

# The YOUTH'S INSTRUCTOR

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THE HALL OF RELIGIONS IN "THE WORLD IN BOSTON"







### Theater at Ephesus

THE great theater in Ephesus, in which the town clerk came to Paul's help, has been cleared from the débris of centuries, which covered it, and recently some missionaries held services in it. It will seat twenty thousand people, and the acoustics are perfect. Words spoken in low tones could be heard on the topmost row of seats, and the speakers said, had the auditorium been full, all could have heard perfectly.—*Selected.*

### Books That I Want

I WANT the books that help me out of the vacancy and despair of a frivolous mind, out of the tangle and confusion of a society that is buried in bric-à-brac, out of the meanness of unfeeling mockery and the heaviness of incessant mirth, into a loftier and serener region, where, through the clear air of serious thoughts, I can learn to look soberly and bravely upon the mingled misery and splendor of human existence, and then go down with a cheerful courage to play a man's part in the life which Christ has forever ennobled by his divine presence.—*Henry van Dyke.*

### Dahlias and Potatoes

By a kind of horticultural irony the dahlia, that popular flower that so often forms a conspicuous display at flower shows, has a very prosaic parentage. It has been developed from the Mexican tubers introduced about one hundred twenty years ago by the Swedish naturalist, Dr. Dahl, for the purely commercial purpose of supplementing the potato! The doctor's scheme did not meet with favor, and the dahlia dish soon disappeared from British tables; but the gardeners of the old country at once perceived the great potentialities of the flower, and accordingly proceeded to produce the double dahlia and other delightful floral fantasies. The tubers of the dahlia, too acrid for most tastes, are still eaten in some parts of France.—*Scientific American.*

### Draws Line at Rowdyism

WE are very glad that American women are somewhat slow to espouse the methods of the English suffragettes. If equal suffrage is a just cause, it can be won, at least in America, more quickly by sane womanly ways than by rowdyism. The Washington *Post* recently published the following:—

A votes-for-women parade through the streets of New York has led to the resignation of a prominent officer of the Equal Franchise Society, on the ground of unseemliness. "Street parades were never intended for women," declares Vice-President Mrs. Stevens, in which position all sensible, right-thinking persons will give her their countenance and support.

The pell-mell tactics which Miss Pankhurst and other exploiters of the London suffragettes have sought to introduce in America have signally failed of adoption, be it said to the credit of the vote-seeking sisterhood here. For another thing, there is a world of food for thought in Mrs. Stevens's remark that "the whole policy of attempting to force men into granting reforms, as some women believe they can, is out of the question. It is seen, then, that militant suffragism is repugnant to both sexes in America. While our women are not endowed with the instincts of rowdyism, our men are impervious to such means of persuasion as catcalls, hat smashings, fist maulings, and the whole gamut of rough-house tactics to which the British prime minister, his colleagues, and members of Parliament have been subjected.

### The Auto in China

DR. IDA SCUDDER, of China, has done much for that country through her well-equipped hospital. But perhaps her unique auto service is of as great worth.

"Every Wednesday she starts out with her machine, which she has fitted up as a traveling dispensary. She has certain stations along the road where she stops, and where the sick congregate. They come in from every side, and with about every kind of complaint. Her coming is a great event, and is looked forward to with intense eagerness. The gratitude of the afflicted people is most touching. Many not only pay the small fee, one-half anna (one cent), but bring garlands and bouquets. When she returns at night, the auto is fairly covered with flowers, and she seems to be returning from a fête. Last Wednesday she treated three hundred cases in that way."

Another missionary in China, commenting on Dr. Scudder's work, says:—

"What a work! What an investment of life! And we have been seeking in vain for four years to secure women physicians. What are our college girls thinking of that they do not see this great chance? And America actually infested with doctors!"

### I Will Not

How splendid grand the music  
This sinful world can make!  
Enticing feet unwary  
The downward step to take.  
But O, I will not listen,  
I will not linger near!  
Though all its strains may charm me,  
I will not hear.

How wondrous fair the pictures  
Life's changing ways display,  
With touch of art deceptive  
The scenes of sin portray!  
And I must walk the pathway  
Of life appointed me,  
But O, these scenes of error  
I will not see!

The marts of earth can offer  
What viands rich and rare!  
What life-destroying beverage,  
So sparkling and so fair!  
My lips, be closed and guarded,  
Be ever clean and chaste;  
These dainties, I reject them,  
I will not taste!

The path of worldly wisdom  
Before my feet lies fair;  
Beyond are heights of honor  
And treasures past compare;  
But O, these paths of knowledge  
Lead but to death and woe!  
And so, whate'er they offer,  
I will not know.

— *Max Hill.*

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# The Youth's Instructor

VOL. LIX

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## The World in Boston

G. B. STARR

[We are indebted to the courtesy of the Publicity Department of the World in Boston for the views illustrating Elder Starr's article.]

THE World in Boston is in reality an attempt to bring in miniature the missionary world in living review before the thousands of greater Boston and the East.

To make real what has been read; to deepen the im-



PARTICIPANTS AS INDIA WOMEN IN "PAGEANT OF LIGHT AND DARKNESS"

pression of the need of missions and the value of mission work and sacrifice, by witnessing the conditions which existed in the various parts of the earth before the gospel of Christ entered, contrasted with those which now exist; to bring to the home-dweller the scenes and make the impressions that so stir the heart of the traveler, this seems to have been the conception in the minds of the originators of the World in Boston. To accomplish this the native home is erected in the largest auditorium rooms in Boston, and peopled with adult and child life. The dress, the occupation, social life, child life, war life, all are here represented, in many instances by natives from the various countries, in others by impersonation.

How far the promoters of the World in Boston, including the Pageant of Light and Darkness, have succeeded in their attempt to present a living exposition of the world-wide mission field the reader will be able to determine from the views that accompany this article. These are from flash-light photographs, taken in Mechanics Building, Boston, since the opening on April 22, 1911. Many of these views are so realistic as to be easily mistaken for photographs of the original scene.

The benefit, however, is not all to the visitor at the World in Boston: the four thousand "stewards" who serve in relays of two hours each, from twelve o'clock noon until ten at night, who give their services to make possible the assemblage of so large a representation of the life of so many countries,

also reap a large personal benefit from the enforced study of mission history to enable them to answer intelligently and accurately the many questions with which they are plied by the thousands of visitors. These stewards have been in training for several months. This training has included a fair outline history of missions for the past century. United with this, the study of the home and child life, the songs, the games, the clothing, has resulted in stirring the individual and the home and the church with a new missionary spirit, and awakening a kindlier feeling toward our brothers of other tongues, of other habits, and of other color.

God loved the whole world, and so must we if we do our part in its evangelization, either in gifts of money or in personal labor.

A very friendly, kindly atmosphere pervades the entire building, and the daily visitors, numbering from three thousand to five thousand persons, leave the mission scenes evidently pleased with what they have seen and heard, if one can judge from the conversation accompanied by smiles of satisfaction. Adverse criticisms are few, and come mostly from those who have not attended.

The weird singing of the Indian quartet, accompanied by the beautiful Indian girl who leads in their sign songs of hymns and lullabies, never fails to win the entire audience. "Nearer, My God, to Thee," accompanied by the sign language, is one of the sweetest and most impressive songs ever listened to.

The songs of the Jubilee singers are well rendered, and draw large and attentive audiences.

The tableau representations of life in Palestine



LOTUS POND AND BRIDGE, MOUNT FIJYAMA IN THE DISTANCE

and in India, including marriages and child-widowhood, are instructive, as are also the stereopticon and moving-picture illustrated monologues.

The Pageant of Light and Darkness is a world masterpiece in conception and execution. The four scenes representing American native Indian life, India



with its funeral pyre, Africa and its Livingstone, and Hawaii, typical of all the south Pacific, accompanied by appropriate word and song, are entertaining and impressive. The various parts are well rendered.



PARTICIPANTS AS AMERICAN INDIANS

with victor palms, with songs of joy and universal benediction. The scene is effective, and made doubly so by changing lights and shade. Thus the multitude of daily visitors are dismissed with deep and lasting impressions of the world-wide blessings purchased and made possible by the cross of Calvary. The vast audience unites in the doxology,—fitting accompaniment to such a scene.

*Medical Missionary Evangelist.*

### Do Not Peter

How many will complete the Reading Course this year? You intended to when you enrolled last fall, and I hope you are not *petering*. There is, however, quite a tendency to peter, and most persons do so more or less.

A young man enters a schoolroom, and we are



A JAPANESE SCENE IN "THE WORLD IN BOSTON"

led to believe, from the energy he puts into his first week's work, that the whole district will undergo a reformation inside of three months; but it does not. It is up-hill work, and soon he sighs, "O, what's

the use?" and then begins to peter. There is the secretary in the Sabbath-school. Her enthusiasm puts new life into the school. The membership is higher, the attendance is better, the donations are more liberal. But it is hard work to keep the school up to so high a standard, and after a while her efforts lag,—she peters,—and the school drops back into its old rut. A young woman decides to make all her summer garments, a gift for mother, and several other things, but after a time she concludes that she will do well if she can keep her stockings mended. She peters. We plan to take college courses through correspondence, and wind up by glancing occasionally at some weekly journals. We start to do six different things in a day, and go to bed with an apology for not completing one. Yes, we peter.

Almost everyw here we find ev-



idences of petering. Individuals, associations, and even communities are addicted to this ruinous habit. The man sitting on the grocery box berating fortune has probably petered. The building which still lacks weather-boards, the unfinished



REV. D. BREWER EDDY AS LIVINGSTONE

railroad, and the garden overgrown with weeds, all tell the same story: some one has petered. You see it in friendship. Young people fall so desperately in love that after marriage their love keeps petering until they have not enough left for each other to live peaceably together. Petering is dwarfing our lives. Then why *do* we peter? Are we demanding too much of ourselves? — Perhaps, but not as a rule. Our petering is more probably due to ill-regulated speed. Often after we catch a glimpse of our aim, we sit down to gloat over our good intentions, and, forgetting to count the cost, we fail to plan for steady effort. Then sometimes we peter because we underestimate the importance of little things. We let the moments slip by unimproved. We neglect some little known duty. In short, we grow careless; but we should not. A little carelessness here and there in addressing mail matters keeps twenty-five clerks busy in the dead-letter office.

Carelessness sends to that office from twenty-five to fifty thousand letters each day, and more than six million dollars a year. All this loss because of just a little carelessness!



Look at God's work. He never peters. Day and night follow each other with unfailing regularity. The moon never fails to make its revolutions. For many centuries the earth has traveled on schedule time in its trackless route around the sun. The opening bud in spring, the waving fields in summer, the fragrant fruit in autumn, all tell us that God never peters.

We must not peter. There are some who do not. Thousands of such young men and women on farms, in offices, factories, and stores are to-day taking college courses by correspondence; and there are many young people taking the Missionary Volunteer Reading Courses who do not peter. These have probably caught the spirit of the noted Englishman who said:—

"A purpose once fixed, and then death or victory, will do anything that can be done in this world; and no talents, no circumstances, no opportunities will make a two-legged creature a man without it."

Have you dropped behind? Well, do not let that discourage you. Unless there is some good reason why you should change your plan, read the good books in the course, and rivet the best thoughts in your mind by writing out the reviews. In short, do not peter.

M. E.

#### What Have We Done To-Day?

WE shall be so kind in the afterwhile,  
But what have we done to-day?  
We shall bring to each lonely life a smile,  
But what have we brought to-day?

We shall give to truth a grander birth,  
And to steadfast faith a deeper worth;  
We shall feed the hungering souls of earth,  
But what have we done to-day?

—Nixon Waterman.

#### Morning Watch Illustration: Tithing

FRANCIS E. CLARK, in his "Christian Endeavor Manual," urges young people to pay tithe. He says:—

"If its principle could be carried out even approximately, the kingdom of God would advance by leaps and bounds. Every good cause at home and abroad would have sufficient money at its disposal to carry on its work, and the evangelization of the world in a single generation would be an accomplished fact in this generation."

How this poor sin-sick world is suffering because God's professed children are withholding his own! A missionary in India tells of preaching in a village where the gospel story had never been told before. The people listened eagerly, and begged him to repeat it again and again. One heathen said, "It is so new to us, and we are slow to understand!" After the missionaries had gone on their way, they were overtaken by a messenger asking how long it had been since Jesus died, one or two years? "Do you wonder," said the missionary, "that I was ashamed to tell them how many centuries had passed since God had manifested his love to the world?" His shame should be ours also. How can they hear without a preacher? And how can our Mission Board send out missionaries except our tithes and offerings flow into the treasury?

"As the Giver of every blessing, God claims a certain portion of all we possess. This is his provision to sustain the preaching of the gospel. And by making this return to God, we are to show our appreciation of his gifts. But if we withhold from

him that which is his own, how can we claim his blessing? If we are unfaithful stewards of earthly things, how can we expect him to entrust us with the things of heaven? It may be that here is the secret of unanswered prayer."—"Christ's Object Lessons," page 144.

"How can one get rid of so many appeals for money?" asked a lawyer. "That is easy enough," was the reply, "just stop giving altogether, and in a little while the public will find it out and will let you severely alone, as they do many others." "Yes," said the lawyer, "I suppose that is so, but what would be the effect upon me if I should stop giving?" "Why, your soul would grow small just in proportion as your bank account grew large."

M. E.

#### The Hotel Bible

A SMALL party of friends, gathered about a cozy tea-table, were discussing the propriety of the Bible Society's placing copies of the Scriptures in railroad-cars, steamers, hotels, and other places of public resort.

One or two of this party raised the objection to the practise that in such public places the Bible often receives rude and careless treatment at the hands of irreverent and irreligious persons.

After all the rest had expressed an opinion, a woman, the sweet graces of whose Christian character gave her a wide-reaching influence in the village, related this touching incident of personal experience:—

It seems that two or three years after her conversion and union with the church, troubles came upon her and her family. Instead of bearing her trials with patience and submission, she lost faith in the goodness of God, in his ever-watchful care, doubted the genuineness of her conversion, ceased to pray, to read her Bible, or even to think of seeking divine guidance.

While in this pitiable state, circumstances made it imperative for her to visit the city of New York on a painful matter of business. She was of a retiring disposition, unused to traveling, and had never been in a large city.

When on her journey, in the cars, a slight act of courtesy led her to make the acquaintance of a gentleman and his wife, who took her under their protection, and after their arrival in the city, went out of their way to leave her at the entrance of a respectable hotel.

She ascended the stairs oppressed with an almost overwhelming sense of loneliness mingled with the consciousness of an utter inability to perform the errand she had in hand. On being ushered into the capacious and elegantly furnished parlors, she walked mechanically to a center-table, and opening the single Book which lay on the marble top, her eye fell upon these words: "I will never leave thee, nor forsake thee."

An emotion of tenderness, born of her old-time love of God and trust in his promises, suddenly stole into her heart. Still bending over the precious Book, the gathering tears beginning to dim her eyes, she read on: "Jesus Christ the same yesterday, and to-day, and forever." The comfort which these passages of Scripture brought to her it was impossible to describe. The black clouds of stubborn unbelief and doubt quickly rolled away. The glorious sunlight of divine love and protection shone in



upon her soul, and the bow of promise seemed to span the arch through which she looked toward the beneficent days that were near at hand. She was no longer alone; and this assurance came to her heart like a balm and a blessing. Her perturbed and distracted mind was at rest now; the bygone joy, peace, and trust sat again upon the throne of her heart, and held more potent, loving sway than ever. "Jesus Christ the same yesterday, and to-day, and forever!" she kept saying to herself, over and over.

Quieted and perfectly self-poised now, she gave her orders with the assurance of an experienced traveler. She ate a hearty supper, went to her room, and in time to her bed, with as great a sense of security as if she had been in her own house. She slept peacefully, and awoke at her usual time in the morning, thoroughly refreshed.

Unexpected facilities for transacting her trying business opened up on all sides. She was uniformly treated with respect. Her questions were promptly answered. She was marvelously aided in her quest, and her mission proved successful.

Had it not been for that copy of the Bible found so opportunely in her pathway, she was sure she would have taken the next return train home without being able to make even an effort toward the accomplishment of her mission. The Bible in the hotel was in the right place.—*American Messenger*.

#### Missionary Heroines

MISS FANNY J. BUTLER was the first fully qualified lady doctor who went to work in India. She was one of those girls who come early under deep religious impressions, and at fifteen began to plan to be a missionary in some foreign land.

She was always first in caring for the sick, her cheer brightening many sad hearts. When there was any comfort to be given, "Aunt Fan," as she was tenderly called by her girl friends, was looked to as the one who could give it. She was always seeing that others were given the most comfortable places, seeking for herself the hardest tasks and unpleasantest duties. When they would praise her voice, as she sang evening hymns, she would sweetly say, "I am practising songs to sing in my zenanas."

It was a long visit to a sick sister and the care of the children, that led Fanny Butler to a definite determination to become a physician. In all her work and studies she kept her future steadily before her, learning in a most practical way how to become useful to others, not begrudging a long preparation at home. She was fully thirty years old before she visited India. In 1880 she dedicated her life to that field, and began her work at Japalpur, practising dispensary work. Though she learned to love the people of this place, yet word came for her to go to Kashmir, and she answered the call of duty. One of the best testimonials of her work lies in the statement made by those for whom she worked in beseeching her to stay: "Ah, Miss Sahiba, but will any one who comes next *love* us as you have?"

At Kashmir we see her on horseback, then on foot, very weak and tired, as the trouble grew upon her which ended in death, but always sweet and hopeful, always ready for more work.

Perhaps to close this brief story of her life, a description of a day in a village will suffice.

The crowds gather and clamor, noisy, dirty. The noise ceases for a while at sight of the missionary,

and soon again the sad crowd of unwashed humanity tries to crush forward. The gospel address is listened to attentively, and the prayer interspersed with many an assent; then all come, one by one, to be examined and prescribed for by Miss Butler. The struggle to be first grows painful as the day advances, somewhat as it must have been at the pool of Bethesda. Some eighty sick women have been soothed and helped. And now the day wanes, the evening meal is partaken of, and with prayer the day is closed. And so on from day to day she did her noble work of healing, and telling of the Healer of souls, until her death in 1889.

No woman stands out in the century's annals as more of a missionary heroine than Mrs. Ann Haseltine Judson. In no trials of courage or patience, of faith or love, did her sublime confidence in God and her deep consecration to duty fail.

War between England and Burma brought chaos in the mission field, and Dr. Judson, under suspicion of being a spy, was arrested and imprisoned. Mrs. Judson sent her servant to learn his whereabouts; and when at last allowed to see him, found him in a condition disgusting and revolting beyond description. She appealed to the queen, but received no encouragement. She secreted and saved money needed for supporting life, and almost daily for seven months sought help from some one of the royal family. Often she returned from that dreary prison at nine o'clock at night, solitary and worn out with fatigue and anxiety.

More than a hundred men were shut in a small room, like the Black Hole of Calcutta, with no air save what came in through the cracks in the boards. After she had secured to the prisoners the privilege of eating in the open air, they were, without warning, carried to a distant city. She was advised by an officer that she could do nothing for her husband, and that she should care for herself.

Learning where the prisoners had been taken, she took her little babe and started after them. Almost wild with pain and prostration, she found them in an old, shattered building, partly exposed to the burning sun, chained two and two, almost dying. She prevailed upon the jailer to give her shelter in a wretched little room, half filled with grain, and in that filthy place, without bed, chair, table, or any other comfort, she spent the next six months. During this time, smallpox broke out, and she was taken sick. However, she recovered from this attack. Soon afterward Dr. Judson was called to Ava; and while he was absent, she who had crossed oceans alone, followed her husband from prison to prison, and been a friend to the friendless in their distress, passed away.

Professor Gammel says of her: "History has not recorded a more affecting exhibition of Christian fortitude, of womanly heroism, and of all the noble and generous qualities which constitute the dignity and glory of woman. In the midst of sickness and danger and every calamity which can crush the human heart, she presented a character equal to any trial."

Eliza Agnew is another woman who served acceptably in a foreign field. One day a teacher in New York City told her pupils of the heathen, and a little girl of eight resolved to be a missionary when she grew up, and tell the heathen about Jesus. This was Eliza Agnew, and she never forgot that resolve. When she was thirty years of age, she went to Ceylon as a missionary.

She became head of the boarding-school at Oodoo-

(Concluded on page thirteen)





# 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.

## The Unexpected Guest



IN the days of our grandmothers it was considered a part of every housewife's duty and privilege to be ready to welcome the unexpected guest. Visitors were invariably invited to stay to a meal. I knew a dear old Scotch lady who always kept the ingredients for a Scotch shortcake measured and at hand; when she saw a buggy turn in at the gate, she ran to the pantry, mixed the flour, butter, sugar, lemon-peel, and nuts together, according to the time-honored recipe, and before the guest arrived at the house had the cake in the oven, and was ready to extend the glad hand.

In a congregation of twenty-five years ago in a city by the sea, there was a genial old gentleman who used to look about for some lonely lad to take home to dinner with him after the morning service. This old-fashioned, delightful kind of hospitality, the sharing of one's home just as it is with one's friends, has fallen into disuse; more's the pity. The hospitality of to-day is on a much more elaborate scale, yet I doubt if it is as much enjoyed, by either the entertainer or the entertained.

A city woman said to me last winter: "We've been having a regular epidemic of luncheons, teas, and dinners lately; really there's very little satisfaction in such functions unless one thinks primarily of what one gets to eat. I've made up my mind to do what entertaining I do in a different way. I'm going to invite my friends in twos and threes, and give them a taste of our home life; I'm tired of seeing people on parade."

Does the average American man enjoy dressing up and going out to a formal dinner after his day's work? He often goes, but I venture to say that in nine cases out of ten he does it to please his wife, for the American husband is the kindest, most indulgent husband in all the wide, wide world. He deserves to be allowed to bring home a friend to an informal meal when he feels like it. Some one has said that if Zacchæus had been a man of modern times, he would not have looked glad when Christ said, "Zacchæus, make haste, and come down; for to-day I must abide at thy house;" he would have been troubled about what Mrs. Zacchæus would say when she saw him bringing to dinner an unexpected guest.

Six friends agreed to take turns in inviting one another home to lunch, without saying anything to their wives about it beforehand. This is what happened: Mr. A— was obliged to sit in a cold parlor with his friend while the table-cloth was being changed. Mr. B— had to excuse himself and make a trip to the grocery store before the meal was served. Mrs. C— insisted on changing her own gown and the clothes of two children before luncheon was announced. Mr. D— and his guest were kept

waiting so long while additions were being made to the menu that they had only time to snatch a bite and run for their car. Mrs. F— was the only woman of the six who really rose to the occasion. When her husband opened the front door, she was found mounted on a step-ladder, dusting a cornice; she had a sweeping-cap on her head and a smudge on her face, but she actually smiled a radiant smile as she came down from her perch, saying, "How lovely!" when her husband explained that he had brought his friend home to luncheon. "Come right into the dining-room," she said; "I'm afraid the parlor is not very warm." In a minute or two she emerged from the kitchen with a clean face and a clean apron, and in an astonishingly short time she had an appetizing meal on the table.

"It is hardly fair to the rest of you," her husband said to his friends afterward; "Maggie makes a kind of specialty of entertaining unexpected guests; in fact, most of our entertaining is done just in this way. Telephone from the office, 'I'm bringing Jones up to dinner,' and she telephones to Mrs. Jones to come too. We can't afford to give elaborate company dinners, and people don't expect them when they are invited in this informal way. Maggie always keeps an emergency shelf in the pantry and some fresh fruit in season. She says it's no trouble at all to make a few additions to the usual bill of fare when one does this." — *Home and School.*

### "If"

"If we noticed little pleasures  
As we notice little pains;  
If we quite forgot our losses,  
And remembered all our gains;  
If we looked for people's virtues,  
And their faults refused to see;  
What a comforting, delightful,  
Cheering place this world would be!"

### Vowing Is a Solemn Business

It is much better not to vow than to vow and not pay. A vow is one's pledge made in the light of great truth; it is on his honor and should be held sacred. If people can not depend on our word, we have fallen to a low plane. We may make hasty statements,—promises that are made without consideration,—and later feel little obligation. Yet we should remember that a promise is a promise. If others take us seriously, we surely should not displace their confidence. We should think before we promise. Remember that Jesus said, "Every idle word that men shall speak, they shall give account thereof in the day of judgment." There is nowhere that we need to strengthen our characters more than just along this line of a sense of honor about keeping our word.—*Selected.*





### Will You Have a Gameless Continent?

WILLIAM T. HORNADAY

Director of the New York Zoological Park



THE American people are now called upon to face squarely, and answer, man by man, the question, Shall we have a gameless continent, or not? It is a hard, ugly, and miserably disagreeable question; but you and I have to answer it, now,—for ourselves, our children, and posterity in general. Regarding our duty to wild life, we have lived in a fool's paradise until our lease has expired, and the day of reckoning has arrived. Shall we arouse and do what is vitally necessary to protect our miserable remnant of wild life? or shall we sleep on, and let it be altogether destroyed?

The destructive influences that are operating with such deadly effect everywhere east of the Alleghanies are not confined to the East. They prevail all over the United States; and the worst of it is that they can not be wholly eradicated without a great general movement on the part of the mass of the people, State by State. As every one knows, the great mass of people, even the decent majority, is so hard to reach that nothing short of an earthquake, or a war, or a famine, is sufficient to sting it into action. We are, as a nation, the most easy-going people on earth. Many a man who is robbed is too lazy to report the crime to the police. There is much grumbling in the family circle, but the most of it ends there, long before the hour arrives for father to go to the office.

The killable game has been reduced to so low a point that, speaking generally, we have to-day in the United States not more than one bird and one quadruped for every ninety-nine that we had forty years ago.

As the game has grown more and more scarce, the number of guns and gunners has rapidly increased. To-day, the number of hunters in the United States is enormous. In New York State there are, according to a careful estimate made by the president of the New York State League, about three hundred thousand active gunners, who hunt at least once every two years. Does not that mean about thirty hunters for every ruffed grouse, and fifty for every woodcock and quail? Imagine what it means for an army of even one hundred thousand armed men to take the field every year in this State against our miserable remnant of game birds.



THE FARMER'S FRIEND

The commercial interests of game-selling, gun-making, and feather-working are terribly destructive influences. It has been demonstrated over and over again, all over the world, that no wild species can withstand exploitation for commercial purposes. In every case it means speedy extermination. Even the whales of the sea can not survive the modern steam whaler and the awful harpoon cannon. Look backward at the American bison millions, the fur seal millions, the passenger-pigeon millions, the pinnated grouse and quail millions, the South African elephants, the Guadalupe elephant seal, the great auk, the egrets of Florida and Mexico, the mule deer of Colorado, the alligator of the South, and the beaver of the north. Where are they all?—Destroyed, annihilated, exterminated, by greedy and rapacious men who wished to convert their remains into cash. Soon the musk-ox will follow them.

How much longer is Christian "civilization" going to stand for such doings?

I know a Massachusetts game-hog who went to Great South Bay, and in two days slaughtered *ninety-four ducks*; and he told me of it afterward without the slightest sense of shame.

The favorite weapons of the market gunner and the game-hog are the automatic gun, of five shots with five pulls of the trigger, and the pump gun of six shots in about three seconds. And why?—Because they are the deadliest guns to be had for money, and can be trusted to get far more game than the finest double-barreled gun. They give the game literally no

show. In the hands of an expert market gunner, it is often possible to kill five ducks out of a single flock, and I have one record of eight from one flock—all that were in the flock.

With game as scarce as it is to-day, no gentleman sportsman can use an automatic or pump gun in hunting. In my circle of friends there are several who own such guns but now never use them, because

their consciences will not permit them to do so. Pennsylvania prevents the automatic gun by a law that has been declared constitutional, in one of the strongest decisions ever rendered in a wild-life case. In nearly all Canadian provinces the same kind of law is in force.

The sale of game, and the premium that it pays on the regular business of market shooting, is the chief cause of the awful decrease of our feathered game. To-day twenty-four States prohibit it by law; and those States contain a total of forty-three million people. But of the States bordering the Atlantic, only South Carolina maintains a serious embargo on the sale of game. As a result, the game-dealers of the big cities are reach-



PASSENGER-PIGEONS

ing out their rapacious hands into every nook and corner of the East and South that still contains ducks, grouse, quail, woodcock, snipe, and shore birds. At this moment there now lie in cold storage in New York City the following dead birds:—



Wild ducks.....	98,156
Plover.....	48,780
Quail.....	14,227
Grouse.....	21,202
Snipe.....	7,825
Woodcock.....	767
Rail.....	419
Total.....	191,576

Now, it is a fact that none of our neighboring States permit the killing and exportation for sale of any of their game birds. New York laws forbid the sale of any of her quail, ruffed grouse, and woodcock, at all times. And what is the inevitable corollary of these facts?

Beyond question, at least seventy-five per cent of all that dead game was taken illegally, is now illegally possessed, and eventually will be illegally consumed. The trouble is, we can not prove in court the sources.

The greatest scourge to the wild game of the East is the sale of game. From Maine to Florida, that should be stopped immediately and forever, for all wild game.

The salvation of our wild life now depends upon the average citizen, and what he conceives to be his duty toward it. The need of the sportsman for game to shoot is not in my estimation the consideration of first importance. The wild life is worth most, as a public asset, to the millions of men and women, boys and girls, who love the outdoor life, the woods and the waters, but who do not shoot at all. The wild birds and beasts should be preserved for them.

How can it be done? — By creating a demand for it. The majority of lawmakers are quick to respond to the voice of the people. Ask for a Bayne bill against the sale of game; a bill to shorten all bag limits and open seasons; a bill for a long close season for any species that is threatened with extermination in any State; a bill to prohibit the use of automatic and pump guns in hunting; a bill to prohibit spring shooting; and a bill to prohibit the use of the plumage of wild birds for millinery purposes, excepting game birds.

We have seen six species of birds exterminated in our own time. Fourteen other species are now on the high road to extermination in the near future. Here are the two lists: —

#### THE FATE OF TWENTY SPECIES OF OUR AMERICAN BIRDS

##### *Already Extinct*

Great auk	Carolina parakeet
Passenger-pigeon	Flamingo (in the U. S.)
Labrador duck	Eskimo curlew

##### *Next Candidates for Early Extinction in the United States*

Trumpeter swan	American egret
Whooping crane	Snowy egret
Roseate spoonbill	Wood duck
Red-breasted sandpiper	Sage grouse
Bartramian sandpiper	Prairie sharp-tailed

grouse  
Pinnated grouse  
Golden plover  
Dowitcher  
Willet

The fight for the remnant of wild life is on. Where do you stand? — *The Independent*.

#### Winter Feeding of Birds

MOST of our wild birds and animals that stay with us through the winter have a value other than to cheer and entertain us with their presence in field, wood, and park. They are often the guardians of our trees and gardens, living on insects and seeds of weeds, which, if it were not for the birds, would quickly spread and prove a dangerous nuisance.

Even the quarrelsome sparrows and ever-present squirrels have their good traits in the scheme of nature, and it would be a serious economic mistake to rid the country of them.

Our winters are often hard and cruel to the wild creatures left North, and an unusually severe season causes the destruction of thousands of the small birds and animals. They are killed off through the lack of adequate protection from the snow and sleet, or by the slower process of starvation.

On a very cold winter's day or night the birds must find some sheltering nook, or face the storm and survive it through sheer strength and robustness. I have witnessed many bird tragedies in the country during storms of sleet and snow. After roosting on ice-covered tree-branches all the night, they would tumble to the ground frozen stiff, and their little lifeless bodies offered a mute appeal for more thoughtfulness on the part of those that could help. One little chickadee was thrown by gusts of wind almost at my feet. — *Christian Endeavor World*.



THE FLAMINGO — FAST NEARING WORLD EXTINCTION



## Thoughts for Personal Workers

### Your Aim



**W**HAT is your motive in enlisting in this personal work? Is it from a sense of duty alone, or in obedience to Christ's command, or because of the inspiration of some earnest life? Success or failure depends largely upon your motive. In personal work some will be found unattractive, others unresponsive, dull, indifferent, and even resentful and repulsive. If you are prompted by any but the highest motive, you will soon decide to give it up. You will say, "This work is for some one else. I have not the ability or the qualifications. God does not expect me to do something for which I am not fitted." But does he excuse you? Does he say, "Follow me, and I will let others do the fishing for men"? Will he not still be saying to you? "Simon, son of Jonas, lovest thou me? . . . Feed my lambs." Does he not stand back of every wayward, indifferent, unlovely soul, and say, "Inasmuch as ye have done it unto one of the least, . . . ye have done it unto me"? May you not find the cause of your failure in your own motive?

"Herein is my Father glorified, that ye bear much fruit." If you seek the glory of God with singleness of heart, will you not find the same inexpressible happiness that Jesus found in mingling with publicans and sinners, to win them? Jesus said, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." If this is your motive, can you not love an individual and work for him as patiently as though he were the most attractive person in the world, for the sake of the Christ who loves both you and him? And when you have done your best, you can carry the sweet thought in your heart, I did it for Jesus' sake.

#### Are You in Earnest?

If you believe God's word, that he called you definitely even before you came into this world, as he did John the Baptist, and if you believe that he foreordained you to the sacred, solemn mission of preparing the world for his second coming, are you earnestly living out that belief? It is a great work,—a work shared by the angels of heaven and the Father himself,—a work for which Christ died and ever lives. O fellow workers, who in God's providence are called to consummate the work of apostles, prophets, and martyrs, to cooperate with angels, with Christ, with the Father, and with the Holy Spirit, are you in earnest? Time is short. Life is uncertain. The golden opportunity is fleeting. The night cometh. *Are you in earnest?*

"Suppose that when the roll is called up yonder, you are there yourself, but that all through the eternal ages you are unable to find a single person who is there because of your having won him to Christ,—how much will heaven mean to you?"

'Shall I empty-handed be when beside the crystal sea  
I shall stand before the everlasting throne?  
Must I have a heart of shame as I answer to my name,  
With no works that my Redeemer there can own?"

Ought we not to be startled when we think how indifferent and callous we are to the sorrow and despair of a perishing world? Ought we not to be filled with shame for our lack of sympathy with God in his sufferings for his lost children? "Jesus wept

over Jerusalem because of the guilt and obstinacy of his chosen people. He weeps also over the hard-heartedness of those who, professing to be coworkers with him, are content to do nothing."

Look at Paul's example at Ephesus. See how he taught them,—publicly and from house to house, night and day, with tears. Ought we not to manifest far greater earnestness in view of the increase of wickedness, the wrath of Satan because he knoweth he hath but a short time, the impending close of probation, and the eternal reward so soon to crown the lives of all the overcomers?

Do you have a burden for some soul that is wayward? Do you sometimes get tired of him? Do you get impatient? Do you get discouraged? Are you indignant at his ingratitude? Think of the parable of the lost sheep. The ninety and nine were left,—perhaps with an under-shepherd,—but the Chief Shepherd could trust no one to go after the wayward, wandering, lost one. He was nearest the heart of the Shepherd. Would you be like the Master? Then cherish most tenderly the prodigal. Let him be ever present in your prayers and uppermost in your thoughts. He is in the greatest danger. Let no sense of his ingratitude or unworthiness keep you from loving him more tenderly than the rest.

#### Do You Pray?

Prayer is the great weapon of the personal worker. First, because in this intimacy with Jesus he obtains the strength to be loving and tender and patient with all. "Perfect patience is perfect Christianity." How patient has Christ been with you in all your perverseness? For his sake can you not be patient with the wayward? As surely as "the man of prayer is the man of power," so surely is that worker irresistible in his influence who is divinely tender and compassionate toward the erring.

We need to pray for purity of heart. Through prayer comes power to live the Christlike life. The authority of example is so much greater than that of words. Are you longing for power? The promise is sure, but remember, "None can share the refreshing unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. If your faulty life leads a soul to destruction, it were better for you that you be cast into the sea.

Pray for God to do what you can not do. While on your knees, claim the promise, "Whatsoever ye ask . . . I will do." While you are praying, he is doing. If we do not ask, he can not do; for he says, "Ye have not, because ye ask not." But if you ask and do not believe, he can not answer your prayers; for he says of the one whose faith wavers, "Let not that man think that he shall receive anything of the Lord." Elijah was a man subject to like passions as we are, and he prayed earnestly. How long will it be before that people of whom Elijah was a type will learn to "pray earnestly"? "Indifference in the Christian life is a manifest denial of the Saviour." "To sleep now is a fearful crime."

O let us work and pray in earnest! remembering that "the humblest worker, moved by the Holy Spirit, will touch invisible chords, whose vibrations will ring to the ends of the earth, and make melody through eternal ages." MEADE MACGUIRE.





# CHILDREN'S PAGE



## One Boy's Inspiration



**A** MUSICIAN who is attracting wide attention in England, is a blind boy sixteen years old. Deprived of sight when he was ten years of age, he spent two years in darkness and despondency, from which he was aroused one morning by the singing of a canary bird. It occurred to him how limited was the bird's equipment for life, and yet how cheerfully and beautifully the little creature expressed the joy of its heart.

This was the boy's inspiration. He took up the study of the violin, and, remembering the debt of gratitude he owed to the canary, he tried his best to win the little yellow fellow's companionship. He practised on his violin close to the cage; the bird entered

into the spirit of the thing, caroling his sweetest notes to the strains of the boy's music.

Finally the bird grew so tame, under kind treatment, that he would fly out of the open door of the cage, light on the blind boy's bow, and sing in unison, as the lad drew the bow across the strings. The boy has thus found not only a means of cultivating joy in his own soul and expressing it, but he and the bird are giving exhibitions at large profit, and the boy has found his means of livelihood.— *Young People's Weekly*.

## The Ship "Pitcairn"

A MISSIONARY ship! The first mention of such a vessel aroused an enthusiasm that has not been exceeded among us by any other missionary enterprise. Those who lived upon the ocean's shore, where white sails come and go, and those who had seen only a —

"Painted ship  
Upon a painted ocean,"

joined with equal heartiness in the sacrifice which made possible the building of the ship "Pitcairn."

A map of the island field presents a fascinating study. The little groups of irregular shapes, the dots of greater or less magnitude, are all suggestive of isolation, of storm-beaten, wave-washed coasts, of peoples of strange tongues and strange customs. And across the map, the eye of faith may read in burning letters the words of inspiration, "The isles shall wait for his law."

At the very edge of the island field lies the island of Pitcairn. Upon the map, the dot is one of the smallest, and the land it represents is but a speck in the South Pacific Ocean. But when the news spread abroad in 1886 that through the ministration of Elder John I. Tay, the people of that island had accepted the belief of Seventh-day Adventists, the entire denomination accepted it as an evidence that the time had come for the light of the message to be carried to the island world.

At that time there was no regular means of communication with any of the islands except Hawaii, Tahiti, and New Zealand. No boats that could be

relied upon plied between the islands. The idea of purchasing or building a vessel suitable for missionary purposes was suggested as the only solution to the problem of how to get missionaries into that field. Such an undertaking, however, seemed wholly beyond the means available for missionary work and the experience of our people. Agitation of the matter continued. The California Conference in 1887 passed a resolution favoring the purchase of a missionary ship, and asked the General Conference to consider the matter. One month later the General Conference in session appointed a committee to take charge of the enterprise, but postponed activity for a year.

In the spring of 1888 it was decided to send Elder A. J. Cudney, of Nebraska, on a visit to Pitcairn Island. No means of transportation could be secured on the Pacific Coast which gave any promise of conveying him to Pitcairn. After weeks of delay, he left his wife and two little boys and sailed to Hawaii. While there, a little schooner was purchased, and with a small crew, he set sail July 31, 1888, intending to land at Tahiti, pick up Elder Tay, and proceed to Pitcairn. This would not be a story of the things of earth if there was no break of sadness in it. Not a word was ever again heard of the boat. Either the ship was wrecked upon some dangerous reef, or went down in some terrific storm. Elder Cudney sleeps at the bottom of the great deep, awaiting the call of the Life-giver.

In the autumn of 1888 the General Conference in session at Battle Creek cast the final vote in favor of providing a missionary ship for the island work. At the same meeting the International Sabbath-school Association voted the following:—

*Resolved*, That we recommend that the Seventh-day Adventist Sabbath-schools throughout the world pledge their missionary contributions, during the first six months of the year 1890, to this worthy object; and we urge that the State and local officers keep this object before the schools, so that their interest in the missionary work and their liberality may be increased.

The committee in charge closed the contract with a ship-builder, April 22, 1890, in San Francisco, and the ship was built in the Straits of Carquinez, about thirty miles north of Oakland, California. One of the interesting provisions of the contract was that no work should be done upon the vessel on the seventh day of the week. As the builders did not work on Sunday, it was spoken of among them as "the five-day boat."

At one minute past ten o'clock on the beautiful, moonlit night of July 28, 1890, the last prop was removed, and the missionary boat glided into the waters of the bay. That time was chosen in order to take advantage of the high tide. A company



MEMORY TEXT



of our people went up from Oakland, and two or three hundred persons from the surrounding country had gathered in, to witness the event. The workmen had raised the query whether this was to be a "wet" or a "dry" launch. As a temperance people, we could not follow the custom of treating the workmen and spectators to wine and beer, but a nice lunch was provided, which all seemed to enjoy. Elder J. N. Loughborough made a few remarks upon the mission of the ship, and offered prayer. Those who saw it said that it was the most interesting and successful launch they had ever witnessed.

After the launching of the boat, the sails were to be put on, the rigging adjusted, and the work of fitting up completed. In the meantime the Sabbath-schools had proved themselves worthy of the responsibility placed upon them, and a steady stream of pennies, nickels, dimes, and dollars flowed into the treasury. The various payments on the boat were made on time, and the entire amount necessary for building the ship, fitting it up, stocking it with provisions for a two years' cruise, \$18,683.05 in all, was easily provided.

An invitation was given to the Sabbath-schools to suggest appropriate names for the vessel, conceding to the General Conference Committee the right to make the final choice. More than one hundred names were suggested, among them the following:—

Glad Tidings	The Pitcairn
Carrier Dove	Joyful News
Angel of Mercy	Tidings of Joy
Gospel Steamer	Present Truth
The Gospel Tidings	Island Visitor

The name Glad Tidings was at first selected, but Pitcairn was finally adopted.

The dedication of the "Pitcairn" took place at Oakland, California, on the afternoon of Sept. 25, 1890. The little vessel was decorated with flags, ensigns, signals, and streamers, and presented a very attractive appearance. It was moored to the wharf, giving opportunity for the very large attendance of people to get within hearing distance. A temporary platform was constructed by placing one end of the gangplank on the ship's rail and the other end on the cabin skylight. The opening song, "Father, We Come to Thee," brought tears to many eyes. Ps. 107: 21-31 was read, and Elder J. N. Loughborough invoked the divine blessing. Elder O. A. Olsen delivered the principal address. In it he said, "I doubt to-day whether the enterprise could have been undertaken, or whether we would have had the courage to move out in it, had not our Sabbath-schools come to our aid. I am glad to know that all the children of the Sabbath-schools have a part in this ship." Elder R. A. Underwood offered the dedicatory prayer.

The missionaries chosen for the first trip were Elders E. H. Gates, A. J. Read, J. I. Tay, and their wives. The captain was J. M. Marsh. The crew were all Seventh-day Adventists, and among them the English, French, German, Scandinavian, and Spanish languages were spoken. The ship's crew and the missionaries numbered fourteen persons.

Oct. 20, 1890, the ship weighed anchor, and with its precious cargo, the stanch little craft passed out through the Golden Gate and met the swells of the broad Pacific. From many hearts ascended earnest prayers that God would safely keep those who, in a special sense, were committed to his care.

November 25 those on board the missionary ship sighted Pitcairn Island. Imagine the joy of the

visitors and the visited! Before leaving Pitcairn eighty-two persons were baptized. A number of island groups were visited, and much literature distributed. Sabbath-keepers were left in many of these islands. Brother Tay was claimed by death at Fiji, and Captain Marsh at New Zealand. Elder and Mrs. Gates remained on Pitcairn Island, and Elder and Mrs. Read on the Sandwich Islands. The vessel returned to San Francisco in November, 1902.

The second cruise of the "Pitcairn" began Jan. 17, 1893. The missionary company was Elders B. J. Cady, J. M. Cole, E. C. Chapman, and their wives, Dr. M. G. Kellogg, Miss Hattie Andre, and J. R. McCoy. These workers were left on various islands, to fill the most urgent calls.

A third, fourth, and fifth cruise followed. Each time the "Pitcairn" carried additional laborers and supplies to the waiting field.

As the years went by, the steamship lines of commerce afforded increased facilities for reaching the island world, with much more comfort and safety for the missionary, and so the little craft, which tossed so lightly upon the sea, was not so greatly needed. In 1900 the "Pitcairn" was sold for commercial purposes to a company operating in the gold-fields of Cape Nome, Alaska. Word was later received that the vessel had been destroyed.

That the building of the "Pitcairn" was in the providence of God, and that the work it did was greatly blessed of him, can not be doubted. That the progress of the work has long since outgrown the need for such a boat should be a cause for thankfulness.

MRS. L. FLORA PLUMMER.

### Holding On

THE day that missionary—young, with lovely face and clear voice—told the Girls' Club the pitiful story of China's girls coming to the mission gate, when about to be sold into most cruel slavery, begging to be bought by the missionaries, every girl wanted to do something to lift the burden. "Let us do something!" they cried. "How can we help?" Then when the missionary told them what one cent a day for even a year could do, and pictured the changed lives, the happy faces of these girls learning to read and write, going about their household work with joy in their souls, the Girls' Club cried, "We will do it! There are twenty-five of us, and one cent a day is easy. You can count on us."

It did look easy. They all meant to do it. At first they laid aside one cent a day, and thought, for a moment at least, of the other girls across the sea. But before a month passed, more than half the girls had decided to lay aside the money all at once at the end of each month. By June many decided to give the money every three months. It looked larger then, and some concluded they could not afford it.

At the end of the year eleven girls had given three dollars and sixty-five cents each, the others were "behind," had "been obliged to give it up," "didn't remember it" until all their spending money was gone. Of the eleven who gave the entire amount only three decided to continue a second year. The rest, for various "reasons," dropped out. China's helpless girls, sufferers from plague and famine, continued to stand at the mission gate, but the one cent a day did not continue. They meant to do it, they wanted to help, but it is hard to share a burden.

—Margaret Slattery.



### Missionary Heroines

(Concluded from page six)

ville, and remained in Ceylon for forty-three years, not once going home for a rest or change. More than a thousand girls studied under her. She was much loved and poetically called by the people "mother of a thousand daughters." During the years she taught in the school, more than six hundred girls went out from it as Christians. Most of these came from heathen homes and villages; but no girl, having taken the full course, was ever graduated as a heathen.

Near the close of her brief illness, a missionary present asked Miss Agnew if he should offer prayer, and for what she would like him to pray especially. She replied, "Pray for the women of Jaffna, that they may come to Christ." All through her missionary life she had thought very little of herself, and her last thought was for others.

The story of Miss Annie Taylor's entrance into Tibet, and of her sojourn in that hermit land, is one to thrill every Christian heart. She was born and reared in London, the child of wealthy and worldly parents, and with no especial early religious training. She was led to God when fourteen years of age. After years of study in Germany and Italy, she began work among the poor, together with medical study and hospital work. Her parents sought to turn her heart back to the world, but God was preparing her as a chosen vessel to bear his name to a people in dense darkness.

She went to China, took on the dress of the people, learned their language, and then later settled in a village on the Tibetan border, where she began the study of the Tibetan language, with a view to labor in that field. This step her missionary associates deemed rash and presumptuous, especially for a woman. But having independent means, and believing God called her to this work, in the face of perils and trials that might well appal a strong man, she went forward.

She lived alone in a Tibetan village for five months, going later with six or eight Tibetan coolies, and with horses and provisions, to Sikkim, where she was taken prisoner by the government officials, robbed of most of her supplies, and left destitute. Yet nothing could turn her back. Finally driven away, her route took her through a wide portion of the country; and her journey, sometimes in rain or snow, and intense cold, especially at night, was made on foot, twenty or thirty miles a day, with no fire at night to dry her clothing or warm her body, sleeping in a hole dug in the ground, and often without food. Yet her breath was one continual prayer, and every place she trod on in Tibet, she claimed for God. Being a woman, her life was spared; for womanhood is revered in Tibet, and her medical skill often served her. Sometimes the women would bring her food secreted in their garments, when forbidden to sell it to her; and sometimes their popped corn would be strewn by the wayside, and she would pick it up like the birds.

Amid a people recklessly immoral, with no earthly protection day or night, God shielded her from insult and assault, and she came out of that dark country unharmed, having sown in some hearts the seed of the kingdom.

These are women who, trusting in God, feeling called of him, dauntless because of a message to carry to dying souls, *did things*. How much more should we, with this precious truth, be willing to do for our fellow men and our Master!

ALICE M. FIELDBERG.



M. E. KERN  
MATILDA ERICKSON

Chairman  
Secretary

### Society Study for Sabbath, June 24

Based on the third books in the Reading Courses: "Story of Pitcairn Island" and "Christ's Object Lessons."

LEADER'S NOTE.—Whether or not this is an interesting program will depend to a great extent upon the energy and enthusiasm used in working it up. Thoroughly prepared papers or talks may encourage some who enrolled in the courses, and who have not kept up with the reading, to persevere until they complete the work. Arrange such an excellent program that all who attend will determine to join the Spare Minute Circle next fall. The book "Story of Pitcairn Island" and articles in the INSTRUCTOR of May 30 and of June 6, will afford help to those preparing on the first two topics. Ask each member of your society to bring a short paragraph or sentence from "Christ's Object Lessons." There are many "Apples of Gold" in this excellent book. These selections should be either read or repeated, and it might be well to write several slips and have them ready to hand to those who forget.

#### Program

Scripture drill (review Morning Watch texts for week).  
How the Pitcairn Islanders Became Sabbath-keepers.  
Brief History of the Ship "Pitcairn."  
Apples of Gold.  
Select Reading from "Christ's Object Lessons" (four minutes).  
Why I Took the Reading Course (three-minute talk).  
Report of the Educational secretary.  
Report of work.

### Missionary Volunteer Reading Courses

Senior No. 4 — Lesson 35: "Christ's Object Lessons," Pages 366-389

#### Test Questions

1. What special lessons did the parable of the unfaithful steward contain for the disciples? for the publicans? for the Pharisees? What lessons does it contain for us?
2. How does God wish us to use all his gifts? What blessing will this course bring to us? to those whom we try to help?
3. How did Christ answer the questions of the young lawyer?
4. Whom did the Jews regard as their neighbors? How does this conflict with the Bible teaching?
5. Whom does the good Samaritan represent?
6. How are many to-day making the same mistake as did the priest and the Levite?
7. Why do you think the Samaritan stopped to minister to his fellow traveler?
8. Explain fully the meaning of "gospel religion."
9. How should we seek to save sinners? Who will help us as we make this effort?
10. How much depends upon our faithfulness?

### Junior No. 3 — Lesson 35: Special

NOTE.—There is very little reading required this week. You will all enjoy "The Ship 'Pitcairn,'" by Mrs. Plummer, corresponding secretary of the Sabbath School Department. She was our Sabbath-school secretary when the ship was built, so no one can better tell us how it was accomplished. See page 11.

In speaking of this ship, Prof. O. J. Graf says: "I was only a strip of a boy at the time the ship



'Pitcairn' was built, but, while I have forgotten almost everything else that occurred in connection with the Sabbath-school in those days, I have a vivid recollection of the stir that the agitation of this question made in our Sabbath-school, and of the enthusiastic efforts put forth in contributing for its building."

Mrs. M. H. Crothers writes:—

"When the news reached our people in far-away New Zealand, that a missionary vessel was building in America, and that it would in time visit the islands of the sea, and bring missionaries to give the people on those islands the truth; when we were told that in all probability the vessel would visit our harbors, a glad shout was heard from north and south, from *young* and *old*. When the financial features of the enterprise were talked about, all wanted a part in speeding the message to the island world of the Pacific Ocean. Our Sabbath-schools were not long in raising about one hundred twenty pounds (\$584); and many of those who gave of their means, afterward enjoyed the privilege of treading the decks of the ship 'Pitcairn,' feeling that they had a share in it. To every child, it was his or her ship, because each had given sixpence (twelve cents) to build it.

"When we had our camp-meeting in Wellington, New Zealand, in November, 1893, the 'Pitcairn' sailed into Wellington harbor, and remained during the time of our camp-meeting. Scores of citizens visited it while it lay at anchor, some of whom were people of social standing, the governor and his wife, Lord and Lady Glasgow, who gave us a liberal donation, being among the number; and all became acquainted with the vessel's mission and the cause and the people it represented."

From Miss Eliza Warner, of South Carolina, comes this word concerning her experience:—

"I was a small child then, but I remember reading in some paper about the island where all were Sabbath-keepers, and I was interested at once. I saved fifty cents to send for the souvenir booklet that was gotten out, and my father insisted that I write the order for it myself. I think that was my first experience in ordering anything, and I anxiously waited for it to arrive. I read it with interest, and I still have it among my possessions. One Sabbath our school took up a special collection for the ship, and father gave my brother and me each twenty-five cents for the ship, though at that time he was not an Adventist. I later read the 'Story of Pitcairn Island,' and was glad to see Rosa Young when she came to America, though I never spoke to her. In fact, I have never lost my interest in the work that the ship did; and a feeling of sadness went over me when I learned that it was no more to be used for that work. These are only childhood remembrances, but they are as real to me as anything that I recall at that period of my life; and though I can not say just how much that particular experience has influenced my interest in the Lord's work, I am sure that it has had an effect that will be lasting."

"I know a girl," says Miss Slattery, "just seventeen, who for two years, during July and August, has sent ice to some poor family where a tiny baby is struggling to live in the scorching heat of the city tenements. She earns the money to do it during the winter by selling home-made candy to her friends. She is a joyous, fun-loving girl, but she knows how to share burdens. I love to think of her."



## XII—Support of the Gospel Work

(June 17)

MEMORY VERSE: "And of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28: 22.

### Questions

1. What is an appropriate study in connection with the missionary operations of the early church? How many plans has the Lord made known for the support of his work on earth? What share does he claim of what he gives to men? When did men begin to pay tithes? Of whom is it first recorded that he did this? Note 1.

2. During a battle in ancient times what goods were taken by the invading army? What good man was taken captive? What else was seized? Gen. 14: 11, 12.

3. Who was told of this disaster? How did he effect a rescue? What did he bring back to Sodom? Verses 13-16.

4. Who met Abram as he returned with the spoil? Name the priest who also met him. What did he do for Abram? What did Abram give Melchizedek? Verses 17-20.

5. If we believe and obey God, whose children are we? Whose work should we do? To whom will we pay our tithes? Note 2.

6. What did Abraham's grandson Jacob dream one night while journeying to Haran? Gen. 28: 10-13.

7. What promise of protection did the Lord give him? Verse 15.

8. What vow did Jacob make? Verses 20-22.

9. What command did the Lord give to the children of Israel (Jacob) when he brought them out of Egypt? Lev. 27: 30.

10. How did the Israelites tithe their sheep and cattle? What was it called? Note 3.

11. How does the Lord use the tithe? What are those who are paid from the tithe required to do? Note 4.

12. How did the Lord's people sometimes show they were selfish? When the tithe is not paid, what must the Lord's servants do? When a faithful tithe is brought, what is the result? Note 5.

13. For what did Jesus condemn the Pharisees? What did he say ought to be done? Luke 11: 42.

14. Why should we do what he commands us? How much has the Lord given us? How may we show our thankfulness for his gifts? Note 6.

15. What sin do we commit when we take the Lord's tithe? In what way does he say we have robbed him? Why does he send a curse upon his people? How does he ask us to prove him? What kind of blessing does he promise those who thus prove him? Repeat the memory verse. Mal. 3: 8-10.

### Notes

1. Along with the study of the beginnings of missionary operations in the early church, it is appropriate that we study for one lesson the Lord's plan for the support of his work on earth. The Bible sets forth but one plan for the support of the Lord's work. God claims as his own one tenth of all he gives to men. Very early in the history of the world men paid their tithes to the Lord. Abraham is the first one of whom it is recorded that he paid a tithe of all.

2. We are counted as children of Abraham if we believe and



obey God as he did. See Gal. 3:29. If we are Abraham's children, we shall do his works; and this will lead us to pay a tithe of all we receive to God, as Abraham paid a tithe of all to Melchizedek.

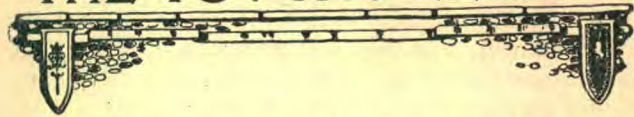
3. When the Israelites tithed their sheep and cattle, the animals were made to pass one by one through a narrow gate. A man stood with a rod dipped in some coloring matter, and when the tenth animal passed through, he marked it with the rod. This was called passing under the rod, and every animal thus marked belonged to the Lord.

4. The Lord claimed the tithe as his own property, and he used it to support his servants who spent their time in labor for him. The priests and Levites were required to pay a tithe of all the Lord gave them, the same as though they received their support from tending a flock or working the land.

5. Sometimes the people were so selfish they kept God's tenth, and used it as though it were their own. Then the priests and Levites left the Lord's house and his work to labor for themselves. But when the people brought the tithe, the priests and Levites had enough to eat, and they did the work of the Lord.

6. Considering all the Lord has done for us, and the daily blessings that come to each of us, we ought to be very willing to do what he commands us. We are indebted to the Lord for all that we have. There is no better way to show our thankfulness for our blessings than to return to the Lord the tithe, which is holy and belongs to him.

## THE YOUTH'S LESSON



### XII — Support of the Gospel Work

(June 17)

NOTE.—Along with the study of the beginnings of missionary operations in the early church, it is appropriate that we review, for one lesson, the Lord's plan for the support of his work on earth. The early church was familiar with the system of tithes and offerings for the maintenance of the temple and its services. "Do ye not know," said Paul, "that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:13, 14.

#### Questions

##### DURING THE MELCHIZEDEK PRIESTHOOD

1. What event calls forth the first mention in the Scriptures of the payment of tithe? Gen. 14:17-20.

2. Prior to this what had it pleased God to make of Abraham? Gen. 12:1-3, 7; note 1.

3. When the Father described the priesthood of Christ, the promised seed, after what order was it called? Heb. 7:17-20.

4. If the Melchizedek priesthood received tithe, as in the case of Abraham returning with the spoil after rescuing Lot, and Christ is made priest after this order, what may we conclude regarding the obligation to pay tithe during Christ's priesthood?

##### DURING THE LEVITICAL PRIESTHOOD

5. What shows that Jacob, Abraham's grandson, understood perfectly his obligation to God regarding the payment of tithe? Gen. 28:20-22; note 2.

6. About twenty years later, when he came back to his old home in safety, what substantial evidence could Jacob (now Israel) present of the Lord's prospering care over him? Gen. 32:13-18; 33:8-11. See margin, verse 11.

7. What commandment did God give to the children of Israel concerning the tithe? Lev. 27:30-34.

8. On one occasion what were the Levites compelled to do when, through selfishness, the other tribes of Israel withheld the tithe? Neh. 13:10.

9. How was this condition corrected? Verses 11, 12.

10. For what purpose were these things written? 1 Cor. 10:11, 12.

11. What blessing was withheld anciently because of Israel's selfishness? Haggai 1:7-11.

12. When the people began to build the temple in obedience to God's command, what definite results followed? Haggai 2:18, 19.

13. In the payment of tithes under both the Melchizedek and Levitical orders of priesthood, what lesson is taught? Note 3.

14. As he taught upon one occasion, what statement did Jesus make regarding faithful tithe-paying? Luke 11:42.

15. What must prompt the payment of tithe that this service may be acceptable in the sight of God? Note 4.

16. Why does the Lord ask that *all* the tithe be brought in? To him who is faithful in these things, what precious promise is made? Mal. 3:10; note 5.

#### Scriptures for Additional Study

Luke 12:29-36; Acts 4:33-37; 1 Cor. 16:2; Ps. 145:15-17 (see margin, verse 17); 2 Cor. 9:11, 12.

#### Notes

1. Abraham paid tithe to Melchizedek after God had made him the father of them that believed. The lesson is obvious that those who by faith follow in the footsteps of Abraham, and by faith accept the promised Seed as the Son of God, in whom is life, acknowledge also the Lord's ownership of the tithe.

2. "Of all that thou shalt give me," said Jacob, "I will surely give the tenth unto thee." Shall we who enjoy the full light and privileges of the gospel, be content to give less to God than was given by those who lived in the former, less favored dispensation?—Nay, as the blessings we enjoy are greater, are not our obligations correspondingly increased? But how small the estimate; how vain the endeavor to measure with mathematical rules, time, money, and love, against a love so immeasurable and a gift of such inconceivable worth. Tithes for Christ! O, meager pittance, shameful recompense for that which cost so much! From the cross of Calvary, Christ calls for an unreserved consecration. All that we have, all that we are, should be devoted to God."—*"Patriarchs and Prophets,"* page 188.

3. The priesthood after the order of Melchizedek, king of Salem, is that royal order after which Christ is now our great High Priest. Under this order tithe-paying is a part of the service of the worshiper. So, too, it was under the Levitical order. Thus, from the call of Abraham, which was the preaching of the gospel to him as father of the faithful, on to the end we find tithe-paying a part of the Scripture record. By the scriptures studied it is shown that all along the obligation, or rather the privilege, of returning a tenth unto the Lord, is clearly made known. Besides this, free-will offerings were to be given. It is made very evident that the acceptance by any person of the privileges of the gospel, lays him under certain obligations, among which is that of paying a tithe of all his increase into the treasury for the support of God's work in the earth. This portion is reserved by God; it "is the Lord's," ever consecrated, "holy unto the Lord."

4. It should ever be borne in mind that compliance with these sacred duties, such as tithe-paying or baptism or even Sabbath-keeping, in themselves can not commend us to God. These things are the fruits of living faith; and the same faith will bring forth the fruits of mercy, judgment, and love for God and man. The rebuke of Christ addressed to the Pharisees applies to any to-day who, like them, pass over the weightier principles of the law, even though they may be very scrupulous in outward form. "These ought ye to have done, and not to leave the other undone."

5. "The magnitude of our work calls for willing liberality on the part of the people of God. In Africa, in China, in India, there are thousands, yes, millions, who have not heard the message of the truth for this time. They must be warned. The islands of the sea are waiting for a knowledge of God. . . . The Lord has made us his stewards. He has placed his means in our hands for faithful distribution. He asks us to render to him his own. He has reserved the tithe as his sacred portion, to be used in sending the gospel to all parts of the world. My brethren and sisters, confess and forsake your selfishness, and bring to the Lord your gifts and offerings. Bring him also the tithe that you have withheld. Come confessing your neglect. Prove the Lord, as he has invited you to do."—*"Testimonies for the Church,"* Vol. IX, pages 51, 52.

THERE is no disappointment to those whose wills lie buried in the will of God.—*Faber.*



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LEARN this, that misery is the effect of sin;  
In men's own bosoms all their woes begin.

— Scott.

## A Rich Woman

THE third day at breakfast Eleanor announced her plan: "I shall not be here to lunch, Madge. I'm going over to Betty's this morning."

Madge hesitated, plainly troubled. "I—forgive my saying it, Nell—but I wouldn't go to lunch. You don't know how poor Betty is. We've tried and tried, all the old crowd, to get her out, but we can't, and we are sure it's because she hasn't clothes to wear."

"But she must have things to eat—something," Eleanor insisted, "and unless she has changed inconceivably, she will want to share it. I think I'll stay, unless, of course, I'm not invited. You can't persuade me that Betty Alden wouldn't be Betty Alden even if she lived in a single room."

Yet as the car entered the poor suburb, the half-words of the girls—Madge, Jessica, Constance—grew more and more insistent. What if, after all, they were right, and Betty really was changed? It would not be the first time that poverty had worn the sweetness and nobleness out of a life. Thirty-seven, thirty-five—Eleanor drew a sharp breath of relief. Tiny and poor as it was, thirty-three was plainly a home, saying happy things to the little cheap street.

She pulled the bell. Betty must have been near, for she opened the door at once; for a second she stared, incredulous; then, "Eleanor, you miracle!" and Eleanor found herself close in Betty's arms.

Then Betty drew Eleanor into the tiny parlor. A little blue-eyed girl had slipped into the room. Betty whirled upon her.

"Daughter, here's mother's dear friend, and she's going to stay and lunch with us. Isn't it lovely? For you *are* going to stay, you know," looking over her shoulder at Eleanor. "There's only bread and milk for the babies, and eggs for you and me, but you don't care, and neither do I. We're all going to get it this minute, because Boy will be awake soon, and we want to be ready. Daughter," and she whispered something mysteriously.

Daughter trotted off, and returned presently with a handful of pansies. There were no stems to them.

Betty laughed, and told Daughter to scatter them over the table while she herself was poaching the eggs.

Eleanor, looking at the pansy-strewn table with its plain dishes, had a sudden vision of the luncheons the "crowd" had been giving her. Then she looked at Betty, simply and joyously offering her best with no thought of apology.

"Well?" Madge asked when Eleanor returned. "Isn't it pitiful down at Betty's?"

"Pitiful?" Eleanor retorted. "Betty is the richest woman I know."—*Youth's Companion*.

## Great Relationships

"CAN you see the castle?" I once asked of two humble cottagers, who lived in a little house not far from one of "the stately homes of England;" "can you see the castle?" And they answered me, "Only in the winter-time." When the green foliage was thick and massy, the castle was hidden; but when the nipping winter began to strip the trees and lay them bare, the castle came into view. "Only in the winter-time," said my humble friends. And it is when the foliage round about our life is thick and plentiful, and we are embosomed in summer fulness and glory, that God's castle is so frequently hidden, and we lose the mind of the spiritual and the eternal. And then he sends an apparently cruel but kindly winter, our trees are stripped and bared, and in our impoverishment we see our Father's house. And "there arose a mighty famine in that land; and . . . he said, How many hired servants of my father's"—the castle was in view! O, kindly sable ministry that opens our souls to the Infinite!

But we need not wait the unveiling calamity. Let us quietly take our pedigree, keep it by us, and continually rehearse it; let us con our lineage, and nourish a holy and defensive self-esteem. And let us address noble affirmatives to our own souls. "My soul, thou hast unutterably great relationships. The Lord Almighty thinks upon thee, and loves thee, and seeks thy company. The Lord Jesus Christ is thy elder brother, and is waiting to share with thee things hidden from the foundation of the world. Rise, my soul, and humbly claim thy destined dignity." And, believe me, that vast and ample consciousness will express itself in gentle and kindly ministries among our fellow men. "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself . . . and began to wash the disciples' feet."—*J. H. Jowett, in "The Transfigured Church."*

LITTLE Margaret was very fond of stories. She was never so happy as when listening to the recital of one. This little girl had a quick, sharp tongue, which brought upon her much trouble. Her exhibitions of temper had been frequently punished with whippings; but from these she had not learned self-control. So the happy expedient was hit upon by a wise friend who had the care of the child of telling her a story only at the close of those days when Margaret had not given way in any degree to her temper. At first there were disappointing failures; but after a few months Margaret rarely missed her evening story.