

# The YOUTH'S INSTRUCTOR

Vol. LXVIII

August 3, 1920

No. 31



Review and Herald Photo

UNCLE SAM AND COLUMBIA. ONE OF THE TAKOMA PARK "FOURTH OF JULY" FLOATS



# From Here and There

The legislative council of Jamaica has decided to ask Great Britain for home rule for the island.

The Canadian government has prohibited any middleman, excepting refiner, wholesaler, and retailer, from handling sugar in Canada. Two cents a pound is the maximum profit allowed retailers.

Governor Cox, of Ohio, and Franklin D. Roosevelt, Assistant Secretary of the Navy, were nominated by the recent San Francisco Convention for President and Vice-President on the Democratic ticket.

Last year was the record year in volume if not quality of inventions. Applicants for patents reaching the Patent Office during 1919 approached the unprecedented number of 70,000, more than any previous year's output.

The date of the dedication of the magnificent Lincoln Memorial at Washington, D. C., has been fixed for September 22, the date on which President Lincoln announced his forthcoming Emancipation Proclamation. It is expected that it will be a great national affair.

The longest nonstop flight in this country was recently made by an aeroplane that flew from Omaha, Nebraska, to a point east of Lancaster, Pennsylvania, about 1,200 miles, in a few minutes less than eleven hours. The goal, New York City, would have been reached without a stop had it not been for the dense fog encountered.

Lettuce is grown on a field scale in the Imperial and Salt River Valleys of California, fields of from thirty to forty acres being not extraordinary. It is not uncommon for twenty-six carloads of lettuce a day to be shipped to the Middle West and Eastern markets. This lettuce, grown under irrigation, is produced by hand labor and is of extra fine quality.

Concrete used by road builders is generally of the plain variety, without the addition of steel reinforcement. Sometimes it cracks badly, and steel is being added to an increasing extent, either as a mere binder, or in greater proportion to take up the expansion strains. The road of the future is to be of concrete with ample reinforcement of steel.

James Watt set out from Glasgow for London, at the age of nineteen, to seek his fortune. It is recorded that he traveled on horseback, and took twelve days for a journey that now, as a result of his invention, can be made in less than eight hours. He was not the first man to experiment with steam power,—Hero of Alexandria did so about two thousand years ago,—but he was the first to build a real steam engine. We have traveled a long way in engines since Watt's day, but it is interesting to remember that he wrote of his early triumphs: "The velocity, violence, magnitude, and horrible noise of my engine give universal satisfaction to all beholders."

More than 150 Danish bankers, doctors, lawyers, teachers, and professional farmers were enrolled among the engine and deck crews of the Scandinavian-American steamship "Frederik VIII," which arrived at New York on June 22, from the strike-bound port of Copenhagen, the first vessel of the line to reach the United States in three months. The departure of the "Frederik VIII" was made possible, it was said, only through the services of her volunteer "millionaire crew," the members of which belong to the "Government Help League," organized to bring order out of chaos caused by the strike. In the "black gang," as the engine-room crew is termed, there were a wealthy banker, a professor of mathematics, and an engineer who is head of a well-known Danish technical institute.

## Denominational History by Correspondence

SO many inquiries have been received the last few weeks for studies in denominational history that the Fireside Correspondence School has decided to issue typewritten lessons on this subject, to be ready as soon as students may wish to enroll. This course will consist of twenty lessons, a semester's work of academic grade. Textbooks: Loughborough's "Great Second Advent Movement," \$1.50 (paper, 75 cents); White's "Life Sketches," \$1.00 (limp leather, \$1.75). Order from your tract society. Expenses: Matriculation fee, \$1.00 (new students only); return postage, 50 cents; tuition, \$6.00 (\$5.70 if cash). Send your enrolment today to the Fireside Correspondence School, Takoma Park, D. C.

## 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 Use of Tobacco"

THIS is the title of a booklet of sixty-four pages, setting forth the evils of the tobacco habit. The author is Edward J. Young, A. M., B. D., of St. Petersburg, Florida. Mr. Young has a clear vision of the harmfulness of tobacco, and of the inconsistency of its use by professed Christians. His presentation is not that of an extremist, but of one who senses an evil and dares to warn his fellow men. His counsel is safe and sane. Order the booklet of the author. Six copies can be obtained for twenty-five cents.

"Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you." Amos 5:14.

## The Youth's Instructor

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THE ROYAL PALACE AT STOCKHOLM, SWEDEN

## Sweden

OLOF GRANLUND

**T**HE kingdom of Sweden occupies the eastern section of the Scandinavian peninsula. It is one of the largest European countries. Along the southern coast the population averages two hundred twenty persons to the square mile, while in the northern part there are only about nine persons for the same area.

Although 15 per cent of the territory of Sweden is north of the arctic circle, the climate is as a rule enduring and in most places pleasant. In the northern section summer begins late and lasts only about two months, autumn commencing the middle of August; while in the south summer begins early in May and lasts until the first days of October, and sometimes later. During the short northern summers the sun shines almost continuously, particularly at Karesuando, which is  $68^{\circ} 26' N.$ , and 1,093 feet above sea level. There the sun is constantly on duty from May 26 to July 18. During the winter solstice of course the opposite is true, and it is almost continuously dark.

Geographically, Sweden is divided into four sections from north to south, namely, the Plain of Skåne, the Småland Highlands, the Lowlands of Central Sweden, and the Highlands of Upper Sweden. The last-named division, which is the largest, includes the highest mountains and the finest scenery. The favorable natural conditions in the Lowlands of Central Sweden and the fertile plains of Skåne make these regions favorable for agriculture.

The lakes, rivers, and waterfalls of Sweden are charmingly beautiful. Lakes and rivers are frequently connected with one another and with the sea by canals. One of the most important is the Göta Canal, which cuts across the country from Gothenburg on the west coast to Stockholm on the east coast. It is estimated that 8 per cent of the area of Sweden consists of water. The country also has large forests. Prof. G. Sandbärg says: "Nature in Sweden is lovable. Swedish scenery is not majestically impressive, like that of Norway; but then it has not the repelling and overpowering character of the Norwegian landscape; nor is it enervating, like that of more fertile countries, nor forbidding, like the desert and steppe; in its peculiar combination of bracing vigor and soft, idyllic loveliness, it is, in the strictest sense of the word, inviting."

The Swedes are an athletic people, a characteristic perhaps inherited from the ancient Vikings. Among the popular winter sports are skating, ski running, skate sailing, ice yachting, sledge kicking, tobogganing; and in the summer there is sailing, rowing and canoeing, swimming, ball playing, and bicycling.

The general standard of education in Sweden is perhaps higher than in any other country, and the school system is steadily increasing in efficiency and thoroughness. Sweden has played a leading part in recent efforts to introduce manual training into the school curriculum.





A VIEW OF THE CITY OF STOCKHOLM, SWEDEN

#### The Government of Sweden

The government of Sweden has been, with few exceptions, a limited monarchy throughout its history. From times immemorial the Swedes have been a free people, making their own laws and levying their own taxes. Executive power is vested in the king, but all his resolutions must be taken in the presence of the cabinet, and after he has signed them, they have no legal force unless countersigned by the councillor who brought them forward. The cabinet councilors, of whom there are twelve, are responsible to the reichstag. Thus the power is chiefly in the hands of the people.

The Swedish people belong to the Germanic branch of the Aryan family, and have inhabited their country since the beginning of the stone age. It was not, however, until the iron age, about the year 500 B. C., that their history began, as at that time their trading brought them into contact with the peoples of the south. The kingdom of Sweden as an undivided whole is about 1,200 years old, older than any other state now existing in Europe. During the sixteenth century Sweden was one of the great powers of Europe, and possessed about twice as much territory as it does at present.

#### Lovers of Nature and the Fine Arts

The love of nature is inherent in the Swedish people, and their lively power of imagination has found expression in a rich lyric and epic poetry. Although Sweden is an old country, its literature was meager before the Reformation. It is believed that there was an ancient pagan literature which vanished when the Catholic Church gained control. The literature created during the Catholic era was strictly theological and written in Latin. After the Reformation, however, a number of talented writers contributed to the intellectual culture of their people. The names of Karl Bellman, Esais Tegner, Erik Geijer, Viktor Rydberg, and August Strindberg are well known in the literary world, as well as some of the more noted writers of modern times, namely, Selma Lagerlöf, Verner von Heidenstam, and Ellen Key. The works of Selma Lagerlöf have been widely translated.

The Swedish people have a keen appreciation of the fine arts. In the development of both vocal and instrumental music they have attained a high degree of perfection. The name of Jenny Lind is known the wide world over, and those who had the good fortune to hear her sing, say that they can never forget the "Swedish nightingale."

#### Turned from Catholicism to Protestantism

The ancient religion of Sweden seems to have been ancestor and sun worship. Gradually the people came to recognize a number of gods, among them Odin, Thor, and Frey. Their first contact with Christianity came through the expeditions of the Vikings. In 830 A. D. the French missionary Ansharius Ansgar landed in Sweden and made an effort to convert the country. For centuries the Catholic Church struggled persistently to win the stiff-necked people of the north, and finally after four hundred years of faithful effort, Sweden became nominally Catholic. Four hundred years the country remained under the sovereignty of the Pope of Rome. But immediately after the accession of Gustavus Vasa to the throne, Sweden opened its doors to the light of the Reformation, which at that time was sweeping over Germany. The official connection of the country with the Pope of Rome was broken, and the king was made *summus episcopus* of the Swedish church. It was about this time that the Bible was translated into the Swedish language. During the last four hundred years the Swedish Lutheran state church has led in the religious life of the country, but while 99 per cent of the people are members of this church, other denominations are recognized by the state.

#### How the Last Gospel Message Went to Sweden

The third angel's message has been proclaimed in Sweden since 1880. Through literature sent from America an interest was created in the Sabbath truth, and Brother J. G. Rosqvist began to preach the second coming of Christ. In 1882 Elder J. G. Matteson visited Sweden, and a conference was organized. From that time the work has grown steadily, and the Swedish conferences now have a membership of nearly twelve hundred. About forty-six workers (canvassers not included) are engaged in spreading the third angel's message among their countrymen. Several colporteurs are working diligently. Last summer these messengers numbered fifty-six. Two papers are published, a school is being conducted, and several treatment-rooms are doing good work in various places. The scattered people of God are praying for a speedy finishing of his work in the earth, and for the dawn of that glad day when all the faithful shall meet in the home above.

"THE world is redeemed, but it does not know it."



## A Letter to Be Prized

BESSIE MOUNT

**A** LETTER for you! a letter from a friend! Eagerly you open it and scan its pages — hastily at first, to grasp its contents, then slowly and carefully, that not one precious word be lost. If it is from a *very dear* friend, and contains a message of special importance, you read it not once, but many times, until the very words ring in your ears, and sing themselves over in your heart.

Your very best Friend has written you a letter — precious beyond words to express; intimate enough to be just for *you*, personally, yet broad enough to include every one else — a universal Letter to man. It brings to you the sweetest message that ever fell on human ears — the message of a Redeemer's matchless love, of his plan for your salvation, of the glorious home he is preparing for you, and, like a golden thread running throughout its pages, he tells how you may inherit that home. Its language — sublime and beautiful beyond comparison, stately in its simplicity — is worthy your daily companionship and most careful study. It is a Letter from God himself to you; it is his holy word.

How are you treating this Letter, dear friend? Are you reading it as joyously, as painstakingly, as a letter from an earthly friend? It can constantly make your life richer, fuller, sweeter, if you will let it be your daily friend and counselor. It is thus enriching the lives of hundreds of our young people, who, as members of the great Missionary Volunteer Bible Year Band, are daily seeking to follow its teaching.

One young girl who is earnestly striving to live the victorious life, writes: "I find the Bible more interesting every time I read it. . . . It is more interesting to me than novels used to be. . . . I want to become more acquainted with the Lord's works." "It never grows old," says another. "We are always gaining knowledge every time we read it through." One writes: "When I begin to read, it seems I can't stop at the apportionment for the day, so I go on and read until I come to a good stopping place. I want to store up much knowledge in my mind, so I can tell the wonderful story to others."

From a dear little Junior, come these words: "You now find me up to date with my Bible Year. I am eleven years old; I trust that as I grow older I shall grow stronger in the Master's work." Surely she will, if she holds fast the counsel of God's word. Those who are older find the Bible as fresh and blessed today as when they first sought its pages. One of these writes: "I am reading the Bible through for the tenth time. I cannot express to you in words the blessings I have received in this reading. . . . How unutterable is the love of God! How precious and true are all his promises!"

And so they come — those messages commending the Book of books; from children and youth who are mining its treasures for the first time; from men and women on whose brows the snows of many winters have whitened — who through long years of the storm and stress of life have found the Bible a never-failing friend. To youth and age, to rich and poor, to high and low, it is the same sure guide to a safe haven.

Some one has truly said, "The brilliancy of the Bible depends on the setting we give it in our lives." If the Bible has *no* place in your life, surely you cannot show forth its beauty; if it occupies only a *small* place, that

will be the measure by which you reflect its splendor to others; but if you have given it its *rightful* place, it will shine forth in its full brilliancy to all whom you meet.

Shall we not give the Bible the proper "setting" in our lives, young friends — the setting of daily study and thorough knowledge? Then shall it not only be a "lamp" to our feet, but through us it will lighten the pathway of those who are traveling life's journey with us. Be a member of the Bible Band. Read the Bible through this year.

### Can We Indorse the "Movies"?

**B**EFORE becoming a Christian I often attended the moving picture theaters, and my recollections are the sorrow of later years. Surely the readers of this article know the character of "movie" productions sufficiently to make it unnecessary to quote countless denunciations from the public press, religious organizations, and those solicitous for the public welfare. Any honest judge will inform you that his court has received many cases traceable to enactments on the screen of the "movies." Has this form of entertainment anything to do with robberies, murders, divorces? All answer in the affirmative.

There are, to be sure, productions of a highly educational nature, and as such we cannot censure them, for there is no sin in the machine which casts the pictures. It would be within the realm of possibility for a company to produce only unobjectionable pictures; but it is not within the realm of probability — the public does not crave such entertainment. However, these matters do not bear upon the subject. We must consider the character of the places in which the educational pictures are shown; we must determine their relation to the gospel message. Even if we are not professed Christians, we must settle once and for all whether we can conscientiously visit the theater frequently or *ever*. The world did not know the "movies" a century ago, and the youth had a good time in the real sense of the term.

We should consider our Leader and Example, Jesus Christ. Would he attend the "movies" if he were on earth today? A life as spotless and glorious as that of the Man of Galilee is worthy of our closest emulation. Needless, indeed, is an endless argument against or for the theater, useless is debate, and utterly valueless is a profession of the most glorious message of all time, without laying hold of the power of the Almighty to save from sin; and futile our outlook, if the Lord himself will soon come in the grandest consummation of ages to find his professed followers absorbed in the pursuit of pleasure and unprepared to receive him. Young man, young woman, whoever you are or wherever you are placed in the world, the strength of God is assured you to overcome even a perverted appetite for pleasure. In reality if we ever pass the gates of pearl, such overcoming is our only passport. Worldly pleasures endure but for the moment; heaven is promised to the overcomer for all eternity.

"Take the world, but give me Jesus,  
All its joys are but a name;  
But his love abideth ever,  
Through eternal years the same."

VERNON EDWARDS HENDERSHOT.



The apostle Paul declares that "all that will live godly in Christ Jesus shall suffer persecution." Why is it, then, that persecution seems in a great degree to slumber? The only reason is, that the church has conformed to the world's standard, and therefore awakens no opposition. The religion which is current in our day is not of the pure and holy character that marked the Christian faith in the days of Christ and his apostles. It is only because of the spirit of compromise with sin, because the great truths of the word of God are so indifferently regarded, because there is so little vital godliness in the church, that Christianity is apparently so popular with the world. Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled.—*"The Great Controversy,"* p. 48.

### The Linotype — One of the Most Wonderful Machines in the World

THE pages of this paper are put into type by a linotype (lin' o-tīp) machine, which is really far more marvelous than the pyramids of Egypt, or any of the other wonders of the world.

It is a machine which is operated by a keyboard, like a type-writer, and with almost human intelligence places a line of matrices (măt' rī-sēz) from which the type is to be cast, spaces them properly so as to fill out the line to the right length, casts the type in a solid line or slug, and then puts each matrix (mă' trīks) back where it came from ready to be set up in another line.

The fact that the machine makes solid lines of type gave it its name, "linotype." Another form of machine, called the monotype, casts the separate types and then assembles them into lines. This kind of machine works more slowly than the linotype, and so it is not often used for the rapid work of newspapers, but is used for book-making. On the other hand, the linotype slugs are handled far more easily than lines of separate types. The great advantages of both machines are that constantly fresh faces of type are furnished clear-cut and beautiful, and that the work can be done much more rapidly than by hand.

A machine for setting up ordinary foundry type was patented in England in 1822 by Dr. William Church. The *Family Herald* was set up on such a machine in 1842, and the *London Times* adopted a typesetting machine in 1869.

In 1860, Felt in the United States patented a device which perforated a strip of paper in different ways for each letter. This strip was fed into a type-casting machine which also arranged the letters in lines. This was the beginning of the Lanston monotype.

The linotype was developed and made practical by Ottmar Mergenthaler, of Baltimore. The solid bar

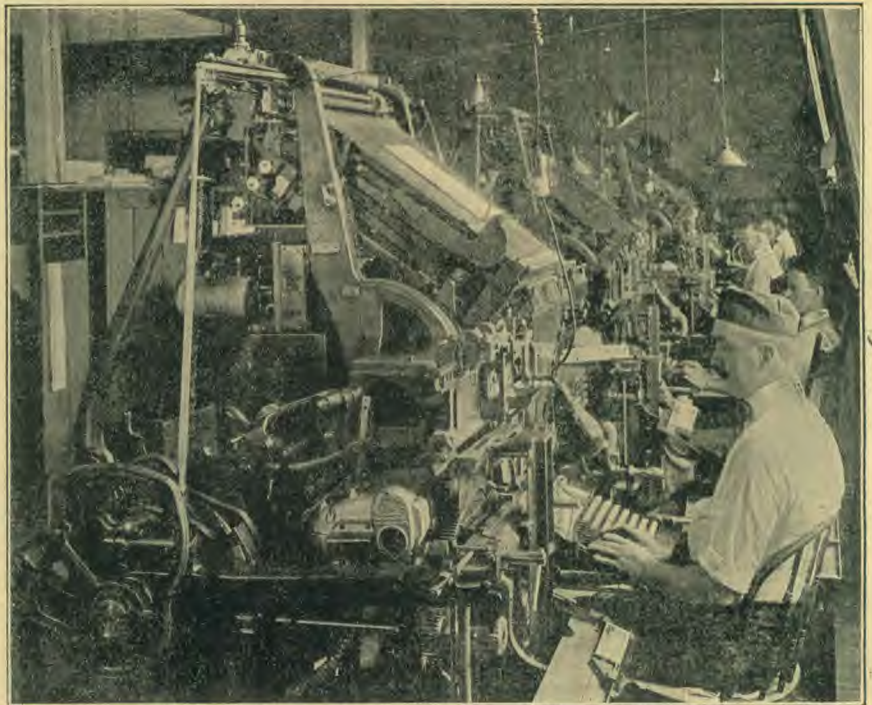
of type, however, was invented by T. W. Smith, of the Caslon Type Foundry; and the wedge space which, when driven up between the matrices that are to form the words, separates them the proper distance, was invented by Jacob W. Schuckers, of Washington.

Very briefly, this is the way the linotype works: As the operator presses the letters on the keyboard, he releases the brass matrices which are in a magazine above. On the side of each matrix the letter it is to make is cut in intaglio. The matrices fall down to the left in proper order, and as a word is formed the operator presses a special key, whereupon a wedge-shaped spacer falls down along-side the matrices.

When enough matrices and spacers for a line have accumulated, the operator pulls a lever which sets into motion a series of cams, which in turn start a series of arms, wheels, and shafts, which do the following amazing things:

First, the line of matrices and spacers is carried farther to the left, and a bar comes up from below, striking the spacers (which project below the matrices), and driving up those wedge-shaped strips till they fill out the line compactly.

Then the line thus formed is pressed against a slit in a steel plate, each letter of a matrix being directly opposite the slit. At just that instant a plunger descends in a pot of molten type metal which is on the other side of the steel plate, and a quantity of liquid



A Row of Linotypes at the Review and Herald. On One of These the "Instructor" Is Set.

metal is squirted through the slit upon the matrices, making a cast of each letter. This is the line-o'-type. It is passed along to the right, the rough bits of metal being shaved from the base and sides by stationary knives as it passes, and is ejected upon a long tray in view of the operator.

In the meantime — all this is automatic — a long arm comes down, receives the brass matrices, which are slid upon it, and lifts them up to the top of the machine, thus leaving the spacers behind. These spacers are drawn back into their own magazine from which they came, ready to be used again.

The long arm carries the matrices opposite a horizontal steel bar which is cut in a very intricate fashion, the cuts being different at each space corresponding to



the width of a matrix. An endless screw carries the matrices along to the left (as one faces the machine from behind), and as each matrix is brought to the part of the grooved bar where the grooves correspond to the notches in the matrix, it drops into the channel of the magazine from which it started.

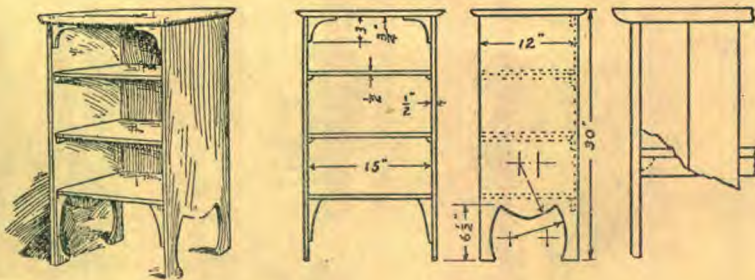
All these operations — the setting up of the line of matrices and spacers, the casting of the type, and the distributing of the matrices — are going on at once.

After the type slugs have been used to print from — or in the case of our paper, to get an electrotype from — they are melted over again, and the entire process is repeated.— *Selected.*

### How to Make a Magazine or Book Rack

**T**HE library table usually catches the new books and magazines, and soon presents a clutter. New literature should not be put away in the bookcase, but kept where it is readily accessible, yet out of the way. The illustration, Figure 1, shows a very neat way to keep the new books on hand, and it makes a good piece of furniture.

The material is pine,  $\frac{3}{4}$  inch thick, and the top is 1 inch thick. The front and side elevation are shown in Figure 2. The shelves rest on a mold 1 inch wide



and  $\frac{1}{4}$  inch thick. The top and bottom shelves rest upon triangular wood brackets, which are fastened in place with round-head screws. The back is attached, as shown in Figure 3.

Three coats of varnish make a good finish. The first coat is thinned one half with pure turpentine, the second one fourth, and the last is full strength. Any stain desired should be applied after the first coat of varnish. To obtain a flat, satiny finish, rub the varnish with oil.— *Selected.*

### A Hero

**H**E was a shepherd boy in the Balkan Mountains. He had learned reading and writing from a teacher educated at Robert College. He had imbibed from that teacher a strong desire and a firm resolve to follow his example, and be a teacher of his people.

The poor shepherd, his father, was astonished at the boy's determination, and assured him that he could not help him in the least.

"I know it," said the lad, "but I am going." And with a "Good-by, father," and a "Good-by, mother," he started, on foot, to find Robert College, one hundred forty miles distant.

He was sure of meeting with a ready hospitality in all the Bulgarian villages through which he would pass. Arrived at the college in shepherd's trim, a sheepskin jacket and cap, wool side out, he applied to the president for work, and was assured that there was no place for him.

But he did not want wages, only his food, and was willing to be served in the kitchen. He was told that

if there was work for him he would be paid for it, but as there was none he must go elsewhere.

Two hours later, he was still lingering around, and a student was sent to tell him he must go away. He coolly replied that he did not come there to go away.

The student, finding him so persistent, took him to Professor Long, who had lived in Bulgaria and knew the people well. The boy confessed his determination to work for his bread, and pick up an education from the Bulgarian boys. He would be satisfied with the crumbs that fell from the master's table.

It was an impracticable idea, but the easiest way to dispose of him seemed to be to give him a hard service on the supposition that, after a few days' experience, he would change his mind and disappear. But he did the work faithfully and cheerfully, and the Bulgarian students resolved to help him to the utmost of their ability. An arrangement was made by which every evening one of their number helped him in his studies.

The weather became cold, wet, and stormy. He was told that his room was too damp and cold for winter; and as there was no place for him, he must leave. But he serenely replied that it was a better room than he had ever occupied before, and he desired nothing different.

After a few weeks he came to the president, and wished to be examined for admission into the freshman class of the preparatory department.

The president replied, "You came after that class entered; you have been working all the time, and you cannot have overtaken them."

"Well, perhaps not, but please examine me."

So one of the professors examined him, and reported: "He can get into that class, but that class can't get into him. He is ahead of them." So again the shepherd boy triumphed.

But the president said, "If you should go into that class in that dress, they would cry out, 'Baa! a sheep has come to school!'"

"O yes!" the boy said, "I have thought of that, but my compatriots have promised to make me decent, one giving a coat, another pants, and so on, in case I pass the examination."

So he captured Robert College. Friends became interested and paid half of his expenses, and the other half he earned as assistant in the laboratory, where his neatness, carefulness, and skill were highly valued. He became head master of a department in a national school. He reached the object for which he left the sheepfold in the Balkans.— *Cyrus Hamlin, D. D., LL. D.*

### Responsibility

ACCEPT the task  
And make that task your own —  
By and through it  
Your talents shall be shown.

Power grows on power,  
So step by step improve;  
Avoid the easy way —  
The common groove.

On trained discernment  
Fix your firmest thoughts;  
Thus duty comes as pleasure  
And not with trouble fraught.

— A. H. McQuilkin.



## The Takoma Park Parade

**T**AKOMA PARK, the home of our headquarters, was a small village of about two thousand inhabitants when the Review and Herald Publishing Association was moved to the national capital from Battle Creek, Michigan, in 1903. The man who was responsible for the building up of Takoma, spent a fortune in the effort, and died before realizing any great success. The village has since experienced a remarkable change. It now registers a population of five or six thousand, and has made great improvements along many lines.

This year the leading citizens of Takoma Park felt that some of the Fourth of July celebrations in neighboring places were not of as high order as was desirable for young people to participate in, so they

those who by smiles, words of cheer, or helpful service, dispel gloom and care from the hearts of those who serve them!

"Making Americans" was the thought expressed by one of our floats. This represented different nationalities being instructed in the principles that make for unadulterated Americanism, the Americanism for which our forefathers fought and bled.

An interesting float was the one shown on the cover page, that of Uncle Sam and Miss Columbia. Another was a Red Cross float arranged by the leader of the intermediate division of the Takoma Park school. The other members of this division were attractively uniformed in the national colors, and,



Review and Herald Photo

One of the Most Pleasing Groups of Marchers. These Represented the Flag and Were from Our Takoma Park Sabbath School.

decided that this year Takoma should have a celebration all its own. They therefore planned for a patriotic parade, supplemented by music and an address.

This program was given into the hands of the Sunday schools to work out, not that it was to be of a religious character, but because these organizations were best fitted to carry out such an undertaking.

Our church was asked to join with the others in making this patriotic community demonstration a success. We did so; and our Takoma Park Sabbath schools were well represented in the effort, there being from the Takoma Park and Sligo churches several attractive floats and groups of marchers. The primary children, dressed in the national colors, carried in the line of march the large flag belonging to the Review and Herald. The kindergarten children, in their decorated auto truck, with their colonial caps and flags, made an interesting float labeled "Future Citizens."

One of the small kindergartners improved the opportunity to cast a ray of sunshine into an overburdened teacher's heart by unexpectedly rising from her seat, and, while waving her flag, calling to her comrades: "Hurrah for the red, white, and blue, and three cheers for Mrs. M——!" How beautiful are

grouped around a patriotic May pole, made an interesting unit among the marchers.

The demonstration, though the first of the kind made by our little town, was pronounced a success, and was greatly enjoyed by the children of the community, and was a wholesome way of utilizing and directing their superabundance of energy and enthusiasm.

F. D. C.

### Procrastination

**A**N old legend says that an angel passed over the earth one morning and met a little child in a sunny field. "Little one," said he, "do you love the Master?"

The child looked up with bright eyes and said, "Yes, I am one of his lambs."

"Then," said the angel, "there is work for you to do; go do it."

"Yes, I will do it *after a while*," said the child; "it's only morning now; the day will be so long, and I do love to play."

And the child ran after the butterflies and flowers. The angel on his way murmured, "The day will end, the night come, and it will be too late."—*Selected.*



## The Correct Thing

### An Experiment

To every one I met today,  
I said, "Good morning," in my heart,  
And wished them happy things and gay,  
And hoped their sorrows would depart.

I wonder if they felt more glad—  
I don't suppose I'll ever know.  
But such a happy day I've had!  
I never dreamed I loved folks so.

— Ernestine Porter.

### Naturally Religious

I WISH I could be as good a Christian as Helen is. She always knows what to do and how to talk to persons who need help. But I just can't be so good as she is. It isn't in me. She is naturally religious. But I'm not—not a bit." These words fell from the lips of a bright, vivacious young woman whose Christian experience was not very satisfactory.

"Naturally religious." I had met those words before. In fact, I had used them more than once to explain the difference in the religious experience of individuals. But, after all, does this explanation explain? The experience of a certain worker comes to my mind. He is a soul-winner of no mean ability, and his consistent Christian life is a constant inspiration to the young people who know him. They admire him, and they count on his sincerity, as well they may. "I enjoy Christians like him," said a young person who was getting acquainted with him. "He's fine company, not a bit sanctimonious and yet he seems naturally religious." Still those who could recall the days of his early youth, assured us that he was anything but religious then. "No," said one of these friends one day, "Brother—— is not at all naturally religious."

You and I still cling to the idea that people are different, that it is a bit easier for some to do right than others, and I do not know that any one would attempt to disprove our position. But I am sure there is not nearly so much difference in the heart struggles as we sometimes think. The temptations against which that "naturally religious" friend of yours and mine is struggling may differ from ours—they may be more subtle, more difficult of analysis, but if he is having an easier time living victoriously than you or I, I think it is more likely to be due to his habits of life than to his natural inclinations. Suppose the so-called "naturally religious" young person neglects Bible study, prayer, and taking part in meeting and in soul-winning work. Suppose he turns aside to read novels and attend "movies." What will happen? Somehow he will cease to be naturally religious. On the other hand, the careless young person who adopts a program in harmony with Christian growth, gaining a deeper experience each day in the things of heaven, changes so fully that to his new friends he will seem to be naturally religious.

The old gentleman who said: "You can be just as religious as you want to be," told at least a partial truth. Of course, the earnest, ambitious Christian is ever striving, with Paul, for a goal not yet attained. But if your experience and mine is not genuine day by day, there is only one explanation. We are not willing to pay the price of the genuine. Even in religious matters we find enough cheap imitations on sale, and this bargain counter is always crowded, for the imitation doesn't cost much. It is sad indeed to see how many Missionary Volunteers are content with a cheap-

imitation religion. Sometimes we can buy goods at a bargain, comparatively speaking, even in these days of high cost of living; but a genuine Christian experience can never be obtained at reduced rates—never. The price is always the same. And whoever will pay that price may become "naturally religious."

M. E. A.

### Friendship

ADVERSITY is the touchstone of friendship. The strongest devotion to a friend never means unfaithfulness to any one else.

Selfishness and jealousy shut one out from the blessings of friendship.

A friend's death does not discharge the debt of the one that is left.

The joy of friendship is in giving more than in receiving.

Loyalty to God is what keeps friends loyal to each other.— *Selected.*

### Christ and the Three-Fifteens

DID you ever try to recall mentally a text in the Bible? Did you fail to do so? Very often it happens that the book of the Bible in which it occurs, comes to us, but we have no idea which chapter and verse. The young Bible student perhaps has a due apportionment of this particular difficulty, but observation convinces me that some of our parents and grandparents would not suffer by a more frequent search of the Scriptures.

Many clever devices are used to retain the priceless knowledge of the word in our minds. The Lord expects us to become conversant with the revelations of his Spirit in all ages, and I believe that many devices effectively used, result in the greater blessings to the diligent searcher. How we admire the young man who can readily turn to any text we ask of him! How ashamed we feel, when asked by a brother where the Lord's great prophecy is found, to admit that we are not exactly sure, but we knew at one time!

The following device has proved valuable. Try it for yourself and note results. The theme of the Bible is Jesus Christ. He is called the Word, and without him in the Scripture we should have nothing more than valueless paper. Notice that in the third chapter and the fifteenth verse of many books in the Bible, a direct reference is made to Christ or some invaluable counsel to the Christian. Observe a few of these:

1. Genesis 3:15: The first promise of a Saviour.
2. Proverbs 3:15: The worth of Christian wisdom.
3. Jeremiah 3:15: A promise to backsliders.
4. Joel 3:15: Important signs of Christ's second coming.
5. Daniel 3:15: A typical decree against God's people.
6. Matthew 3:15: Christ's request to be baptized.
7. John 3:15: Eternal life to "whosoever will."
8. Acts 3:15: Peter's statement that the Jews had slain the "Author of Life." (Margin.)
9. Ephesians 3:15: Christ's family in heaven and earth.
10. 2 Timothy 3:15: The worth of a knowledge of the Scriptures.
11. 1 Peter 3:15: A reason for the hope within us.
12. 2 Peter 3:15: Christ's long-suffering is our salvation.
13. Revelation 3:15: The condition of the Laodiceans.

By adding one to the fifteen, several very choice references may be easily located, as Malachi 3:16, John 3:16, Galatians 3:16, and 2 Timothy 3:16. If one can retain in mind the important texts in the third chapter of each book, a vast field of information is stored up, which will assist us in becoming Christians, "thoroughly furnished unto all good works."

VERNON EDWARDS HENDERSHOT.



## The "Entertainment" Problem Solved

THERE is a small church in the City of Brotherly Love that claims to have solved, to its own satisfaction at least, the problem of social attractions for its young people. Dr. O. R. Palmer, pastor of this church, the Berachah, gives the following glimpse of the church and its work:

"The building in which we worship is plain and unpretentious, built back from the street, and almost hidden away. It emphasizes among other things the leadership of the Holy Spirit, the inerrancy of the Word, a crucified, risen, living, miracle-working Christ who is soon to return.

"Strangers are made welcome, but are never urged to leave their churches to join ours. Seven or eight nationalities are represented in our membership.

"The Bible school is manned by Christian teachers who know they are saved and can show others how to be. They have before them for prayer an objective for Bible teaching as definite as can be had in any Bible institute.

### No Social Features or Entertainments

"The work of this church shows what we believe to be the fallacy of being compelled to have any social features and entertainments whatsoever for young people. With none of these attractions the young people make up a third of the attendance at the midweek prayer service, carry on cottage and street meetings, visit the sick, work in five different hospitals, distribute tracts, are engaged in definite Bible study, help in Jewish Mission work, have a One-by-One Prayer Band meeting, and are giving a strong testimony for their Lord.

"In addition to these activities of the young people, some forty or fifty *boys and girls* from eight to fifteen years of age are members of a Pocket Testament League, meeting weekly for Bible instruction, and give their contributions for the support of a native worker in an African mission field.

"The adult women of the congregation are active in various ways, making and sending garments under different boards to Africa, India, Brazil, Belgium, and various needy places at home.

"Seven members of this congregation are missionaries on the foreign field; two are about to sail for Durban, Africa; five expect to go shortly under the Africa Inland Mission; two are accepted candidates under the South Africa General Mission; several are giving part or all of their time to the Lord's work in the homeland, and others are preparing for definite service. The missionary and evangelistic spirit permeates every department of the work.

### Offerings, Not Collections

"The finances of the church are by voluntary offerings, with boxes placed at the door. Envelopes are given to those who desire them, and the people are encouraged to give systematically as unto the Lord. Deficits are unknown. The treasury of the church overflows, and this without any worldly means for raising money. We have *offerings* instead of *collections*. The Thanksgiving offering of the church, to be used for missionary purposes, amounted to \$2,250.

"The midweek prayer service has about one hundred in attendance. The Monday night Bible study has a membership of about one hundred fifty, and the morning and evening services on Sunday have a constantly increasing attendance.

### Prayed for a Revival

"For a long time there was an earnest longing in the heart of the pastor for himself and his people that they might know God in a very real way, and be able to make him known to others. The church was active, progressive, and to many would be considered successful. There was a steady increase in attendance and membership, there being, for instance, thirty-three adult baptisms in the months of November and December, last year; but it had previously become apparent to this congregation that there was a great spiritual dearth in their own city, as well as in the country at large, and a new sense of responsibility came as to their duty in prayer and evangelization.

"So about three years ago, they decided to gather weekly to ask God for a revival in their own church and in others in the city and country, a revival which should be so manifestly of the Holy Spirit, that man could not take the glory to himself. God refreshed the hearts of his praying children, as men and women were saved and blessings given.

In the fall of 1919 it was impressed upon the heart of the pastor that the business of the church was to *get the gospel to the people*, fulfilling the last commission of our Lord, "Preach the gospel to every creature," thus giving the Holy Spirit ground upon which to work in bringing the revival for which prayer had long been offered. Prayer was then made that God would open doors for such service, and that the people of the church be made ready and willing to enter.

### Gratuitous Tract Work

"The first leading was to undertake an extensive gratuitous tract work, which extended as far as Canada, Michigan, Minnesota, California, and Louisiana. Thousands of gospel tracts were put into circulation throughout the city. Special tracts were prepared and mailed to the doctors and nurses of the city of Philadelphia, including the personal testimony of Dr. Howard A. Kelly, M. D., of Johns Hopkins University; 'My Substitute,' by Sir James Y. Simpson, M. D., the inventor of chloroform; and 'A Physician's Testimony,' the story of God's dealings with Dr. John Feltwell, of Altoona, Pennsylvania. We felt repaid for this ministry to this noble profession when we received an appreciative letter from a Philadelphia physician, from which the following are extracts:

"The majority of professional men believe death ends all, and in my college days I was of the same opinion. In my graduation year I had fully decided to give up going to church, as I had found it impossible to believe the word of God. . . .

"In reasoning over the step I was contemplating, I said to myself that if I could be positively sure that the Bible was the word of God I would believe it, and in a few weeks the Holy Spirit got possession of me, and by many infallible proofs showed me that the Bible is the word of God, that Jesus Christ was God manifest in the flesh, and that Christ is our only hope, through whom we can get right with God.

"But, oh, the battle Satan put up! The adversary held me back for a long time before God spoke again definitely revealing himself.

"It is my heart's desire to let him have full control over me, and the greatest joy of my life is when the Spirit of God is working through me. May God bless your ministry.'

"Then there came to the pastor the thought of putting Scripture texts in the street cars, and this thought was stimulated by an article in the *Sunday School Times*, telling of God's blessing upon a work of this kind in St. Louis. On investigation it was

(Concluded on page thirteen)





## Working Toward the Goal

**J**OAN KENNEDY went to the door of the ranch house for a breath of fresh air. But, hot as the kitchen was, it seemed cool in comparison with the furnace of outdoors. The low, one-story house gave little shade, and there were no trees near; indeed, hardly a bush broke the level monotony of the prairie, now burned brown with the long drouth. The sun, a big copper ball, glared from the cloudless sky, and not the faintest breeze stirred. Hopefully Joan scanned the sky, for such heat seemed certain to bring thunder, but there was not a cloud in sight.

"I wish Mother had not gone to the post office in this heat," she thought, as she hastened back to take the bread from the oven. "I wonder if there is enough butter for supper?"

Joan lifted the trap-door in the floor of the sitting-room, and went down the ladder that led to the cellar. Here she paused a moment to let the grateful coolness creep over her.

"I wish we could live in the cellar this weather," she thought. "Well, there is not much butter, but it will have to do. I shall get up early tomorrow morning, and churn while it is comparatively cool."

Soon Mr. Kennedy and Jack came in to ask if supper was nearly ready. Their clothing and shoes were caked with red clay, for they were digging a well, by hand, in the hope of being able to supplement their failing water supply.

"Nice to be a girl and work indoors in such weather," Jack said teasingly.

"I've been baking bread and ironing for the past hour," Joan snapped, "and the thermometer is standing at ninety-eight in the shade."

"There isn't any shade at the mouth of that well," Jack rejoined. "Where's mother?"

"She went to the post office," Joan replied, in a worried tone.

"I could have ridden over for the mail this evening," Jack said. "Oh, here's mother now."

Mrs. Kennedy, her face streaked with dust and perspiration, climbed wearily from the buggy. Though hot and dusty, she was cheerful.

"They have had a fine thunderstorm over at Black-foot Lake," she announced. "It rained nearly four hours there yesterday, and they say the wheat looks hopeful now. Mr. Gordon thinks we may have a thunderstorm today; there is a black cloud coming up from the west."

"Oh, mother, you have been predicting rain for two months," Joan said. "Is there any mail?"

"The daily papers, and a letter for you."

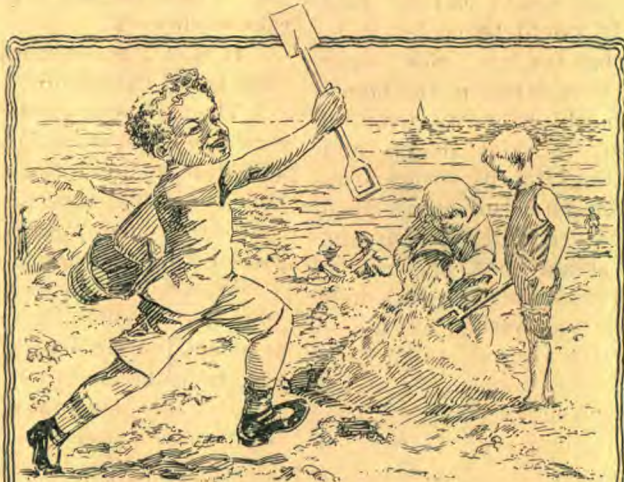
Joan eagerly tore open the long, official envelope, but her face fell as she glanced over the short letter. "Another disappointment," she said, handing the letter to her mother. "I thought I might get a permit to teach this winter, and so earn enough to start college next year, but the inspector writes that permits are no longer granted. I may as well give up the thought of ever going to college, and resign myself to becoming a farm drudge."

"You don't work any harder than father and mother, and it is not their fault that we have not had a crop for two years," Jack said. "I myself would like to go to college, and I mean to—some day. Meantime, it does no good to grumble about what cannot be helped."

"Joan must learn to wait," Mrs. Kennedy said cheerfully. "We have never had two years' successive crop failure before, and a three years' drouth is unheard of. We are sure to have a crop next year, and then our financial circumstances will undoubtedly be better."

Joan said nothing as she finished setting the table. But she thought that if her mother knew how much she desired an education, she would not speak so lightly of waiting indefinitely.

"I met Mr. Hale on the road," Mrs. Kennedy remarked, when they were gathered around the supper table. "His wife is not well, and he looks worried. He had been over to Bourget's to see if he could get one of the girls to help in the house, but Mrs. Bourget said they were all needed at home. I was thinking you might drive over this evening, Joan, and take Mrs. Hale two loaves of bread and one of the pies you baked today."



**H**URRAH for the SHOVEL and PAIL!

Vacation is here, hurrah! hurrah!  
No lessons in August, ha, ha! ha, ha!  
But a rollicking time by the sounding sea,  
Chasing the breakers, for thee and me;  
Digging for crabs and watching the snail;  
Hurrah, hurrah, for the shovel and pail!

Vacation is here, hurrah! hurrah!  
With fishing and rowing, ha, ha! ha, ha!  
With the smell of the seaweed and cooling spray;  
Shells to be gathered as fair as day;  
Building of castle and fort and jail—  
Hurrah, hurrah, for the shovel and pail

Mrs. J. F. Moser



Joan agreed, though rather ungraciously. The Rev. James Hale was a missionary, whose field covered some fifty square miles. His frail but courageous little wife, only a year out from England, was finding it hard to adapt herself to the new prairie country.

"And you might run in and see Miss Gordon," Mrs. Kennedy continued. "She wants to make some shirts for Alex, and I promised to send over the pattern I use for your father. The two men are about the same size."

The Hales lived six miles from the Kennedy ranch, while Alex Gordon and his sister were two miles nearer. Joan decided that she would call on Miss Gordon on her way home; it would be cooler then, and perhaps Kirsty would play for her. She found Mrs. Hale prostrated by the heat, lying on the home-made couch. The six-months-old baby was wailing fretfully, while the minister, in shirt sleeves and apron, was trying to reduce the kitchen to some semblance of order. Joan sent him out to split some wood fine, so that they might have a fire with the minimum of heat, and then she made cream toast, and coaxed Mrs. Hale to eat a little. Then, after she had done the dishes, tidied the kitchen, and washed out a few things for the baby, she and Mrs. Hale sat talking for a little while, the minister having gone to see a sick man some miles away. The sun had set by this time, and a grateful coolness was stealing over the parched earth. When at last Joan started for home, it was too late to spend any time with Miss Gordon, and she only stopped a moment to leave the pattern.

"Come over Friday and stay to supper," Kirsty Gordon invited. "That is mail day, and you have to pass here on your way to the post office anyway."

Joan gladly accepted the invitation. A great friendship had sprung up between her and this middle-aged Scotchwoman, who had dropped her own interests and immigrated to a strange land in order to care for her brother and his motherless children. Friday was a little cooler, but rain seemed no nearer than ever. The Gordon home was blessed with a wide veranda, and, sitting out there, Joan spoke of her dissatisfaction with her life.

"It is such a hopeless round," she said. "I would not mind the work, if there was any chance of getting out of the rut, but there does not seem to be. There is no way I can earn money without first spending some for training, and I have none to spend. If I knew shorthand, I might get a position in town, but father cannot even afford to send me to a business college."

Kirsty Gordon decided to speak frankly. "The trouble with you, Joan, is that in waiting for the big opportunity that may never come, you neglect the small ones around you."

"What opportunities are there in Keswick?" Joan demanded.

"You have finished your preparatory school course, and are ready to enter college. But you cannot stand still mentally; you must either advance or go back. If you use the coming year as you should, you may be able, if the way opens before you, to enter college with an advanced standing next year."

"But how, Miss Kirsty? The teacher of the school here cannot help me; she has only two years of high school herself."

"At college you will study French and Latin, mathematics, history, and English. Why not make a start with these subjects now? I admit that science

is beyond us, but an opportunity to study the other subjects lies right at your door."

As Miss Gordon spoke, she turned the heel of the stocking she was knitting for little Sandy, smiling quietly to herself at Joan's puzzled face.

"Did you know that Mr. Hale is an Oxford man?" she went on. "He can teach you Latin — Greek, too, for that matter. To be sure, he has little leisure, and what he has is taken up in helping his wife about the house. You know that Mrs. Hale was brought up in London, and never learned to cook until she came to Canada. Now, it would not be much extra work for you to bake her a few loaves of bread, and perhaps a cake, each week."

"It would be no work at all," Joan exclaimed. "I wish I had thought of it sooner."

"Then, if your mother could spare you half a day each week, you could help Mrs. Hale with her washing and ironing. In return for this help, I am sure Mr. Hale could find time to give you some Latin lessons."

"But French, Miss Kirsty? I am forgetting what little I knew of that language."

"Whose fault is that? There are the Bourgets at your very door. The children are learning English at school, but old Jean and his wife speak only French, and would be glad to chat with you."

"But they are almost illiterate; I could never learn the grammar from them."

"That is where I might be helpful. I lived in France for some years, and I have taught French in one of the best-known girls' schools in England. I shall be glad to help you when the winter evenings come, and in return you can assist me in keeping the children's clothes in order."

Joan went home with her head full of new plans for helping herself and others. Next day she called on Mrs. Hale, and rather timidly offered to bake bread and help with the washing in exchange for the desired lessons in Latin.

"Oh, my dear, it will be such a help," the tired woman said. "I am sure Mr. Hale can give two lessons a week. And if you want help with your music, — you have such a sweet voice it is a pity to neglect it — I can give you some lessons. I used to teach singing."

Joan managed, by rising an hour earlier, to get time for study before the heat and work of the day began. In September the long-desired rain came in abundance; too late to save the crop, but giving the moisture needed for next spring. Owing to the necessity of earning some money to tide the family over until the next harvest, Jack had gone to work in a lumbering camp, and this left more of the farm chores to be done by Joan. Still, the long evenings of the late fall and early winter gave her much time for study, and she often found time, too, to have a chat with Mrs. Bourget. She was making real progress in all subjects except algebra, and this seemed beyond her.

One evening there was a little party at the home of Mrs. Chester, and Joan wore a blue cashmere frock which she had remodeled from an old one of her mother's. Her hostess admired the dress and was surprised when Joan said that she had made it herself.

"I wish Gwen had your talent for dressmaking," she said. "We cannot afford any new clothes this year, with the crop failure, but I have a silk dress that I am sure could be made over for Gwen. However, neither of us can sew well."

"If Gwen will come over some day next week, I can help her with the dress," Joan offered.



"That is very kind of you, Joan. But I hear you are studying hard, and we would not like to encroach on your time. It would be different if I could help you in any way, but I myself never went farther than the first year in college. The only subject I am really good in is mathematics; I used to teach that in a high school back East."

"Oh, then, you could help me with algebra; I can't seem to make any headway with it," Joan cried. "If you will do that, I will gladly make Gwen's dress."

The settlers in the Keswick district had never been so poor as they were that winter, but in coming years most of them looked back on it with pleasure. The exchange of work, suggested by Miss Gordon, led to a number of community activities, and people got together as they never had before. One of the pleasant meetings was the community sing, held once a week in the schoolhouse, under the direction of Mrs. Hale. Two of Joan's friends were giving Mrs. Hale help with her housework in exchange for music lessons, and the minister's wife, freed from work to which she was not accustomed, was able to enter with new vigor into her husband's labors.

Westerners are always hopeful, and in spite of the two years of crop failure, wheat was sown at the usual time and in the usual quantity next spring. The weather proved piteous; rain came at the right time and was followed by gentle showers all through the summer, and the farmers of Keswick reaped such a crop as the most optimistic had not hoped for. So it came to pass that late in September Joan and her brother started for college together. Their place on the farm was taken by Pierre Bourget and his sister Jeanne. The Bourgets had always refused to work for their neighbors, though they needed the money, fearing that people would laugh at their broken English and French ways. But the community activities of the winter had extended even to the Bourgets, and they now considered themselves "folks," as Mr. Kennedy said.

Jack turned to take a last look at the ranch house. "I'm going to be awfully homesick, and it will be hard on father and mother to have us both away at once. But when I am graduated from the agricultural college, I shall be able to help father more than I could otherwise."

"I feel that way too," Joan answered. "Once I only thought of how college would affect me personally, and of how much more money I could earn with a college training. But, thanks to Kirsty Gordon, I have learned the joy of using my knowledge, small as it may be, to help others." — *The Way*.

## The "Entertainment" Problem Solved

(Concluded from page ten)

found that the smallest contract must include 50 cars for a year. The Lord's approval was shown by giving money for more than three times this number of cars.

"The contract was placed, and many Philadelphia people rode down to business one day to read, next door to the old familiar "ads." of soap, chewing gum, complexion powders, house paint, liniment for man and beast, and the like, street car advertisements such as these:

### "God's Way of Salvation

"Except a man be born again, he cannot see the kingdom of God." John 3:3.

### "One or the Other

Not one and the Other

Egypt's Garlic  
and  
Canaan's Honey  
do not mix.

"Come out, . . .  
Be ye separate, . . .  
Touch not the unclean, . . .  
and I will receive you."  
2 Cor. 6:14-18.

### "A Sure Cure

By getting at the  
root of the  
trouble.

"The blood of Jesus Christ  
his Son cleanseth us from all  
sin." 1 John 1:7.

### "Victory in Christ

Over Sin  
Over Self  
Over the World

"Thanks be to God, which  
giveth us the VICTORY  
through our Lord Jesus  
Christ." 1 Cor. 15:57.

"There were about twenty-five texts in all — headlines and Scripture attractively printed. God raised up a saved man to do the work. Because he was employed in the daytime and was taking a course of study at night, he worked into the deep, silent watches of the night to finish the work."

Have you not thought as you read the foregoing account of the work of the Berachah church that its program would be a fine one for your own to follow?

Is it not too true that many of our young people are finding their pleasure in socials and other modes of entertainment more than in distinctly Christian lines of service? Is one third of the prayer meeting audience composed of young people? Are the majority of our members, old and young, in the prayer meeting?

Is it not true that the nearer God the church draws, the less will be its interest in the external sources of recreation and pleasure?

Let us draw nigh to God, that he may be all in all to us. Then shall we have unspeakable joy.

F. D. C.

### The Winning Way

If you put a little lovin' into all the work you do,  
And a little bit of gladness, and a little bit of you,  
And a little bit of sweetness, and a little bit of song,  
Not a day will seem too toilsome, not a day will seem too long;  
And your work will be attractive, and the world will stop to look,  
And the world will see a sweetness, like the tinklin' of a brook,  
In the finished job; and then the world will turn to look at you,  
With a world's appreciation of the thing you've found to do.

Just a little bit of lovin', and a little bit of song,  
And some pride to sort of make it straight and true and  
clean and strong;  
And the work that you're a-doin', pretty near before you knew,  
Will have set the world a-talkin', and the little winds that blow  
Will bring echoes of it to you, and you'll see that you have done  
More than you had dreamed or hoped for when the task was  
first begun;  
And you'll find the bit of lovin' you have put into the same  
Has come back to you in lovin', and come back to you in fame.

Those that strive for fame shall miss it; and that's what they  
ought to do;  
But if you put some of gladness, and if you put some of you,  
In the task that is before you, and you put a bit of pride  
Into it, and you go at it glad of heart and eager eyed,  
You will find the world is turnin' pretty soon to look your way,  
And you'll find that there's a sweetness in the tasks of  
every day;  
And the world will see your work and pretty soon will speak  
your name:  
And you'll find you have found lovin' and you'll find you have  
found fame.

— Judd Lewis.

SPEECH is the light, the morning of the mind;  
It spreads the beauteous images abroad,  
Which else lie furled and shrouded in the soul.

— Dryden.



## Missionary Volunteer Society Meeting Topic for August 14

SENIOR: "Women Who Made Good."

JUNIOR: "Women Who Lived for Others."

The thought of life success is dear to the heart of every young person, and it should be, for it is a worthy ambition. Some one has said, "Your character will never rise higher than the source of your highest ideal." The lives of women whom God counted successful will be the theme of today's meeting. This is an opportunity for every Missionary Volunteer to raise his standard of success, to pattern his character after worthy examples, so that in the final day, when lives are given their right value, God may reward his as successful.

The Junior program, although given a different name, is in reality the same in thought as that of the Senior, for it is a life of service for others that God counts successful.

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## Our Counsel Corner

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"Do back Reading Courses finished since January, 1918, count on gifts?"

Yes, the back Reading Courses count. If you complete any five Senior, any five Junior, or any three Primary courses, you are entitled to the gifts offered.

Perhaps it will be permissible to add here that the General Department has now sent out 50 Primary, 51 Junior, and 43 Senior Reading Course gifts. M. E. A.

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## The Sabbath School

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### Young People's Lesson

#### VII—The Education of Jesus

(August 14)

**GOLDEN TEXT:** "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James 3: 17.

##### Education in Childhood

1. In what kind of place was Jesus born? Luke 2: 7.
2. What is the first record we have of his development as a child? Luke 2: 40. Note 1.
3. At what age did he first say he must be about his Father's business? Verses 42, 49. Note 2.
4. What impression did he make in his first interview with the learned men in the temple? Luke 2: 46, 47. Note 3.

##### Education in Youth

5. In what kind of place did he spend his childhood and youth? John 1: 46. Note 4.
6. What is said of Jesus' development during this time? Luke 2: 52.
7. How does this correspond to the elements of true education? Note 5.
8. Did Jesus attend the schools of his day? John 7: 15. Note 6.
9. What was his occupation? Mark 6: 3. Note 7.
10. How did he relate himself to his earthly parents? Luke 2: 51. Note 8.

##### Education as Revealed in Manhood

11. How did he impress officers of the law who sought to arrest him? John 7: 46. Note 9.
12. What effect did his communion with two of his disciples have upon them? Luke 24: 32.
13. What was the source of his learning? John 8: 28.
14. To what was Jesus' life dedicated? Isa. 61: 1-3.
15. In what spirit did he carry forward his work? John 5: 30.

##### Earthly Wisdom and Heavenly Wisdom

16. What wisdom should every follower of Jesus shun? James 3: 14-16.
17. What wisdom should every follower of Jesus earnestly seek? Verses 13, 17.

##### Notes

1. Jesus developed symmetrically. He "grew [physically], and waxed strong in spirit [spiritually], filled with wisdom [intellectually]; and the grace [favor and approval] of God was upon him." The sources from which he received his training were the Bible, "the scrolls of the prophets;" "the great

library of God's created works;" and daily work, "the burdens of the household."—God's lesson books.

"He who had made all things studied the lessons which his own hand had written in earth and sea and sky. . . . He studied the life of plants and animals, and the life of man. . . . New ideas of ways and means flashed into his mind as he studied plant life and animal life. Continually he was seeking to draw from things seen illustrations by which to present the living oracles of God. The parables by which, during his ministry, he loved to teach his lessons of truth, show how open his spirit was to the influences of nature, and how he had gathered the spiritual teaching from the surroundings of his daily life. . . .

"Every child may gain knowledge as Jesus did. As we try to become acquainted with our heavenly Father through his word, angels will draw near, our minds will be strengthened, our characters will be elevated and refined. We shall become more like our Saviour. And as we behold the beautiful and grand in nature, our affections go out after God. While the spirit is awed, the soul is invigorated by coming in contact with the Infinite through his works."—*The Desire of Ages*, pp. 70-72.

2. "Among the Jews the twelfth year was the dividing line between childhood and youth. On completing this year a Hebrew boy was called a son of the law, and also a son of God. He was given special opportunities for religious instruction, and was expected to participate in the sacred feasts and observances. It was in accordance with this custom that Jesus in his boyhood made the Passover visit to Jerusalem."

"For the first time the child Jesus looked upon the temple. He saw the white-robed priests performing their solemn ministry. He beheld the bleeding victim upon the altar of sacrifice. With the worshipers he bowed in prayer, while the cloud of incense ascended before God. He witnessed the impressive rites of the paschal service. Day by day he saw their meaning more clearly. Every act seemed to be bound up with his own life. New impulses were awakening within him. Silent and absorbed, he seemed to be studying out a great problem. The mystery of his mission was opening to the Saviour."—*Id.*, pp. 75, 78.

3. At the Passover "an apartment connected with the temple was devoted to a sacred school, after the manner of the schools of the prophets. Here leading rabbis with their pupils assembled, and hither the child Jesus came. Seating himself at the feet of these grave, learned men, he listened to their instruction. As one seeking for wisdom, he questioned these teachers in regard to the prophecies, and to events then taking place that pointed to the advent of the Messiah. . . .

"The doctors turned upon him with questions, and they were amazed at his answers. With the humility of a child he repeated the words of Scripture, giving them a depth of meaning that the wise men had not conceived of. . . . The rabbis knew that Jesus had not been instructed in their schools; yet his understanding of the prophecies far exceeded theirs."—*Id.*, pp. 78, 79.

"His education was of a higher type than their own. . . . He had access to the tree of life, a source of knowledge of which they were ignorant."—*Id.*, p. 86.

4. "The inhabitants of Nazareth were proverbial for their wickedness. The low estimate in which they were generally held is shown by Nathanael's question, 'Can there any good thing come out of Nazareth?' . . .

"For nearly thirty years he lived among the wicked inhabitants of Nazareth. This fact is a rebuke to those who think themselves dependent upon place, fortune, or prosperity, in order to live a blameless life. Temptation, poverty, adversity, is the very discipline needed to develop purity and firmness."—*Id.*, pp. 71, 72.

5. True education "is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world [social development], and for the higher joy of wider service in the world to come."—*Education*, p. 13.

"His education was gained directly from the Heaven-appointed sources; from useful work [physical], from the study of the Scriptures and of nature [spiritual and mental], and from the experiences of life [social].—God's lesson books."—*Id.*, p. 77.

"In the sunlight of his Father's countenance, Jesus 'increased in wisdom [mentally] and stature [physically], and in favor with God [spiritually] and man [socially].' . . . His character was beautiful in its symmetry. The powers of mind and body developed gradually, in keeping with the laws of childhood."—*The Desire of Ages*, p. 68.

6. "In the days of Christ . . . tradition had in a great degree supplanted the Scriptures. . . . The mind was crowded with material that was worthless to the learner, and that would not be recognized in the higher school of the courts above. The experience which is obtained through a personal acceptance of God's word, had no place in the educational system. Absorbed in the rounds of externals, the students found no quiet hours to spend with God. . . . In their search after knowledge, they turned away from the Source of wisdom. The great essentials of the service of God were neglected. The principles of the law were obscured. That which was regarded as superior education, was the greatest



hindrance to real development. . . . The child Jesus did not receive instruction in the synagogue schools. . . . He did not seek the schools of the rabbis. He needed not the education to be obtained from such sources; for God was his instructor. . . . Heavenly beings were his attendants, and the culture of holy thoughts and communings was his."—*Id.*, pp. 69, 70.

7. "The parents of Jesus were poor, and dependent upon their daily toil. He was familiar with poverty, self-denial, and privation. . . . In his industrious life there were no idle moments to invite temptation. . . . As Jesus worked in childhood and youth, mind and body were developed. He did not use his physical powers recklessly, but in such a way as to keep them in health, that he might do the best work in every line. He was not willing to be defective, even in the handling of tools. He was perfect as a workman, as he was perfect in character. . . .

"Jesus carried into his labor cheerfulness and tact. It requires much patience and spirituality to bring Bible religion into the home life and into the workshop. . . . As his companions complained of weariness from labor, they were cheered by the sweet melody from his lips. His praise seemed to banish the evil angels, and, like incense, fill the place with fragrance. The minds of his hearers were carried away from their earthly exile, to the heavenly home."—*Id.*, pp. 72-74.

8. "For eighteen years after he had recognized that he was the Son of God, he acknowledged the tie that bound him to the home at Nazareth, and performed the duties of a son, a brother, a friend, and a citizen."—*Id.*, p. 82.

9. "'Never man spake like this man.' . . . He might have unlocked mysteries that have required centuries of toil and study to penetrate. He might have made suggestions in scientific lines, that, till the close of time, would have afforded food for thought and stimulus for invention. But he did not do this. He said nothing to gratify curiosity or to stimulate selfish ambition. . . . He spoke of those truths that relate to the conduct of life, and that unite man with eternity. . . . He taught them to behold him [God], as manifested in his works, in his word, and by his providences."—*"Education,"* p. 81.

## Intermediate Lesson

### VII — Five Thousand Fed; Jesus Walks on the Sea

(August 14)

LESSON SCRIPTURE: Mark 6: 30-56.

RELATED SCRIPTURES: Matt. 14: 14-33; Luke 9: 10-17; John 6: 1-21.

MEMORY VERSE: "Be of good cheer; it is I; be not afraid." Matt. 14: 27.

LESSON HELP: "The Desire of Ages," pp. 359-382.

PLACES: Near Bethsaida; Sea of Galilee.

PERSONS: Jesus; the disciples; the multitude.

#### Setting of the Lesson

The twelve had returned from their first missionary trip. They "came to Jesus and told him all things. Their intimate relationship with him encouraged them to lay before him their favorable and unfavorable experiences, their joy at seeing results from their labors, and their sorrow at their failures, their faults, and their weaknesses. They had committed errors in their first work as evangelists, and as they frankly told Christ of their experiences, he saw that they needed much instruction. He saw, too, that they had become weary in their labors, and that they needed to rest."—*"The Desire of Ages,"* p. 359.

"Yield thy poor best, and ask not how or why,  
Lest one day seeing all about thee spread  
A mighty crowd and marvelously fed,  
Thy heart break out into a bitter cry:  
'I might have furnished, I, yea, even I,  
The two small fishes and the barley bread.'"

#### Questions

1. On returning from their missionary tour, what did the disciples tell Jesus? Seeing their need of rest, what did he say to them? Where did they go? Mark 6: 30-32.

2. When the people saw them departing, what did they do? When Jesus saw the multitude, how did he feel concerning them? How did he try to help them? Verses 33, 34.

3. At the close of the day, what did the disciples urge Jesus to do? What reply did he make? Verses 35-37.

4. How did Philip show that he did not think it possible to obey this command? John 6: 7.

5. How did Andrew also show that he did not think it possible? Verses 8, 9. Note 1.

6. What did Jesus ask them to do with what food they had? Matt. 14: 18. Note 2.

7. What command did he give to the multitude? How did they arrange themselves? Mark 6: 39, 40.

8. What did Jesus then do in the sight of the people? What part did the disciples act? Verse 41.

9. When all had eaten, what did Jesus tell the disciples to do? How much food was left? How many had eaten? John 6: 12, 13; Matt. 14: 21. Note 3.

10. What did those say who saw this miracle? What did the multitude at once plan to do? John 6: 14, 15. Note 4.

11. How were they hindered in carrying out their plan? Matt. 14: 22, 23. Note 5.

12. What hardship did the disciples meet on the lake? Who saw them toiling? How did Jesus go to them? Mark 6: 47, 48. Note 6.

13. When the disciples saw Jesus, what did they think? How did they show their alarm? How did Jesus quiet their fears? Matt. 14: 26, 27.

14. What strange request did Peter make? What invitation did Jesus give to him? Verses 28, 29, first part.

15. As long as Peter looked at Jesus, what was he able to do? What caused him to be afraid? What did he begin to do? What did he cry out? Verses 29, 30. Note 7.

16. How quickly did Jesus answer him? What kind of words of reproof did Jesus speak? What change came to pass as soon as Jesus came into the ship. What did those who were in the ship say? Verses 31-33.

17. When they landed in the morning, what did the people at once do? How were many of the sick healed? Mark 6: 53-56.

#### Topics for Thought and Discussion

Why is it an advantage to read the lesson story as given by each of the evangelists?

What Old Testament story is brought to mind by the multiplying of the loaves and fishes?

What lesson may we learn from Peter's experience in walking on the sea?

#### Notes

1. Instead of looking at Jesus and his power to help them obey his command, Philip was looking at the great amount of food needed, and Andrew at the small amount on hand.

The "five loaves" which a little lad had brought for his lunch were doubtless the round, flat cakes, like large crackers, made of coarse barley. The fishes were dried or pickled, as was the custom of those days, and were to be eaten along with the bread.

2. No matter how little we have, no matter how great our need, no matter how impossible it may seem to obey the Lord's command, we should bring what we have to Jesus. He will do what we cannot.

3. "He who had all the resources of infinite power at his command said, 'Gather up the fragments that remain, that nothing be lost.' These words meant more than putting the bread into the baskets. The lesson was twofold. Nothing is to be wasted. We are to let slip no temporal advantage. We should neglect nothing that will tend to benefit a human being. Let everything be gathered up that will relieve the necessity of earth's hungry ones. And there should be the same carefulness in spiritual things. When the baskets of fragments were collected, the people thought of their friends at home. They wanted them to share in the bread that Christ had blessed. The contents of the baskets were distributed among the eager throng, and were carried away into all the region round about. So those who were at the feast were to give others the bread that comes down from heaven, to satisfy the hunger of the soul. They were to repeat what they had learned of the wonderful things of God."—*"The Desire of Ages,"* p. 368.

4. "The Jews had often suffered by famine in those times in which their enemies were permitted to prevail over them; but finding that Jesus had such power as to multiply a few loaves to feed thousands, they took it for granted that while he was at their head, no evil could possibly happen to them, and therefore were determined immediately to proclaim him king."—*Dr. Adam Clarke.*

5. "Calling his disciples, Jesus bids them take the boat, and return at once to Capernaum, leaving him to dismiss the people. Never before had a command from Christ seemed so impossible of fulfillment. The disciples had long hoped for a popular movement to place Jesus on the throne; they could not endure the thought that all this enthusiasm should come to nothing. . . . Jesus now commands the multitude to disperse; and his manner is so decisive that they dare not disobey. The words of praise and exaltation die on their lips. In the very act of advancing to seize him, their steps are stayed, and the glad, eager look fades from their countenances."

6. The "fourth watch" was from three o'clock in the morning to six o'clock.

7. "Looking unto Jesus, Peter walks securely; but as in self-satisfaction he glances back toward his companions in the boat, his eyes are turned from the Saviour. The wind is boisterous. The waves roll high, and come directly between him and the Master; and he is afraid. For a moment Christ is hidden from his view, and his faith gives way. . . . Walking side by side, Peter's hand in that of his Master, they stepped into the boat together. But Peter was now subdued and silent. He had no reason to boast over his fellows, for through unbelief and self-exaltation he had very nearly lost his life."—*"The Desire of Ages,"* pp. 381, 382.



**The Choice**

**A** BRILLIANT Chinese student, returning from America where he had received the degree of Ph. D., recently faced the question of whether he would enter commercial work, which would insure him a fortune, or accept a meager salary in Christian service. He chose the latter; why? Because his father, mother, two brothers, and a sister had suffered death rather than deny their faith at the time of the Boxer outbreak, and he wished to have a part in telling others of the Christ who walks with his children even through the valley of the dark shadow. Explaining his decision to friends who thought him unwise, he said: "Of what help will money be to me when I stand empty handed at the gates of heaven?" Heeding the Master's admonition to "lay up . . . treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal," this young man chose "that better part," as did Mary of old.

The world bids high for conscientious, efficient service. In contrast the needs of the cause of God make strong appeal to those who believe in the nearness of the second advent. One offers compensation here; the other, reward hereafter. The choice lies with us, individually.

L. E. C.

campaign? No, tuberculosis is a recognized enemy to the well-being of the nation, and every effort to curb its evil work is welcomed.

Thieves, robbers, and even murderers may not be fiends at home, but does this fact prevent our making an effort to save our neighbors and friends from their evil hands?

Surely a world-famed prohibitionist should present a better argument against a no-tobacco campaign, or else join in the campaign.

When all our boys have been entrapped by the tobacco dealer, and their characters as well as their bodies have been despoiled by the filthy, poisonous weed, it may be that the men of the nation will awaken to the evil of the smoking habit. But it will then be too late to save the thousands who have been ensnared. Prevention is the slogan of all antitobacco-nists. Let us arouse ourselves, and by educational work save the boys and girls and unthinking women from yielding to tobacco tempters, save them from ever acquiring the habit. There is safety only in abstinence.

Let us make free use of the ANTI-TOBACCO INSTRUCTOR. It gives no uncertain sound on this question. Let us not allow the enemy of all

good to continue his hellish work of destruction unchallenged.

F. D. C.

**The Law of Loyalty**

**The Good American Is Loyal**

If our America is to become ever greater and better, her citizens must be loyal, devotedly faithful, in every relation of life.

I will be loyal to my family. In loyalty I will gladly obey my parents or those who are in their place. I will do my best to help each member of my family to strength and usefulness.

I will be loyal to my school. In loyalty I will obey and help other pupils to obey those rules which further the good of all.

I will be loyal to my town, my State, my country. In loyalty I will respect and help others to respect their laws and their courts of justice.

I will be loyal to humanity. In loyalty I will do my best to help the friendly relations of our country, and to give to every one in every land the best possible chance.

If I try simply to be loyal to my family, I may be disloyal to my school. If I try simply to be loyal to my school, I may be disloyal to my town, my State, and my country. If I try simply to be loyal to my town, State, and country, I may be disloyal to humanity. I will try above all things else to be loyal to humanity; then I shall surely be loyal to my country, my State, and my town, to my school and to my family.

And he who obeys the law of loyalty obeys all of the other nine laws of the good American.

**No-Tobacco Campaign**

**M**R. WILLIAM E. JOHNSON, of London fame, while a fighting prohibitionist, is not a member of the No-Tobacco League. He smokes, and upholds the habit, inasmuch as to say, when interviewed on the subject: "A campaign against tobacco? Why, no. I never heard of any one's smoking too much and then going home and beating his wife."

Smokers may not beat their wives; but they sometimes poison them to death. They may not abuse or torture their children; but they feed them a slow poison, which sometimes dwarfs them for life or puts them in their graves.

Tuberculosis patients do not beat their wives; but is that an argument against an antituberculosis

**Principal Contents**

CONTRIBUTIONS	PAGE
Sweden .....	3
A Letter to Be Prized .....	5
Can We Indorse the "Movies"?	5
The Takoma Park Parade .....	8
Naturally Religious .....	9
Christ and the Three-Fifteens .....	9
The "Entertainment" Problem Solved .....	10
Hurrah for the Shovel and Pail! (poetry) .....	11
The Choice .....	16
No-Tobacco Campaign .....	16
<b>SELECTIONS</b>	
The Linotype — One of the Most Wonderful Machines in the World .....	6
A Hero .....	7
Working Toward the Goal .....	11