

The YOUTH'S INSTRUCTOR

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No. 8

Is It Worth While?

Is it worth while that we jostle a brother
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other
In blackness of heart — that we war to the knife?
God pity us all in our pitiful strife!

God pity us all as we jostle each other!
God pardon us all for the triumphs we feel
When a fellow goes down 'neath his load on the
heather,
Pierced to the heart. Words are keener than steel,
And mightier far for woe or for weal.

Were it not well in this brief little journey
On over the isthmus, down into the tide,
We give him a fish instead of a serpent,
Ere folding the hands to be and abide
Forever and aye in dust at his side?

Look at the roses saluting each other,
Look at the herds all at peace on the plain,
Man, and man only, makes war on his brother,
And laughs in his heart at his peril and pain,
Shamed by the beasts that go down on the plain.

Is it worth while that we battle to humble
Some poor fellow soldier down into the dust?
God pity us all! Time eftsoon will tumble
All of us together, like leaves in a gust,
Humbled indeed down into the dust.

—Joaquin Miller.



SIXTY thousand persons were admitted to the American insane asylums in one year.

"FOR years the charity gifts of John S. Huyler aggregated more than a thousand dollars a day."

IN the entire Chinese empire there are only 347 post-offices, and 3,183 miles of government post routes.

A DOMINANT trait of the Chinese is a love of labor. Up in the morning before the sun, toiling until the stars are in the sky at night, he is the working man of all the world.—*Bishop W. S. Lewis.*

IT is hoped that peace will shortly be concluded between Italy and Turkey. The total casualties sustained by the Italians to the end of 1911 were about 5,000, of which two thirds are sick and wounded.

CHINA is said to have the greatest deposits of iron ore in the world, and one of the factors in the recent revolution was the desire on the part of the revolutionists to inaugurate a nation-wide development of the natural resources of the country.

"THE great discovery of the fifteenth century was printing. The great discovery of the eighteenth century was the application of steam. The great discovery of the nineteenth century was the application of electricity."

"If forethought were as wise a counselor as afterthought, how many errors would be avoided!"

Who Wants Him?

"THAT was a piece of fine oratory recently when a lecturer, speaking of the drinking young man, said:—

"The railroads don't want him, the ocean liners don't want him, the banks don't want him, the merchants don't want him.' Then, referring to an advertisement of a saloon-keeper for a bartender who does not drink, 'The saloon-keeper does not want him.' Turning with his most winsome smile to the audience, he said, 'Now, girls, do you want him?'"

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No. 8

Historical Sketches of the Advent Movement—No. 6

The Organization

WALTER CLAIR THOMPSON



THE American republic, says Ridpath, owes to Alexander Hamilton a debt of perpetual gratitude for having established on a firm and enduring basis the true principles of free government. Hamilton was the great American apostle of organization. Edward Elliott says: "The great passion of Hamilton's life was love of an orderly direction in human affairs. Order and strength were inseparable in all his thought of government. His practical experience had demonstrated that social disorder and government weakness are correlative terms, and the verdict of history has confirmed his experience."

Associated with Hamilton in the noble work of organization were such illustrious champions of free government as Benjamin Franklin, George Washington, and James Madison. These men, with others who favored a strongly organized and united government, were known as Federalists; those who were opposed were called Anti-Federalists. Among these Anti-Federalists were many brilliant minds, but their lives were generally characterized as self-centered,—men who were seeking for individual power and self-glory. It is now clearly evident to all that if the plans of the Anti-Federalists had prevailed, the American republic would never have attained to its present magnificent position among the powers of the world.

In the establishment of this government, we can plainly see the directing hand of an all-wise God. In both the Declaration of Independence and the Constitution are enunciated the sublime principles of freedom as taught by the Prince of Peace. This country, established upon these grand principles of truth, has ever been a place of refuge for the downtrodden and oppressed. It is also the country that God has chosen as the center from which the third's angel's message is to go to all the world. This being true, is it not also evident that God was leading such men as Hamilton, Washington, and Madison in their noble fight for a strong and efficient organization? The American people, becoming corrupt through wealth or other elements of decadence, may repudiate these principles; but when they do, this country will be overtaken in the catastrophe common to all nations departing from the paths of rectitude.

If a secular government that was established to do a mighty work in the world in protecting the oppressed and disseminating the principles of civil and religious freedom, needed to be well organized, how vastly more important it is for the church to be well organized,—the church that is to do the greatest work ever entrusted to man, that of giving the last message to a perishing world.

Order has been called the first law of heaven. This is made prominent in all God's dealings with man. The prayer of Christ when establishing his church was for unity. Satan is the author of confusion and disorder. Individualism has ever proved disastrous

to both secular and religious governments. Even Satan can not do effective work without organization. This is illustrated in the powerful organization of the Papacy, that great institution of cruelty used so effectively in the dark ages by the adversary of truth, against the work of God. It is only when Satan wishes to tear down that he influences men to work for disorganization.

It is because the Papacy, with its powerful organization,—a mighty political and religious machine,—was such a cruel oppressor of the true children of God that many good, but narrow-minded people have opposed organization. They should have been able to see that it was the unscrupulous and selfish men *in* the organization who were responsible for the evils in Rome and not that these evils grew *out* of the organization. The Roman Church in the thirteenth century was no better nor more effectively organized than was the church of God when the apostle Paul, in the first century, commissioned Titus to appoint elders in the churches throughout Asia Minor. It is the abuse and not the use of power that is evil. This truth was clearly recognized by the great minds who framed the Constitution of the United States. Quoting from Elliott again: "The life of Alexander Hamilton illustrates, as does no other in American history, the truth that the essence of government lies in the spirit of the governors; that its real character is determined by that of the men who administer it, and that its form and direction reflect the will and desire of those interested in the guidance of its destinies."

The fact that organization gives evil men greater power, does not prove organization to be an evil of itself. On the other hand, it shows that organization is an element of efficiency that can make more effective the powers for good or for evil. Having truth as a first requisite, honest men, through organization, become a power for good that could never be attained through individual effort. But organization should never stand first in importance. The truth and the life are preeminently first, but organization is a legitimate union for those who wish to make truth most effective.

It is fortunate that the pioneers among Adventists early saw the importance of organization. However, because of much opposition from well-meaning but misguided brethren, it was not effected until 1863, nearly eighteen years after the Sabbath truth was first preached. There were Anti-Federalists, so to speak, among the early Adventists who predicted direful results from organization. Many of these who opposed, though deplorably lacking in judgment, were nevertheless conscientious. They feared that organization would take the place of spirituality, and a repetition of Rome would be the result.

Elder James White was a leader among those who favored organization, and might well be compared to Alexander Hamilton. He advocated that organi-

zation is designed to secure unity of action, and is a protection from imposture. He clearly pointed out that, lacking such unity, the Adventist people would be greatly hindered in carrying on their work. His forceful arguments, backed by Bible example, prevailed, and our present splendid organization is the outgrowth of that early agitation.

The choice of a denominational name also called forth a diversity of opinion. Some advocated the name Church of God, but this name was objected to on the ground that it gave no idea of the distinctive features of our faith. The name Seventh-day Adventists was finally chosen at a conference in 1860.

In 1863 the following general organizations were formed with headquarters at Battle Creek: The General Conference Association, a legal body of twenty-one members; the Foreign Mission Board; the International Tract Society; the Religious Liberty Association; the International Sabbath-School Association; the Medical Missionary and Benevolent Association.

As the message spread abroad into foreign fields, it was found that the old organization was inadequate to serve the cause efficiently, so in 1900 reorganization was effected, the headquarters being moved to Washington, D. C. Under the new régime, the various interests, such as the Sabbath-school work, religious liberty, medical work, etc., are embodied and carried on as departments of the General Conference. These departments as we now have them are as follows: The Sabbath-School, Publishing, Religious Liberty, Medical, Educational, Young People's Missionary Volunteer, North American Foreign, and North American Negro. The official heads of these departments are known as the secretaries of the departments, and by virtue of their positions are members of the General Conference Committee.

The General Conference Committee, as it now stands, is composed of the following: (1) The officers of the General Conference: president, vice-presidents (three in number), secretary, and treasurer; (2) the secretaries of the departments, eight in number; (3) the presidents of the union conferences, twenty-two in number; (4) the superintendents of the most important mission fields; and (5) seven other members chosen by the General Conference.

The territory of the General Conference embraces the world, and is comprised of union conferences, subdivided into local conferences; union mission fields, subdivided into local missions; and isolated missions. Every country, with but two or three exceptions, has been entered by our missionaries. The advent message and Sabbath truth is rapidly being carried to the uttermost bounds of the earth. The prosperity that has attended the proclamation of this message certainly attests to the wisdom of organization, operated under the direction of the Spirit of God.

As we view the progress of this mighty missionary movement, and behold its conquests, we can not but exclaim, "Behold, what God hath wrought."

THE most threatening fire in New York City for many years was that which recently destroyed the great marble nine-story building of the Equitable Life Assurance Society. Six lives were lost, and property worth about twenty million dollars was destroyed.

"NEVER be cruel to a dumb animal; it can not tell how much it suffers."

When Death's Hand Falls

O PUNY man, no script or gold hadst thou
To bring into this world of sin and death;
Naught canst thou take when thou in death shalt bow
And yield thy life, give up thy fleeting breath.

All evil and but few can be thy days;
Thy wants, though few, are ever unsupplied;
Friendships are rare, and soon come parting ways;
Thy proudest conquests end in humbled pride.

Back to thy dust shalt thou at length come down,
Thy sway forever past, however proud;
Naught canst thou take of wealth or great renown,—
'Tis gone; for there's no pocket in a shroud.
MAX HILL.

The Need

THE following is a portion of a letter received from one of our workers in Germany, which brings anew to our minds the great need there is for consecrated, efficient young people to press into the ranks of workers in the great fields. This same need is felt in other places, and should inspire us to strive the more earnestly toward the goal set for us:—

"I wish you could go with me to the midwinter meetings this season in the fatherland. You would then see how hard each conference president tries to keep the good young men he has, and how in earnest all the presidents are to obtain more of that kind. And when it is said that this or that worker does not have any success, is listless, does not pay attention to business, is tardy in his appointments, is careless and shabby in his work, the demand for him at once is almost nothing. However, there are some presidents who are willing to give even him a trial, so pressed are they for workers to meet the interest in their fields. I am happy that there is such a large and unworked field in the European Division, when I think of it from one point of view; while I am, of course, sorry when I think of the other side of it, that we have not finished our task, so that the work may at once close, and we all be gathered to our long-expected inheritance in the kingdom of glory. The lines are being drawn closer and closer all the time. The struggle for existence, the attempt to win one's way in the battle of life, is daily becoming a more difficult problem in these overcrowded countries of the Old World. There is little wonder that the nations are contending with one another for more territory,—more room to spread out. It is many times easier for one to keep the Sabbath according to the commandment in free America than it is in these countries. But perhaps the very ease with which a man may earn his bread there makes him depend more entirely upon temporal things; while the bitterness of the struggle here makes many a person ask himself if there is nothing better to come in the future.

"Suffice it to say that we had a total of 1,008 accept the message during the third quarter of 1911. This is not so large a number as came in during the corresponding quarter of 1910; but the second quarter this year was considerably higher than the same quarter for last year, so that I hope the year may, after all, show a gain in our membership over any year in the past. Our membership is now about 24,200. We know that it is not numbers but character that counts with God; yet we are glad when hundreds and thousands accept this unpopular message each year."

M. E.

"To worldliness, godliness is eccentric."

Our Work in the Land of Sinim

Our Entrance Into China

J. N. ANDERSON



THE present season of this present year marks the decennial anniversary of the formal entrance of our work into the empire of China. Ship missionary work had been carried on by our aged Brother LaRue in the southern ports of China since the year 1888, but it was fourteen years later before the Mission Board seriously addressed itself to the mighty task of carrying the truth of the soon-coming Saviour to the Chinese people.

Neither the Mission Board nor the workers sent out then had any adequate conception of the magnitude of the task our entrance there involved. The step was taken in the conviction that we as a people hold with reference to all our missionary enterprises,—that God wills it. If the message was for the world, it surely was for China, with its one fourth of the entire population of the globe.

The time of entrance was in some respects very opportune. It was directly after the "Boxer explosion," which on the one hand entailed so much suffering and bloodshed, and on the other hand yielded such marvelous changes so favorable to the onward march of the gospel. It is doubtless true that no other nation in any period of the world's history ever experienced such radical, sweeping changes as China witnessed the first decade of the new century. And it was into that decade, and into such conditions, that the advent message was cast ten years ago.

Present Scope of Our Work in China

These ten years have witnessed much permanent progress in our work in that field. The Chinese are one people, one nation, but they speak several different languages. I regard it as a direct leading of God that we have made beginnings in no less than six different languages, the Mandarin, the Shanghai, the Amoyese, the Swatow, the hakka, the Cantonese. Not only have we foreign workers speaking these different languages and carrying on work among the people, but we have Chinese workers doing excellent work in these languages. Since the vast majority of China's teeming population is included in these languages, the beginnings already indicated give us potential possession of nearly all China. This does not mean that we have now compassed a large part of the work we are set to do in that land; but it means that we have, in the providence of God, begun work in so many languages in China that by persistently following up the beginnings we have already made, we shall be able to sound the message in the languages spoken by nearly all of China's masses. In China, as in the world at large, our work has spread and expanded beyond all human planning and devising. The fact that our work, not once nor twice but several times as it were spontaneously, took root in new and distant places quite beyond, and at times contrary to, the plans of those in charge of the work, is an evidence that God has been leading in our work in China.

Counting by provinces, our work has thus far taken root, or is taking root, in seven out of the eighteen provinces in that great empire. These provinces are Honan, Hupeh, Hunan, Anhwei, Kiang-su, Fukien, and Kwang-tung. Altogether, these provinces have within their limits not less than two hundred million

souls. The China Inland Mission, the largest missionary society operating in China, is carrying on work in fifteen out of the eighteen provinces. Its force of foreign workers is about nine hundred, and yet they do not feel that they are much more than beginning to occupy these provinces. Our force is probably about one twentieth as large as theirs, so it is easy to see how far we come from manning the fields we have entered. But it is nevertheless a cause for much thankfulness that lights have been set in so many places.

Methods and Lines of Work

As in other mission fields, the usual different lines of mission work are all followed in building up the work in the Chinese field. Jesus taught, healed, and preached. Since he lived among men, these methods of labor for lost souls have never been and never can be departed from. The same love that sends the worker to seek the spiritual good of those who are in sin moves him to do all he can to alleviate the physical suffering all about him. The spirit of the gospel is to heal the bruised and comfort the broken-hearted. We have not been able to open many or large dispensaries, and we have no hospitals, but the work our medically trained missionaries have already done in China is by no means inconsiderable.

We have found the school work one of the most effective means of preaching the truth, and of winning men, women, and children to the Lord. Day-schools have been conducted with good results, but it is the boarding-school and the training-school that have proved the most effective. In this way the minds of the young are brought into systematic and continuous contact with the Word of God, which is God's own means of quickening and regenerating the soul. But school work of this kind not only leads the young, it also exerts a direct influence in the homes out of which these children come; and what is still more important, it results in the selection and the training of Chinese workers for the ever-enlarging field before us. Much remains to be done to make our school work in China what it should be, both in extent and in efficiency; but it is nevertheless true that our workers in the Chinese mission field have made excellent beginnings in this direction.

As for the evangelistic work, it is of course ever in the forefront. It is not to be understood that it is confined to public preaching and Bible reading. The man who itinerates through the country, the man who sells or distributes literature, the teacher in the school, or the physician in the dispensary,—all these in a greater or less degree are doing evangelistic work. Both the foreigner and the native take their full share of this kind of missionary work. I know of some of our Chinese workers who place the chief emphasis on the work of publicly heralding the message, and find their greatest joy in traveling through the country, preaching publicly and expounding privately the gospel of salvation through Christ.

The Present Status of Our Work in China

From the very first, all missionary societies have found that the Chinese people are characterized by a large degree of inertia, and hence are slow to forsake

their old customs and beliefs. The Chinese are conservative, and viewed from the number of converts there are in China, it can not be thought that Christianity has thus far won a great victory in that land. The same must be said of our work. Our communicants do not, so far as my knowledge goes, exceed two hundred fifty. This is not a large showing for ten years, but when it is remembered that these are first-fruits, the net results of beginnings that were made in a field where every step, every plan, had to be tried out, the conditions from every point of view being new and even baffling,—in view of all these considerations, the results attained are surely not small. The converts thus far won represent a goodly number of Chinese workers who are actually bearing burdens, and a still larger number of prospective helpers who are for the most part in training in our schools. These converts are our living capital in China. But aside from this, we have also quite a number of mission interests or facilities well established; such as, schools, dispensaries, chapels, and printing-offices. It is not that we have very much in the way of material equipment, for we have not; but rather that in the several years of experience and effort our foreign and native workers have become intelligent and efficient in the different lines of missionary activity, and so are in themselves most valuable factors in solving the missionary problem in China.

As this article goes to press, China is in the throes of a great revolution. The entire empire is in a state of ferment and upheaval, so much so that all missionary work is at a standstill. All our workers in central China have been compelled to leave their stations. They are now in Shanghai in comparative safety. The workers in the Fukien province have all along lived just across the bay from the port (Amoy), and they are still there, though the work in that field is practically suspended. According to last reports, the work and workers in the Kwang-tung province have been less seriously interfered with, as far as carrying on the work is concerned. All except one of the four workers in the hakka section of the field, it seems, are away from their homes and their work. The workers located at Canton and in Fatshan, so far as the writer knows, are still at their stations; and the same is true with reference to the workers at Pakhoi, in the extreme southern part of the province.

Prospects for the Future

What is the immediate future of our work in China? Will this sweeping revolution set it back years, and force us to build as it were from the bottom once more? Human wisdom can not answer this question. Looking away from the human, we know that the Author of this cause has set his invincible hand to finish his purpose in the earth. He works, and no one is able to hinder. He makes the very wrath of man to serve his purpose. We are all ready and glad to say with the great missionary to Burma, as he lay in a filthy dungeon in that land, that the prospects of the conversion of the heathen "are as bright as the promises of God." God himself has said that his name shall be great among the heathen, and that many of his saints shall enter the kingdom from the land of Sinim. Looking to God, all is clear and bright, and this is the future of our work in that field.

Foreign Mission Seminary.

Proverb Sentences

RATHER an egg to-day than a hen to-morrow.
Better a blush in the face than a spot on the heart.
Better a small fish than an empty dish.
Better an open enemy than a false friend.
Better a child cry than the mother sigh.
No patience, no true wisdom.
No work, no recompense.
No cross, no crown.
No corn without chaff.
No mill, no meal.
To-day a man, to-morrow a mouse.
To-day red, to-morrow dead.
Rowing, not drifting.
Short pleasures, long laments.
Long tongue, short hand.
Many heads, many minds.
Much laughter, little wit.
Fair words and rotten apples.
Duty before pleasure.
Forearmed, forewarned.
Great boast, small roast.
The more laws, the less justice.
Great talker, great liar.
Ill begun, ill done.
Much talk, little work.
Few words, many deeds.
Quick come, quick go.

"Take Back Your Empties"

A True Anecdote

"HAPPY TOM," one of our Christian carters, went to the yard of a large warehouse the other day to wait for a load. There were other carts waiting, too, and plenty of men about. Tom wanted a word of prayer; he longed for it as definitely as some of the other men longed for a smoke. So he turned into a shed, and had a few moments alone with God.

"What are you doing in the yard?" said the foreman to him sharply, as he came out.

"Waiting for a load, sir," said Happy Tom.

"What were you doing in that shed?"

Now, it is an easy enough thing to stand up and testify in a meeting, with Christian, sympathizing eyes upon you, and some brother in the background ready to say, "Praise God;" but it is another thing for a man to speak out among ungodly mates, and especially to a foreman whom he knows is not a Christian. Happy Tom was silent for a moment.

"Come, what were you doing in there?" repeated the foreman.

"Taking back my 'empties,' sir," said Tom.

"What do you mean?"

"The Lord Jesus Christ, sir, filled me with a blessing this morning, and I just went back to him now. I'm his 'empty,' sir. When my boss gets packages from here, he uses the goods, and sends you back the empty cases to fill again; and that's the least I may do for Jesus Christ. 'Twould be real dishonest not to bring his 'empties' back and say, 'Thank you for what I got.'"

The foreman was silent, but he thought "there must be something in it, after all."

Tom's load was ready, and he marched out of the yard at his horse's head, the light on his face showing that the Lord Jesus did not take long to "fill the empties" which were brought back to him.—*Railway Signal.*

"Do not ask another to do what you would not be glad to do under similar circumstances."



THE HOME CIRCLE



Children are God's apostles, day by day,
Sent forth to preach of love and hope and peace.

The A B C of Health

As soon as you are up, shake blanket and sheet,
But first stretch yourself from your head to your feet;
Change by deep breathing the air in your lungs;
Damp beds and damp feet will soon coat your tongues;
Eat slowly plain food, always chewing it well;
Freshen the air in the house where you dwell;
Garments, of course, you will never wear tight;
Homes will be healthful if airy and light;
If you wish to be well, as you do I've no doubt,
Just cleanse your bowels before you go out;
Keep teeth, tongue, and palate clean, with brush night and morn;
Let your brush be wiped dry, no matter how worn;

Most illness is caused by wrong eating, I say,
Now don't let tastes govern selections, I pray;
Old rags and old rubbish should never be kept;
People should see that their floors are well swept;
Quick movements are needy for good circulation;
Remember, you can not be healthy without education;
See that the cistern is clean to the brim;
The garbage can, too, must be kept clean and trim;
Very sad are the fevers that come in its train;
Walk as much as you can without feeling fatigue,
Xerxes could walk full many a league;
Your health is your wealth, which your wisdom must keep,
Zeal will help a good cause, and the good you will reap.

—Margaret Goettler, M. D.

The Finishing Touch



IT was not a very pleasant face that Van brought when he came to papa for the finishing touches for his dress.

"There! everything is on now," shouted Van.

"Why, no, Van," said papa, soberly; "you haven't put everything on yet."

Van carefully inspected his clothes, from the tips of his small toes to the broad collar about his neck. He could find nothing wanting.

"You haven't put your smile on yet," said papa, with the tiny wrinkles beginning to creep about his own eyes. "Put it on, Van, and I'll button it up for you."

And Van began then and there to put it on. And now he really never calls himself dressed for the day until he has put on a sunny face.

Have any Young America smiles been forgotten in the morning "getting ready"? If so, no amount of fresh collars and new neckties and gay hair ribbons can ever take their place. The only really safe way is to put the smile on the very first thing. Besides, the other things will go on better if you do.—*The Continent*.

The Challenge

A WISE man gave a boy in whom he was interested a will-power challenge, a year or two ago, that brought victory in its train. The boy was unconsciously weak in will, and lacked—or thought he lacked—power of concentration. The challenger took him and showed him the first of a series of joke pictures,—those cartoons that develop a funny story,—and talked about it, and about the picture that might come next, till the boy's attention was well on it. Then, suddenly, a problem in mental arithmetic was given him to do, while at the same moment the rest of the pictures were uncovered, just where he could see them if he looked. The challenge was to do the sum and keep his eyes and mind off the pictures until he was through.

At first, the boy simply couldn't do it. He failed again and again. But his mind became aroused to

win. Each failure only nerved him to a fresh effort. Soon the defeat became a pitched battle, and then, slowly but surely, came victory. Now that same boy, his will developed by practise, can turn away from an interesting distraction, and hold his attention fast to a mental problem, in any part of his studies or his life; and because he can do that, his progress is sure.

Do not many Christians need the same challenge, and the same victory, where looking on the things of the world is concerned? Concentration and will-power are the secrets of spiritual safety and success. Do they not need developing in most of us to-day?—*Forward*.

A Father's Experience

THE question of smoking came up early in our family. Lawrence has always been greatly attracted by what he considers manly accomplishments. If he had been brought up in a Puritan atmosphere, he would have sown an abundant crop of wild oats—so great to him is the glamour of the forbidden thing. If it savors of fashion or of luxury, it becomes almost irresistible.

He was only fourteen when we noticed a suggestion of cigarette smoke about him.

"Have you been smoking, my boy?" his father asked in a tone unsuggestive of rebuke. Lawrence admitted that he had. "I should be sorry if it stopped your growth or injured your heart, so that you could not go in for athletics at college," his father went on in a casual tone. "I would rather you do not, if you do not care very much about it. I will give each of you boys a hundred dollars if you will not smoke until you are twenty-one. Think it over for a few days. If you decide that you prefer to smoke, and if, after you have had a talk with the doctor, you are not afraid of what it may do to you, your mother will find a place for you to smoke."

A few words from our doctor, treating the matter from a scientific point of view, helped Lawrence to decide that he would take the hundred dollars. The other boys decided as he did; this ended it.—*Selected*.

"THE worst wheel of a cart makes the most noise."

Heroes of the Cross in China



ROBERT MORRISON, the son of a Scotch maker of lasts and boot-trees, in 1807 became the first Protestant missionary to China. When only thirteen years old he could repeat the one hundred nineteenth psalm. He worked from twelve to fourteen hours a day, but kept his book open before him. He early formed a desire to be a missionary. His prayer "that God would station him in that part of the missionary field where the difficulties were greatest, and to all human appearance the most insurmountable," was fully answered. Once he said, "I conceive it my duty to stand candidate for a station where laborers are most wanted."

"Compelled by the hostility of the East India Company to go out by way of New York, it was there, when the ship owner asked him sneeringly, 'Do you really expect to make an impression on the idolatry of the great Chinese empire?' that Morrison made his famous answer: 'No, sir; I expect that God will.' He labored for twenty-seven years in China, doing pioneer work of the highest importance, translating the Bible, and preparing a great dictionary of the language, as well as a grammar. The first Chinese convert was Tsai-A-Ko, baptized in 1814, after Morrison had labored for seven disheartening years. In all, the great missionary won only ten converts; but they were, as he prayed they might be, 'the first-fruits of a great harvest.'"

WILLIAM MILNE, the poor Scotch shepherd boy, who became the second Protestant missionary to China, had the true missionary spirit. The committee thought he would not do, but proposed that he go as a mechanic. Milne promptly replied: "Anything, anything, if only engaged in the work." In 1813 he joined Morrison.

WALTER H. MEDHURST came to China in 1816. He had charge of the mission press in Shanghai, and also did splendid evangelistic work. He was largely responsible for the revision of the Chinese Bible made in the middle of the century. He wrote and spoke eight or nine languages. Many attempts were made to entice his conspicuous abilities into worldly pursuits, but always in vain.

KARL GUTZLAFF, when a poor lad of eighteen, longed to become a missionary. He obtained an education, and later secured a government post in China, and carried on independent missionary work. It was his crusade in Europe on behalf of missions in China that led to the founding of the China Inland Mission.

DAVID ABEEL and ELIJAH C. BRIDGMAN were the first American missionaries to China. The former became the founder of the Amoy mission; the latter for twenty years edited the *Chinese Repository* a monthly magazine intended to arouse the Christian world in behalf of China; and he also helped greatly in the translation of the Scriptures. After thirty-two years of service in China, Mr. Bridgman, on his death-bed, asked, "Will the churches come up to the work?"

PETER PARKER, who left America in 1834, became the founder of medical missions. It is said that "he opened China to the gospel at the point of his lancet."

WILLIAM J. BOONE AND HIS WIFE began work in China in 1837. As Mrs. Boone was dying, she said: "If there is a mercy in life for which I feel thankful, it is that God has condescended to call me to be a missionary."

JUDSON DWIGHT COLLINS was a very young man when he begged to be sent to China. "Engage me a place before the mast," he said, "and my own strong arm will pull me to China, and support me while there." He started the first Sunday-school in China.

WILLIAM C. BURNS spent twenty years in the Celestial Empire. He gave the Chinese "The Pilgrim's Progress" and a popular hymn-book. His death was due to a journey of especial difficulty into Manchuria.

JOHN LIVINGSTONE NEVIUS, during his forty years in China, did much self-supporting work. It is said that he gave efficient aid to 383 starving villages.

GRIFFITH JOHN, who spent many years in China, opened Hankow to the gospel, but is particularly remembered for his literary work. He translated the Old Testament into "easy Wen-li."

WILLIAM MURRAY, the first missionary to China's blind was formerly a Scotch postman. He improved well his long routes, one third of his time he spent in studying Hebrew, one third in studying the Greek Testament, and the remaining third in praying that he might become a foreign missionary. There are now eleven or more Christian schools for the blind in China.

JAMES GILMOUR toiled for twenty years among the nomads of Mongolia. While a young man in school, he one day found some liquor in his room; pouring it out of the window, he said, "Better on God's earth than in his image."

GEORGE L. MACKAY worked mostly in Formosa. He believed in prevailing prayer. He once said: "I have gained every point I asked God for since I landed here. I longed to see this town occupied; now it is. I longed for a substantial hospital, and we have it. I asked for a chapel in Bang-kah, and it is built. I prayed for all the cities; every one has a place of worship. I asked for a college; it stands yonder. I pleaded for the east coast, and there are many churches there. Every hamlet has been visited. There are no 'regions beyond,' no strongholds to conquer. The people are yet to be won, but we shall not weary. Beloved Formosa will be under the blood-stained banner."

J. KENNETH MACKENSIE attended the wife of the great viceroy, Li Hung Chang, and thus won his powerful influence in favor of medical missions and Christianity. The interest of the viceroy resulted in the establishment of an important hospital, a medical school, and a medical staff for the Chinese army and navy. This skilful physician was also an untiring evangelist.

JAMES ADDISON INGLE.—"Gentlemen, must I go back alone?" These words, spoken by a man who had spent thirty years in China, were addressed to the young men in one of our American colleges. James Ingle heard them, and he heeded the call. Death cut short the services of this faithful worker. He kept his work in mind to the last; and the day before he died, he sent this message to the Chinese Christians and clergy: "Tell them that as I have tried to serve them in Christ's name while living, so if God please to take me away from this world, I pray that even my death may be a blessing to them, and help them to grow in the faith and love of Christ. May they be pure in heart, loving Christ for his own sake, and steadfastly follow the dictates of conscience uninfluenced by sordid ambitions or selfishness of any kind."

J. HUDSON TAYLOR.—See next week's INSTRUCTOR for a few incidents from his life.

Much of the information in the foregoing paragraphs is from the splendid little book "Into All the World," by Amos R. Wells. To the names already given might be added many others. There was Pastor Hsi, the native worker who did so much to save China from the opium curse, and Sia Sek Ong, one of China's noble young men. He came to this country that he might be better prepared to save his lost countrymen, but died in 1897 while studying in the Illinois Wesleyan University. The Student Volunteer organization alone has sent a thousand or more young men and women to the Celestial Empire.

Then we think of the devoted men and women of our own church who have gone to that benighted land. Death has claimed some of them, sickness has forced others back to the home land, but the noble band remaining there should daily have our sympathetic interest and earnest prayers. Try to locate these workers as you read their names: Brethren I. H. Evans, W. E. Gillis, C. N. Woodward, A. C. Selmon, Geo. Harlow, J. J. Westrup, W. C. Hankins, F. A. Allum, R. F. Cottrell, B. L. Anderson, B. A. Roberts, W. F. Hills, C. P. Lillie, Frederick Lee, Dr. M. M. Kay, F. E. Stafford, O. A. Hall, E. L. Miller, Dr. A. G. Larson, E. H. Wilbur, J. P. Anderson, S. A. Nagel, August H. Bach, O. J. Gibson, and S. C. Harris. Besides these men and their wives, the other foreign workers are: Mrs. B. Miller, Mrs. Edith Law, and the Misses Le Master, Schilberg, Osborne, Ida and Gertrude Thompson.

"They have journeyed far on a stormy tide
To the friendless shore and the strange hillside,
Where the wild winds sigh and the darkness creeps;
For their hearts are sad, with a world that weeps,
And theirs is a love that never sleeps."

M. E.

Dying in China Without God

O CHURCH of the living God,
Awake from thy sinful sleep!
Dost thou not hear yon awful cry
Still sounding o'er the deep?
Is it naught that one of every four
Of all the human race
Should in China die, having never heard
The gospel of God's grace?
Canst thou shut thine ears to the awful sound,
The voice of thy brother's blood?
A million a month in China
Are dying without God!

Four hundred millions! lo! I see
The long procession pass.
It takes full three and twenty years,
Yet scarce two hours, alas,
My eye need gaze to count the saints
Amid that mighty host!
So few, so very few, the saved,
So numberless the lost!
The lost, ah, does no righteous voice
Accuse us of their blood?
A million a month in China
Are dying without God!

O watchman of God, thou seest
The sword of destruction come;
Why soundest thou not the warning
Mid the hosts of heathendom?
God says that if thou warnest not
The wicked, at his command,
He shall perish, but his blood shall be
Required at thy hand.
O cleanse thy hand from murder,
From the stain of thy brother's blood!
A million a month in China
Are dying without God!

Go! for the Saviour sendeth you,
To call from the distant East
The idolaters, for whom he died,
To his heavenly marriage feast.
The gospel that thou bearest
The power of God shall prove

To triumph o'er the souls of men,
By the omnipotence of love.
And remember, while thou lingerest,
The voice of thy brother's blood—
A million a month in China
Are dying without God!

—H. Grattan Guinness.

How I Reaped What I Had Sown

ONE night I had a strange dream. I seemed to be on a grassy sward that stretched as far as the eye could see, until it met the blue of the sky in the distance. Flowers were blooming about me, and birds were singing. I felt a freedom and joyousness that I wished to share with some one, and presently a few of my most intimate friends joined me, and together we admired the beauty of the surroundings and talked of common things, of unusual things, of small things, of great things. Then our conversation drifted to the subject of people, their good and evil traits. Before we realized it, each one of us had formed such deep-set opinions of some people and their manner of doing certain things, that they could not be dislodged from our minds. And so we talked, until the day was far spent. It began to grow dark very quickly after sunset, and none of us seemed to know the way homeward; so we remained beneath the trees that stood at one side of the sward, and fell asleep.

As morning approached, I was awakened by strange sounds coming from behind the rocks and boulders that seemingly had sprung up during the night, and surrounded me entirely. My friends had disappeared, and looking about, I could distinguish, as it were, the forms of the very words carelessly hurled at schoolmates and teachers, at friends and acquaintances, at the persons I most loved, and at those whom I disliked. They were really unkind words; yet at the time they were said I thought nothing of their importance or meaning, but merely gossiped, as one will about people one knows. I shuddered at the sight, for many of these phantom forms were horrible. Some had crooked limbs and drawn faces; others had broad, hideous features, and long thin arms that reached out after me in an effort to grapple at my throat. Closer and closer they crowded, and I tried to ward off the blows that now came thick and fast, but soon grew exhausted and sank helplessly to the ground. Then I felt a fearful blow, more painful than the rest, and knew that it came from the huge form that I saw hovering near me, waiting the opportunity for a deadly blow.

I awoke, with cold perspiration on my brow, and turned over cautiously, wondering whether the dream were true, and great was my relief to find myself in my own room with the moon shedding streams of light through the open windows, and no dangerous word-creatures crowding about me. Then as I lay, half overcome with the remorse and fright brought on by my dream, the thought came to me of how I had spoken of people the previous day, certainly unkindly, although I did not mean to be unkind; how I had misjudged them, or said things that might just as well have remained unspoken, and that did not benefit me, nor the people of whom they were said. How I had so often passed by little opportunities for a smile, a kind touch, a sympathetic word that would have warmed my heart, and brought, perchance, just a little more joy into some other life; how I had begrudged the flowers I had gathered, and selfishly kept them for my own pleasure when they could have brightened a room where a flower seldom perfumed the atmosphere, and brought hope and cheer even in

the smallest degree. And so the thoughts came to me, until there seemed to be no end of things I might have done and said, but which I did not. The rest of the night was comfortless, and I arose long before dawn, sleepy and worried. What if all these came to me in the forms of the words I had seen in my sleep, and were as cruel and menacing? I shuddered, and a feeling of resentment against myself came over me, and I felt a dread to face the coming day. All through the morning I had an uncomfortable feeling, and so the day wore on, finding me at its close in no better spirits than in the morning.

The following day I was in the same frame of mind, and going about my work, I noticed side glances from my friends and fellow workers; they seemed to avoid me, and there was a hurt look on some faces, and others carried a reserve I had never known, and it seemed for a certainty that the experience of my dream was being repeated in actual life. The words I spoke, the things I left undone, each little unkind act, seemed to be dealing me unmerciful blows, and I staggered beneath the burden that suddenly weighed heavily upon me. Yet above all, the words I did not say, which were reported in close association with those I did say, hurt me the most; and as I sat down at the close of a miserable day to think it all over again, the realization came to me that I was reaping what I had sown, and perhaps a little more. The best thing to do, I decided, would be to make matters right with those whom I had wronged, to live above it all, and however it hurt, I would strive for a greater carefulness in my speech and behavior. Days of close watching and tireless efforts to guard myself followed, but I found myself a better, wiser person for the experience.

HELEN J. DEVORAK.

The Prayer List

ONE of the highest privileges of the Christian life is the privilege of intercession for the unsaved. Every Christian may be an intercessor, and bear to the mercy-seat in the arms of prayer some unsaved friend every day. Have a prayer list. In a little memorandum-book write the names of those whom you are anxious to see saved. Spread these names before the Lord daily until your prayers are answered.

One of the greatest Christian movements of modern times started with a prayer list carried in the vest pocket of a commercial traveler, Mr. E. R. Graves, traveling for a paper-house in New York City. He secured permission from a merchant to allow his name to be entered on his prayer list. The merchant wrote his name in the traveler's book, and then proceeded to inform Mr. Graves that he had determined not to be a Christian, and that he had taken too big a contract if he expected to pray him into the kingdom. But the traveler simply said, "I confidently expect my prayer to be answered." When they met again, the merchant had been converted, and, amid tears of rejoicing, another man was checked off the list.

The merchant's name was Samuel M. Sayford. Mr. Sayford became a secretary in the Young Men's Christian Association, and shortly afterward met C. K. Ober, then a student at Williams College, and pushed him out into the work of the association. Mr. Ober, in turn, found John R. Mott in the Cornell University, and persuaded him to enter association work among students; and Mr. Mott, in the course of time, started on his journey around the world organizing the World's Christian Student Federation.—*Selected.*



Opium War With China

DURING the first half of the present century the opium traffic between India and China grew into gigantic proportions, and became an important source of wealth to the British merchants, and of revenue to the Indian government. The Chinese government, however, awake to the enormous evils of the growing use of the narcotic, forbade the importation of the drug; but the British merchants, notwithstanding the imperial prohibition, persisted in the trade, and succeeded in smuggling large quantities of the article into the Chinese market. Finally, the government seized and destroyed all the opium stored in the warehouses of the British traders at Canton. This act, together with other "outrages," led to a declaration of war on the part of England. British troops now took possession of Canton, and the Chinese government, whose troops were as helpless as children before European soldiers, was soon forced to agree to the treaty of Nanking, by which the island of Hongkong was ceded to the English, several important ports were opened to British traders, and the perpetuation of the nefarious traffic in opium was secured.—*Myers's General History.*

The Iconoclasts

THE dispute about the worship of images, known in church history as the Iconoclastic controversy, which broke out in the eighth century between the Greek churches of the East and the Latin churches of the West, drew after it far-reaching consequences as respects the growing power of the Roman pontiffs.

Even long before the seventh century, the churches both in the East and in the West had become crowded with images or pictures of the apostles, saints, and martyrs, which to the ignorant classes at least were objects of adoration and worship. A strong party opposed to the use of images at last arose in the East. These reformers were given the name of Iconoclasts (image-breakers).

Leo the Isaurian, who came to the throne of Constantinople in 717, was a most zealous Iconoclast. The Greek churches of the East having been cleared of images, the emperor resolved to clear also the Latin churches of the West of these symbols. To this end he issued a decree that they should not be used.

The bishop of Rome not only opposed the execution of the edict, but by the ban of excommunication cut off the emperor and all the iconoclastic churches of the East from communion with the true Catholic Church. Though images were permanently restored in the Eastern churches in 842, still by this time other causes of alienation had risen, and the breach between the two sections of Christendom could not now be closed. The final outcome was the permanent separation, about the middle of the eleventh century, of the churches of the East from those of the West. The former became known as the Greek, Byzantine, or Eastern Church; the latter as the Latin, Roman, or Catholic Church.—*Myers's General History.*



The Little Brother

He's not so big as we, nor strong;
But when we go somewhere,
He always wants to go along,
And wants to have his share
Of all the fun; but he's tired out
Before we go a mile,
So then we boys take turn about
And carry him a while.

His feet aren't brown and tough like ours,
But white, and tender, too;
So he can't stand a couple hours
Of walking, as we do.
And when we reach a stony place,
He looks up with a smile,
And then somebody pats his face,
And carries him a while.

And then he wraps his arms around
Your neck, and holds on tight
Until he gets down on the ground
Again, and walks all right.
And my! he runs and jumps about
And feels his very best,
Because when he was tired out,
He had a little rest.

And if we have to cross the creek
On stepping-stones, you see,
You hear him pipe up shrill and speak,
"Who's going to carry me?"
And then Bill Briggs or Henry Jones
Will lift him the same way,
And walk across the slippery stones
As if it was just play.

And he is never scared at all,
Because he always knows
That none of us will let him fall,
No matter where he goes.
And if his legs should start to ache
From how he runs and plays,
He knows some one of us will take
And carry him a ways.

And when we're going home at last,
And pretty nearly there,
We carry him, and he is fast
Asleep, and doesn't care
For any troubles in the world.
He never knows it's night,
And both his little arms are curled
Around your neck so tight.

—J. W. Foley, in *Youth's Companion*

The Unstamped Letter



LETTER lay upon the sidewalk, face downward. That was fortunate, for a slight rain was falling, and in a few moments the address would have been illegible. Bernadine, picking it up gingerly, read the address, Thomas B. Rawlins, Toledo, Ohio, General Delivery.

There is a great deal to be known about a letter from the outside. The envelope was white, and was directed in an old-fashioned hand, a trifle tremulous. Bernadine did not know why the conviction suddenly seized her that the writer must be Thomas B.'s mother.

There was no stamp upon it, nor any return address. Moreover, the rain was falling, and the post-office was three blocks away. If it had not been for the thought of Thomas B.'s mother, the fate of the letter would have been sealed.

It was a thick letter for such a tremulous hand to write. Somebody had taken pains that Thomas B. might hear some of the home news possibly. Bernadine gave a little impatient sigh. It was no use. She could not shake off the picture of an old lady writing laboriously down the page loving messages to her boy.

A few moments later she stood at the stamp window at the post-office. "A two-cent stamp, please," she said, and then, with a rather vindictive pound of a small fist, she fixed it in place. "I hope Thomas B. Rawlins will like her letter," reflected Bernadine,



THREE FRIENDS

"it's bothered me enough."

The shabby young man who took the letter from the general delivery of the Toledo post-office the next evening liked it well enough to satisfy even Bernadine. He read it again and again on his way back to his lodgings, and coughed over it, and wiped his eyes when no one was looking; and when within his own room at last, he held it up against his cheek lovingly, as if it had been his mother's hand.

Another day and he was home, and the old lady — for there was really an old lady, of very much the sort that Bernadine had imagined — took him to her heart and kissed

him and cried over him. "I was afraid I should have to die without seeing you, Jamie," she sobbed.

"Your letter brought me back," he told her. "I'd been to the office for three days, and then I'd made up my mind that if I didn't hear from you, I'd take the night train for Chicago. But that long letter —"

"Long letter!" cried the old lady, "did you get the long letter, Jamie, dear?"

"Why, of course," he said, staring, and took it from his pocket.

"It's all right as long as you got it, dear," the old lady sighed, "but it's wonderfully puzzling. You see your letter went wrong, and was several days in reaching us. As soon as I got it, I sat down and wrote you. Father took the letter down to mail, and he lost it on the way. Father isn't as young as he was, Jamie. He's forgetful at times. He looked like a ghost when

he came home and told me he had lost my letter."

The young man drew a deep breath, and the mother went on with her story.

"I wrote you again, not such a long letter this time, and father took it down. But it was too late for another mail that night. I worried about it considerable. I guess I'd ought to have had more faith; for it's as clear as daylight that the Lord put it into somebody's heart to put a stamp on that letter and send it on."

And so, although she had not known it, that two-cent stamp was as good an investment as Bernadine is likely to make as long as she lives.—*In Bombay Guardian.*

"I Dare Not"

A GROUP of boys stood on the walk before a fine large drug store, pelting one another with snowballs. In an unlucky moment, the youngest sent his spinning through the frosty air against the large plate glass of the druggist's window. The crash terrified them all, but none so much as the little fellow, who now stood pale and trembling, with startled eyes, gazing at the mischief he had wrought.

"Won't old Kendrick be angry? Run, Ned! we won't tell. Run quick!"

"I can't!" he gasped.

"Run, I tell you, he's coming! Coward! Why don't you run? I guess he wouldn't catch me."

"No, I can't run!" he faltered.

"Little fool! he'll be caught! Well, I've done all I can for him," muttered the older boy.

The door opened; an angry face appeared. "Who did this?" came in fierce tones from the owner's lips. "Who did this, I say?" he shouted, as no one answered.

The trembling, shrinking boy drew near; the little, delicate-looking culprit faced the angry man, and in tones of truth replied, "I did it, sir."

"And you dare tell me of it?"

"I dare not deny it, sir; I dare not tell a lie."

The reply was unexpected. The stern man paused; he saw the pale cheek, the frightened eyes, wherein the soul of truth and true courage shone, and his heart was touched.

"Come here, sir; what is your name?"

"Edward Howe, sir. O! what can I do to pay you? I'll do anything,"—his eyes filled with tears,— "only don't make my mother pay it, sir!"

"Will you shovel my walk when the next snow falls?"

Ned's face was radiant, as he answered: "All winter, sir. I'll do it every time, and more too, sir. I'll do anything."

"Well, that's enough; and do you know why I let you off so easy? Well, it's because you're not afraid to tell the truth. I like a boy that tells the truth always. When the next snow falls, be sure you come to me."

"I will, sir."

"We'll all help him!" shouted the others; and as they turned away, three hearty cheers rose for Mr. Kendrick, and three more for the boy that dared not run away.—*The Olive Leaf.*

"NEVER excuse a wrong action by saying some one else does the same thing; this is no excuse."

He that is good at making excuses is seldom good at anything else.—*Benjamin Franklin.*



Save the Birds

THE bobolink, one of our sweetest singers and one of our most valuable insect eaters, is called in certain Southern States the rice-bird, and in others the reedbird. These birds congregate in great numbers on the tide-marshes of Maryland, Virginia, West Virginia, the Carolinas, Georgia, and Florida, and so-called sportsmen go out and kill them at the rate of from one hundred to three hundred a day to each gun. There is no close season on the birds, and no limit to the bag.

The same condition prevails in a great measure regarding the red-winged and white-winged blackbirds. You may go into any Southern State any time in the winter, and you will find great strings of robins, blackbirds, bobolinks, meadow-larks, and even bluebirds, orioles, and tanagers, hanging in front of the markets, and selling at ten to thirty cents a dozen. Meantime our farm crops and fruits are being destroyed at the rate of over one billion dollars a year because there are not birds enough to keep down the insects.

The French Contribution to Temperance

THE National Anti-Alcoholic League of Paris had an interesting exhibit of its literature at the Dresden hygienic exposition. One interesting object is a post-card for ordinary correspondence, containing on the front an earnest warning. Here is a translation:—



ALCOHOL BRUTALIZES; ALCOHOL RUINS; ALCOHOL KILLS; ABSINTHE DESTROYS THE INTELLECT

There were a number of gummed pasters to be attached to envelopes or letters, containing pointed quotations on alcohol by well-known men. Here are a few:—

Alcohol is the most powerful propagator of tuberculosis.—*Brondarel.*

Alcohol to-day causes more havoc than plague, famine, or war.—*Gladstone.*

Behold in alcohol the enemy! Are you aware what that man drinks in the glass that trembles in his hand? He drinks tears, blood, the life of his wife and of his children.—*Lammenais.*

Alcohol gives neither health nor strength nor warmth nor pleasure, and produces nothing but evil. Every sensible and good man should not only abstain himself from alcoholic beverages, but should use all his powers to turn others from this poison.—*Léon Tolstoi.*

Alcohol—that is the enemy. Alcohol claims more victims than all the epidemics put together. It ruins families, and prepares for us generations of rickety and scrofulous children. It fills our asylums, our hospitals, our prisons. It does not quench thirst, but causes it. It does not warm the body; it does not nourish; it does not give protection against disease; it kills.—*Guerre a l'alcool.*

This society also has a series of leaflets and posters, which it is using vigorously to fight the alcohol curse in France. When some one tells you that the general use of light wines and beers is a temperance measure, point him to France, which has on its hands a liquor problem as serious as ours. There is far more alcohol consumed in France per capita than in America. Let us not be deceived by the belief that the use of light wines and beers is a temperance measure. Alcohol is alcohol, and causes damage in proportion to the total quantity used.

G. H. HEALD.

The Faithful Laborer

THE train in which I was riding the other day was delayed by a block-signal. We stopped in a freight yard, and the view from my window was quite uninviting, with long rows of dingy box cars, many of which were battered and needed painting. The surroundings were anything but promising as objects for study. Snow, which had fallen the night before, had partly melted, and directly opposite the window was a pond of the liquid slush, about the length of a freight-car, and six feet wide. One set of trucks of a box car came opposite the middle of the big puddle, and could be reached only by wading. Presently a figure came down the track carrying a can of oil and a bucket of waste. It was the car oiler. He was poorly dressed, his shoes had burst open at the sides, and—well, he scarcely answered to the picture we paint of the stuff from which heroes are made. As he advanced, each axle-box was opened, and oil or waste put in as required. What would he do with the box at the middle of the pond? He came to the water, hesitated only an instant, and then waded in, the icy liquid came up to his shoe tops, for it was deep. The box was opened; it required little attention, only a few drops of oil, and then he passed on to the next. He might have taken a chance on that one single box; the probabilities were all in favor of the car going through to the next division station without causing any delay or damage. On the other hand, the box might as likely have been dry, and when the train had traveled ten or twenty miles have gone hot, compelling a stop not on schedule, at a place where another train following expected a clear track, and a wreck been the result.

The semaphore drops, our train gets under way, and the last glimpse of our unknown, faithful worker reveals him diligently packing waste around the axle of a coal-car; but his graphic demonstration of faithfulness in small things was very satisfying, and worth taking home.—*H. H. Windsor, in Popular Mechanics.*

To prevent the starch from sticking to your iron, mix a small amount of soap with the starch. The easiest way is to take a soap-shaker, containing scraps of soap, and stir it into your starch. If you do not have a soap-shaker, stick a fork into a cake of soap and stir it into the starch.



M. E. KERN
MATILDA ERICKSON

Secretary
Corresponding Secretary

Society Study for Sabbath, March 9

Into All the World, No. 6—China: Missions and Missionaries

LEADER'S NOTE.—Probably no other mission field is so interesting to us or the world at large just now as is China. Prepare this program so thoroughly, so prayerfully, that it will appeal to hearts and persuade some one to say, "Here am I, Lord, send me; here is my money, use it for saving the lost." Urge all to remember the missionary's plea, "And you who can not come, O, help with the wondrous weapon prayer." Remind your society that the Chinese field is white; the grain is drooping for want of reapers. At one evening meeting a call was made for those who would give their hearts to the Lord. Concerning this call one of our workers said, "In a few moments, more than fifty persons, all of whom were heathen, came forward to seek the Lord." For the symposium, use the quotation referred to last week. If your society is not too large, urge all to participate. Let this exercise be brief, and briskly given. Almost any book on missions will give the needed help on the biographies of Robert Morrison and J. Hudson Taylor. For the map exercise, have a large outline map of China drawn on a sheet of paper or on the blackboard. Let some one point out the mission stations, and as far as possible name our workers there. Put on your map Isa. 49:12. The article on our work merits careful study, as it was written by one of our workers who spent many years in China. For other helps, see Missions number of the *Signs*, Elder Evans's articles for the last week of prayer and in the *Signs* of Aug. 22, 1911, back numbers of the *Review and Herald*, "Outline of Mission Fields," "Missionary Idea," and *INSTRUCTOR* for Dec. 5, 1911. Use the song "China's Call" somewhere in your program; see page sixteen. Close the meeting with earnest sentence prayers for this needy field and for our faithful workers there. It would be well for every society to have a copy of the Year Book. Order from *Review and Herald*. Price, 25 cents.

Suggestive Program

- Scripture drill (review Morning Watch texts for the week).
- Symposium (quotations from or concerning missionaries to China).
- Robert Morrison (five-minute paper).
- J. Hudson Taylor (five-minute paper).
- Map exercise. See note.
- Our Work in the Land of Sinim (fifteen-minute talk). See page 5.
- Dying in China Without God (recitation). See page 9.
- News From the Fields (three-minute talk).
- Gather missionary reports.

Missionary Volunteer Reading Courses

Senior No. 5—Lesson 20: "Ministry of Healing," Pages 349-394

1. In Jesus' life how are the importance and opportunities of the home illustrated? What are some of the results of right home training? How might the hospitality of Christian homes be made a blessing?
2. How did Christ sanction and honor marriage? In the choice of a life companion, what should be taken into consideration?

3. As perplexity and care come, how should the husband and wife relate themselves to each other? How will they find true happiness?

4. In the choice of a home, what should be the controlling purpose? What conditions make residence in the city undesirable? What were the conditions of Jesus' early life? How has rural life benefited the majority of the best and noblest men? Give two rea-

sons for observing simplicity in furnishing the home.

5. What responsibility have parents in giving their children a good life equipment? How important is it that the mother exercise temperance and self-control, refrain from overwork, and cultivate cheerfulness?

6. What privileges in child-training are given parents?

7. In the chapter entitled "The Child," what importance is placed upon the early training of children? the education of their tastes and appetite? the study of physiology?

8. Mention some of the ways in which the mother may influence the children for good. What are some of the father's responsibilities?

Junior No. 4—Lesson 20: "Early Writings," Old Edition, "Spiritual Gifts," Pages 116-134; New Edition, Pages 254-273

1. At what time in Jesus' ministration was the third angel sent to earth? What was his message? For what purpose was it given? To what are the minds of all who accept it directed? How was the binding force of the fourth commandment represented?

2. In what way did Satan attempt to lead God's people away from the message? What was William Miller's attitude toward it? How was God's love manifested toward him?

3. How was the importance of the three messages shown? How does the experience of those who reject them compare with that of the Jews who would not receive John's message?

4. What experience will the saints have with Spiritualism? To withstand this delusion, what is necessary? How was the rapidity of its spread revealed to the author of "Early Writings"?

5. Mention one thing which is evidence that Spiritualism is a snare. In promoting belief in the delusion, how does the wicked one treat the Word? in what position place the wicked? in what regard hold the Saviour?

6. In these last days, what plans do the forces of evil lay to encourage covetousness and selfishness? What will become of those who indulge these traits?

7. What scene of the shaking was presented? Relate the experience of the faithful ones during this testing time. What is the cause of the shaking? Describe the change in the appearance of the righteous at the time the voice of God is heard.

Missionary Volunteer Notes

THE young people's society in Birmingham, Alabama, has pledged two dollars a month for the support of a native worker in Nyassaland.

The Berrien Springs school (Michigan) is raising thirty-one dollars a month for native workers in Japan, China, and Korea.

J. J. Birkenstock, Johannesburg, South Africa, writes: "There are only two societies in this conference, one at Pietermaritzburg and the other at Johannesburg. One or two more will be organized soon. Our society at Johannesburg consists of about twenty members. Our studies this year have been the prophecies of Daniel and the sanctuary question, and we are now studying the book of Revelation. A few weeks ago we had an open meeting for this society. The morning hour was occupied, twelve speaking very impressively on the second coming of Christ. The meeting was a perfect success. We hope to do more efficient work in the future."

Eighty of the young people at Mount Vernon College this year are from the State of Ohio. This is a good record for one conference, and speaks well for the young people's work.

One society in West Pennsylvania ordered *Liberty* sent to fifty-two lawyers for one year. This is good missionary work.

The young people in the West Michigan Conference have evidently been doing some temperance work, their report showing sixty-nine signers obtained for the pledge.

Minnesota reports thirty-nine conversions of young people during the quarter ending September 30. This is an evidence of missionary endeavor for other young people.

Southern California takes the lead in the number of signers to the temperance pledge. Their report shows 263.

The young people of Georgia are engaged in a worthy enterprise. They are putting forth special efforts to secure addresses of interested persons, with whom to place the *Watchman*, prepaid, for three months.

The Australasian reports are an inspiration. The young people there set a good example in most lines of missionary effort. We find this note attached to one of the reports from that field: "One isolated boy traveled seventy-four miles in mountainous districts to sell his papers. Others are chopping wood and digging, to earn missionary money."

About the middle of December a host of little visitors found their way to the Review and Herald Office. They did not come to stay, however. As if on the wings of the wind, they have flown to India, Africa, Burma, and the islands of the sea. A number of representatives were sent to nearly every State in the Union, and many have gone to Canada, there to make new friends and renew old acquaintances. Larger and larger grows the circle, stronger the bond, as more and more widely the Morning Watch is being observed. Have you had a little visitor? We are sure once one enters your home, you will feel you can not do without it—as many say. There are only a few hundred remaining of the 25,000 edition. We think you can still have one, if you order soon—five cents, of your tract society.

The Fayetteville (Arkansas) society is sending a club of ten weekly *Signs* to a brother in the West Indies. The sale of these papers helps him to earn his living, as well as to spread the message in that place. This is a good way of working in a foreign field when one can not go himself.

Miss Almetta Garrett, of Oklahoma, writes; "One of our young people's societies has adopted this plan: They are not situated so that they can meet as a prayer band very often, so at a certain hour each day they all go by themselves to pray at their homes. They meet once a week to talk over their plans and their experiences. I feel sure they will receive a blessing in this work."

The secretary from the Northern California-Nevada Conference writes: "We are receiving some good reports from our Juniors. One member has secured twenty-five dollars with the Ingathering *Signs*. Another society is mailing one hundred copies of the *Signs* each week. All the members in one society have joined the Pocket League."



IX—The Sabbath; Its Institution

(March 2)

MEMORY VERSE: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God." Ex. 20:8-10.

Questions

1. What is said of Jesus in John 1:3?
2. How did the Sabbath come into existence? Mark 2:27. Then who "made" it? Who is its Lord? Verse 28.
3. When did Jesus make the Sabbath? Gen. 2:1, 2; note 1.
4. Who led the children of Israel out of Egypt? 1 Cor. 10:1-4.
5. Who spoke the Sabbath law and other commandments from Mount Sinai? Neh. 9:12-14; note 2.
6. For what purpose did the Lord prove the people before he gave them his law? Ex. 16:4, first part. How much manna did they gather on the sixth day? Verses 22, 29. How much manna fell on the seventh day? Verse 26. What were they to do with the double amount gathered on the sixth day? Verse 23. Who told them to do this? How long would the manna keep that fell each day from Sunday to Thurs-

day? How long did that keep which fell on Friday? Then how did the Lord show which day is the Sabbath?

7. For how many years did the manna fall? Deut. 8:2, 3. How many miracles were wrought in order to teach the people that the seventh day is the Sabbath? Note 3.

8. What commandment did the Lord give his people through Jeremiah? Jer. 17:21, 22.

9. Did they obey his voice? Verse 23. What was brought upon Jerusalem because God's people disregarded the Sabbath? Verse 27.

10. Of what is the Sabbath a sign? Eze. 20:12, 19, 20.

11. For how long will the Sabbath remain a sign between God and his people? Ex. 31:14-17.

12. To what will those who keep all the commandments have right? Rev. 22:14.

Notes

1. Jesus is often called God in the Bible. As we inherit the name of our father, he takes this name from his Father. See Heb. 1:4. He is called God in Heb. 1:8; Isa. 9:6; and in other scriptures.

2. The One who delivered Israel from Egypt was the same one who "came down also upon Mount Sinai," and made known to them the holy Sabbath. This was Jesus, the "Rock" that "went with them" all the way.

3. A miracle was wrought every Friday, when twice as much manna fell as on other days of the week. Another miracle was that the manna which fell that day would keep sweet and fresh over night, while that which was gathered on other days would spoil. This makes two miracles wrought every week to teach that people, and all people who should live after them, that the seventh day of the week, and no other, is the Sabbath of the Lord. Multiply fifty-two, the number of weeks in a year, by two, and the number thus gained by forty, the number of years God fed them with manna, and we have the total number of miracles.

10. For how long will the Sabbath remain a sign between God and Israel? Ex. 31:14-17.

11. Under the theocracy of Israel in the wilderness what was the penalty for presumptuously disregarding the Sabbath? Num. 15:32-36.

12. What occurred to Jerusalem before God's people desecrated the Sabbath? Jer. 17:24-27.

13. What promise was made to those who observed the Sabbath? Isa. 58:13, 14.

Notes

1. "Because the Sabbath was made for man, it is the Lord's day. It belongs to Christ. For 'all things were made by him; and without him was not anything made that was made.' Since he made all things, he made the Sabbath. By him it was set apart as a memorial of the work of creation. It points to him as both the Creator and the Sanctifier. It declares that he who created all things in heaven and in earth, and by whom all things hold together, is the head of the church, and that by his power we are reconciled to God."—*"Desire of Ages,"* page 288.

2. The Sabbath is founded on the facts of creation. The Creator worked six days, rested on the seventh, then blessed and hallowed the seventh day. These facts are unchangeable; therefore the Sabbath is unchangeable.

3. The division of time into months and years is indicated by nature. But not so with the week. This division is made only by the Sabbath. The fact that there were recognized periods of seven days, or a week, shows that the Sabbath was known and kept.

"The week, another primeval measure, is not a natural measure of time, as some astronomers and chronologers have supposed, indicated by the phases or quarters of the moon. It was originated by divine appointment at the creation for man's physical and spiritual well-being."—*"Bliss's Sacred Chronology,"* page 6; *Hale's Chronology, Vol. I,* page 19.

"Seven has been the ancient and honored number among the nations of the earth. They have measured their time by weeks from the beginning. The original of this was the Sabbath of God, as Moses has given the reasons of it in his writings."—*"Brief Dissertation on the First Three Chapters of Genesis,"* by Dr. Coleman, page 26.

Miles of Wasted Hyphens

THE new "Scientific Management" is poking its nose into every nook and cranny of our economic system in search of superfluous movements and extravagances in the expenditure of energy, and one of the latest "leaks" discovered is the waste of time in writing certain hyphenated words.

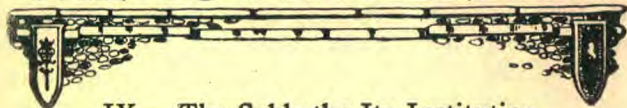
A statistician with an infinite capacity for detail has just figured out the amount of time and energy we waste in the use of the hyphen in the words "to-day," "to-night," and "to-morrow." He figured that the three words are used on an average of 48 times daily by 178,236,592 English-speaking people, and five times every 48 hours they are written in longhand.

The daily output of hyphens, the statistician declares, is 801,236,460. Allowing one quarter of an inch to a written hyphen, this would mean a continuous line 3,864 miles in length, or more than the distance across the continent. Writing at a fair speed, it would take one man seventy-six years to write that number of hyphens, working an average work-day.

Typewriter and typesetting-machine operators write "to-day," "to-morrow," and "to-night" at an average of four times each daily; and there are about a quarter of a million typewriters and about 184,312 linotypes. One ounce pressure is required to operate typewriter or linotype key, an aggregate of about 352,974 foot pounds of energy wasted on a practically useless character. The same amount of energy would draw a railroad-train across the continent.

Of further interest is the useless waste of ink and paper in writing hyphens, the same master of figures declaring that the value of the ink and paper so employed would buy bread for one day for everybody in the State of Michigan.—*Brooklyn Eagle.*

THE YOUTH'S LESSON



IX — The Sabbath; Its Institution

(March 2)

LESSON HELPS: "Patriarchs and Prophets," pages 47, 48; *Sabbath School Worker.*

MEMORY VERSE: Ex. 20:8-10.

Questions

1. For whom did Jesus say the Sabbath was made? How does Jesus stand related to this institution? Mark 2:27, 28.

2. When was the Sabbath made? What specific acts of the Creator were necessary to make the Sabbath? What day was blessed and sanctified? Gen. 2:1-3.

3. Who created all things? John 1:1-3; Heb. 1:1-3.

4. Who is therefore the maker of the Sabbath? Neh. 9:12, 13; note 1.

5. What reason is assigned in the decalogue why the seventh day should be observed? Ex. 20:8-11; note 2.

6. What shows that the Sabbath was known and observed prior to its being spoken from Sinai? Gen. 8:10-12; 29:27, 28; note 3.

7. When the Lord had delivered his people from Egypt, what reason did he give why they should observe the Sabbath? Deut. 5:13-15; note 4.

8. In what miraculous way did the Lord designate which day is the Sabbath? Ex. 16:4, 5, 22-30.

9. Of what is the Sabbath a sign? Eze. 20:12, 19, 20.

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China's Call

[For music see "Christ in Song" (new edition), No. 547]

NEARER fields, the reapers toiling,
Gather in the golden grain,
Still the distant Eastern borders
To the workers' skill remain.

Long the shadows there have tarried;
Late the precious seeds were sown;
Now the world's great Light is shining
On a harvest fully grown.

China with its teeming millions,
Souls for whom our Saviour died,
Knowing heaven, but not the pathway,
Lost, is waiting for a guide.

Now the Word from home has reached them,
Are there none to lead the way?
Ere the harvest-time is over,
Will you help as well as pray?

CHORUS:

Lord of harvest, send forth reapers!
Hear us, Lord, to thee we cry;
Send them China's sheaves to gather
Ere the harvest-time pass by.

—Selected.

The Making of a Great Painter

JAMES TISSOT, an artist famous for his New Testament scenes, told how he was led, through obedience to a vision received, to devote his life to portraying Christ. He was planning a series of pictures of "The Parisian Woman," and had gone to a church in Paris to make a study of a fashionable woman posing as a religious devotee. As he sat there, a vision came to him. He seemed to see three ruins of a great castle. A weary peasant and his wife were sitting down to rest. On the ground by their side was a bundle that contained all their earthly possessions. As they sat in their despair, the "Man of Sorrows" came and sat beside them, putting his hand in tender protecting care on the peasant's shoulder. "Christ the Consoler," was the artist's interpretation of the vision. He returned to his studio, but the vision would not leave him. In his despair at not being able to continue the work in which he had formerly delighted, he became seriously ill. When he recovered, he decided to paint "Christ the Consoler," in order to put it forever from his mind. But as he worked, the grandeur of his theme grew on him, and he determined to devote his life to portraying Christ. He went to Palestine, and spent ten years studying. The result was one of the most marvelous series of pictures the world has ever seen.—*The Classmate*.

"The Laurel Health Cookery"

A BOOK of 1,760 carefully prepared and tested recipes. One of these (used by permission) has been sold many times by the originator for one dollar, and it is in no way superior to the majority of the recipes in the book. Many housewives have felt compelled to use harmful chemicals in their cooking, because there were so few recipes for cakes and quick breads without them. This collection contains 56 recipes for cakes without baking-powder, soda, or cream of tartar, some of them being without eggs.

There are directions for preparing a variety of nut foods with recipes for their use, and these recipes may also be used for similar commercial foods.

The author, Mrs. Evora Bucknum Perkins, for more than twenty-five years has been conducting schools and institutes of health at Chautauqua gatherings, in sanitariums, and in many of the large cities. This book is the result of her earnest study and long experience as a dietetic reformer.

The book is printed on an extra quality of colonial, English finish, paper in clear type, and has a few choice illustrations from photographs.

Regular edition, done in full art linen cloth, T pattern, stamped in ink, \$1.75; de luxe edition, bound in extra cloth, gilt top, cover handsomely stamped in ink and gold, \$2.25.

The Social or the Prayer-Meeting

THE annual social held by the academy which C— attended, fell on the night when the class of which he was a member was accustomed to meet in the little Methodist church. The social was the one occasion of the year for the young people. They looked forward most eagerly to it, and nothing would keep them from it. The question presented itself, "Which shall it be, the social or the class-meeting?" On one side it could be said that the class-meeting came every week, and the social but once a year; that if he was absent from the class-meeting that night, it would be something that could be remedied the next week, but absence from the social would mean a self-denial that must cover an entire year. On the other side, a principle seemed to be involved. Would he choose the secular in place of the spiritual? The latter thought seemed to carry so much weight with it that the young man made up his mind that he would go to his class-meeting, spend there the full time, and then, that he might not seem to be discourteous to his teachers or his mates, he would go to the social, if he was in time, and greet them as they were separating.

He went to the class-meeting and enjoyed it. It was a little longer than usual, so that when it closed, there seemed to be a question whether he would be able to reach the hall before the exercises were over. But he went; and as he entered the hall door, the principal of the academy stood near it, and grasped his hand most warmly. The principal was not a member of the church, and was of a skeptical turn of mind. But the young man heard afterward that he said: "I knew that his class-meeting was held on the same night as the social, and I was looking to see what he would do. I knew how eager he was for all sports, and how he had looked forward to the social. We missed him greatly at our gathering, yet he not only raised himself immeasurably in my estimation by the course he pursued, but he also impressed me with the reality of religious convictions, which I had doubted before."—*Charles L. Goodell*.