

# The YOUTH'S INSTRUCTOR

Vol. LIX

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No. 18

## LET US SMILE

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The thing that goes the farthest toward making  
things worth while,  
That costs the least and does the most, is just a  
pleasant smile.  
The smile that bubbles from a heart that loves  
its fellow men  
Will drive away the cloud of gloom and coax  
the sun again.  
It's full of worth and goodness, too, with manly  
kindness blent —  
It's worth a million dollars, and doesn't cost  
a cent.

— *The Bookkeeper.*





ONE thousand missionaries are to be sent over the American continent to bring into churches the *forty-five million* residents who are not accustomed to regular church attendance.

THE blind hymn-writer, Fanny Crosby, recently celebrated her ninety-first birthday. She said that she felt that the figures representing her age were reversed, that she was 19 instead of 91.

ON July 22, 1911, at a special election, the people of Texas will have an opportunity of voting for an amendment to the constitution, providing for State-wide prohibition. Ought not our people to make themselves felt in this campaign, by earnest, aggressive effort throughout the State? We believe they will.

ONE thousand students, lacking fifty, at the beginning of the school year at Harvard applied for positions to work. Six hundred fifty found positions, earning a total of one hundred thirty-seven thousand dollars toward their college expenses. About the same number of students at Yale are working their way through college, earning over two hundred fourteen thousand dollars.

"INFANTILE paralysis, according to Dr. Simon Flexner, of the Rockefeller Institute, is a germ disease which attacks the spinal marrow and the brain. It is spread by those suffering from it, and is communicated to the well through the mouth and nose passages. He says that the best-known preventive measures at present consist in absolute cleanliness of the hands and nose and mouth, and prompt attention to any cold in the head accompanied by running at the nose."

#### Trouble in Albania

FOR many months the Albanians have been in a more or less suppressed state of revolution against Turkey. They seek the reopening of the Albanian schools which the government closed, the use of the Albanian language in the schools, the removal of the embargo upon Albanian newspapers, and freedom from other forms of oppression. In all this they have the sympathy of Bulgaria. The insurgents have been more active during the past week, and Turkey may soon have a very difficult problem on her hands.— *Selected.*

#### Call-Downs

IN most cases the "call-down" is based upon some decided fault, and the superior officer has stood it as long as he can, or should. In most cases the "call-down" is quiet, considerate, even kindly. But it involves criticism, and nowadays any criticism is held synonymous with a "grouch."

As a matter of fact, most "call-downs" are *call-ups*. They are summons away from faults and toward excellences, away from lower levels to higher ones. They never call a man *down*.

Every "call-down," therefore, is something for which to be grateful, unless it is plainly unjust. It is a hand of helpfulness. It is a warning against

degeneration. It points the way to continued employment, even to advancement.

The man that makes the most of "call-downs" is the man that does not get dropped.— *Caleb Cobweb.*

#### Give Attention to Your Clothes

SUCCESS often depends upon trifles like a shoestring. Do not despise your dress. Give careful thought to it. People appraise you by the total impression that you make.

A friend of ours was out of work. He had thoughtlessly allowed his clothes to become threadbare. His capital did not amount to much more than the price of a suit of clothes. He tried several places for a situation, and failed. Then he went to the tailor and invested. The change in the whole man was marvelous. He *looked* prosperous and capable—as, indeed, he was capable. The next firm he called upon hired him, and he made good.— *Selected.*

#### Business Suggestions

A MAN will be judged by his opportunities. Some make much from little, others make nothing from much. To which class will you belong? Will you pass on to the coming generation *much* or *little*?

Judgment and action go hand in hand in the business world to-day. The greater the efficiency of that judgment,—a judgment involving, as it so often does, the destiny of our own as well as others' future,—the greater the man. And by his actions and the actions of those within his sphere will that judgment be known. The honesty and business integrity of the master will be reflected in the honesty and business integrity of the servant. There are, of course, exceptions to this rule within the knowledge of each of us, but they are not many, nor do they affect greatly the ultimate outcome. The ideal *held out and lived up to* by the "man higher up" will, in the course of time, show itself in each and all divisions of his organization. This is becoming truer each day, illustrating what a man's business honor may mean to him, and how closely the reward of a lifetime of labor and diligence along the highest plane of business morals is guarded. It teaches its own moral, and it is a lesson well to heed.

Build for the future. The house built on sand will not stand the test of years. Best materials last longest. In your business career the best materials for the building for the future are yours if you will but *see* and *use* them. Can you *afford* to choose any but the best from that around you? — *Selected.*

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# The Youth's Instructor

VOL. LIX

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No. 18

## Made Sure for a Possession

Gen. 23 : 20

ELIZABETH ROSSER


"LIFT up thine eyes and see!  
North, south, and east and west,  
I give this land to thee  
Where'er thy foot may rest.  
Count now the starry spheres,  
The sands beside the sea;  
So shall, in coming years,  
Thy children's children be."  
Yet, though the man was rich,  
He owned no foot of land,  
No acres broad, on which  
His dwelling-house might stand.  
One place to him was sure,  
Where he might lay his dead;  
One spot alone secure,  
Where he at last was laid.

All this was long ago;  
And still the patriarch's seed  
Upon this earth below  
Are wanderers indeed.  
A little while we stay,  
And then are summoned hence;  
Naught do we bear away  
Of earth's inheritance.  
For, be we rich or poor,  
We naked came to earth,  
And we must pass Death's door  
As naked as at birth.  
One thing to all is sure,—  
A place to lay our dead;  
One spot alone secure,  
Where we at last are laid.

What then? The pledges fail?  
And we are not his heirs?  
Is't but an idle tale  
The Scripture thus declares?  
And have we hoped in vain  
His righteousness to see?  
Does he ignore our pain,  
And mock our misery?  
O pilgrim, keep thy faith!  
His promises are true.  
He who hath conquered Death  
Will yet make all things new.  
His pledge to us is sure,  
And, safe within his hand,  
Our heritage secure,  
In Canaan's goodly land.

## An Answer to Prayer

J. R. CAMPBELL

UR dry season had prolonged itself far into the summer months; the thirsty ground became more parched and hard as the days passed by; every stream bed had been foraged by the flocks and herds for something green; the granaries at the villages were almost empty, and the fields lay unplanted under the cloudless heavens.

The rain gods far and wide had been visited and petitioned, they had received offerings of meal and beer, but they either had little interest in the matter or were angry, so thought the people, for they failed to send the rain.

In the meantime, the native out-school teacher had been conducting his school in the neighborhood. He taught the children of the great God who rules over all, and by whom all things are. On the Sabbath Madambi had visited the village, and preached the Word to those who could not attend the school. He told them that his God was a God of love, and had come to this earth and died for sinful men, who loved him not, and that he had returned to heaven to prepare a place for his children, and to send his blessings upon those who trust in him and call upon his name.

Should the drought continue much longer the time of rain would be past, and then would follow long weary months of privation and famine; so it was not surprising that the heathen Africans should feel that something serious should be done. They decided to do something which they had never done before.

They went to Madambi, and said: "We are coming to-morrow, on your Sabbath, to pray to your God for rain." The answer came back without hesitation: "Come! my God is the true God, and he hears prayer." On the morrow they came in great numbers. When they had all seated themselves, Madambi came out before them, and kneeling down, called on the name of his God: "O God, I ask that you will manifest yourself to these people to-day, and show them that you are the true God, the one who answers prayer."

That afternoon the prayer was answered, and the heavens gave up their blessing.

Truly this was a wonderful manifestation of the power of God to these heathen; but to the teacher of that out-school was the greater blessing.

God does not always answer prayer so quickly and in such a marked way, but rest assured that he will answer without fail at the right time, when it will bring the most glory and honor to his name.

*Barotseland, S. D. A. Mission,  
Pemba, N. W. Rhodesia.*

## Japan and Its People

[The following article was read before the Foreign Mission Band, as a part of the program Jan. 14, 1911.]

WE, as the people of God, spreading the last message of mercy to all the world, are more or less acquainted with the peoples in the different parts of the world. This is especially so with Japan and her people, over whom America has had a molding influence for more than half a century.

Many of you have read books and papers on this country, and have acquired a great deal of information. However, I am convinced that among a thousand books which have been written, the reliable ones are found to number scarcely a score. And even in these there are many misrepresentations, not intentionally, but due to the immense difficulties of perceiving and comprehending what underlies the surface of Japanese life. In the preparation of this article, I have endeavored to portray the real conditions in Japan to-day.

Among the three prevailing religions, Shintoism, Buddhism, and Confucianism, the Shinto is the oldest one, being of Japanese origin. Buddhism and Confucianism came in from China, perhaps through Korea, about the seventh century A. D.

The so-called creator of the island is universally worshiped. The number of gods existing are untold myriads. Of course, there are various grades of gods. There are two supreme cults: that of the sun-goddess, and the ruler of the province of the gods. All other gods in Japan are servants, or subject unto this ruler, and it is universally believed that the



spirits of these gods call on this ruler every year, bearing their own shrines, at the end of October, and stay there for thirty days — an annual conference of the gods. It is customary even to-day for many people to stay up all night to see the spirit leave the shrine at midnight. This is the time also of a general festival throughout the empire. How well do I remember the time I used to stay in the shrine, shivering, all night, in early winter, to be blessed and to bid farewell to the unseen spirit of my local god!

Every Japanese is expected to make the pilgrimage to the sun-goddess in Ise in his lifetime. Inhabitants of remote districts are not all able to visit the shrine; but there is no village which does not at certain intervals send pilgrims either to this sun-goddess or to the ruler of gods in Izumo in behalf of the community.

In the spring of 1905, urged by my parents, I took my pilgrimage to this shrine of the sun-goddess to bid her farewell, and to ask her spirit to protect me from all harm and danger throughout my journey to America. This may sound ridiculous to you, but when I bowed before the shrine, clapped my hands three times, and murmured a short prayer, I thought then she heard my prayer.

Thousands of shrines are scattered all over the empire. In every household there are kept, for convenience, from six to ten shelves upon which little sanctuaries are placed, representing the respective deities. Offerings of flowers and food, with lights, are placed upon each shelf. The spirits of the gods are supposed to live on the vapors of the food offered.

The mode of worship by the common people might be interesting to Western minds: immediately upon rising, the worshiper performs his ablutions, steps out-of-doors, faces the sun, claps his hands, and with bowed head and low tone of voice, reverently greets the rising sun. Then the worshiper returns into his house, and kneels before the gods kept on the shelves.

"Shinto teaches that the individual, at every moment of his existence, is under ghostly supervision. In his home he is watched by the spirits of his fathers; without it, he is ruled by the god of his district. All about him, above him, and beneath him is invisible power of life and death. In his conception of nature all things are ordered by the dead.

"The philosophical teachings of Confucius have been very popular in Japan among the educated classes." Confucianism prescribes no mode of worship; for it is not a religion, but a moral science. The text-book on morality used in the public schools is largely based upon the teachings of Confucius.

Buddhism is the accepted faith of the great majority of the people. At present Buddhism is exceedingly corrupt and fast losing the confidence of intelligent persons; yet it still retains a tremendous influence over the great masses of the people. Some one has said that a Japanese is a Shintoist in life and a Buddhist at death. And to-day many of them are the followers and the firm believers of the two doctrines.

The majority of the priests are uneducated, immoral, "blind leaders of the blind." During the ceremonies they speak nothing but Sanskrit, which the common people do not understand. Priests are supposed to remain unmarried. Priestesses live secluded lives, away from the community, perhaps upon the top of a mountain or on an isolated island.

You notice there is a similarity between the doctrine of Buddhism and Catholicism. Surely my people have already drunk the "wine of Babylon."

"One particular attraction of Buddhist teaching," says a writer, "is its simple and ingenious interpretation of nature. Countless matters which Shinto had never attempted to explain, and could not have explained, Buddhism expounded in detail, with apparent consistency. Its explanations of the mysteries of birth, life, and death were at once consoling to pure minds, and wholesomely discomfiting to bad consciences." All states and conditions of being were the consequence of the previous lives. This man was now rich and respected, because in some anterior existence he had been honest and humble; such a woman was now poor and puny, because in the past lives she had been unvirtuous to her husband and cruel to her children. "To hate your enemy," the Buddhist priest would teach, "is not only foolish, but is wrong; he is now your enemy only because of some treachery that you practised upon him in former life, when he desired to be your friend. The girl whom you hoped to marry has been refused you because in another existence she was yours by promise, and you broke the pledge then given.

"All the sorrows of men were thus explained and consoled. Life was expounded as representing but one stage of a measureless journey, whose way stretched back through all the night of the past, and forward through all the mystery of the future, — out of eternities forgotten into eternities to be; and this world, itself, was to be thought of only as a traveler's resting-place, an inn by the roadside."

Now it seems needless to go into details further, but I have shown you that Shinto is only a national cult; Confucianism is a philosophy of relation between man and man; while Buddhism is a religion, with ideas about sin and salvation.

"It is quite evident," says one who spent nearly a score of years in this empire, "ever since the opening of Japan, and the consequent spread of popular education, and the diffusion of scientific knowledge, and the propagation of Christianity, that Shinto as a religion has been doomed."

I am informed that the shrines of the local god whom I worshiped during my boyhood, were destroyed the past summer by order of the government. This is the final step in the official disestablishment of Shinto. It is one of the greatest triumphs of civilization, and for the upbuilding of God's kingdom on the island empire; and the influence this move exerts upon the people is, no doubt, beyond our comprehension. Yet a great mass of people are content to follow the old way of life. They are ignorant and superstitious. To illustrate: The days of each month, as well as the year, are named according to the animals of the Chinese Zodiac. They are rat, ox, tiger, hare, dragon, serpent, horse, goat, monkey, cock, dog, and boar, twelve in number. A day is judged to be either lucky or unlucky for particular events. Farmers are still afraid to sow seed on a certain day. There are also special days on which a marriage ceremony should be performed, and the foundation of a new house should be laid. Many people of the lower classes would not dare to wash their heads on horse day, lest their hair become red. These are only a few of the thousands of superstitions that control the people.

"Ever since the introduction of Christianity, the



missionaries have been a mighty force in New Japan, not merely through their practising of Christian virtues, not only by their teaching of all-sided truth and wisdom, but also by their touching, their social contact with the people; not only by their logic, but also by their lives. They are vivid and impressive object-lessons of the ideal Christian life,—living epistles, known and read of all men. They are, in general, well educated and loved by the Japanese."

In the last letter received from one of our missionaries, he says: "Japan needs more workers, and ought to have them at once; several young people with good health and a spirit of consecration are badly needed here. We do not want any one to come out here merely to show us how to run the work, but we want many more active men to come out and work with us."

Fathers and mothers, have you unreservedly surrendered all to the Lord, and become willing to spare your sons and daughters for this worthy cause of saving souls in the dark corners of the earth?

My dear young friends, I have been with you for some time. I know too well your purpose in being here. Indeed, your high aim, lofty principle, and consistent Christian lives have been a source of inspiration to me. My association with you has been a blessing to me spiritually, as well as beneficial in an educational way. But are you willing to answer this earnest Macedonian call from the land of the "rising sun"?

The apostle Paul, standing before an audience of Athenians on Mars' Hill, said, "Ye men of Athens, I perceive that in all things ye are too superstitious." Shall we not likewise stand before an audience of Japanese, and declare, "Ye men of Nippon, I perceive that in all things ye are too superstitious," and lead them to the knowledge of Life and Light?

I appeal to you, young men and young women of this institution, for the sake of lost humanity, for the sake of my Master, to make a speedy preparation to rescue these perishing souls.

J. H. HOSOKIKARA.

### Quicker Than Nerve-Force and Lightning

THE speed of sensations carried by the nerves has been compared to the speed of light and electricity; but science has revealed the fact that the rate of travel of nerve currents is far slower, our motor- and sense-nerves conducting a message at the maximum rate of one hundred eleven feet a second; that is, if a man had an arm one hundred eleven feet long, one second would elapse from the time his finger was pricked before he felt pain.

We might suppose an orange on a tree ninety-three millions of miles in height, and the hand on an arm of that length resting on the bough one foot from the desired orange. The mind issues a command to grasp the fruit. This order traveling along the motor-nerve would reach the hand in one hundred forty years, and not until then would the hand acting from that specific command grasp the fruit.

How finite is man, his limitations how many! The element of time must enter into his every calculation, it even permeates the minutest detail, although he may grow to be unconscious of it.

When we deal with our fellow men we must depend upon sensations, our knowledge and existing conditions, but when we appeal to the Infinite we abolish

time; we for a moment step out of this life, with its restricted boundaries, and by the grace of God we are permitted to speak with the great Adjuster of all, regardless of time, place, condition, or circumstance. Nerve-force, electricity, and light are sluggish methods of transmission when compared to the prayer of the soul who lifts up his heart in supplication to the Father above. Our Father's ear is ever open, and his great heart of love pulsates with divine sympathy and tenderness.

It takes time to send a message of help to a friend, even though conveyed on its way by the speed of lightning; it even takes time to control our motor-nerves; but by prayer—"the heart's sincere desire"—time is a negligible quantity; for our Father says, "Before they call, I will answer; and while they are yet speaking, I will hear."

With such a privilege offered to us and such resources at an instant's call, shall we not at once send a message for divine help, and grasp by faith the healing for our woes, sorrows, and heartaches? Listen to the voice of conscience, that pleads for a complete surrender of self, and receive in return the blessed acceptance by him who "waits to be gracious," and who is able to do "exceeding abundantly above all that we ask or think." Try it, friend, just try it.

UTHAI VINCENT WILCOX.

### The Power of a Smile

IN the early days of the colonies in America, a gentleman upon the frontier was hunting with his friends when he became separated from them, and completely lost his way. Every effort to retrieve his steps led him still farther into the wilderness, and night overtook him in a dense forest. Overcome with fatigue, he lay down under a tree and slept heavily.

In the morning he awoke with a start, with that indescribable feeling that some one was looking at him, and, glancing up, he saw that he was surrounded by hostile Indians, and that the chief of the band, in war-paint and feathers, was bending over him with bitter hate depicted in his features.

He took in the situation at a glance—knew his immediate danger, and had no means of averting it; neither did he understand a word of their language.

But he was self-possessed, knew the universal language of nature, and believed that even under war-paint and feathers "a man's a man for a' that." He fixed his clear eyes upon the Indian, and—smiled.

Gradually the fierceness passed away from the eyes above him, and at last an answering smile came over the face. Both were men—both were brothers—and he was saved!

The savage took him under his protection, brought him to his wigwam, and after a few days restored him to his friends. His kindly smile had saved his life.—*Selected.*

### Made From "Good"

"I KNOW two lovely words you can get out of the word good," said a little girl who was playing with her blocks. "They are 'go' and 'do.'" And the little girl had unconsciously preached a sermon. It surely is "good" to "go" and "do."—*The Classmate.*





# THE HOME CIRCLE

She that will eat her breakfast in her bed,  
And spend the morn in dressing of her head,  
And sit at dinner like a maiden bride,  
And talk of nothing all day but of pride,—  
God in his mercy may do much to save her;  
But what a case is he in that shall have her!

—Poor Richard.

## A Prayer

SUN of Righteousness, be near us,  
Send us all thy healing light;  
Then, when clouds of life o'ershadow,  
Faith may steadfast be and bright.

It will pierce the darkest shadows,  
And reveal the Father's hand,  
Who in love is leading, guiding,  
Though we can not understand.

LURA MOON SANDERS.

## Ruching and Roses

**T**HE shabby, gaunt figure turned away from the gate, and Hilda carried three fresh rosebuds indoors to Gertrude, who lay on a couch with a bandaged knee and shoulder.

"That's the third time Mrs. Tate has stopped on her way to work, and now she's brought you these," she remarked. "I'd like to know what you've done, Gertie, to captivate her young affections. She wouldn't haunt the house with doglike eyes and tender tributes if it were I that fell down the attic stairs—I know that."

Gertrude sniffed her roses. "I'm puzzled myself," she acknowledged, "and she's so poor she oughtn't to buy flowers, too. Why, she was pathetically grateful when I gave her my old brown dotted pongee—and it was so far gone I hesitated to offer it. If she comes again, I'd like to see her, Hilda, and thank her myself."

So the next day Mrs. Tate, rather shy and stiff and anxious in her manners, but greatly pleased, was admitted for a five-minute call upon the invalid. Gertrude herself had to do most of the talking, but just as she was leaving, Mrs. Tate recurred to the pongee dress.

"It came to me that different, Miss Gertrude," she said shyly. "Folks I work for give me things, off and on, pretty often; but I don't feel the same about 'em. Maybe I ought to feel gratefuller—but when it's just me or the ash-barrel, and skirts all frayed, and stockings mostly holes, and waists maybe with the buttons and the trimming ripped off—of course, the trimming may be that elegant you'd expect it, but the buttons! Well—you'd think they could spare 'em, now wouldn't you?"

"And when you gave me the dress with the buttons all on, and two extra ones to match, and the pieces in a neat little parcel, and the little tear under the arm all patched for me—never you fear I didn't see it was done fresh and hadn't been worn since! And then the bit of white ruching in the neck, basted in new! O, it was different! It was a real present, given friendly-like."

"Folks say it isn't right to be thinking about clothes on Sabbath. But I know when I begin to dress me for church in that pongee I can feel the Sabbath spirit working ahead of sermon-time. I'm kind of resigned, and calm, and satisfied, and full of good will to everybody from the minute I fasten

that collar and feel that ruche all soft and cozy and snugly under my chin. Honest, it's so, Miss Gertrude."—*Youth's Companion.*

## "Loretta's Looking-Glass"

IN the *Washington Times* a series of short articles bearing the title of "Loretta's Looking-Glass" has been running for some time. The author turns her glass upon the various types of girls met in real life, and endeavors to show them just how they appear to sensible people everywhere. On holding her tell-tale mirror up to the "fresh-air crank," she disclosed the following observations:—

You ought to be called the "breezy girl," only the adjective gives an impression so much more agreeable than the one you make that it is not quite adequate. A "breezy girl" is fresh and sweet. She is animated and wholesomely dainty. Her cheeks are red, her eyes are bright, her lips part easily in joyful and joy-inspiring smiles. She has something ozonic in her make-up.

## Greedy, Gobbling Air Fiend

But you are the "fresh-air crank." The originality of your fad has gone to seed, and become an eccentricity. You never know when you have enough fresh air. You are a greedy, gobbling air fiend. You enter a room, and every closed window becomes to you like the red rag to a bull. You make yourself so obstreperously disagreeable that, in order to propitiate you, the assembled members of the family undertake an active janitor service, and begin opening windows. The gust sweeps through. You thrust your chin into the air, and exclaim vehemently: "O, isn't it glorious!"

Glorious! The man of the house is shivering in the cold wind and the consciousness of an incipient chill. Your hostess is smiling as she feels neuralgia gripping her molars. The baby begins to sneeze, and the cat crawls up in front of the open fire so close that she sings her fur. You have turned a warm, comfortable, and healthful atmosphere into a disease-breeding, discomfort-cultivating, temper-spoiling medium.

And you proceed on the theory that you are backed up in your torturing methods by the latest discoveries in science and by the laws of hygiene. If any one protests,—any one not too nearly reduced to dumb-and-frigid stolidity by the chilling process to which you have subjected them,—you enter on a tirade with oratorical enthusiasm about the health-giving properties of oxygen. You enunciate the doctrine that one can not have too much fresh air. But, along with every one of your cranky kind, you assume that air, to be fresh, must be frappé.

No religious fanatic ever became more rapidly insane than you are about this fresh-air business. Just as the flagellants believed they served God by beating themselves to physical pulp, so you fancy you advance health by overdoing your particular fanaticism and victimizing your friends. You are the cause of more colds, pneumonia, neuralgia, and consumption than you imagine.

## The "Breezy Girl" Is Ozonic

If the "breezy girl" is ozonic, you are cyclonic. Fresh air can be warm, just as fresh eggs can. It is not necessary to eat an egg raw in order to get the advantage of its freshness. Just keep in mind, in your missionary efforts, that your friends, as well as your fad, deserve a certain amount of consideration. Disabuse yourself of the archaic notion that you can not get too much of a good thing. Remember that it is not necessary to let the north winds into a house to drag down the curtains and peel the pictures off the wall in order to insure the full supply of oxygen for the lungs of the occupants of the place. Moderation mixed with ozone is much more conducive to health than polar breezes compounded with chills, influenza, and picture frames.

"WHAT rust is to iron, worry is to these bodies of ours—it corrodes them."





### "Just You"

You say that the world's misused you,  
That everything goes dead wrong;  
That the right is not triumphant,  
That the weak bow down to the strong.  
Look up, O despairing brother;  
Why take such a morbid view?  
Don't blame the world for your troubles;  
It isn't the world — it's you.

You say that the world oppresses,  
That it never will treat you square;  
That evil and vice are rampant,  
That misery's everywhere.  
You argue you have no chances  
Of working your passage through;  
Did you ever stop to consider  
It isn't the world — it's you?

You hold that all days are dreary,  
That life is a burden here;  
That sunshine is never present,  
That the world is forlorn and drear.  
You say it is cold and cheerless,  
And a world that is never true;  
But, sizing things up correctly,  
It isn't the world — it's you.

You tell me the world is fickle  
And wicked and harsh and stern;  
That everything's set against you,  
No matter which way you turn.  
But why be so pessimistic?  
Get wise to my timely cue:  
Don't growl at the world, my brother,  
It isn't the world — it's you.

— *Beach's Magazine.*

### Items of Experience

#### "Sowing Precious Seed"

**A**T a recent missionary meeting in the Garden Grove, California, church one of our sisters told of her experience in overcoming her natural timidity and the inclination to hold back from going among her neighbors with the gospel message. One day she ventured forth, and succeeded in dropping a tract into a certain front yard. The little messenger was picked up and read. It was a silent and effective witness to the truth, and an honest heart was waiting for its message. Within a short time the woman who was influenced by the tract was walking in the light. Her remark to the timid but willing sister who dropped the tract over the fence is a sermon in itself: "It was good of you to do it, but *why did you not leave the tract before?*" Why? O, that we might have the *sin of hesitation* smitten from our lives!

#### Scattering "as We Go"

Some time ago a lady came to consult one of our ministers relative to joining the church. It was learned that one of our brethren, engaged in selling vegetables, had long been in the habit of carrying our papers and tracts with him as he went among the homes with his greens. In this way the inquiring lady had been supplied with our literature, and led

into the light. Her sister and sister's daughter also signed the covenant to keep the Sabbath. We can form no better habit than that of distributing this message-filled literature as we mingle with the people. "*Redeeming the time!*" We may not be able to do many things that we see others do to the glory of God; yet if we will be led of him, and do what our hands find to do, with our might, we may confidently expect to have some glad surprises in the final results.

#### In a Business Office

In one of our experience meetings a brother related a little incident showing how men of affairs are thinking. The brother had occasion to call upon a Baptist real-estate man. In the conversation that followed business, our brother spoke of certain world events, and alluded to the light thrown upon these things by the Scriptures. The Baptist mentioned that he had been receiving copies of a certain weekly that discussed world problems in that way, and that he had been impressed by certain articles. He offered one to our brother, who was agreeably surprised when the gentleman opened his desk and brought out a copy of the *Signs of the Times*. Are you sending out these silent heralds to the waiting people throughout the land? Your tract society office or your minister can supply you with the names of interested people to whom you can send the literature. Co-operation produces remarkable results. Try it.

#### Cafeteria Influence

Our cafeterias are effective channels through which considerable literature reaches the people, thus giving many hundreds an opportunity to know the message, who, perhaps, would have no other way of hearing it. One of our Volunteers recently called at a clothing store to make a purchase, and, with the customary readiness of a true Adventist, he tactfully spoke of Christ's soon coming as the solution of the great world problems. The clerk, a boarder at one of our cafeterias, reached under a counter and brought out several tracts which he had previously taken from one of the little holders in the cafeteria. He remarked that he was "studying these things," and was willing to share the good literature with customers. Think of it! And so hundreds of tracts and papers are taken each month from the cafeteria racks, and these find their way into the stores, offices, and homes of our cities, carrying the warning witness in a silent and effective manner. Pray that the Spirit of God may use these pages to win souls for the kingdom.

The preacher's great joy is to bring a soul to Christ. By selling or giving good books and tracts and papers to any one, we use the talents of the godly writers to win that soul and mold it for eternity. We thus bring the author and reader together, as the minister brings the sinner and his Saviour together by preaching the truth. The Holy Spirit works out the results in the heart in both cases. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Thank God, there is no doubt about it.

ERNEST LLOYD.

To be bright and cheerful often requires an effort; there is a certain art in keeping ourselves happy; in this respect, as in others, we require to watch over and manage ourselves almost as if we were somebody else.

— *Sir John Lubbock.*





### The Largest Egg in the World

THE largest egg in the world measures nearly a yard around. Eight quart bottles of milk could be poured into it and not a drop spill over. It would hold the contents of six ostrich eggs, or of one hundred fifty hen eggs, or of fifty thousand eggs of the humming-bird.

This marvelous egg is in the museum of the Jardin des Plantes in Paris. It was found by the great naturalist Saint Hilaire on the island of Madagascar. It has been decided that it belonged to the *Æpyornis*, a bird that has not lived upon the earth for hundreds of years.

In order that visitors to the museum may fully realize the great size of the largest egg in the world, the curator has placed beside it the egg of an ostrich (numbered 2 in the photograph), of an emu (3), of a hen (4), and of a humming-bird (5). How jolly a candy Easter egg of this size would be!—*The Delineator*.



### Work for His Fellows

At the Bide-a-Wee home for suffering and homeless animals in New York, is an old horse who stands at certain hours of the day with a box hung about his neck, mutely begging for funds to give rest to other old fellows like himself. His name is Diamond, and he is totally blind. His picture is given below. He was rescued from the hands of his cruel master a short while ago by one of the officers of the Society for the Prevention of Cruelty to Animals. At the time he had a dislocated fetlock, and his suffering was great as he tried to pull heavy loads.



Two dogs in the home took a great fancy to him from the start. They insist on sharing his stall at night, and they act as eyes for him during the day, showing him to his post, while he follows trustfully. So far as is known, he is the only horse in the world whose sole occupation is to work for his brothers and sisters, that their lot may be made happier.—*Young People's Weekly*.

### The Swordfish

THIS is the popular, or common name given to a giant fish belonging to the xiphias, or straight-sword fish. It is a pelagic, or deep-sea fish, found only in deep and warm waters. Being very strong and swift, the fish is seldom captured.

Sometimes these fish are seen far out at sea in small herds, but more often singly seeking their prey,

the young cephalopods, such as squids, octopi, and cuttlefish.

The illustration shows the sword-like snout. It is formed by the junction, or coming together in one, of the two upper jaw-bones. The sword is exceedingly strong and hard, and with it the fish inflicts mortal wounds, the victim seldom surviving an attack.

Singularly, though the fish belongs to the Cetacea, or whale family, it seems to have a strong aversion to whales, and never hesitates to attack any which may cross its path. In the conflict the swordfish is victorious. It is supposed the reason why the fish attacks vessels is that it mistakes them for whales. Swordfish are the largest of the so-called sailor-fish. The dorsal, or upper fin of the sailor-fish is much enlarged, and protrudes above the water, like a sail, when the fish is swimming near the surface. The fin of a large swordfish will often exceed ten feet in height.

Full-grown swordfish from the Indian and Pacific oceans average from twelve to fifteen feet in length, with a sword about three feet long. The Mediterranean fish seldom exceed ten feet in length, with a smaller sword.

Fishermen on the Mediterranean often find swordfish in their tunny-nets. The tunny is a very large



fish, sometimes ten feet long and weighing one thousand pounds. When the swordfish enters one of these nets the men kill it with lances.

Both the swordfish and the tunny are excellent food-fish. The latter is also valuable for the oil it contains, twenty gallons being sometimes taken from a single fish.

W. S. CHAPMAN.

### An Alpine Benefactor

CANON CAMILLE CARRON, who died recently, controlled the beneficent destinies of the St. Bernard and Simplon hospices for twenty-five years. During that period he saved the lives of hundreds of travelers on the two Alpine passes, and entertained many thousand others, without asking a penny at the hospices. He reconstructed the Simplon route to make it fit for carriages, created a motor-car service from Aosta to provision the St. Bernard hospice, had telephone stations built on the St. Bernard Pass to help distressed travelers, improved the breed of the famous dogs as well as their training, and maintained the kindest of hospitality to all comers. He was a simple, sincere, broad-minded man, the son of a poor peasant.—*Young People's Weekly*.





## A Daughter Worth Having

**T**WO gentlemen, friends who had been parted for many years, met in a crowded street. The one who lived in the city was on his way to meet a pressing business engagement. After a few expressions of delight, he said:—

"Well, I'm off. I'm sorry, but it can't be helped. I will look for you to-morrow to dinner. Remember, two o'clock sharp. I want you to see my wife and child."

"Only one child?" asked the other.

"Only one," came the answer tenderly, "a daughter. But *she's a darling.*"

And then they parted, the stranger in the city getting into a car bound for the park.

After a block or two, a group of five girls entered the car. They all evidently belonged to families of wealth: they conversed well; each carried an elaborately decorated lunch basket; each was well dressed. They, too, were going to the park for a picnic. They seemed happy and amiable until the car again stopped, this time letting in a pale-faced girl of about

eleven and a sick boy of four. These children were shabbily dressed, and on their faces were looks of distress. They, too, were on their way to the park. The gentleman thought so; so did the girls, for he heard one of them say, with a look of disdain:—

"I suppose those ragamuffins are on an excursion, too."

"I shouldn't want to leave home if I had to look like that. Would you?" This was said to a girl beside her.

"No, indeed! But there is no accounting for tastes. I think there ought to be a special line of cars for the lower classes."

All this was spoken in a low tone, but the gentleman heard it. Had the child too? He glanced at the pale face and saw tears. He was angry.

Just then the exclamation: "Why, there is Nettie! Wonder where she is going?" caused him to look out upon the corner, where a sweet-faced young girl stood beckoning the car-driver. When she entered the car, she was warmly greeted by the five, and they made room for her beside them. They were profuse in exclamations and questions.

"Where are you going?" asked one.

"O, what lovely flowers! Who are they for?" said another.

"I'm on my way to Belle Clark's. She is sick, you know, and the flowers are for her."

She answered both questions at once, and then, glancing toward the door of the car, she saw the pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes, and, forgetting that she wore a handsome velvet skirt and costly jacket, and that her shapely hands wore well-fitted gloves, she left her seat, and crossed over to the little ones. She laid one hand on the boy's thin cheek as she asked of his sister:—

"The little boy is sick, is he not? And he is your brother, I am sure."

It seemed hard for the girl to answer; but finally she said:—

"Yes, miss, he is sick. Freddie never has been well. Yes, miss; he is my brother. We are going to the park to see if it won't make Freddie better."

"I am glad you are going," the young girl replied, in a low voice meant for no one's ears except those of the child.

"I think it will do him good; it is lovely there, with the spring flowers all in bloom. But where is your lunch? You ought to have lunch after so long a ride."

Over the little girl's face came a flush.

"Yes, miss, we ought to for Freddie's sake; but, you see, we didn't have any lunch to bring. Tim—he's our brother—he saved these pennies so as Freddie could ride to the park and back. I think maybe Freddie'll forget about being hungry when he gets to the park."

There were tears in the lovely girl's eyes as she listened; and very soon she asked the girl where they lived, and wrote the address down in a tablet, which she took from a bag on her arm.

After riding a few blocks, she left the car; but she had not left the little ones comfortless. Half the bouquet of violets and hyacinths was clasped in the sister's hand, while the sick boy, with radiant face, held in his hand a package, from which he helped himself now and then, saying to his sister in a jubilant whisper:—

"She said we could eat 'em all—every one—when we get to the park. What made her so sweet and good to us?"

"It's 'cause *she's* beautiful as well as her clothes," the gentleman heard her whisper.



MEMORY TEXT



When the park was reached, the five girls hurried out. The gentleman lifted the little boy in his arms and carried him out of the car, across the road, and into the green park, the sister, with a heart full of gratitude, following. He paid for a nice ride for them in the goat carriage, and treated them at the park restaurant.

At two o'clock sharp the next day the two gentlemen, as agreed, met again.

"This is my wife," the host said proudly, introducing a comely lady, "and this," as a young lady of fifteen entered the parlor, "is my daughter."

"Ah!" said the guest, as he extended his hand in cordial greeting, "this is the dear girl whom I saw yesterday in the street-car. *I don't wonder you call her a darling. She is a darling, and no mistake. God bless her.*"—*Selected.*

#### "Life-Lines"

A BIRD in the hand is the *handiest* place to have it when needed.

Debt deceives and destroys many: it is an *easy* hole to run into but *hard* to crawl out of.

*Positive* purpose holds *fortune* captive; fortune can be *coerced*, but not *coddled*.

*Tools* and *talents* bring forth, some tenfold, some a hundredfold; all depends on the force of the sledge-hammer, *will*.—*The Bookkeeper.*

#### An Industrious Queen

IN the cause of charity Queen Mary of England is most generous. But she does not waste her energy or give way to mere sentiment. Herself an industrious worker, the queen is ever anxious to see that proper attention to sewing is given in the schools, and in many ways she has assisted in encouraging the art of needlework.

As duchess of York, she provided the means for building a room at the village homes for little girls at Addlestone, where the rescued children as they grow up are taught to make their own outfits for service.

The queen makes crochet woolen garments for poor children at the rate of sixty a year, and on being asked how she could make so many, replied:—

"I have always one of the little petticoats on hand in each of my sitting-rooms, and I take it up whenever I have a few spare minutes; then in the evenings my husband reads to me and I work, and get through a good deal."

Some of these garments find their way to mothers' meetings, and the youngest baby present is the happy possessor of the royal gift, which is usually placed in a glass bookcase or cupboard, and shown by the proud mother to admiring friends and neighbors.

The father of one of these fortunate babies was unexpectedly driving a carriage in which the king, then Prince of Wales, was seated. On returning home the man said to his wife:—

"As I was driving his royal highness, I said to myself, 'Ah, sir, you little know that my wife has a portrait of your wife and a petticoat for our baby of her own making hanging up in our bookcase.'"

The royal children are trained by their mother in the same habits of beneficence and self-forgetfulness, and last year Princess Mary sent into the London section of the Needlework Guild one hundred articles of her own making and collecting.—*Youth's Companion.*

## THE CHILDREN'S COOKING CLASS

CONDUCTED BY D. D. FITCH

### Sauces and Gravies—No. 18



IT has been well said that hunger is the best sauce, but if we wish our efforts in culinary lines to be appreciated, we should learn to prepare nicely those accompaniments that tend to embellish. Some foods, however palatable in themselves, are but little liked if not accompanied with a sauce. We should study to ascertain what sauce will give the most satisfactory results when served with each food.

**CREAM SAUCE.**—Perhaps the most common of the sauces is the white or cream sauce. There are two methods by which this can be made. In both cases the milk should be hot. For several reasons it is best to heat the milk in a double boiler. When it is hot, add braided flour to bring it to the desired consistency. To prepare it by another process, heat one-fourth cup of oil or butter in a saucepan and add two dessert-spoonfuls of flour; stir it in well, and add about two cups of hot milk, salt, stir well, and serve.

**EGG SAUCE.**—Prepare a thin cream sauce and pour it over beaten egg yolks, in the proportion of two egg yolks to the pint of sauce.

**PARSLEY SAUCE.**—Add minced parsley to cream sauce.

**PROTOSE SAUCE.**—Add minced hard-boiled eggs, parsley, and shredded protose to cream sauce.

**BROWN GRAVY.**—Proceed as for cream sauce, using half-browned flour.

**TOMATO SAUCE.**—Heat strained tomatoes to boiling-point, add braided flour and seasoning. As in cream sauce, the hot tomato may be added to the flour and oil. This may be flavored with bay leaves, celery, onion, or thyme.

**NUT AND TOMATO SAUCE.**—Dilute nut butter and add to the tomato sauce just described.

**CREAM OF TOMATO SAUCE.**—Prepare equal quantities of tomato sauce and cream sauce and combine as directed for tomato soup.

#### Pudding Sauces

**LEMON SAUCE.**—Water, 2 cups; corn-starch, 1½ tablespoonfuls; butter, 1 tablespoonful; sugar, 1 cup; lemon, grated rind and juice. Boil the sugar in the water for five minutes, then stir in the corn-starch previously mixed with a little cold water. Stir over the fire ten minutes, then add the grated rind of the lemon and the butter. When the butter is melted, the sauce is ready for use.

**ORANGE SAUCE.**—Oranges, 2; eggs, 2; sugar, 1 cup; lemon juice, ¼ cup; butter to taste.

Put the juice of the orange and the grated rind of one with the sugar in a saucepan. Set on the fire and stir till the sugar is melted, then strain through a fine sieve to remove the rind. Add the beaten eggs, lemon juice, and butter. Before serving, set in an outer boiler and cook for a few minutes. Stir well, so as to mix the eggs in thoroughly. Serve hot or cold.

**JELLY SAUCE.**—Add hot water to jelly, and allow to come to a boil; then thicken with braided flour.

**GOLDEN SAUCE.**—Proceed as directed for golden salad dressing, using only one fourth of the corn-starch called for.



# Summary of Missionary Volunteer Work for Quarter Ending December 31, 1910

| Conferences                            | No. Societies | Present Membership | Conf. Society Members | Missionary Letters Written | Missionary Letters Received | Missionary Visits | Bible Readings | Subscriptions Taken | Papers Sold  | Papers Given Away | Books Sold  | Books Given Away | Pages of Tracts Sold | Pages of Tracts Given Away | Hours of Chr. Help Work | Persons Fed Clothing Given | Offerings for Foreign Missions | Offerings for Home Missions |
|--|---------------|--------------------|-----------------------|----------------------------|-----------------------------|-------------------|----------------|---------------------|--------------|-------------------|-------------|------------------|----------------------|----------------------------|-------------------------|----------------------------|--------------------------------|-----------------------------|
| <b>Atlantic Union Conference</b>       |               |                    |                       |                            |                             |                   |                |                     |              |                   |             |                  |                      |                            |                         |                            |                                |                             |
| Maine                                  | 3             | 30                 | ..                    | 8                          | 1                           | 51                | 7              | ..                  | 268          | 226               | 3           | 8                | ..                   | 2259                       | 1                       | 24                         | \$ 4.00                        | \$ 15.58                    |
| Massachusetts                          | 7             | 153                | ..                    | 83                         | 37                          | 201               | 73             | 24                  | 2623         | 1487              | 41          | 53               | 125                  | 8992                       | 293                     | 155                        | 67.32                          | 25.18                       |
| New York                               | 8             | 100                | 6                     | 67                         | 51                          | 27                | 8              | 15                  | 84           | 287               | 2           | 8                | 40                   | 1718                       | 61                      | 15                         | 15.00                          | 3.59                        |
| N. New England                         | 2             | 57                 | 36                    | 18                         | 17                          | 97                | 18             | 1                   | 36           | 79                | ..          | 6                | 613                  | 3                          | ..                      | 30                         | 1.00                           | ..50                        |
| So. New England                        | 8             | 70                 | ..                    | 53                         | 12                          | 65                | 8              | 32                  | 1002         | 1799              | 102         | 26               | 299                  | 969                        | 160                     | 141                        | 2.80                           | 8.58                        |
| Western New York                       | 7             | 95                 | 2                     | 141                        | 61                          | 309               | 47             | 13                  | 490          | 1567              | 92          | 32               | 383                  | 4055                       | 136                     | 79                         | 175.23                         | 27.10                       |
| <b>Canadian Union Conference</b>       |               |                    |                       |                            |                             |                   |                |                     |              |                   |             |                  |                      |                            |                         |                            |                                |                             |
| Maritime                               | 3             | 34                 | 8                     | 26                         | 4                           | 53                | 6              | 7                   | 5            | 195               | ..          | 3                | ..                   | 200                        | 11                      | 28                         | 23.75                          | ..10                        |
| Ontario                                | 4             | 34                 | 4                     | 15                         | 7                           | 30                | 26             | 7                   | 143          | 315               | 18          | 11               | ..                   | 13289                      | 62                      | 19                         | 31.80                          | 26.15                       |
| <b>Central Union Conference</b>        |               |                    |                       |                            |                             |                   |                |                     |              |                   |             |                  |                      |                            |                         |                            |                                |                             |
| Nebraska                               | 27            | 350                | ..                    | 141                        | 97                          | 267               | 193            | 95                  | 250          | 2383              | 175         | 15               | ..                   | 4508                       | 367                     | ..                         | 1990.35                        | 380.76                      |
| South Missouri                         | 3             | 46                 | ..                    | 77                         | 57                          | 151               | 16             | 5                   | 256          | 544               | 98          | 41               | ..                   | 3201                       | 130                     | 69                         | ..                             | 29.73                       |
| West Kansas                            | 14            | 158                | ..                    | 53                         | 4                           | 98                | 53             | ..                  | 344          | 749               | 90          | 69               | 68                   | 2816                       | 66                      | 81                         | 9.75                           | 2.50                        |
| <b>Columbia Union Conference</b>       |               |                    |                       |                            |                             |                   |                |                     |              |                   |             |                  |                      |                            |                         |                            |                                |                             |
| Chesapeake                             | 4             | 79                 | ..                    | 55                         | 129                         | 82                | 51             | 1                   | 429          | 427               | 239         | 11               | 50                   | 1390                       | 11                      | 49                         | 60.12                          | 17.62                       |
| District of Columbia                   | 1             | 52                 | ..                    | 49                         | 37                          | 7                 | 7              | 1                   | ..           | 743               | 46          | 22               | ..                   | 1010                       | 28                      | 7                          | 30.40                          | 32.53                       |
| Eastern Pennsylvania                   | 9             | 110                | 2                     | 93                         | 24                          | 681               | 91             | 10                  | 541          | 3381              | 370         | 19               | ..                   | 12400                      | 172                     | 106                        | 50.63                          | 37.33                       |
| Ohio                                   | 13            | 248                | ..                    | 77                         | 13                          | 586               | 267            | 42                  | 426          | 2132              | 38          | 41               | 272                  | 41578                      | 72                      | 28                         | 143.94                         | 102.85                      |
| New Jersey                             | 6             | 73                 | 5                     | 12                         | 7                           | 22                | 59             | 1                   | 118          | 239               | 5           | 8                | ..                   | 16064                      | 73                      | 30                         | 3.20                           | 9.00                        |
| Virginia                               | 5             | 83                 | ..                    | ..                         | ..                          | ..                | ..             | ..                  | ..           | ..                | ..          | ..               | ..                   | ..                         | ..                      | ..                         | 21.85                          | ..                          |
| West Pennsylvania                      | 2             | 36                 | ..                    | 46                         | 6                           | 20                | 35             | ..                  | 1            | 474               | 3           | 6                | ..                   | 1238                       | 336                     | 57                         | 15.15                          | 6.00                        |
| <b>Lake Union Conference</b>           |               |                    |                       |                            |                             |                   |                |                     |              |                   |             |                  |                      |                            |                         |                            |                                |                             |
| East Michigan                          | 5             | 96                 | ..                    | 59                         | 3                           | 249               | 2              | 107                 | 15           | 1430              | 52          | 10               | ..                   | 4134                       | 115                     | 43                         | 88.23                          | ..                          |
| Indiana                                | 9             | 160                | 25                    | 28                         | 7                           | 15                | 23             | 35                  | 1144         | 244               | 22          | 16               | 35                   | 998                        | 13                      | 13                         | 92.22                          | 13.04                       |
| North Michigan                         | 11            | 47                 | ..                    | 25                         | 11                          | 44                | 26             | 10                  | 11           | 274               | 3           | 4                | 16                   | 400                        | 21                      | 15                         | 1.83                           | 3.18                        |
| Northern Illinois                      | 9             | 212                | ..                    | 58                         | 36                          | 330               | 29             | 5                   | 748          | 665               | 82          | 31               | 206                  | 3776                       | 370                     | 58                         | 127.15                         | 48.82                       |
| Southern Illinois                      | 13            | 229                | 16                    | 253                        | 128                         | 1010              | 948            | 95                  | 1585         | 3342              | 113         | 262              | 781                  | 34261                      | 465                     | 235                        | 41.04                          | 24.20                       |
| Wisconsin                              | 9             | 143                | 5                     | 148                        | 38                          | 79                | 3              | ..                  | ..           | 1447              | 20          | 21               | 94                   | 1295                       | 85                      | 36                         | 27.79                          | 19.94                       |
| <b>Northern Union Conference</b>       |               |                    |                       |                            |                             |                   |                |                     |              |                   |             |                  |                      |                            |                         |                            |                                |                             |
| * Iowa                                 | 8             | 95                 | ..                    | 30                         | 19                          | 189               | 45             | 9                   | 490          | 1476              | 78          | 74               | 4974                 | 2263                       | 5                       | ..                         | 38.33                          | 127.96                      |
| Minnesota                              | 2             | 87                 | 50                    | 296                        | 81                          | 450               | 138            | 315                 | 141          | 1042              | 45          | 10               | 2                    | 1722                       | 418                     | 153                        | 26.90                          | 8.59                        |
| North Dakota                           | 3             | 103                | ..                    | 13                         | 5                           | 1                 | ..             | 34                  | 2041         | ..                | ..          | ..               | ..                   | 2881                       | 1                       | 25                         | ..50                           | 6.75                        |
| <b>North Pacific Union Conference</b>  |               |                    |                       |                            |                             |                   |                |                     |              |                   |             |                  |                      |                            |                         |                            |                                |                             |
| Southern Idaho                         | 3             | 77                 | 4                     | 49                         | 24                          | 323               | 25             | 96                  | 136          | 1205              | 218         | 68               | 1759                 | 1136                       | 102                     | 35                         | 94.58                          | 14.02                       |
| Southern Oregon                        | 5             | 160                | ..                    | 103                        | 27                          | 184               | 56             | 39                  | 51           | 1361              | 59          | 45               | 3                    | 666                        | 20                      | 66                         | 50.59                          | 5.26                        |
| Upper Columbia                         | 3             | ..                 | ..                    | 60                         | ..                          | 47                | ..             | ..                  | ..           | 813               | 49          | ..               | ..                   | 13172                      | 10                      | 20                         | 195.71                         | ..                          |
| Western Oregon                         | 8             | 275                | 4                     | 76                         | 27                          | 124               | 14             | 21                  | 77           | 1286              | 141         | 50               | ..                   | 5931                       | 198                     | 24                         | 244.45                         | 52.25                       |
| Western Washington                     | 13            | 188                | ..                    | 77                         | 17                          | 125               | 30             | 64                  | 541          | 1274              | 40          | 16               | 32                   | 3102                       | 103                     | 56                         | 42.29                          | 39.68                       |
| <b>Pacific Union Conference</b>        |               |                    |                       |                            |                             |                   |                |                     |              |                   |             |                  |                      |                            |                         |                            |                                |                             |
| California                             | 26            | 719                | 11                    | 340                        | 68                          | 280               | 86             | 5                   | 1357         | 16752             | 283         | 125              | 1225                 | 25055                      | 238                     | 242                        | 491.13                         | 134.36                      |
| Utah                                   | 1             | 10                 | 10                    | ..                         | ..                          | ..                | 9              | ..                  | ..           | ..                | 8           | ..               | ..                   | ..                         | ..                      | ..                         | 10.00                          | 2.50                        |
| <b>Southeastern Union Conference</b>   |               |                    |                       |                            |                             |                   |                |                     |              |                   |             |                  |                      |                            |                         |                            |                                |                             |
| Cumberland                             | 2             | 49                 | 10                    | 37                         | 13                          | 84                | 19             | 8                   | 76           | 347               | ..          | 15               | ..                   | 330                        | 85                      | 86                         | 15.78                          | ..60                        |
| Florida                                | 3             | 106                | 75                    | 14                         | 13                          | 22                | 16             | 1                   | 25           | 134               | 5           | 8                | ..                   | 147                        | 5                       | 10                         | 5.10                           | 3.45                        |
| Georgia                                | 5             | 55                 | 5                     | 48                         | 14                          | 85                | 64             | 14                  | 2756         | 1927              | 2           | 22               | 40                   | 6871                       | 420                     | 134                        | 166.99                         | 67.08                       |
| North Carolina                         | 3             | 36                 | ..                    | 6                          | 1                           | ..                | 1              | ..                  | 8            | 65                | ..          | 1                | ..                   | 474                        | ..                      | ..                         | ..                             | ..34                        |
| South Carolina                         | 1             | 14                 | ..                    | 4                          | ..                          | 1                 | 4              | 1                   | ..           | 37                | ..          | 1                | ..                   | ..                         | ..                      | ..                         | ..                             | ..                          |
| <b>Southern Union Conference</b>       |               |                    |                       |                            |                             |                   |                |                     |              |                   |             |                  |                      |                            |                         |                            |                                |                             |
| Kentucky                               | 2             | 22                 | ..                    | 41                         | 11                          | 44                | ..             | ..                  | 60           | 163               | ..          | 7                | ..                   | 6                          | 8                       | 18                         | ..10                           | 23.09                       |
| Louisiana                              | 5             | 59                 | 2                     | 35                         | 19                          | 38                | 15             | ..                  | 127          | 2103              | 406         | 25               | 16                   | 2131                       | 128                     | 61                         | 4.00                           | 11.51                       |
| Mississippi                            | 2             | 24                 | ..                    | 20                         | ..                          | 25                | ..             | ..                  | 410          | 100               | 9           | 1                | 100                  | 247                        | 14                      | 12                         | ..                             | ..                          |
| So. Union Mission                      | 4             | 75                 | ..                    | 96                         | 92                          | 182               | 124            | 11                  | 834          | 215               | 32          | 21               | 27                   | 105                        | 81                      | 161                        | ..91                           | ..34                        |
| Tennessee River                        | 2             | 57                 | ..                    | 36                         | 14                          | 107               | 92             | 10                  | 361          | 4841              | 45          | 44               | ..                   | 1715                       | 29                      | 41                         | 5.10                           | 16.68                       |
| <b>Southwestern Union Conference</b>   |               |                    |                       |                            |                             |                   |                |                     |              |                   |             |                  |                      |                            |                         |                            |                                |                             |
| Arkansas                               | 5             | 90                 | ..                    | 26                         | 9                           | 119               | 19             | 2                   | 155          | 1394              | 40          | 18               | ..                   | 1512                       | 248                     | 227                        | ..65                           | 30.66                       |
| New Mexico                             | 2             | 27                 | 2                     | 13                         | 2                           | 17                | 2              | ..                  | 11           | 233               | ..          | 5                | ..                   | 161                        | 10                      | 6                          | 10.76                          | 5.00                        |
| Southwestern Un. M.                    | 1             | 20                 | ..                    | 5                          | ..                          | ..                | 4              | ..                  | 15           | 10                | ..          | 1                | ..                   | ..                         | ..                      | 13                         | ..                             | 4.79                        |
| Texas                                  | 7             | 271                | ..                    | 239                        | 42                          | 567               | 276            | 50                  | 132          | 2041              | 120         | 347              | 136                  | 7485                       | 927                     | 410                        | 11.91                          | 10.19                       |
| <b>West Canadian Union Conference</b>  |               |                    |                       |                            |                             |                   |                |                     |              |                   |             |                  |                      |                            |                         |                            |                                |                             |
| * Alberta                              | 1             | 23                 | ..                    | 34                         | 14                          | 26                | 2              | 3                   | 463          | 149               | 8           | 87               | ..                   | 32                         | 19                      | 7                          | ..                             | 82.05                       |
| British Columbia                       | 4             | 55                 | ..                    | 112                        | 75                          | 168               | 32             | 36                  | 4158         | 2330              | 415         | 11               | 615                  | 7090                       | 60                      | 34                         | ..                             | 37.65                       |
| <b>† Australasian Union Conference</b> |               |                    |                       |                            |                             |                   |                |                     |              |                   |             |                  |                      |                            |                         |                            |                                |                             |
| New South Wales                        | 22            | 630                | 96                    | 250                        | 63                          | 2943              | 103            | 1                   | 1133         | 9906              | 8           | 25               | 1434                 | 45546                      | 893                     | 4                          | 130.19                         | 50.04                       |
| New Zealand                            | 10            | 166                | 38                    | 144                        | 71                          | 230               | 48             | ..                  | 2035         | 3842              | 20          | 106              | 155                  | 19065                      | 136                     | 43                         | 92.31                          | 100.25                      |
| Queensland                             | 4             | 108                | 8                     | 43                         | 20                          | 80                | 17             | 62                  | 1144         | 530               | 2           | 25               | 2546                 | 5391                       | 25                      | 1                          | 48.80                          | 9.33                        |
| South Australia                        | 10            | 231                | 19                    | 96                         | 30                          | 456               | 41             | 72                  | 1394         | 20652             | 408         | 101              | 12349                | 32966                      | 240                     | 152                        | 71.45                          | 3.72                        |
| Tasmania                               | 7             | 92                 | 14                    | 104                        | 38                          | 380               | 22             | 4                   | 856          | 2392              | 13          | 28               | 400                  | 14075                      | 150                     | ..                         | 88.62                          | 5.72                        |
| Victoria                               | 14            | 332                | 20                    | 155                        | 67                          | 611               | 67             | 5                   | 5241         | 7217              | 27          | 82               | 3543                 | 47325                      | 952                     | 25                         | 244.31                         | 37.74                       |
| West Australia                         | 12            | 234                | 25                    | 110                        | 21                          | 206               | 10             | 1                   | 1594         | 2206              | 44          | 67               | 1687                 | 12424                      | 209                     | 19                         | 73.10                          | 142.82                      |
| <b>British Union Conference</b>        |               |                    |                       |                            |                             |                   |                |                     |              |                   |             |                  |                      |                            |                         |                            |                                |                             |
| North England                          | 3             | 24                 | ..                    | 15                         | 10                          | 53                | 14             | ..                  | 540          | 48                | ..          | 15               | ..                   | 346                        | 77                      | 11                         | ..85                           | 2.78                        |
| South England                          | 7             | 72                 | ..                    | 19                         | 11                          | 171               | 22             | 3                   | 1475         | 1009              | 85          | 12               | ..                   | 1666                       | 111                     | 54                         | 7.30                           | 1.38                        |
| Welsh                                  | 3             | 22                 | ..                    | 26                         | 6                           | 13                | 16             | ..                  | 289          | 201               | ..          | 18               | ..                   | 274                        | 17                      | 53                         | 1.58                           | ..75                        |
| <b>Miscellaneous</b>                   |               |                    |                       |                            |                             |                   |                |                     |              |                   |             |                  |                      |                            |                         |                            |                                |                             |
| † Jamaica                              | 10            | 175                | ..                    | 57                         | 25                          | 310               | 121            | 20                  | 1091         | 259               | 94          | 55               | 94                   | 474                        | 842                     | 282                        | 3.14                           | 5.88                        |
| Portugal                               | 1             | 12                 | ..                    | 10                         | ..                          | 23                | 10             | ..                  | ..           | 52                | ..          | ..               | ..                   | 56                         | 20                      | ..                         | ..                             | ..                          |
| <b>Totals</b>                          | <b>406</b>    | <b>7490</b>        | <b>502</b>            | <b>4424</b>                | <b>1736</b>                 | <b>13158</b>      | <b>3560</b>    | <b>1393</b>         | <b>41736</b> | <b>114031</b>     | <b>4318</b> | <b>2259</b>      | <b>34119</b>         | <b>424428</b>              | <b>9849</b>             | <b>3803</b>                | <b>\$5203.98</b>               | <b>\$1879.49</b>            |

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



# The Church and the Missionary Volunteer Society

M. E. KERN

## The Relation of the Church to the Society



THE relation of the church to the young people's society is the relation of the whole to a part, the relation of a family to one of its members. The Missionary Volunteer society is an organization of the young people of a church under proper leadership for soul-winning work. They meet to pray and study together, to lay plans for "helping other youth," and to engage "in any branch of the work where they are qualified to labor."

In the organization and conduct of this work the young people must have the heartiest co-operation of their seniors. The enthusiasm of youth needs to be tempered by the wisdom of age.

1. It is often best in the beginning of the work to appoint as leader some tactful person who is no longer considered young, but who has a young heart, and who will endeavor to develop leaders from the youth.

2. The officers and older members of the church should study the problems of the young people's work, and always manifest a deep and intelligent interest in it. They can do this by taking the personal interest in the youth which parents and pastors should take, and by reading the young people's department in the *Review* and INSTRUCTOR. Often young people need some personal encouragement to take up the Reading Courses, the Standard of Attainment, or some proposed missionary endeavor.

3. The Missionary Volunteer society should be recognized by all as an important department of the church work. The church should be prompt in the appointment of the committee to nominate the society officers, and the young people should be represented on the committee. While the young people may often err in desiring some accomplished and engaging young person rather than one of deep religious experience to take an important office, and will need counsel in the matter, it is a sad mistake for a committee of older persons who are not in touch with the society, to make selections without reference to the wishes of the young people and without knowledge of who are best fitted by their ability and interest for leadership. The leader of the Missionary Volunteer society should be reckoned as one of the church officers, and should render a report of the work just the same as other departments.

4. The church elder or some one appointed by the church officers should be on the executive committee of the Missionary Volunteer society.

5. The older members and officers of the church should visit the Missionary Volunteer society, not to take up a large part of the time in testimony or exhortation, but to "talk little and encourage a great deal."

6. One of the best means of encouragement is to give the society a lift financially when the young people are endeavoring to raise some fund for missionary work.

7. One successful means of co-operation and encouragement is to allow the young people to conduct the regular church service occasionally, and to give the young people a part in special services of the church, such as the fourth Sabbath program.

"One hot summer day a father took his little son

for an outing in the country. Finding a pleasant spot beneath a shady tree, they lay down to rest, and soon the father fell fast asleep. Meanwhile the little fellow wandered off for a boyish romp, leaving his father to undisturbed slumber. How long he slept he knew not, but on awakening his first thought was of his boy. As the child was nowhere in sight, he called, but received no reply. Worried and anxious, the man, surmising that the boy had become lost in the woods, began shouting and calling as he searched with frantic zeal for some trace of the lost child. In vain seemed all his efforts, until he espied ahead the yawning sides of a precipice. Going to the edge and peering over, he saw lying upon the thorns and rocks below, the bruised and lifeless form of his boy.

"What a picture of the church of God! How many fathers and mothers are sleeping while their children are wandering near and falling over the chasm of destruction! Fathers and mothers, where are your children to-day?"

Let the young people who read these lines resolve that by God's help they will learn wisdom in their youth, and not wander away or take steps that mean anguish to their parents and the church and destruction to themselves.

## The Relation of the Society to the Church

The members of our Missionary Volunteer societies should always remember that they are the younger and less experienced members of the Lord's house. Their attitude should always be one of respect and a desire for counsel. Remember that it is the natural tendency of young people who have so recently acquired the power to think and do, to imagine that they know better than their seniors just how things should be done. But devotion to God will lead the youth with all their energy and overflowing enthusiasm to be "sober-minded."

1. The Missionary Volunteer society is a training-school for the development of workers; and if it should lead the young people to be exclusive and to take no part in the regular meetings and work of the church, it has miserably failed.

2. The young people should be found at the church prayer-meeting as well as at the preaching service. Without appearing forward, they should bear their testimony of faith and love. Nothing cheers the hearts of fathers and mothers and brings more encouragement to the whole church than the hearty participation of the children and youth in the service of God.

3. The young people should take an interest in the church business meeting. The conduct of their own smaller business meetings helps them to appreciate the importance of this part of church service.

4. Even though your report of missionary work has been given in the Missionary Volunteer meeting, you should add to the interest of the church missionary meeting by modestly telling what God has helped you to do, and of any fruit seen.

5. Always welcome to your meetings those who are older in years and experience, and listen to their counsel. Kindly insist that your church elder or some one appointed by the church officers shall be



a member of your executive committee. "You should consult with men who love and fear God, and who have experience in the work, that under the movings of the Spirit of God, you may form plans and develop methods by which you may work in earnest and for certain results."

6. When you are asked to bear some burden in the church or assist in some meeting, do not refuse. Neither get the idea that because of some superior qualifications you have been put forward. The church could doubtless get along without you, but you can not get along without the church.

#### Ordinary Capacity, but Extraordinary Persistence

"BORN of only ordinary capacity, but of extraordinary persistency," said Prof. Maria Mitchell, the distinguished astronomer, in the later years of her life in looking back upon her career. But she added, with a simplicity as rare as it is pleasing: "I did not quite take this in, myself, until I came to mingle with the best girls of our college, and to become aware how rich their mines are, and how little they have been worked."

At sixteen she left school, and at eighteen accepted the position of librarian of the Nantucket public library. Her duties were light, and she had ample opportunity, surrounded as she was by books, to read and study, while leisure was also left her to pursue by practical observation the science in which she afterward became known. Those who dwell upon the smaller islands, among which must be classed Nantucket, her island home, learn almost of necessity to study the sea and the sky. The Mitchell family possessed an excellent telescope. From childhood Maria had been accustomed to the use of this instrument, searching out, with its aid, the distant sails upon the horizon by day, and viewing the stars by night. Her father possessed a marked taste for astronomy, and carried on an independent series of observations. He taught his daughter all he knew, and, what was more to her advancement, she applied herself to the study, and made as much independent advancement as was possible for her to do. It was this cheerful willingness to make the most of her immediate surroundings that proved to be the secret of her world-wide fame in after-years, when her name was included with those of the other prominent astronomers of the world.

At half-past ten of the evening of Oct. 1, 1847, she made the discovery which first brought her name before the public. She was gazing through her glass with her usual quiet intentness when she was suddenly startled to perceive "an unknown comet, nearly vertical above Polaris, about five degrees." At first she could not believe her eyes; then, hoping and doubting, scarcely daring to think that she had really made a discovery, she obtained its right ascension and declination. She then told her father, who gave the news to other astronomers and to the world, and her claim to the discovery was duly accepted and ever after stood to her lasting credit. But had she not been interested in her work, and competent to seize upon and to make the most of the opportunity that presented itself, she would not have been able to make herself the first of all the beings of our earth to observe and record this strange visitant to the starry realms above us.—*Nixon Waterman.*

"Do your best, your very best, and do it every day,  
You will be sure to find 'tis much the wisest way."



M. E. KERN  
MATILDA ERICKSON

Chairman  
Secretary

#### Society Study for Sabbath, May 20

##### Missionary Volunteer Methods, No. 8—the Missionary Volunteer Society and the Church

LEADER'S NOTE.—Invite the older church-members to be present at this meeting, and, if possible, have an older person give the talk on "The Relation of the Church to the Young People's Society." As leader, do all in your power to help the church officers and members build up your young people's society, and on the other hand, strive unceasingly to make your society the blessing God would have it be to your church. Has the young people's society increased the missionary activity in your church? Has it rolled on hearts a deeper burden for souls? Has it led your young people to deeper consecration, to more earnest prayer, more faithful Bible study, and more untiring service? Has it? If not, why not? Will not your executive committee pray more earnestly? Invite the members to do the same. Wrestle with God as Jacob did. May God give us more perseverance in prayer. May he save us from our unbelief, which is hindering our faith from grasping the arm that controls the universe. Give some time in your meeting for this resolution:—

"Whereas, The success of the Missionary Volunteer society depends upon careful planning and prayerful execution; therefore,—

"Resolved, (a) That great care be exercised to keep the work of the society in perfect harmony with all other departments of church work, and (b) That in the choosing of leaders a genuine Christian experience be the first qualification."

Have your talks well prepared, and if possible short enough so as to leave opportunity for all to reconsecrate their lives to better service in your community.

#### Program

- Scripture drill (review Morning Watch texts for week).
- How the Missionary Volunteer Work Answers the Needs of the Young People. See *Review* of May 4.
- Relation of the Church to the Young People's Society. See page 12.
- Relation of the Young People's Society to Church Activities. See page 12.
- Discussion.

#### Missionary Volunteer Reading Courses

##### Senior No. 4 — Lesson 30: "Christ's Object Lessons," Pages 185-211

#### Test Questions

1. How did the rabbis criticize the teachings of Jesus? Why?
2. How do you account for Christ's popularity with the multitude?
3. What application did Christ make of the lost sheep?
4. How did the teachings of the rabbis differ from Luke 15:10?
5. How do you answer the questions on page 191? 196?
6. For whom should Christians do personal work? Why?
7. How is the experience of the prodigal parallel with that of the sinner?
8. Whom did the elder brother represent? How?
9. What should be the Christian's attitude toward the repenting sinner?
10. How do these three parables prove the love of God? How do they illustrate the different classes of people?



Junior No. 3—Lesson 30: "Story of Pitcairn Island," Pages 165-187

Test Questions

1. In what boat did the second party return to Pitcairn? How were they received when they arrived?
2. What did the young people of the party think of the island homes?
3. Tell about the visit of the Peruvian ship; the whaling-vessel.
4. Who taught the island children? How did he get time for this work? With what success were his efforts rewarded?
5. What sad news was brought by the mail from Norfolk? How long was it since the people on Pitcairn had heard from their friends there?
6. What occurred during Buffett's visit to Norfolk Island?
7. How anxious were the people at Norfolk for their friends to return?
8. How did the people on Pitcairn feel about going?
9. Why was the kind offer not accepted?

The Morning Watch Illustration

IN various parts of the Alps are lookout stations, provided with telescopes through which parties making difficult ascents may be watched. Through these, signals of distress are observed, and aid despatched at once, thus saving many lives. To me these telescopes very fittingly represent the constant watch-care of the Lord over his people seeking to climb the rugged mountains of true character building. "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." If he notes a signal of distress, angels are commissioned to fly quickly to our rescue. How grateful we should be for this heavenly guardianship!

Making Friends and Keeping Them

MAKING friends is not so much a test of character as keeping them. Some blossoms unfold more slowly than others; and there are some people we need to know for some time before we love them, while others win affection from the start, who are not a bit more charming and admirable.

But it is in keeping friends that character is revealed. There are some people who almost need a new set every season. They wear them out like garments. They discard them for a change of style.

Our friendship should keep pace with our development. The man who in his old age had no friends except those which he made in his boyhood, would appear a person who had made little progress. And on the other hand, if he grew old, and retained none of those early friends, he would seem to prove himself lacking in the staunchness and loyalty which are the life-blood of real nobleness.

Do you keep your friends? or do you weary of them after a time? Do you, after intimacy has broken down certain barriers, betray an unlovely, unworthy side of yourself which renders a continuance of the old relation impossible? Almost anybody can make friends. It takes worth to keep them.—*Richard Miller.*



VII—The Gospel at Antioch; a New Center Open for Missionary Work

(May 13)

LESSON SCRIPTURE: Acts 11:19-30.

MEMORY VERSE: "And the hand of the Lord was with them: and a great number believed, and turned unto the Lord." Acts 11:21.

Questions

1. How was the work of the disciples affected after the death of Stephen? What resulted from the persecution that followed Stephen's death? Who only were left in Jerusalem? What did the apostles not understand at first? Note 1.
2. How far did the scattered believers travel? Where is Phenice? Cyprus? Antioch? To whom only was the gospel preached? Acts 11:19; note 2.
3. From what places did some of these missionaries come? Where is Cyrene? To whom was Christ preached in Antioch? How were these missionaries blessed in their labors? When the Lord was with them, what was the result of their work? Verses 20, 21.
4. What tidings did the church at Jerusalem hear? Who was sent to assist in the work at Antioch? How did Barnabas feel when he saw what had already been done? What did he exhort all to do? What was said of Barnabas? With what was he filled? What was the result of the work there? Verses 22-24.
5. What have we already learned concerning Barnabas? Note 3.
6. With what was Barnabas familiar? What must he have remembered? Why was it natural that he should turn to Saul for needed assistance? How was Saul indirectly connected with the first preaching of the word in Antioch? Note 4.
7. Where did Barnabas go to find Saul? Where is Tarsus? To what place did he bring him? How long did Barnabas and Saul stay in this city? Whom did they teach? What name was given to those who were converted at Antioch? Verses 25, 26.
8. Why were the believers called Christians? Of what did they talk? How did they speak of the sufferings of Christ? How did they feel when talking of his resurrection and ascension? How did they pray? What does it mean to be a Christian? Note 5.
9. Who came from Jerusalem to Antioch in those days? Which of the prophets is mentioned by name? What did he prophesy? When was his prophecy fulfilled? Verses 27, 28.
10. Who was Claudius Cæsar? Note 6.
11. What is a prophet? What were prophets called in the days of Samuel? Of what use are prophets to God's people? Who enables them to see what others do not? What does it mean to reject the words of a prophet of the Lord? Note 7.
12. What did these new Gentile believers at Antioch determine to do? To whom was their gift sent? By whom was it taken to Jerusalem? Verses 29, 30.

Notes

1. After the death of Stephen the disciples were not as free to work among the people as before. There was great persecution of the church, and the laborers were scattered abroad, so none were left in Jerusalem except the apostles. In spite of the lesson given by vision to Peter and his experience in the household of Cornelius, they were slow in understanding that



they were to teach all nations; and it was a long time before they began to labor for Gentiles as well as Jews.

2. Phenice was a city on the coast north of Palestine. Cyprus is a large island in the northeast part of the Mediterranean Sea. Antioch was a city in Syria, near the sea, about three hundred miles north of Jerusalem.

3. Barnabas was a Levite, of the island of Cyprus. He sold his property, and laid the price of it at the apostles' feet. Acts 4: 36, 37. When Saul came to Jerusalem, after his conversion, and sojourn in Arabia, the brethren were afraid of him and doubted his sincerity; Barnabas took him to the disciples, convincingly told his experience, and caused him to be accepted by the disciples. Now he is sent upon an important mission to Antioch.

4. As Barnabas knew all the details of Saul's experience, he must have remembered that the Lord had said of Saul: "He is a chosen vessel unto me, to bear my name before the Gentiles." Acts 9: 15. Needing assistance in the work at Antioch, it was natural that he should think of Saul, who, like himself, knew the Greek language and was familiar with Grecian customs. So Saul, the persecutor, who drove from Jerusalem the disciples who founded the church in Antioch, now goes to Antioch to help the disciples in their work.

5. The disciples were called Christians because they were followers of Christ. They acted like him, spoke of his teaching and his miracles, and of how he healed the sick and raised the dead. They told with tearful eyes of his betrayal, trial, and crucifixion, but their faces grew glad as they told of his resurrection, his ascension to heaven, and of his work as a mediator for men. They sent up their prayers to God in the name of Jesus. To be a Christian is to be Christlike.

6. Claudius Cæsar was the fifth Roman emperor. He reigned from 41 to 54 A. D. Josephus gives an account of a severe famine in Palestine between 44 and 48 A. D.

7. Prophets are persons sent of God to teach his people. Sometimes they foretell things to come. In the days of Samuel, who was himself a prophet, they were called "seers." They are to God's people what eyes are to the human body. The Spirit of the Lord enables the prophet to see what others do not see. To reject the words of a prophet of the Lord is to reject God himself.

## THE YOUTH'S LESSON

### VII — The Gospel at Antioch; a New Center Open for Missionary Work

(May 13)

LESSON SCRIPTURE: Acts 11: 19-30.

LESSON HELP: *The Sabbath School Worker.*

PLACES: Antioch, Phenice, Cyprus, Cyrene, Tarsus.

PERSONS: Scattered Christians, Grecians, Barnabas, Saul, Agabus, Claudius Cæsar.

MEMORY VERSE: Acts 11: 21.

#### Questions

1. What had caused a scattering among the brethren? How far had they traveled? To what class did they confine their missionary labors? Acts 11: 19; note 1.

2. Who were the first to change this plan of work? With whom did the disciples begin to labor? Verse 20.

3. In what way did God show his approval of their efforts to carry the gospel to the Grecians? Verse 21.

4. When the brethren at Jerusalem heard of the work at Antioch, who was sent to that place? Verse 22.

5. After Barnabas had fully investigated the matter, how did he feel? What did he exhort them to do? Verse 23.

6. What is said of the character of Barnabas? What was the result of his work at Antioch? Verse 24.

7. Why did Barnabas go to Tarsus? Verse 25; note 2.

8. Where did Barnabas bring Saul? How long did they labor together in Antioch? What name was given the disciples in that place? Verse 26; note 3.

9. Who visited Antioch at this time? Verse 27.

10. What was the name of one of these prophets? What prophecy did he utter? When was his prophecy fulfilled? Verse 28.

11. How were the brethren in Judea sustained during the great dearth? Verse 29.

12. Who carried their liberality to Jerusalem? Verse 30; note 4.

#### Notes

1. Phenice (Phoenicia) lay between Galilee and Syria. Cyprus was the nearest large island in the Mediterranean. Cyrene was in Africa. Antioch, the capital of Syria, was situated on the river Orontes, about sixteen miles from the sea. Tarsus, Saul's native city, was the chief city of Silicia.

2. It is quite probable that the work among the Gentiles at Cæsarea and the Grecians at Antioch reminded Barnabas of what the Lord had declared concerning Saul: "He is a chosen vessel unto me, to bear my name before the Gentiles." When Barnabas saw that God was working for the Gentiles, he thought the time had come when Saul should enter upon the work God had called him to do; so he went in search of him.

3. "It was here that the disciples were first called Christians. This name was given them because Christ was the main theme of their preaching, teaching, and conversation. They were continually recounting the incidents of his life during the time in which his disciples were blessed with his personal company. They dwelt untiringly upon his teachings, his miracles of healing the sick, casting out devils, and raising the dead to life. With quivering lips and tearful eyes they spoke of his agony in the garden, his betrayal, trial, and execution, the forbearance and humility with which he endured the contumely and torture imposed upon him by his enemies, and the godlike pity with which he prayed for those who persecuted him. His resurrection and ascension, and his work in heaven as a mediator for fallen man, were joyful topics with them. The heathen might well call them Christians, since they preached of Christ, and addressed their prayers to God through him."—*Sketches From the Life of Paul,* pages 40, 41.

4. A list of the prominent characteristics of the church at Antioch is impressive:—

- (a) A church born of persecution. Verse 19.
- (b) A church of different nationalities. Verses 19, 20.
- (c) A church of able leadership. Verses 22-26.
- (d) A church of growing influence. Verses 21, 26.
- (e) A church of generous givers. Verses 27-30.

#### Why?

WHY does God allow his children to be persecuted? I wrote this question down and was thinking about it as I passed the steel works. I put it to Al Jackson, who was standing at the gate. "See that pile of rough old pig iron," he said. "It is no good here until it is thrown into the furnace and converted into steel. And even that steel is of no use here until it goes into the furnace again and is rolled and trimmed into boiler-plate."

Then I passed on and looked for a farmer to answer. "See that nice field. Well, it is of little use until I take the plow and persecute it, and then take the harrow and give it some tribulation. The farm land that has an easy time of it produces no fruit." The boys that have a "soft snap of it" rarely amount to much. Sabbath-morning Christians are a standing invitation for a little persecution to make them Sabbath-school and mid-week-meeting Christians. The little struggling church had to be kept pure and good at the start and persecution was the only thing in the world that would do it.—*Sunday School Times.*

"No man can be really happy unless he has cultivated cheerfulness, appreciation, kindness, and good will, and sets forth each day determined to be happy and to make others happy."



# The Youth's Instructor

ISSUED TUESDAYS BY THE

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## Who Has the Needed Money?

A QUEEN of one of the divisions of India took her son to the sanitarium at Mussoorie for treatment. The prince was restored to health, and although the queen had hitherto refused to allow any missionary to establish work in her kingdom, she invited Dr. Menkel to start a sanitarium there. She promised to provide land and a building for such an enterprise; and on her return began operations for fulfilling her part of the agreement.

But in the meantime, from lack of funds, Dr. Menkel was compelled to close the sanitarium at Mussoorie, and return to America. Are you and I responsible for this unfortunate condition of affairs in that needy land?

## Maine's Battle Against Repeal Attracts the World "Remember Neal Dow" Is Slogan

"DEAR old State, that long has led the nations of the world;  
Grand old State, against thee now the liquor power is hurled;  
In this conflict we declare thy flag shall not be furled —  
Maine must keep Prohibition!

### Chorus

"For Maine, for Maine, the victory we must win;  
For Maine, for Maine, to license would be sin;  
Talk and work and sing and pray  
From dawn till close of day —  
Maine must keep Prohibition!"

The battle is on in Maine. Under siege by the organized liquor interests of America for more than a quarter of a century the old Pine Tree State has decided to fight it out to a finish with her long outlawed enemies.

And so, voicing their enthusiastic determination in stirring battle-cries like the above, set to the ringing bars of "Marching Through Georgia," Dixie, and other martial airs, thousands of patriotic citizens throughout the Pine Tree State gathered in churches and public halls on Neal Dow's birthday, and inaugurated an aggressive, defensive campaign which will waken every corner of the State long before the decisive day of the contest, Monday, September 11.

And with the opening guns of this strategic conflict reverberating through the State, and even far

beyond its borders, the reform leaders of the world are turning eager eyes toward this latest storm-center of the movement.

For more than forty years at the mercy of politicians and officials allied with the national license parties, but rarely whole-hearted in their administration of the law, Maine has still persevered in maintaining her State-wide bulwark against the flood of legalized rum.

## Nation's Prohibition Forces to the Rescue

With the watchword, "Maine Is at the Head! Keep Her There!" the prohibition forces of America are preparing to lend every effective aid possible to prevent the capture of the grand old commonwealth by the powers of graft and vice.

Ex-Governor Glenn, of North Carolina, Judge Charles A. Pollock, of North Dakota, Mary Harris Armor, of Georgia, and from across the sea Lady Dorothy and Lady Aurea, the two gifted daughters of the countess of Carlisle, president of the world's W. C. T. U., Samuel Dickie, Seaborn Wright, Aaron S. Watkins, Eugene W. Chafin, and others may be among those who will participate in the great contest.— *The Advance Watchman*.

## An Opportunity

OUR temperance forces should surely make themselves felt in the Maine campaign for prohibition. We should now let it be known definitely on which side of the liquor question we stand.

If we were to solicit funds from the citizens of the various cities for the purchase of temperance literature to be circulated everywhere throughout the State, no doubt a large sum could be obtained, which could be invested in Temperance INSTRUCTORS and tracts.

This was the method followed in Australia: The temperance people everywhere freely gave of their means, and our people provided the literature and circulated it.

Will not some one test this suggestion, and see if the result is not satisfactory?

## Economy in Washington

THE United States Government is looking around with a magnifying-glass to discover where are the leakages in its housekeeping affairs that make the expense account so large. It cost Uncle Sam \$659,705,391 last year to pay the bills of the American nation. With as great satisfaction as the housewife who prolongs the existence of the dish-towel by using it for a dish-cloth, the secretary of the treasury announces a neat little economy by which the Bureau of Engraving and Printing saves the rags it used to reject after they had done a certain term of service in wiping machinery. They are now carefully washed in a chemical solution and used over again. There is a bright prospect that the bureau will thus save the United States \$6,500 in the purchase of wiping cloths this year. They are also expecting to launder old bank-notes which formerly had to be redeemed with new ones, and this reform, it is thought, will save \$500,000. Every little helps.— *The Delineator*.

WHAT was hard to bear will be sweet to remember.— *Spurgeon*.