

# The YOUTH'S INSTRUCTOR

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No. 9



*From Painting by Murillo*

ST. JOHN AND THE LAMB





GIFTS aggregating \$2,398,000 were received last year by Yale University.

ELIZABETH STUART PHELPS WARD died on the twenty-eighth of January.

"LET not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart." Prov. 3:3.

THE discovery of celtium, a new element, by Mr. Urban, was announced January 17 before the French Academy of Sciences.

AN attachment for bicycles that will allow them to run over ordinary railways has been invented. The rider can easily attain a speed of forty-five miles an hour.

"FROM London to Bombay by rail, is the latest cry. The whole route would be a little over 5,554 miles long, and the time occupied in traveling it would be eight days from London, and less than a fortnight from New York."

OF the 3,845 graduates of Wellesley College, which was founded thirty-five years ago, all but 125 are now living. Higher education seems not to unfavorably affect the health of Wellesley girls, whatever may be the case with other colleges.

A WOMAN with thousands of dollars in the bank, recently starved herself to death in Cleveland, Ohio,—that she might lay up more. Equally unwise is he who spends all for his bodily pleasure, and lays up nothing in the bank of heaven.

THE long-sought automatic stability of aeroplanes has been produced, according to Lieutenant Dunne, an English aviator. Mr. Dunne, the inventor, has, when in flight, removed his hands from the control levers, and busied himself writing letters and notes.

THE largest order for stamps ever received came to Washington on January 4. It called for 30,000,000 one-cent, 35,000,000 two-cent, 800,000 three-cent, 1,000,000 four-cent, 2,000,000 five-cent, 100,000 ten-cent, 800,000 fifteen-cent, and 100,000 special-delivery stamps. Total cost, \$1,304,000.

"THE United States has made advances to Ecuador in order to obtain for \$35,000,000 a ninety-nine-year lease of the uninhabited Galapagos Islands, about 600 miles from Ecuador. They would be useful for a naval base in connection with the fortifying of the Panama Canal. The people, but not the government, of Ecuador have received the proposal unfavorably."

ON January 18 there died in London Sir Francis Galton, one of the leading scientists of the century. He became eminent as an explorer of Africa, then as a meteorologist, and finally as an anthropologist. He originated the present-day weather-maps, was the first to take a composite photograph, to devise a system of identification by means of thumb-prints, and to formulate the theory of the non-hereditary nature of acquired characteristics. He was also a pioneer in the important new study of eugenics.—*Selected.*

## The Father's Shadow

As, when a father in a garden stoops down to kiss a child, the shadow of his body falls upon it, so many of the dark misfortunes of our life are not God going away from us, but our Heavenly Father stooping down to give us the kiss of his infinite and everlasting love.—*T. De Witt Talmage.*

## Liberian Affairs

LAST July Secretary of State Knox proposed that a loan of one million seven hundred thousand dollars be made to Liberia for the sake of refunding its debt, the Liberian customs to be taken over as a guaranty of payment. Germany, France, and Great Britain were to have shares in the loan. Germany and Great Britain agreed, but France held off, insisting upon the ratifying of a treaty defining the boundary with French Guiana. This treaty the Liberian minister has just been authorized to sign. There is hope now that the little African republic, threatened a few years ago with extinction by the advancing on either side of the forces of France and England, will be placed upon a solid footing.—*Christian Endeavor World.*

## In a Nutshell

"BIBLE READINGS IN A NUTSHELL" is the title of a Bible game gotten out by George C. Cary, a brother to our missionary in the islands of the Caribbean Sea. The author of the readings was a missionary there also for four years. Some of the titles of the readings are: "The Second Advent of Christ," "End of the Wicked," "Nature of Man," "Proper Diet for Man," "The Seven Seals," "The Two-Horned Beast," "The Twenty-Three Hundred Days," and "The Investigative Judgment." Many are making use of these in studying for the Standard of Attainment examination.

There are fifty cards, or readings, in the game, and nearly four hundred questions on Bible truth. These cards might be made of real service in studying the Word of God, and they would make an interesting present to young persons not of our faith; for they would doubtless incite some to earnest consideration of the subjects so intimately related to the last gospel message to the world.

The game can be secured from the author at Paradise Valley Sanitarium, National City, California, for twenty-five cents. It will be furnished to agents, or to young people's societies, for half price.

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# The Youth's Instructor

VOL. LIX

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No. 9

## "Be Still, and Know That I Am God"

**W**HEN every other voice is hushed, and in quietness we wait before him, the silence of the soul makes more distinct the voice of God. He bids us, 'Be still, and know that I am God.'

God's ways are ways of quietness. When Elijah of old stood in the cave, and the Lord passed by, "a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave."

In the stillness of the night Christ, the Redeemer of the world, was born and laid in a manger. And the angels poured forth their harmonious strains into the ears of the peaceful shepherds on the silent hills of Judea. The Saviour in his life and work here on earth sought to avoid all unnecessary commotion. Many of those who were the subjects of his mightiest works of healing were charged to "tell no man." At the time of the feast of tabernacles, when all the people were talking of him and seeking for him, he selected an unfrequented road that he might enter Jerusalem quietly.

All through God's great book of nature we read how he works in quietness. A seed drops into the soil. Silently it lies there until just the right conditions have developed around it; then it begins to grow. Noiselessly it pushes its way up to the sunshine. One by one, bud, leaf, and blossom are put forth, until we behold the full-grown plant in all its beauty and luxury. Amid the noise and bustle about it the plant has grown quietly and steadily unto perfection.

There have been many storms, many cloudy days in the history of the plant. Perhaps the seed fell among stones, and everything might have seemed to the casual observer to be against its development: but you know, just such conditions are required for the very best results from some plants. Just so it should be with the life of the Christian. There is so much noise and confusion in the world to-day. On every hand we hear the din of labor, strife, and commotion; but "in quietness and confidence shall be your strength." We must turn a deaf ear to the noise and bustle about us if we would hear that "word behind thee saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

Not only must our ears be dull to the strife without, but there must be perfect quiet within. "When trials come, as they will, do not worry, do not complain. Silence in the soul makes more distinct the voice of God. 'Then are they glad because they be quiet.' Remember that underneath you are the everlasting arms. 'Rest in the Lord, and wait patiently for him.' He is guiding you into a harbor of gracious experience, and he bids you, 'Be still, and know that I am God.'"

Lowell must have known something of the blessedness of silence when he wrote the beautiful words:—

"Be silent, be calm, be still;  
Be still, for thy safety is provided for.  
Be still, for thy wants shall be supplied.  
Be still, for all things shall work together for thy good.  
Be still, for God bids thee, and the result will commend thee,  
and all will be well."

Perhaps our lot may have fallen among stones; dark, heavy clouds may often hang over our heads; but let us remember that no path can be darker or more stony than the one to Calvary. Thorns may pierce our feet as we journey, but they can not be sharper than those that pierced the noble brow of our Saviour. Our Father knows all about these things, and he has told us through his servant that he "never leads his children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose they are fulfilling as coworkers with him."

There may be many dark chapters in our history. Bitter disappointments may await us; griefs may pierce our soul; and we may never fully understand the dealings of our Heavenly Father with us here. But "in the future life, the mysteries that have annoyed and disappointed us will be made plain. We shall see that our seemingly unanswered prayers and disappointed hopes have been among our greatest blessings."

"Then hush! O hush! for the Father  
Knows what thou knowest not;  
The need, and the thorn, and the shadow,  
Linked with the fairest lot:  
Knows the wisest exemption  
From many an unseen snare;  
Knows what will keep thee nearest;  
Knows what thou couldst not bear."

"Hush! O hush! for the Father,  
Whose ways are true and just,  
Knoweth, and careth, and loveth,  
And waits for thy perfect trust;  
The cup he is slowly filling  
Will soon be full to the brim,  
And infinite compensation  
Forever be found in him."

L. MAE HOLLINGSWORTH.

### The Bible

THE Bible is the book which, more than all others, contributes to the noblest manhood and the highest success. The Bible is the one book that contains the message which transforms life, whether in Scotland or India, America or the heart of Africa. A Scotch boy, nine years old, won the prize his pastor had offered, by repeating from memory the whole of the one hundred nineteenth psalm "with only five hitches." "David Livingstone, scientist, explorer, missionary, carried the New Testament he thus won across Africa from ocean to ocean, and so hid its truths in his heart, and exemplified them in his dealings with native tribes, that when Stanley followed on his track, their dark faces lit up at mention of his name. The American newspaper correspondent, in the weeks he spent with Livingstone on Lake Tanganyika and its shores, got a new vision of the Christ in the face of his herald to Africa, of whom he wrote: 'In him religion exhibits its loveliest features; it governs his conduct not only



toward his servants, but toward the natives, the bigoted Mohammedans, and all who come in contact with him.'"

"When Stanley went to Africa the second time, he carried with him a beautifully bound Bible, the gift to him of Livingstone's sister. When he visited Uganda, he read from it to its king, Mtesa. When he had gone two hundred miles farther, a messenger reached him, crying out that Mtesa wanted the book, and it was sent to him. A few years later, when, by the labors of Mackay and other missionaries, a written language had been created in Uganda, and the New Testament had been translated and printed in it, Uganda Christians, who a dozen years before had never heard of the true God and Jesus Christ, gladly paid the wages of three months' hard labor to own a copy of it." These same Christians have proved their faith "at the stake, under the knobstick, and under torture unto death." "They were the material that martyrs are made of, but it takes the Bible to make such martyrs."

Well did Drummond say that what the cause of Christ needs to-day is "not so much more of us, as a better brand of us." No one will question that; but if "more of us" will begin at once to give the Bible the first and largest place in our reading, I venture the assertion that we shall soon have the "better brand." Gladstone, "the grand old man of England," who was guided throughout one of the greatest careers of the nineteenth century by the principles of the Bible, than whom, we are told, "no man of his day at Oxford read his Bible more or knew it better," testified from the ripe experience of his old age, "My only hope for the world is in bringing the human mind into contact with divine revelation." Let us remember this: "*The attempt to build character without the Bible is doomed to failure.*"

ERNEST LLOYD.

### The Reading Boy

MANY boys have become upright, intelligent, useful men through the influence of books; many boys have become less than worthless men also through the influence of books. Just as the boy who hopes to grow into worthy manhood, resolutely sets his face against two great manhood-destroying evils in the world,—liquor and tobacco,—so must he with equal determination set his face against reading books that would lead him into wrong thought and action; for books can intoxicate as surely as the wine cup, and narcotize as effectively as the cigarette.

Dr. Lyman Abbott, editor of the *Outlook*, says that parents should "insist rigorously that the boys' library shelves be *selections*, not *collections* of books." But all this work of selection should not be left with the parents. Boys should themselves insist that their library shelves be selections, and not mere collections of books. Dr. Abbott says also that over every library case should stand the words: "Avoid rubbish;" but those who make their own libraries—which include the library of the brain and the heart—should be able to write over them, "There is no rubbish here."

The boy who naturally loves to read has a treasure of great worth to be guarded,—a treasure far exceeding in value the large diamond in preparation for the king of England's crown; yet this stone is guarded by ten armed men as it is taken each evening to the strong room, built of iron and cement, with walls three fourths of a foot thick, inside of which are several secret sli-

ding panels. Behind one of these panels, with nine locks completely hidden from view, the treasure is deposited within a tiny safe. Fenelon said of himself: "If the crowns of the world were laid at my feet in exchange for my love of reading, I would spurn them all." But this love for reading makes or unmakes the boy. If not thoroughly guarded by the ten armed soldiers, through which he expresses his choice, then it unmakes the boy. There is an old German proverb which says, "Better is a great enemy of the best." In no phase of life, perhaps, is this more true than in one's reading. We should, therefore, not choose a book because it is better than another of a questionable character, but because it is distinctly among the world's best books. Some one has said: "We must begin to get a taste for the best while we are still young, or we run a risk of never getting it, in which case we lose forever out of our lives all the beautiful and wise and noble books which the world has been making for us these many hundred years. It would be like going about in a few ugly rags when the closet up-stairs is full of handsome clothes ready to put on."

A man of native ability who gave up reading when he was fifteen years of age, and who, therefore, could not have been a very earnest reader up to that time, said when he became old:—

"I have no love for books. I know I am to blame. When a boy of fifteen, I gave up reading, and by habit I am left to-day without a desire to read the best books. A few years ago I might have had a good position, but my knowledge was so sparse they could not employ me. I have made a grave mistake, and I hope, while young, you will not be so unwise as I have been; for it is hard to change the habits of an old man. If I were to speak from my own experience, I would say: 'Begin early to cultivate a love for the best books, — books which have influenced men, manners, and matters. Not many, but a few books will work wonders in a young person's career.'"

### Books That Influenced Lives

Joseph Henry, one of the country's greatest scientists, read a simple science book during a period of convalescence, and as a result his great mental power and worthy life were devoted to the cause of natural science, instead of to the stage. Robert Louis Stevenson, one of England's most acceptable writers, said the second book in point of time that had a great influence upon his life, was the New Testament, particularly the gospel according to St. Matthew. He says: "I believe it would startle and move any person if he could make a certain effort of imagination, and read this gospel freshly like a book, not droningly or dully like a portion of the Bible. Any one would then be able to see in it those truths which we are all courteously supposed to know, and all modestly refrain from applying."

John Ruskin, another English writer of the first rank, says he owes more to his childhood's reading of the Bible than to any other influence in life. John Coleridge Patteson, a noted missionary to New Zealand, was a devoted Bible reader from infancy. He was once called while in the nursery, but begged for a few minutes just to finish "the binding of Satan for one thousand years." Many of the world's foreign missions have been established through the inspiration and knowledge gained from the reading of a good book; and in many instances through the reading of a book in their youth.



### The Deadly Serpent in the Book

We must not forget that books can unmake character as well as make it. You have heard of that gentleman in India, who, while taking "from his library shelf a book, felt a little pain at the end of his finger like the prick of a pin. He thought a pin had been left in the book as a book-mark, and began reading. Soon his finger began to swell, then his arm, then his whole body, and in a few days he was dead. It was not a pin, but a small, deadly serpent, which had housed itself in the leaves of the book. If the tiny, green, deadly snake of India were the only one that nestled among books, we could guard against it, but it is not. There are thousands of poisonous snake thoughts in books of the present time. They are so artfully coiled, and so snugly concealed, that their presence is unknown, their sting unfelt, till the 'book is finished' and laid down. Multitudes have exclaimed after the poison had begun its work, 'O, if I had never read that book!'"

Boys, and older people too, sometimes fall into the habit of reading unworthy books, because they are like the little girl who said she enjoyed sewing when there was no thread in the machine because it ran so easy; so they like to read a ten-cent novel and other evil matter because it is easy to read. It requires no serious exertion to get the thought, and the attention is held without conscious effort. The downward path is always easy. Satan loves to have it so. Every boy who means to be of service to himself and to the world, must manifest toward such books the same determined, self-protective spirit that the great missionary to Melanesia did as a schoolboy, when he resigned his cricket captaincy at Eton because certain boys at the annual dinner persisted in singing objectionable songs. Young Patteson would not return until promises of amendment were made. Boys must have grit and character enough to say to themselves, "Hands off from all but the best." Coleridge Patteson, the boy referred to in the foregoing incident, had so much grit that he once bore in silence for three weeks a broken collar-bone "because he did not like to make a fuss." I know a boy possessed of much the same spirit toward physical suffering. He is fond of reading, but I do not know whether he always chooses the best books. I hope he is as gritty and courageous in refusing to allow his mind to feed upon anything belittling or evil as he is in bearing pain.

We must remember that it is not enough simply to refrain from reading bad and useless books, but we must read helpful books. Some one has said that just ceasing to do evil is very uninteresting. Whether this be true or not, learning to do well is intensely interesting. You know that is so; and then, too, it is the Bible plan. "Cease to do evil; learn to do well," says the prophet Isaiah.

Mr. Amos Wells uses an illustration familiar to every editor and compositor. Often a line finds its way into a paper that should not be there. It has come perhaps from some other article through somebody's carelessness. The editor or proof-reader must catch this, and see that it is removed before the paper goes to press; but the taking out of one line would loosen up many lines, and perhaps spoil the entire page if the space made by its removal were not filled with something else. Mr. Wells draws from this illustration this lesson: "Do not try to remove an evil from your life without inserting a corresponding good.

Do not tear out a vice, and leave the cavity unoccupied. Do not say good-by to a passion without welcoming a substitute virtue. Cut out the mischief and use an unsparing knife, but cram in the good, the true, and the beautiful, until there is no vacant hollow or crevice of your mind for the lodging of corruption."

Absolutely boycott all useless books, and choose the great books of history, science, biography, and character-building. Read the "Young Man's Counselor," the "Christian Gentleman," by Dr. Banks, and other kindred books, together with our denominational books. I know of one young man who is having marked success at the present time in ministerial work who laid a broad foundation for his work by his love for good reading. Before beginning his public ministry he had read all our denominational books but a very few of the newer ones, and the leading ones he had read until the main points in them were perfectly familiar to him. This example is worth following by all our boys and young men.

For missionary books, read the lives of John G. Paton, Marcus Whitman, Henry Martyn, James Chalmers, William Carey, John Elliott; in fact, the lives of all the world's leading missionaries. It is the reading boy that makes the inventor, the historian, the author, the statesman, the college professor, the acceptable minister and missionary. Therefore, read; but read wisely.

F. D. C.

### In the Woods

O, who could help but love thee, silent woods?—  
And yet not silent; for in thee I hear  
A great cantata, as harmonious sounds  
Of heaven's minstrels fall upon mine ear.

I love thy quietude, the calm and rest  
Which lurk within thy cool and silent shade;  
I love the gentle murmur which resounds  
From every leafy dell and mossy glade.

I love, O how I love, thy fadeless charm,  
As from the world of care I steal apart  
To feast upon thy beauty, breathe thy calm,  
And find sweet solace close to nature's heart!

How often have I, in thy still retreat,  
Found comfort, peace, and left with strength renewed;  
For, ah! thy spirit, so surpassing sweet,  
With power divine and healing is endued.

How many cruel blasts thy trees have braved,  
Which sought to o'erthrow them with relentless hand!  
I find in them a subtle sympathy,  
As if soul-storms they, too, might understand.

Each herb and bush within thy precincts here,  
The birds and squirrels which thy court invade,  
I love to wander 'mong, and count my friends,—  
And friends they are who ne'er a trust betrayed.

I love thee, yea, I love thee, silent woods,  
With all the beauteous life which thou dost hold!  
O, let me linger close to thee a while,  
And with thy woodland arm me, too, enfold!

PEARL WAGGONER.

### Seed Thoughts

No man can be true to his own best interests, without constantly endeavoring to better the condition of others.

The individual who is doing nothing to better the condition of others is cheating himself of rich blessings, which might be his.

In doing nothing for the advancement of others, we are, through that very neglect, doing even less for ourselves.

J. W. LOWE.





### To February

FEBRUARY, February —  
 How your moods and actions vary,  
 Or to seek or shun!  
 Now a smile of sunlight lifting;  
 Now in chilly snowflakes drifting;  
 Now with icy shuttles creeping,  
 Silver webs are spun;  
 Now with leaden torrents leaping,  
 Oceanward you run;  
 Now with bells you blithely ring,  
 'Neath the stars or sun;  
 Now a blade of murder bring  
 To the suffering one.  
 February, you are very  
 Dear, when all is done.  
 Many blessings rest above you;  
 You one day (and so we love you)  
 Gave us WASHINGTON.

—Will Carleton.

### Priceless Irritations

LIFE on earth would not be worth much if every source of irritation were removed. Yet most of us rebel against the things that irritate us, and count as heavy loss what ought to be rich gain. We are told that the oyster is wiser; that when an irritating object, like a bit of sand, gets under the "mantle" of his shell, he simply covers it with the most precious part of his being, and makes of it a pearl. The irritation that it was causing is stopped by encrusting it with the pearly formation. A true pearl is therefore simply a victory over irritation. Every irritation that gets into our lives to-day is an opportunity for pearl-culture. The more irritations the devil flings at us, the more pearls we may have. We need only to welcome them, and cover them completely with love, the most precious part of us, and the irritation will be smothered out as the pearl comes into being. What a store of pearls we may have, if we will!—*Sunday School Times*.

### Lockjaw Can Be Cured

THE popular belief that a wound from treading on a rusty nail is very likely to cause tetanus is quite correct, says a writer in *Harper's Monthly*. This is not because it is a nail or is rusty, but because by lying on the ground it has become infected with the germs of lockjaw. Moreover, as the punctured wound caused by the nail bleeds but little, and this blood dries up and excludes the air, the most favorable conditions for the development of tetanus exist, for, as Kitasato, the Japanese bacteriologist, proved, the absence of oxygen is most favorable to the growth of this germ.

The germ itself looks very much like a tack; it is so virulent that its toxin, in doses of one two-hundred-thousandth of a teaspoonful, will kill a mouse. It has been found by experiment that the poison is carried up to the spinal cord, not by the absorbents or the blood-vessels, as are other poisons, but through the motor nerves.

Fortunately an anti-poison, or antidote, has been developed; but so prompt is the action of the poison, that in an animal two minutes after the injection of a fatal dose of the poison, twice as much of the remedy is required as if it had been administered with the poison; after eight minutes ten times the amount, and

after ninety minutes forty times the original amount, is necessary. This antitoxin is entirely harmless.

As a result of antiseptic methods, lockjaw is now almost unknown, except after neglected wounds, instead of being frequent, as it formerly was. In animals, for naturally horses suffer enormously more frequently than man, the same antitoxin is used. In one hundred sixty-three horses that had operations performed on them, but were protected by the antitoxin, not one developed tetanus; whereas of eight cases unprotected by the antitoxin, five developed tetanus.

### "Birding"

FOR several years past, fad-ridden society has been interested in a new pastime, called birding. Strange to say, it seems wholly desirable and eminently wholesome. Birding consists of turning out in the morning, just about sunrise, getting into some comfortable old togs, and tramping off through the woods and orchards in search of birds. Not the ordinary game varieties, but the songsters, are hunted; and when found, they are watched and studied instead of being shot.

As a health improver we should imagine birding would be difficult to improve upon. It must be a splendid appetizer for breakfast. Fashionable women are said to be taking up the new fad with great zest. Perhaps these early morning meetings with the birds in their native haunts will help to enlarge the number of anti-plumage-wearing women—a result to be devoutly hoped for.—*Christian Advocate*.

### Self-Consciousness

SELF-CONSCIOUSNESS is twin sister to conceit. It is fatal not only to true beauty and to genuine art, but also to practical religion. How quickly does a pretty face lose its attractiveness through vanity! A fine voice loses its real charm if the singer is evidently self-conscious. A Christian who is thinking of self more than of service is doomed to an ugly failure. With some this self-consciousness shows itself in a morbid sensitiveness to the way others treat them in the church life. They are more concerned about whether their presence is noticed, or their merits are appreciated, than they are about performing the duty of the hour. If the social committee doesn't always show them the attention they think to be their due, then they are out. It never seems to occur to them that as members they are responsible, like all the rest, to make themselves agreeable to others, and add their part to the social warmth of the meetings.

Mr. Spurgeon's famous saying is applicable here. Said he, "A dog with nothing to do wishes you to pet him; but when he is after a fox, he doesn't care whether you pet him or not." The cure for this sort of self-consciousness is the Christian's secret of a happy life,—he who loses himself in loving attention to others finds himself in the rich consciousness of divine fellowship.—*Service*.

### Arrow Points

BE slow in choosing a friend; slower in changing.  
 —*Franklin*.

"HARD experiences are generally followed by a call to high service."

"WHEN the Lord preserves a man, he never keeps him in vinegar."





# THE HOME CIRCLE



## Mother's Love

ONE lamp — thy mother's love — amid the stars  
Shall lift its pure flame changeless.

— N. P. Willis.

## Two Courageous Missionary Brides

**N**ARCISSA, would you be willing to go with me across the mountains?"

The question was asked eagerly by stalwart Marcus Whitman, who had just returned to his home in Rushville, New York, after a venturesome exploring trip through the West to the mountains of the Oregon country. It was in 1833, when Oregon was a no man's land, longed for by Great Britain, and despised by the United States.

But Dr. Marcus Whitman had learned enough of the new country to see that the nation which secured title to it would be fortunate. He wanted to be one of the pioneers to make a home there. It was his purpose to go out prepared to teach the Indians and to guide the settlers — whom he was sure would follow — into a self-respecting, God-fearing life.

However, he did not want to go alone. He felt that no better object-lesson could be given to the Indians than a Christian home. So he sought Narcissa Prentice, who had already promised to be his bride, and asked her if she would be willing to be his partner in making the venturesome journey and in setting up the pioneer home among the Indians.

He told her he knew what he was asking. The way was long and rough. It was only six years since the building of the first railroad in America. Where they were going they would have to use canoes or horses; many times they would have to walk. Indians would be all about them, and Indians who had learned to dread the white man might prove dangerous neighbors. Narcissa Prentice laughed at the fears of her lover, and said she would go with him, of course. But she would be lonely if there was not another woman in the party. So the marriage was postponed till Dr. Whitman could find a husband and wife willing to go with him. For a while his search was in vain. Then he heard of Dr. H. H. Spalding and his young bride, who were about to go as missionaries to the Osage Indians, on their reservation in Northern New York. He tried to reach the young people, but learned that they had already started for their new home.

Whitman jumped into his sleigh and started to find them. After a long pursuit he came up with them during a blinding snow-storm. There was no time for a lengthy introduction, so he shouted:—

"Ship ahoy! You are wanted for Oregon!"

The surprised travelers drew rein, while Whitman explained his strange words. But the day was cold, so they agreed to drive on side by side to the little inn in the village of Howard, New York, not far away. Before the log fire at the inn a hundred questions were asked and answered.

"I have promised to go back this spring," Whitman explained. "I am to be married as soon as I return home. Then we are to go out to Missouri, where we are to join the fur traders till we are met by the Nez Percés, among whom we are to live. They will

show us the way to our new home. We'll live on buffalo and venison, we'll travel on horseback, and we'll spend the nights in tents or rolled in blankets on the ground. Will you go with us?"

Mr. Spalding wanted to say yes, but he feared for his wife's health. She had recently recovered from a long sickness. So he said to her: "It is not your duty to go. Your health forbids. I shall leave it to you."

Mrs. Spalding went off by herself to decide the question of her duty. Ten minutes later she returned, her face shining, and said, "I have made up my mind for Oregon."

Her husband asked her if she understood what her decision involved. He reminded her of the perils of the three-thousand-mile journey, and the loneliness of the far-away home; but she was firm.

The wedding of Narcissa Prentice and Dr. Whitman followed the agreement. Then began one of the strangest wedding journeys ever taken — by rivers, across plain, and over mountains to the mysterious land "where rolls the Oregon."

All went well till the Missouri River was reached, at the point where the fur traders who had invited the missionaries to join them said they would wait. Four days before the arrival of the party, when the traders heard that there were women with the missionaries, they decided to push on alone. They thought they had enough to attend to in protecting themselves from the Indians. They little knew the spirit of Mrs. Whitman and Mrs. Spalding.

Mr. Spalding said they must not think of going on alone; they must return home. Brave Mrs. Spalding carried the day by her determined words, "I have started for Oregon, and to Oregon I will go or leave my body on the plains."

So the missionary party hurried on their way alone, hoping to overtake the fur traders within a week or ten days. Mrs. Spalding and Mrs. Whitman were the life of the company, encouraging the men where obstacles hindered them, and spurring them on where Mr. Spalding was tempted to say, "Let's go back." He didn't say this very often; but when he was "kicked by a mule, shaken by the ague, stripped by a tornado, not only of his tent, but his blankets, and crowded off the ferry-boat by an awkward, uncivilized frontier cow," it is not by any means strange that he was discouraged.

Dr. Whitman had provided a spring wagon for the two brides, but Mrs. Whitman preferred to ride on horseback by the side of her husband, leaving the wagon to Mrs. Spalding, who was not yet strong. On other horses rode the husbands, and Dr. W. H. Gray, who was to be the business agent of the mission station; following them came two teamsters, in charge of the wagons bearing the supplies.

At last the fur traders were overtaken. The men were sorry to see the women, but Mrs. Whitman and



Mrs. Spalding soon won all hearts. Before long they were looked on as a positive addition to the company, in spite of the dangers from Indians. For protection from the enemy, there were more than two hundred men; but the attention of many of these had to be given to the six hundred animals taken along for food. The animals tempted the Indians, and it was necessary each night to camp with the stock in the center, around these the tents and wagons, and about the whole encampment a company of vigilant sentinels.

The experienced plainsmen shook their heads when they saw the wagons, and they told Dr. Whitman that it would be impossible to take them across the mountains. But he insisted that they must go. He was not thinking merely of the comfort of those who would use them, but more of the great importance of proving to the world that a wagon could be taken to Oregon. He was looking forward to the day when there would be in that country more white people than Indians. Yet men and women would be prevented from making the journey by the statement that it was impossible to colonize Oregon by wagon. An English editor had said that American wagons could not go to the Columbia River, and Americans were believing him. It was Doctor Whitman's purpose to show the doubters that they were wrong. So he carried a wagon through with him to the Pacific slope, and thus he did what has been called one of the most important things for the whole future of Oregon.

The traders shrugged their shoulders when "the silent Whitman" said the wagon must go through. They said, "I told you so," when one night, in a bit of rough country, he fell behind with his beloved wagon, and came into camp "late, warm, puffing, and cheery too, for he had had only one upset."

The Indians were much interested in the first wheeled vehicle they had ever seen. "They put into jerky syllables the sounds it made as it rose and fell and stopped in the soft grass and among the rocks, and called it: '*Chick-chick-shani-le-kai-kash.*'"

Pronounce those syllables and see if they do not remind you of the creaking of a wagon.

Through canyon, along creek beds, up rocky precipices, the wagon was pushed and hauled. Many times it was overturned, but still the doctor would not listen to those who urged him to abandon it. At last, when the way became too rough for four wheels, he made the wagon into a cart, added the extra wheels to the load, and pushed on. Further on the cart was left, but only for a little while. Then it was taken the rest of the way to the mission station. Dr. Whitman had triumphed, and those who said colonists could never go to Oregon were effectively answered. Historians have said that the journey of the wagon almost from coast to coast was a more important event for the country than the building of the twelve hundred miles of railway during the same year.

For many weeks of their journey the travelers had an abundance of food. In the buffalo country, where a single herd sometimes covered a thousand acres, the hunters could slaughter the noble animals at will. In anticipation of later days when game would be scarce, the caravan paused to jerk, or dry, the buffalo meat. The jerked meat did not seem very appetizing so long as fresh, juicy buffalo steaks were to be had, but when the herds vanished, all were glad to use it. Yet how they longed for a little bread to go with it! Once Mrs. Whitman wrote: "O, for a few crusts of mother's bread! Girls, don't waste the bread in the old home."

That is the nearest to a complaint the brave woman came during all that arduous journey, in spite of "scorching sun, the clouds of alkaline dust that stung the eye and throat, the impure water they were compelled to use, the myriads of mosquitoes and buffalo gnats."

When, on July 4, 1836, the missionaries were at last over the crest of the Rockies, twenty-five hundred miles from home, they paused, spread their blankets, unfurled the American flag, and knelt in a prayer of dedication to God of the Oregon country. The act meant more than the missionaries knew. One historian of Oregon says that it went far toward giving to the United States six thousand miles of Pacific coast.

Soon after, hardy frontiersmen were met, who had not seen a woman for years. They looked reverently on the faces of the two brides. Years later one of them said, "From that day when I took again the hand of a civilized woman, I was a better man." And the trapper said, "There is something the royal Hudson Bay Company and its masters can't drive out of Oregon." He knew that the coming of women meant the dawn of civilization.

Dr. Whitman picked his location on the banks of the Walla Walla. Mr. Spalding went a hundred miles farther to a spot on the banks of the Clearwater. On these two sites the men, assisted by the Indians, built roomy log cabins. Then they sent for the brides.

Just in time for the Christmas of 1837, Mrs. Whitman reached her new home after a trip of two hundred fifty miles. The wolves in the thickets which fringed the banks of the Walla Walla were howling dolorous greeting. The brave woman, smiling as she thought of the snug shelter prepared for her, pushed on to the blazing fire in the home.

She was too weary that night to inspect the place where she was to spend a few happy, busy years. She was content to wait for the revelations of the next day. She did not fear them; for she knew that her husband, with the two teamsters, who had come with him across the mountain, and two other men, whom he had secured on the ground, had been busy clearing land of underbrush and building a house. She was content to think that they had done their best.

Six weeks the men had toiled. Then they had enclosed a house of one large room, whose open fireplace was ready to glow with the welcoming heat for the visitor, or, first of all, for the wife, without whom the house would never be anything more than a house. But when Mrs. Whitman entered the door, the house became a home.

And what a home that was — "chairs rudely made, with skins stretched across them; table made of four posts, covered with boards sawed by hand; stools made of logs sawed of proper length; pegs along the walls upon which to hang the clothing, nails being too expensive a luxury; beds fastened to the walls, and filled with dried grass and leaves!"

Mrs. Whitman's gratitude for these blessings was so great that she found the journal which had been her companion on the journey from New York, and wrote: —

"We reached our new home December 10; found a house reared, and the lean-to enclosed, a good chimney and fireplace, and the fire laid; but no windows or doors except blankets. My heart truly leaped for joy as I alighted from my horse, entered, and seated myself before a pleasant fire; for it was night and the air was chilly."



Mrs. Spalding was just as happy in the cabin her husband had built for her, and she set to work at once to make it homelike. Then she began to gather the children of the Indians about her for instruction. At first the red men were suspicious, but it was not long till she found her way to the hearts of all.

Mrs. Whitman, too, gathered the Indians into her home for instruction. Her teaching and Dr. Whitman's training worked many changes in the Indians.

For ten years they lived quietly in the lonely place they had chosen. Once Mrs. Whitman was alone for many months while her husband took his famous winter ride of thirty-five hundred miles to Washington, which historians declare had a great influence in making the Oregon country a part of the United States.

When Dr. Whitman returned, he found that everything was in fine condition, owing largely to Mrs. Whitman's careful management during his absence. There, for several years more, husband and wife worked together, spending themselves unselfishly for the Indians.

Their work was brought to a tragic close in 1846. There was an epidemic among the Indians. Medicine-men, who were jealous of the influence of the white teachers, whispered that they were responsible for the sickness. The suspicious Indians believed the stories. They fell upon the home on the banks of the Walla Walla, and put to death not only Mr. and Mrs. Whitman, but a number of friends who were with them.

The Indians who lived about the home of the Spaldings became restless as they heard of the bloody deed done by their kinsmen. On Sunday morning, when Mr. Spalding was away from home, friendly Indians urged Mrs. Spalding to flee with them to their camp.

Mrs. Spalding longed to go. Her heart yearned for her children; but she stopped to think that it was Sunday. For years she had been teaching the Indians to keep the day holy. What impression would be made on their minds if she should be seen moving to the camp on that day? Her resolution was taken promptly. So she replied firmly, "I will not flee on this day."

But early on Monday the Indian friends were back again. This time she went with them. And she was just in time. The aroused Indians rushed upon her house, but found it empty. In their anger at the escape of Mrs. Spalding, they carried away many articles and destroyed many others.

As Mr. Spalding returned he feared the worst, but when he found his loved ones safe at the Nez Perces camp, his heart overflowed with joy. The reunited family returned to their home, only to be driven from it once more when the Cayuse war, brought on by the Whitman massacre, broke up the mission stations in the region. Then, under guard of forty faithful Indians, he took his family to Fort Walla Walla. It was his joy to return to his work after many years' absence, but Mrs. Spalding died four years later. Her most lasting monument was built in the hearts of the Indians.

Mrs. Whitman's monument stands on the site of the home to which she went as a bride. And in the town of Walla Walla, only a few miles away, admirers have built to her memory and the memory of her husband, Whitman College, where young men and young women are trained to follow the example set them by the courageous brides who cheerfully left comfortable homes in the East to face hardships in the West because they thought this was their duty.—*John T. Faris, in Service.*

### What I Have Observed Recently

A LEADER of a Sabbath-school division standing with feet eighteen or twenty inches apart during his attempt to review the lesson. Just why this unusual base was deemed necessary to properly support him during the effort, I can not say. If it had been lessened by one half, his personal appearance would have been considerably enhanced, and I can hardly believe it would have interfered materially with his equilibrium.

A group of girls giggling effusively just because some soldier boys happened to pass by. Perhaps the girls observed something that was a trifle amusing; but no one else near by saw enough to provoke even a wholesome laugh, much less a prolonged giggle. The sensible girl eschews giggling.

A young man hesitating and apologizing for attempting to tell a really funny story because the fun was based upon a text of Scripture that had been given an unusual setting. It was a praiseworthy act; but there are many who do not hesitate to quote Scripture lightly whenever opportunity permits.

A mother caressing and kissing her daughter of seven during church service. Parental affection is sacred and beautiful, but a public display of it under ordinary circumstances is undignified.

Young people, members of the junior division of the Sabbath-school, engaged in a prolonged conversation during the review. This is discourteous, and is quite likely to rob one of spiritual blessing.

A young girl of ten or twelve years of age on roller skates had fallen in the street. She doubtless felt piqued at herself for doing so; therefore, instead of getting up as quickly as possible, she sat for some moments on the ground with her legs and feet stretched out in front of her at full length. This attitude in a public highway might have been overlooked in a very little girl, but was unpardonable in one of her size and age. Good form demands special modesty and quietness of girls on the street.

An Adventist young man who had recently lost his position in one of our institutions smoking cigarettes. Some seem to think as soon as they become lax or discouraged religiously, the next thing to do is to take up some vile habit. One can hardly believe they previously refrained from principle, the only worthy thing upon which to base life's habits. Tobacco and liquor work ill to the health and well-being of the sinner as well as to the believer. Why sell the body, even if one does the soul, to the evil one? Does one need to eschew every principle of true manhood because he is disconnected from some religious institution?

ETHEL LE BARON.

### Write Your Name Plainly

Why are your letters  
Carefully penned  
Only to jumble  
Right at the end?

Words in a sentence,  
If we're in doubt,  
Just by the context  
May be made out;

But a man's signature,  
One lonely scrawl—  
That is the craziest  
Writing of all!

Are you like Roosevelt,  
So known to fame  
That "T. R." will answer  
For your full name?

—*Christian Endeavor World.*





## Going Abroad

**I**T was on a rainy Saturday that the Chapin children begged Aunt Ruth for a new game. "Give us something that will make us think hard," said Carl.

"We might play going abroad," she proposed.

"O, what is that?" cried Alice. "Let's!"

"It is good training for the memory," Aunt Ruth said. "I will begin with Norton."

"Where did you go last summer? You must answer, 'I went abroad.'"

"What did you see? Tell me anything you choose."

"A cathedral," replied Norton.

"Now Norton must ask Alice the same two questions, and she will give his two answers, and add something of her own that she saw."

Alice gave Windsor Castle besides the cathedral, and then turned to Carl.

"Where did you go last summer?" she asked.

"I went abroad," he answered.

"What did you see?"

"I saw a cathedral, Windsor Castle, and the Tower of London."

"O dear," sighed Bertha, "if it keeps up very long, I know I can't remember!"

She told the three that had been given, adding, "some gondolas."

Mrs. Chapin said she would play, too, so Bertha questioned her.

"I saw a cathedral, Windsor Castle, the Tower of London, some gondolas, and the birthplace of Shakespeare."

"I saw," replied Aunt Ruth, "a cathedral, Windsor Castle, the Tower of London, some gondolas, the birthplace of Shakespeare, and a cricket-match."

"I saw," began Norton, slowly, "a cathedral, the Tower of —"

"No, no!" his sisters cried. "You've skipped one!"

Norton thought scowlingly. "Gondolas," he went on, "and a cricket-match, and —"

"You're a little mixed up," mother said.

"Well, cut me out!" he exclaimed. "I can't remember, of course!"

"This is to help you learn to remember," replied his aunt. "Begin again."

And after two more attempts he did get them in order.

"Whew," he cried, "but this is hard thinking enough to suit

Carl!" Alice added Buckingham Palace to the list, and then questioned Carl.

The number was now so increased that everybody was watching breathlessly for a break.

"A cathedral, Windsor Castle," began Carl, glibly, and then frowned. He looked round, and laughed. "I've forgotten what comes next!"

"It's your own," Alice reminded him; but that did not bring the missing words.

"Where were the princes?" queried Aunt Ruth.

"O, the Tower of London!" cried Carl, and then went on, "some gondolas, the birthplace of Shakespeare, a cricket-match, Mount Vesuvius, Buckingham Palace, and Oxford University."

Bertha failed utterly, and so did Mrs. Chapin. It passed to Aunt Ruth. The rest waited eagerly to see if she could name all that had been given, there had been so many breaks.

"A cathedral, Windsor Castle, the Tower of London, some gondolas, the birthplace of Shakespeare, a cricket-match, Mount Vesuvius, Oxford University, and the pyramids."

Norton shook his head decidedly, and Alice tried, only to fail. Carl began, but blundered, and finally had to give it up, leaving Aunt Ruth sole victor.

"I say," cried Carl, "let's play this again! I'm not going to be beaten by a few words!"  
— *Youth's Companion*.

### What Children Can Do

THE following is from the mother of a five-year-old boy, a very successful periodical worker. It reveals the possibilities within the reach of many boys and girls who are now doing nothing toward assisting in disseminating the publications containing the gospel message for this time: —

"Perhaps you would like to have a report of paper work done by my little five-year-old boy. In two weeks' time he sold 301 papers. He had never sold papers before. Though two weeks' time was covered in the report, the time actually worked would not make a full week of eight hours a day. He received \$30.10 on sales, and made a net profit of \$18.06. He can sell from 20 to 35 copies an hour. He gives a fine description of his papers. As he has about all kinds of people to deal with, he



THIS IS THE BOY WHO CAN SELL PAPERS



has learned how to meet many hard questions. I am sure, with God's help, he was able to place the papers in many hands that I could not have reached. I go on the streets with him, and watch that he goes into proper places, and that he does not get lost."

We hope this boy, together with hundreds of others, will go to work with the Temperance number of the INSTRUCTOR. Any boy or girl ought to dispose of five hundred in a few weeks' time.

### Waiting in Prayer

Two little girls said their prayers together one night. At the close one jumped right up, but the other knelt quietly by the white bed.

"What were you waiting for, sister?"

"I was listening for God to answer," said her sister. "Don't you remember Miss Josepha said we mustn't hurry over our prayers? She said that it was like the little boy that knocked at her door once, and then ran away before she could open it. So now I always wait to see if God wants to say anything to me."

"Did he say anything to you to-night, sister?" asked the other, looking startled.

"You know," was the answer, in a low tone, "we said, 'God bless all my friends,' and right away I thought of Sadie Burwel, 'cause we had a fuss to-day; and while I waited, God said, 'Tell her you are sorry.'"—*Anna L. Dreyer.*

### The Last Heathen Dance on Aniwa

THE last heathen dance on Aniwa was intended, strange to say, in honor of our work. We had finished the burning of a large lime-kiln for our buildings, and the event was regarded as worthy of a festival. To our surprise, loud bursts of song were followed by the tramp, tramp of many feet. Men, women, and children poured past us, painted, decorated with feathers and bush twigs, and dressed in their own wildest form, though almost entirely nude so far as regards the clothing of civilization. They marched into the village public ground, and with song and shout and dance made the air hideous to me. They danced in inner and outer circles, men with men and women with women. . . . Our islanders, on becoming followers of Jesus, have always voluntarily withdrawn from all these scenes, and regard such dancings as inconsistent with the presence and fellowship of the Saviour.

On calling one of their leading men and asking him what it all meant, he said:—

"Missi, we are rejoicing for you, singing and dancing to our gods for you and your works."

I told him that my Jehovah God would be angry at his church being so associated with heathen gods. The poor, bewildered soul looked grieved, and asked: "Is it not good, Missi? Are we not helping you?"

I said, "No; it is not good. I am shocked to see you. I come here to teach you to give up all these ways, and to please Jehovah God."

He went and called away his wife and all his friends, and told them that Missi was displeased. But the others held on for hours, and were much disgusted that I would not make them a feast, and pay them for their dancing. No other dance was ever held near our station on Aniwa.—*John G. Paton.*

FAITH alone can interpret life.—*Longfellow.*

### "They That Feared the Lord Spake Often"

THEN the children of the kingdom  
Spake often of the Lord,  
Sought the blessings of his wisdom  
While they pondered o'er his Word.  
Then their speaking to each other  
Gave them courage day by day,  
And the struggling, erring brother  
Was made stronger in the way.

They were speaking of his coming,  
And were telling of his care,  
How the Spirit now is working,  
And is falling everywhere.  
Then the fainting hearts grew stronger,  
And they said to one and all,  
"Let us linger now no longer  
While his blessing we recall."

Then the angel whispered softly,  
"Now, your Lord hath heard to-day,  
And I'll write it all so truly  
How you feared him all the way.  
Speak ye often to each other;  
Do not murmur nor repine,  
For such jewels will he gather,  
In the nearing harvest-time."

HORATIO BROWN.

### Grouchiness

I HAPPENED to sit behind a young couple in a train the other day where I could see their faces. They apparently had not been married long, and I sincerely pitied the bride; for she had evidently married a grouchy man. She smiled upon him, but he never returned an answering smile. She would make a pleasant remark about the scenery or the passengers, and he would answer in monosyllables, never relaxing a muscle of his face. She would offer him a choice morsel from her box of candy, and he would take it without a word or a look of thanks, and swallow it as solemnly as if he were taking a pill, and a bitter one at that.

Now I may be doing that unknown fellow traveler an injustice, and he may have been suffering from some bad news, or remorse of conscience, or a toothache, which would excuse any amount of glumness.

But I think I am right, and that he was simply grouchy, and found it too much trouble to be pleasant to his pretty young wife.

At any rate, there are plenty of people who are suffering from this unpleasant disease. I am not sure that you will find "grouchy" or "grouchiness" in Webster's Dictionary or the Century; but, if not, they ought to be there, for grouch is an onomatopoeic word that carries its own meaning, and the thing itself carries its own misery.

It makes the family hearthstone a miserable fire-place, lighted and warmed with wood or coal, but not with love. It makes the business office a place to be avoided unless necessity compels. It makes the fellow student or fellow workman or fellow traveler a boor and a bore, and is especially disagreeable in the employer or any one in authority, who can be neither reproved nor avoided.—*Christian Endeavor World.*

### The Friend Indeed

THAT man's thy friend indeed  
Who'll lend a helping hand  
In time of need;  
Who'll mention oft with tend'rest care  
Thy name before his God.

EDMUND C. JAEGER.

THE NEED.—"A heart that never hardens, a temper that never tires, and a touch that never hurts."





M. E. KERN  
MATILDA ERICKSON

Chairman  
Secretary

### Society Study for Sabbath, March 18

#### Temperance — Based on the Temperance "Instructor"

LEADER'S NOTE.—To make the most of our opportunities at this time, two temperance meetings should be held,—a society meeting to assist in the preparation for the temperance campaign, and a temperance rally as a part of the campaign. Make these efforts your best. Study the section in "Temperance Torchlights" on "Temperance Meetings." This book may be obtained from the Review and Herald for fifty cents. Note the valuable helps in it for such meetings. For further suggestions on the temperance rally see the Review of February 23.

Music—"The Lord of Hosts Is With Us" ("Temperance Torchlights," page 128) and other temperance hymns.

Bible Reading—Prov. 23:29-32; 1 Cor. 9:24-27; 2 Peter 1:2-10.

An Auto and a Boy (reading from Temperance INSTRUCTOR).

The Temperance INSTRUCTOR and Its Mission (see article "Past Records," on last page, and notes on the last page of the issue of January 17).

Messages From Our Leaders (extracts from a letter to society leaders from the General Conference Missionary Volunteer Department, and words of encouragement from your conference Missionary Volunteer secretary).

Sharp Shot for the Temperance Campaign (pointed facts gathered from the Temperance INSTRUCTOR and other sources, and given clearly by the society members).

Plans for the Campaign. (These should be presented by the executive committee, and voted on by the society.)

### Society Study for Sabbath, March 25

#### The Missionary Volunteer Reading Courses

LEADER'S NOTE.—Have you noticed the illustrations on the Morning Watch texts, which, with a few exceptions, have appeared each week in the INSTRUCTOR? These incidents may help the one who leads out in the review at your society meeting. A spirit of enthusiastic encouragement should characterize this program on the Reading Courses. The talk of the educational secretary should make every member of your Spare Minute Circle determine to persevere. Urge those who have dropped behind to catch up if possible. "Stickability" is a very essential part of that structure called character. The reading "Who Shall Be Educated?" is also found in the book "Education." It begins with the last paragraph on page 265, and ends at the top of page 267.

Scripture drill (review Morning Watch texts for week).

John G. Paton (ten-minute paper by member of Senior Reading Course, No. 4).

Reading (five-minute selection from "Story of John G. Paton").

Those Bible Readings (five-minute paper by member of Junior Reading Course, No. 3).

Report of educational secretary.

Who Shall Be Educated? (Reading.) See Missionary Volunteer Series, No. 23, pages 9-7; or "Education," pages 265-267.

### Missionary Volunteer Reading Courses

#### Senior No. 4 — Lesson 21: "Story of John G. Paton," Chapters 60-66

##### Test Questions

1. How was the roof of the mission house made? Why was it so securely fastened?
2. Where was the lime for plastering obtained? How was it prepared for use?
3. Show how a knowledge of the trades is of value to the missionary.
4. Do you think the Aneityumese were true Christians? Why?
5. How did Paton come to start an orphanage on Aniwa?
6. Describe an early Sabbath service.
7. What ideas did the natives have concerning creation and the flood?
8. How did they regard murder?
9. Tell about Nelwang's elopement.
10. In what ways did the Christian spirit first manifest itself on Aniwa?
11. Why did Paton undertake to dig a well? How did the natives regard this enterprise?
12. Describe the way in which this work was carried on.

#### Senior No. 4 — Lesson 22: "Story of John G. Paton," Chapters 67-74

##### Test Questions

1. How does the digging of the well show Paton's faith?
2. How did the natives receive "Jehovah's gift"? What did they do to preserve it?
3. Name two things which really broke up heathen practises on Aniwa.
4. Describe the printing of the first Aniwan book.
5. What lesson do you see in Namakei's experience in learning to read?
6. How was the church built?
7. Relate an incident showing how the attitude of the Aniwans changed toward Paton and the worship.
8. What is a taboo?
9. How does the conversion of Youwili reveal the power in prayer?
10. How did Paton feel when privileged to hold the first communion service? How long had he then been on Aniwa?
11. Describe a Sabbath day on this island. What practical lessons can you learn from the manner in which it was observed?

#### Junior No. 3 — Lesson 21: "Those Bible Readings," Pages 154-179

##### Test Questions

1. As the little group reviewed their former study, what did Walter say he had learned? Josie? Mrs. Jones? Mattie? Billy? Beth?
2. What was Billy's grandmother's idea as to punishment of the wicked?
3. How did John 3:16 help Billy to understand the punishment of the wicked?
4. What does Mal. 4:1-3 teach about the destruction of the wicked? How does this compare with Rom. 6:23?



5. How many texts had Elsie found saying that the wicked will be utterly destroyed? What two verses in the Psalms teach this?

6. How did Billy show his desire to do better?

7. What reasons can you give for paying tithe?

8. How did Walter show the reasonableness of paying tithe?

9. Give two texts in the Old Testament and two in the New that teach tithing.

10. What promise does Mal. 3:8-10 give to those who pay tithe?

### Junior No. 3 — Lesson 22: "Those Bible Readings," Pages 180-206

#### Test Questions

1. WHAT does I Cor. 12:1 say about the gifts of the Spirit?

2. Why should the church desire the gift of prophecy above all other gifts?

3. To whom does God reveal his secrets?

4. What does Rev. 12:17 say about the spirit of prophecy?

5. What reason did John give for believing that the church to-day has the spirit of prophecy? How did he use Rev. 19:10?

6. What did Martin Luther say about faith and works?

7. How does God feel about sin and about righteousness? What will at last befall the sinner unless he repents?

8. What did poor Billy lack? What text in Hebrews did they read for his comfort?

9. What was the result of these meetings?

10. Describe the new Adventist church, as seen ten years later.

### The Morning Watch Illustration

#### Backsliding

How shall I keep from backsliding? Does not that question arise in your mind as you study the Morning Watch texts this week? The editor of the *Sunday School Times* has a bit of good advice for us: "Decline to meet temptation, by crowding life full of service." Crowding out temptation is vastly safer than fighting it. Prayer, prayer, prayer,—prolonged, persistent, passionately earnest prayer,—is, after all, the only way out.

With earnest prayer will naturally come careful Bible study. The Bible is the arsenal and storehouse of Christian soldiers. Cut an army off from the base of supplies, and it can win no victories. Are you victorious in your battles of every-day life? If not, why not? Do not be content merely to do nothing wrong. Everywhere the frosts of sin are freezing inactive Christians. Three things are needful: Be active in prayer; be active in Bible study; be active in Christian service.

M. E.

### The Morning Watch Illustration

#### Covetousness

THIS week as we study the Morning Watch texts, let us not fail to pray for a complete deliverance from the slavery of covetousness. Covetousness is such a cruel master; he robs the heart of its best qualities,

and dims the eye to heaven's choicest blessings. A man may have broad acres and large bank accounts, but alas, he is a miserable slave if his heart, mind, and hand are chained to the passion for making money.

"You will have very resolutely to look away from something else if amid all the dazzling gauds of earth you are to see the far-off luster of that heavenly love. Just as timorous people in a thunder-storm will light a candle, that they may not see the lightning, so many Christians have their hearts filled with the twinkling light of some miserable tapers of earthly care and pursuits, which, though they are dim and smoky, are bright enough to make it hard to see the silent depths of heaven, though it blaze with a myriad of stars. If you hold a sixpence close enough to the pupil of your eye, it will keep you from seeing the sun. And if you hold the world close to mind and heart, as many of you do, you will only see, round the rim of it, the least tiny ring of the overlapping love of God. What the world lets you see, you will see, and the world will take care that it will let you see very little,—not enough to do you any good, not enough to deliver you from its chains. Wrench yourselves away, my brethren, from the absorbing contemplation of Birmingham jewelry and paste, and look at the true riches."



### X — Stephen's Address Before the Sanhedrin (Concluded); Stephen Stoned to Death

(March 11)

LESSON SCRIPTURE: Acts 7:30-60.

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

#### Questions

1. Of whom did Stephen continue to speak? How long did Moses remain in Midian? Who then appeared to him? Where? In what form did he come? How did Moses feel when he saw that great sight? What did he hear? Repeat the words spoken. What did Moses not dare to do? Who was the angel that visited him? What did he tell him to do? Why was the ground holy? What makes anything holy? Verses 30-33.

2. What did the Lord say he had seen? What had he heard? What had he come down to do? Whom did he send to deliver his people? How did they receive the deliverer sent from God? What similar mistake were those to whom he was talking then making? Verses 34-36.

3. Whose coming did Moses foretell? Who was with the Israelites in the wilderness? Who spoke to Moses in Mount Sinai? Verses 37, 38.

4. How did the children of Israel treat Moses? What did they make to worship? To what did they offer sacrifice? In what did they rejoice? Verses 39-41.

5. What did Stephen tell the council their fathers had done? What did the Israelites have as a reminder of the true God? How long did the tabernacle re-



main as a place of worship?—Until Solomon built the temple at Jerusalem. Where does God not dwell? What does he say of heaven and earth? Verses 42-49.

6. When Stephen saw that the council did not receive his words, what did he say to them? What question did he ask them? Whom had they betrayed and murdered? What did he say they had done with the law of God? Verses 51-53.

7. Who spoke through Stephen? How did his hearers feel when they heard his words? How did they show their hatred and anger? Verse 54.

8. With what was Stephen filled? To what place did he steadfastly look? Whom did he see there? What did he say? Verses 55, 56.

9. What did the members of the council then do with Stephen? Where did the false witnesses lay their clothes while he was stoned? Upon whom did Stephen call? What prayer did he offer? When he had prayed, what is said of him? What promise is contained in our memory verse? Verses 57-60.

## XI—The Gospel in Samaria

(March 18)

LESSON SCRIPTURE: Acts 8: 1-25.

MEMORY VERSE: "Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51: 10.

### Questions

1. What was done with Stephen after he had been stoned? How was grief shown on account of his death? Acts 8: 2.

2. Name a young man who consented to the death of Stephen. What part had he acted when Stephen was stoned? See Acts 7: 58. What caused much suffering in the church at Jerusalem? To what places were the believers scattered? Who remained in the city? How active was Saul in persecuting the church at this time? Verses 1-3.

3. At what time was Philip first chosen for special work? See Acts 6: 5, 6. What was he set apart to do? Verse 3. To what place did he go when driven from Jerusalem by the persecution? Whom did he preach? How did the people receive what he taught? What helped them to believe? What miracles were wrought by Philip? What did this cause? Acts 8: 5-8.

4. What certain man did Philip meet in Samaria? What had Simon done? How did the people regard him? What did they say of him? Why did they have so much regard for him? Verses 9-11.

5. What change was wrought in the belief of the people of Samaria? What did both men and women do? How did Simon regard Philip's message? How did he show his change of belief? With whom did he stay? What filled him with wonder? Verses 12, 13.

6. What did the apostles at Jerusalem hear concerning Samaria? Who was sent to assist Philip? What did Peter and John do for the people? Why did they do this? What gift did the believers then receive? Verses 14-17.

7. When Simon saw what was done, what offer did he make the apostles? What did he say to them? Why did he want the Holy Spirit? Verses 18, 19.

8. What did Peter say to Simon? Why did he not receive the Holy Spirit as others had done? For what should we pray if we would receive this gift from God? Memory verse.

9. What did Peter tell Simon to do? What did he say he perceived? Verses 22, 23.

10. What did the sorcerer ask Peter to do for him? Why did he ask this? Does it seem that he understood what he needed most? What did Peter and John do while they remained in Samaria? To what place did they return? What did they do on the way? Verses 24, 25.

## THE YOUTH'S LESSON

### X—Stephen's Address Before the Sanhedrin (Concluded); Stephen Stoned to Death

(March 11)

LESSON SCRIPTURE: Acts 7: 30-60.

MEMORY VERSE: Rev. 2: 10.

### Questions

#### DELIVERANCE FROM EGYPTIAN BONDAGE

1. When, where, and how did the Lord call Moses to the deliverance of Israel? Acts 7: 30-34.

2. At whose command, then, and by what power, did Moses deliver Israel? Verse 35; Num. 20: 16.

#### MOSES' PROPHECY AND THE IDOLATRY OF ISRAEL

3. Of what other leader did Moses prophesy? Acts 7: 37; Deut. 18: 15, 18, 19; Acts 3: 22.

4. What honors and privileges had been accorded to Moses? Acts 7: 38; note 1.

5. What, however, had been the attitude of the fathers toward him? Verse 39.

6. Notwithstanding all the manifestations of God's power and love, what did they do? Verses 40, 41.

7. What prophecy was rehearsed which portrays their idolatry and its results? Verses 42, 43; note 2.

8. Why were they the more inexcusable for their idolatry? Verses 44, 45; note 3.

9. By whom was a permanent temple planned and built? Verses 45-47.

10. To what, however, could God not be confined? Verses 48-50; 1 Kings 8: 27; Isa. 66: 1, 2.

#### STEPHEN'S ACCUSATION OF THE JEWS, AND HIS MARTYRDOM

11. Breaking away from the chain of history, of what did Stephen accuse his hearers? Acts 7: 51; note 4.

12. What had they and their fathers done? Verse 52.

13. What was their real attitude toward the law, for which they professed such veneration? Verse 53.

14. What was the effect of these accusations on the council? Verse 54.

15. In the midst of this tumultuous scene what vision was granted to Stephen? What did he say? Verses 55, 56.

16. What did his infuriated judges do? Verses 57, 58; note 5.

17. What man who afterward became a prominent worker for Christ was present? What was his attitude toward the killing of Stephen? Verse 58; 8: 1.

18. What were Stephen's last words? Acts 7: 59, 60.

19. By whom was he buried? Acts 8: 2.



## Notes

1. In this and the preceding verse Stephen endeavors to show his hearers that it was Christ who led the children of Israel, and that Moses, whom they professed to follow, foretold his coming in person as the Deliverer of his people.

2. "You have carried your idolatrous images about; and I will carry you into captivity, and see if the gods in whom ye have trusted can deliver you from my hands. Instead of 'beyond Babylon,' Amos, from whom the quotation is made, says, I will carry you beyond Damascus. Where they were carried was into Assyria and Media (see 2 Kings 17:6); now, this was not only *beyond Damascus*, but *beyond Babylon* itself; and, as Stephen knew this to be the fact, he states it here, and thus more precisely fixes the place of their captivity."—*Clarke's Commentary*, Vol. V, page 442.

3. The Jews were trusting in externals. Stephen doubtless meant to show them that, just as their fathers had with them the "tabernacle of witness," a continual witness, or proof, of God's presence, and yet went into idolatry, so they, with the temple and with even the Messiah among them, had rejected God. He had been accused of blasphemy against Moses, the law, and the temple. He has shown his respect for Moses and the law, and now he shows that he had no intention of speaking with disrespect of the temple. "Jesus," in verse 45, is the Greek form of the word Joshua. See Heb. 4:8, margin.

4. "When Stephen had reached this point, there was a tumult among the people. The prisoner read his fate in the countenances before him. He perceived the resistance that met his words, which were spoken at the dictation of the Holy Ghost. He knew that he was giving his last testimony. Few who read this address of Stephen properly appreciate it. The occasion, the time and place should be borne in mind to make his words convey their full significance. When he connected Jesus Christ with the prophecies, and spoke of the temple as he did, the priest, affecting to be horror-stricken, rent his robe. This act was to Stephen a signal that his voice would soon be silenced forever. Although he was just in the midst of his sermon, he abruptly concluded it by suddenly breaking away from the chain of history, and, turning upon his infuriated judges, said, 'Ye stiff-necked and uncircumcised in heart and ears.'"—*Spirit of Prophecy*, Vol. III, pages 297, 298.

5. "At this the priests and rulers were beside themselves with anger. They were more like wild beasts of prey than like human beings. They rushed upon Stephen, gnashing their teeth. But he was not intimidated; he had expected this. His face was calm, and shone with an angelic light. The infuriated priests and the excited mob had no terrors for him. 'But he, being full of the Holy Ghost, looked up steadfastly into heaven.' . . . The scene about him faded from his vision; the gates of heaven were ajar, and Stephen, looking in, saw the glory of the courts of God, and Christ, as if just risen from his throne, standing ready to sustain his servant, who was about to suffer martyrdom for his name. When Stephen proclaimed the glorious scene opened before him, it was more than his persecutors could endure. They stopped their ears, that they might not hear his words, and uttering loud cries ran furiously upon him with one accord."—*Id.*, pages 298, 299.

## XI—The Gospel in Samaria

(March 18)

LESSON SCRIPTURE: Acts 8:1-25.

MEMORY VERSE: Ps. 51:10.

1. What immediately followed the death of Stephen? Acts 8:1; note 1.

2. What did Saul do? Verse 3; 26:10, 11; note 2.

3. What was the result of this persecution on the church? Acts 8:1, 4; 11:19; note 3.

4. What other one of the seven deacons became a preacher? Where did he go? Acts 8:5; see also Acts 6:5; 21:8; note 4.

5. How did he labor, and with what success? Acts 8:6, 7, 12; note 5.

6. What was the effect of the reception of the gospel in Samaria? Verse 8; see Gal. 5:22.

7. What noted person professed conversion? Acts 8:9-11, 13.

8. When the apostles heard of the success of the gospel in Samaria, what did they do? Verse 14; note 6.

9. What especially did Peter and John do for them? Verses 15-17; note 7.

10. What request was made by Simon? Verses 18, 19; note 8.

11. What was Peter's rebuke and admonition? Verses 20-23.

12. How did Simon show by his final request that his heart was not right? Verse 24.

13. How extensively was the work carried forward in Samaria? Verse 25.

## Notes

1. "After the death of Stephen the disciples were restrained in their active ministry, and many of the believers who had temporarily resided in Jerusalem now retired to their distant homes because of the violent persecution against them. But the apostles dared not leave Jerusalem till the Spirit of God indicated it to be their duty to do so; for Christ had bidden them to first work in that field. Although the priests and rulers bitterly persecuted the new converts, they did not venture for a time to arrest the apostles, being overawed by the dying testimony of Stephen, and realizing that their course with him had injured their own cause in the minds of the people."—*Spirit of Prophecy*, Vol. III, page 300.

2. "The Romans alone had the power of life and death. The Sanhedrin, by whom Saul was employed (chapter 26:10), could do no more than arrest and imprison, in order to inflict any punishment short of death. It is true, St. Paul himself says that some of them were put to death (chapter 26), but this was either done by Roman authority, or by what is called the judgment of zeal; i. e., when the mob took the execution of the laws into their own hands, and massacred those whom they pretended to be blasphemers of God."—*Clarke's Commentary*, Vol. V, page 445.

3. The means by which the enemies of Christ sought to crush the gospel were the means of scattering it, and "those holy fugitives were like so many lamps lighted by the fire of the Holy Spirit, spreading everywhere the sacred flame by which they themselves had been illuminated."

4. From now on, in the book of Acts, we see the Lord leading the disciples out toward the peoples and nations round about. They were tempted by their national prejudices and narrow vision to settle down at home, and work only for their own people. But, as we learned in the first chapter, the Lord's command was that they should witness "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

5. Jesus said, when in Samaria with his disciples, "One soweth, and another reapeth." Philip was now reaping the harvest from seed sown in that two days' ministry by the Master.

6. "The apostles sent Peter; he was their messenger, not their master."—*Linsay*.

7. John at one time wanted to call down fire on the Samaritans. Now he seeks to bring them the baptism of the Holy Spirit.

8. The crime of Simony is named from Simon. It means the obtaining of preferment or office in the church by the payment of money. It was very common in its worse forms in the Dark Ages. Simon doubtless thought to purchase the gift, in order to exercise its powers to gain selfish honor or to make money by it. The gifts of God's Spirit and power are not given to advance any one's selfish desires or commercial interests.

## A Newspaper Encyclopedia

It costs one New York newspaper fifteen thousand dollars a year to keep up its collection of clippings. Other papers spend sums almost as large. This is not strange, considering that about one hundred thousand clippings have to be cut out, filed, indexed, and cross-indexed with a card catalogue, and kept in a steel or sheet-iron cage for protection against fire. It takes a staff of from one to a dozen men to look after this "morgue," as it is called, because of its value when newspaper obituaries have to be written. Nothing can take the place of these "bio-bulletins," which furnish a full record on every conceivable current subject. When there is a fire in a newspaper office, the first cry is always: "Save the morgue!" and until that is accomplished, everything else is as nothing in comparison. One writer calls it a combination rogues' gallery and hall of fame—"the one place in the world, outside of the United States Constitution, where all men are equal." Good and bad, high and low, the prize-fighter and the President, all are gathered in.—*The Wellspring*.



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Love that lives  
Asks less than it gives.

—Joseph A. Torrey.

## "The Tenth Legion"

THE motto of "The Tenth Legion," the name of the Christian Endeavorers who enroll as tithe-payers, is not, "Render unto Cæsar the things that are Cæsar's," but, "Unto God the things that are God's."

The idea originated with, and was at first confined to, the Christian Endeavor Union of New York City; but so signally has God's blessing followed the willing tithe-payers, and so enthusiastically has the plan been welcomed by Endeavorers in other places, that "The Tenth Legion" has become a part of the general organization of Christian Endeavorers.

## The New Temperance "Instructor"

NEARLY every article in the Temperance number of the INSTRUCTOR for 1911 has been written especially for this number. We paid twenty dollars each for a number of the articles, and you can get them all for ten cents, perhaps for four. Most of us who know Dr. Kelly, Dr. Grenfell, Dr. Jordan, Dr. Hopkins, Ex-Governor Glenn, and Judge De Lacy would go far to hear any one of them lecture. Here in this number we have lectures from each of them, and from many other acceptable writers. Let us appreciate the worth of this number sufficiently to make it possible for hundreds of thousands of boys and girls, young men and women, to read it.

Let us read it with our pupils of both the day-school and the Sabbath-school. Let us read it with our neighbor boys and girls. Let us send the paper to those not in our community. Let us go to the homes, into the streets, and into the byways and hedges, and sell the paper.

Let us all awake to our opportunity. The world is fast destroying itself through evil habits. Women are readily taking up the smoking habit. Twenty girls were recently expelled from one of our fashionable seminaries for this body-and-soul-destroying habit. Hundreds of thousands of boys are killing themselves with the cigarette. Three fourths of the students of one of our leading medical colleges, it has been found, are addicted to the drug habit. And there is no reason

to believe that conditions here vary materially from those in many other schools. More liquor was drunk in this country last year than in any previous year.

Soon from these dissipations there will be brought about such an evil condition of affairs that the work of God will find no place in the earth, and his Word will be wholly despised. We must do what we can to delay this evil day. Now is the time to make effective effort. Will we do it? The coming spring elections will give inspiration and opportunity for earnest work.

The work done with the last Temperance number was encouraging; but we hope that many times as many papers will be circulated this year as last.

Ten copies distributed by each one of our people would mean a total of considerably more than half a million copies. If every conference became responsible for the circulation of at least ten copies for each member, and no conference did less than it did last year, the sum total would almost double the coveted half-million.

Orders are already in for several thousand copies. The terms are: Single copy, 10 cents; 5 to 40 copies to one address, 5 cents a copy; 50 or more to one address, 4 cents a copy. Send all orders through the State tract societies.

## Just Do Your Best

Just do your best. It matters not how small,  
How little heard of;  
Just do your best—that's all.  
Just do your best. God knows it all,  
And in his great plan you count as one;  
Just do your best until the work is done.

Just do your best. Though poor, despised, forsaken,  
Let not your faith be shaken.  
Just do your best; with God and one  
The mightiest things are done.

Just do your best. Who cares if in  
The wild, hot rush for wealth and place,  
You don't excel?  
Don't fret. Just do your work,  
And do it well.

Just do your best. Reward will come  
To those who stand the test;  
God does not forget. Press on,  
Nor doubt, nor fear. Just do your best.  
ERNEST LLOYD.

## Past Records

THE publication each year of a Temperance number of our good paper, the YOUTH'S INSTRUCTOR, has been a great blessing to the cause of temperance, and also to us as young people. It puts in our hands each spring a mighty weapon with which to batter down the forts of the mighty foe of intemperance. That we are more fully appreciating this is shown from the fact that last year we nearly doubled the sales of the previous year. Of the 1909 Temperance INSTRUCTOR there were sold 110,000; and of the 1910 number, 210,000. From the facts that the forthcoming number is to be the best ever issued, that we have had the experience of two Temperance INSTRUCTOR campaigns on which to build, and that there is greater need of vigorous effort now than ever before, we ought to more than double our circulation this year.

If every individual will sell twice as many this year as he sold last year, then every church and every conference will double its sales, and with those at work who did nothing last year, we can easily reach the half-million mark. Is the mark too high?—No, indeed! Let us reach it.

M. E. KERN.