

THE YOUTH'S INSTRUCTOR

Vol. LIX

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No. 5



THIS and THAT

THE steel trust gave two million seven hundred thousand dollars this year to its employees as a Christmas present.

WASHINGTON, D. C., is to have a new three-million-dollar post-office. It is to be placed beside the Union Station.

A NEW cotton-picking machine has been invented: In an ordinary cotton patch it can pick two hundred fifty pounds in twenty-five minutes. The average field hand can pick only two hundred or two hundred fifty pounds of cotton a day.

LACE curtains which have become tender through long use, can be washed without tearing them. Fold each curtain up to about a foot and a half square, and carefully baste the folds together; then wash and stretch as usual. When unfolded, they will be found as good as when taken down from the windows; and when ironed, will look like new.

Time's Light-Keepers

O, LET it not in any port be said
By watchful pilots that some light of thine
Failed on a certain stormy night to shine
Beside the harbor head!

Life's seamen, by whatever coasts they fare,
Call out to one another, passing by:
"Trim, trim the lamps, raise every beacon high—
There are no lights to spare."

—Frank Walcott Hutt.

A Colporteur's Experience

WE all know that our devoted canvassers and colporteurs have many trying experiences. Perhaps we may forget that the earnest workers in other denominations have equally perplexing times. The following recital by Mr. Arthur Tipton, of Gillette, Wyoming, who is on Wagon No. 64 of the American Baptist Publication Society, of some of his experiences will be of interest. Mr. Tipton says:—

"Romance has little place in the colporteur's life. It may have in the minds of those in the East, but to the colporteur in the West it is hard work. 'Roughing it' is probably the best expression of his life. Spiritually, mentally, and physically he deals largely with those diamonds in the rough. His work is the development of the unknown possibilities out of the uncertain probabilities. Some of his experiences call for the best that is in him.

"Returning from the State convention at Thermopolis, on arrival at Little Gooseberry Creek we found the roads all washed out. I say we, for Rev. Theodore Harris was riding with me as far as Colter. He held the reins while I prospected for a place to cross the creek. All along the banks were eight to twelve feet deep and were apparently impassable. Discovering a place where the wash was not so deep, and where the bank went down at probably a seventy-degree slant instead of a sheer precipice, we decided this was the place to cross. I took my hatchet and cleared away the sage-brush from along the edge of the bank, then dug two trenches over the embankment for a guide

to the wheels; getting into the wagon, I drove the horses over the edge, but, with the brake, stopped the wagon just on the brink. The horses were unhitched and driven up the creek. Calling my friend Harris, I asked him to release the brakes and give the wagon a little push; down it came with a crash, and, strange to say, right side up. Then, for almost an hour the horses and the men wallowed in the bed of the muddy creek to turn the wagon around twice before we could get up the other side. We were over an hour traveling the distance of fifty feet.

"One morning I started from Croton, hoping to be free from the terrible experiences of the day before with bad roads. Within half a mile I was rudely made conscious of another experience. I had driven on to an apparently worked road, only to find my wagon slowly but surely slipping toward the lower side. Three feet would have sent it rolling down the hillside into the gulch a hundred feet below. I could neither go up nor go down. I took my hatchet, the only tool I had with me, and dug a trench down along the road on the upper side, hoping thereby to prevent my wheels slipping. It answered for the front wheels, but the rear wheels would not track. Then I tried digging trenches for the rear wheels, but this would not keep them from sliding. Driving stakes along on the upper side, I tried to snub the wagon down with a rope; but the stakes would pull up. As a last resource, I took the tent ridge-pole, and, digging a hole on the lower side of the road, placed one end in it and the other end back against the hub of the rear wheel, at probably a forty-five degree slant. Then I dug a very deep hole for the rear wheels to fall into. When all this had been accomplished, I went to the horses' heads, and started them gently, to see if the plan would work, and lo! it worked. By pulling against the pole, the wagon would be thrown over against the hillside, and would slip into the trench when the pole had fallen. Many repetitions of this finally brought the wagon to the bottom in safety, but left the colporteur almost worn out. This was only one of six terrible gulch road hills in less than a mile. Almost three hours were spent in getting by it; but the colporteur was so worn out with his exertions that he had to go into camp after the third one was passed in order to get strength to pass the other three the next morning.

"Nor are these the only experiences of the kind the writer has had. He begins to feel the reality of the psalmist's word: 'Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.' Opportunities?—Yes, without number. Difficulties?—Yes, many. But amid it all lost souls are being won for Jesus and the best life."

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The Youth's Instructor

VOL. LIX

TAKOMA PARK STATION, WASHINGTON, D. C., JANUARY 31, 1911

No. 5

How to Reach the Success-Goal

C. S. LONGACRE

EVERYBODY is anxious to make a success of life, but every one is not willing to travel over the road that leads to the success-goal. Success lies within the reach of every one who is willing to comply with the conditions that assure success. To ignore success conditions is to invite failure. The man who fails in life is the architect of his own fate.

The Creator designed man for the goal of success, and not for failure. He has placed within every individual a monitor that points the way to success. He who refuses to listen to that monitor invites all the forces in the universe to effect his defeat. Your conscience is your monitor, which God gave you when he launched your canoe on life's great sea. It points more accurately to the star of right than the needle points to the north star.

God has mapped out a chart-book for all the world to follow in order to reach the harbor of success. It is the only safe guide to follow. He who goes contrary is in perpetual danger of being wrecked on the rocks of time for all eternity. The heavenly mariner must continually watch his needle and consult his Chart-Book (the Bible) if he would steer his canoe into the haven of peace and rest. What if the mariner should say that his compass is the invention of man, and therefore it is unreliable, and he can not put any confidence in it? Suppose he should say the men who worked on the construction of the compass were men that made many mistakes in their lives and were irresponsible, and that the man is a fool who will follow the directions of the needle of such a compass.

"See here," says the mariner, "that compass was made seventy-five years ago. The men are dead and gone. We know nothing about their responsibility and integrity. How could they tell that the needle of this compass, made seventy-five years ago and removed ten thousand miles from its original location on the earth, would continue to point to the pole-star? I am not going to steer my vessel by the pointing of that needle. It is all nonsense to believe that men could make the needle point to the north continually. I shall pull it around, and make it point in the direction of my own conceptions, fasten it there, and sail thereby." You can readily see that such a man would never reach port. He would be driven hither and yon by every wind that blew, and his vessel would become liable to wreckage on every rock in the ocean.

The individual who trammels his conscience compass, and follows man's chart-book (Higher Criticism) instead of God's Chart-Book (the Bible), is in imminent danger of spiritual and eternal ruin. To-day, we see men tampering with the needle of the conscience, pulling it out of its natural direction, establishing other standards of right, taking other stars as reliable as the Pole-star of the Bible, and walking on their high stilts of self-conceit, exalting their own wisdom above the knowledge of God. These men are deceiving themselves by their own high-sounding flatteries. They are

blinded to the view of the difficulties that lie in the future. They are throwing overboard all the necessary equipment for such encounters in the distance. They live in the immediate present, and for the immediate present solely. In a time of calm, a man may tie the needle of his compass and sail thereby for a short distance without suffering any apparent loss; a man may trifle with his conscience, and, under cover, trample under his feet the standard of right and truth without suffering apparent defeat, but the day of reckoning is surely coming, when his transgressions will find him out, and his record will appear in the limelight of the whole universe. Every secret thing will be brought to light, and his name will become a synonym for failure and defeat.

There is no "cutting across lots" to the success-goal. God has ordained ultimate failure for every individual who is insincere, dishonest, deceptive, self-conceited, and impure in thought and deed. Success is not measured by the span of time in a temporary and transitory triumph, but it must be measured with the findings of the determinate council which weighs our motives, thoughts, and deeds in the balances of eternity. If you would succeed finally, you must daily view yourself, your motives, and all your actions and transactions against the background of eternity; for upon that screen every individual who is out of Christ, will have all his transactions portrayed, with every secret thing, before all the intelligences of the universe. The only way to escape this ordeal is to accept Christ and confess all your sins to him, and you will not be brought into judgment or condemnation. You will have then passed from death to life,— the true success-goal.

A Vacation Trip

HAVING been invited to visit one of the self-supporting schools during the holiday season, and being anxious to learn more of the work being done in the highland districts of the South, I bought a ticket for Asheville, North Carolina.

It was a beautiful afternoon when the train pulled out of the union station at Nashville, Tennessee. As I traveled away from the busy, smoky city, I thought of the beauties surrounding the farmhouses in the country through which I was traveling.

About eighteen hours after starting I began to see the mountains in the distance. The sight of them brought to my mind many scenes of the mountains near my home in California. It almost made me homesick, but I know the Lord has called me to this Southern field, so I never give up to homesickness. Some two hours more and we were speeding along the French Broad River. Ice was floating down the river, and the rush of the water and the splashing of the ice tempted one to leave the train and spend a time listening to its happy song.

The train follows this river for miles, first on one

side and then on the other, around one sharp curve and then out onto a level stretch. As one watches the scenery and the grandeur of the mountains, one does not notice how fast the time is passing, and all at once the brakeman calls out, "Asheville; change cars."

After waiting there about forty-five minutes I took a south-bound train. Soon I was out in a more open country, and the scenery was beautiful. A distance of sixteen miles was soon covered, and I got off at a little station called Naples.

Here I was met by Professor Spaulding, who, with Elder Sidney Brownsberger, has started an industrial school about one mile from the station. As we drove around one hill and then down one and up another it seemed like home to me. As we came in sight of the school farm I thought of the great work for which this school stands. God has certainly given these brethren and their coworkers a beautiful place for an industrial school.

Rounding a little hill, we came in sight of the buildings, situated on another little hill overlooking a valley of good soil, which belongs to the school. Besides a large house, there are the barns, a wagon-shed, blacksmith shop, laundry, and other buildings, and back of them are apple trees which have already been a source of income to the school.

The school is known as the Naples Agricultural and Normal School, and here we find an earnest company of workers. All were busy and happy. Although the work is hard, all take hold with a will, and it is accomplished without friction. The work of this school is carried on in much the same way as the work in the Nashville Agricultural and Normal Institute, the school in which I have spent the past sixteen months. I was glad to see many of the same principles in working order there as are carried out in the Madison school.

Friday morning I had the privilege of exploring the mountains, and as I climbed the winding paths, I thought of God's wonderful works. The morning was cool, and out among the trees and away from the bustle and noise of the city one could not help praising the Lord for his goodness to man.

At ten o'clock Sabbath morning the school family came together for Sabbath-school. Although few in numbers, God was present by his Spirit. All took part in the study of the lesson and enjoyed talking about their Saviour. Some members of the family spent the afternoon visiting neighbors.

Sunday, in company with Professor Spaulding and two of the young men, I attended a highland Sunday-school some four miles away. It was a clear, cool morning, and we enjoyed the walk. On the top of the mountain we had prayer, asking God to make us a help to these mountain people. Passing through the woods and crossing little mountain streams, we soon came to a log church. This I was told was the place where the people hold their services. Such a difference between this place of worship and our large churches in the cities! Although the house was made of logs with some of the chinking out, these people came there to worship God. And a more earnest people I have never seen. They have had very few educational advantages, but they long to know God and his promises to them.

Educational advantages are few in all this section of country, and I thought how much might be done by some of our California young people, could they but realize they are called to this work. They are a large-hearted people, and will share their last morsel of food with you. After services and some little talk

with the people, we started on our homeward journey, feeling thankful for the privilege of attending this meeting and seeing the needs of the people.

Having heard much about the necessities of the highlanders, I felt that I knew all about them; but I can say the half has never been told. If you want to know how you can do a good work as a self-supporting missionary get out into one of the highland districts, and you will see great opportunities for work.

I realize now more than ever before what it means when God says that hundreds of schools should be established in the highland districts of the South. This people in the by-ways must be helped, and God may be calling you to enter this kind of work. Do not put it off too long, but enter the vineyard and you will receive a bountiful reward.

My stay was all too short, but I thank God that I had the opportunity of seeing what is to be done by our schools. Are there not some who are interested in this work and who should be in this field? I trust the day will soon come when thousands of small schools will be established in the out-of-way places, and that many souls may be saved in the kingdom of God as the result of their work.

J. E. HANSEN.

Madison, Tenn.

Missionary Volunteers

WOULD it not be an excellent plan to organize a Missionary Volunteer society in every church where there is a sufficient number of Christian young people? The lessons given in the YOUTH'S INSTRUCTOR are both interesting and profitable, and are so helpful in planning a program that every society may be made an interesting one.

Think of the number of papers and tracts that could be distributed, the number of missionary letters that could be written, and the amount of good that could be accomplished by an enthusiastic company of young people organized for work.

Christian young people are especially fitted to labor for other young people. Prayer and personal workers' bands, correspondence bands, Christian Help bands, literature bands, and foreign mission bands can be organized within the society, and earnest effort be made for the salvation of souls.

At every church-school a Junior Missionary Volunteer society should be organized to enlist the co-operation and interest of the children in the Lord's work. The State Missionary Volunteer secretary will gladly give any information desired regarding the Volunteer work, and will visit the church and help to organize and get the society started if some one writes him about it.

The world is flooded with pernicious literature; every display window is made attractive with it; the large proportion of library shelves are loaded with it; and everywhere the temptation is before our young people to read that which will lead them to destruction. Because of these, should we not labor earnestly and persistently to get our young people to read good literature? The Missionary Volunteer Reading Courses offer interesting and instructive books, which, if read, will be a blessing to any one. Should we not encourage our young people to become members?

A moment alone with God every morning,— what a change it will work in the life! How much better our plans, if worked out in harmony with God's plans, will succeed! Our influence will be on the right side; judg-

ment will be more reliable; rash words will not be spoken; kindness will radiate from the life. The Morning Watch Calendar is designed as an aid to form the habit of talking with God every morning.

The State Missionary Volunteer societies are all doing good work; in fact, the reports show that the State societies are doing as much work as the local societies. That is good. We hope the societies will continue to grow until every Seventh-day Adventist young person is a member of a local society or of the State society, and enlisted as a missionary volunteer in the Lord's work.

W. W. RUBLE.

"You Will Be Driven From the Place"

WHILE conducting meetings in a Southern city I met one day an old gentleman who urged me to call upon a friend of his, whom he represented to be a man eighty-six years of age, very wealthy, but living the life of a hermit, with only his servants around him, in one of the suburban homes.

"It is a pity," he said, "for him to die there, a hardened infidel, when all around him are those who believe the gospel, and might take the message of salvation to him."

I promised at once that I would go the next morning.

At that time I was staying at the home of my brother, who was pastor of one of the churches in the city; when I went in to lunch that day, I said to him:—

"Do you know old Mr. R——?"

"I should think I did," he replied. "He is the most prominent infidel in all this community."

"Well, I have promised to go to see him and talk to him about his soul."

"He will curse you off his place if you go there," my brother responded emphatically. "He will not allow a preacher to enter his house; and, if you do go, you will be grossly insulted."

"But I promised," I said, "and I must go."

"I tell you," my brother added, "you will simply be driven away from the place."

"What if I am? I shall not be the first; and, besides, you and I, if we go, would be going on an errand of mercy. Let us go, and take an old-fashioned cursing, for Christ's sake. We can stand it," I said.

"All right," he said, despairingly. "If you go, I shall go with you; but I know the result."

The next morning we got into his buggy, and drove up under the great trees before the magnificent old colonial Southern home. We tied our horse, walked up on the veranda, and pulled the bell. After waiting some time I pulled the bell again.

My brother laid his hand upon my arm, and said, entreatingly, "Come now, let us go; you have fulfilled your promise as best you could, and can do no more."

"Hold on a minute," I said to him as I walked along the veranda and peered through the blinds, where I discovered the old gentleman sitting before an open fire, a shawl around his shoulders, and gazing into the flames as if in deep meditation.

"Here he is!" I exclaimed. "We have treed him; the next thing is to get the game."

"What are you going to do?" he asked excitedly.

"If the door is unlocked, I am going in," I said; and with that tried the door, which opened, and we walked in.

A moment later we stood at the side of the old gentleman, and I have never looked into a finer face. His hair, perfectly white, curled in ringlets about his

head. His fine gray eyes looked steadily up in surprise as we stood before him.

"Mr. R——," I said, "I am a minister of the gospel; and this is my brother, another minister."

"Be seated, gentlemen," he said very politely.

We took our chairs near to his, and then I did not know what to do or what to say. The more I tried to think of some way to begin, the more embarrassing the situation became. I was perfectly sure that, when I mentioned the subject of religion, he would either order us from the house, or express himself in words that would not be as pleasant as music to our ears.

Finally I said to him: "Mr. R——, I lost my dear father a short time ago. If I were with him this morning, there is a request I should like to make of him; may I make the same of you?"

He looked at me steadily for a moment, and I think concluded finally that I had come to ask him for a contribution. At length he said to me:—

"Make it, sir; make it."

"Mr. R——," I said, getting very close to him, "I should like to pray for you, if you have no objection."

After thinking a moment, he replied:—

"No man could rightly object to that, sir."

An instant later we were on our knees. As he was old and infirm, I quickly suggested to him to remain in his chair; and, as I knelt, my elbow rested upon his knee, while my mouth was close to his ear. I prayed for him and for him alone. I realized that the opportunity of a lifetime was mine. Here was a very old man, with one foot in the grave, and the other upon its crumbling edge. When the prayer was done, we rose to our feet. I saw traces of tears upon his face.

He extended his hand to me, and said, "I am a great sinner, sir, a great sinner."

"Yes, but, Mr. R——," I cried, "you have a great Saviour, a great Saviour!"

The way was open, and for a few moments I talked freely to him.

As we were going to the afternoon service about three o'clock that day, and walking along the aisle, my brother touched me and said:—

"Look on the front seat!"

There sat old Mr. R——; the first time he had been inside of a church for fifty-six years, according to his own statement.

At the close of my address I called upon any who were willing to give their hearts and themselves to the service of God's Son, our Saviour, to rise to their feet.

Mr. R—— walked with a very long staff. He rose, leaning upon that staff, and, turning, faced the congregation.

"My friends and neighbors," he said, "you are all surprised to see me here. I have come to tell you that this day I have surrendered to the Lord Jesus Christ."

Then, turning to me, he extended his hand, saying as he did so:—

"Mr. Wharton, living or dying, I shall always think of you as the very best friend I ever had."

A year or two ago I went back to that city, and one day in a sermon related the foregoing incident. After the service a gentleman came to me, and said: "Mr. R—— united with the church after you left, and was a faithful attendant. He died a few weeks ago, a peaceful, happy death, falling asleep in his Saviour's arms, like a child on the bosom of its mother."—*Henry M. Wharton, in Christian Endeavor World.*

Study of Parliamentary Law—No. 2

[THE following questions and answers on parliamentary law are taken from the little book, "A Compendium and Question Book of Parliamentary Law," written by Lillian Cole-Bethel for "W. C. T. U. and W. R. C. organizations, women's clubs, normal classes, literary circles, missionary societies, and all deliberative bodies."]

29. After the floor has been assigned to a member, she can not be interrupted by a call for the "Question," or by a motion to adjourn, or for any purpose, by either the chair or any member, if she is in order, except to have entered on the minutes "a motion to reconsider," and accept "a call for the orders of the day," or "a question of privilege."

30. It is customary at the beginning of a session to limit the time of a speaker. The time may afterward be extended by consent or by a two-thirds vote of the assembly.

31. *Can a maker of a motion vote against her own motion?*

Yes; but she can not speak against it.

32. The chair in giving her decision should say, "The chair decides" so and so, and not say, "I decide."

33. The secretary should stand while reading the minutes, etc.

34. *What is meant by "question of privilege"?*

Privileges and rights of the members of the assembly, usually something needing immediate attention.

35. *What are the rights and privileges of debate?*

The leader has the right to open and close the debate. If it is a paper under discussion, the author of it should have the right to open and close the discussion.

36. *What is meant by a "majority vote"?*

It is more than half of the whole number of votes cast, or it is the excess of votes received by the successful candidate over the sum of all the votes cast for competing candidates.

37. *What is meant by a "plurality" of votes?*

It is the excess of votes received by the successful candidate over those cast for the competing candidate having the next highest number of votes.

38. *Can an election to office once decided be reconsidered?*

No; it can not.

39. *When is a meeting properly adjourned?*

Not until a vote has been taken, and the result announced by the chair.

40. *Is the chair compelled to vote?*

No.

41. A member who yields the floor loses the right to it until the rest have spoken.

42. When any one having the floor is interrupted she does not lose the right to the floor, but may resume it when that which interrupted her is settled.

43. *What vote does it take to expunge from the minutes?*

A unanimous vote. For instance, action has been taken reflecting on some member, and it is afterward desired to expunge it from the minutes. This can not be done if one votes against it. The action must stand.

44. *Can a vote by ballot be reconsidered?*

No; but it can be thrown out if found irregular.

45. *What is meant by "general consent"?*

When an assembly gives general consent that is the same as a unanimous vote.

46. *To what does the main or principal question yield?*

To all privileged, incidental, and subsidiary motions.

47. *What is meant by a division of a motion?*

If the motion is long or a double motion, any one can "move to divide the motion;" if this is carried by a majority vote, the motion is divided and each division treated as an independent proposition. This motion is in order even after the previous question has been called.

48. *Should the chairman always call for the negative vote?*

There are instances when it is not courteous to call for the negative vote. Such will usually suggest themselves to a good presiding officer. For instance, a vote of thanks, courtesies, etc.

49. *How may a motion be renewed?*

No principal motion or amendment, having been acted upon, except a motion to adjourn, can be taken up again at the same session, unless by a motion to reconsider.

50. A motion to adjourn can be renewed if business or debate has intervened. A motion to suspend the rules having been made can not be renewed at that meeting for the same purpose. Generally, when a motion alters the state of affairs, it is admissible to renew any privileged, incidental, or subsidiary motion, excepting a motion to amend, for the orders of the day, or for suspension of the rules.

51. A motion which has been withdrawn, has not been acted upon, and hence can be renewed.

52. *In a meeting when a quorum is present and business is being transacted, is it necessary for a quorum to vote to dispose of the question?*

No. If a quorum is present, the business is disposed of by the majority of those who vote, whether a quorum votes or not. Such has been the decision of the United States Supreme Court. Members who do not vote, by their silence are regarded as consenting to the result.

53. In making up a quorum persons present and not voting should be counted.

54. *What is meant by the informal consideration of a question?*

Sometimes a communication is read, a resolution offered, or a member presents a subject which the assembly is not ready to have come in the form of a motion. It would be in order for some one to move "an informal consideration of the question." If this is carried by a majority vote, the question is informally considered; and after discussion, the question may be disposed of by motion the same as any other question.

55. *Is it necessary to vote on the minutes?*

No; after the reading of the minutes, the chair will say, "Are there any corrections?" If there are any, they are made at once. The chair will say, "If there are no corrections to the minutes they stand approved."

56. *Is it necessary to move to reconsider the minutes to correct them?*

No. They can be corrected any number of times.

57. *Should amendments to the minutes be voted on?*

Yes.

58. At the close of a session when several meetings have been held, any minutes not having been acted on should be read and corrected before the final adjournment.

59. *What is an ex-officio member?*

An ex-officio member of a convention, board, or committee, is one who is a member by virtue of the office she holds.



A Useful Kitchen Chair

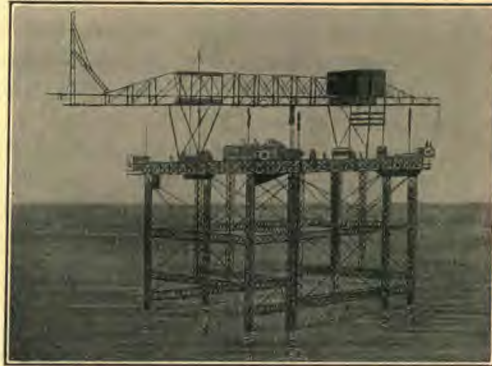


THIS chair is a great source of comfort in our kitchen, as it is provided with swing-shelves attached to the arms. Take a comfortable chair, and on each arm hinge a shelf broad enough to hold a pan or a basin. The advantage of this chair consists in the hinging, which allows the shelves to be easily and quickly let down out of the way when not in use.— *M. R., Alabama.*

A Staging That Walks Into the Sea

TAKING slow, awkward steps, this structural steel staging walks into the water to the position where its services are required, and moves around as the work progresses, regardless of the roughness of the water. The first "walking" stage was used at Peterhead, a fishing port north of Aberdeen, Scotland, for the blasting of ten thousand cubic yards of granite, the North Sea along this coast rarely being sufficiently calm for boring from barges.

As shown in the accompanying illustration, the staging was used instead of temporary false work for building a pier extension in Whitby harbor. It consists essentially of two independent structural steel frames, one within the other. They are so arranged as to move independently, and to act as a support, one for the other, in moving. Each frame has four legs, or spuds, that rise independently of each other.



THE "WALKING" STAGING

The "walking" operation is simple. The legs of the inner frame are raised, in which condition, carried on rollers resting on the outer frame, the inner frame is hauled forward by tackles also attached to the outer frame. The spuds of the inner frame are then lowered again, and those of the outer frame raised, which, in turn, is carried on rollers resting on the inner frame, this operation being repeated until the staging reaches the desired location.

The structure can move sidewise as well as forward or backward, but the sidewise steps are limited to only five feet, while forward or backward, the step is ten feet. The spuds are each operated by an independent motor, this independence of action being made necessary by the varying depths of bottom. The overhanging gantry is carried on the outer frame, while the plant necessary for construction work is mounted mainly on the inner frame.

These stages are said to have traveled distances of three thousand feet over sand bottom. A ten-foot step can be completed in fifteen minutes, if the crew is experienced.— *Popular Mechanics.*

WE can be guilty of the sin of omission as well as the sin of commission.

Mason and Dixon's Line

THE king of England was indebted to Admiral Penn to the sum of eighty thousand dollars, and William Penn, on the death of his father, inherited the claim. At Penn's request, King Charles granted him, in payment of his claim, a tract of forty thousand square miles in America. In the petition to the king, dated June, 1680, Penn asked for the territory west of the Delaware River, and from the northern boundary of Maryland to the north "as far as plantable." It was the largest grant ever made to one man in America.

The boundary of the colony, as given in the charter, became the subject of the most serious dispute, and the matter was not fully settled for a hundred years.

The first survey to establish the boundary and settle the dispute was made by Charles Mason and Jeremiah Dixon, two English surveyors, who were brought to this country by the heirs of both parties for that purpose. They arrived in America on Nov. 15, 1763, and began that year the survey, completing it in 1767.

Lord Baltimore had claimed that the fortieth degree fell north of Philadelphia, whereas the king, in granting it, supposed it would fall at the head of Delaware Bay. Penn insisted that the line be fixed where it was supposed to be.

In 1732 the heirs of Penn and Baltimore signed an agreement that the line between Pennsylvania and Maryland be run due west from the tangent of the western boundary of Delaware with the arc twelve miles from New Castle. Mason and Dixon surveyed it west for 244 miles, and at the intervals of a mile small cut stones were set in the ground; each stone had a large P cut on the north side, and a B on the south side. Every five miles was placed a larger stone bearing the Pennsylvania coat of arms on one side and that of Lord Baltimore on the other. These stones were cut in England and afterward brought to the colonies.

A few of these stones still stand, but time has crumbled many of them; others have been carried away piecemeal by relic hunters, and a few are doing service as steps before the doors of farmhouses along the route. The first revision of the survey was made in 1849, when it was found the original survey was substantially correct, and within a few years the route has been gone over, and many of the former historic monuments recovered and put in their proper places.— *Selected.*

Ambergris

FORMERLY there was much mystery surrounding the origin of ambergris, that most valuable substance; but now it is pretty generally agreed that it is nothing more or less than a "morbid secretion," due to a disease of the liver of the sperm-whale. The whales which yield ambergris are invariably sickly and emaciated animals.

In ancient times this substance was known as amber, a name also applied subsequently to the fossil gum, now commonly so called. In order to distinguish between the two, one was called *amber gris* (gray) and the other *amber jaune* (yellow). So, we perceive, the word ambergris means simply gray amber. As in the

case of the fossil gum, pieces of it were found from time to time on the shores of the sea, where they had been cast by the waves.

For many hundreds of years ambergris has been employed in sacerdotal rites of the church, and with fragrant gums it was formerly burned in the apartments of royalty. To some extent, it was used as a medicine and as a flavoring for certain dishes. Nowadays ambergris is utilized almost exclusively by perfumers in the preparation of fine scents, being first converted into a tincture by dissolution in alcohol.

Some six or seven years ago there was stolen in California a lump of ambergris said to have been valued at thirty thousand dollars. One of the finest and largest pieces of ambergris obtained in modern times was sold in London in 1891. It weighed about one hundred sixty-three pounds and brought fifty thousand dollars.—*Harper's Weekly*.

Government Monopolies

THE French government is confronted with a peculiar difficulty. Just now, when it needs all the money it can get for working men's pensions and other reforms it is threatened with the loss of one of its important revenues, that derived from the match monopoly. It might be supposed that tobacco and matches, in spite of their comparatively recent introduction as luxuries, had become necessities to so large a proportion of the population that a government which monopolized both was in possession of an assured income. Every cigar and pipeful involves the use of a match, probably more than one if they are of government manufacture, besides those that are used for the ignition of better things than tobacco, such as candles and kindling-wood. But the match is in danger of losing its own monopoly. The electric light, whether suspended from wires or carried in the pocket, requires no match, and self-lighting attachments of spongy platinum or some cheaper material are being put on gas-jets.

The most recent and dangerous rival of the match is, however, the new cerium alloy of iron, which, on being struck or even gently scratched, gives off a shower of brilliant sparks. The pocket cigar lighters now made in Germany for the use of the new metal are hardly larger than a match-box, and rarely require to be replenished. No poisonous phosphorus, no scratching on walls or trousers, no blowing out in the wind, no sulphurous odor, no danger of fire from matches thrown down. It is a curious reversion to the older form of striking a light, the use of flint and steel, except that the flint is replaced by cerium-iron. Such cases of atavism are not uncommon in the history of invention. The earliest bicycles had two wheels of equal size. These were abandoned for the high wheel with a little wheel trailing behind or running in front, but in a few years we restored them to their former equality. The first cars propelled by engines used the common highway, and now, after having run on rails for half a century, they come back to the road.

The match should celebrate its centenary in 1927, but it begins to look as if it would not live to see it. At any rate, the French government, alarmed at the threatened extinction of the match, is making violent efforts to prevent the invasion of this rival from over the Rhine. It is against the law to sell the cerium lighters or even to own them, and strangers who openly display the new playthings are liable to get into trouble. Nevertheless, it is impossible to keep them out alto-

gether. They are surreptitiously slipped into one's hand on the boulevards like indecent post-cards.

The search for matches at the French frontier has long been one of the vexations of the tourist. Last summer the custom-house officers found a dozen matches in the pocket of an American tourist, and imposed a fine of a franc apiece for them, a rate of \$2.40 a dozen. He tried to throw them away, but that was against the law. To give them to the inspectors, it seemed, was bribery; to burn them on the spot, arson. So he paid his fine, and then demanded the matches, saying that he had to have them in France. "Why?" asked the judge. "To light the French matches with," was the reply.

The bather who wants to take a bottle of sea-water must first get a government permit. One would think that there was enough water left in the ocean. One might object that France does not own all the salt water of the world anyway. But there is the danger that the bottleful of water might be evaporated, and so salt obtained which had not paid the government tax. A French woman who kept a small tobacco shop was recently arrested and fined for selling cigarettes not made of tobacco. They were not sold with intent to deceive. They were presumably less injurious, being free from nicotine. But their use would cut down the government revenue. The raising of tobacco is restricted to certain localities in France; and in Spain, where it is also a government monopoly, it is almost all imported, notwithstanding there is an abundance of good tobacco land in Spain. But if it were grown freely somebody might roll up a leaf and smoke it on the sly.

In the United States the manufacture of matches and tobacco is also practically monopolized, but there is this difference, that the government does not get the profit of the business.—*The Independent*.

Two Questions

TYPEWRITER to the pencils said,
"Now will you tell me, please,
Why, when I have no doors nor locks,
I have so many keys?"

"We do not know," the pencils said;
"It's queer as quadrupeds!
But can you tell us why we wear
Our rubbers on our heads?"

—*Saint Nicholas*.

When the Idol Breaks

WHEN Mahmud, the great Mohammedan conqueror of India, had taken one of the cities of Gujarat, he proceeded, as was his custom, to destroy the idols. There was one in the principal temple, fifteen feet in height, an ugly thing, which the priests and devotees besought him to spare. "Break the others," they entreated, "but leave us this one. See, it has no beauty." But he was deaf to their entreaties, and, seizing a mallet, he struck it one blow, when, to his amazement, there rained down at his feet a shower of gems and pearls,—treasures of fabulous value that the crafty priests had hidden within it. Self is an ugly idol, and many of us plead for it to be spared us; but it holds the hidden treasures of our life, which ought to flow down at the feet of the conquering Saviour.—*"The Spirit-Filled Life," by John MacNeil*.

"TO-DAY determines to-morrow."



The Hard Trial

THE leaf tongues of the forest, the flower lips of the sod,
The happy birds that hymn their rapture in the ear of God,
The summer wind that bringeth music over land and sea,
Have each a voice that singeth this sweet song of songs to me:
"This world is full of beauty, like other worlds above,
And, if we did our duty, it might be full of love."

—Gerald Massey.

What Adversity Is For

A SMALL girl who had been promised the privilege of climbing to a neighboring hilltop where her brother delighted to go, drew back in dismay when she came in sight of the steep and rough ascent.

"Why, there isn't any smooth path up! It's all bumpy and stony," she exclaimed.

"How would we ever get up if it wasn't?" demanded the more experienced brother. "The stones and hummocks are what we climb on."—*Kind Words.*

What a Song Did

THE following is a true story, and goes to show what power music has:—

"We were off Cape Hatteras on a Charleston steamer one Sunday evening in August. The first mate was a tall, fine-looking, middle-aged man. I was chatting with him at the starboard gunwale, while a group of well-bred young men, returning to Charleston from their summer vacation, were singing, 'In the Gloaming,' 'John Brown's Body,' and 'The Sweet By and By.' As they came to the chorus of the last song, the mate stopped talking, and joined in the singing. When through, he said, 'Nothing takes hold of me like sacred music.' And then, amid the swish of the waves, he related to me the following incident:—

"When a very little fellow, I did something which deserved severe punishment. My mother took me on her lap, and talked to me kindly, then made me kneel down by her side while she prayed for me, and then the family joined with her in singing, 'All Hail the Power of Jesus' Name!' to 'Coronation.'"

"At the age of twenty-eight, I found myself in New York, after a trip around the world, a rough sailor. One evening I was going up-town with a number of my shipmates for a night of pleasure. Near St. John's Park, I heard, from a church we were approaching, the first strains of 'All Hail the Power of Jesus' Name!' With the vividness with which lighting reveals objects in a dark night, that scene in my Massachusetts home, unheeded for more than twenty years, came back to me. The admonition, the prayer, the swelling tones of old 'Coronation,' my sainted mother—was this the way that prayer was being answered? Like a flash, my mind was made up. 'Boys,' I said, 'I'm going into this church.' They jeered and taunted and coaxed, but all to no purpose. I left

them, and walked in. The house was packed. They led me to an extra chair in front of the pulpit, and facing that vast congregation. Under other circumstances I would sooner have faced the cannon's mouth, but, upborne by the flood-tide of such memories and the exaltation of the swelling chorus, "Crown him, crown him, Lord of all!" I forgot all about the faces before me. From that hour, he added, in a voice hardly audible above the noise of the waves, 'I have tried to lead a new life—a life worthy of my manhood, worthy of my mother.'—*Washington Herald.*

Bravery Conquers Prejudice

A WOMAN of Southern birth, and of an aristocratic temperament, accompanied by her only child, boarded a steamer for a trip down the Mississippi River. The boy began to run up and down the deck, thoroughly enjoying himself. The vessel lurched, and to the mother's horror the boy was thrown overboard. She uttered a cry of agony, fearing the death of her boy. Scarcely had the little chap reached the water, when a black form sprang after him, and with a few powerful strokes reached the struggling boy. Both rescuer and rescued were hauled on board the ship. The mother held the hand of the black man in hers, and with tears rolling down her cheeks, thanked him. The mother love surmounted the training of a lifetime, and, although the skin of her boy's rescuer was black, it did not prevent the expression of heartfelt gratitude. The human heart is full of prejudices, but when the love of Christ takes possession, these all disappear, and all men are looked upon as God's children,—the many still prodigals from the Father's house, the believer at home, secure in the Father's keeping, and enjoying the fulness of the provision of the Father's grace.

J. N. QUINN.

Playing With a Snake

THERE was a man among the Florida lagoons who kept a pet rattlesnake in his hallway. He was a learned man, a literary man in a small way, and he had long lived in that hot, sand-strewn land. So had the serpent. In fact, they had lived together, the man in the house and the reptile in the cage, for nearly twenty years. This man was a tease, and the snake had an irritable temper. Every morning his master, just as he came down to breakfast, would stop and stick a finger into the cage to see the hissing, wrathful creature leap at it. For twenty years he kept up the foolish habit. His friends warned him; his wife pleaded with him; not a few scientists who visited him remonstrated. Still every morning he thrust the finger in, and every morning the snake sprang in vain, until one day the poisoned fangs clipped his finger. That evening he died.

These facts—they are facts—come bitterly home to an observer when he sees a young fellow tempting some big sin or vice, playing with it, sticking his soul nearer, nearer, nearer to its cage. The young fellow cries: "I'll never be overcome. I can stand a glass of beer. I can keep clean and fool around uncleanness. I can spend more money than I earn, and yet stay honest." But some morning that young man will wake up and find that the fangs have driven home. Then will the sin he did not run away from bite like a serpent and sting like an adder. Boys, don't keep rattlesnakes in the hallways of your souls.—*The Well-spring.*



CHILDREN'S PAGE

Sympathy

"Poor little girl!" the birdies say.
 "See, she's dressed in the queerest way:
 No smooth feathers, no pretty things,
 And O, the dear, she has no wings!"
 "Yes," said the bunny, "how sad for her!
 She has no ears, and no soft, warm fur;

And the way she runs on her funny feet,
 Even a baby of mine could beat."
 "We wish," said the birds, "she could stay right here,
 And live in the woods and grow less queer."
 "Yes," said the bunny, "and grow more wild.
 It must be dreadful to be a child."

—A. L. Sykes, in *Youth's Companion*.

Autobiography of Mike Robe (Microbe)

[The following article together with the illustrations are from *Home and School*, a new Baptist publication.]

FROM my infancy I have lived in a small cave in one of Mary Jones's back teeth. My parents preferred this location, on account of its retirement from the outer world, its freedom from sunlight, and the absence of circulating fresh air. Its general adaptability to the growth and development of their children was favorable, and food, because of its abundance, was much easier to obtain in this neighborhood than elsewhere.

Little Mary's tooth-brush, of which we were all mightily afraid, seldom reached this retired locality. For that matter, we had little to fear from brushes in any location, for Mary thought she had no time to waste on her teeth.

It is true, we were often threatened with extermination from floods made up of hygienic mouth washes; but as Mary seldom used these unless compelled to do so by her mother, our chances of annihilation were comparatively few.

I well remember the day that Mary, supplied with a piece of floss silk, began a general cleansing of the crevices of her teeth. My mother always laid the blame of this to her half-sister, my Auntie Sepsis (antiseptis), who had always been an enemy to all the germs and bugs of disease. She had never cared much for our branch of the family.

Our watchman, standing in his sentry-box at the top of Mary's middle upper tooth, saw the coming danger and gave the alarm. A messenger carried the news from place to place, and in a short time we had hurried from the harvesting of the remains of Mary's last meal to the innermost crevices of our caves. To my great disappointment, the last pickings of a chocolate bud had to be left as forage for the enemy. I hope it choked Auntie Sepsis.

Many of our friends and relatives were killed or injured. My great-uncle was caught in a loop of silk and was hung until dead. My playmate, in jumping from one tooth to another, lost his balance, falling upon Mary's tongue. In the confusion he was swallowed before help could reach him. I shall never forget his call for help as he rapidly disappeared into the "Down and Out."

By great good luck this attack was not followed up by other cleanings. The "rented room" sign soon disappeared, and we were again crowded for space.

One morning Mary thought to rid herself of us by using a pin and a toothpick, but while my father lost an eye by the performance, the rest of us were not hurt. Our neighbors, however, in upper left tooth No. 4, gained an addition to their cave, and a new and up-to-date hotel, named the Decay House, was opened next to us.

When I was two months old a stranger from a foreign land came to live with us. This is how it happened. Mary had been playing with Johnny Jones next door, who was just getting well from a sore throat. Mary, without thinking, took a bite from an apple from which he had been eating, and along with the bite came a germ from Johnny's sore throat.

The germ barely had time to squeeze itself between two teeth before the apple was swallowed. Hard times then followed for us all. The stranger set up a poison factory in the back of Mary's throat, giving work to other foreigners like himself. They ate up all our food, and made Mary horribly sick.

Auntie Sepsis was again called in, and such floods as we did have! Our entire population was reduced one half, for many of our folks could not swim, and life-preservers were scarce.

Mary finally recovered from her sore throat, but her doctor had discovered our homes in the cavities of Mary's teeth. Then she was sent to a dentist, who squirted big streams of water at us, and dug us out with shovels, hoes, and rakes.

Some of our people who always had a stubborn disposition, and who controlled the politics of our district, crawled into the teeth as far as possible and had to be drilled and blasted out, just as the Panama Canal is being made. This treatment was not enjoyed by Mary, who wriggled, squirmed, and cried until I felt seasick.

Among all the germs, I alone remain to tell you this tale. I escaped by crawling into a tiny crack which the dentist, being near-sighted, did not see.

Mary has learned by this severe lesson the value of keeping her teeth clean, and now uses her tooth-brush regularly.

My life is in constant danger. My friends



are all dead, and all their houses filled with metal. What little food I get must be swallowed on the spot, and can not be stored away; for the tooth we formerly used as a storehouse has been pulled down and a new one has been made to take its place.

I have nearly been swallowed several times, and never feel safe without a staff or parachute. I am merely a shadow of my old self, and have entirely lost my nerve. Besides, the new mouth wash Mary is using has nearly ruined my stomach.

There are now no good openings in Mary's teeth for a young microbe, and I have to start life in a new country. Yesterday I received word that Mary's finger nails have a growing population. Auntie Sepsis has not been heard from by them for a long time. I shall try to reach this fertile country if an opportunity offers. I will let you know later how I may succeed.—*Caroll H. Francis, M. D.*



The Arab to His Horse

COME, my beauty! come, my desert darling!
On my shoulder lay thy glossy head!
Fear not, though the barley sack be empty,
Here's the half of Hassan's scanty bread.

Thou shalt have thy share of dates, my beauty!
And thou know'st my water-skin is free:
Drink and welcome, for the wells are distant,
And my strength and safety lie in thee.

Bend thy forehead, now, to take my kisses;
Lift in love thy dark and splendid eye;
Thou art glad when Hassan mounts the saddle—
Thou art proud he owns thee: so am I.

Let the sultan bring his boasted horses,
Prancing with their diamond-studded reins;
They, my darling, shall not match thy fleetness,
When they course with thee the desert plains.

We have seen Damascus, O my beauty!
And the splendor of the pashas there;
What's their pomp and riches? why, I would not
Take them for a handful of thy hair!
—*Bayard Taylor.*

A Fishing Excursion

NAME the following score of fishes from these puzzle clues:—

1. A planetary fish.
2. A color.
3. To find fault.
4. A lance.
5. A canine.
6. A feline.
7. A sphere.
8. A smear.
9. An explosive.
10. A weapon.
11. A beam of light.
12. Part of the foot.
13. Terms of sale.
14. A kind of tree.
15. A Michigan town.
16. A precious metal.
17. The source of light.
18. A winter pastime.
19. A lineal measure.
20. A white metal.—*Woman's Home Companion.*

A Bible in a Cracker Box

THE British and Foreign Bible Society recently published an important edition of the Scriptures in the principal language of Uganda. The volume is very long, but it is only three inches wide and about three inches thick.

A peculiar reason occasioned the adoption of this form. In Central Africa the white ants and other insects rapidly destroy a book unless it is well protected. The representatives of the society, therefore, recommended that the edition mentioned be issued in a form that would fit into the tin biscuit boxes of a certain firm which are very generally used in Uganda.

This was done, and the ant-proof biscuit box is just large enough to hold this Bible, a small Bible history, and a hymnal and prayer-book.—*Selected.*

ONE way of testing whether you have the mind of Christ is to mark the circle of your sympathies. Are they home-wide, nation-wide, or world-wide?—*Northwestern Christian Advocate.*

The "Instructor" Band of Mercy

FROM Arpin, Wisconsin, the name of Sybil Tubbs has been received as a member of the INSTRUCTOR Band of Mercy. From Escondido, California, Miss Anderson, secretary of the young people's society of that place, sent in the following list of names as members:—

- | | |
|-------------------|-----------------------|
| Joseph Larson | Maud Larson |
| Aaron Larson | Ruth Madison |
| Albert Larson | Lila Hodge |
| Peter Nightingale | Katie Abrams |
| Freddie Abrams | Elizabeth Toews |
| Johnnie Abrams | Elizabeth Nightingale |
| | Mable Lambert |

Points of a Good Stable

MEN bring the horses in at night cool and breathing easily.

Legs well rubbed if wet or muddy, or if the horses are tired.

Head, ears, and neck well rubbed, if wet from rain or sweat.

Horses sponged under collar and saddle.

Horses well brushed, if dry.

Feet washed and examined for nails.

Eyes, nose, and dock sponged in summer.

In very hot weather, horses wiped all over with a wet sponge on coming in.

Horses given a little water, but not much, on coming in warm.

Horses watered when cool, then hayed, watered again, and grained. (In any case watered twice after coming in at night.)

Plenty of bedding, and horses bedded down all day on their rest day.

Hay and grain of the best quality.

Owner drops in often.—*The Pennsylvania Society for Prevention of Cruelty to Animals.*



M. E. KERN

MATILDA ERICKSON

Secretary

Corresponding Secretary

Society Study for Sabbath, February 18

Missionary Volunteer Methods, No. 3 — Organizing a Society

LEADER'S NOTE.—It has been said that a leader is one who knows the way, can keep ahead, and cause others to follow. The success of a Missionary Volunteer society depends much on the leader being thoroughly familiar with all the plans and methods of missionary work and organization, and on his having such a spirit of consecration to the work as to command the respect of all as a spiritual guide. After a program like this, many questions may arise; the leader should be broad enough to carefully consider them all, and should have a definite idea of what is best for the particular society under his care. As a result of these programs on Missionary Volunteer Methods our societies should make a steady improvement through the year. We should endeavor to avoid sudden or rash changes on the one hand, or a lack of progressiveness on the other. Keep the ideal organization in mind, and work toward it, remembering continually that organization is an important means to an end, and not an end in itself. Far better is a poor organization with a spirit of consecration and earnest work than a perfect form without these. It will be difficult to give this program without Missionary Volunteer Series, No. 4. It can be obtained from your conference secretary or the General Conference Missionary Volunteer Department, for three cents. On topic one, it would be well to have "Messages to Young People," Missionary Volunteer Series, No. 19; price, two cents. Two large placards published by the general department would be helpful to your society now and hereafter,—one, "General Plan of Organization" (as given in Missionary Volunteer Series, No. 4); and the other, "Training in Service." The two will be sent post-paid for twenty-five cents. The article "Missionary Volunteers," on page 4, by W. W. Ruble, will also be helpful in this program.

Program

Scripture drill.

Call to Organize (reading). See Missionary Volunteer Series, No. 4, pages 3, 4.

Basis of Membership (five-minute paper). See Missionary Volunteer Series, No. 4.

General Plan of Organization (five-minute talk). See Missionary Volunteer Series, No. 4.

Officers and Committees Needed in a Society (eight-minute talk). See Missionary Volunteer Series, No. 4.

Missionary Volunteers (three-minute talk). See page 4.

The Ideal Society (reading). Romans 12.

Report of work.

Missionary Volunteer Reading Courses

Senior No. 4 — Lesson 17: "Story of John G. Paton," Chapters 30-36

Test Questions

1. Do you think Kowia was a Christian? Why?
2. Locate Erromanga on the map. What missionaries were working there?
3. Would you consider the sandalwood traders responsible for their murder? Explain why. What other missionary was killed on this island?
4. How did the conduct of the Erromangans influence the Tannese?
5. Why was Paton so anxious to stay on Tanna? Who was his companion?
6. What encouraging omens appeared to cheer the missionary?

7. Who was Miaki?

8. Do you think the visit of the war-ship helped or hindered Paton? Why?

9. What great council did the chiefs hold? What was the result?

10. Why do you think Ian's attitude toward Paton changed so suddenly?

11. When obliged to leave the station, where did the missionaries flee?

12. What remarkable deliverance came to Nowar's village?

Note

The following items are taken from Paton's "Autobiography:"—

"The natives have no idea of death coming to any one naturally. Everything comes by Nahak, or sorcery. When one person is sick or dies, they meet to talk it over and find out who has bewitched or killed him. This ends in fixing upon some individual, upon whom they take revenge or murder outright. Thus wars arise on Tanna; for the friends or tribe of the murdered man generally seek a counter-revenge."

"So sad was the condition of Tanna that if a man were desperate enough in wickedness, if he killed a number of men and tyrannized over others, he was dignified with the name and rank of chief. This was the secret of Miaki's influence."

"Kava is a plant from which the natives make a highly intoxicating drink. The boys and girls first chew it, and spit the juice into a basin; there it is mixed with water and then strained through a fibrous clothlike texture, which they get from the top of the coconut trees. The men drink this freely. It does not make them violent, but stupefies them and induces sleep, like opium. Women and children are not allowed to use this beverage."

Junior No. 3 — Lesson 17: "Those Bible Readings," Pages 61-81

NOTE.—It would be well to read the psalm Beth repeated at the beginning of this evening's study.

Test Questions

1. Tell the story of the steeple-climber. How may it be applied to the breaking of one of God's commandments?
2. What words are found in Dan. 7:25? What question were they used to answer?
3. What further evidence besides the Bible was brought to prove that the fourth commandment had been wilfully broken?
4. What does God say about our lack of knowledge?
5. Is the Roman Catholic Church ashamed of having thought to change the fourth commandment? Give reason for your answer.
6. How are Christ's death and resurrection commemorated? Give two texts.
7. What is 1 Cor. 11:26? What did Mr. Jones say about this verse?
8. What question did Walter Gray put to Mr. Hartman just before beginning their next Bible study? What was Mr. Hartman's answer?
9. Name some ordinances which were done away with at Christ's death.
10. What does the Bible say about the Sabbath being kept in the new earth?

Words of Wisdom

"CONFIDENCE in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint." Prov. 25:19.

"He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse." Prov. 28:27.

Summary of *Missionary* Volunteer Work for Quarter Ending September 30, 1910

Conferences	No. Societies	Present Membership	Conf. Society Members	Missionary Letters Written	Missionary Letters Received	Missionary Visits	Bible Readings	Subscriptions Taken	Papers Sold	Papers Given Away	Books Sold	Books Given Away	Pages of Tracts Sold	Pages of Tracts Given Away	Hours of Chr. Help Work	Persons Fed Clothing Given	Offerings for Foreign Missions	Offerings for Home Missions
Atlantic Union Conference																		
Maine	5	35	..	..	..	..	..	..	115	86	6	2	..	2337	11	2	\$ 3.02	..
Massachusetts	9	149	..	116	56	707	255	15	12909	583	115	48	18508	12447	378	55	18.45	\$ 32.57
New York	5	100	5	39	29	60	1	..	114	246	1	7	7500	1572	104	35	1.10	5.32
N. New England	3	57	35	24	19	171	23	2	393	48	2	5	..	1809	7	..	.85	24.03
So. New England	8	64	..	24	7	29	7	13	180	299	54	21	420	2328	97	32	20.43	19.66
Western New York	4	72	1	72	38	188	18	3	806	605	18	14	8	3334	123	84	3.85	8.51
Canadian Union Conference																		
Maritime	4	70	..	11	14	20	10	5	300	1000	..	..	..	..	..	..	1.50	.67
Ontario	4	41	1	9	1	10	18	..	1544	223	18	8	..	2510	2	10	25.00	2.00
Quebec	1	8	..	..	..	..	..	..	..	98	..	..	..	567	..	..	1.60	..
Central Union Conference																		
Colorado	11	245	80	106	66	131	52	8	645	1463	388	871	1409	2174	360	134	19.50	39.02
Kansas	30	589	20	100	50	175	218	20	225	1572	49	71	1100	24437	121	84	6.00	104.43
Nebraska	27	350	..	88	53	207	29	8	1075	2264	81	20	3108	12563	152	48	413.14	254.36
West Colorado	5	94	7	154	70	300	36	19	55	281	7	19	24	1667	207	46	5.45	9.52
Columbia Union Conference																		
Chesapeake	2	46	..	10	1	16	11	4	112	206	56	32	..	3114	..	6	5.71	.18
* District of Columbia	1	48	..	100	40	129	68	1	27	1650	23	41	..	1854	512	36	8.55	41.98
Eastern Pennsylvania	7	109	1	49	20	58	15	10	256	943	26	34	200	1554	80	15	8.47	60.05
Ohio	6	114	..	35	14	168	43	117	4	551	5	9	..	16965	13	66	3.05	11.93
New Jersey	5	70	4	25	15	5	3	1	475	248	193	636	3	696	79	33	25.00	31.59
Lake Union Conference																		
East Michigan	2	32	2	6	2	12	..	..	14	165	11	..	132	265	8	19	1.60	2.65
Indiana	12	139	25	38	16	78	17	..	19366	620	67	23	208	15	100	88	..	12.60
North Michigan	11	66	..	5	9	18	240	4	10	152	66	2	..	3952	545	20	.64	1.75
Northern Illinois	4	70	..	10	5	249	10	..	254	84	..	10	..	507	1	138	.88	30.33
Southern Illinois	8	148	13	110	52	439	61	17	357	917	62	166	6702	22615	189	95	3.30	32.98
West Michigan	7	151	..	46	17	279	47	2	109	636	316	20	32	5386	138	14	6.27	26.01
Wisconsin	9	..	..	17	12	254	157	3	555	537	9	7	..	650	170	1	1.28	1.95
Northern Union Conference																		
Iowa	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Minnesota	3	40	60	188	115	156	38	37	135	455	16	13	..	1803	85	284	16.00	.25
North Pacific Union Conference																		
Southern Idaho	3	35	3	69	28	52	5	73	125	682	8	51	4	1176	162	47	22.20	12.80
Southern Oregon	1	47	..	20	9	24	15	14	27	267	1	16	..	1553	..	48	.50	5.00
† Upper Columbia	15	326	..	66	25	272	126	3	1960	1174	236	711	490	6504	23	28	74.09	11.82
Western Oregon	7	230	8	56	26	256	80	5	330	1850	410	31	..	3425	43	19	24.56	18.08
Western Washington	12	185	..	47	18	75	16	21	241	951	10	46	44	4398	978	35	1.05	15.65
Pacific Union Conference																		
California	27	717	11	50	11	155	18	10	347	2147	6	26	306	60309	357	78	22.45	4.96
Southeastern Union Conference																		
Cumberland	3	57	4	76	34	66	2	36	453	218	..	5	..	123	4	30	15.89	1.20
Florida	3	106	75	13	11	1	..	..	72	127	50	3	..	145	14	10	3.47	2.00
Georgia	3	44	..	13	8	45	11	12	766	98	32	9	..	1715	218	64	11.58	10.98
North Carolina	4	50	..	4	..	..	..	..	..	407	14	8	4	1764	3	..	..	.05
South Carolina	1	12	..	..	..	4	..	4	118	7	1	..	..	50	..	..	..	..
Southern Union Conference																		
Kentucky	1	13	..	7	..	21	4	..	100	79	..	..	..	..	..	1	..	..
Louisiana	3	55	1	30	12	19	31	..	3	1407	29	13	..	1905	48	25	2.11	15.46
Mississippi	2	6	..	161	150	10	..	4	70	165	87	..	..	24540	50	5	3.80	10.00
So. Union Mission	3	46	..	46	135	83	8	..	400	431	75	6	..	500	61	40	..	1.70
Tennessee River	4	39	..	167	15	75	64	..	41	1642	..	3	153	592	3	..	.15	39.91
Southwestern Union Conference																		
Arkansas	5	75	..	55	38	67	48	6	1630	1035	3	17	..	1395	43	34	.70	106.65
New Mexico	1	18	3	1	..	..	..	..	..	40	1	2	..	100	..	..	..	3.75
West Canadian Union Conference																		
British Columbia	4	36	..	62	31	150	55	8	200	1000	10	15	..	700	42	72	5.00	18.00
† Australasian Union Conference																		
New South Wales	24	670	96	247	67	3213	105	7	2206	8414	52	38	11334	80011	1434	24	212.66	85.21
New Zealand	11	233	43	223	70	6412	55	14	1860	3323	46	149	3326	24642	352	26	69.01	31.60
Queensland	4	55	3	6	6	41	27	1	496	873	2	10	213	8961	682	3	25.83	6.52
South Australia	10	225	16	88	20	545	20	30	1286	18356	303	108	11237	32326	201	30	90.04	6.70
Tasmania	5	75	..	14	3	39	5	1	224	1786	..	22	..	10591	36	2	66.62	24.33
Victoria	14	314	18	165	50	732	3	22	4736	6978	119	103	8120	63932	734	21	156.23	27.54
West Australia	12	185	23	55	13	202	28	9	1159	1758	97	55	4270	8990	214	10	79.54	58.46
Society Islands	7	..	..	..	..	7	..	..	..	..	..	..	..	31	..	..	..	1.14
Miscellaneous																		
Portugal	1	12	..	1	..	58	23	4	4	19	1	..	..	64	..	..	..	..
Totals	386	6773	630	3124	1412	16535	2205	577	58775	71277	3188	3527	78873	467563	9184	2011	\$1614.63	\$1273.85

* Report for more than one quarter.

† For quarter ending June 30, 1910.

MATILDA ERICKSON,
Cor. Sec. M. V. Dep.



VI — True and False Giving

(February 11)

LESSON SCRIPTURE: Acts 4: 32 to 5: 11.

MEMORY VERSE: "Lying lips are abomination to the Lord: but they that deal truly are his delight." Prov. 12: 22.

The Lesson Story

1. There was great love for one another among the disciples after the Holy Spirit came upon them. "And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common." When we are willing to share what we possess with others, that is an evidence of unselfish love.

2. "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need.

3. "And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet." Barnabas afterward became a teacher, and the Holy Spirit fitted him to do a special work for God. For a time he labored with the apostle Paul. The first we hear of him he sold his land, and gave all he had to the Lord. When we give our money to God it is easy to give ourselves; "for where your treasure is, there will your heart be also."

4. "But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet." This man and his wife wanted to appear as unselfish as the others, but they also wished to keep part of the money they received for their property. They told and acted a lie, and God heard and saw it all.

5. The Lord gave Peter knowledge of what Ananias and Sapphira had done. As this wicked man brought some of his money, pretending that it was all, and laid it at the apostles' feet, Peter said: "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

6. "And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him."

7. Sapphira did not know what had happened to her husband. They had agreed before Ananias left home that they would tell the same story. About three hours after Ananias died Sapphira came in. "And Peter answered unto her, Tell me whether ye

sold the land for so much? And she said, Yea, for so much.

8. "Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

9. "And great fear came upon all the church, and upon as many as heard these things." God punished Ananias and Sapphira before all that they might know how he regards lying hypocrisy. It is as sinful now as then. No liars can enter the New Jerusalem; for "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." The untruthful will never have a home in the new earth; for "all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death."

10. The experience of Ananias and Sapphira teaches us that "death and life are in the power of the tongue," and that "the lip of truth shall be established forever: but a lying tongue is but for a moment."

Questions

1. How did the believers on Jesus show their love for one another after they received the Holy Spirit? What did they not say concerning their property? How did they have all things? How may we show unselfish love?

2. How did the apostles witness concerning the resurrection of Jesus? What rested upon them all? What did those who owned houses and lands do? How were the needs of all supplied?

3. What good man is mentioned in this lesson? In what country did he live? Find Cyprus on the map. What did he do with his land? How did he dispose of the money received from selling his property? What did Barnabas afterward become? Who appointed him to be a laborer for God? With whom did he labor for a time? What was the first step he took in becoming a worker for the Lord? Why was it then easy to give himself?

4. What man and his wife are mentioned in this lesson? What did they do with their possession? What did Ananias do with the money? Who besides himself knew that he did this? Did any one else know what they intended to do? What did they desire? Who heard and saw it all?

5. When Ananias brought some of the money, what question did Peter ask? Who fills the heart with selfishness? Who tempts us to lie? Why does he do this? See John 8:44. What other questions did Peter ask Ananias? To whom did he say he had lied?

6. When Ananias heard these words, what took place? What effect did this have upon the people? What was done with the body of Ananias?

7. Did Sapphira know of the death of her husband? What had they agreed together to do? How long after the death of Ananias did his wife come where Peter was? What question did he ask her? What was her reply?

8. What questions did Peter then ask Sapphira? What punishment did he say should come upon her? What immediately occurred? Who buried Sapphira?

9. What came upon all who heard these things? Why were the people afraid? Why did God thus

punish Ananias and Sapphira? Where can liars not enter? What will be their fate?

10. What power lies in the tongue? How long will the lip of truth be established? What is said of the lying tongue? How was this fulfilled in the case of Ananias and Sapphira? Repeat the memory verse.

THE YOUTH'S LESSON

VI — True and False Giving

(February 11)

LESSON SCRIPTURE: Acts 4: 32 to 5: 11.

LESSON HELPS: "Testimonies for the Church," Vol. V, pages 148-157; *Sabbath School Worker*.

PLACE: Jerusalem.

PERSONS: Apostles, disciples, Barnabas, Ananias and Sapphira.

MEMORY VERSE: Prov. 12: 22.

Questions

UNITY AND SELF-SACRIFICE IN THE EARLY CHURCH

1. What is the Lord's desire for his people? John 17: 21-23; Phil. 1: 27; 2: 2; Ps. 133: 1.
2. How was this fulfilled in the Jerusalem church? What caused this condition? Acts 4: 31, 32.
3. What power accompanied this spirit of unity and love? Verse 33.
4. How did this spirit of love for one another, and consecration to God's work, lead them to look upon their material possessions? Verses 32, 34, 35; note 1.
5. What special example of benevolence is mentioned? Verses 36, 37; note 2.

JUDGMENT ON HYPOCRISY

6. What was the sin of Ananias and Sapphira? Acts 5: 1-4, 7-9; note 3.
7. How was this great sin punished? Verses 5, 6, 10.
8. How did this judgment affect the church and others? Verses 5, 11; note 4.

A LESSON FOR THE CHURCH TO-DAY

9. What is one of the prevailing sins of the last days? 2 Tim. 3: 2; Luke 12: 15.
10. What true picture of this time does Isaiah give? Isa. 1: 23; 5: 8.
11. What do those who put their confidence in riches really do? Job 31: 24, 25, 28; Mark 4: 19.
12. What are we to do with the wealth which God gives us? Prov. 3: 9; Mal. 3: 8, 10.
13. What great task is waiting for the church to finish? Mark 16: 15; Matt. 24: 14.
14. What, then, is one great deception of Satan to destroy the Christian experience of those who know the truth, and to hinder the finishing of the gospel work? Note 5.

Notes

1. "Great numbers had collected at Jerusalem to observe the sacred feast. The exciting scenes of the crucifixion and resurrection had called out a much larger number than usual. When the truth taught by the apostles was brought suddenly and with convincing power before them, thousands were converted in a day. These early believers were most of them immediately cut off from family and friends by the zealous bigotry of the Jews. Many of the converts were thrown out of business, and exiled from their homes because they followed the convictions of their consciences, and espoused the

cause of Christ. It was necessary to provide this large number, congregated at Jerusalem, with homes and sustenance. Those having money and possessions cheerfully sacrificed them to the existing emergency. Their means were laid at the feet of the apostles, who made distribution to every man according as he had need; and there were none among them who lacked."—*"Spirit of Prophecy," Vol. III, pages 282, 283.*

2. "This was the effect of the pouring out of the Spirit of God upon the believers. It made them of one heart and soul. They had one common interest—the success of the mission entrusted to them. Their love for their brethren, and the cause which they had espoused, was far greater than their love for money and possessions. They acted out their faith, and by their works testified that they accounted the souls of men of far greater value than any earthly heritage."—*"Spirit of Prophecy," Vol. III, page 283.*

3. "Ananias and Sapphira coveted popularity and high position, which they saw those enjoying who had thus given all they possessed to their brethren and were spending their lives in the services of the gospel. But this popularity came high; it would cost them their possessions. And such a price they were unwilling to pay. So they tried to get it by means of hypocrisy. They professed to give all that they had received for the piece of property which they had sold. Hypocrites are a hindrance to any good movement. The better the movement, the greater the danger from such people, and the more injurious are their presence and influence. A few individuals of such character, who in this way had got leading positions in the young church, could have ruined it. The danger was great, the remedy severe."—*Thatcher, "History of the Apostolic Church," page 80.*

4. Though the punishment was severe, it was just, and spared the infant church from greater sorrow. It caused them to have greater awe in God's presence and greater reverence for the Holy Spirit. It led to careful living, to searching of heart lest they might be deceived. It also caused those who were not Christians to realize the terrible nature of sin, and to understand the heart-searching presence of God. Those who were not sincere were kept out of the church, and many who were longing for power for right living were added to the church.

5. "As the people of God approach the perils of the last days, Satan holds earnest consultation with his angels as to the most successful plan of overthrowing their faith. . . . He directs his angels to lay their snares especially for those who are looking for the second advent of Christ, and endeavoring to keep all the commandments of God. Says the great deceiver: "'Go, make the possessors of lands and money drunk with the cares of this life. Present the world before them in its most attractive light, that they may lay up their treasure here, and fix their affections upon earthly things. We must do our utmost to prevent those who labor in God's cause from obtaining means to use against us. Keep the money in our own ranks. The more means they obtain, the more they will injure our kingdom by taking from us our subjects. Make them care more for money than for the upbuilding of Christ's kingdom and the spread of the truths we hate, and we need not fear their influence; for we know that every selfish, covetous person will fall under our power, and will finally be separated from God's people.'"—*"Spirit of Prophecy," Vol. IV, pages 337, 339.*

The Evolution of the Contribution Box

IN the earliest colonial days no contribution was taken up at the services held in the various meeting-houses, the minister in charge being supported by gifts from his people.

Later it was voted "to pass the hat;" but when it came to putting the measure into effect, that head covering was deemed too undignified for such a use, and some one proposed a warming-pan instead, its long handle making it very convenient to pass, particularly when the one who took up the offering had to stand at the door of an old-fashioned square pew.

The clatter of coin upon the metal pan proved too noisy, however, and soon the less blatant wire-meshed corn-popper was substituted.

From this, in due course of time, was patterned the long-handled wooden box, made especially for this church purpose, lined with some soft material to deaden all sound.—*May C. Ringwalt, in the Wellspring.*

"THE greatest coward is he who treats with cruelty a helpless living thing."

The Youth's Instructor

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What the Dewdrops Said

ILL help you, and you help me,
And we'll make a brook and run to the sea.

—Selected.

Seed Thoughts

WHENEVER tempted to commit a wrong act against another, first ask yourself if you would like one to treat you in the same way.

Never allow yourself to treat another differently from what you would be perfectly willing to be treated yourself.

Remember that other people have rights and feelings as well as yourself, and that their rights and feelings should be respected as well as your own.

Don't allow yourself to get into the habit of thinking that you are the only person in the world whose rights and feelings deserve to be recognized and respected.

Be ever willing to treat others as you would like to be treated yourself.

J. W. LOWE.

What Would I Want Him to Be?

MR. E. P. POWELL, a man well known and beloved in the world of literature, writing for a late number of the *Independent*, says:—

"What would I wish my great-grandson to be? how would I have him differ from 'we 'uns'? In the first place, I would like to have him thoroughly healthy, a sort of Theodore Roosevelt fellow,—only perhaps not quite so noisy. I want him to have fiber and muscle; only I do not wish him to get it through football, rather through productive labor. I hope before he comes, work will have its honest place in the world, as finer than all the games that were ever invented. I should like that his circulation be clean, with no tobacco smoke in his lungs, and not too much beef in his blood.

"I would like to have him respectful to old people. He might call me dad, but not old man; for it is a lout indeed who can not be a gentleman at home. I want him to read, but not above ten books in a year; and I do not care whether he can spell *opodeldoc* or not. I want him to have his religion to do things and to see through things; no blindness like that of being in a world full of God, and yet hankering after heaven.

"If he should happen to be a girl, I would want her to be just as healthy and life-full as the best boy, only not ungente. A woman needs more capacity and tact

than a man; a sort of ten-sidedness, with a gift to cook and to coo and to be cheerful."

The Gospel Acrostic

GOD so loved the world, that he gave his
Only begotten
Son, that whosoever believeth in him should not
Perish, but have
Everlasting
Life. John 3:16.

The Last Temperance Number Appreciated

THE following letter containing a good word for the INSTRUCTOR from Miss Juanita Johnston, of Eufola, North Carolina, was appreciated by the editor, and doubtless will be of interest to the friends of the paper:—

MY DEAR MRS. CHASE: Perhaps you will not have time to read this letter, but I feel as if I must tell you how I appreciate the YOUTH'S INSTRUCTOR, especially the Temperance number. I am now seventeen, and have taken the paper ever since I can remember, and this number outshines anything yet in the way of temperance in this or any other paper printed by our people. The veto by Mr. Wanamaker is a striking feature, and helps the paper to sell readily among the business men. There is nothing in it to prejudice any one against our people or the gospel truths we hold dear.

The paper seems like some friend who grows dearer each week—like the Sabbath. I should feel lost without it, and have a desire to congratulate you every time I read a new number. I wish you continued success and much of the wisdom of God in putting the truths of our message in print and before our young people.

I might add that the INSTRUCTOR, with "Testimonies for the Church," is a constant companion of our young people's society here. We could not get along without it now, though we are trying to educate ourselves so we can get along without anything when the time comes that even our Bibles will be taken away.

"A MAN of kindness to his beast is kind,
But brutal actions show a brutal mind.
Remember, he who made thee, made the brute;
Who gave thee speech and reason, formed him mute.
He can't complain; but God's all-seeing eye
Beholds thy cruelty, and hears his cry.

A Question and Its Answer

SOME one sent in the question, "What are the evil effects of reading trashy literature, especially story papers and cheap magazines, and many of the so-called good books?" to be answered in the paper. The editor requested Professor Olsen, of the Foreign Mission Seminary, to write a brief answer. Mr. Olsen says:—

"Evil books are the equivalent of evil companions, and books which, while not distinctly bad, are of a cheap, trashy character are hardly less to be avoided. As the mind is corrupted and depraved by the one class, so it is relaxed, enervated, enfeebled, by the other. When with our most earnest efforts we fail to find time to read the best books, surely there is no excuse for wasting our energies on the inferior ones. The 'so-called good books' are probably of the goody-goody sort, which used to form the bulk of the Sunday-school libraries. Lazy people read such books because they can do so without taking the trouble to think. Most young people would make far greater progress mentally if they read less and studied more. A single course in the excellent Correspondence School which the General Conference has started would do much for a great many young men and women who need only a little steady, well-directed mental labor, properly followed up, to make them valuable workers for God and humanity."