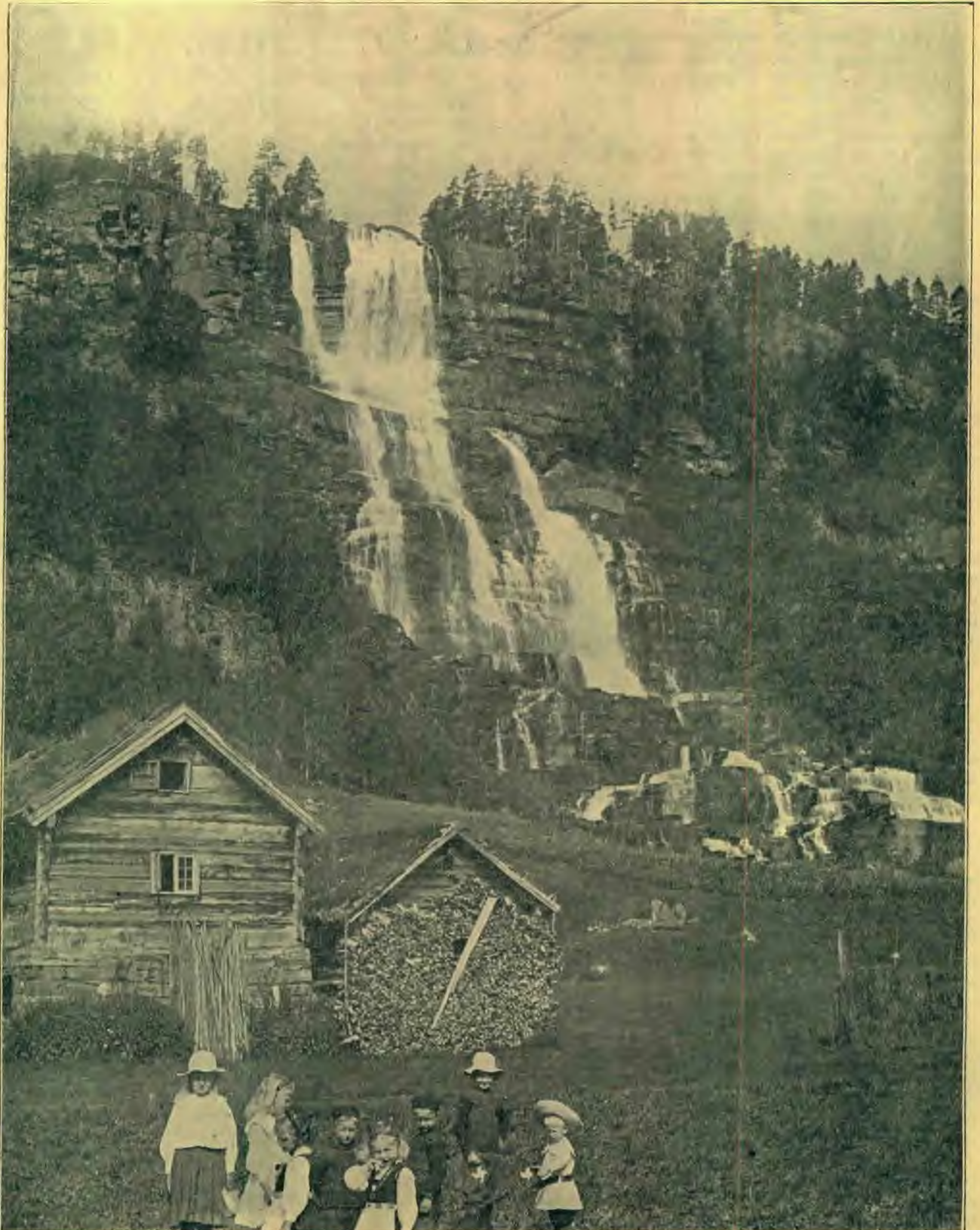


The YOU INSTRUCTOR

Vol. LXVIII

May 25, 1920

No. 21



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A SCENE IN NORWAY

From Here and There

Congress will be asked to appropriate \$463,000,000 to the navy for 1921.

Rumania is a little land, about the size of Pennsylvania. It has a population of 7,600,000.

Doubtless the most wonderful hen in America is a barred plymouth rock pullet known as "Glorious Girl." Her owner recently refused an opportunity to sell her for \$5,000.

The nipa palm of the Philippines and other Oriental countries is a sugar producer, yielding an average of 4,000 gallons of juice, or 4,000 pounds of sugar, to an acre of nipa.

At Croydon, France, roads are being made of German helmets captured during the last month of the war. It is called the most remarkable road in the world, and is expected to wear indefinitely.

The dedication of the Grand Canyon National Park, created by act of Congress Feb. 26, 1919, took place April 20. The ceremony marked the end of the great task for its creation, begun thirty-three years ago by President Harrison, then Senator from Indiana.

Two eminent French scientists have succeeded in combining in a single apparatus the motion picture camera and the X-ray machine. This marvelous contrivance, called the "radio-cinematograph," makes possible moving pictures of the workings of the body's internal organs.

Dr. Francis N. Peloubet died recently at the age of eighty-nine. In 1875 he published his first volume of "Select Notes on the Sunday School Lessons." Each year since that time he has published a similar volume, with an aggregate circulation of more than two and one half million volumes.

"The Mountain Trees of Southern California," is an interesting booklet written by Edmund C. Jaeger, who has been a frequent contributor to the INSTRUCTOR. Brief but interesting descriptions of more than fifty trees are given in the book, which retails at \$1.50. Address the author at Palm Springs, California, Colorado Desert.

Since the Panama Exposition, Buddhist aggression in America has been marked. The fact that there are seventy-four Buddhist temples in the United States should cause more concern than the industrial competition. California has twenty-four of these temples, with a membership of 10,240. Every large city on the Pacific Coast has its place of heathen worship.

The mail handled annually by the State Department before the war amounted approximately to 204,000 pieces, but now it totals nearly 800,000 pieces. The cost of telegrams has grown from \$184,000 in 1914 to \$975,000 in 1919, and claims which reached only a few million dollars in value in 1914 aggregate today the amazing total of nearly \$1,000,000,000.

The war gave Poland not only her freedom but an outlet to the sea through the free city of Danzig. The Poles recently completed their military occupation of the "corridor" down which their trade will move to the Baltic, and celebrated their return to marine with pomp and ceremony. At the close of the demonstration General Haller, commander of the Polish Legion in France, stepped to the water's edge, drew a golden ring from his finger, and threw it out across the waves, exclaiming, "As Venice so symbolized its marriage with the Adriatic, so we Poles symbolize our marriage with the dear Baltic Sea."

Thousands of children in Armenia are walking barefooted on the snow because of the scarcity of shoes, members of the commission engaged in relief work for the Near East Relief Committee reported upon their arrival here on the steamer "Regina d'Italia," from Constantinople and Naples. Shoes there cost 1,200 rubles, which is as much as a person could get for working two months, if he could find something to do.

"Do not be discouraged because your work is not appreciated. God never tires of making flowers and sunsets, although everybody does not stop to admire them."

New England Sanitarium Training School for Nurses

CONSECRATED young men and women of mature age are wanted to enter the new class beginning September 15. Training is given in general medical, surgical, and obstetrical nursing. Affiliation has been made with the Children's Hospital in Portland, Maine, for work in pediatrics. This hospital gives fine work in orthopedics, contagious and other children's diseases. Each nurse will spend two months there during her senior year. Write for application blanks and calendar. Address Leonora Lacey, R. N., Superintendent of Nurses, Melrose, Massachusetts.

The Anti-Tobacco Honor Roll

THE following persons have, during the year, signed the anti-tobacco pledge:

Donald Haynes	Halmar J. Webb	Robert Whittaker
Lawrence Chapman	Oscar Jones	Vergil Gunther
Frank Parkhurst	Nelson W. Curtiss	Vergil Harter
Murland Sylvester	Victor Rallsage	Paul Felker
Edmund Blaehm	John R. Jones	Warren Felker
Jewel Brooks	Walter Griffin	Byron Compton
Ira Sims	Robert Griffin	Leslie Jackson
Archie Gibson	Bernard Kennedy	Leonard Jackson
Hubert Smith	Edwin Griffin	Emerie Sanders
Mike Reichert	Wilber Mitchel	George Sanders
	Westley Mitchel	

"How to Punctuate"

THIS is the title of a book by Prof. D. D. Rees of Union College. It gives simple rules for punctuation, capitalization, and spelling, and is suitable for individual or school use. The price of the book is seventy-five cents. Order of your tract society.

The Youth's Instructor

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LORA E. CLEMENT - - - - - Associate Editor

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TAKOMA PARK, WASHINGTON, D. C., MAY 25, 1920

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Our Seven Wonders

O CHRIST, the wonderful! we gladly see
The seven wonders of the world in thee.

Pharos! that flung so bold a light abroad,—
The Light of all the world is Christ, our Lord.

Vast pyramids that lift the wondering sight,
Bow down to Christ, the Apex of all height!

Colossus, framed the Rhodian gulf to span,—
Our God has bridged the gulf from God to man.

Babylon's hanging gardens, fruitful, gay,—
We have a Vine that wraps the world today.

Rare Mausoleum, shrine of royal breath,—
Christ is the King that conquered even death.

Diana's temple! — all that Christ adore
Become his temples, peerless evermore.

Statue of Zeus, low lying in the sod,—
Worship our Christ, the ever-living God!

— Amos B. Wells.

What Games to Play

C. A. RUSSELL

SO many questions similar to the following are reaching the Missionary Volunteer Department that a little more extended consideration will be given this subject than is allotted a question in the Counsel Corner. We quote from two letters received recently, one from California, the other from Wisconsin:

"I write to ask the question, Should the playing of finch and other card games be permitted in the home? Some approve of it, and others do not."

"I have been reading the Counsel Corner in the INSTRUCTOR, and should like to know of some games that Seventh-day Adventist young people can, and cannot, play. Are finch and muggins all right? In the game of muggins there is no way of cheating. It is played with finch cards, but differs from finch. I should be pleased to learn your ideas on this subject."

A priceless treasure is time. Its golden moments slip one by one into the eternity of the past with lightning-like rapidity. Not one may be recalled.

The present is ours; the past, forgotten; the future, unknown. We must fill each passing moment with its full measure of value.

There must, however, come moments of relaxation. High tension cannot be kept up indefinitely.

Periods of recreation are as essential for efficiency in service as are hours of intense concentration. Recreation is not necessarily amusement. It is to be hoped that not many of our young people need to be amused. We give the baby a rattlebox to amuse him. Re-creation should be the aim in all so-called amusements. And recreation which wears rather than builds is not re-creation.

In this time when the world has gone mad in the pursuit of pleasure, the young must be carefully guarded. "Counsels to Teachers," in the chapter, "Recreation," gives definite instruction along this line. From this book I quote the following passages:

"The desire for excitement and pleasing entertainment is a temptation and a snare to God's people, and especially to the young. Satan is constantly preparing inducements to attract minds from the solemn work of preparation for scenes just in the future. Through the agency of worldlings he keeps up a continual excitement to induce the unwary to join in worldly pleasures." — Page 325.

"The true followers of Christ will have sacrifices to make. They will shun places of worldly amusement because they find no Jesus there — no influence which will make them heavenly minded, and increase

their growth in grace. Obedience to the word of God will lead them to come out from all these things, and be separate." — Pages 328, 329.

"There is great need of temperance in amusements, as in every other pursuit. And the character of these amusements should be carefully and thoroughly considered. Every youth should ask himself, What influence will these amusements have on physical, mental, and moral health? Will my mind become so infatuated as to forget God? shall I cease to have his glory before me? — Pages 333, 334.

"There are modes of recreation which are highly beneficial to both mind and body. An enlightened, discriminating mind will find abundant means for entertainment and diversion, from sources not only innocent, but instructive. Recreation in the open air, the contemplation of the works of God in nature, will be of the highest benefit." — Page 335.

"Any amusement in which you can engage asking the blessing of God upon it in faith, will not be dangerous. But an amusement which disqualifies you for secret prayer, for devotion at the altar of prayer, or for taking part in the prayer meeting, is not safe, but dangerous." — Page 337.

"Youth cannot be made as sedate and grave as old age, the child as sober as the sire. While sinful amusements are condemned, as they should be, let parents, teachers, and guardians of youth provide in their stead innocent pleasures, which will not taint or corrupt the morals. Do not bind down the young to rigid rules and restraints that will lead them to feel themselves oppressed, and to break over and rush into paths of folly and destruction. With a firm, kind, considerate hand, hold the lines of government, guiding and controlling their minds and purposes, yet so gently, so wisely, so lovingly, that they will still know that you have their best good in view." — Page 335.

The foregoing underlying principles are so clearly defined that there is no mistaking their application by one who in sincerity desires to find the way to walk therein. The dance, the theater, the circus, are definitely mentioned and justly condemned.

On page 346 of the same volume is found the following regarding certain definite games:

"There are amusements, such as dancing, card playing, chess, checkers, etc., which we cannot approve, because heaven condemns them. These amuse-

ments open the door for great evil. They are not beneficial in their tendency, but have an exciting influence, producing in some minds a passion for those plays which lead to gambling and dissipation. All such plays should be condemned by Christians, and something perfectly harmless should be substituted in their place."

Very likely, had flinch, rook, and similar fascinating and exciting card games been well known at the time the foregoing was written, they would have been included, along with chess and checkers.

Since there are so many simple yet educational games which may be played as a means of relaxation, all questionable ones should be excluded.

The mere fact that a game is played with cards need not debar it. There are excellent Bible and geography games thus played. There are many simple guessing games which, while entertaining, are educational as well.

Victory Through Defeat

MILDRED was a bookworm. Ever since she could toddle she had loved books. Before she could walk she had hugged them, before she could read words she read the pictures, and when she learned to read she seemed perfectly satisfied. While other girls were dressing up and playing house, Mildred would gather her family of dolls around her and read to them by the hour. While attending high school, she spent many an evening reading in her room, while the young people were enjoying their parties and frolics.

The summer Mildred was converted and baptized she decided to teach, and before many weeks found herself mistress of a schoolroom. She dearly loved her work, and studied to improve herself, and to help her pupils in every way. Later she took up a kind of educational work that involved considerable traveling, but although she gave a great deal of attention to her professional books, she still spent much time poring over some delightful story. And a trip was never complete without a book or a magazine.

For a number of years Mildred's love for fictitious reading hindered the development of her Christian experience, and though many resolutions were made to claim the victory, still her promises to herself were like those made in childhood.

It was just about this time I met Mildred. She was an ambitious young woman, but as I came to know her, I realized there was some experience in her life which was keeping her from the life of victory. And then one day she told me all about it, and though I talked with her and urged her to yield all to the Master, still she felt that she was not quite ready to take her stand. "I am not going to make any more promises, for, to tell the truth, I don't want to stop; but when I really come to the place where I am ready to yield, I will stop once for all."

It was some time before I saw my little friend again, but when she came to see me, somehow I knew that victory was hers, and that some time she would tell me all about it. So Mildred came to see me one day, and during a little heart-to-heart talk she told me all about her experience. It was not an easy one to tell, but the telling of it seemed to give her strength.

One day while she was visiting a friend her hostess was called away, and she was asked to entertain herself. Nothing was easier for the girl who loved books;

The writer is not familiar with the game "muggins" mentioned by one of the questioners, and so would not feel clear in expressing a positive opinion concerning it, but trusts that the general principles given may serve as a guide in answering this question.

The new book, "Social Plans for Missionary Volunteers," will be found helpful in suggesting sports and games full of the recreative element, but devoid of the spirit of rivalry, chance, or that species of fascination which sometimes robs the participant of valuable hours of precious time.

When, once, one of the pioneers in this movement was asked concerning the merits or demerits of a certain game, he replied simply, "Time is short."

The young man or woman who is wholly consecrated to God will find little difficulty in choosing friends, reading, recreation, or indeed anything which enters into the warp and woof of character building. What would Jesus do?

so going to the library, she selected a magazine, and curled up in a comfortable chair for an hour of enjoyment. She started to read the first story in the book, which proved to be an unusual one. It was well written, the characters were strong, and the story full of interest on every page.

But finally she came to the words, "To be continued." It was bad enough to read the forbidden, but to think of it a whole month was not very pleasant; nevertheless she determined to finish the story, regardless of circumstances. Little did she dream what the circumstances would be, under which she would finish her story.

A few weeks later her brother invited her to take an auto trip with him. He was going to visit a company of believers, who lived some distance from her home. Mildred was delighted with the prospect, as she was always glad to help her brother, by playing the organ for Sabbath school, or teaching.

So they started out Friday morning, reaching their destination Sabbath morning. Finding that the Sabbath school did not meet until the afternoon, they decided to visit an isolated family. They were welcomed by their friends, and soon her brother and his host left the ladies alone for a visit. Before long the hostess was called away, and turning to her guest, asked to be excused for a while, telling her to entertain herself anyway she chose.

The family was well supplied with our good literature, and she decided to spend a profitable hour reading. Going to the table, she looked over the papers there, and soon she came across the one in which she had started her story, a month ago. She was sorry she found it, for of course she would not think of reading it on the Sabbath. But Mildred was yet to learn her own heart, and with the temptation before her, she had no power to resist. "Yes, it was the Sabbath day. I was tempted, and yielded."

The story proved every bit as exciting as she thought it would be, and before long the tale was read, and the book laid aside with a heart heavy with the knowledge of known sin. There was no Sabbath blessing for Mildred that day, and no attempt on her part to seek for it.

Not until she was alone that night would she acknowledge that she was unconverted. She did not want to face the issue, but realized that she must

take her stand, or yield her profession. Not until others had quieted down, did she think of retiring, but she could not sleep. Why had she been so weak? and yet, was it only the sin of this day that had taken the blessing from her?

The hour was a long and bitter one to her. Had she not sinned knowingly? She had chosen her own way, and why not continue? But finally, with her Bible open before her, she knelt down. But she could not pray. She turned page after page for the help she was not strong enough to take by faith. The midnight hour passed; still the victory had not come.

But the unuttered prayer for help was heard by the One who never slumbers, and help was given her from above. The victory was hers, though it had come through defeat; but in that hour, Mildred was born again.

A MISSIONARY VOLUNTEER SECRETARY.

When We See

WHEN the sunny day is darkened,
And the wind is rough and high,
We may read a stormy portent
In the gray and lowering sky.
When the leaves abroad are scattered,
And the earth looks brown and sere,—
We may know the summer ended
And the harvest time drawn near.

So when earth's short joy is shadowed,
And the winds of sorrow sigh,
We may know the storm will gather
As our Saviour draweth nigh.
When the truth like leaves is scattered
And the Spirit knows no dearth,—
We may know the Saviour cometh
To the harvest of the earth.

MARY W. ROBBINS.

Student Missionary Activities in China

BROTHER D. E. REBOK, Missionary Volunteer secretary for the South China Union Mission, sends the following report which came to him from the Missionary Volunteer Society at the Canton schools. The activity of these young Chinese students, and their boldness in launching right out to win souls by preaching, are a challenge to our young people everywhere to redouble their efforts.

The writer said: "Now in regard to our young people's work, I should like to say that for the last two years we have had a regular organization and have been having some good times. The society meets every Friday evening. The program is prepared by a regular program committee. It has been following the regular course so far as possible. We have not been able to obtain a full supply of the literature that is to be used, but we are hoping that this year the society may fall into line with the home societies and follow the prepared course in all lines.

"The work done has been principally visiting and preaching in the near-by villages. In one place the Missionary Volunteers have been at work for several Sabbaths and have had a very good company of listeners. The society is divided into two bands for work—one for the boys and one for the girls. We have opened up some new places for work quite recently. In one of these places several street meetings have been held. In another larger village, we have but started, and cannot say what the results will be, but there is a good opening.

This place is located about two miles east of here, and it takes some time and effort to get to it, but the

boys seem glad to go. Some boys went with me to this village two weeks ago and did some preaching. I wanted to see the magistrate of the place before we did much work, so that we might obtain a place in which to hold our meetings. That day we visited two schools, and finally found the magistrate, who treated us well, and after talking with him a little I made known our business. He seemed well pleased, and promised to talk it over with the villagers, and if we would come again the next week he would give us an answer. We promised him that we would return the next Sabbath. Two of the older boys went back, and I sent a letter along that he might know the boys. They presented the letter and he seemed very glad to have them come and see him. He told them that he had reserved two places for them, and that they could choose the one they desired to hold their meetings in. They arranged to hold a meeting the next Sabbath. The magistrate then gave them some free advice. He told them if they would not talk too much religion at first, he thought they would have better results. We hope to create a good interest there."

I am sure the young people of the Central Union Conference, who worked so faithfully to raise money to build the Canton schools, will feel amply repaid when they read this report of how the young people there are entering into soul-winning work even while in school.

M. E. KERN.

The Value of the Typewriter

FIFTY years ago there were only a few typewriters in the world, and they were very crude affairs. Now there are millions of them capable of being operated faster than human fingers can move; and that is saying a good deal, for experts can write by the hour at the rate of ten or more strokes a second.

The typewriter is now recognized as "the main-spring of commercial education." Strike it out of existence, and the business of the world would be paralyzed. One typewriter company alone claims to furnish employment for 75,000 women each year.

Only fifteen years ago "touch" typewriting was in its infancy. While it was widely preached by teachers, there was very little practice either by teachers or students. Now, no one who expects to make a success of typewriting thinks of learning the old "sight" method. Among the fifty students taking typewriting in Washington Missionary College, nearly all can write for long periods of time without taking their eyes off the copy, at speeds varying from twenty to sixty words a minute, according to the time they have been taking the subject.

Every young Seventh-day Adventist should learn typewriting. It is an investment that will yield from 200 to 400 per cent in increased efficiency and in the saving of time and energy to all who have writing to do. It has been learned successfully by individuals of average ability between the ages of ten and fifty, and by a few younger or older.

"To save time is to lengthen life." The ability to use the typewriter is lengthening the life and increasing the efficiency of millions of people; and certainly Seventh-day Adventists need this ability more than any one else in order to finish the work in this generation. Here are some of the ways in which the typewriter can be used to good advantage:

1. In connection with shorthand as an interesting and profitable vocation. There is an ever-increasing demand in the cause of God for stenographers (both

boys and girls) who can take dictation in shorthand rapidly and transcribe it accurately and neatly on the typewriter.

2. One's own letters, lessons, themes, and notes for future reference, can be written on the typewriter from two to four times as quickly as in longhand.

3. Ministers should use the typewriter in preparing their sermons for publication in the newspapers and in handling their correspondence.

4. Missionaries, teachers, editors, authors, and secretaries of departments in our conferences, should all be able to write their letters, articles, lessons, books, and reports on the machine.

5. The wives of our workers could be a great help to their husbands in many ways if they knew typewriting.

6. One great benefit that comes from taking a thorough course in typewriting is the training in concentration, spelling, punctuation, paragraphing, arrangement of letters and articles, and many other important details which a large number of people lack.

To those who are not able to attend our schools, let me suggest that thousands are learning typewriting by correspondence. The Fireside Correspondence School, of Takoma Park, Washington, D. C., has an excellent course in typewriting. If you are interested, write for particulars as to the price of the course and how to get a typewriter.

Typewriting can be learned in a few weeks if one has several hours a day to spend on it. The time required varies from a few weeks to a year or two, according to the amount of time spent in practice daily.

B. P. FOOTE.

Dry or Wet — Which?

MR. STRATON, of the New York City Calvary Baptist Church, in a recent sermon stirred the metropolis by his allegations against violators of law as found in the resorts of iniquity not uncommon in that city.

Dr. Straton spoke with authority, having made personal investigations. "The motive which impelled him to undertake his tour of inspection," says the *Washington Post*, "was supplied by confessions made to him by young people who had been victimized in restaurants and cabarets in the White Light district.

"The conditions described in this epoch-making sermon are appalling. The scenes which met the gaze of the clergyman and his friends, resembled the orgies which defiled and disgraced pagan Rome at its worst period of corruption, rather than what one would expect to find in a professedly Christian city in the twentieth century. According to him, New York is a "feverish, unbrotherly, overwrought, God-defying, woman-despising, law-breaking, gluttonous monster, without ideals or restraint."

Despite the prohibition law, intoxicants were ordered and served openly in the places visited. Many young girls were tipsy, and many men were lying dead drunk in corners. "Altogether it was a saturnalian debauch.

"An immediate result of the sermon was a raid on one of the restaurants named, and the arrest of the proprietor and some of his assistants, and the seizure of a quantity of liquor. Another was the summoning of Dr. Straton to appear before the Federal grand jury to give details of his experiences. The third and greatest was the arousing of public opinion against such infamous proceedings.

"Dr. Straton has sounded a trumpet call to decency, before which the walls of the Jericho of commercialized vice and lawbreaking must inevitably totter and fall."

This is an epoch-making hour. Great effort is being made by the enemies of prohibition to find some way to annul or make ineffective the prohibition law. Unless the people are kept well informed in regard to the ever-increasing benefits of prohibition, the "wets," by some diabolical political maneuver, will spring a surprise and shock upon the nation, that will encourage violation of law if it does not result in the resuscitation of John Barleycorn. May all friends of law and order neither slumber nor sleep until the name of John Barleycorn has been forgotten by a whole generation.

F. D. C.

The Correct Thing

You Have the Remedy

DID you ever hear how the church that couldn't be built, was built? The members were all poor, and for years they had held their meetings in a dingy hall. Finally, a well-to-do man presented the church with a building lot. Of course the members appreciated his kindness. But somehow the gift seemed to make their yoke of poverty all the more galling. It was dreadful to have a lot and then be unable to build on it. "We never can build a church on it anyway. What is the use to try?" grumbled a few earnest, but pessimistic souls.

Nothing was done for quite a while, for what was the use of trying to build a church when they just couldn't do it? So they kept on meeting in the dingy hall and feeling sorry over their "hard luck," as some called it. But there was one boy in the church who was by no means a pessimist.

"What are you doing here?" asked one of the older members as he passed the church lot one morning and saw this lad busily digging with his toy spade. Near the young workman stood his little wheelbarrow, and back in the corner was a tiny heap of bricks.

"I'm hauling bricks for the new church," was the lad's cheery reply, as he looked up in surprise. "When I find one," he continued, enthusiastically, "I get my barrow and wheel it here, and by and by we are going to build."

After the wave of amusement, the man caught the boy's spirit. "If we only all had the spirit of this lad," said he to himself as he went on his way, "there would soon be a church on this lot." Often through the day he thought of the little boy, his toy spade, and the tiny heap of bricks in the corner of the lot. Before he turned the key in his office door that night, he had made a resolution to follow the little lad's noble example; and he did! Soon others caught the spirit, and still others, until a neat little church was completed. There it stood, a splendid monument of willing service.

Perhaps there is no time that we as Missionary Volunteers so much need to strive to follow the example of this little lad as just now. Summer is rapidly approaching, and with it comes a vacation spirit. We are tempted to let down a bit in our society work. We are tempted to say, "Oh, it's no use to try to keep up the pace outlined in our annual policy during the summer months!" And so we begin to excuse our-

selves. The Reading Course work drags. A few begin to lag behind in the Bible Year; there is not much enthusiasm in the observation of the Morning Watch; and in the working bands there is less activity. But surely there should not be a letting down. The reading racks need filling as much as ever, and even if there is no wood to chop for poor Mrs. Brown, remember she needs your good cheer and the reading matter you can bring her; and think how a few flowers would brighten her lonely little home! Some opportunities for serving others have slipped away with the cold weather, of course, but a hundred others have come to take their places. Do not miss them.

"But you just can't keep up the society work during the summer," said a weary leader disconsolately. Well, of course, a leader cannot keep it up alone. But you who compose the society have the remedy. You can help to keep up the work this summer. Will you do it? Will you catch the spirit of the little lad who was brave enough to tackle what others called an impossible task? How many souls will be won to Jesus this summer because each day during the hot, fatiguing weather of 1920 you have given the Master your best instead of your bit? because you have really given the King's business first place in your life?

Shall we not spend a little time just now all alone with our Master, and talk over with him his plans for our summer work? I am sure he is planning for no relaxation in our soul-winning efforts this summer. Then dare we? Dare we lay down our arms with the enemy's unceasing warfare all along the line? What if a few pessimistic souls say *your* society cannot conduct a strong missionary campaign through the summer! Prove that you can do the so-called impossible things—you and the Master working together. You can! Will you?

"Somebody said that it couldn't be done,
But he with a chuckle replied
That 'maybe it couldn't,' but he would be one
Who wouldn't say so till he'd tried.
So he buckled right in with the trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done—and he did it.

"There are thousands who tell you it cannot be done;
There are thousands who prophesy failure;
There are thousands to point out to you, one by one,
The dangers that wait to assail you.
But just buckle right in, with a bit of a grin,
Then take off your coat and go to it.
Just start in to sing as you tackle the thing
That 'cannot be done'—and you'll do it."

MATILDA ERICKSON ANDROSS.

Slander

'Twas but a breath,
And yet a woman's fair name wilted,
And friends once warm were cold and stilted;
And life was worse than death.

One venom'd word
That struck its coward poison blow
In craven whispers, hushed and low,
And yet the wide world heard.

A hint so slight,
And yet so mighty in its power
A human soul in one short hour
Lies crushed beneath its blight.

—Selected.

The Dragon in China

THE dragon, it is superstitiously believed by the great majority of the Chinese people, gives power and authority to the officials, grants prosperity to individuals and to cities, controls forces that bring victory or defeat to armies, directs the influences that cause success or failure of persons, bestows wisdom and knowledge upon students, and in many other things and ways controls the destiny of the people.

The presence and good will of the dragon is much desired by all, and the people do many things to keep the dragon near by and to please him. The ancient city of Ih Yang in Hunan is today a prosperous commercial center, so much so that it is called "silver" Ih Yang. Originally this city was poor and little known, but about three hundred years ago, it is said, a dragon swam up the river to see the place. He was fascinated with the lovely hills and beautiful



Photo by O. B. Kunn

THE "KWEI GO HSING," AT YUEN GIANG

A Beautiful Building Designed to Attract the Dragon and Keep Him at Yuen Giang.

scenery all about him, and decided to stay awhile. During the dragon's visit the city became a wealthy headquarters for merchants.

The priests told the people that their prosperity was due to the dragon's presence and blessing. Desiring that their prosperity continue, the people built a beautiful stone memorial on an island in the river, believing that its weight upon the dragon's back would hold him fast and keep him at Ih Yang forever.

The dragon is supposed to live in the rivers and inside of the hills. There are many mountains in Hunan known to contain large deposits of coal and valuable ore; but the owners, fearing to arouse the wrath of the dragon, will not permit the hills to be opened and the ore removed.

Recently I visited the Dragon's Cave in eastern Hunan, one of the wonders of China. This cave is a quarter of a mile long and from thirty to two hundred feet wide, and penetrates a high mountain. It is a cave within a cave, that is, the cave is in stories like a house. It is said that there are five stories of caves within the large tunnel. It is firmly believed that the dragon made this cave. A beautiful temple has been built in the cave, and repaired and renewed



BUDDHIST TEMPLE IN THE DRAGON'S CAVE, HUNAN
This Temple Is Said to Be Two Thousand Years Old.

by successive generations of priests during the past two thousand years.

All the Confucian temples have a stone figure of a dragon. Anciently, when the magistrate or other high official addressed the people or soldiers or students, he stood upon the dragon's head. If any other person dared come near the dragon or stand upon his head at any time, he was immediately beheaded. This was the custom up to within a few years. Today, any one may at will stand upon this once sacred spot without punishment or criticism, but all who do this seem to feel a great deal of reverence for the days gone by. Respect for the old order of things still lingers in the memory of the people, and few ever visit the vicinity of the stone dragon.

O. B. KUHN.

Nature and Science

A Wave of Warblers

STARTING the latter part of March from the northern part of South America, Central America, and Mexico, a wave of melody passes northward, followed continuously by other waves, for a month or more.

This wave of warblers spreads out over the entire United States. Go into any county or township, into any ravine or wooded valley, and you will find in the months of April and May these warblers nightly working northward, in the daytime stopping to feed upon the moths, cankerworms, and plant lice that infest our forests and orchards. But for the kind ministrations of warbling birddom, these trees would soon be denuded and bare, leaving us without a taste of summer fruits or vegetation.

In the bird kingdom, the warbler is the wariest, the most elusive, and the greatest perplexity to amateur ornithologists; yet no class of birds is so beautiful, so musical, so bathed in color, so enjoyable to study.

"Warblers are the most fascinating and most exasperating of birds. In the spring they come with a rush, and although the woods may be full of them, only a faint lisp from the tree tops gives note of their presence, and unless you are a very good observer you will not know that they are about. If you listen to other birds, instead of resolutely devoting yourself to warblers, you will lose the sight of a diminutive bird disappearing in the tree top."

Of the thirteen thousand species of bird creation, seven hundred thirty only are found in the United



O. B. KUHN, STANDING ON THE DRAGON

Anciently Only High Officials, When Addressing the People, Were Permitted to Stand Where Mr. Kuhn Stands.

States. Of the one hundred fifty-five species of warblers, fifty-five only are found within our borders, and nearly all of these fifty-five can be seen in the State of Ohio, as they migrate northward in the springtime, averaging about thirty-two in any one locality.

Of all the birds, from the five-and-one-half-foot trumpeter swan to the three-and-one-half-inch ruby-throated humming bird, no class of birds deserves or requires more study than do the warblers. "The most beautiful, the most abundant, and the least-known birds; one never forgets one's first warblers!" They bring an added charm to the blooming month of May.

Ridgeway says: "Tanagers are splendid; humming birds are refulgent; other kinds are brilliant, gaudy, or magnificent; but the warblers alone are pretty in the proper and full sense of the term."

A field glass is a prerequisite to a study of these "sprites" of the tree tops, bushes, and ground, and yet the student is handicapped, and many years of study and close observation will be required to find all of the species found in any one locality, for warblers are the embodiment of perpetual motion among birds. Every moment is the personification of nervous activity, as if the time for their journey was short; and indeed, such appears to be the case, for two or three days at most suffice some species in a

single locality, then a flight in the night toward their northern home.

Perhaps the best known is our yellow warbler, commonly called the wild canary. He is one of our earliest visitors, reaching us in the North about the first of May; about the same time are the two black and yellow birds, which look so much alike, the myrtle warbler and the magnolia warbler.

Then in a few days follows the orange-crowned Blackburnian warbler, that, as he flits from tree to tree, reminds you of the orange itself; and the Maryland yellow throat with its bewitching call of "witchity witchity witch," which will touch the heart cords of any bird lover. We do love the little midget, the black-and-white warbler, that creeps along the bark from branch to branch, examining closely every crevice of every twig, and even the leaves, to find its breakfast.

As each nestling requires about one half of its own weight daily of insects and caterpillars, and as the warblers come first when fruit trees are in bloom, we perceive what benefit these little songsters are to orchardists.

The warblers are great travelers; indeed, none of our land birds are greater travelers than they. Some which winter in the tropics, find their way in spring as far north as Alaska, a distance of five thousand miles. They usually travel under great difficulties, for in the spring they meet violent storms which cause many deaths both on sea and land. Besides, many of them meet violent death by striking light-houses; and it is not uncommon for great numbers to be overcome by a sudden "norther," or cold wave, on land. Despite the many deaths which occur during migration, despite the many enemies which they have in nesting time, warblers remain our most abundant birds.

Among the full-voiced warblers are the yellow, magnolia, Nashville, hooded, Canadian, chestnut-sided, black-throated green, in contrast to the Parula, Blackburnian, Cape May, black-and-white, black-poll, and bay-breasted.

The Cape May warbler, one of the rarer of its species, has a peculiarity all its own. Its tongue is cleft and provided with a fringe, something like the sunbirds, honey creepers, and flower peckers of southern isles, whose tongues brush the drops of honeyed nectar from the deep tubes of tropic flowers, and whose sharp, needle-like bills probe the juicy fruits, but which may add small insects to their bill of fare. All other warblers are alike in that they are especially insect eaters. Only the Cape May warbler possesses the honey-sucking habit for which its tube-like, fringed tongue and needle-like bill were fashioned.

A nervous and excitable bird is the black-throated green warbler, whose song is entirely different from that of any other bird. A bewitching and famous songster is this atom of black and gold. He has the most winning, unique, and varied of songs. It sounds as if he said "Trees, trees, beautiful trees." Sometimes he seems to say, "Hear us, St. Theresa." It will be an event, a day to be remembered, the first time you hear this warbler sing.

But of all the warblers, the one that has excited my interest to the greatest extent, is the oven bird. It was several years before I found one, and then the first one I discovered was nesting in a city park only a quarter of a mile from my home.

This orange-crowned rascal, about the size of an English sparrow, spends most of his time on the



A STONE MEMORIAL TO THE DRAGON

The Weight of the Stone on the Dragon's Back Is Thought to Be Sufficient to Hold Him at Ih Yang

ground, walking around among the leaves (he does not hop), scratching fowl-fashion for his food.

Its nest is a rarity that but few have ever had the good fortune to find. It is built in the shape of an old Dutch oven, arched, but flat on top, with entrance at one side. It is composed largely of dry leaves, marvelously blending with its environment, and requires but two days for its completion. It is only by luck or by circumstance of driving the mother bird from the nest that one is likely to find it.

As the oven bird looks like a thrush, with its brilliant eyes and speckled breast, it is often called the golden-crowned thrush; but it is classified with the warblers, and given the name of oven bird because of the peculiar shape of its nest.

It is also called the preacher or teacher bird, because of the sound of its call. The accent is rarely upon the first syllable, but the sound varies. At times it says "ti-chee', ti-chee', ti-chee,'" with the accent upon the second syllable; or "teach-ah' teach-ah';" or "pe-chee' pe-chee';" or "cher'-tea, cher'-tea;" or "teach'-er teach'-er."

Near Willoughby, Ohio, while passing through a thickly wooded high timber with a bedding of six inches of dry leaves, I was startled by that "teach-er" call, with the accent distinctly upon the last syllable. The notes were delivered with tremendous force and distinctness, with increasing emphasis. It continued to call, and I followed the sound, which seemed to be near by, for a quarter of an hour, but failed to get my eyes upon the bird.

The warbler's nocturnal flight, high above the tree tops, just after sunset or at times far into the night, is with the wild vocal performance of a medley song ending with its "teach-er" call; then at the close of this ecstasy of song, rivaling the goldfinch in vivacity and the linnets in melody, it descends with a sweep to alight on the grounds in the woods.

This flight melody has been described as a "very irrigation of song; the bursting of some cloud overhead that scattered melodious fragments all about."

It sings at noontime in the midsummer, even in the heat of August. It sings at sunset and at midnight, and oftentimes indulges, as does the catbird and other birds, in a song reverie or whisper song, sweet and low, sweet and low.

A. W. HURR, M. D.

The Organ

THE organ in its primitive form was known two centuries before Christ. On account of its association with the theater, gladiatorial combats, and pagan amusements of corrupt Rome, it was placed under the ban of the Catholic Church. But finally its value in church worship came to be recognized, and in the twelfth and thirteenth centuries many of the large cathedrals contained organs.

The early Protestant churches opposed the use of organs, as the church of Rome had done; but they too finally capitulated, and an interesting item in this connection is the story of the first organ to be installed in a Scotch Presbyterian church. James Watt, the inventor of the steam engine, steam hammer, screw propeller, and various other mechanical instruments, built an organ for use in his own home in Glasgow; "but when he went to live in Birmingham, where he was a partner in Boulton's ironworks, he left the organ at Glasgow, and it came into the possession of the minister of St. Andrews' church.

"For some time Watt's organ was used only for choir practice on week days and was covered up and kept out of sight during service. One Sunday in August, 1807, however, it was played during the service by an organist of the Episcopal faith. The Episcopalians at that time were known in Scotland as 'the whistling kirk,' because they had adopted the organ — called by good Presbyterians 'a kist of whistles' — as a legitimate part of their church music. Presbyterian Glasgow was shocked by the innovation at St. Andrews. The presbytery declared the use of the new instrument contrary to kirk law, and the organ was ignominiously cast out after a solitary service. It is said to be still in existence in the house of a Scottish squire near Biggar.

"Not until 1860 was the use of the organ tolerated in St. Andrews' Glasgow."

Consider the Acorn

IT is a nut, yet when it falls from the tree it has wrapped up in its shell an unalterable resolution to produce an oak tree.

It is a nut, but it needs only the environment of earth, warmth, and moisture to accomplish its job.

It is a nut, but it never produces a string bean vine, a lemon tree, or huckleberry bush.

It is a nut, but it specializes on oak trees and never fails.

You, too, may be a nut, but if you specialize you will win.

You, too, may be a nut, but if you have the acorn's high purpose, the same firm resolve, no human power can stop you.

Consider the acorn; it, too, is a nut.— *Author Unknown.*

The X-Ray

Now Science, with her keen, amazing eyes,
Can see through solids, piercing the opaque,
Can trace the fractured bone's deep hidden break,
Or note the buried bullet where it lies.
Would that her wisdom could be doubly wise,
To track the ways that lurking evils take,
To trace the hidden wounds that falsehoods make,
And pierce dishonesty's obscure disguise!

Some day, somewhere, with vision pure and clean,
With eyes well washed from sloth and selfishness,
What inly is will be sincerely seen,
And flawless truth a blundering world will bless.
Preparing for that day, O soul serene,
Receive no thought thou dardest not confess!

— *Amos R. Wells.*

The Dominie's Advice

IN a Scotch novel by Stewart the old schoolmaster, the dominie, as they called him, eagerly scanning his students for the one who will develop the mental capacity to take the honors at the great university at Edinburgh, finally discovers one in the person of a lad from a poor shepherd's home. Fearing lest the boy should be swerved from the opportunity to make his mark in this way, the old dominie says to him: "Draw a line behind you, laddie, and remember that in the grammar of life the only verbs worth conjugating are the verbs 'to be' and 'to do,' not 'to get' and 'to enjoy.'" — *Captain Robert MacNeil.*

LITERATURE is the immortality of speech.— *Wilmot.*



Just for the Juniors



Summer Volunteers

HARRIET M. HOLT

THE hot, lazy days of spring are here, and how we long for the last day of school to arrive! We'll be so glad when we can put our books up on the shelf, there to stay for three long months, while we do just as we please. Why, even the dried old oak leaves that have stuck to the bare branches of the trees all winter long, in spite of rain and wind, are getting tired of their tasks, and have let go, to fall down and rest on the cool, green earth! And that is just what we feel like doing—stretching out on the grass and staying there during the hot hours, watching the birds in the trees or looking for patches of blue through boughs of green.

But what is the Missionary Volunteer going to do? Is he going to give up to such inclinations, and put his missionary activities on a shelf to get dusty with his books?

It has been said that down in the depths of the great sea, where it is many times darker than the darkest night, the creatures which inhabit these regions have somewhere about their bodies, light which illumines the surrounding waters. Some have eyes resembling searchlights, others carry spots of light on their bodies. At any rate there would not be a single ray of light if it were not for these creatures. I wonder if those fish ever get tired of being light givers. What would happen if they took a vacation, and decided to sleep for three months?

Dear Juniors, this world is a great deal darker in comparison with God's glory than the deep sea is darker than our land. We have been placed here as light givers, and we cannot afford to take a vacation. Let us prove the metal we're made of, during the hot, long summer, by stiffening our backbone and keeping cheerfully at work, even though we may not feel like doing it. God will give us as much work to do as we are capable of doing, if we only love him and let him lead.

Have you heard the story of the little boy whose father was an infidel? He found him reading his Bible and sternly asked, "What book are you reading?" With tears in his eyes, the little fellow answered, "O father, they crucified Him!" God used this simple little answer to melt the man's heart. It was just a word at the right time. Suppose this little boy had been taking a vacation, and had not been reading his Bible!

Then, there was the little girl who loved Jesus so that she wanted the whole world to hear about him. She talked to her dearest friend, and they decided to pray over the matter. Soon another friend joined them. Then something wonderful happened. Some older persons found out about it, and in a very short time there was enough money saved to send a missionary to Africa. And all because one little girl prayed and worked!

Before Jesus comes, there are going to be a large number of boys and girls, whom the Lord is going to use mightily in finishing up this work for him. Dear little friend, the Lord wants your loving efforts this summer. Perhaps what he gives you to do may not

be just what you would like to do, and perhaps you will not feel like doing it; but then, God is just training you for more efficient work in his cause.

In most places some one in the church is appointed to help the boys and girls with their Junior Missionary Volunteer Society. Here is a chance to show what you're made of. Don't be coaxed to go to the meeting, but attend regularly and cheerfully. Your smiling face will be an invitation to others to join you, and you will be serving your Master. Don't have to be begged to take part or to do any missionary work. Remember, we are going to do our best in 1920. You'll be surprised to find out what a happy time you can have doing it, for Jesus will bless you, and that always brings happiness.

But I hear some Junior say, "We never do have a society in the summer. Every one takes a vacation." Here is just the chance a wide-awake Junior has been waiting for. Is that Junior you?

Sister White, when just a young girl, used to gather her friends about her and tell them of Jesus. Can't you talk to your dearest friend about keeping up the Missionary Volunteer work this summer? Pray about it, and then ask another friend to join you in your efforts. If you tell Jesus about it, he'll put it into somebody's heart to help you. Perhaps that somebody may be your Sabbath school teacher. You might ask her, anyway. One thing is certain, you will surely find some one if you want to badly enough.

Those boys and girls who live off in the country where there is no church or where there are no others their age who believe as they do, can still belong to a Junior Missionary Volunteer Society. All situated thus may join the conference society, for all its members are in just such circumstances. To do this, send your names and addresses to the Missionary Volunteer secretary at the headquarters of your local conference. Should you not know where this is, send this information to the Missionary Volunteer Department, Takoma Park, D. C., and we will see that the letter goes to the right place. I am sure you will get an answer right away, and maybe you'll find out what others in that society are doing. At least it will be a great help to you during these summer months.

"Are you winning souls for Jesus?
Are you working day by day
To point some weary wanderer
To the straight and narrow way?"

Let each of us purpose that with God's help we will make this summer an active one, yielding much fruit.

High Cost of Living

AFAMOUS American admiral was complimented on his superb health. "I attribute it," he said, "to plenty of exercise and no banquets. One third of what we eat enables us to live."

"What becomes of the other two thirds?" asked his friend, jestingly.

"Oh, that enables the doctor to live," was the prompt reply.—*Selected.*

Missionary Volunteer Society Meeting Topics for June 5

SENIOR: "This Do in Remembrance of Me."

JUNIOR: "A Man Who Lost His Temper."

Today let it be our chief aim to magnify the Lord's Supper in the eyes of the young people. To participate in the Lord's Supper is one of the sacred privileges that come to us as Christians, and we cannot deprive ourselves of this privilege without spiritual loss.

The Junior subject is also a practical one. Help the boys and girls to see that it is a noble thing to rule one's spirit.

Missionary Volunteer Society Meeting Topics for June 12

SENIOR: "A Man Who Couldn't Give Up the World."

JUNIOR: "A Man Who Loved the World More Than God."

The aim of our meeting today is to help our young people to understand what worldliness is, to create in them a desire for something better than what the world offers, and to show them the way to victory over the world. Help them to see that if we make it our first and deepest desire to please God in all that we do, worldliness cannot gain entrance into our lives.

Who Bids

[Have a Senior take the part of Life; and standing beside him have a little girl of twelve. Let other Seniors represent Pleasure, Fame, Wealth, and Toil. Three young girls, standing hand in hand, may recite in concert the part of Faith, Hope, and Love.]

LIFE:

Here stands a young, aspiring soul,
Uncertain as to life's best goal,
All eager to attain the best
And truest gifts we here may know.
Who offers now, with eager zest,
She fain would choose and forward go.

PLEASURE:

My paths are fair and strewn with flowers;
Come spend with me the sunny hours,
And never care or toiling know.
Earth's fairest gifts may all be thine,
Its choicest viands, oil and wine.
If thou wouldst happy be below,
Come follow Pleasure's flowery way,
For life at best is but a day.

LIFE:

This fair young soul thou canst not buy;
The cruel thorns all thickly lie
Beneath thy flowers, their poison hid,
And all too low is this thy bid;
A path of thorns with flowers strewn
To hide their points and mock the pain
Of souls deceived, who journey there
Thy promised gifts and joy to gain.
Thy hidden sins thy gifts despoil
Of every good till hope lies dead;
Only the gifts of honest toil
Are truly sweet.

FAME:

I offer thee my laurel crown,
If thou, O maid, wilt come with me.
If thou my steps wilt follow on,
Proud honors shall thy guerdon be;
A nation to thy name shall bow,
In glowing letters thou shalt write,
And Fame's bright laurels crown thy brow
With their immortal light.

LIFE:

Thou biddest high, O Fame, but know
Thine earthborn honors pass away;
Thy laurels soon will cease to glow,
Their glory's only for a day.
Thy proudest honors often prove
Unhappiness; they set apart
Full oft the soul from peace and love,
And leave an empty, aching heart.

WEALTH:

I offer thee my bags of gold
And treasures great to have and hold,
My worldly rank, position proud,
Above the struggling, menial crowd,
If thou forever and a day
All willingly wilt follow me.

LIFE:

Take back thy gold, too small thy price,
This soul I will not sacrifice.
Much gold alone will prove a snare,
Destroy its owner unaware.
When pride or worldly rank creeps in,
It opes the door to self and sin.

TOIL:

For this pure soul my best I bid,
The toil that helps the world along;
That lifts it daily nearer God,
And makes the heart grow brave and strong;
That brightens every passing day;
That leaves for sin no room or place;
That presses on its upward way
With joyful thankfulness.

FAITH, HOPE, AND LOVE:

And to the precious gifts so blest
Of Toil we add our own, our best:
The sure sweet, *hope* of heaven above;
True *faith* in Christ's abiding love;
A home of light and peace and joy
That time can nevermore destroy;
Yes, love and life eternal there,
In heavenly mansions bright and fair.

LIFE:

A wonderous price ye all have paid —
The soul of this dear little maid
Is worth it all, and blest is she
If she will follow loyally
The feet of Toil, Faith, Hope, and Love;
She cannot miss the heaven above.
The best of all gifts now are hers:
The treasures that each pure heart stir;
That nerve each soul for life's long fight;
That fill each life with joy and light.
Peace on earth and rest in heaven
Ye eternally have given.

—*Ida L. Reed.*

Our Counsel Corner

Is there any harm in attending moving picture shows that are of an educational character? If not, why is so much said against moving picture shows, and why is no discrimination made between them?

D. W.

The moving picture show does not have for its object the education of the masses. The success of a film is judged by the number of tickets sold, not by what has been accomplished for the individual. Educational films do not attract the large crowds. The desire for worldly amusement seems to be stronger than the desire for knowledge of a clean character. The films for the "movies" are selected with this in mind. The billboards reflect the line of thought which attracts the crowd. Can men who deal continually in scenes of vice and depravity, which they select for the public, maintain such a sense of what is clean and pure that I can be assured the educational film they have selected will reflect only the highest standards, and not offend good morals?

Suppose I go to see an educational film. Will those who see me go in know I am there for the educational film, and not for those between which it is usually sandwiched? The "movie" men do not maintain a dividing line between the pure and the impure. They offer both kinds of scenes the same evening. How will others be able to tell what I am there for? I am at a questionable place of amusement, and is not my presence questionable?

Educational films pay the "movie" men in an indirect way only; they help to break down prejudice, and serve to initiate clean-minded people. After going in once it does not seem so bad to go the second time. There is danger of being influenced to become a little more careless in what we choose to behold. Can I safely place myself under this subtle influence? Other people gradually lose their sense of sin by living in an atmosphere where sin is made light of and

laughed at. What immunity do I have against this influence when I choose to go where sin is freely advertised?

We do not think it safe to get our education in schools where erroneous doctrines are taught. What excuse have we for getting a part of our education in the "movie" where sin itself is continually displayed?

I should rather be ignorant of the things the "movie" offers and be on the side of God, than appear wise in the eyes of the world and be on the side of sin. J. F. SIMON.

The Sabbath School

Young People's Lesson

X — Angel Ministry to Jesus

(June 5)

1. Who announced the Saviour's birth with joy and song? Luke 2: 8-14.

2. How were the wise men from the East guided to the birthplace of Jesus? Matt. 2: 1, 2, 9, 10. Note 1.

3. How did the angels show their interest and sympathy when Jesus was tempted in the wilderness? Matt. 4: 11. Note 2.

How did the Master escape the wrath of his own townsmen? Luke 4: 28-30. Note 3.

5. What other occasion of angel ministry to Jesus is recorded? Luke 22: 39-44. Note 4.

6. What experience came to that band of men in Gethsemane when Jesus answered them, "I am he"? John 18: 4-6. Note 5.

7. How did Simon Peter attempt to defend the Son of God from the attack of the mob? Matt. 26: 50, 51.

8. Instead of having twelve men to defend him, who were at his command? Verses 52-54. Note 6.

9. What experience did Pilate's wife have during the trial of Jesus? Matt. 27: 19. Note 7.

10. What work was given an angel the morning of Christ's resurrection? Matt. 28: 2.

11. How did the angel's presence affect the soldiers who guarded the tomb? Verses 3, 4.

12. What did the angel tell the women at the tomb? Verses 5-7.

13. How many angels at least had special duties in connection with the resurrection? Luke 24: 3-5.

14. What escort was present to receive Jesus at his ascension? Acts 1: 9. Note 8.

15. Why did two angels remain with the disciples while the heavenly hosts were welcoming Jesus? Verses 10, 11. Note 9.

16. What ministry do the angels give to the children of God at the present time? Note 10.

Notes

1. "The wise men had seen a mysterious light in the heavens upon that night when the glory of God flooded the hills of Bethlehem. As the light faded, a luminous star appeared, and lingered in the sky. It was not a fixed star nor planet, and the phenomenon excited the keenest interest. That star was a distant company of shining angels, but of this the wise men were ignorant. Yet they were impressed that the star was of special import to them."—*The Desire of Ages*, p. 60.

2. "After the foe had departed, Jesus fell exhausted to the earth, with the pallor of death upon his face. The angels of heaven had watched the conflict, beholding their loved Commander as he passed through inexpressible suffering to make a way of escape for us. He had endured the test, greater than we shall ever be called to endure. The angels now administered to the Son of God, as he lay like one dying. He was strengthened with food, comforted with the message of his Father's love, and the assurance that all heaven triumphed in his victory."—*Id.*, p. 131.

3. "Some were casting stones at him, when suddenly he disappeared from among them. The heavenly messengers who had been by his side in the synagogue were with him in the midst of that maddened throng. They shut him in from his enemies, and conducted him to a place of safety."—*Id.*, p. 240.

4. "The worlds unfallen and the heavenly angels had watched with intense interest as the conflict drew to its close. Satan and his confederacy of evil, the legions of apostasy, watched intently this great crisis in the work of redemption. The powers of good and evil waited to see what answer would come to Christ's thrice-repeated prayer. Angels had longed to bring relief to the divine sufferer, but this might not be. No way of escape was found for the Son of God. In this awful crisis, when everything was at stake, when the mysterious cup trembled in the hand of the sufferer, the heavens opened, a light shone forth amid the stormy darkness of the crisis hour, and the mighty angel who stands in God's presence,

occupying the position from which Satan fell, came to the side of Christ. The angel came not to take the cup from Christ's hand, but to strengthen him to drink it, with the assurance of the Father's love. He came to give power to the divine-human suppliant. He pointed him to the open heavens, telling him of the souls that would be saved as the result of his sufferings. He assured him that his Father is greater and more powerful than Satan, that his death would result in the utter discomfiture of Satan, that the kingdom of this world would be given to the saints of the Most High. He told him that he would see of the travail of his soul, and be satisfied, for he would see a multitude of the human race saved, eternally saved."—*Id.*, pp. 693, 694.

5. "No traces of his recent agony were visible as Jesus stepped forth to meet his betrayer. Standing in advance of his disciples, he said, 'Whom seek ye?' They answered, 'Jesus of Nazareth.' Jesus replied, 'I am he.' As these words were spoken, the angel who had lately ministered to Jesus, moved between him and the mob. A divine light illuminated the Saviour's face, and a dove-like form overshadowed him. In the presence of this divine glory, the murderous throng could not stand for a moment. They staggered back. Priests, elders, soldiers, and even Judas, fell as dead men to the ground."—*Id.*, p. 694.

6. "Jesus bade him put up the sword, saying, 'Thinkest thou that I cannot now pray to my father, and he shall presently give me more than twelve legions of angels?' I saw that as these words were spoken, the countenances of the angels were animated with hope. They wished then and there to surround their Commander, and disperse that angry mob. But again sadness settled upon them as Jesus added, 'But how then shall the Scriptures be fulfilled, that thus it shall be?' The hearts of the disciples also sunk in despair and bitter disappointment, as Jesus suffered himself to be led away by his enemies.

"The disciples feared for their own lives, and they all forsook him and fled. Jesus was left alone in the hands of the murderous mob. Oh, what a triumph of Satan then! And what sadness and sorrow with the angels of God! Many companies of holy angels, each with a tall commanding angel at their head, were sent to witness the scene. They were to record every insult and cruelty imposed upon the Son of God, and to register every pang of anguish which Jesus should suffer; for the very men who joined in this dreadful scene are to see it all again in living characters."—*Early Writings*, p. 168.

7. "From the first, Pilate was convicted that Jesus was no common man. He believed him to be an excellent character, and entirely innocent of the charges brought against him. The angels who were witnessing the scene marked the convictions of the Roman governor, and to save him from engaging in the awful act of delivering Christ to be crucified, an angel was sent to Pilate's wife, and gave her information through a dream that it was the Son of God in whose trial her husband was engaged, and that he was an innocent sufferer. She immediately sent a message to Pilate, stating that she had suffered many things in a dream on account of Jesus, and warning him to have nothing to do with that holy man."—*Id.*, p. 173.

8. "As he passed upward, the awe-stricken disciples looked with straining eyes for the last glimpse of their ascending Lord. A cloud of glory hid him from their sight; and the words came back to them as the cloudy chariot of angels received him, 'Lo, I am with you always, even unto the end of the world.' At the same time there floated down to them the sweetest and most joyous music from the angel choir."—*The Desire of Ages*, pp. 830, 831.

9. "These angels were of the company that had been waiting in a shining cloud to escort Jesus to his heavenly home. The most exalted of the angel throng, they were the two who had come to the tomb at Christ's resurrection, and they had been with him throughout his life on earth. With eager desire all heaven had waited for the end of his tarrying in a world marred by the curse of sin. The time had now come for the heavenly universe to receive their King. Did not the two angels long to join the throng that welcomed Jesus? But in sympathy and love for those whom he had left, they waited to give them comfort. 'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?'—*Id.*, pp. 831, 832.

10. "Heaven and earth are no wider apart today than when shepherds listened to the angel's song. Humanity is still as much the object of heaven's solicitude as when common men of common occupations met angels at noonday, and talked with the heavenly messengers in the vineyards and the fields. To us in the common walks of life, heaven may be very near. Angels from the courts above will attend the steps of those who come and go at God's command."—*Id.*, p. 48.

"From what dangers, seen and unseen, we have been preserved through the interposition of the angels, we shall never know, until in the light of eternity we see the providences of God. Then we shall know that the whole family of heaven was interested in the family here below, and that messengers from the throne of God attended our steps from day to day."—*Id.*, p. 240.

XI — Angel Ministry in the Gospel

(June 12)

Philip and the Angel

1. What did Philip do when persecution arose at Jerusalem? Acts 8: 4-8.
2. While thus working for the salvation of men, what instruction did he receive from an angel? Verse 26.
3. Following the instructions, whom did Philip see? Verses 27-29.
4. Who also were accompanying the Ethiopian? Note 1.
5. As Philip obeyed the heavenly messenger, what was the result? Verses 30-38.
6. What class is represented by the Ethiopian? What will the angels do today? Note 2.

Cornelius and the Angel

7. How did the Lord answer the prayer of a Roman officer? Acts 10: 1-4.
8. What specific directions were given Cornelius by the angel? Verses 5, 6. Note 3.
9. What influenced Peter to accept an invitation to visit this Gentile army officer? Verses 9-20. Note 4.
10. Who were gathered in by Cornelius to hear the preaching of the gospel? Verses 24, 27.
11. In the presence of his "kinsmen and near friends" what did he relate to Peter? Verses 30-33.
12. What was the result of this meeting arranged by an angel? Verses 44-48.
13. In what way is this experience of Peter and Cornelius a lesson to us? Note 5.

Notes

1. "This Ethiopian was a man of good standing and of wide influence. God saw that when converted, he would give others the light he had received, and would exert a strong influence in favor of the gospel. Angels of God were attending this seeker for light, and he was being drawn to the Saviour. By the ministration of the Holy Spirit, the Lord brought him into touch with one who could lead him to the light."—*"The Acts of the Apostles," p. 107.*

2. "This Ethiopian represents a large class who need to be taught by such missionaries as Philip,—men who will hear the voice of God, and go where he sends them. There are many who are reading the Scriptures who cannot understand their true import. All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in.

"An angel guided Philip to the one who was seeking for light, and who was ready to receive the gospel; and today angels will guide the footsteps of those workers who will allow the Holy Spirit to sanctify their tongues and refine and ennoble their hearts. The angel sent to Philip could himself have done the work for the Ethiopian, but this is not God's way of working. It is his plan that men are to work for their fellow men."—*Id., p. 109.*

3. "Interesting indeed are these minute directions of the angel. He knew Simon, knew his surname, knew where he was, the name of the city in which he was stopping, the man at whose house he was lodging, his name, and the street in which he lived. Such intimate knowledge shows that angelic beings know all about man. They know his lying down and his rising up, his faithfulness or negligence, his zeal and earnestness, his lukewarmness and barrenness of soul; they are messengers of him who knows even man's very thoughts afar off."—*"Ministry of Angels," p. 182.*

4. "The angel, after his interview with Cornelius, went to Peter, in Joppa."—*"The Acts of the Apostles," p. 135.*

5. "Because Cornelius was living in obedience to all the instruction he had received, God so ordered events that he was given more truth. A messenger from the courts of heaven was sent to the Roman officer and to Peter, in order that Cornelius might be brought into touch with one who could lead him into greater light.

"There are in our world many who are nearer the kingdom of God than we suppose. In this dark world of sin, the Lord has many precious jewels, to whom he will guide his messengers. Everywhere there are those who will take their stand for Christ. Many will prize the wisdom of God above any earthly advantage, and will become faithful light-bearers. Constrained by the love of Christ, they will constrain others to come to him."—*Id., pp. 140, 141.*

"Heavenly intelligences are waiting to co-operate with human instrumentalities, that they may reveal to the world what human beings may become, and what, through their influence, they may accomplish for the saving of souls that are ready to perish."—*"Testimonies for the Church," Vol. IX, p. 30.*

"Heavenly angels have long been waiting for human agents—the members of the church—to co-operate with them in

the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power."—*Id., pp. 46, 47.*

Intermediate Lesson

X — John the Baptist in Prison

(June 5)

LESSON SCRIPTURE: Matt. 11: 2-11; 14: 1-12.

RELATED SCRIPTURES: Luke 7: 18-29; Mark 6: 14-30.

MEMORY VERSE: "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

LESSON HELP: "The Desire of Ages," pp. 214-225.

PLACE: Galilee.

PERSONS: Jesus, John the Baptist, disciples of John, Herod, Herodias and her daughter, the multitude.

Setting of the Lesson

John the Baptist was in prison in the castle of Machærus, a fortress built on the east side of the Dead Sea, almost on a line with Bethlehem. This stronghold was perched on the summit of this wild region and was inaccessible on three sides. The place of John's imprisonment was at one end of the citadel, the palace of Herod at the other end.

Jesus, preaching and performing miracles in Galilee, stirred the people, and set them to thinking and talking of him. Herod in his palace heard of him and his work.

"Faith of our fathers! living still
In spite of dungeon, fire, and sword:
O how our hearts beat high with joy
Whene'er we hear that glorious word:
Faith of our fathers! holy faith!
We will be true to thee till death!"

Questions

1. What had Herod, ruler of Galilee, done with John the Baptist? Why did he do this? Matt. 14: 3, 4. Note 1.
2. Of what did John hear while he was in prison? Matt. 11: 2.
3. Through whom did he learn of the works of Jesus? Luke. 7: 18.
4. How did John send word to Jesus? What questions did he wish answered? Verse 19. Note 2.
5. When the messengers from John came to Jesus, what did they say? Verse 20.
6. What took place while the messengers were waiting for their answer? Verse 21.
7. What answer did Jesus send to John? Verses 22, 23. Note 3.
8. When John's disciples had departed, what three questions did Jesus ask of the multitude concerning John? Matt. 11: 7-9.
9. What did Jesus himself say of John? Verses 10, 11. Note 4.
10. While John was in prison, how did Herodias feel toward him? Whom did Herod fear? Mark 6: 19, 20. (See margin.)
11. On the occasion of his birthday who were invited to a feast? Verse 21.
12. During the feast what particularly pleased Herod and his guests? Verse 22.
13. What foolish promise did Herod make to the daughter of Herodias? Verse 23. Note 5.
14. To whom did she go for advice? What did her mother tell her to do? How did she follow the instruction her mother gave her? Verses 24, 25.
15. How did the king feel about the matter? Why did he not have the courage to break his bad promise? Verse 26. Note 6.
16. What command did he at once give? How fully was the request of the damsel met? Verses 27, 28.
17. What did the disciples of John do? Verse 29. Note 7.
18. When Herod later heard of Jesus, who did he think he was? Matt. 14: 1, 2.

Can You Tell

Of what prophecy John was reminded by the works of Jesus? Isa. 61: 1.

Which is better, to keep or to break a wicked promise?

Notes

1. Herodias was the wife of Philip, a brother of Herod. Later, she left her husband and married Herod, after inducing him to divorce his wife. John fearlessly reproved Herod for

his sin, and Herodias, in her anger, persuaded Herod to imprison John.

2. "Like the Saviour's disciples, John the Baptist did not understand the nature of Christ's kingdom. He expected Jesus to take the throne of David; and as time passed, and the Saviour made no claim to kingly authority, John became perplexed and troubled. . . . There were hours when the whisperings of demons tortured his spirit, and the shadow of a terrible fear crept over him. Could it be that the long-hoped-for Deliverer had not yet appeared? . . . But the Baptist did not surrender his faith in Christ. . . . He determined to send a message of inquiry to Jesus."—*The Desire of Ages*, pp. 215, 216.

3. "The Saviour's words, 'Blessed is he, whosoever shall find none occasion of stumbling in me,' were a gentle reproof to John. It was not lost upon him. Understanding more clearly now the nature of Christ's mission, he yielded himself to God for life or for death, as should best serve the interests of the cause he loved."—*Id.*, p. 218.

4. God's work in the earth is progressive, and under the gospel, as preached by the Lord himself, the privileges and, in a certain sense, the possibilities of even the humblest believer are greater than the privileges and possibilities of the greatest under the former dispensation. We find the same truth taught in Matthew 13: 16, 17: "Blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." To illustrate, we may say that a prime minister of today is a greater man than a king of a few centuries ago because he has more power, not as compared with men of his own time, but because he lives in a more advanced age when greater things are not only possible but when they are actually accomplished. The humblest child of God today is in a somewhat similar sense greater than even John the Baptist, the forerunner of Christ.

5. "The king was dazed with wine. Passion held sway, and reason was dethroned. He saw only the hall of pleasure, with its reveling guests, the banquet table, the sparkling wine and the flashing lights, and the young girl dancing before him. In the recklessness of the moment, he desired to make some display that would exalt him before the great men of his realm."—*The Desire of Ages*, p. 221.

6. "Herod was astonished and confounded. The riotous mirth ceased, and an ominous silence settled down upon the scene of revelry. The king was horror-stricken at the thought of taking the life of John. Yet his word was pledged, and he was unwilling to appear fickle or rash."—*Ibid.*

7. "To many minds a deep mystery surrounds the fate of John the Baptist. They question why he should have been left to languish and die in prison. The mystery of this dark providence our human vision cannot penetrate; but it can never shake our confidence in God when we remember that John was but a sharer in the sufferings of Christ. . . . Though no miraculous deliverance was granted John, he was not forsaken. He had always the companionship of heavenly angels, who opened to him the prophecies concerning Christ, and the precious promises of Scripture. . . . Not Enoch, who was translated to heaven, not Elijah, who ascended in a chariot of fire, was greater or more honored than John the Baptist, who perished alone in the dungeon."—*Id.*, pp. 223-225.

XI — The Parable of the Sower

(June 12)

LESSON SCRIPTURE: Matt. 13. 1-23.

RELATED SCRIPTURES: Mark 4: 1-20; Luke 8: 4-15.

MEMORY VERSE: "Thy word have I hid in mine heart, that I might not sin against thee." Ps. 119: 11.

LESSON HELP: "Christ's Object Lessons," pp. 33-61.

PLACE: By the Sea of Galilee.

PERSONS: Jesus, the disciples, the multitude.

Setting of the Lesson

"By the Sea of Galilee a company had gathered to see and hear Jesus—an eager, expectant throng. The sick were there, lying on their mats, waiting to present their cases before him. It was Christ's God-given right to heal the woes of a sinful race, and he now rebuked disease, and diffused around him life and health and peace.

"As the crowd continued to increase, the people pressed close about Christ until there was no room to receive them. Then, speaking a word to the men in their fishing boats, he stepped into the boat that was waiting to take him across the lake, and bidding his disciples push off a little from the land, he spoke to the multitude upon the shore.

"Beside the sea lay the beautiful plain of Gennesaret, beyond rose the hills, and upon hillside and plain both sowers and reapers were busy, the one casting seed, and the other harvesting the early grain."—*Christ's Object Lessons*, pp. 33, 34.

Looking upon this scene, Jesus spoke the parable of the sower.

"Sower divine!

Sow the good seed in me;

Seed for eternity.

'Tis a rough, barren soil,

Yet, by thy care and toil,

Make it a fruitful field,

An hundredfold to yield.

Sower divine,

Plough up this heart of mine!"

1. In what surroundings did Jesus speak the parable of the sower? What is a parable? Matt. 13: 1, 2. Note 1.

2. How did Jesus begin the parable? On what kind of ground did some of the seed fall? What became of the seed? Verses 3, 4. Note 2.

3. Describe the ground where other seed fell. What was the immediate result? What prevented this seed from bearing a harvest? Verses 4-6.

4. What other kind of ground received seed? What effect did the thorns have upon the seed? Verse 7.

5. What shows that the sower had been sowing good seed? Why were there so many failures? Verse 8. Note 3.

6. What call to attention shows the importance of this parable? Verse 9.

7. Who was the sower of whom Jesus was speaking? What was the seed? Luke 8: 11. Note 4.

8. How does Jesus begin to explain the parable? What was meant by receiving seed by the wayside? Matt. 13: 18, 19. Note 5.

9. Who is represented as receiving the seed in stony ground? What experiences cause such persons to become discouraged? Verses 20, 21.

10. Who is represented as receiving the seed in thorny ground? Verse 22.

11. Who is represented as receiving the seed in good ground? Verse 23. Note 6.

Name Them

What things hinder us from hearing the word of God?

What things hinder us from obeying?

What things choke or crowd out our good intentions?

Notes

1. In a parable, two or more objects or experiences, one of which is familiar, are placed side by side for the purpose of making clear the less familiar one.

2. The farmer in Palestine carried the seed in a bag, and as he walked, he tossed handfuls of grain against the wind, which scattered it more or less evenly.

3. Each time it was the same sower, and the same kind of seed. The seed was good, for in the last instance it brought forth an abundant harvest. The fault was not with the sower, nor with the seed, but with the soil into which the seed was cast.

4. "So Christ, the heavenly Sower, went forth to sow. He left his home of security and peace, left the glory that he had with the Father before the world was, left his position upon the throne of the universe. He went forth, a suffering, tempted man; went forth in solitude, to sow in tears, to water with his blood, the seed of life for a world lost."—*Christ's Object Lessons*, p. 36.

5. The wayside hearer is inattentive and allows his thought to wander to other things so much that his mind becomes hardened to God's words. One's heart may become hard by criticizing or making sport of what one hears. We may know a truth very well, but if we are not obeying it, our hearts are hardened. Satan thus has opportunity to catch away the seed, so that it never grows.

6. Have you ever seen a hard, stony, thorny piece of ground changed into a good field? How may this be done?

"The wayside, the stony-ground, the thorny-ground hearers need not remain such. The Spirit of God is ever seeking to break the spell of infatuation that holds men absorbed in worldly things, and to awaken a desire for the imperishable treasure. It is by resisting the Spirit that men become inattentive to or neglectful of God's word. They are themselves responsible for the hardness of heart that prevents the good seed from taking root, and for the evil growths that check its development.

"The garden of the heart must be cultivated. The soil must be broken up by deep repentance for sin. Poisonous, Satanic plants must be uprooted. The soil once overgrown by thorns can be reclaimed only by diligent labor. So the evil tendencies of the natural heart can be overcome only by earnest effort in the name and strength of Jesus."—*Id.*, p. 56.

The "Instructor" dated June 1 is the Anti-Tobacco Annual. This issue, therefore, contains the Sabbath school lessons for June 5 and 12, as none appear in the Annual.

Marvelous!

CHINA gave to foreign missions \$260,000 this year, while in 1909 the mission offerings for the entire denomination through the Sabbath schools and all other sources, were but \$264,138.12.

ALEXANDER THE GREAT had a famous, but poor, philosopher at court. Being pressed for money, he made application for relief to his patron, who commissioned him to draw whatever cash he required from the treasury. The philosopher presented a request for £10,000. The treasurer refused to honor it until he consulted with his royal master, adding that the amount was exorbitant. Alexander replied, "Pay the money at once, the philosopher has done me a singular honor. By the largeness of his request he shows the high idea he has conceived both of my wealth and munificence."

So we honor God by expecting great things of him.

The Offending Monocle

ACCORDING to the dictionary, tact is the "nice discernment of the best course of action under given conditions." This, then, must be what a young English lieutenant colonel displayed when an Australian regiment played a trick on him.

"The Australians were, probably, the least disciplined of all the troops in France, though none were better or braver fighters. British officers with pre-war schooling were often sent to command colonial troops so as to give them the benefit of their professional knowledge. If the officer were of the right sort, he was taken in as an "Aussie"; if he failed to measure up to the antipodean standard, he was apt to find it necessary to move on. On one occasion a young officer who gave no outward evidence of ability and that spirit which soldiers like to see in their officers, was sent to join some Australians. What happened to him follows:

"A battalion of newly arrived Australians were drawn up in parade formation at its training camp to be inspected by this regular who had just been assigned to command it. The inspection, however was mutual, and the bronzed men from the far corner of the earth did not miss a single detail of the bearing, physique, or mannerisms of the young 'professional' they had drawn.

"They decided that he was a right unpromising specimen. His somewhat dandified manner, faultless uniform, and glistening Sam Browne belt did not give much hope for the particular brand of dashing leadership that they desired. And the chief object of their scorn was a monocle through which the young officer's stare seemed exorbitantly cold and glassy.

"When he arrived at barracks next morning, this lieutenant colonel found his battalion properly drawn up at attention and according to rule in everything—except one great and conspicuous detail. Regulations require that every man wear a round identification tag about his neck, under his shirt, and therefore out of sight. Each and every man of the battalion wore his identification tag this morning, but each and every one of them wore it tightly screwed into his right eye!

"The young lieutenant colonel did not become flustered. Instead, with an expression of unspeakable boredom, he leisurely drew a white handkerchief from his sleeve, carefully wiped the offending monocle, spun it in the air, and caught it neatly in the eye as it fell. Then, turning toward the surprised battalion, he invited any member of it to duplicate the feat.

"It stamped him as a good fellow despite original impression to the contrary. It had the same psychological effect on the audience that sudden and unexpected character-revealing incidents occasionally have on political gatherings. No one of the men could duplicate the feat if he tried. Instead, they broke into a vociferous and prolonged cheer—strictly contrary to military discipline while in formations—and, wholeheartedly 'with him' after that, they swore that they would follow him anywhere."

What the Anti-Tobacco Annual Does

THE following letter reveals the fact that the writer was persuaded to divorce himself from an unclean, expensive, and injurious habit through reading a copy of the INSTRUCTOR. He says:

"DEAR SIRS:

"CRENO, IOWA, April 4.

"For the last eighteen years I have been a slave to liquor and tobacco, and the other day I was at the depot and picked up the INSTRUCTOR. It contained much valuable information for me, and I am going to be an active supporter for the abolishment of tobacco.

"It has been a hard struggle for me to abstain from tobacco, but I think with the aid of Christ I shall be able to pull through.

"Yours for success,

"JOHN R. JONES."

The 1920 Annual is expected to be off the press by another month. Shall not we all vigorously push its circulation that the efforts of the tobacco trust to ruin the nation's boys and girls may be counteracted so far as it is possible for us to aid in securing that necessary end?

Why They Were Friends

THE manager of a New York State factory employing one thousand persons, to avoid accidents made a ruling that no fighting or wrestling be carried on in the workshops, under penalty of dismissal.

But some boys are prone to forget or override regulations, so it occurred one day that while two were having a tilt, one was thrown against a machine with such force that his leg was broken.

After the injured boy had been sent to a hospital, the manager called in the other lad and said:

"By rights I ought to fire both of you. Harry, though, has punishment enough as it is, and I'm not going to say anything more about the matter. I'm going to excuse you, this time, too, but under one condition: that you go up to the hospital every night, and each time you go there, take some flowers or fruit with you."

The guilty boy did as he was told, with the result that a wonderful friendship developed between him and his injured workfellow, which became an object of admiration and wonderment among their fellow workmen.

Notice

THE poem entitled "Who Bids?" which appears in this number was advertised in the *Gazette* to appear in the INSTRUCTOR for June 1, for use in the Missionary Volunteer Society program for June 12. As the INSTRUCTOR of June 1 is the special Anti-Tobacco Number, it will contain no program material.

"GODLINESS is profitable for all things." 1 Tim. 4: 8.

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