

The YOUTH'S INSTRUCTOR

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No. 13



WATER IS THE CHILDREN'S FRIEND

YOUTH'S INSTRUCTOR



TEMPERANCE
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The Youth's Instructor

VOL. LIX

TAKOMA PARK STATION, WASHINGTON, D. C., MARCH 28, 1911

No. 13

From Washington, D. C., to Bolivia, South America

(Concluded from last week)

[The following is a personal letter, but it contains so much of general interest to our young people that we feel sure Miss Barr will pardon us for passing it on to the readers of the INSTRUCTOR. Miss Barr attended the Foreign Mission Seminary last year, and in the spring accompanied Mrs. F. A. Stahl on her return from Washington to Bolivia. This letter gives an interesting and instructive account of their journey.—T. E. BOWEN.]

WE left Lima Thursday, and reached Mollendo on Sunday. Here we were taken ashore in small boats. The sea was rough; and when we reached the surf, one moment we would be mountain high, and the next down in a valley with waves far above us. It made us feel somewhat nervous, but we came through safely, and after breakfast at the hotel, took the train for Arequipa. The train wound around among the mountains for two hours, every few moments bringing us in view of the ocean. The mountains were barren, but the rock and land formations and the cañons were beautiful, and the scenery was grand. After we had reached an altitude of about seven thousand feet, we crossed a plateau, and here were many curious crescent-shaped sand-banks, all running the same way, blown up by the heavy winds.

We reached Arequipa that evening and soon found Brother and Sister Pohle's place, where we were given a cordial welcome. As the steamer on the lake did not leave for three days, we had time for a good visit. The city is at the foot of Mount Misty, a beautiful snow-capped mountain.

We saw Brother Forga's place, but outside of this there are very few nice places. Arequipa is a dirty city, the open sewers in the streets being used for everything. The women bathe their children and wash their dishes in the same water. One would think that they would all die with typhoid fever; but somehow they seem to be immune. We wanted so much to go to the Harvard Observatory, but Brother Hinkley was not there, and so we were deprived of this pleasure. Miss Bacon was out of the city, so we did not see her.

We left one morning and reached Puno, on the lake, at seven in the evening. On the train it seemed strange to see the men hug each other when they parted. There were several priests on the train, and they drank a great deal, and would usually say, "Here is to St. Mary." The tops of most hills have crosses and shrines on them, and there are priests almost everywhere. I could not but think that if we were as faithful as they are in setting up our standards, we would soon see more results. Sister Stahl had tracts, and put some in the priests' seats, and one read them a long time, and then put them in his pocket. Women bring hot stews to sell to the passengers, who take the plate, and eat from their fingers. If you could see the women's kettles and clothes, you would not care to eat any of their food. They also sell a drink. When one passenger drinks and leaves some, the glass is refilled and sold again. All along the road were llamas and alpaca sheep. There is no wood here to burn, but at many places a stiff moss is dug from

the ground, and carried on the llamas to the villages.

We spent the night on Lake Titicaca, and reached Guaqu at seven. As one rides along on the train, one sees nothing but the mountains; then suddenly one goes winding down fifteen hundred feet. All the houses in La Paz are built of mud and have red tile roofs. Beyond the city is Mount Illimani, twenty-three thousand feet high.

When we landed at the station, which was made of tin, Brother Stahl met us. An Indian carried my trunk, which weighed about two hundred pounds, up to the house without any trouble. While at Mollendo, two men found it difficult to bring it to the custom-house. We are entirely surrounded by Indians here. All the foreigners live on the other side of the city. To reach our house, we wind around crooked little alleys, walled with mud; and the little Indian children call out, "*Womesockie?*" (How are you?) They are a lovable people, but are terribly under the influence of the priests, and alcohol is having its effect upon them.

The night I arrived was the feast of fire and water, and the hills were covered with bonfires. Music—if the tuneless noise could be called such—could be heard on all sides. At their feasts the people dress in bright colors and spangled garments, and some in animal costumes. At a feast near here not long ago, they were dressed like animals and devils. The devils had masks with snakes and frogs running into their mouths, and with pitchforks they would dance around the ring to stir up the souls in purgatory. After their dinner they went to the church to join the others. In front of the church a cross was draped, and the church was decorated with flags. Then they danced, beat their drums, and blew their whistles, until by the time night came, they were almost wild. One woman took hold of my hand and wanted me to dance, and it took both Sister Stahl and me to loosen it, she had so strong a grip. The priests seldom attend these feasts, which are days of drinking and eating. After they leave the church, the poor souls go home, screaming and crying as if their hearts would break.

Every day is full of interest, and one continually sees something new. I am enjoying my stay very much. The climate here is delightful, such clear skies and so blue! I have not felt the altitude the least bit. One Sunday Sister Stahl and I went to the top of a snow-capped mountain, which is between eighteen thousand and nineteen thousand feet high, and even there I did not experience any unpleasant symptoms from the altitude.

I am teaching in the American Institute, and have a class of fifty boys. A teacher there was called away, and no one was here to take his place. I enjoy it, and it helps me very much in my Spanish. I have the boys translate the English into Spanish every day. I have my private lessons before and after school; so my days are full. I have several pupils waiting for me when the school closes, in October.

We have access to the best homes here. I enjoy my

work very much, and the place is a constant inspiration. One feels as if far above the world, in a chamber of peace, right up next to heaven, "where every prospect pleases, and only man is vile."

There is so much to write that I hardly know where to stop. The laundering is all done in a little stream, which is constantly lined with people, beating their clothes on the rocks. They have a little bowl of soap, and soap the clothes before washing. There is no sand here, except that which washes down-stream, and an Indian will stand in the ice-cold water all day, and dig it out by handfuls. Everything is very high; for example, shoes cost about \$7.60 a pair.

The hillsides here are covered with little patches of garden stuff and grain, and one wonders how vegetation of any kind can grow in some places. There are a great many rocks; I do not believe one could find a foot of land that did not have rocks on it.

We shall be glad when a nurse comes; for Mrs. Stahl is away all the time, and has had to refuse many cases. Brother Stahl has been able to help the Indians here a great deal. Several of them had blood-poisoning, and he brought them through all right. They appreciate it very much, and his work is gaining their good-will. He has just returned from the Sabbath-keeping Indians, and brings a good report. Fifteen were baptized. At Cusco the priests gave him an old painting from the temple of the sun. It is said to be two hundred fifty years old. One priest who has accepted the truth, has fifteen more interested, and he hopes to be able to bring them out also.

Remember us in your prayers, that God may use us in finishing the work here. There is much to be done, but it will not take long if we all do our part.

Thoughts on the Life of Samson

OF all the Bible stories, the story of Samson is one of the most interesting. The angel coming to foretell his birth, his great strength with its peculiar source, his marvelous feats of strength, his foolish disclosure of the secret of his power to one who had thrice sought to betray him, his capture and cruel punishment by the Philistines, and, finally, his tragic death, all unite to form a narrative of more than usual interest, and one that bears reading many times.

But the Divine Author of the Bible did not simply place this story therein to entertain us, but rather that it might be for our admonition. We, therefore, would do well to look at the story with the view of finding what of profit and instruction it contains for us.

As we read the account, it may be well to divide the lessons it contains into three parts,—the lesson to be learned from Samson himself; the lesson that Israel teaches us; the lesson taught by the Philistines.

The Lesson to Be Learned From Samson Himself

Although his birth was especially foretold by God through his angel, and although he was given special advantages over many at that time in having parents who were loyal to God, and in his mother having instructions from God as to what she should eat and how she should live previous to his birth, yet Samson as a young man did not live in strict harmony with the commands of God; and therein we find the reason for his subsequent failure. God had commanded his people not to mingle with the heathen around them, and, above all, not to intermarry with them. But as a youth Samson evidently disregarded the first instruction, for we find him in the Bible narrative as coming and going at will among the Philistines, and,

a little later, falling in love with one of the Philistine maidens. When his parents remonstrated against his marriage with an idolater, on the ground that it was against the commandment of God, Samson's only reply was, "She pleaseth me well." True, the Bible tells us that the thing was from God; for he sought an occasion against the Philistines; but this can only be taken to mean that God intended to use this transgression of Samson's to accomplish his own will, and not that God incited Samson to do this wicked thing; for at no time does God tempt man to break his own commands. In James 1:13, 14 we read: "Let no man say when he is tempted, I am tempted of God: for God can not be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed." Thus it was with Samson; and the fact that the maiden pleased him well was more to him than the direct command of God.

The transgression brought its own punishment. Before the wedding feast was over his wife had betrayed his confidence, which so displeased him that he left her for a while. Later, his revenge on the Philistines because his wife's father had given her to one of them, caused them to burn both his wife and her father with fire. Thus Samson, in seeking happiness in a way that was contrary to the commands of God, found, instead, nothing but misery, and brought nothing but ruin to the girl of his choice. Their ways were naturally far apart; their standards of life were different; and their union caused such a catastrophe that it involved both themselves and many around them in the ruin it wrought.

Thus Samson, outwardly, took his first downward step. God used it to bring on the conflict between Samson and the Philistines, in which many of the latter were destroyed, and the fear of Samson fell upon them; but Samson had taken the first step toward his own ruin, and the path that he then began to tread led him eventually to the loss of his eyes, to the prison of Gaza, and to his death in the temple of Dagon.

Twenty years he judged Israel, and then we once more find him in love with a Philistine woman. This time he is even weaker, morally, than he was before. Relying on his great physical strength, and forgetting how he owed it all to God, he had entered the city of Gaza and broken the Nazarite vow by defiling himself with a harlot. Little by little he was drifting away from God, and preparing the way for the Spirit of God to leave him. God had ordained that the source of his strength should be in his long hair,—not that there was any virtue in the hair, but to constantly remind him of his dependence on divine power,—and so, when he had gone so far away from God and trusted so fully in his own strength as to reveal the secret to one whom he had abundant proof would betray it, then the Spirit of God left him, and he became as weak as any common man.

Blinded by sin and passion he had been for a long time, and useless to the cause of God by reason of it; so he was delivered into the hands of his enemies, and physical blindness was added to the spiritual blindness that had caused him to turn his back on heaven and walk in the pathway of hell.

God had given him marvelous strength, but he had failed to use it to the glory of the Lord; so the enemies of God were permitted to take advantage of the strength that returned to him with the growth of his hair, and to make him grind like a mule or an ox for their benefit.

In his death he finally accomplished, at least in part, the will of God by destroying a large number of the Philistines; but, O, how much better it would have been if he had listened to the voice of the Spirit every step of the way, and left us a record of spotless purity, and a life fully in harmony with all the commands of God! In physical strength he was probably the strongest man that ever lived, but morally and spiritually how far short he fell! He conquered others, but failed to conquer himself; so his life constitutes one of the greatest tragedies of Biblical history.

But there is another side to this story, a side that concerns us to-day. God's people are still in need of Samsons, not now so much men of physical strength as men of great mental, moral, and spiritual power. And such men has God raised up from time to time, who have seemed to stand head and shoulders above their fellows; but how often have they followed in the footsteps of Samson! When they were great, they trusted in self and fell. Perhaps some Delilah seduced them, or perhaps some other snare of Satan caused their feet to trip.

Some there are among the young people who will read these lines whom God has ordained to bear heavy responsibilities in his work. He is willing to give them freely of his power. May God grant that all such may learn a lesson from the life of Samson, and use all of God's gifts for his honor and glory, and not for their own selfish purposes.

W. C. HANKINS.

Kulangsu, Amoy, China.

(To be concluded)

Marrying Unbelievers

SOME years ago I was riding to the railway station with a friend. As we neared the town, he said: "This is the most unhappy hour of my life. My daughter, whom I have educated at great expense to be a worker for this blessed truth, is returning home to-day to be married to a man who is not a Christian. My hopes and her prospects are ruined. I would feel no worse were I expecting to convey her dead body from the station to my home."

This young woman was married as represented, and to-day is not a Sabbath-keeper. Why do young people of both sexes make this fatal experiment, and bow down their own and their parents' heads with sorrow? I am personally convinced that the enemy is ruining the usefulness of more of our young people in this way than perhaps in any other. If he can not lead them away from the Sabbath, or hinder their securing a training for missionary work, he will endeavor to bring about some matrimonial alliance which will forever put an end to all plans for active work in the vineyard of the Lord, and make the proper observance of the Sabbath difficult.

Knowing the evil which would result from such worldly alliances, the Lord has given the most explicit warnings against them.

"When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; and when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto

them; neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly." Deut. 7:1-4.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

These prohibitions are not against marriage, for "marriage is honorable in all." The marriage relation was established by the Lord, and, like the Sabbath, comes down to us from sinless Eden. But these scriptures do lay an eternal prohibition in the way of Christians of either sex marrying unbelievers; and this prohibition can never be disregarded except at the peril of the soul. Having knowingly violated the clear warning of the Lord, and grieved his Holy Spirit, those who enter such unions place their feet on a precipice over which they will probably be drawn. This step has been the spiritual ruin of many. "*For they will turn away thy son from following me, that they may serve other gods,*" saith the Lord. The Lord said that intermarrying with the unbelieving nations, instead of bringing these nations into the truth, would turn away the hearts of his people from the true God. It is the same to-day. When a Sabbath-keeper marries an unbeliever with the hope of bringing him into the truth, it usually turns out the other way. Read prayerfully the following:—

"It is a dangerous thing to form a worldly alliance. Satan well knows that the hour that witnesses the marriage of many young men and women closes the history of their religious experience and usefulness. They are lost to Christ. They may for a time make an effort to live a Christian life; but all their strivings are made against a steady influence in the opposite direction. Once it was a privilege and joy to them to speak of their faith and hope; but they become unwilling to mention the subject, knowing that the one with whom they have linked their destiny takes no interest in it. As the result, faith in the precious truth dies out of the heart, and Satan insidiously weaves about them a web of skepticism."

"Hundreds have sacrificed Christ and heaven in consequence of marrying unconverted persons. Can it be that the love and fellowship of Christ are of so little value to them that they prefer the companionship of poor mortals? Is heaven so little esteemed that they are willing to risk its enjoyments for one who has no love for the precious Saviour?"—"Testimonies for the Church," Vol. IV, pages 504, 505, 507.

To those who are contemplating marriage the following instruction is given:—

"Let those who are contemplating marriage weigh every sentiment and watch every development of character in the one with whom they think to unite their life destiny. Let every step toward a marriage alliance be characterized by modesty, simplicity, sincerity, and an earnest purpose to please and honor God. Marriage affects the after-life both in this world and in the world to come. A sincere Christian will make no plans that God can not approve.

"If you are blessed with God-fearing parents, seek counsel of them. Open to them your hopes and plans, learn the lessons which their life experiences have

taught, and you will be saved many a heartache. Above all, make Christ your counselor. Study his Word with prayer.

"Under such guidance let a young woman accept as a life companion only one who possesses pure, manly traits of character, one who is diligent, aspiring, and honest, one who loves and fears God. Let a young man seek one to stand by his side who is fitted to bear her share of life's burdens, one whose influence will ennoble and refine him, and who will make him happy in her love."—*"Ministry of Healing," page 359.*

A Christian young man, contrary to the advice of his parents and brethren, married a pleasure-loving young woman. Her influence silenced his prayers, estranged him from the house of God, and led him into pleasure. When on his death-bed, with remorse and agony of soul, and a fearful eternity to face as a lost sinner, he gazed upon his wife, and exclaimed, "O Rebecca! Rebecca! you are the cause of my eternal damnation," and died. What terrible words are these! May they never be wrung in despair from the heart of any of our youth.—*G. B. Thompson.*

The Life I Seek

Nor in some cloistered cell
Dost thou, Lord, bid me dwell,
My love to show;
But mid the busy marts
Where men with burdened hearts
Do come and go.

Some tempted soul to cheer
When breath of ill is near
And foes annoy;
The sinning to restrain,
To ease the throb of pain;
Be such my joy.

Lord, make me quick to see
Each task awaiting me,
And quick to do;
O, grant me strength, I pray,
With lowly love each day,
And purpose true!

To go as Jesus went,
Spending and being spent,
Myself forgot;
Supplying human needs
By loving words and deeds—
O happy lot!

—*R. M. Offord.*

Gleanings From Our Mail Bag

THE Columbus, Ohio, young people's society recently sent \$19.10 to the Mount Vernon College tank fund.

In Massachusetts the young people of two or three societies have placed the INSTRUCTOR in near-by libraries. Another society supplies a reading rack with our good literature.

Miss Katherine French, of Glenwood, Iowa, writes, "Every member of our society is enrolled for either the senior or junior Reading Course." That is a splendid record.

The Laurelwood society, in Western Oregon, is raising eight dollars a month for the support of a worker in the Philippine Islands.

Some of the Eastern Pennsylvania young people are also helping to support a worker in the Philippine Islands, and the Missionary Volunteers of that conference recently gave ten dollars for the Southern work.

The Y. M. C. A. libraries at Chattanooga and Knoxville, Tennessee, have expressed their appreciation of the INSTRUCTOR, which the young people in the Cum-

berland conference are sending there. Are you giving the libraries in your community an opportunity to become acquainted with this good paper?

The Missionary Volunteers in Iowa are raising one hundred fifty dollars for the work in Portugal. This amount will purchase a gospel tent for spreading the glad tidings in that newly born republic.

Last quarter the Wisconsin young people gave a barrel of clothing to needy persons.

From Georgia comes the report that society libraries are being started in several places. Many of the public libraries in the State are being supplied with the INSTRUCTOR.

Some time ago we were glad to send Standard of Attainment certificates to the following Texas young people: Mary Dunks, Mrs. Laura Dunks Brown, Norah Kinzer, W. A. Long, Adella King, J. H. Monk, Chas. P. Martin, Edna Patterson, Tressa Smith, Ethel Taylor, Letha Taylor, Grace Eastman, and Sarah Hudson.

M. E.

The Secret of His Success

A GERMAN brother canvassing in a portion of South Carolina, was informed that it would be of no use to try to get permission to canvass the Negroes of a certain plantation, as the owner desired to keep them in ignorance, and was himself an ungodly man.

Nearing the plantation, the canvasser sought God earnestly in a grove by the roadside, that the owner's heart might be touched somehow by the Holy Spirit, so that he would give permission for his Negroes to purchase the truth. His whole soul was so wrapped in his prayer that he did not hear the approach of a stranger. Upon rising from his knees, with tears coursing down his cheeks, he saw a man before him on the other side of the fence. Hastily wiping away his tears, he approached the man, and producing his book, asked permission to show it. Without taking the time necessary, the man inquired the price and ordered the book, remarking that he was the plantation owner mentioned in the prayer, and that the canvasser could have full access to all his Negroes.—*C. J. Tolf.*

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," and "The Twenty-Three Hundred Days." Many are using 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.

GOOD MANNERS

Miscellaneous Suggestions

A GENTLEMAN when calling leaves hat and overcoat in the hall. The hat may be carried into the drawing-room; but if so, the owner should make some easy disposition of it, because the hostess is not expected to care for a gentleman's hat or cane unless he seems hard put to it to find a place for it.

If one is calling at a place and another caller comes, the first caller should leave after a short time.

If making a missionary call, refrain from saying anything to arouse the antagonism of the person upon whom you are calling. I heard that a young man called at a home and presented a lady with some literature. After learning what denomination it represented she emphatically refused to accept it, whereupon the young man informed her that she had "the mark of the beast." Without doubt she failed to realize the full gravity of her affliction, but she did sufficiently, it is safe to say, not to relish particularly the information, nor to admire the spirit of the young man. It may be that the young man unwittingly diagnosed his own case, for such a course certainly indicates some connection with the dreaded "beast" power. Did not the Saviour instruct his disciples to refrain from judging? He was very slow himself to condemn. How much slower should his faulty followers be! The spirit of him who feels that *we* are the only people is not magnanimous, is not Christian, and such a spirit will not allow its possessor to be truly courteous. It will make it easy for him to make slighting or unkind remarks of professed Christians of other denominations. Better is it to confine one's self to the positive affirmative *truth-teaching* rather than to questionable remarks about the shortcomings of other religionists.

When the hands of the clock in the United States Supreme Court room point to the hour of adjournment, though the greatest lawyer in the country may be in the middle of a sentence, the court adjourns. Now no pulpit convention demands such sudden action on the part of the speaker, and yet when the hour for closing the service arrives, a gavel usually falls in the mind of each hearer, and though the sound thereof is not heard, if the speaker is quick at perception, he will discern that the gavel has fallen, and, generally speaking, wise is he who heeds the summons. Only the man speaking under the manifest influence of the Spirit of God can afford to be oblivious to time.

A gentleman in passing into a seat in church in front of a lady, should keep his face and not his back toward her.

Our workers are necessarily brought into many homes. Their continued welcome in these homes depends largely upon their courteous, thoughtful manner. Always endeavor to announce your coming to your hostess if possible, previous to your appearance with baggage. While in the home endeavor in every

way possible to add to the pleasure and profit of the home. Make few demands for yourself, and do much to assist in the duties connected with the home. Do not fail after leaving any home to send an early note to your host or hostess, expressing your appreciation of their hospitality.

A gentleman in calling is not expected to be seated until the lady receiving him is seated. He rises when a lady first enters the room.

A gentleman does not offer to shake hands with a lady on being introduced, unless he is much older or superior in position. A clergyman would doubtless ordinarily be allowed to take the initiative in hand-shaking, though it is the lady's place to offer the hand if she wishes to shake hands.

A hostess always offers to shake hands with those she receives into her home.

Cultivate punctuality in meeting engagements. A tardy dinner guest is always unwelcome. A tardy Sabbath-school teacher, pupil, minister, or student does discredit to the work he represents. It is wise, too, for self-protection to be prompt; for it is said, "People always count the faults of those who keep them waiting."

Cultivate equal promptness in fulfilling promises. The true Christian can not be careless in keeping his word. A professor connected with one of our universities recently sued a certain firm for breach of contract. The courts awarded him \$75,000. Heaven is as insistent as the courts of the world that the spoken or written word should be held inviolable.

Be neat and tidy in your personal appearance. Don't substitute the pin as a repairer for the needle and thread. I observed recently one in a responsible position having a ripped seam in her shirtwaist pinned up, instead of being sewed. The effect of this upon those under her care could not have been salutary.

It is highly proper to clean one's nails, but only in one's own private apartment. I chanced to observe a young man recently performing this heroic operation on the street car. True, it afforded him occupation for the greater part of the journey, and I am not saying that he did not have just cause for doing as he did. I only question his choice of the time and place for its performance.

The interrupting of conversation every one knows to be discourteous, but somehow it is an easy thing to do; but one should energetically and conscientiously determine not to be guilty of such rudeness. If our first trespassing of this rule brought upon us as stinging a rebuke as Mr. Winston Churchill, the home secretary of England, recently received from King George of England, we would see to it that it needed no repetition. At a reception of the cabinet officers held at Marlborough House, to discuss the political situation, the secretary interrupted the king to say, "I do not agree with your majesty there." He was instantly ordered from the royal presence.

Members of the Missionary Volunteer Society

ENGLAND expects every man to do his duty," was the message Lord Nelson signaled from his flag-ship to every person in his fleet. Young friends, God is counting on every Missionary Volunteer doing his duty. You share the responsibilities of your local society, and the welfare of that society will add to or subtract from the success of the world-wide movement. That message from Lord Nelson did not mean the same to all. It called the captains to be faithful as commanders; the marines to do their best at the guns; the sailors to use all their skill in sailing the vessels; and it called the cabin-boys to be swift, reliable messengers. So the call to Missionary Volunteers to bring all their resources into God's service, may have different interpretations to the individual members in your society, but be assured that God counts on each of you being faithful in your appointed duty.

Loyalty to the Pledge

"Loving the Lord Jesus, and desiring to co-operate with him in the closing message of salvation, I promise to take an active part in the work of the Young People's Missionary Volunteer Society; doing what I can to help others and to finish the work of the gospel in all the world."

This is the pledge you sign to become a member of the Missionary Volunteer Society. When the secretary of the society has recorded your name, she will return the membership card to you. Then keep it where a frequent glance at it will remind you of your noble vow. Faithfulness to that vow will make you an ideal Missionary Volunteer. Use the pledge as you do the mirror in your bedroom. If it tells you that your tie is crooked or your hair is disheveled, you hasten to remedy the defect. Do the same with the pledge. Look at it often. Ask yourself, "Does my life show that I really love Jesus? or do I merely profess to do so? Am I doing all I can for him? or am I making the work of saving souls a secondary business?" If you look at the card, and ask yourself these questions, and see that you are not living the pledge you profess, will not you hasten—hasten to put away the sin that is hindering, and to reconsecrate yourself for service?

Basis of Membership

Church membership is a prerequisite to membership in the Missionary Volunteer Society. This seems very logical, since the young people's society is really a junior division of the church at work and in training for better service. A leading Baptist says, "It ought to go without saying, but it does not always, that no one should be an 'active' member in a Baptist young people's organization who is not also an active member in the Baptist Church." Mrs. E. G. White says: "Another obligation too often lightly regarded,—one that to the youth awakened to the claims of Christ needs to be made plain,—is the obligation of church relationship. Very close and sacred is the relation between Christ and his church,—he the bridegroom, the church the bride; he the head, and the church the body. Connection with Christ, then, involves connection with his church."

Society Meeting

"Well, this looks like no young people's meeting to-day!" commented the last straggler in to breakfast,

looking significantly toward the rain-splashed windows. "A dreary morning, if ever I saw one!"

A tall, fine-looking woman across the table looked up quizzically. She was the principal of a girls' school, and was used to such young speeches. However, these were not her girls, but only vacation housemates, so she did not speak the thought, whatever it was, that made her lift her face so quickly. But the first speaker had seen it, and spoke out impulsively.

"Why, you are dressed for church! You don't mean to say that you are going to young people's meeting such a day as this? There won't be twenty persons in the house."

"That is one reason I am going," was the quiet answer. "On pleasant days I might not be missed, but on such a day every one counts."

Yes, every Missionary Volunteer should attend the society meetings regularly; but never bring with you the spirit of criticism or carelessness.

"Some criticized each speaker,—his grammar and his style,—And missed the saving message he spoke to them the while. Some read the cards and letters brought in the morning mails; And some took out their jackknives and trimmed their fingernails."

"Some restless souls could not sit still, but wandered in and out; Some shuffled noisy, squeaking shoes, and moved their chairs about."

I saw these things with sorrow. But some I saw were there Who knew that Thou hast said, 'My house shall be a house of prayer.'

Anybody can criticize, grumble, or censure, as did the Pharisees, but it takes a great soul to rise superior to it all and go on working lovingly and faithfully, as Jesus did.

Take some part in every social meeting, and in every general discussion.

Tell how you pray.

Tell of one way in which your habits of prayer have affected your Christian life.

Describe some one hindrance to prayer which you have had to cope with.

Tell what special hindrances have at times weakened or interfered with faith in God as a force in your life.

Tell some experience that has shown you how God makes himself known to the one who prays.

Give your experience in hearing and being influenced by what seemed to you a direct divine message.

Explain how you are able to detect God's voice when he speaks to you.

It will do you good to praise your Maker. Praise is a sign of growth of the soul. The more we praise God, the better we will understand him. Praise God more and see if that will not mean more power for service. Thank him for the blessings given, for the desires denied. Yes, and make every experience in life an opportunity for praising God.

The society in the Bentonville, Arkansas, Christian church has an interesting feature in the meetings. At the close of the meeting a vote is taken: First, of all those that have read the Bible every day during the past week; second, of all those that have attended the mid-week prayer-meeting, Sunday-school, and church service; third, of all those that have taken part in the meeting apart from singing. A count of hands is made on each point, and to the resultant number the number of those present is added. This shows the standing of the society for any given week. The plan is a help to keep the standard high.

This extract indicates the standard of that young people's organization. Surely ours is none too high. Are you doing what you can to make your society meetings means of saving souls?

Society Work

Do not look for an easy place. A boy once asked Henry Ward Beecher to find him an easy place. "O, my son," Mr. Beecher replied, "you have come to a hard world! I know of only one easy place in it, and that is the grave." If you are inactive, you are clogging the wheels of progress. Your reputation may be clean, but if you are inactive, you will dilute the strength of your society, as pure water weakens rich milk until it is utterly useless. The presence of a few cowards may weaken an entire company, and thus destroy its usefulness.

Inactivity is also dangerous for one's personal welfare. There is no more dangerous position for a young Christian than to be merely content to do no wrong. Then do something. Remember that the common duties which come to you, as members of the society, are important. "Knitting-needles are cheap and common enough," says Rev. F. B. Meyer, "but on them may be wrought the fairest designs in the richest wools. So the incidents of daily life may be commonplace in the extreme, but on them as the material foundation we may build the unseen but everlasting fabric of a noble and beautiful character. It does not so much matter what we do, but the way in which we do it matters greatly." One evidence of true greatness is to do nobly the little things our hands find to do.

Reporting

There are three or more reasons why every Missionary Volunteer should report his work to the society,—to help the denomination in obtaining accurate statistics of missionary effort; to provoke others to good work; and to quicken his own footsteps in service. It requires some effort to report. But can you afford not to do it?

Every-Day Life

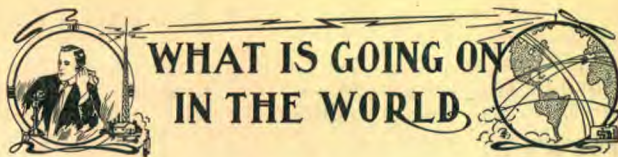
Wilbur Chapman, when in London on one of his evangelistic tours, called on General Booth to ask him the secret of his success as a Christian. General Booth was silent for a moment. A tear trickled down his cheek, and he said: "If there is any secret in my success, it is this, that ever since I first caught a glimpse of the poor in London, *God has had all there is of me*. There have been men with more ability, greater opportunities, and better education than I." Would you be eminently successful in this work? Then let God have all there is of you.

And he must have all there is of you in the everyday home life; for, in the words of the editor of the *Sunday School Times*:—

A Christianity that does not meet the test of the home life and shine out a little more radiantly there than anywhere else is not of the kind that wins the outside world to Christ. Christian living that is real shows itself more convincingly in the privacy of the home circle than anywhere else. This fact is strikingly illustrated in a few sentences in a personal letter from Dr. George M. Mackie, of Beirut. He writes concerning the character of a young Syrian Christian: "His parents were Lebanon peasants, his mother an excellent Christian woman, having been for a time a housemaid, in her youth, in the house of the late Dr. Post. The best Syrian Christians of to-day are those who came into closest contact with the domestic life of the missionaries, that being, according to a fifty years' retrospect of the late Dr. Van Dyck's, the most deep-working and permanent of all evangelizing influences."

Is your home life such that any one living in it would be pretty sure to be drawn to Christ? It may be. It should be. Then let it be.

MATILDA ERICKSON.



THE coronation of King George and Queen Mary takes place in Westminster Abbey on June 22.

A BOSTON man has invented a device called a "metre-graph," which combines with the usual electric block-signal system for railroads a series of torches, attached to telegraph poles between stations, which are set on fire ahead of the train when the engineer ignores or overlooks danger-signals.

"MR. BARBER, a prominent prohibition worker, of Birmingham, Alabama, was beaten into insensibility a few days ago by a mob of blind-tiger men or their sympathizers, in his own place of business. The mayor says it is one of the most disgraceful affairs that has ever taken place in that town."

FEAR does not prevent the approach of that which is feared; it only exhausts beforehand the strength which one needs to meet the thing feared. Most of the things which we fear to meet are not in reality so terrible as they appear to be when looked at from afar. When they meet us they can be borne.—*Carl Hilty*.

LEAVE the public drinking-cup to others; but for yourself, make one of a clean piece of paper rather than use the public one. Tuberculous persons, and those suffering from other infectious diseases, have used the cup before you. You can not afford, therefore, to run the risk of using the unwashed infected public drinking-cup.

DR. ROSIG, of the Institute of Technology of St. Petersburg, Russia, has announced the discovery of an electroscopic apparatus which will give the user what might be termed an X-ray eye. He modestly claims the invention one of the most remarkable ever made by a scientist, and, according to reports, insists that it can be used to see through walls.

JUDGE LANDIS, who imposed the famous Standard Oil fine, recently had before him thirteen liquor dealers charged with defrauding the United States of internal revenue. The frauds had continued for two years and had cost the government a loss of one hundred thousand dollars. The local commissioner of internal revenue was willing to compromise the cases and to accept the payment of thirty thousand dollars. He requested Judge Landis to stay the cases until he could communicate with the Secretary of the Treasury. The judge answered that it might possibly be good business for the government to accept thirty cents on the dollar, but it could not be done in his district. He pointed out that such a procedure was a virtual invitation to men to commit frauds on the government. He then sent seven of the liquor dealers to the penitentiary, some of them for two years, and imposed fines of substantial amounts upon all of them. This district is to be congratulated upon a judge who is not willing that the government should compound a felony with men who violate the liquor laws. There is no reason why they should be treated differently from any other criminals.—*Northwestern Christian Advocate*.

Chizinga's Village School

[The following is an extract from a letter written to a friend by Mrs. Jessie Rogers, who has given years of faithful service in the Malamulo Mission, Nyasaland, Africa.]



I RESOLVED that instead of asking for a rest, I would try a new plan when the man teacher came. He came, and I was off the next week to this remote mountain region that has been earnestly begging for a school and a teacher for a long time. It had seemed that we could not spare a single teacher. But I made a selection of two young men of eighteen or so, whose brain development I have been watching for years, and two older married men, and brought them here a month ago to-morrow. In a week the village people had finished a large and comfortable reed house, and the workmen I hired had finished a fine little house for me, and another for the teacher, and two little barns for my cow and donkey.

The old chief is grand, and he looks after me as well as if I were his ward. He went to another village the other day to mourn for a man just seized and eaten by a lion the day before. He came back the same day late in the evening, puffing for breath. He said the people wanted him to stay overnight, but he told them our lady was there alone, and he could not possibly stay. How is that for a heathen? The very next night a lion came so close to the tent I am sure if it had been daylight I could have struck him, and from seven o'clock at night until six the next morning he only made half-minute stops between roars. I never expect to hear anything like it again.

This is a deep, green little valley in a nest of hills, and the king of the forest made three fourths of the circle right above us. Of course, it was the cow and donkey he yearned for more than us. We could hear him cough and strangle when he caught his breath from overroaring. The boys built great fires at the foot of old, dry trees, else I feel sure the beast would have been upon us. I heard one of our mission boys say, when the lion was nearest, "There is power with God." It is only a full lion who goes bawling about like that; but almost every morning there are overnight tracks of hungry lions by the side of the stream about sixty rods in front of the house. Natives are eaten nearly every week, yet I can not close my grass door on myself. I prefer to be free to see what is coming, so I sleep with it open.

Those natives who have come in contact with the influence of the whites are nearly as clean as white people; and in every village is a regular bathing-place, with its pile of rocks at the side, and a broad, flat one on top, where the bather may sit luxuriously while bathing. They use a soapbark which grows here, also a soaproot, while those who have been away to work for the Europeans come back with a large supply of soap of an exceeding perfume. They are very fond of this.

On Friday evening after worship all the young people of the village where the school is located, come trooping up the hill to sing. I spread a grass mat, three or four yards long, on the hard clay floor of my house, on which they sit, while I sit on a soap box by the little table, and read the hymns, and we sing until our throats will not let us sing another note. Then I bring out my package of the *Little Friend* and distribute them, and explain the pictures. When they find a picture of Jesus, they are solemn and reverent.

After a while they all rise, bow, and say, "Stay well." I bow and say, "Walk well." Then a few who have been away to work will call out, laughing shyly, "Good-night." Then they all go down to their homes.

On Saturday night it is different; that is the jolly night. They all come up to my home and sit on big stones which they have rolled up for seats around the table, which is always on the veranda. Here they laugh and banter and joke one another. It is amazing how witty and pointed their talk is. It is interesting to be able to join in it, and to understand it all.

This has been one of the happiest months of my life, and I trust I am daily gaining in faith, hope, and charity.

Hang On

HANG on! Cling on! No matter what they say.
Push on! Sing on! Things will come your way.
Sitting down and whining never helps a bit;
Best way to get there is by keeping up your grit.

Don't give up hoping when the ship goes down,
Grab a spar or something, just refuse to drown.
Don't think you're dying just because you're hit;
Smile in face of danger, and hang to your grit.

Folks die too easy—they sort of fade away;
Make a little error, and give up in dismay.
Kind of man that's needed is the man of ready wit,
To laugh at pain and trouble and to keep his grit.
—Selected.

Reckon on Christ to Do His Part Perfectly

DIRECTLY you give, Christ takes. Directly you open the door, he enters. Directly you roll back the flood-gates, he pours in a glorious tide of fulness; fulness of wealth, of power, of joy. The clay has only to be plastic to the hand of a Palissy. The marble has only to be pliant to the chisel of a Michael Angelo. The organ has only to be responsive to the slightest touch of a Handel. The student has only to follow the least hint of a Faraday or a Whewell. And there will be no failure in results. O, to be equally susceptible to the molding influences of Christ! We shall not fail in realizing the highest ideal of which we are capable, if only we will let him do his work unhindered.—*F. B. Meyer, D. D.*

"Is That You, Johnny?"

I REMEMBER one Saturday night it was nearly midnight when I started to tramp six or seven miles down through the lonely glen to get home. The road had a bad name. This particular night was very black, and two miles outside our little village the road gets blacker than ever.

I was just entering the dark defile, when about one hundred yards ahead, in the densest of the darkness, there suddenly rang out a great, strong, cheery voice, "Is that you, Johnny?" It was my father—the bravest, strongest man I ever knew.

Many a time since, when things have been getting black and gloomy about me, I have heard a voice greater than any earthly parent cry, "Fear not; for I am with thee." And lo! God's foot is rising and falling on the road before us as we tread the journey of life.—*Rev. John McNeill.*

"My Father worketh hitherto, and I work."



Is It You?

THERE is a little maiden who can knit and who can sew,
Who can tuck her little petticoat, and tie a pretty bow;
She can give the thirsty window plants a cooling drink each
day,
And dust the pretty sitting-room, and drive the flies away.

She can fetch papa his dressing-gown, and warm his slippers
well,
And lay the plates and knives and forks, and ring the sup-
per bell.
She can learn her lessons carefully, and say them with a smile;

Then put away her books and slate and atlas in a pile.

She can feed the bright canary and put water in his cage,
And soothe her little brother when he flies into a rage.
She can dress and tend her dollies like a mother, day or night;
Indeed, one half the good she does, I can not now recite.

And yet there are some things, I'm told, this maiden can
not do:

She can not say an ugly word, or one that is not true.
Who can this little maiden be? I wonder if it's you.

—Selected.

The Missionary's Defense

THE following occurrence was related by
Missionary von Asselt, a Rhenish mis-
sionary in Sumatra from 1856-76, on a visit
to Lubeck:—

"When I first went to Sumatra, in the year 1856,
I was the first European missionary to go among the
wild Battas, although twenty years prior, two Ameri-
can missionaries had come to them with the gospel; but
they had been killed and eaten. Since
then no effort had been made to bring
the gospel to these people, and nat-
urally they had remained the same
cruel savages.

"What it means for one to stand
alone among a savage people, unable
to make himself understood, not under-
standing a single sound of their lan-
guage, but whose suspicious, hostile
looks and gestures speak only a too-
well-understood language,—yes, it is
hard for one to realize that. The first
two years which I spent among the
Battas, at first all alone and after-
ward with my wife, were so hard that
it makes me shudder even now when
I think of them. Often it seemed as
if we were not only encompassed by
hostile men, but also by hostile powers
of darkness; for often an inexplicable,
unutterable fear would come over us,
so that we had to get up at night, and go on our knees
to pray or read the Word of God, in order to find relief.

"After we had lived in this place for two years, we
moved several hours' journey inland, among a tribe
somewhat civilized, who received us more kindly.
There we built a small house with three rooms,—a liv-
ing room, a bedroom, and a small reception room,—
and life for us became a little more easy and cheerful.

"When I had been in this new place for some
months, a man came to me from the district where we
had been, and whom I had known there. I was sitting
on the bench in front of our house, and he sat down
beside me, and for a while talked of this, that, and the

other. Finally he began: 'Now, tuan [teacher], I
have yet one request.'

"And what is that?'

"I would like to have a look at your watchmen
close at hand.'

"What watchmen do you mean? I do not have
any.'

"I mean the watchmen whom you station around
your house at night, to protect you.'

"But I have no watchmen,' I said
again; 'I have only a little herdsboy and
a little cook, and they would make poor
watchmen.'

"Then the man looked at me incred-
ulously, as if he wished to say: 'O, do
not try to make me believe otherwise,
for I know better.'

"Then he asked: 'May I look
through your house, to see if they are
hid there?'

"Yes, certainly,' I said, laughing;
'look through it; you will not find any-
body.' So he went in and searched in
every corner, even through the beds,
but came to me very much disappointed.

"Then I began a little probing my-
self, and requested him to tell me the
circumstances about those watchmen of
whom he spoke, and this is what he
related to me: 'When you first came

to us, tuan, we were very angry at you. We did
not want you to live among us; we did not trust
you, and believed you had some design against us.
Therefore we came together, and resolved to kill
you and your wife. Accordingly, we went to your
house night after night; but when we came near,
there stood always, close around the house, a double
row of watchmen with glittering weapons, and we did
not venture to attack them to get into your house.
But we were not willing to abandon our plan, so we
went to a professional assassin [there still was among
the savage Battas at that time a special guild of as-
sassins, who killed for hire any one whom it was de-



MEMORY TEXT

sired to get out of the way], and asked him if he would undertake to kill you and your wife. He laughed at us because of our cowardice, and said, "I fear no God, and no devil. I will get through those watchmen easily." So we came all together in the evening, and the assassin, swinging his weapon about his head, went courageously on before us. As we neared your house, we remained behind, and let him go on alone. But in a short time he came running back hastily, and said, "No, I dare not risk it to go through alone; two rows of big, strong men stand there, very close together, shoulder to shoulder, and their weapons shine like fire." Then we gave it up to kill you. But now, tell me, tuan, who are these watchmen? Have you never seen them?'

"No, I have never seen them.'

"And your wife did not see them also?'

"No, my wife did not see them.'

"But yet we have all seen them; how is that?'

"Then I went in, and brought a Bible from our house, and holding it open before him, said: 'See here; this book is the Word of our great God, in which he promises to guard and defend us, and we firmly believe that Word; therefore we need not to see the watchmen; but you do not believe, therefore the great God has to show you the watchmen, in order that you may learn to believe.'"—*Selected.*

Mother as Bookkeeper

THE following is a mother's debit and credit account with her small boy, kept for a single day:—

BOBBY

DR.

Broke parlor window.

Lost hose nozzle.

Upset palm.

Spilled mucilage.

Spilled milk.

Forgot to mail letters.

Forgot to get yeast-cake.

Tracked Maggie's floor.

Waked baby twice.

BOBBY

CR.

Went upstairs on errands seven times.

Went downtown on errands three times.

Threaded grandma's needles.

Spread out Maggie's clothes.

Mended baby's lamb.

Picked up threads on carpet.

Weeded.

— *Annie Hamilton Donnell, in Harper's Bazar.*

A Heroic Missionary

DR. PARKER, a frail woman who never weighed quite one hundred pounds, came to New York when I was serving the American Board in that city, and said, "I want to sail to India." So I arranged for her to go on a certain day. I went down to see her off, and I shall have the picture as long as I live of that venerable father, whose hair was white, sitting there holding the hands of his only daughter, with the tears running down his venerable cheeks, saying, "How can I, how can I, how can I give you up?"

My heart almost gave way when I saw that sight, and I wondered whether, if my only daughter had seen fit a little later, when she was matured, to go likewise, I would have met it with a braver heart than did that venerable father; and I said when I saw that apparently

frail young woman going out to that unfriendly climate of India, where six months of the year it is hot, and the next six months of the year it is hotter, "She will die inside of a year." As usual, I proved to be a false prophet. Fifteen years afterward I saw her over there in her hospital, cheerful, light-hearted, growing more beautiful, still not weighing quite one hundred pounds, but in the esteem of the natives I think that little Miss Parker weighed a ton, going out on her tours with the missionaries, living in tents under that burning sun, receiving from one hundred to two hundred patients a day—fourteen thousand patients coming on an average in a single year to that woman's hospital, and she going on with her work with a cheerful heart.—*Dr. Creegan.*

A Living Chair

To suggest that four boys may sit comfortably, each on the knee of another, sounds like telling them to lift themselves by their own boot-straps. One wonders what the "last one" is going to do.

Yet the trick is perfectly simple, and when the boys act quickly and in unison, the effect is very amusing.

They must first stand in the form of a cross, with each boy's right arm touching the arms of his neighbors at the center of the group, and



with each one's back at right angle to the one behind.

At a signal, all four sit down simultaneously as if about to sit in chairs. Each one will find himself on the knee of the boy behind him. There will be no "last" boy.

The same "stunt" can be performed by more than four persons by enlarging the circle to take in the increased number. In this case each boy must be careful to stand at a sufficient angle to his neighbor in front to furnish the necessary support.—*Youth's Companion.*

The President for Total Abstinence

PRESIDENT TAFT has done a good thing for the temperance people by advocating total abstinence. In a recent letter, to be read to Sunday-schools, he expresses his opinion that intoxicating liquors should not be used at all; that any one who abstains altogether from the use of liquor avoids a dangerous temptation. He quotes Lincoln, who wrote a pledge of total abstinence for his boy friends. Some of us can remember when this total abstinence principle was indorsed by President Jackson, and Congress formed a total abstinence society. We believe this is still in existence, but how often the association holds meetings is another question. President Taft tells us that total abstinence ought to become a national principle. His letter has been read to three thousand Sunday-schools, and is indorsed by three thousand Sunday-school superintendents. It contains good philosophy. A calm presentation of total abstinence as the only really safe principle is well worth the while, and the President of the United States can not do a better thing than to take the position of leader.—*The Independent.*



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Society Study for Sabbath, April 15

Missionary Volunteer Methods, No. 6 — Duties of Members

LEADER'S NOTE.—This is a very important study. Upon the loyalty and faithfulness of the individual members depends the success of your society. The article entitled "Members of the Missionary Volunteer Society," on page 8, will be helpful in the preparation of the different parts on the program. Special mention might well be made of the harm of criticism, of being inactive in work, silent in social meeting, irregular in attendance, or cold toward strangers who may chance to be at our meetings.

Program

Scripture drill (review Morning Watch texts for week).

Loyalty to the Pledge (four-minute paper).

The Individual and the Society — Its Work and Its Meetings (eight-minute paper).

Should Missionary Volunteers Report? (three-minute paper).

Self-Improvement (reading). See "Christ's Object Lessons," pages 333-335.

The Daily Life (five-minute talk).

Discussion (ten minutes).

"The Life I Seek" (recitation). See page 6.

Report of work.

Missionary Volunteer Reading Courses

Senior No. 4 — Lesson 25: "Story of John G. Paton"

Review

NOTE.—The book may be used in answering these questions.

1. What in Paton's early experiences especially fitted him for work in a foreign field?

2. Write a brief account of what you consider his most trying experience on Tanna.

3. Cite instances showing his kindness, patience, courage, and tact in dealing with the natives.

4. Why do you think the Tannese drove Paton and his fellow missionaries from their island?

5. Tell how the following persons were associated with Paton, and briefly characterize each: Abraham, Nowar, Miaki, Namakei.

6. Write a paragraph on each of the following subjects:—

(a) Defying of Nahak.

(b) Influence of the sandalwood traders.

(c) Printing the first Aniwan book.

(d) Building the church on Aniwa.

7. For what purpose was "The Dayspring" built? How and by whom was the money for this enterprise obtained?

8. Tell briefly the story of the sinking of the well on Aniwa. What good did this accomplish?

9. Write a paragraph showing the value of Paton's work for missions in the South Seas.

10. Give five practical lessons which you have learned from the reading of this book.

Junior No. 3 — Lesson 25: "The Story of Pitcairn Island," Pages 32-64

Test Questions

1. WHAT was Captain Folger's opinion of the inhabitants of Pitcairn Island?

2. What were the sensations of one of the young women when six years later she saw the ships "Briton" and "Tagus" sail near the island?

3. What were Sir Thomas Staines's remarks concerning the islanders?

4. Describe the appearance of Pitcairn Island.

5. Tell something about the flowers and trees which grow there.

6. What fruits and vegetables grow wild? Name some that are cultivated.

7. When did Captain Henderson visit Pitcairn? What did he bring for the people?

8. Who was John Buffett? Why did he decide to remain on the island?

9. What became of the lad who deserted his vessel in order to remain with Buffett?

10. Were the captain and officers of the "Blossom" taken with the people of Pitcairn? What did they think of the young women?

"SPEAK a shade more kindly than the year before;
Pray a little oftener; love a little more;
Cling a little closer to the Father's love;
Life below shall liker grow to the life above."

The Morning Watch Illustration

CAN we take up the study of the texts on consecration this week in the spirit of the poet?

"Sculptor of souls, I lift to thee encumbered heart and hands:
Spare not the chisel, set me free, however dear the bands."

And again:—

"Is there aught so dear to me that I can not spare for Thee?
In the chamber of my heart, do I hide from thee a part?
All my treasures now I pour at thy feet forevermore;
Love and will and life are thine; rich am I if thou art mine."

Would you have much power in your work? Then make your surrender unreserved and unconditional. Consecration knows no compromise. Unless our consecration is complete, unless we do every known duty, we shall have an experience similar to that of the young church member whom Aunt Dinah described as having "jest 'nough 'ligion to make her miser'ble — too much to be happy at dances an' too little to be happy at prayer-meetin'." Alas! the type is common—a troubled spirit that halts half-way, afraid to go back and unwilling to go forward. There is no peace on the border-land, no power for service. The half-way Christian is a torment to himself and no benefit to others.

Remember the promise in the "Spirit of Prophecy," that "there is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."

J. R. Miller says: "I seek in the morning to give myself to the Master for that day, saying, 'Take me, Lord, and use me to-day as thou wilt. I lay all my plans at thy feet. Whatever work thou hast for me to do, give it into my hands. If there are those thou wouldst have me help, send them to me or send me to them. Take my time and use it just as thou wilt.' I think no farther on than to-day. I make no attempt to give months and years to Christ. Why should I, before they are mine?"

M. E.



II — Saul of Tarsus Converted

(April 8)

LESSON SCRIPTURE: Acts 9: 1-22.

MEMORY VERSE: "Lord, what wilt thou have me to do?" Acts 9: 6.

Questions

1. Of what nation was Saul? From what sources may we learn of his early life? Where was he born? In what country is Tarsus? In what belief was he trained? What honor had his father? What trade did Saul learn? Who became his teacher? What connection had he with Stephen's death? After that how did he show his hatred for the followers of Jesus? What did he believe concerning Jesus? Note 1.

2. How did Saul show his enmity to the followers of Jesus? From whom did he obtain authority to persecute the Christians at Damascus? What did he intend to do with the Christians in that city? Acts 9: 1, 2.

3. As Saul came near Damascus, what shone about him? Whence did this light come? What did it cause Saul to do? What did he hear? What question did he ask? What reply was given him? What did Saul then say? What did the Lord tell him to do? Verses 3-6; note 2.

4. What did the men with Saul do when the light came? What did they hear? What could they not see? Verse 7.

5. Whose voice did Saul hear? What did he then know? Note 3.

6. When Saul rose from the earth, how much could he see? What had caused the blindness? Acts 22: 11. How was he brought into Damascus? How long did he continue blind? What did he not do for three days? Verses 8, 9.

7. Name a certain disciple who lived in Damascus. Who spoke to him? In what way? What was his reply? To what place did the Lord tell him to go? For what was he to inquire? What did the Lord say Saul was doing? What had Saul seen in vision? Verses 10-12.

8. What did Ananias tell the Lord he had heard about Saul? For what did he say he had come to Damascus? What did the Lord again tell Ananias to do? For what purpose did he say he had chosen Saul? What did he say he would show him? Verses 13-16.

9. After the vision, what did Ananias do? How did he address Saul? Who did he say had appeared to him in the way? For what purpose did Ananias say he himself had come? What was the effect of his words? How did Saul show his faith in Jesus? Verses 17, 18.

10. Where did Saul remain after his baptism? What did he straightway begin to do? What did he preach? Verses 19, 20.

11. How did those feel who heard Saul preaching the gospel of Jesus? What question did they ask? What is said of Saul's work? What effect did his teaching have on the Jews at Damascus? What did he prove to them? Verses 21, 22.

Notes

1. Saul was a Jew. A picture of his early life may be easily formed from allusions to it in his sermons, in his epistles, and from the well-known Jewish customs of those times. Tarsus (now a wretched Turkish town), a city of Cilicia, was his birthplace, and was then a large and important city. He was trained in the principles of the Pharisees. Acts 26: 4, 5. His father had the honor of Roman citizenship. Acts 22: 28. It was a maxim among the Jews that the failure of a father to teach his son a trade was virtually teaching him to steal. Paul learned the craft of tent-making. Acts 18: 3. He was sent to Jerusalem to study under the greatly beloved rabbi Gamaliel. Acts 22: 3. His first appearance in the Scripture narrative is in Acts 7: 58. Saul believed Jesus an impostor, and thought the priests and rulers did right in putting him to death. He himself tells (Acts 26: 9-11) what he did to crush the followers of Jesus.

2. In relating his experience to King Agrippa, Paul states that it was "at midday" when this light, brighter than the sun at noon, shone upon him. We are also told that his companions as well as himself were prostrated by its glory. See Acts 26: 13, 14.

"To kick against the pricks." The ox-goad is a long pole on one end of which is a broad, thin piece of iron used for cleaning the plowshare, and on the other a pointed iron, or "prick," used on the oxen instead of a whip. An unruly ox beginning to kick would be wounded severely by striking against the sharp prick. The uselessness of opposing God or his work is thus illustrated.

3. Jesus had spoken to Saul with his own voice. Then Saul knew that instead of doing God service in persecuting the disciples of Jesus, he had been doing the work of Satan.



II — Saul of Tarsus Converted

(April 8)

LESSON SCRIPTURE: Acts 9: 1-22.

LESSON HELPS: "Testimonies for the Church," Vol. III, pages 429-432; *Sabbath School Worker*.

PLACES: Jerusalem; Damascus, the most ancient city still existing, one hundred thirty-three miles north-east of Jerusalem.

PERSONS: Saul and the men journeying with him; Ananias, disciples, and Jews.

Questions

1. In connection with what events is Saul first spoken of in the book of Acts? Acts 7: 58; 8: 1, 3. In what way did Saul continue his persecutions? Acts 9: 1.

2. To whom did he go? For what reason? What was the object of his journey to Damascus? Verses 1, 2.

3. What occurred as he neared Damascus? How bright was this light? Verse 3; Acts 26: 13; note 1.

4. How was Saul affected by what he saw? What did he hear? Acts 9: 4.

5. What reply did he make? What did the Lord say? Verse 5; note 2.

6. When Saul found out that Jesus was the Lord, how was he affected? By what question did he show immediate and full faith in Jesus? Verse 6; note 3.

7. Why did the Lord stop Saul in his work, while other persecutors went on unchecked? 1 Tim. 1: 13.

8. What did the Lord tell Saul to do? Acts 9: 6; note 4.

9. Could Saul's companions understand the conversation between Jesus and Saul? Verse 7; Acts 22: 9; note 5.

10. What was Saul's condition when he stood upon his feet? Acts 9: 8; note 6.

11. What had caused the blindness? Acts 22: 11.

12. How long did Saul remain in this condition? Acts 9:9.

13. To whom did the Lord appear in a vision? Verse 10.

14. What instruction was given Ananias? Why was he sent to Saul? Verse 11.

15. How had the Lord prepared Saul for Ananias's visit? Verse 12.

16. What reason did Ananias give for not wanting to visit Saul? Verses 13, 14.

17. What reasons did the Lord give why Ananias should visit Saul? Verses 15, 16.

18. How did Ananias address Saul when he met him? By what remark did he show that he knew of Saul's recent experience? For what two reasons had Jesus sent Ananias to Saul? Verse 17.

19. How was the vision of the twelfth verse fulfilled? Verse 18.

20. What did Ananias say that the Lord had revealed to him in regard to Saul's future work? Acts 22:13-16.

21. How did Saul show his faith in the death and resurrection of Christ? Acts 9:18, last clause.

22. Where did Saul remain for a time? What work did he immediately commence? Verses 19, 20.

23. What was said by those who heard him? Verse 21.

24. What is said of Saul's work in Damascus? Verse 22.

Notes

1. "Saul's 'threatening and slaughter' came from inside; the bright light of heaven came from outside. The inner light of a man is not worth much as a guide to duty; it is light from outside that every man needs. Saul was following conscience when he started on a life-and-death hunt for Damascus Christians. If his conscience had not been enlightened from heaven, Saul would have kept on the threatening-and-slaughter track to the end of his life. We need light from heaven to show us our duty toward our fellows, and also the safe road toward heaven."—*Sunday School Times*, 1909.

2. "To kick against the pricks"—a figure of speech derived from the custom of driving oxen with a goad. If the ox resisted and kicked against it, he wounded himself severely. Thus Jesus shows Saul how useless and how injurious to himself is his fighting against God.

3. The conversion of Saul is narrated three times in the book of Acts. Paul relates it himself in chapters 22:3-16; 26:9-18, and it is alluded to several times in his epistles.

4. "Many have the idea that they are responsible to Christ alone for their light and experience, independent of his acknowledged followers in the world. But this is condemned by Jesus in his teachings, and in the examples, the facts, which he has given for our instruction. Here was Paul, one whom Christ was to fit for a most important work, one who was to be a chosen vessel unto him, brought directly into the presence of Christ; yet he does not teach him the lessons of truth. He arrests his course and convicts him; and when he asks, 'What wilt thou have me to do?' the Saviour does not tell him directly, but places him in connection with his church. They will tell thee what thou must do. Jesus is the sinner's friend; his heart is ever open, ever touched with human woe; he has all power, both in heaven and upon earth; but he respects the means which he has ordained for the enlightenment and salvation of men. He directs Saul to the church, thus acknowledging the power that he has invested in it as a channel of light to the world. It is Christ's organized body upon the earth, and respect is required to be paid to his ordinances."—*Testimonies for the Church*, Vol. III, page 433.

5. "As the weary travelers neared Damascus, the eyes of Saul rested with pleasure upon the fertile land, the beautiful gardens, the fruitful orchards, and the cool streams that ran murmuring amid the fresh green shrubbery. It was very refreshing to look upon such a scene after a long, wearisome journey over a desolate waste. While Saul, with his companions, was gazing and admiring, suddenly a light above the brightness of the sun shone round about him, and he fell to the earth, and heard a voice saying unto him, 'Saul, Saul, why persecutest thou me?' And he said, 'Who art thou, Lord?' And the Lord said, 'I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks.'

"The scene was one of the greatest confusion. The companions of Saul were stricken with terror, and almost blinded by the intensity of the light. They heard the voice, but saw no one, and to them all was unintelligible and mysterious. But Saul, lying prostrate upon the ground, understood the words that were spoken, and saw clearly before him the Son of God. One look upon that glorious Being imprinted his image forever upon the soul of the stricken Jew. The words struck home to his heart with appalling force. A flood of light poured in upon the darkened chambers of his mind, revealing his ignorance and error. He saw that while imagining himself to be zealously serving God in persecuting the followers of Christ, he had in reality been doing the work of Satan."—*Sketches From the Life of Paul*, page 22.

6. "How different from what he [Saul] had anticipated was his entrance into that city! In proud satisfaction he had neared Damascus, expecting on his arrival to be greeted with ostentation and applause because of the honor conferred upon him by the high priest, and the great zeal and penetration he had manifested in searching out the believers, to carry them as captives to Jerusalem, there to be condemned, and punished without mercy. He had determined that his journey should be crowned with success; and his courageous and persevering spirit quailed at no difficulties or dangers in the pursuance of his object. He had determined that no Christian should escape his vigilance; he would inquire of men, women, and children concerning their faith, and that of those with whom they were connected; he would enter houses, with power to seize their inmates, and to send them as prisoners to Jerusalem.

"But how changed was the scene from that which he had anticipated! Instead of wielding power and receiving honor, he was himself virtually a prisoner, being deprived of sight, and dependent upon the guidance of his companions. Helpless, and tortured by remorse, he felt himself to be under sentence of death, and knew not what further disposition the Lord would make of him.

"He was taken to the house of the disciple Judas, and there he remained, in solitude, studying upon the strange revelation that had broken up all his plans, and changed the entire current of his life."—*Id.*, pages 25, 26.

Is It Worth While?

You ask, "Are those people [the Chinese] really good Christians? Would they average up to the Christians that we know here in America?" If they did not do just a little better than the average Christians here in America, I would be raising a very big interrogation point in my own mind whether it would be worth while for some of us to spend our strength trying to save that land. My own conviction is that when you once get a Chinese to understand the gospel and get his feet firmly planted on the Rock of Ages, you have got a stalwart Christian, you have got the Scotchman of the Orient, you have a man you can tie to to the very end. You who went through the Boxer movement, you who were there when my personal friend, Horace Tracy Pitkin, fell, do not need to be told whether those Chinese Christians are worth saving or not. Doctor Gibson said that thirty thousand of those Chinese who died martyrs, might be living if they had been willing to do the simple act of putting the toe of their foot down on the sign of the cross that was made by the Boxers in the dust. When you can find that sort of thing, you can face the whole world when they ask the question, "Is it worth while,—is it worth while to try to make Christians out of those simple Chinese?"—*Dr. Creegan*.

RECENTLY a boy soon to enter the high school, and a great reader of biography, said to his teacher that he always liked a certain man about whom he studied until he read of this man's cruelty to birds when a boy. "Since then," said the lad, "I've changed my mind about him, and I know now why he went wrong in his later life."—*Selected*.

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Childlike Joy

TEACH us delight in simple things,
And mirth that has no bitter springs.

—Rudyard Kipling.

Confess Sin Instantly

IF you allow acid to drop and remain on your steel fenders, it will corrode them; and if you allow sin to remain in your heart unconfessed, it will eat out all peace and rest.

Do not wait for the evening to come, or until you can get alone, but there in the midst of the crowd, in the very rush of life, with the footprints of sin still fresh, lift up your heart to your merciful and ever-present Saviour, and say, "Lord Jesus, wash me now from that sin, in thy precious blood, and I shall be whiter than snow." The blood of Jesus is ever at work, cleansing us from unconscious sin; but it is our part to apply for it to cleanse from conscious and known sins as soon as we are aware of their presence in our lives.—F. B. Meyer, D. D.

Should One Take Part in a Charivari?

ONE of our readers asks, "Is it right for a girl to go to a charivari?" This is not an untimely question. The better class of people everywhere are resenting the uncomely conduct now so frequently connected with and incident upon many marriage ceremonies.

Harper's Weekly recently contained the following news note and comment by the editor: "Mayor Johnson, of Chester, Pennsylvania, on his way home one night met a boisterous crowd of hazers marching through the streets with a newly married pair at its head. He summoned the police, broke up the parade, and sent the couple home in a cab. Then he gave the following public notice to Chester:—

Marriage is no farce, and must not be treated as such. In the future, so long as I am the chief executive of Chester, there shall be no permits issued for parades or public demonstrations that will have a tendency to annoy newly married couples. Such matters should not be treated lightly.

"The mayor's sentiments are entirely sound, and his action is commended for imitation where needed. Hazing the newly wedded, and treating them to the form of entertainment known as the charivari, are observances that, like prize-fights, are out of date in our civilization."

Another eminent author says:—

There is really nothing humorous in making a laughing-stock of one's best friends. The sooner the young people realize that marriage is a solemn religious ceremony, the better. Everything should be joy and gladness, but practical jokes and vulgarity should be dispensed with at this time.

Only recently some girls and boys in a Western State went to the home of a newly married pair, made all the noise they could with tin cans, threw boxes and tin cans into the house, and finally, succeeding in getting into the house themselves, went into the bedroom of the pair and made all the noise possible.

Mrs. Charles Harcourt, in "Good Form for Women," says:—

The practical jokes and horse-play that too often mar the wedding festivities, are the essence of vulgarity. No gentleman, much less a lady, could possibly have any hand in such proceedings.

It would seem, as Mrs. Harcourt says, that no self-respecting girl or boy could participate in any such rude, coarse, and boisterous conduct, and especially true does it seem that one who professes kinship in character and name with Him who so quietly wrought his first miracle at a marriage feast could have any part in a charivari, any part in making vulgar, or common, an institution that has come direct from heaven. Young people, our own young people, for their self-respect, and for the sake of the cause of God, should refuse absolutely to have any part in such disgraceful affairs.

Caleb Cobweb's Black List

THE figures that have been tabulated to date, and which largely fix the ranking for the next ten years, change the ratings to some extent.

This sentence, from a Boston newspaper of usually classic English, illustrates a common error. The relative pronouns *italicized* should manifestly be the same if "and" is used, for "and" signifies that they have similar force; in that case, "which" should be "that." But if, as is likely, the first alone is intended to be differentiating, and the second to be descriptive, "and" should be dropped.

It has become a *regular habit* with him.

Has it? Then I wish you would show me some one afflicted with an *irregular habit*!

A Boston newspaper states that a boy fell from a wagon and *received* a broken leg. In what way was it received? Was it presented to him in a box, or merely done up in a paper bundle? Would-be fine writers never allow any one merely to break his leg.—*Christian Endeavor World*.

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