

# The YOUTH'S INSTRUCTOR

Vol. LXVIII

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No. 35



Boston Photo News Co.

Palestine. A Deep Ravine a Few Miles East of Jerusalem, Where Runs the Brook Cherith, Alongside of Which Elijah Was Fed by the Ravens. In the Distance, on the Bank, Is the Convent of St. George.



# From Here and There

W. K. Vanderbilt, oldest member of the famous American family, died at his home in Paris on July 22. He was seventy years of age.

On hot New York nights whole families go down to Coney Island and sleep on the beach. As many as 50,000 sometimes spend the night there.

The Central Labor Union of Washington, D. C., has entered upon a determined campaign to boycott all firms who favor the "open shop" as opposed to the union.

Eleven business men in New York City have formed an aero commuters' club, and travel daily by seaplane from New York to their summer homes. The distance is about one hundred miles.

"At the closing session of the General Synod of the Reformed Churches of America, at Asbury Park, New Jersey, a resolution that all ministers connected with the synod abandon the use of tobacco in any form, was defeated by a vote of 61 to 26," says the *Tobacco World*.

When Mr. Cox was nominated, Senator Harding, "as an Ohioan and a fellow publisher," wired his congratulations, saying, "I recall a much-remarked cartoon which portrayed you and me as newsboys contesting for the White House delivery. It seems to have been prophetic."

Mansfield, Ohio, has a prosperous steel mill owned and conducted by the seven Davey brothers. This mill bids fair to do a ten-million-dollar business this year, yet none of these brothers feel the need to smoke in order to excite or soothe their nerves. They have never used tobacco or liquor.

Beads are more necessary than bread to the Levantine. Men, women, and children wear and carry beads to ward off ill luck. Even the horses and donkeys have strands of beads about their necks "to baffle the evil eye," and the long horns of the work oxen are decorated with blue and white beads to keep them from falling prey to diseases.

The year 1920 is doubly significant, historically. It marks the three hundredth anniversary of two important events which led to the founding of the Republic of the United States of America. One is the signing of the Mayflower Compact and the landing of the Pilgrims, and the other is the meeting of the first American legislative assembly.

Holland has just taken a step which should go far to relieve her from further reproaches of undue partiality for the former kaiser. International law and comity have always extended to sovereigns and to the princes and princesses of their house visiting or residing in foreign countries the same extraterritorial privileges as are enjoyed by their embassies and legations—that is to say, exemption from the jurisdiction of all the courts of law and immunity from every form of national, provincial, or municipal taxation. As a matter of courtesy, though not as a matter of right, these prerogatives have always been extended to the royal and imperial members of dynasties that have lost their thrones. This courtesy has up to the present been conceded by the Dutch government to former Emperor William. It has now been withdrawn, and he has been duly notified that in future he will be required to pay all the taxes and rates,—national, provincial, and municipal,—in just the same way as any Dutch citizen or ordinary foreign resident in the Netherlands, and that he will be compelled to pay the regular duty on all dutiable matter which he may import from Germany.

Turkish policemen make no attempt to surprise evil-doers, but give warning of their approach by striking on the pavement at regular intervals with long, heavy sticks tipped with steel, to the great disgust of sleepless foreigners. It was formerly the custom of the night watchmen to shout loudly in Turkish that all was well, every time they pounded on the pavement. But the Allies forbade the shouting, and since the armistice the night policemen, most of whom are old men, content themselves with hammering the pavement. The Turkish population objected strongly to having the hammering discontinued, as it is supposed to be the only means of guaranteeing that the policemen will patrol their beats.

A young French Red Cross nurse, Marguerite Funchs, is said to have established a record for women by swimming across Lake Geneva from Evian to Lutry. She was ten and a quarter hours in the water and was buffeted by rough seas from the middle of the lake. Though the distance is only about eight miles, she was obliged frequently to change her course. The record time for swimming across the lake, made by a man, is seven and one-half hours.

Liberia, the Negro republic on the west coast of Africa, is rapidly becoming a prosperous and important exporting country as the result of American financial aid in road building and general development, according to Joseph L. Johnson, United States minister to the African republic. "When the present improvements in the republic are completed," Mr. Johnson said, "Liberia will be one of the most productive spots on the face of the earth."

## Love

Love rules the stars of light,  
Love scatters all the night  
With holy ray;  
And as we sally forth,  
Love fills the happy earth  
With flowers of May.

Love! Monarch of my heart,  
O Christ, my King thou art,  
Enthroned above—  
Above the stars of night,  
In everlasting light,  
Eternal love!

Responsive to thy love,  
I lift my heart above,  
O Love, to thee!  
Thou art my Life of life,  
Victor in all the strife  
Eternally.

B. F. M. SOURS.

## The Youth's Instructor

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# The Youth's Instructor

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## A Visit to Cuzco, Ancient Capital of the Incas

REID S. SHEPARD

**T**HE city of Cuzco is situated at the head of the Cachimayo River, at an elevation of 11,007 feet above sea level. As the traveler journeys over the comparatively barren plains about the basin of Lake Titicaca and enters the valley of the Urubamba, he feels that he is entering a veritable paradise. After passing La Raya, at an elevation of 14,152 feet, the train quickly descends to an elevation of a little over

their pictures to its adornment, and their handiwork still remains. The huge, unharmonious chimes and many of the rocks in the temple structure came from Spain. The cathedral has a jeweled host that is valued at \$2,000,000, and two other churches in Cuzco each have one that is valued at \$1,000,000. These hosts, together with the silver altars and silver services, cause these churches to rank among the



CUZCO FROM THE THREE CROSSES ON SACSAHUANA FORTRESS

11,000 feet, and as it winds itself along and down the river valley, one sees on every side fields of grain tended by the industrious, picturesque Quichua Indians.

We were fortunate indeed to have Guiseque, president of the University of Cuzco, for our guide as we visited the city. At six o'clock in the morning we started for the old cathedrals, since at this hour the services are in progress.

The largest and richest cathedral faces the principal plaza. As we were led through this dimly lighted church, we could but make comparisons between its dark old alcoves and the religion it represents. We were permitted to take seats in the council chamber,—uncomfortable old seats, but made of richly carved wood. We ascended to the altar and lifted the silver candlesticks, each heavy enough to make a load for a man. The altar is constructed of solid silver plates. This cathedral was first built by the Spanish conquerors and was endowed by them with some of the riches that were so ruthlessly stolen from the Indians. Famous Spanish artists added

riches of the country. Some of the paintings and wood carvings are priceless as relics of the Spanish conquest of Peru.

The ancient Temple of the Sun of the Incas is now used as a convent. I was permitted to visit this ancient building, but Mrs. Shepard could not do so, as it is believed that its precincts would be defiled should a woman enter it. Some of the most perfect stonework of the Incas is to be seen in this temple. Its entire foundation is made of stones so perfectly cut that the whole is laid up without the use of cement. The joints are so perfect that even today, after more than four hundred years have passed, it is impossible to insert a pin between the rocks. Majestic arches, curves, keystones, and pillars were so precisely joined together that neither the hand of the conqueror nor time can destroy these giant monuments that the Incas erected without the knowledge of iron or steel.

Whole streets are lined with buildings that have been erected upon this ancient foundation stonework of the Indians. Ancient doorways spanned by a



single stone are not uncommon. Rivers run through the city, bridged or spanned by the same handiwork. In one of the streets we photographed the famous twelve-angle stone. Twelve different faces were cut into this huge granite rock in order that it might take its place in the wall. Each surface is cut so accurately that the whole fitted together without a crack or the use of mortar. Just how this work was done is still a mystery. It would be almost impossible to do it with all our modern machinery, and without the knowledge of iron or steel tools, it seems an impossible task.

Next we visited the ancient fortress of Sacsahuana. The Sacsahuana hill overlooked the ancient city of Cuzco and was fortified by the Incas before the Spanish conquest. "The hill is a terrace of higher mountains, and is so steep as to be practically unassailable on the side toward the city, where it is but slightly defended. The principal works face the other way, inclosing a projecting portion of the terrace." Three terraces rise one above the other, each faced with giant rocks fitted together like the walls of Cuzco. Much of the old fortress still remains.

One feature of interest is the Inca's throne. Carved from a single huge boulder, is a throne approached by numerous steps or seats for the lesser officials who accompanied the Inca at the times he gathered his subjects about him to make his proclamations. At the face of the fort, from the three crosses, erected at the hands of a modern religion to represent the three crosses of Calvary, one can get an excellent view of the city as it spreads out from the foot of the fortress.

### What Is Success?

**S**UCCESS has been characterized as a matching of a mental image with reality. Perhaps it would be better described as the creation of a reality to match a given mental image. The image comes first, the reality afterward. A simple example is the perfecting of an invention. The inventor sees in imagination the typewriter, the phonograph, the airplane, and patiently works to produce in reality what he has first created in his mind. The images may be imperfect, as was that of the famed flying machine of Darius Green, and those of the various contrivances for developing perpetual motion. In such cases the matching of the reality with the image can result only in

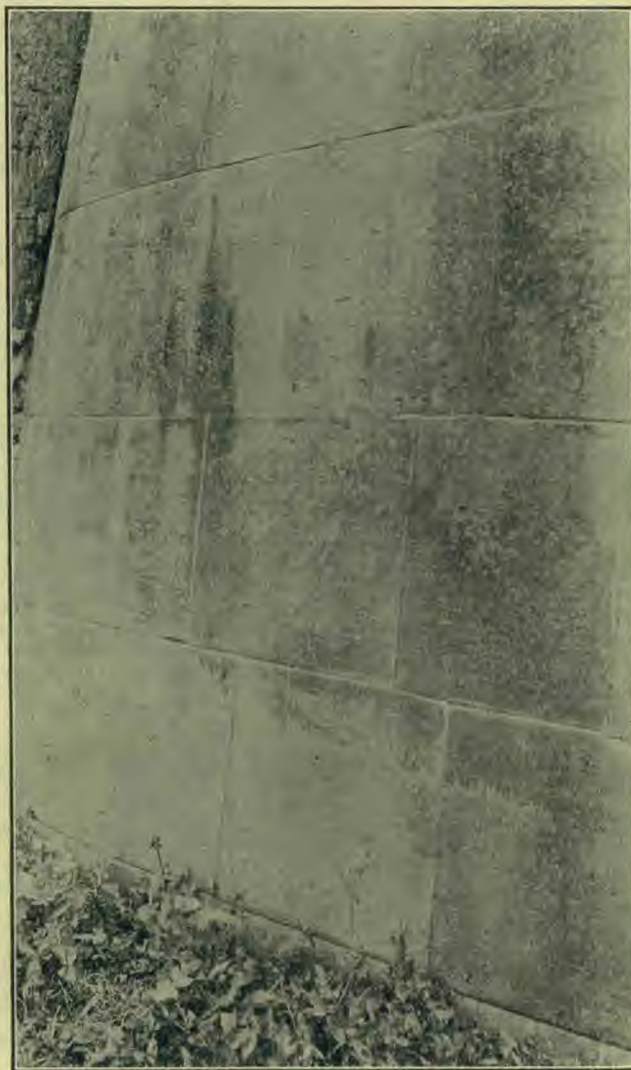
disappointment; but it may serve to show the imperfections of the first mental picture, and then if there is perseverance, perfected images and improved models may be made until success is finally achieved. Thus have come the various improvements on typewriters, bicycles, automobiles, sewing machines. In all cases, there is first the formation of a mental image, then the creation of its material counterpart.

But images do not all have to do with inventive creation. A man may image better living conditions in his community — a purer church, a more equitable division of property; or he may image some literary work, as a history of civilization; or some great work of art, of which there are numerous examples, created first in the mind's eye of the artist. Whatever his image, to him success is the matching of that image by the reality; that is, the creation of a reality corresponding to the image. And if the reality proves that the image was imperfect, further success must come by perfecting the image and again matching. Thus each man is a judge of his own success, his judgment being based on his own standard. But the man who counts himself a success, may, by his neighbor's standard, be reckoned an utter failure.

It would seem that one of the first requisites for happiness would be the attainment of a considerable degree of success, as measured by one's own standard. One whose own verdict of his life-work is "failure," must necessarily go through life something like a whipped dog. It is even

possible that one may have a standard fixed so high that he is never satisfied with his attainments, though his acquaintances, with a lower standard, may look upon him as a marked success. On the other hand, a man's ideals may be so low that though he attains them, and is thus in his own eyes successful, he may be by others counted a failure.

A man may fix his ideal high or low, and attain a corresponding success satisfactory to himself. It might be in the attainment of wealth, or political power, or in any of various other lines. In any case, his work is an expression of himself — self-expression. And possibly every man's duty to the world is to be himself, to express himself naturally, and not attempt to be a ten-cent edition of somebody else. The man who succeeds in expressing his best to the world, whatever that best may be, is a success, whatever he may be counted by others. Doubtless Jesus Christ was counted a failure by the great majority of his generation.



Foundation of the Temple of the Sun, Cuzco. A Sample of the Best Stonework to Be Found.



Failures may come from an inability to realize a high ideal, which means failure to be one's best. But if one is earnestly working toward the ideal and is determined to reach it, he cannot be counted a failure — at least in his spirit and his character building. Langley created the first heavier-than-air flying machine, but, without seeing the realization of his hopes, he died, bearing the odium of being something of a crank. Now he is honored as one of the inventors of the airplane. His invention was a success, though he did not live to know it. But too often, when one encounters difficulties in the way of realizing his ideal, he ceases in his attempt to match his image with the reality, and sinks within himself, realizing his ambitions in the form of daydreams and phantasies. And in proportion as one indulges in this form of satisfaction, he slackens his effort to create a reality to match his dreams, and is foredoomed to failure. Phantasying, or daydreaming, is favored by the recourse to fiction, the stage, and the movies. The fascination of these pastimes (the word is well chosen) is due to the fact that they build up images of success with which the reader or the spectator unconsciously identifies himself. His warm approval of the course of the hero is the subconscious feeling that somehow he possesses those noble characteristics — if he but had the opportunity to manifest them.

The use of narcotics is another means of aiding the brain in phantasying; but without these aids, too many persons, instead of doing the hard work that might bring success, take the easier course of imagining that success has been attained; and castles built in the air have no value in the real-estate market.

G. H. HEALD, M. D.

### Bones and Bone Diseases

**T**HE bones constitute the framework of the body. While a house is in the process of building, we get a pretty good idea of how it is going to look when finished. When the framework is set, the chief points in its carpentry are determined. Whether we are going to be straight or bent, free jointed or stiff, well formed or deformed, depends to a large extent on how our bony structures are cared for in early life. It may sound strange to hear some one suggest that we should guard the health of our *bones*. "My bones take care of themselves," you will say. Yes, many persons have strong, healthy bones and joints without ever giving them any special thought or attention. However, a great deal of bone and joint disease prevails, and much of it is due to improper living. Bone deformities due to incorrect standing and sitting are still more common.

Bone consists of organic, or animal, and inorganic, or mineral, matter. In childhood the organic matter predominates, and therefore the bones are soft and pliable. They bend and change their shape easily. Bow legs are readily produced by encouraging a baby to stand or walk before the bones are sufficiently strong to support the weight of the body. As a child grows older, mineral deposits replace the organic material in the bones and they become harder and more firm.

In infancy and childhood, while the bones are growing, milk is the food *par excellence* to furnish the necessary mineral elements. An infant that does not get the milk that nature intended for it, and that fails to get the right kind of substitute when a substitute becomes necessary, will soon announce its starvation

difficulties by symptoms of bone disease. The bone deformities that result are usually permanent, though the general health may become normal. Milk is a good food for boys and girls throughout their growing years, two or more glassfuls a day being the average requirement.

Mineral elements so necessary to bone growth and maintenance are found also in green vegetables and in fruits. Spinach, lettuce, asparagus, celery, green peas, beans, etc., are valuable mineral-containing foods. In cooking vegetables, the amount of water added should be such that none need be poured off when done, thus losing none of the mineral substances. The water poured from potatoes when cooked may be saved and added to gravies or soups to conserve the mineral elements it contains. People who habitually leave the juices of their vegetables and fruits, eating only the solid particles, are losing valuable bone and teeth forming substances.

Tuberculosis of the bones is a common disease. In childhood it affects most frequently the spine, the hip joints, and the knee joints. In adults the long bones, like those of the leg or thigh, are often affected. It is supposed that tuberculosis reaches the bone through the blood stream. There are usually predisposing factors, such as an impoverished diet, confinement in dark and ill-ventilated rooms, and indoor life. As the living conditions are changed, the patient improves. The prevention of tuberculosis of the bones lies in eating nourishing food, in breathing fresh air, in living in the sunlight, and in outdoor exercise.

Inflammatory diseases of joints, such as arthritis and rheumatism, are more frequent in grown-ups. It is now generally believed that the majority of joint affections are traceable to infected teeth — pus pockets or abscesses at the roots. Poor health and lack of care of the mouth and teeth are direct causes. That tooth decay should be caused by defective nutrition — a lack of mineral substances in the food — is plausible.

Of the deformities caused by incorrect standing or sitting, curvature of the spine is by far the most common. This is so positively preventable that it seems strange that it should be so widespread. The prevention and cure for it (if it has not gone beyond cure) lie almost entirely in ourselves, and a look in the mirror or at our own shadow ought to be sufficient stimulus to begin the work of correction at once. If we could see ourselves "as others see us," we would make greater effort at keeping ourselves erect. Let us guard with sacred care the bony framework that God has given us, so as to make it in every way the supporting structure of the body.

CLARA M. SCHUNK, M. D.

### Life's Way

THE Father above,  
In wondrous love,  
Has planned out the road for me;  
And I try not to stray  
From the narrow way,  
Though the path I cannot see.

And close to my side,  
Whatever betide,  
I know he will always be,  
Until at the last  
I can firmly grasp  
The hand that has guided me.

IMO ALBEE.

To live happily is an inward power of the soul.  
— Marcus Aurelius.



## Gods in China

O. B. KUHN

THE gods of China are so numerous that few persons, if any, are acquainted with them all. These gods are the conceptions of men's minds, and represent the desires of their hearts. It is believed that all gods were once men. The Chinese have no idea of a god who was always a god and never a man.

Among these many gods, the favorites are naturally those who represent the keenest desires, the most urgent needs, and the highest ambitions of the people.

The shopkeepers and merchants, and the official class, all greatly desiring to become wealthy in the shortest possible time, are enthusiastic worshipers of the god of wealth. Morning and evening one may see the shopkeepers burning incense, shooting firecrackers, and praying before the *tsai-shen*, the god of wealth.

Recently we stayed overnight at an inn. The next morning while we were eating our breakfast, I observed the proprietor sacrificing to the *tsai-shen*. He also taught his six-year-old son to sacrifice. Immediately afterward he presented the bill for our lodging and food. He charged us double for our rice and eggs, evidently intending to do what he could toward answering his prayers.

In cases of sickness, the god who is believed to have the power of life and

health is brought from the temple and put in the sick person's room overnight. The relatives of the sick one and the priest then sacrifice before the image, and beg, bribe, threaten, or abuse the image, as the case may seem to require.

The "hsien" gods represent the worst kind of idolatry in Hunan Province. The hsien are supposed to be genii or fairy gods who were once men. It is believed that they possess great power. Recently I visited the "Djou Da Hsien Miao," Djou great hsien temple. This temple is in the country, and its upkeep and the upkeep of the god depend upon the offerings of the near-by farmers, who yearly contribute several hundred dollars.

This hsien god was formerly an ordinary country tailor whose character was neither very good nor very bad. Several years before his death he told the people that the gods had informed him that he would become a hsien. Frequently he would fast for many days at a time, and he never cut his hair or shaved. Finally he died and his body was put in a dry mixture of lime for three months. Then he was padded and rounded out to appear a bit lifelike, and was wrapped in linen and varnished. Last of all, gold leaf was put all over the embalmed body, and this mummy was made to stand up behind the altar in the temple, where it is daily worshiped by the priests and people.

On a table in front of the altar are several joints of bamboo with sticks in them. On these sticks, or

splints of bamboo, of which there may be fifty or more in each joint, are written characters and numbers. In an adjoining room, in the priest's care, are other splints with characters and numbers corresponding to the ones in the bamboo joints before the altar.

For instance, a person wishing to inquire of the hsien about what kind of medicine to give a sick person, will kneel before the altar and take a joint of splints and shake them until one gradually rises up from the others and falls upon the floor. This splint is then taken to the priest, who looks up the corresponding number and tells the supplicant what medicine is prescribed by the hsien.

The people inquire of the hsien in all kinds of matters, and the answers sometimes given are remarkable. There is a strong element of Spiritualism in this form of worship. While one may by great care and practice succeed in shaking

out a splint from the joint of bamboo, no doubt evil spirits often take charge of the case.

Persons traveling along dangerous roads, worship the god who is supposed to guard the roads from bad men and evil spirits. The Buddhist priests build small altars along the paths, on the bridges, and on the mountain sides for the worship of



THE GOD OF LIFE AND HEALTH

This God Is Taken from the Temple and Put in the Sick Person's Room Overnight, Where He Is Fed, Worshiped, or Abused

this god. Some time ago I saw on one altar the words, "Thousands of persons pass along this road, but only one stops to worship," the thought being that but few persons are mindful of the care and protection bestowed upon them by this god.

There are a few moral gods, too. These are the result of the ideas of the priests. As a rule the people know nothing of moral or spiritual worship. Their worship is one of fear, and their sacrifice to the gods is a form of bribe to win their favor. The worship of the great majority of the people is based upon covetousness. The Bible says that covetousness is idolatry. Col. 3: 5; Eph. 5: 5.

One of these moral gods is represented by his image as having his eyes shut. It is said that should he open his eyes and behold the wickedness of men, all whom he saw would instantly die. Persons preparing to gamble in the temples or in other places where there are images, first blindfold the images of certain moral gods. This is thought to be actually blindfolding the god represented by the idol of wood.

Dzao Gun is the god of the cooking stoves. Almost every family has an altar on the stove, dedicated to this god. He is believed to care for all the members of the family, and is supposed annually to ascend to heaven and report to the great emperor all the deeds, both good and bad, that the family have done during the year. On his ascension day the people make him offerings of several kinds of food, and much sugar,



with the idea that sugar will make his mouth stick so that he will not be able to report bad actions of the family. At this time paper chairs are burned to assist him to ascend to heaven.

How different is all this from what the believer in the true and living God experiences! How much the people of China need to know about the only true God who loves and cares for every creature, and who has revealed himself through his Son, and in his Word!

### "Is Jesus Real to You?"

**Y**ESTERDAY a leaflet came to my desk, bearing the foregoing title; but I was busy and could not take time to read it, so tucked it in a pigeonhole to await leisure moments.

But the words, the vital question, kept ringing in my ears all afternoon and evening. In the answer to this question is really the Christian's secret of a happy life.

How can this Jesus be real to you, to me? We cannot behold him with our natural eyes, touch him with our hands, or talk with him face to face, and yet — Jesus may be real to us.

Is Jesus real to you in sorrow? Do you remember when as a child you sought your mother for comfort? It mattered not whether the hurt was real or imaginary. You just put your head in her lap, and though neither of you spoke, your heart was comforted, and soon you turned again to your play. So with our sorrows; we will come to Jesus if he is real to us. When grief is too poignant to be expressed in words, we just offer a wordless prayer, and tarry until we —

"Forget that we bore the burden,  
And carry away the song."

Is Jesus real to you as a companion? As you journey along the country roads, or pass through the crowded thoroughfares, do you know that your unseen Companion is ever near your side? Is there a soul-longing to converse with him, knowing that he alone will hear your prayer, and does the companionship grow "sweeter as the days go by"?

Is Jesus real to you while you work? There are countless uninteresting details to be attended to daily, a routine to be followed. There are numerous perplexities arising, when we realize that we need more than human wisdom. Then it may be that we remember, while we fold the letters, work at the machine, clean the silver, or stoop to comfort a little one, that Jesus himself was faithful in details, as the folded napkin testified on the resurrection morning.

Is Jesus real to you as, taken from your work and plans, you pass the hours, the days, and weeks upon a bed of pain? How useless life seems! One sees so much to be done, so many calls for service, but the strength, the vitality, is denied, and the unasked question is ever in one's heart, "Why may I not enjoy the privilege of service?"

But if Jesus is real to you, there will be a sweet submission in your life as you remember,—

"Disappointment, his appointment;  
Change one letter, and I see  
That the thwarting of my purpose  
Is God's better choice for me."

Is Jesus real to you as you seek to return to him, having wandered from his side? How precious his promises will then be to you, to me, as we kneel with

the Word before us, and hear the promise of tender forgiveness, which he has sent to his erring child.

Is Jesus real to you during the morning watch? Do you look forward to the moments when you will be alone with him, even as you look forward to a visit with an earthly friend? Has prayer ceased to be the formal words of the past, as you tarry with him, your Friend of friends?

Is Jesus real to you, Missionary Volunteers, as you seek to follow in the footsteps of our Elder Brother? When, with the printed page telling of his soon return, you are turned from the door, do you realize that you are not alone? As you travel country roads, often footsore and weary, can you feel his presence near? And when at the humblest of boards you return thanks, do you see the risen Saviour, who taries with his disciples to break bread with them?

Is Jesus real to you as you turn from your work to recreation? Could you share with him the book which you read with so much interest, play for him the music upon your piano? And as you consider the so-called details of life, dress, correspondence, and visiting, do you seek wisdom from the One who is not too great to be interested in all that comes into our life?

If Jesus is real to us, the controlling influence of his life — soul-winning — will become ours, and our prayer will be, "Give us souls for our hire."

Dear Missionary Volunteers, Jesus may be real to you.

ELOISE WILLIAMS.

### All Hail!

"His foundation is in the holy mountains." Ps. 87:1.

O LET us away to the top of the mountains,  
Where life is unfettered, unselfish, and free;  
Leave behind the great city, the lure, and the sorrowing,  
As free as the rivers that seek the great sea.

Let us up, and away at the dawn of the morning,  
Heed not the voice that would bid you delay;  
Lay off every burden and start at the sunrise,  
Innocent children just for today.

We will find blue and white violets growing,  
The goldenrod gleaming like forests aflame;  
Hear songs that are sung by the world's sweetest singers,  
While tree friends tell their secrets without fear or shame.

We will fashion the sweet-smelling leaves in a basket  
To hold the ripe fruit and the silverfish, too;  
We will dream in the moonlight and climb a gold star way  
Up, up, step by step, to learn things old and new.

We will sail in a moon boat on silvery waters  
That carry us up to the palace of Truth,  
And drink at the fountain of life which the Giver  
Has promised will bring life eternal and youth.

O come, let us up to the top of the mountains,  
Where life is unfettered, unselfish, and true;  
Leave behind all the doubting, the fear, and confusion,  
"Come up higher, my children," is God's call to you.

MRS. CHARLES C. DUPPE.

A JEWELER will tell you that an imitation diamond is never so brilliant as a genuine stone, but sometimes the inexperienced eye cannot detect the difference. A simple test is to place the stone under water. The imitation diamond is practically extinguished, while a genuine diamond sparkles even under water and is visible. The contrast between the two when under water will be apparent to the least-experienced eye. Many of us have failed at the "water test." God places us under the waters of trouble, and we no longer shine for him. But if our faith is true, we shall shine even under the water.



## In the Christian Pathway

### "Be Ready Always"

THE apostle Peter admonishes us to "be ready always" to give an answer to every one that asks a reason for our hope. This is a natural thing to expect, for if we have a hope, there must be a reason for it, and we should "be ready" to satisfy inquiries concerning our faith.

Young people sometimes feel it is hard to frame words for an intelligent explanation of our faith. It takes time to get a fund of information that will enable one to speak freely concerning matters of doctrine, but it is worth while to improve every opportunity of learning how to divide the word of truth.

What we say may not always make a lasting impression, for men often forget the words we speak; but there is a way to make a double impression, and that is by the printed page. Speech makes its impression through the ear only. This may be strengthened by giving it in such form that the eye will receive the impression also. In this way two of the special senses are aroused. A tract or paper will say the same things over and over as often as it is read, and it never argues, but does its work silently. Often people will read a tract when they would not converse on religious subjects. It is also true that the time element is to be reckoned with. A Bible truth, like a problem in mathematics, must sometimes "soak in" for a while before it can be seen clearly.

As a concrete illustration of the results of the distribution of literature, I will relate an incident:

In Laredo, Texas, a woman was canvassing one day, and as a shower of rain was coming on, she stepped into a Mexican store. The woman in charge inquired concerning her work, with the result that some literature was left with her. The woman read the tracts, and they were followed with others in due time. After further visits with one of our workers, she accepted the truth for this time, and began to keep the Sabbath. This woman then thought of her granddaughter, who was teaching school in a neighboring town. She sent her tracts and followed them with correspondence, and soon the young woman was keeping the Sabbath. She in turn thought of another young school teacher of her acquaintance. She sent her tracts and other literature, and soon she also was keeping the Sabbath.

The first young woman later attended one of our schools for a year, to prepare herself for church school work. It was my privilege later to visit Laredo and the schools taught by these young women. The one was teaching the church school, and the other a private school in which she was teaching the principles of present truth. Some of her pupils were attending the Sabbath school.

Could we gather together all the people who have accepted the truth through reading our literature, we should have a large congregation. Continually there come to our publishing houses and offices incidents telling of persons who have seen a tract, leaflet, or paper and have been led fully into the light of truth. Many have accepted God's truth, and have been keeping the Sabbath for years, without ever having seen a living minister or a representative of this denomination.

Let us, then, take advantage of every opportunity to scatter the printed page "like the leaves of au-

turn." The King's Pocket League should be one of the prominent features of the Missionary Volunteer work. The boys and young men should dedicate a pocket to this good work of seed sowing, and the girls and young women should reserve a place for literature in the shopping bag or the hand bag. What ammunition is to the soldier of his country, literature is to the follower of Prince Immanuel.

Let every Missionary Volunteer include this feature in his kit.

W. L. ADAMS.

### The Eternal Quest

ALL men are seekers, all traverse the wide world with hungry eyes, reaching out dumbly, vaguely, for something, often they cannot tell what, but always something. With some it is practical success, fortune, reputation, useful achievement; with some it is the mad, long desire to create what is beautiful, to leave work behind them for the delight of men and the perpetuation of glory; and some seek love—the affection, esteem, and admiration of their fellows, the devoted tenderness of a few who may be near them and cherish them. But of all the wide searches of life the most important, the most enduring, the most deeply fruitful, is the search for God. Yet how we neglect it in the hurry and bustle of more trivial things!

The search for God remains the one great thing of life. All other problems and struggles pale beside it. It alters, ennobles, transforms, transfigures common thoughts, common sufferings, common hopes, common souls. It is like a sudden light thrust into a great vase of alabaster, which turns cold nothingness into a wide radiance of transfusing glory. What the world needs today even more than peace, even more than leagues of nations, is to acquire an overwhelming consciousness of the all-absorbing, the all-enfolding, the eternal quest of God.—*Youth's Companion*.

### Christ in Us

THE little girl who said that God is so big that he fills the whole world and so small that he lives in her heart, understood one of the most precious truths of the Bible. The heart in which Christ dwells is the only one that lives. Without Christ true life is impossible. A life such as animals live cannot satisfy man, for man was created in the image of God; he was given spiritual life, and only as he partakes of that life can he be said to live. "This life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12.

"I have been crucified with Christ, and it is no longer I that live, but Christ that lives in me." Gal. 2:20, "New Testament in Modern Speech." If God simply cleansed the heart of sin and left it empty, man would soon be in a worse state than before. Such a heart would not remain void of sin; it would soon be more sinful than ever. It is because the Holy Spirit comes into the heart and abides there that salvation is effectual and satisfactory. This change is what makes conversion a worth-while experience.

"Since Jesus took possession of me," said a little girl, "he is Master of my heart, and when Satan knocks at my heart's door I say to Jesus, 'This is your house, you may go to the door.' When Satan sees the Master, he excuses himself by saying, 'I beg your pardon, I have called at the wrong door.'"



Paul prayed that Christ might make his home in the hearts of the brethren at Ephesus. Eph. 3:17, "Modern Speech N. T."

With Christ dwelling in the heart, man is prepared for any test that may come to him. By the help of the Holy Spirit, temptations are recognized and shunned, trials and difficulties are overcome, weakness is lost in his strength, discouragement is met by faith and hope, and despair is unknown. The presence of God is real to the heart that has such an experience.

Is your life one of continual sinning and asking for forgiveness? Are you full of hope and courage today, tomorrow hopeless and forlorn? Are you sure Christ is making "his home in your heart through your faith"? Are you conscious that his Spirit is abiding in your soul? Are you contented and cheerful when life flows along calmly, and almost to the point of giving up when the current is against you? Do defeats in the Christian life discourage you and cause you to say within your heart, "There is no use trying"? Is Christ your Saviour only as you view him from the past? Is he a Saviour only as you see him in the future? or is he really your Saviour today? Must you struggle through life, now up and now down, now winning and now losing the fight? No, it is yours to win, through Christ.

#### Self-Salvation an Impossibility

There is no such thing as self-salvation. We must stop trying to save ourselves. Self-effort produces nothing in the Christian life. We must hand over the whole matter to Christ. We must believe that he will do for us what he promises in his word, and that he will do it every day,—every hour,—as we face life with all its temptations in all our weakness. He will do this, not from without, but from within—"Christ in you, the hope of glory."

But Christ cannot do this until you have surrendered your whole life to him, made his will yours, your plans his. If you will do this, if you will say, "Lord, I give thee complete control over my life; I am ready to live for the things that will please thee; I put myself, by thy grace, completely out of sight, and will live only for thee," then you can live a successful Christian life. The mists of doubt and uncertainty will all be cleared away. It will be yours to bask continually in the sunshine of God's love. You will not be driven about mercilessly by the winds and waves of sin, but you will be anchored securely to the Rock, Christ Jesus. The measure of your surrender will be the extent that Christ dwells in you. May he hold complete sway in your life!

ENNIS V. MOORE.

#### What God Gives a Boy

**A** BODY to live in and keep clean and healthy as a dwelling for his mind and a temple for his soul.

A pair of hands to use for himself and others, but never against others.

A pair of feet to do errands of love and kindness and charity and business, but not to loiter in places of mischief or temptation or sin.

A pair of lips to speak true, kind, brave words, and to keep pure and unpolluted from tobacco or liquor.

A pair of ears to hear the music of birds and the trill of the human voice, but not to give heed to what the serpent says, or to what dishonors God or parents.

A pair of eyes to see the beautiful, the good, and the true,—God's finger-prints on flower, on field, and on snowflake,—but not to look upon questionable sights.

A mind with which to remember and reason and decide, and in which to store up wisdom to be imparted to others, but not to be filled with chaff and rubbish and sweepings of the world's stale wit.

A soul as pure and spotless as a new-fallen snowflake, to receive impressions of good and to develop faculties which shall shape it day by day, as the sculptor's chisel shapes the stone into the image and likeness of Jesus Christ.

MRS. JORDAN SMITH.

## For the Finding-Out Club

### Denominational Firsts

1. Who was the first Seventh-day Adventist?
2. When was the first Sabbath tract printed?
3. When was the YOUTH'S INSTRUCTOR established?
4. When was the denominational name adopted?
5. When was the *Signs of the Times* established?
6. When was Battle Creek College founded?
7. When was our first foreign missionary sent out?
8. Who was he?
9. Where is the grandson of this first missionary now working?
10. When was the first General Conference held? How many delegates were in attendance?

### Who Are These?

**A** MERICA'S Hall of Fame was established a score of years ago as a part of New York University. There are now fifty-six members to the Hall of Fame, and twenty new names are to be added soon to the membership list. No one is eligible to the Hall until ten years after death.

Identify each person named in the list that follows:

Ralph Waldo Emerson	Daniel Boone
Henry Wadsworth Longfellow	David G. Farragut
Washington Irving	Ulysses S. Grant
James Russell Lowell	Robert E. Lee
Abraham Lincoln	Nathaniel Hawthorne
George Bancroft	William T. Sherman
William Cullen Bryant	Gilbert Stuart
James Fenimore Cooper	James Kent
Oliver Wendell Holmes	John Marshall
John L. Motley	Joseph Story
Edgar Allan Poe	Rufus Choate
Francis Parkman	John Adams
Horace Mann	Henry Clay
Mark Hopkins	Benjamin Franklin
Jonathan Edwards	Thomas Jefferson
Henry Ward Beecher	John Greenleaf Whittier
William E. Channing	George Washington
Phillips Brooks	Daniel Webster
Peter Cooper	James Madison
George Peabody	John Quincy Adams
John J. Audubon	Mary Lyon
Asa Gray	Andrew Jackson
Louis Agassiz	Emma Willard
Joseph Henry	Alexander Hamilton
Robert Fulton	Harriet Beecher Stowe
Samuel F. B. Morse	Frances E. Willard
Eli Whitney	Maria Mitchell
Elias Howe	Charlotte S. Cushman

It is expected that the following names will be added by November 1. Identify these also:

Ottmar Mergenthaler	John Paul Jones
Samuel Clemens	Pocahontas
Charles A. Dana	Helen Hunt Jackson
Horace Greeley	Susan B. Anthony
Roger Williams	Dolly Masters



## The Correct Thing

### Mizpah — a Beacon or Watchtower

"The Lord watch between me and thee, when we are absent one from another." Gen. 31:49.

ACROSS the storm-tossed billows  
Shines a beacon from afar;  
Its cheerful ray  
Points out the way,  
Like Bethlehem's guiding star.

A beacon light is planted  
To guide across life's sea  
Our boys and girls,  
Those priceless pearls,  
In time and eternity.

That beacon light is Mizpah;  
'Tis a shelter in the night  
From the heart's distress  
And the wantonness  
Of sin's polluting blight.

O Lord, our Light, our Watchtower,  
Be thou our guiding Star,  
To light the way  
To realms of day  
In that bright land afar.

While absent from each other,  
O Lord, our Watcher be;  
Keep thou each heart,  
Though far apart,  
Through time and eternity.

C. A. RUSSELL.

### The Sixth Sense

SOME people have it,—that sixth sense,—and it is fortunate for the world that this is so, for every achievement worth while is born of it.

The life story of Eugene Grace reads like a fairy tale. It was told in a recent article published in the *American Magazine*. His phenomenal success has surprised the business world. Think of this statement: "He was earning more than a million dollars a year before he was forty." And it is not a story of grasp and greed. He began at the very bottom of the ladder, with ambition, honor, and willingness to work. He won the top by first being prepared, then by bearing enormous responsibilities. His first big job, that of reorganizing large mining operations in Cuba, was assigned Mr. Grace by Charles M. Schwab after he had asked that should he go, he be given "full responsibility."

When asked recently to what qualities he attached particular importance when selecting men for important positions, Mr. Grace immediately replied: "The man who has in him the stuff of which success is made is never afraid to accept responsibilities; then, when he gets responsibility, he doesn't regard it lightly; nor does he seek to shirk the consequences or attempt to blame any one else when anything goes wrong."

The sense of responsibility is absolutely necessary for success in any line. Dear friends, if the sixth sense is demanded of those who succeed in worldly matters, how much more does God look for it in his children, those destined to carry to a glorious end the grandest achievement of the ages. The woe of a dying world lies heavily upon the great Father's heart, and he calls those who love him to bear the burden. When we think of Moses, Daniel, Paul, all nobly burning out under their responsibilities, and yet, all accomplishing true success in God's plan of salvation, we wonder at our own indifference.

It pays well to examine ourselves to see whether we are in possession of this sixth sense. Fortunately

it can be cultivated. The heroes of accomplishment were not knights-errant seeking some grand task to push through. No, they patiently did their best every day. And so, let us examine ourselves to see if we are doing our best every day.

Is our society a success as far as we are concerned? Did we put our best into the talk we were asked to give, or did we push it onto some one else, just because we didn't feel like studying? Were we there that rainy day when it was hard to get out, or were we there that glorious afternoon or evening when the balmy air made it so hard for us to go in? That and more is what it means to exercise the sense of responsibility for the Missionary Volunteer Society.

This sense of responsibility will possess each true Missionary Volunteer who belongs to a band. Surely each will belong to one; and if time permits, to two. In the one, at least, he will carry his share of the work to be accomplished. And there is still more required of each one,—a burden in prayer, a yearning for souls. Oh, how the burdens grow with the growth of the sixth sense!

And then, there is the Sabbath school. Are we carrying the responsibility of a good class by regular attendance and well-studied lessons? Do we share in the responsibility of the whole school by filling in when a teacher is absent, or perhaps by accepting a class for regular work? Then do we carry the responsibility of that class sufficiently to attend teachers' meeting? In short, whether as Missionary Volunteer, Sabbath school member, or church member, are we drawing the load or walking toward the end of the world with dangling traces?

Let us develop the sense of responsibility. There is plenty of opportunity, for the Master has given "to every man his work." And that means responsibility. Let us not shirk, but bravely and conscientiously do our part.

HARRIET HOLT.

### Thoughts on Comradeship

COMRADES rub off our rough corners. We learn that we cannot always have our own way. There is another will to consider. A good comrade will help us in this direction without offense.

Comradeship is a duty which we dare not shirk. There is somebody that we can help better than any one else on earth can do it.

The church is the place where the best comradeships are formed. Here we meet those who are drawn together by the same ideals, and we unite in working for these ideals. The best comrades are those who have similar interests.

A good comrade lifts us out of our narrowness and enlarges our views. He will think of things that we have not thought of, and impart them to us. He stirs our thought to activity. Comradeship is valuable as an exchange of thought.

Since it is inevitable that we influence our comrades and make them more or less like ourselves, let us take care that our influence is elevating. Comrades grow to be alike. We may often see ourselves in our friends.

Jesus himself gives us the finest possible example of what a good comrade should be. He was patient, kindly, sympathetic. He gave generously out of his rich nature as much as the disciples would receive. And he made a never-dying impression. His comradeship re-created these men. This is what true comradeship today should do.



Lord Bacon warns us against being "cannibals of our own hearts," eating out our own hearts in regret, sorrow, disappointment, because we have no one to whom we can turn and tell the story. That life is poor which has no friendships. We were not meant to carry sorrows alone.—*Christian Endeavor World*.

### A Timely Warning

**W**HEN we receive from God's messenger a warning against some sin in our life it is wise for us to heed it directly or else expect to forfeit all peace and happiness. This was vividly illustrated to me recently by a dream, which I firmly believe God sent as a warning.

I visited on a Sabbath afternoon one of the girls belonging to our church. Her mother had been ill, and I thought it a good time to make a missionary visit.

We talked of the rapid progress of the third angel's message, of the Lord's love in giving us a part in it. We also spoke of the many changes that have taken place, and finally our conversation centered upon our local church. In this way we gradually drifted into criticism and faultfinding instead of continuing our pleasant review of God's blessings to us. How easily Satan catches us in this trap.

On my way home I reviewed our conversation and my conscience began to trouble me. How sorry I was that I had taken part in evil-speaking—in criticism of my brethren and sisters. If I could have recalled my words I would have been most happy to do so, but a word once spoken is gone forever. Even though I was conscience-stricken, my uneasiness was not sufficient to keep me awake that night.

The Lord, through his Spirit, sent me a dream of warning, condemning the way I had kept his holy Sabbath day and my indulgence in criticism.

I dreamed I was back in South Lancaster. As usual, I went to Sabbath school and church Sabbath morning. During church service, after the minister had offered prayer, all were sitting quietly waiting for the announcements, when behold! an angel walked into our midst. He ascended to the balcony at the right of the minister and stood there with a long cord in his hand. All waited in anxious suspense while the angel threw the cord into the audience. Instinctively the one touched by the cord caught hold of it. The angel drew a person up to the balcony, then pulled the cord from her grasp, letting her fall back to the floor. This experience was repeated until all in the congregation and the minister had a chance to reach the balcony and failed.

As I sat watching I wondered why every one fell back, and no one succeeded in gaining a foothold to stand with the messenger of God. All had a chance. I was left alone, wondering if I could hold on to the cord. After a time, which seemed hours, the cord was directed to me. I can almost feel it touch my cheek now, as then. I determined that I would not let go once I had it in my grasp, but would hold on with all my strength; I prayed that the Lord would help me to succeed.

The angel drew me slowly upward until I was even with the balcony. Only one more pull and I could stand by his side. I cannot express my joy and happiness for that one brief second, but it ended all too soon. The angel did not give the cord that one necessary pull. Instead, he looked sternly at me,

and said in tones that cut my heart with deepest agony and remorse, "Let go of that cord, you Sabbath breaker, you faultfinder." O, I thought, I cannot let go, I must reach the angel's side, so I clung tightly to the cord until he, repeating his command, jerked it from my grasp. O, the bitter anguish and despair as I fell back, feeling sure that I was lost; but the angel said, in tones of pity and love, "Make a new start; correct the wrong, and hereafter do what you know to be right." The last word awakened me.

I thanked God for the timely warning, that I could have an opportunity to witness for him, that I could confess my fault and by his help cease to criticize the faults I may see in others.

Many times since I had this dream I have been tempted, and sometimes I have failed, but praise God, I can see progress! He is helping me to be victorious.

This sin of criticism is grievous and abominable in the sight of God. If it is not entirely eliminated from our conversation, it will be the means of keeping us out of the mansions which Christ has prepared for them that love him; "for by thy words thou shalt be justified, and by thy words thou shalt be condemned." RUTH E. NICHOLS.

### Duties of the Christian Boy and Girl

**I**F the boys and girls of today would only make God their strength and wisdom, they would no longer wish to follow the ways of the world and would not be swayed by the influence of those who are unconsecrated. Many do not think of all the good work they could be doing to help others, but go stumbling along, thinking only of themselves and worldly things. Many of the boys and girls who are brought up in Christian homes and have a knowledge of the truth, do not live it. We must live good, clean lives, so as to be an example and a help to others who are depending on us to show them the right way. If we seek worldly amusement instead of working for God and trying to save those who do not know the truth, the Lord cannot say in the judgment day, Well done, good and faithful servants.

Many are in great danger from reading useless fiction instead of books that would help them to learn more about essential things. O that all could see the dangerous influence that exciting stories have upon the mind! Really, boys and girls, we sin against God and our parents in using the time in novel reading that should be used in doing something useful. We should not spend our time in joking and jesting, but should think more about God.

Living a Christian life is not a burden; we should be glad that we can give up everything for God. Dear boys and girls, Jesus loves us and died for us, but if we do not live a clean, Christian life, we shall be compelled to hear the Lord say at the judgment day, "Depart from me, ye cursed, into everlasting fire," instead of, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." MRS. DALE CASTLE.

**W**HEN any one has offended me, I try to raise my soul so high that the offense cannot reach it.—*Descartes*.

"It will better your own opportunity to give opportunity to others."





# Just for the Juniors



## The Mission of the Pansies

MRS. C. H. BARR

SOME are in royal purple dressed,  
 I'm sure it is your very best,  
 With frills all creamy golden,  
 While others wear a yellow gown  
 Of old colonial renown,  
 In style so quaint and olden.

And you, sweet one, with look so rare,  
 Methinks 'tis such as angels wear,  
 A breath from Easter morning.  
 Your mantle all of purest white,  
 Your heart of gold gives such delight,  
 You need no more adorning.

And here's another little face,  
 With modest air and dainty grace  
 Your sweetest thought expressing.

Beneath a cap of baby blue  
 Your pretty face is peeping through,  
 To add your "bit" of blessing.

Your freshness speaks of springtime days,  
 Of buoyant hopes and youthful ways,  
 That make life worth the living.  
 Your fragrance all around is shed,  
 Sweet mission of the pansy bed!  
 Your life is spent in giving.

So let us, as our lives we live,  
 Strive every day to spend and give  
 Our best to those about us;  
 Then, like the blossoms at our feet,  
 Our mission, too, will be so sweet  
 The world can't do without us.

## The Heart Gardeners

MARY M. ROBBINS

MISS BAKER glanced around her class of girls. It was Missionary Endeavor Week, and all had taken part in some way — reading or speaking. But just what personal work had been done, she wondered. Not one new member in a year — no active missionary spirit. Something was wrong. Suddenly she had an idea. It grew and grew —

"Girls," she said, smiling, "how many of you can spare an hour next Monday afternoon?" There was an enthusiastic chorus. "Come to my house at four," was all she said.

On Monday afternoon an excited group of girls followed Miss Baker out into her back yard. Chairs had been arranged about a queer heap of stones on the ground. From the midst of the stones grew a flourishing bramble.

"We are going to have an object lesson on the proper care of a human heart," said Miss Baker. All the hearers were interested and drew their chairs closer. "All about us," she continued, "are human hearts in need of our personal help and loving care. We are not sent to judge whether those hearts will bear fruit; our work is to prepare and nurture the soil so that it cannot help bearing fruit. No one would expect this stony place before us to bear flowers. We are not surprised, however, to find brambles. So it is with hearts: weighted with sorrow and care, bearing heavy burdens alone, without care or sympathy, all the fruit of that ground is unprofitable. But let us see what we can do. One person alone can lift one stone at a time — but there are seven of us. Let us each take one stone away." Suiting the action to the word, they all reached forward and took away a stone.

"Why, mine has a label on it!"

"And so has mine!"

"And mine!"

"Yes," said Miss Baker, "those stones represent some of the things that weigh down men's souls. Read them aloud."

"Poverty," "Sickness," "Sorrow," "Unbelief," "Ignorance," "Cares," read the girls.

"Now," continued their teacher, "where these

are present, the bramble of sin will flourish. But by removing these stones we may get at the root of the trouble, and so, gently, for the sake of the soil, but firmly, because of the strength of the root, we must rid the ground of this encumbrance." So saying, she dug deeply and pried out the bramble, root and all.

"Now let us prepare the ground." She drew a heart shape and quickly loosened and smoothed the soil within it.

"Do you doubt now that flowers will bloom in this earth? No! Now we will drop the seeds. God will warm with the sun and refresh with the rain, and we shall see fruit. God gives the increase, but without our labor there is no reward.

Dear girls, have you understood this lesson? Can't you, each one, think of some heart that needs your care, that the flowers of love may flourish there? Think quietly."

She slipped away to the house. All the girls were thoughtful. Finally one spoke.

"It is strange," she said, "that I should have picked up the stone with 'Sickness' on it, for I can think of three persons who because of sickness are shut-ins and never get to church or hear anything about church. I have gone only once or twice to see them. I know what my work is to be."

"I know an old lady who cannot leave her room," said another. "Her sight is failing too, so that means that some one could read to her. I never thought of it before."

At this point Miss Baker returned, bearing a tray heaped with goodies. Over the refreshments, plans were discussed and each girl enthusiastically pledged herself to be a true "heart gardener," and before the day ended, an earnest band of workers was started in practical work for Jesus.

THE first ingredient in conversation is truth; the next, good sense; the third, good humor; and the fourth, wit.—*Sir William Temple.*

"THERE'S no blemish but in the mind,  
 And none are ugly but the unkind."



### What the Little Bird Said

I'd been feeling so lonesome and sad all day,  
For mamma and papa had both gone away;  
And then Evelina, my best doll of all,  
Had smashed on the pavement when I let her fall.  
I couldn't help crying—I did feel so sad  
To sit there and think of the troubles I had;  
When suddenly, right from our big maple tree,  
I heard something calling so sweetly to me:  
"Why, dearie, be cheery, be cheery, be cheery!"  
Just over and over, "Be cheery, my dearie!"

It sounded so loving,—that sweet little rhyme,—  
His calling me "dearie," and trying each time  
To encourage me, too! So I listened until  
The bird flew away, and then all was quite still;  
But somehow I didn't feel sad any more,  
And things did not seem half so bad as before.  
So I have decided that I'll try to be  
A comfort to others, as he was to me;  
And whenever I see people sorry and sad,  
I'll just say something cheery to make them feel  
glad.

—Harriet Winton Davis, in *St. Nicholas*.

### Jared's Boast

**M**AHALALEEL lived sixty and five years, and begat Jared. . . . And Jared lived an hundred sixty and two years, and he begat Enoch: and Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: and all the days of Jared were nine hundred sixty and two years: and he died." Gen. 5:15-20.

"Enoch lived sixty and five years, and begat Methuselah: and Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: and all the days of Enoch [on the earth] were three hundred sixty and five years: and Enoch walked with God: and he was not; for God took him." Gen. 5:21-24.

Thus reads the simple record of four generations of men, covering a period of more than one thousand years of earth's history, including the life of one man, the oldest who ever lived on this earth, with the assurance of eternity yet before him. And this makes it an unusual record, after all, one worthy of a bit of careful consideration. Also there is an opportunity for some interesting and profitable reading between the lines.

"Jared lived after he begat Enoch eight hundred years." After three hundred sixty-five of this long life had been lived, a wonderful thing took place—Jared's son Enoch was taken to be with God. What a feeling of awe must have come over that family! Grandpa Mahalaleel, great-grandpa Cainan, great-great-grandpa Enos, and great-great-great grandpa Seth were still alive—they must have longed to go with him, after their centuries of faithful living.

And what a happy man Jared must have been! Cannot you imagine how he would tell the wonderful story to little Lamech, Methuselah's son, and later to Lamech's little son, Noah? Not another story-telling grandpa in all the world had such a wonderful story to tell the open-eyed children of that long-ago time; that story and another,—the story of Eden, the strange, bright land that lay just behind the flaming angel that kept the way where the old men went so faithfully to offer their sacrifices, the sacrifices that pointed in a tragic way to the promised Redeemer.

"My boy Enoch," cannot you hear the white-haired old man telling? "was the best boy I ever had, the best boy I ever knew of. He was so thoughtful, so obedient, so true! As he grew up to be a man, he was so helpful to all the people around him. He loved to go away alone in the mountains to talk with God;

then he used to come back with such wonderful messages for us all that we longed to live such a life as he lived.

"When little Methuselah was born, Enoch was the happiest man! How he loved the little fellow! Then he could tell us more and more of the love of God, for he knew the love of a father for his son. He was with us only three hundred sixty-five years, and then God took him. How we missed the messages he used to bring after his long walks with God alone in the mountains! And yet we were happy to know that God loved him so well, and that he was so true to God, that he could give our boy a place in heaven."

Cannot we imagine the good counsel Jared could give the boys and girls who came to him for stories? Could not he give the parents of the children good advice, too? For God had signally shown his approval of Jared's methods of training his own boy, and of the way that son improved the opportunities that came to him. What a splendid thing it is for parents to be able to boast of their children, not in a foolish way, but because the children have been true and have been a credit to their parents and to God. Surely there is a good lesson for us all in the story of Jared and his faithful son.

Today when we see parents joyfully giving their children to the work of God, in the homeland and in lands afar, we may imagine that their feelings are similar to those of Father Jared as he saw his son Enoch going forth to tell the people of the earth the true nature of God, and to urge the people to keep themselves clear of the idol worship that was becoming so common in the earth. The tears may flow freely, but back of the veil of tears is a heart of joy,—joy that comes from sacrifice for a great cause.

How sad is the picture when children refuse to walk in the ways of truth, as many of the people of Enoch's day refused! When boys and girls refuse to accept the pleadings of the Holy Spirit, brought through parents and teachers, the heart of the heavenly Father is touched with sorrow. Such children do not always realize what pain they cause to the loving hearts of those who long to see them grow into true manhood and womanhood.

Every soul must make his choice, and on that choice the soul destiny hangs. O that every one who has heard the call of the Spirit of God were true to the call and to the One who calls! Then might parents and teachers boast with a holy joy of the children who serve God so truly that they are well-pleasing in his sight and worthy of a place with him, when he takes all his faithful ones, as he took Enoch, to be with him.

MAX HILL.

### She Believed in Smiling

**I** SMILED to that old lady," said a little child one day to her mother, as they passed along the street.

"Yes, I noticed you did, Myrrl."

"Mother, I smile every time I pass any old lady or any person that looks poor or sick."

"Why do you smile?" asked the mother.

"Because it makes them smile and they feel better"

This child had the right idea. No doubt a smile had at some time cheered her little heart, and she thought she would pass it on. It helped her, why should it not help others?

Truly a smile goes a long way and often helps more than we realize. Let us follow the example of this little girl.

MRS. H. G. GAUKER.



## Missionary Volunteer Meeting Topic for September 11

SENIOR AND JUNIOR: "A Man Who Trusted God."

Our heavenly Father brings to each of his children those circumstances and incidents which will best teach him to love and trust Him. Some learn the lesson while sailing smooth seas. Some pass through storms and sorrow before the lesson is theirs. The topic of today pictures such a one. That each Missionary Volunteer may choose to trust him who sees the end from the beginning, is the purpose of this meeting.

"I know not where his islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond his love and care."

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## Our Counsel Corner

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*How often should the society conduct a social evening?*

A definite answer to this question may not be given, since it depends so much upon circumstances. "Social to save," is the slogan. If your society is a large one, it is well to have a social secretary. If much prayer and careful planning are put into the work, that the ideals of the Missionary Volunteer movement may be met, such a gathering may with profit be conducted once a month. A revised edition of "Social Plans for Missionary Volunteers" has been published. This new edition contains considerable matter not found in the first edition.

C. A. R.

*Who should handle the money and order the supplies for the Missionary Volunteer Society?*

A. G.

The secretary-treasurer. The ordering of supplies should be authorized by the executive committee. (See "Missionary Volunteers and Their Work," p. 123.)

C. A. R.

*Do gold watches pinned to the shoulder and those fastened on the wrist with gold links come under the instruction given in 1 Peter 3:3?*

A. G.

The Bible, the Testimonies, and good sense make a distinction between personal adornment, mere ornamentation, and usefulness. The text cited is making a comparison between outward adorning and inward grace, "even the adornment of a meek and quiet spirit." Neatness, modesty, and simplicity should characterize the dress of the Christian.

A watch is useful. Guard well your motives. If worn either upon the wrist or pinned to the waist for the sake of display, it would surely come under the condemnation of the text. Before purchasing a costly watch, consider the price and think of the calls for means to hasten Christ's coming. (See Testimonies, Vol. IV, p. 511; also pp. 630, 631, 644, 645; Vol. III, pp. 366, 367.)

C. A. R.

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## The Sabbath School

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### Young People's Lesson

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#### XI — The Christian School of Today

(September 11)

GOLDEN TEXT: "Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." Deut. 4:6.

##### The Need of Christian Schools

1. What conditions in the last days emphasize the necessity of schools that teach truth alone rather than a mixture of truth and error, a knowledge of good and evil? 2 Tim. 3:1-5, 7; 4:3, 4. Note 1.

2. Against what kind of teaching are God's people warned? 1 Tim. 1:3-7; Col. 2:8.

3. Why is this a matter of great importance? 1 Tim. 6:20, 21.

4. What should be the great central theme of the teaching in the Christian school of today? Titus 2:11-14.

##### Subjects to Be Taught

5. What should form the basis of all the education given? Deut. 6:4-9.

6. What particular part of God's word is to be specially taught to the youth? Deut. 4:9, 10. Note 2.

7. What is the great purpose of the study of history in the Christian school? Dan. 2:21; 4:17. Note 3.

8. What should the study of the great book of nature do for us? Ps. 19:1; 111:4. "Consider . . . the wondrous works of him which is perfect in knowledge." Job 37:14, 16. Note 4.

9. What should be emphasized in the study of the human body? 3 John 2; 1 Cor. 3:16, 17; 6:19, 20. Note 5.

10. How will such a study of physiology impress the student? Ps. 139:14.

11. What is the element of greatest importance in language study? Ps. 19:14; James 3:2, 13. Why? Matt. 12:37. Note 6.

12. What should be the molding element in reading? Phil. 4:8.

13. Of what value is industrial education in preparing for usefulness? Eph. 4:28; Acts 20:34, 35. Note 7.

14. What is the result when this phase of education is neglected? Prov. 21:25; Eze. 16:49.

##### Results of Christian Education

15. What divine approval rests upon youth thus educated? 1 John 2:12, 14, 20, 21, 27, 28.

16. What kind of workers for God will such students be? Eph. 6:6, 7. Note 8.

17. How will they be equipped for service? Eph. 6:10-18.

18. What will they be able to say when their work is done? 2 Tim. 4:7, 8.

19. What will the world say when God's people follow his plan of education? Deut. 4:6. Note 9.

##### Notes

1. "Let the school be conducted along the lines of the ancient schools of the prophets, the word of God lying at the foundation of all the education given."—*Counsels to Teachers*, p. 208.

2. "The third angel was seen flying in the midst of heaven, heralding the commandments of God and the faith of Jesus. The message loses none of its power in its onward flight. John saw the work increasing until the whole earth was filled with the glory of God. With intensified zeal and energy we are to carry forward the work of the Lord till the close of time."—*Id.*, p. 548.

"The lesson books used in our church schools should be of a character to bring the law of God to the attention."—*Testimonies for the Church*, Vol. VI, p. 203.

3. "As too often taught, history is little more than a record of the rise and fall of kings, the intrigues of courts, the victories and defeats of armies,—a story of ambition and greed, of deception, cruelty, and bloodshed. . . . Far better is it to learn, in the light of God's word, the causes that govern the rise and fall of kingdoms. Let the youth study these records, and see how the true prosperity of nations has been bound up with an acceptance of the divine principles."—*Education*, p. 238.

"In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, silently, patiently, working out the counsels of his own will."—*Id.*, p. 173.

4. "As the dwellers in Eden learned from nature's pages, as Moses discerned God's handwriting on the Arabian plains and mountains, and the child Jesus on the hillsides of Nazareth, so the children of today may learn of him. The unseen is illustrated by the seen. On everything upon the earth, from the loftiest tree of the forest to the lichen that clings to the rock, from the boundless ocean to the tiniest shell on the shore, they may behold the image and superscription of God.

"So far as possible, let the child from his earliest years be placed where this wonderful lesson book shall be open before him. Let him behold the glorious scenes painted by the great Master Artist upon the shifting canvas of the heavens, let him become acquainted with the wonders of earth and sea, let him watch the unfolding mysteries of the changing seasons, and, in all His works, learn of the Creator."

"To him who learns thus to interpret its teachings, all nature becomes illuminated, the world is a lesson book, life a school."—*Id.*, pp. 100, 101.

5. "As the foundation principle of all education in these lines, the youth should be taught that the laws of nature are the laws of God,—as truly divine as are the precepts of the decalogue. The laws that govern our physical organism, God has written upon every nerve, muscle, and fiber of the body. Every careless or wilful violation of these laws is a sin against our Creator."—*Id.*, pp. 196, 197.

"Without health, no one can as distinctly understand or as completely fulfil his obligations to himself, to his fellow beings, or to his Creator. Therefore the health should be as faithfully guarded as the character."—*Id.*, p. 195.

6. "The chief requisite of language is that it be pure and kind and true,—the outward expression of an inward grace. . . . The habit of backbiting, gossip, ungenerous criti-



cism, . . . reveals a lack of culture and refinement and of true goodness of heart; it unfits one both for the society of the truly cultured and refined in this world and for association with the holy ones of heaven."—*Id.*, p. 235.

"Students, educate yourselves to speak in the language of Canaan. Put away all foolish talking and jesting, all foolish amusements. By faith grasp God's promises, and determine that you will be Christians here below, while preparing for translation. If you strip yourself of every hindrance to progress in the Christian life, your minds will be worked by the Holy Spirit, and you will become fishers of men. The salvation of God will go forth from you as a lamp that burneth. If your own hearts are filled with the light from above, wherever you may be you will shed light upon others. He will bless you in your service, and you will see of his salvation."—*Counsels to Teachers*, p. 548.

7. "God appointed labor as a blessing to man; to occupy his mind, to strengthen his body, and to develop his faculties."—*Patriarchs and Prophets*, p. 50.

"Students in the industrial departments, whether they are employed in domestic work, in cultivating the ground, or in other ways, should have time and opportunity given them to tell the practical, spiritual lessons they have learned in connection with the work. In all the practical duties of life, comparisons should be made with the teachings of nature and of the Bible."—*Testimonies for the Church*, Vol. VI, p. 177.

8. "In the home, in the school, in the church, men, women, and youth are to prepare to give the message to the world. Our schools are to be more and more efficacious and self-reliant from a human viewpoint, more like the schools of the prophets. The teachers should walk very near to God. The Lord calls for strong, devoted, self-sacrificing young men and women, who will press to the front, and who after a short time spent in school, will go forth prepared to give the message to the world.

"From our colleges and training schools missionaries are to be sent forth to distant lands. While at school, let the students improve every opportunity to prepare for this work. Here they are to be tested and proved, that it may be seen what their adaptability is, and whether they have a right hold from above. If they have a living connection with heaven, they will have an influence for good on those with whom they come in contact."—*Counsels to Teachers*, pp. 548, 549.

9. "When properly conducted, church schools will be the means of lifting the standard of truth in the places where they are established; for children who are receiving a Christian education will be witnesses for Christ. As Jesus in the temple solved the mysteries which priests and rulers had not discerned, so in the closing work of this earth, children who have been rightly educated will in their simplicity speak words which will be an astonishment to men who now talk of 'higher education.'"—*Testimonies for the Church*, Vol. VI, p. 202.

## Intermediate Lesson

### XI — The Transfiguration

(September 11)

LESSON SCRIPTURE: Matt. 17: 1-13.

RELATED SCRIPTURES: Mark 9: 1-13; Luke 9: 27-36.

MEMORY VERSE: "This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17: 5.

LESSON HELP: "The Desire of Ages," pp. 419-425.

PLACE: Probably Mt. Hermon, whose top towers nine thousand feet above the sea.

PERSONS: Jesus, Moses, Elias (Elijah), Peter, James, and John.

#### Setting of the Lesson

"Evening is drawing on as Jesus calls to his side three of his disciples, Peter, James, and John, and leads them across the fields, and far up a rugged path, to a lonely mountain side. The Saviour and his disciples have spent the day in traveling and teaching, and the mountain climb adds to their weariness. . . . The light of the setting sun still lingers on the mountain top, and gilds with its fading glory the path they are traveling. But soon the light dies out from hill as well as valley, the sun disappears behind the western horizon, and the solitary travelers are wrapped in the darkness of night."—*The Desire of Ages*, p. 419.

"O Master, it is good to be  
Entranced, enwrapped, alone with thee;  
Till we, too, change from grace to grace,  
Gazing on that transfigured face."

#### Questions

1. On one occasion what three disciples did Jesus ask to go with him apart from the others? Where did they go? Matt. 17: 1.

2. For what purpose did Jesus go up into the mountain? Luke 9: 28. Note 1.

3. While Jesus was praying, what change came upon him? Matt. 17: 2. Note 2.

4. Who talked with Jesus? What was remarkable in the experience of both these men? Verse 3. Note 3.

5. What did Peter propose? Verse 4. Note 4.

6. What came to pass while Peter was yet speaking? What did the voice say? Verse 5.

7. How did this affect the disciples? Verse 6.

8. How did Jesus comfort them? Verse 7.

9. When the disciples looked again, whom only did they see? Verse 8.

10. What charge did Jesus give them as they came down from the mountain? What did the disciples not understand? Verse 9; Mark 9: 10.

11. After Jesus' death, how did Peter refer to this event? 2 Peter 1: 16-18.

12. What was represented in this transfiguration scene? Note 5.

#### Memory Test

Upon what other occasion had a voice from heaven spoken similar words concerning Jesus?

When had Jesus before quieted the fears of the disciples with the words, "Be not afraid"?

What miracle had Peter, James, and John once been chosen to witness?

#### Notes

1. "The disciples do not venture to ask Christ whither he is going, or for what purpose. . . . Presently Christ tells them that they are now to go no farther. Stepping a little aside from them, the Man of Sorrows pours out his supplications with strong crying and tears. . . . The shadows of night gather quickly about him, but he regards not their gloom. So the hours pass slowly by. At first the disciples unite their prayers with his in sincere devotion; but after a time they are overcome with weariness, and, even while trying to retain their interest in the scene, they fall asleep."—*The Desire of Ages*, pp. 419, 420.

2. "The disciples, awaking, beheld the flood of glory that illuminates the mount. In fear and amazement they gaze upon the radiant form of their Master. As they become able to endure the wondrous light, they see that Jesus is not alone."—*Id.*, p. 421.

3. Moses had died upon Mt. Nebo, and was afterward resurrected and taken to heaven. Elias (Elijah) had been taken to heaven in a chariot of fire, without dying.

4. The disciples looked upon the glory they beheld with great awe. All gloomy forebodings faded away in the presence of such brightness and joy. Peter wished to prolong the experience, and suggested that they build three tabernacles or booths from the branches of the trees, for the comfort of these holy men, that they might remain for a time.

5. The transfiguration represented in a small degree the coming of Christ to this earth to set up his kingdom of glory. Moses, resurrected after death, represents those who shall be brought from their graves "to meet the Lord in the air." Elijah, translated to heaven without dying, represents the children of God who will be living when Jesus comes, and who will be "caught up together with them in the clouds," without having tasted death.

"COME, breast the slope and leave the grassy vale!  
The joy of life is on the steeper trail."

I'M glad the stars are over me  
And not beneath my feet,  
Where I should trample on them,  
Like cobbles in the street.  
I think it is a happy thing  
That they were set so far;  
It's best to have to look up high  
When you would see a star!

—Annette Wynne.

"The cure for sensitiveness is sensitiveness. For there is a sensitiveness that has not self for its spring, but God. Keenly sensitive to every touch of God, an abhorrence of every touch of evil, an instant response to every warning that God may be displeased at this word or thought or act—this is true sensitiveness. Our Lord Jesus Christ was the perfectly sensitive one. Even so let us reckon ourselves dead to every activity of self, and alive, keenly sensitive, to God."



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

### Where Do You Stand?

**D**R. F. S. JONES, dean of Yale College, says that "pleasure, hysteria, inability to concentrate, self-indulgence, and degenerating ideals are possessing the youth of the country. The crazy seeking after gayety, the rush of social activity, the liberty between man and woman, increase in dishonesty and in all forms of crime and nervous disease—these are not confined to our youth or our college towns, to our cities or to any one class of society. They are nation wide and world wide."

Dr. Hibben, president of Princeton, recently followed a similar strain when he said:

"We had hoped that the results of the war would be wholly beneficent, and that in the new world, so dearly bought, it would be easier for one to do that which is right, and that every circumstance and condition of life would be conducive to a nobler mode of living, to a glorified view of duty and of opportunity, and to a wider scope for a manifestation of that which is highest in man.

"Instead of the fulfilment of this dream, we have come to feel the deadening effect of a violent reaction. We have allowed ourselves to sink to lower levels of aspiration and endeavor. About us is a world of confusion and turmoil, and under the spell of a general moral laxity we are groping in the dark for the ray of light which we have not yet discovered."

President Richmond, of Union College, Schenectady, New York, in his annual address, said:

"We must not blind ourselves to the fact that the world over, the mass of men and women are in the mood to barter their spiritual inheritance for a mess of pottage."

Then in speaking of the way out of such a forlorn condition, he says:

"If we think for a moment that the confusion into which this world has been thrown is to be straightened out by the devices of economists or by the manipulation of political experts, we are making a hideous mistake. It will be done, if it is done at all, as it was done in the beginning when the Spirit of God brooded over the face of the deep and brought an ordered world out of chaos."

Dr. Jones also said, in speaking of the way to counteract the present downward trend:

"There was a time when I thought that we must teach in college first and foremost the learning of books. In these days I would bend every effort to the making of good citizens, and by a good citizen, I think I mean 'a man who is master of himself, earns his own living, and as far as possible in doing it is of benefit to his fellow men.'"

Dear young friends, may it not be possible that the enemy will seek to draw our own young people, those even who have publicly taken their stand for God and truth, into this swirling mass of gayety seekers? I believe it is possible, and I fear sometimes he has already invaded our ranks, and is causing a love for excitement, for light reading, for questionable amusements, to supplant in the hearts of many that seriousness, consecration, unselfishness, and high idealism that once characterized, and should always characterize, believers in this last gospel message to the world.

As young people who have been granted, as it were, a view into the holy of holies, will you not in this trying hour look unto the Author and Finisher of our faith to keep you close to his side? If you have to any degree forsaken those high ideals of thought and action that have held this old world together through the sin-cursed storms of the past,

will you not, like the unfortunate prodigal, return to the Lord our God, that he may establish his beauty upon you, that he may lead you to rivers of pleasure, that he may anoint your eyes with heavenly eyesalve, that you may see in him a satisfying portion, that you may see that no man can afford to live unto himself, that you are your brother's keeper, and must live every day with a full sense of this obligation upon you, else you will lose the light that shineth more and more unto the perfect day; you will be filled with the unrest that is always seeking but never satisfied. Our God is a satisfying portion.

F. D. C.

### Five Millions Refused

**A** DISTINGUISHED English artist, Sir William Orpen, recently refused an offer of five million dollars to paint three hundred portraits. He told a reporter that to paint three hundred portraits would take much longer than the ordinary lifetime. It might even take three hundred years, a year to a portrait.

Time is a factor in all work, and an increasingly important factor in the work that is most worth while. During the time the Cathedral of St. John has been building in New York City, any number of magnificent skyscrapers have gone up in the metropolis, while the noble temple on Morningside Heights is hardly more than begun. Gray's "Elegy" required a lifetime of thought; but then, it will live through many lifetimes. The poem that is dashed off while the printer waits will not last longer than the sheet of crumbling paper on which it is printed. Some work must be done at top speed; great work needs great patience.—*Selected.*

### A Good Education for All

**E**DWARD EVERETT condensed his estimate of a good education into the following paragraph:

"To read the English language well, to write with dispatch a neat, legible hand, and be master of the first four rules of arithmetic, so as to dispose at once of every question of figures which comes up in practice; I call this a good education. And if you add the ability to write pure, grammatical English, I regard it as an excellent education. These are the tools. You can do much with them. They are the foundation, and unless you begin with these, not with flashy attainments, a little geology and all otherologies and osophies are ostentatious rubbish."

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