15:29.

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

6. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." 1 Cor. 15:51, 52.

7. "The Lord is nigh unto all them that call upon him, to all that call upon him in truth." Ps. 145:18.

8. "Thou shalt be his witness unto all men of what thou hast seen and heard." Acts 22:15.

9. "Though a host should encamp against me, my heart shall not fear." Ps. 27:3.

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

11. "God is our refuge and strength, a very present help in trouble." Ps. 46:1.

12. "I will delight myself in thy statutes: I will not forget thy word." Ps. 119:16.

I — The Story of Jonah

(October 4)

LESSON SCRIPTURE: The book of Jonah.

MEMORY VERSE: "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Ps. 139:9, 10.

LESSON HELPS: "Prophets and Kings," pp. 265-278; "Bible Lessons," McKibbin, Book Two, pp. 187-192.

"God moves in a mysterious way

His wonders to perform;

He plants his footsteps in the sea,

And rides upon the storm."

Questions

1. What word of the Lord came to Jonah? To what place did Jonah attempt to flee? Jonah 1:1-3. Note 1.

2. What trouble did the ship meet? Upon whom did the sailors call? How did they try to keep the ship afloat? Verses 4, 5.

3. Where was Jonah? How was he awakened? For what purpose did the sailors cast lots? Upon whom did the lot fall? Verses 5-7.

4. What questions did they ask Jonah? How did Jonah answer them? Verses 8, 9.

5. What effect did Jonah's answer have upon the men? Why were they afraid? What question did they then ask him? Verses 10, 11.

6. What did Jonah tell them to do with him? How did the sailors try to avoid doing this? What could they not do? Verses 12, 13.

7. What prayer did the seamen offer? What did they then do with Jonah? What change took place in the sea? What did this miracle cause the men on the ship to do? Verses 14-16.

8. How did the Lord preserve the life of Jonah? To whom did Jonah turn in the time of his trouble? What did he promise? Verse 17; 2:1, 7-9. Note 2.

9. What did the Lord cause the fish to do? What word came to Jonah the second time? Verse 10; 3:1, 2.

10. How did Jonah show that he was truly sorry for his act of disobedience? How large was Nineveh? What message did Jonah preach in the streets of the city? Verses 3, 4. Note 3.

11. How did the people and the king receive the message? Verses 5, 6.

12. What proclamation did the king make? What did the king hope that God would do? Verses 7-9.

13. How did God accept their repentance? Verse 10.

14. Why was Jonah displeased? Why had he fled to Tarshish? In his discouragement, what did he ask the Lord to do? Jonah 4:1-3. Note 4.

15. What did the Lord ask Jonah? Where did Jonah go to see what would become of the city? How was he shaded from the sun? Verses 4-6.

16. What caused the gourd to die? What did Jonah wish? What did the Lord again ask him? What did he answer? Verses 7-10.

17. What reason did God give for sparing Nineveh? Verse 11.

Something Wonderful

The knowledge God has of each of us. Read Psalms 139:1-12.

Notes

1. Nineveh, the capital of Assyria, was one of the greatest of ancient cities, and a center of crime and wickedness. It was founded by Nimrod (Gen. 10:11), on the eastern bank of the Tigris River. Later kings enlarged and adorned it until it became a very great and magnificent city. Authorities state that it was eighteen miles in length and eleven in breadth. The walls were one hundred feet high, and so broad that three chariots might be driven abreast upon them.

2. "Some monster of the deep swallows Jonah. Prof. George McCloskie, of Princeton University, writes to the *New York Independent*, February, 1912, that the word rendered 'belly' means not 'stomach,' but any cavity or sac in the body, such as is found in the sperm whale of the Mediterranean.

"The whale's air chamber is as large as an ordinary bedroom, extending from chin to chest, so as to make the neck bulge in front, with a thick muscular wall which is sometimes wrinkled in front, and with an entrance from the large windpipe large enough to admit any modern prophet who ventured that way.

"There has been some mystery as to how the mother whale manages to shelter her young during tempestuous weather at sea. In medieval times it was reported that the young found refuge in air chambers close to the mouth of the mother. Abbe Grosier informs us that whales can take in two of their young when weak. Hence we may infer that Jonah's presence would not greatly incommode the animal. The 'blowing' of the whale, and its habit of coughing when stranded may help the exit of its guests."—*Peloubet*.

3. "As Jonah entered the city, he began at once to 'cry against' it the message, 'Yet forty days, and Nineveh shall be overthrown.' From street to street he went, sounding the note of warning.

"The message was not in vain. The cry that rang through the streets of the godless city was passed from lip to lip, until all the inhabitants had heard the startling announcement. The Spirit of God pressed the message home to every heart, and caused multitudes to tremble because of their sins, and to repent in deep humiliation."—*Prophets and Kings*, p. 270.

4. "When Jonah learned of God's purpose to spare the city, that, notwithstanding its wickedness, had been led to repent in sackcloth and ashes, he should have been the first to rejoice because of God's amazing grace; but instead he allowed his mind to dwell upon the possibility of his being regarded as a false prophet. Jealous of his reputation, he lost sight of the infinitely greater value of the souls in that wretched city."—*Id.*, p. 271.

Aged Soap Bubbles

HOW long can a soap bubble exist? Probably you would feel perfectly safe in declaring that it must collapse within a few minutes, if not within a few seconds. But soap-bubble makers or blowers are progressive. Prof. J. Dewar recently explained before the Royal Institute of London that soap bubbles may be made to last for months, and exhibited specimens of hoary age, according to soap-bubble longevity.

The air used in making such must be freed from all dust, and the bubble container must be kept at a uniform temperature. Soap bubbles made under these and certain other conditions have been on exhibition when nearly a year old, and even then revealed no signs of decrepitude.

Why the Children Were Not Tardy

IF pupils have the tardy habit, something startling must be done to wake them up, to jostle them out of the rut, as it were. Scolding and coaxing are not the weapons of the strong teacher. The best method is usually an easy way of accomplishing the task, but a tactful way.

If the initial awakening has resulted happily, permanent habits of punctuality with wise effort may be built upon this new foundation.

One teacher whose school was strongly bent on coming late, hit upon the following happy way of arousing their interest in the new order inaugurated:

"One Friday she showed the children a box bound with five cords, each cord fastened by a seal. 'Children,' she said, 'there is something in this box that you would like to see, but it will take the help of every child in the room if you see it. Monday afternoon, if no one has been tardy all day, I will break one seal. Each day, if no one is tardy, I will do the same. On Friday afternoon I hope I can break the last seal and open the box. Will you all help by being on time?'

"O yes, Miss C,' said the eager children, 'we'll come on time. See if we don't.'

"Then followed a hustling week. Mothers were surprised at the alacrity with which former reluctant children got up. Children hurried up mothers who were constitutionally slow about getting meals on time. Scholars who had the besetting sin of tardiness were visited by delegations of classmates who dragged them to school.

"Day after day a seal was broken. On Friday afternoon, amid a tenseness that even the blackboards and the clock felt, the last seal was broken, the box was opened and — there was a soft, luscious, melt-in-your-mouth something for every child in the room.

"In this the children had a lesson in the principle that the welfare and happiness of a group is founded on the co-operation of all individuals of the group. And further, if one member of the group does wrong, it can inflict suffering on the innocent members."

These are essential lessons for every one to learn, and the earlier in life they are impressed upon heart and mind, the better for all concerned.

F. D. C.

Why?

ONE who had recently lost her dearest friend, said: "I prayed earnestly for his recovery, but my prayers were not answered. It is not right!" This bold denunciation of a providence of God seemed sacrilegious, and I chided my friend for using such strong language.

But later I recalled that I had vigorously denounced a certain trial of a far less serious character. I regarded this trial as man-made, and so felt free to pronounce it unfair. But is death any more of a dispensation of God than are the small trials that come to us? If I can say of a trial, "It is not right," why could not she who had suffered a far greater affliction say the same thing with impunity? On reflection, I concluded that whenever I denounced adverse circumstances, even of a much less serious character, I was doing the very thing that shocked me in another.

The better way in either case would have been to recognize that the Lord suffers nothing to come to his children but what may be for their good. We should therefore instead of repining and complaining, look hopefully to him who is all-wise, and can

bring good even out of what seems to be against us, whether the trial be great or small.

In our shortsightedness a certain circumstance may seem to be altogether unjust and to presage our undoing; but in God's wisdom it may be the very best of blessings. Should we not then repine less, and trust more? Should we feel more free to denounce the small trial than the large? Should we not the rather wait patiently, knowing that some day we shall understand?

In a recent number of the *Youth's Companion* there appeared a suggestive article on this subject under the caption, "Why?" The writer says:

"We use this little word a great deal and often very foolishly, but there are times when it seems to us that we have a right to ask, 'Why?' During these last two years many persons in this country, and many more in other countries, have been asking that question. Perhaps there are many who have not found the answer, and have come to think that there is no reasonable answer to it.

"A mother dies suddenly, leaving a father with little children. It is God's plan. Who can answer, 'Why?'

"A little child, strong and well and the joy of the home and the promise of honor to God and great good to the world, suddenly dies. It is God's plan. Who can answer the question, 'Why?'

"A young man, strong and talented and prepared for a life of active service among his fellow men, enters the army. Word comes from across the sea, 'Killed in action!' Or perhaps he has died of disease in camp before striking a blow for the cause. Who can answer the question, 'Why?'

"There is One who can answer that question, and in a way that would satisfy every reasonable person. But however well he might be able to satisfy the questioning hearts, he gives no answer in way of explanation to the thousands and millions who question. It is best that he does not, for, although he could give a perfect reason and show how, being a part of his plan, it must be well in the end, even that would not satisfy as well as faith in him satisfies. If we demand a reason and get it, then we do away with faith. 'Blessed are they that have not seen, and yet have believed.' It is not really an explanation that the sore heart wants; it is the loved one back.

"He has done something better than to answer our question. He has taken the hardest case of the kind that has ever come up in history and has given a perfectly satisfactory explanation of it, so that every one now knows that it was right. He has taken the case of his own Son who came into the world to be a King and who, in the prime of his life, after thirty years of preparation and only three years of service, ended his life on the cross, scourged as a common felon, crucified between two thieves. He has explained that case so that we can all see that it would have been a calamity to the world if the great tragedy had not been. But those who watched him die on the cross and who lost their Friend — to those his life seemed to be a failure and the cross a great mistake. None ever asked more earnestly than the disciples, 'Why? Why?' God gave the answer so plainly that they knew there had been no mistake.

"If God can give the answer to the question in that case, the hardest in all history to explain, can we not trust him to keep the answer in the cases of our loved ones, even if it does touch us in the very life? Can we not take from him the answer of faith and say, 'Thy will be done?' Faith tells us that the Father who could explain the death of his own dear Son will sometime make our questions so clear that we shall know even as we are known."

FERN McCUNE.

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