

# The YOUTH'S INSTRUCTOR

Vol. LX

March 19, 1912

No. 12



A MEXICAN FRUIT MARKET



OPIMUM every year destroys 500,000 lives.

THE white flag of the republic floats above the Chinese legation at Washington, D. C.

ON July 4 there will be unfurled to the breezes for the first time the American flag containing *forty-eight* stars.

A THREE-YEAR-OLD boy died recently at the Garfield Hospital, Washington, D. C., from drinking from his father's whisky flask. Seven boys, five to ten years of age, were found a few weeks ago near the reform school of this city all in a stupor, and their prostrate forms were strewn along the ravine. Near one of the boys lay a gallon demijohn, from which the boys had drunk more than a quart of whisky.

A DEMAND for universal suffrage in China was made recently in a circular petition addressed to Premier Yuan Shi Kai, Dr. Sun Yat-sen, former president of the provisional republic, and Dr. Wu Ting-fang. The petition is from the women's military corps, which served the republicans during the rebellion. The national assembly has given definite notice that reforms affecting only affairs of state and democratic prosperity and peace will be considered for some time to come.

MR. EDWARD HINES, the wealthy lumberman, has filed suit in the circuit court against Clarence S. Funk for \$100,000. Mr. Funk, general manager of the International Harvester Company, is charged with slander, having said that Mr. Hines requested his company to contribute \$10,000 toward the expenses incurred in the election of Senator Lorimer.

PRESIDENT TAFT was entertained by the Washington Harvard Club recently. On his appearance in the room he was greeted with several enthusiastic Harvard yells, all ending in "Taft, Taft, Taft." The President turned to the president of Harvard University and remarked that he hoped college students would find some other way of expressing their approval of men. He expressed his appreciation of the cordial reception that was accorded him, though he disapproved of the vociferous college yell.

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**Milwaukee's Campaign for Health,** by Carl D. Thompson, City Clerk.  
**The Organization of Junior Civic Leagues,** by Mrs. Agnes McGiffert Bailey.  
**How to Cook Legumes,** by George E. Cornforth.  
**Medical Missionary Work in Burma.**  
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# The Youth's Instructor

VOL. LX

TAKOMA PARK STATION, WASHINGTON, D. C., MARCH 19, 1912

No. 12

## "Why?"

Why should he who builds the palace  
In a dingy hovel dwell?  
Why should he who toils and labors  
His soul and body sell?  
Why should some revel in luxury  
Which others' toil has bought?  
Why should some claim the spoils  
For which another fought?

Why should those who love the land  
For which their fathers bled,  
Why should they allow their brethren  
To go unclothed, unfed?  
Why don't you—Christian workers—  
End this heathen rage?  
Why don't you pull together,  
And dawn the golden age?

JOHN E. NORDQUIST.

## Service

I. C. COLCORD

**T**HE joy of service is the doing; some deed performed, a kindness shown, loving sympathy given, even a smile, or a "word spoken in due season, how good is it"!

"As we meet and touch each day  
The travelers on our way,  
Let every such brief contact be  
A glorious, helpful ministry."

This is gospel service, and the sentiment of the true Christian can not be other than that of the Master, "Not to be ministered unto, but to minister." We can not live for ourselves and be Christlike.

There are many ways of helping others, but the truest and best help any one can give to others is not in material things only, but in ways that make for strength of character and betterment in right living. Money is good when given heartily as unto the Lord; but in comparison with the better gifts of hope, friendship, courage, sympathy, and love, it is paltry and poor.

The best thing we can do for others is not always to take their load or to perform their task. Strength comes by exercise. Activity is the very condition of life; so to be the means of getting the burden-bearer to take to his task with a firmer hold, a more determined resolve, a rekindled hope, is a service that works not in vain. We should never do anything for another which we can inspire him to do for himself; for in so doing we might tend to pamper weakness, to encourage dependence, to debilitate manliness and womanliness. To overhelp makes dwarfs, and robs the individual of material for strong character building. To put the gospel of *go* and *do* into the heart is a service wisely rendered. In the world's work both friend and foe are to be met, and our loyalty to Christ bids us work for those who are enemies. It was at Fredericksburg after a bloody battle, hundreds of Union soldiers lay wounded on the field. All night and all the next day the space was swept by artillery from both armies, and no one could venture to the sufferers' relief. Agonizing cries for water went up, but no response save the roar of the guns. At length, however, one brave Southern soldier felt that he could endure those piteous cries no longer; the *service* of love rose superior to the *fear* of death. He said, "General, I can't stand this, I must carry them some water." He was answered that it might mean instant death; but he would go, and as he stepped over the

ramparts with a supply of water, and knelt by the nearest sufferer, and gently raising his head, touched those parched lips with the cooling cup, wondering eyes from both sides looked on. They understood, and for an hour and a half not a shot was fired. He worked, giving drink to the thirsty, straightening cramped and mangled limbs, pillowing men's heads on their knapsacks, and spreading blankets and army coats over them as tenderly as a mother would cover her child; and all the while, until this angel-like ministry was finished, was the fusillade of death hushed.

Here is the Christian principle of service, doing deeds of mercy to those who are even enemies. We must get the same spirit in us if we would become in any

large and true sense a blessing to the world: be willing to lose our life to save others. In life's vicissitudes it may be a source of comfort to know that when God sends us on a journey over steep and flinty paths, he will not fail to provide us with suitable shoes. When Moses pronounced

\*\*\*\*\*  
There is a hand stretched out to you,  
— a hand with a wound in the palm of  
it. Reach out the hand of your faith  
to clasp it, and cling to it, for without  
faith it is impossible to please God.  
— Henry van Dyke.  
\*\*\*\*\*

his parting blessing upon the tribes, he said to Asher, "Thy shoes shall be iron." Asher's allotment was among the rugged hills, so common sandals made of light material would not do. Hence the form of the promise, "Thy shoes shall be iron." Asher's portion was not an accidental one; it was of God's choosing. Nor is there any accident in the allotment, place, condition, or circumstances of any child of God.

Our times are in God's hands. Wherever we may be stationed, the law of compensation runs through all the assignments for service by a kind Providence; for there is a most tender connection between earth's needs and heaven's grace.

So in the rugged hills of toil and hardship, life's finest gold is found. No noble-spirited young man and woman wants life made too easy, nor are they choosing the places of affluence and luxury. The noblest types of manhood and womanhood are those who know what it is to struggle with peculiar obstacles, adverse circumstances, poverty, and privation.

The call to service has come to our young people, and a most hearty response is being made. *Expression has deepened impression.* Renunciation of sin and the placing of their all upon the altar of service are voiced.

May we all be workers together with God in this life, and thus be fitting for the higher work and the unshadowed joy of the endless life to come.

## China's Need

I. H. EVANS



THE greatest kingdom of all time, as far as population is concerned, is the Chinese empire. It has nearly 450,000,000 people, comprising more than one fourth of the entire population of the whole world. It is declared that every passing year more than 12,500,000 Chinese succumb to the call of the death angel; and every year more than 15,000,000 Chinese are born into the world.

From the year 1844, when the third angel's message first started, to the year 1901, when our first missionary was sent to China, it is estimated that there had been born in China more than 800,000,000 souls, and nearly as many more had died without Christ. We have now had missionaries in China a little over ten years, and during this time the people who have died in heathen darkness in China outnumber the entire population of the United States. We have warned a few hundred thousand souls of the coming of Christ, and urged them to accept salvation; but while we have done this little, there have been born in China nearly 150,000,000 human beings, yet in childhood, who must be taught the religion of Jesus

Christ, or be lost forever. It is easy to see that our present force of workers in China is wholly inadequate to warn this people. A millennium might come and go before we could ever hope to sound the last warning message throughout this vast empire. Out of the eighteen provinces in China, we have done a little work in the interests of the third angel's message in only five, while the other provinces all remain unentered. Not a stroke of work has

ever been done in them in behalf of the third angel's message. Besides these eighteen provinces of China proper, the great countries of Manchuria, Mongolia, Turkestan, and Tibet are also waiting for workers. Manchuria is especially ripe for the harvesting of souls. In all the East, aside from Korea, the Manchurians are the most ready for the gospel. A few years ago a mighty revival work extended to many places in that country, and the field seems ripe for the reaper.

In less than two months the revolution, which began last October in the western part of China, reckoned as its adherents over 250,000,000 of the people of this land. History affords no parallel to the present situation — such a mighty multitude stepping so promptly from the bondage of the worst government in the world to the position of demanding a republican form of government. This revolution is the outward expression of a downtrodden and oppressed but intelligent people, struggling for liberty and progress. It is already reported that if the republican form of government is established in the province of Quan-tung, in the south of China (where the people are perhaps as enlightened as in any province in China, if not more so), the people propose to adopt a Protestant religion as the religion of the province. Whether or not this is done, the contemplation of such a step shows how

rapidly transitions are taking place in the land of Sinim. The temples are neglected, the gods are forgotten, and the people are looking to the Western nations for examples in governmental affairs, for teachers, and for religion.

Judging from all the conditions that we can see on every hand, now is the time to do a mighty work in China. No other place in the world offers greater opportunities to the young man who is willing to serve Christ and work for lost souls. O that we had a larger force of workers already prepared for service, to throw into the field at this important time!

A young man coming to China must spend about two years in study of the language before he can do much in helping the people. During this time, some work can be done in winning the people to the truth through the circulation of literature, and in a private way; but the worker can do but little public speaking until he has spent at least two years in hard study of the language.

We need young men and women in China who have had a good, thorough preparation in the home land before coming to this field.

The requirements here are even more severe than at home, if one expects to become a successful worker. None should plan to come to China who have not finished at least twelve grades in our schools, or their equivalent in the high school, and it would be still better if those who come could have had a thorough college training. The reason for this is that when a person arrives in China, he must settle down to hard work on books for some years be-

fore he can gain sufficient knowledge of the language to do public work.

Then, too, it is better if workers have had some field experience, such as canvassing and holding meetings, before reaching China. It is cheaper to get the experience in the home land than in this field. Those who have had such training and experience are generally better able to adapt themselves to the situation here, and less likely to become discouraged, than the inexperienced.

Other denominations are placing in China large numbers of workers year by year. College-trained young men are coming to this heathen land, giving their lives in service to Christ, willing to spend and be spent, that they may win these souls to the kingdom of God. It does not seem as if those who profess the third angel's message, believing this to be the last generation we have in which to work for souls, would be outdone by others in giving their lives to this great work. One would think that of all peoples in the world who are anxious to work for these perishing millions, those who profess the third angel's message would take the lead. Each year, from ten to twenty recruits should be sent to this field, to help us open up the territory that is now unentered. We believe that now is the opportune time for a mighty work to be done in the regeneration of China.

Nay, more: if there seems to be no breeze stirring near you, if you feel that you are lying idle and helpless in a dead calm, drifting upon the dark currents which may bear you to destruction, you have only to ask for the saving breath, and it will come. For earthly parents are not more willing to give good gifts unto their children than your Heavenly Father is to give his Spirit unto them that ask him.— *Henry van Dyke.*

## The Gospel in New Japan

BENJAMIN P. HOFFMAN



OWHERE in the annals of missionary endeavor is found such extremes of light and darkness as in the Land of the Rising Sun. With the maritime achievements which found Japan in the sixteenth century, went the representatives of the Christian faith. The preaching of Xavier and his successors had wonderful effect; but soon the sons of Nippon evinced their material mindedness by making use of the greatest boon of mankind for political ends and purposes. Then followed the edicts prohibiting Christianity, a virtual inquisition, and one of the most sanguinary persecutions in history. The attitude of Japan to the outside world for the next three hundred years was that of strictest seclusion,—Japanese forbidden to leave their shores, and all foreigners banished save a few Chinese and Dutch at Nagasaki.

Repeated efforts were made by European powers to force Japan from her seclusion, but it remained for the United States to accomplish this feat of so much importance to Japan and the outside world, and that without a single hostile shot.

The natives themselves date the beginning of new Japan from the coming of Commodore Perry (1853). As the fleet steamed into the bay of Yedo, the commander and his gallant men sang:—

"Before Jehovah's awful throne,  
Ye nations, bow with sacred joy."

The opening of the nation to the world after a long period of utter seclusion; the restoration of the emperor; the imperial pledge that Japan should seek for knowledge among all nations; the introduction of the railroad, the newspaper, and the university; the enactment of codes of law; government under a constitution; the conclusion of a great war in the spirit of moderation; the achievement of world power, under circumstances calling for much wisdom, energy, and courage; the founding of the church of Christ,—such is the remarkable program this little nation crowded into the next half-century.

Fifty years ago notice-boards were numerous offering rewards for the death of Christians; to-day they can be found only as curios in museums. At that time they had no term to express "religious liberty;" to-day it is found in the constitution. Then the Scriptures could be published only in the most secret manner; now Bible societies and colporteurs scatter them far and wide. Then no Protestants were to be found in Japan; while to-day they are numbered among the members of the imperial diet, the judges of courts, professors in the imperial university, editors of national papers, and officials in army and navy.

The eyes of those who were anxious for the furtherance of Christ's kingdom, had long been turned toward Japan, and they were not slow to see the hand of the Lord in opening these doors of opportunity. Within a year after the signing of the treaties, four American missionaries were in the field, and interest was awakened in all Christian circles for Japan. The subsequent decades saw great progress in all lines of Christian endeavor, and Japan seemed on the sure road to

speedy evangelization. In spite of heavy drawbacks that still hampered the missionaries, this has been called one of the most glorious epochs in the history of the church. Marked prosperity attended the church as she advanced under popular sympathy and support; but a sad change was to come, which would wring bitter tears from the faithful pioneers, and try their faith to the utmost. The pendulum had swung too far, and reaction came, in which the interest in church work on the part of the Yamato men gave way to indifference, and even hostility. Congregations not only ceased to grow, but hardly held their own.

One general cause for this "reaction" virtually comprises several that might be given. A national movement toward acquiring the civilization of the West had, as a strong tide, swept over the country, carrying all away in its flood. The adoption of Western customs and ideas was popular; and Christianity was looked upon in a similar way. In order to be considered progressive, many had professed Christianity, but their acceptance of it was only superficial, without a personal experience or a realization of the transforming power of the gospel. The

I know that some people use us despitefully and show themselves our enemies, but why should we fill our hearts with their bitterness and inflame our wounds with their poison?—  
*Henry van Dyke.*

seed that had been sown with painstaking effort and watered with bitter tears, had fallen, some on stony ground and some by the wayside, and the birds had come, and the sun had grown hot, and the thorns had sprung up.

The national constitution had been proclaimed, and the national diet established. New interests and political notions were engrossing the minds of the people. The daily newspaper also had entered the field, and was fast becoming a rival of Christian interests. The failure of an attempt at treaty revision had brought on a state of irritation, and a strong antforeign spirit was obtaining. Foreign customs, ideals, and thought fell from their esteem, and so also did Christianity. Though these were disappointing times for the missionaries, the reaction proved a blessing, as by it were weeded out the insincere and superficial. Some seed, however, had fallen in good soil and had taken root. Those who remained true through trial, were those who had a vital connection with God, and they formed a live nucleus for the building up of a permanent work.

While the gospel has been making sure progress since then, it has been a hard and trying work. It is a mistake to think that the Japanese people now are anxious for the Christian faith. They have gladly accepted our civilization, education, and the things that have aided them in attaining prestige among the powers of the world, but with these material advantages they are satisfied; their old religions are good enough.

A recent article in a popular magazine shows that of late Christianity has had a setback in Japan, because of political disturbances arising from anarchistic teaching. A few lines from this article will suffice: "In the Japanese mind Christianity and 'dangerous teaching,' 'the current synonym for anarchy and socialism,' come from the West, and therefore must have some internal connection. The fact remains that the Japanese officials, hitherto tolerant of all religions

and not long ago contemplating the adoption of Christianity as the national religion, are to-day doing all in their power to discredit it. Their logic seems to run something like this: 'Christianity comes from the West; socialism comes from the West. Therefore they must have much in common, and both be dangerous. Prime Minister Kotsura himself has publicly spoken of America as the source of the anarchistic teachings which are troubling Japan.'

The general attitude of the educated classes is one of hostility. This may be active or only passive, but it expresses a state of mind which makes it difficult for them to accept the teachings of the Bible. Indifference and prejudice also help to explain their attitude. Most authorities are agreed that the old religions are losing their hold on the students, but instead of turning to the faith of Christ, they become agnostics and higher critics. The condition of the Japanese at the beginning of missionary effort for them, and at the present to a less degree, is described in the language of Rom. 1: 20-25.

These things present themselves as mighty arguments that Japan needs the third angel's message, and instead of discouraging us, should lead us to pray more earnestly for wisdom and power to cope with the circumstances, that many may be led to the true light.

Japan occupies a unique position between the East and the West, between two more or less conflicting civilizations, and because of this fact demands special effort for the spread of present truth while there is yet opportunity. Work for Japan does not mean work for Japan alone. Japan is recognized as in a very real sense leading the Orient. China's attitude toward Japan is suggested by the fact that eight thousand Chinese students are found in Tokio, while there are but five hundred in the United States. Many of these Chinese students do not appreciate the force of Christianity as they see it working in Japan, but Japan is not sufficiently Christian to exert the influence which she ought to exercise over them. Shall we not pray God to send forth laborers into this field now, that a strong work may be built up, and thus from there rays of truth may radiate not only throughout China, but to India and all the East?

#### Our Work in the Sunrise Kingdom

It is now more than eight months since I left Japan, but letters from the workers there have enabled me to keep in touch with the work, though of course it is not like actually being on the ground.

This past year distinct advance has been made in the number of tent-meetings held. Three tents have been in the field. One was located in Kiusiu, the southern island; and Brother Kuniya held three series of meetings in it, and Brethren Foster and Miyake one series. Another tent, with Brethren Benson and Seino in charge, was pitched twice at Matsuyama, in the island of Shikoku. The third tent, a fine new one used for the first time, was pitched in a suburb of Tokio.

The interest at all of these meetings was encouraging. But tent work in Japan is not quite like tent work in our own country. Many of the people will not come into a Christian meeting and stay till the close; so the congregation is usually a shifting one. Much preliminary work is essential, such as canvassing and visiting, to arouse an interest. Such interested ones attend regularly, and of this number some accept the truth.

Brother Kuniya writes me that he baptized seven believers at Kagoshima, one of the large cities of Kiusiu, in the southern part of that island. He mentions several promising young men among them. And among those interested is a nephew of Saigo Takamori, a prominent name in Japanese history, and leader of the rebellion in Kiusiu about forty years ago. One of the Kagoshima believers was formerly a Catholic. He is a contractor and builder, and has many friends among business men. Two of his friends began attending the meetings. Thus Brother Kuniya hopes to gain access to this class of people.

One of Brother Kuniya's series of meetings was held at Kumamoto, another large city of Kiusiu, nearer Nagasaki. Just recently I received a letter from Brother Hiroshi Kuniya, a nephew of Elder Kuniya. He wrote from Kumamoto, where he is helping in the work and reports that four have accepted the truth there.

As a result of the two series of meetings held at Matsuyama, Shikoku, the truth has gained a foothold on that large island. Brother Benson has removed to Tokio to take charge of the school work, leaving Brother Seino and others to look after the work in the field.

Brother K. Minami has labored for about two years at Nakano, a suburb of Tokio. As results of his labors a number have accepted the truth and united with the Tokio church. The series of tent-meetings held at this place last season was designed to develop the interest awakened by the labors of Brother Minami.

Brethren Foster and Miyake held their series of meetings at Saseho. In a recent *Review* they report that the work there is prosperous, and the interest increasing.

The school work is continued at Tokio on practically the same plan as that followed in previous years. But the school term has been lengthened to six months, and a regular course of study adopted. About twenty-five students are in attendance. Brother and Sister Benson make their home with the young men, and Miss Cornish lives with the young ladies. The class work is still conducted at Brother Burden's house.

The work of circulating large special editions of our missionary paper, *Gospel for the Last Days*, still continues. A holiday number of twenty thousand copies was published, and the students of our school devoted their time to its circulation during the fore part of January. Of course our churches and workers in other places use large clubs of these special numbers.

In the last communication from Brother Burden, he reported a trip to Wakamatsu, north of Tokio. At this place is one of our oldest churches, though for some years it has not grown very rapidly. However, more recently a good interest has been awakened in Wakamatsu, and also in several neighborhoods near by; so that the outlook for the work is quite encouraging. From there Brother Burden planned to visit Fukushima and Akita, still farther north, where we have believers and workers.

Our Japanese sanitarium at Kobe still continues its good work, under the able direction of Dr. Noma. Readers of the *Review* will remember a recent report from Elder F. H. De Vinney of the dedication of the new church building in Kobe. The congregation had outgrown the old chapel, so a new and larger building was erected in a more convenient location.

Ever since the \$300,000 Fund was launched, the Japan Mission committee has been occupied with plans

for mission headquarters, including school buildings, printing plant, and homes for the workers. The prospect is that the present year will see something definite done in this direction, as the necessary funds are now available. It is probable that the location chosen will be in the outskirts of Tokio. The establishment of such mission headquarters will give a standing to our work that will have an influence with the Japanese people, besides furnishing much-needed facilities.

It is nearly two years since Elder De Vinney arrived in Japan to take general charge of the work. Brother and Sister De Vinney have been well received by the believers in Japan, and the Lord has blessed their labors. Late this last summer Brother and Sister Charles Lake, of Mountain View, Cal., went to Japan to connect with the work. They are nicely located in a cozy Japanese house, and busy studying the language. In addition to this, Brother Lake has taken charge of the printing work, and also acts as secretary and treasurer of the mission.

Since leaving Japan, I have received several letters from my young friend, R. Sekine (pronounced Say-kee-nay). This young man was a student at a school near our home in Tokio. He attended our English Bible classes, and became interested in the truth. But he could not keep the Sabbath and remain in school, for Japanese schools keep six days in the week. Finally he decided to obey the Lord and keep the Sabbath; whereupon he met severe opposition from his relatives, and from the teachers and students at school. Should he drop his school work, he must take the military examination; and if required to enter the army, he would not be permitted to keep the Sabbath there. All these trials were too much for his weak faith, and he is still attending the school, from which he is to be graduated this spring. And now he writes to me for advice as to what he should do next. I often wonder what many of our young people would do under such trying circumstances. He has been really brave in meeting opposition. In one letter he writes, "I have so many obstacles, but I am very glad that I can now bear with indifference the ridicule of foolish people." May the Lord help him to be a true over-comer.

The work in Japan is of deep interest to me because of the part I have had in it. So will the Lord's work be to you all, my dear young friends. As we give our hearts to the Lord, and our best efforts to the advancement of his cause, our interest in his work will never lag till it is finished, and the rewards are given.

F. W. FIELD.

### The German Bakeries

I HAVE eaten French and Italian bread, and relished both. I have enjoyed hardtack, and zwieback, and dog-bread. I have often used rye bread in America, but in the German rye bread I met my Waterloo. It was a case of either obtaining some other kind of bread or losing my teeth. I can bite through hardtack, or ship-biscuit, with comparative ease, but the only thing I can compare the German rye bread to is an india-rubber eraser. If you have eaten a few of these, you are in a position to sympathize with me.

We looked in at the bakery (*Bäckerei*) windows, and seeing the large four-pound loaves for about nine cents, we fell into the trap, and made a purchase. Of course, we could not throw the bread away, so we began doing penance, fully resolved that we would hereafter have white bread. We, however, took the

precaution to save all the crust for the sparrows, which are numerous here.

Before venturing into a bakery again, I looked up the word for white—*weiss*. I said to the man behind the counter, "*Haben sie Weissbrod?*" "*Ya, ya,*" came the answer, and I went home rejoicing, with a white loaf; but inspection revealed the fact that the white was dusted on the outside, and the loaf was harder, if possible, than the first one. I next looked up the word for wheat,—*weizen*,—and went around asking for *Weizenbrod*. Some looked at me curiously, others offered me white buns. At only one place did I find wheat bread in loaves, and that was sweetened, and sometimes I could not obtain it there.

The white bread is a trifle more expensive than with us, a pound loaf being sold for about six cents. It is quite evident that the Germans do not eat much white bread. It is also evident, from the fact that they can eat the rye bread, that their teeth are in excellent condition. Perhaps the constant use of rye bread from childhood up develops good teeth.

This reminds me of a queer sign I saw down the street one day. It read:—

Dr. John Brown (fictitious name)  
american Dentist

The Germans capitalize *all* their nouns, whether proper or common, and do not capitalize the adjectives derived from proper nouns; so this sign is correct according to German usage; but if I had been that dentist, I should have used a capital A for American.

It should be mentioned that the German bakeries always have white buns, but they are rather expensive. It is quite a contrast to England, where much is made of wheat bread. There one finds aerated white, standard, and brown breads, and various kinds of health breads, all at reasonable prices.

Why the rye bread here is so much tougher than in the United States I am unable to determine, for some of it seems to be made partly of white flour.

A. GREENE HORNE.

### A Dreadful Choice

A YOUNG fellow, rich, talented, and lovable, had become a slave to drink. Gradually the monster had taken possession of him, and now held him in its demonic embrace. His health was gone, his hopes destroyed, his will broken. At times he was oppressed by the feeling of his terrible, self-caused degradation. He then made convulsive efforts to throw off his fearful enemy. He formed resolution after resolution. He willed to be better. He wanted to be a man again, and struggled like a drowning man with the engulfing waters; but he always broke down, and was again the helpless weakling. A serious inflammation of the eyes set in, and a physician was called. After a thorough examination, the latter said: "You must hear the plain truth, my friend. If you do not give up drink entirely and at once, you will be blind in six weeks, blind for all your life. Do you realize what that means? Think it over,—blind, as long as you live!"

The unhappy man was silent. He sat motionless, his face buried in his hands. Suddenly he started up, took up a whisky bottle, and cried out, "Farewell, thou beautiful light!"—*The Expositor*.

THERE is a way which seemeth right unto a man, but the end thereof are the ways of death.—*Proverbs*.



# THE HOME CIRCLE

Their aim is nothing else than to help people to be good, which is the hardest and the finest thing in the world.—Henry van Dyke.



## Tact



An elderly lady was visiting a young married woman; when the visitor arose to depart, the hostess accompanied her to the door and out upon the pleasant veranda, which showed marked traces of dust.

"O dear," said the young woman, "how provoking servants are! I told Mary to sweep the veranda thoroughly, and now see how dusty it is."

"Grace," said the older woman, looking with kindly, humorous eyes into the disturbed young face, "I am an old housekeeper. Let me give you a bit of advice. Never direct attention of people to defects. Unless you do so, they will rarely see them. Now, if I had been in your place and noticed the dirt, I should have said: 'How blue the sky is!' 'How beautiful the clouds are!' or, 'How bracing the air is!' Then I should have looked up as I spoke, and have gotten you safely down the steps and out of sight without your seeing the dust."—*Home and School.*

## The Homely Baby

"DON'T ever ask me to recommend you as judge in a baby contest," Mrs. Prescott said, with a soft laugh to her companion, as they left the street-car.

"What do you mean, Avis?" Miss Bennett's cheeks flushed a little, although she laughed, too.

"Didn't I see you making love to one of the homeliest babies I ever beheld, when the attention of everybody else in the car was centered on that fluffy little curly-haired beauty opposite us?"

"That's the very reason I 'made love' to the other little tot. Nobody was noticing her."

"But she was too tiny to feel the slight, poor little plain thing!" Mrs. Prescott returned, but there was now something besides amusement and curiosity in her eyes.

"But the mother felt it," Doris returned. "She was much pleased when I noticed her baby."

"I don't doubt it, dear. And weren't you saying some complimentary things about the infant? I caught just a word or two; and if you'll forgive my saying so, I did wonder what a truthful woman like you had found to say that could bring such a glow to the woman's face."

The flush on Doris's cheek deepened. "I did not say anything untruthful. I asked her how old the baby was, and when she said ten months old, I remarked what a bright little thing she was for her age. She was, too,—she would have passed easily as a year old. Then I said how pretty her eyes were—and they were really very pretty, Avis."

"No doubt they were, dear," Mrs. Prescott returned. "But most people wouldn't have discovered it in such a homely little face. Now I suppose the mother will wonder why other people do not succumb to her infant's charms. I do not imagine she will meet with such appreciation again very soon."

"Well, one time is better than none," said Doris, with a little smile. "I suppose it is foolish, Avis, but I always make a point of noticing the little children that other people do not. It hurts me, somehow, to see everybody bestowing smiles and admiration on a beautiful child when there is a mother in sight whose baby is completely ignored. It must hurt, Avis. Just think how it must hurt!"

"Perhaps it does." The raillery was all gone from Mrs. Prescott's face now. "I am quite persuaded to try it myself, for it must be better to give our good cheer to those most in need. As a member of the Sunshine

Society, the thought is at least worth considering."—*Youth's Companion.*

## My Guest

The day was ended, and the sun gone down;  
The rain across my casement dark was blown.  
I sat within mine house; alone was I.  
A weary traveler, unknown, came by.  
Outside the door he stood and waited long,  
And prayed with tender voice, more sweet than song:

"Arise, dear heart, arise, and ope to me;  
So shalt thou sup with me and I with thee."

I let him in: my scanty board I spread,  
And poor and mean and bitter was my bread,—  
Dark, unforgiven sins for him I set,  
The heavy sorrow and the vain regret,  
And doubts and trials, disappointments, fears,—  
And all the wine I had for him was tears.  
And O, it melted my hard heart to see  
That nail-pierced hand stretched out to sup with me.

And then that hand spread all my board again,  
With joy for sorrow, and with peace for pain;  
With strength for weakness, and for doubting, faith;  
Forgiveness for my sins, and life for death,—  
He placed them all for me; with accents sweet  
He bade me sit with him, and drink and eat.  
My cup of joy hath overflowed its brim,  
Now he hath supped with me, and I with him.

ELIZABETH ROSSER.

## Dissatisfaction Desirable

TAKE dissatisfaction for your running-mate. Satisfaction never discovered a continent, bettered a world, or founded a business.

Unrest precedes accomplishment as clouds precede the growing rain.

Dissatisfaction with things as they are makes things as you want them.

Dissatisfaction is the mother of action, the father of dividends.

To-day's good work is good; but *make it better.*

Link past accomplishment with dissatisfaction: 'twas not enough.

More! Better!—*System.*

"Do not climb the hill before you come to it; if you do, you may have to climb it twice."

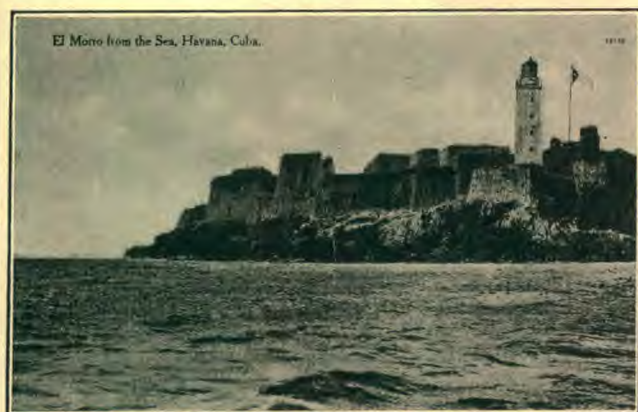


## From Mexico to Cuba

HAROLD ROBINSON



IN the latter part of November, 1911, three young men, besides the writer, left the city of Mexico, they bound for Merida, Yucatan, and I for Cuba. At 7 A. M. the train pulled out, and soon we were passing Guadalupe Hill, on which stands the noted shrine bearing the same name, the shrine dearest to the heart of every Mexican. Near by are the stone sails, said to have been erected by sailors in



El Morro from the Sea, Havana, Cuba.

MORRO CASTLE, CUBA

accordance with a vow made to the Virgin of Guadalupe, after they had been delivered out of a severe tempest. At the foot of the hill is the holy well, the water in which is continually bubbling, and is supposed to cure many diseases.

Soon we arrived at Otumba. Near this station the remains of a great Aztec city have recently been discovered. Passing San Juan Leotihucan, from the car window we saw the pyramids of the Sun and Moon. They are both gigantic structures, and show the ingenuity and intelligence of a people whose history is unknown. Very near these are the ruins of what is supposed to be the largest city that ever was built in Mexico. Pieces of walls and cement steps are seen on every hand, and almost complete two-story houses have been uncovered, the walls still retaining many drawings and paintings peculiar to the time in which they were occupied.

At Apizaco we saw sticks and canes of all kinds and colors, nearly all decorated with native hand-carving. A few hours more of fast running brought us to Esperanza, from which point the train started to traverse some of the most scenic country in the world, winding around mountains, passing through tunnels, over bridges and embankments; and when in the open, we gazed on the beautiful valley thousands of feet below. After nearly two hours of such travel, having covered eighteen and one-half miles, and descended more than three thousand feet, we arrived at the little village of Maltrata, which at first seemed unapproachable. Such scenery is never to be forgotten, and, it is said, is equal to any in Switzerland.

From this place we continued descending, although not so suddenly, soon arriving at Orizaba, with her ever snow-covered summit, now known to reach higher than the famous old Popocatepetl. Next we ran into Fortin, the flower town, and then over the great curved bridge of Metlac. The chasm over which this is erected is so deep that it is called *Infiernello*, or Little Hell. The picture shows a tourist train halted on it, giving the passengers a chance to view the beauty

of the surrounding country. Soon we arrived at Cordoba, where a large variety of fruit is always for sale. It is generally done up ready in baskets, so the traveler can get what he wants in good shape, and enjoy it on the train or at his home.

At eight o'clock we arrived in Veracruz, and the next morning we got ready to go aboard the boat, which was to sail in the afternoon. The intervening time we used in shipping three cases of books to Yucatan for the use of the canvassers there. One expensive inconvenience in Mexico is not being able to ship goods to distant points without paying commercial agents for transferring and reshipping them from one terminal to another.

After a somewhat stormy voyage, we reached Progreso, Yucatan, anchoring about eight miles from shore. A heavy sea was running, and the doctor and other officials decided it would be too great a risk to come out and examine the passengers; so we had to stay aboard another day. The stewards found fault with us because we would not tip them. There is no such custom in Mexico nor in Cuba, and maybe we had become too Mexicanized to regard their requests as natural.

The books later arrived at their destination all right, and were distributed quite generously among the inhabitants. Although "Patriarchs and Prophets" is a religious book, the people ordered it willingly, one worker taking \$218.50 worth of orders in one week, and even \$114.75 worth in a day. Many of those who bought "Home and Health" two years ago, were glad to get another book that is published by the same company.

The Catholic priests began to make trouble after the first delivery of books, and advised the people not to buy them. During the second delivery, they published quite a lengthy article about the book and the canvassers. It was headed, "A Book With Suspicious



METLAC CURVED BRIDGE

Doctrines," and told of the Protestant propaganda that was on foot, warning the people not to receive their books, and recommending those who had already received them to take them to the church, where they will probably be burned. The workers, however, have had very many encouraging experiences. The articles published have proved good advertisements for the book, as people are now curious to know how bad a book it is.

Some forty hours after my companions had landed in Yucatan, we were steaming into the historic harbor of Havana, Cuba. As we passed under the rugged rocks on which good old Morro Castle is erected, I thought of the time when the stars and stripes waved over its bulwarks. The castle stands at the very entrance of the channel, which is a mile or so long, and marked out for ships by floating buoys. The castle was built to protect the growing city from pirates. It was completed in 1597, convicts and slaves having been at work on it for ten years. It is one hundred feet or more above sea-level, yet in rough weather the waves dash over into the ramparts above. It is surrounded by a moat seventy feet deep, and the entrance is by a drawbridge, which leads through a dark hallway to the large courtyard within. A lighthouse, built in 1844 by Governor-General O'Donnell, which throws a light eighteen miles out to sea, together with a wireless telegraph tower and signal-station, adorn the interior of the castle. There are also, of course, the cells in which Cubans have been imprisoned, and the stone chute from which many patriots slid to the sea to be devoured by ravenous sharks. The guns on the ramparts are of the old Spanish types. Near by are the largest guns on the island, which command the harbor entrance, and, strange enough, are named after the twelve apostles.

A little farther up the harbor we passed Cabana Castle. It is built on a rock rising suddenly from the sea to a height of about one hundred feet. Work on it was begun in 1763, just after Havana was returned to the Spanish government by the English, and was intended to be an extra defense to the harbor. It was finished in 1774, and although it cost over ten million dollars, it has never fired a shot to defend the city. The entrance is from the land side, and is reached by crossing a drawbridge built over a moat which protects this side of the fort. Directly we enter a dark hallway leading to the Laurel Ditch, which was the place of execution of Cuban political prisoners. Many shot-marks can still be seen on the near-by walls, where the men were set with backs to the soldiers who did the shooting. In this same castle, one of our brethren was imprisoned for about two weeks. He had been with the rebels in the hills, but was taken sick and had come to the city to be treated. He had recovered, and had been working at his trade peaceably for some time, but was seen by a Spanish officer who knew him and had him arrested. He probably would have shared the fate of his fellow prisoners, had he not been discharged by mistake, on account of his resemblance to another man. Since then he has accepted the third angel's message, and is now preaching it to his countrymen.

Besides the Laurel Ditch, there are of course the many cells, dark, winding passages, thick walls, and everything to make the place doleful and uninviting. From the ramparts above, a fine view of the city is obtained. Here are several old Spanish guns, each bearing the mark of some sovereign. The castle is now occupied by the Cuban artillery.

Soon we dropped anchor about three hundred yards from shore, because large ships draw more water than is available at the wharf ends. A short distance away could be seen the wreck of the battle-ship "Maine," which is now being raised, and of which we will write further at another time.

Then we waited the arrival of the doctor and immigration officers. The former looked at us and tested our temperature, then the latter found out how much money we each had with us, making sure we would not get stranded very soon after landing. Next came the steamship company's tug, with the newspaper agent, express, transfer, and hotel men. We then slowly got aboard this, and after apparently unnecessary delay, started for the quarantine grounds in order to land those who had boarded at Progreso, where there was supposed to be some cases of yellow fever. Fif-



SOME OF OUR MEXICAN FRIENDS

teen minutes more brought us to the custom-house, where our baggage was promptly and hurriedly looked through; and from there every man went unto his own home.

### Washington's Persistency

IN one of his Indian campaigns for the commonwealth of Virginia, Washington came to a stream, swollen and turbulent. He was a civil engineer of note, and he said the stream could be bridged so that his men and guides could cross.

Advisers and guides protested, and recommended that he make a detour of twenty miles to a safer crossing.

"Well and good, gentlemen," replied the future president, "but while we are making the detour, the enemy will escape. We can build the bridge quicker."

No longer heeding them, he jumped into muck, mire, and water, and began shouting to his men to adjust logs and tree limbs for the temporary bridge. He built it in six hours less time than the detour could have been made, crossed, overtook the foe, and won a victory.

Vacillating, hesitating, being uncertain as to whether a lesson should be mastered now or to-morrow, a duty be performed on the instant, is fatal to success of character as well as more material things.

Do right, come what may, persist in the right your own experience has made you friendly with, and failure is not possible.—*Selected.*

THOUGH thou hast raked in the very kennels of hell, yet if thou wilt come to Christ and ask mercy, he will absolve thee from all sin.—*C. H. Spurgeon.*

### A Novel Restaurant

AN electric restaurant, which entirely does away with the services of waiters, has been installed in Paris. It is fitted with tables for one, two, three, four, and larger numbers of guests. Beneath the dining-room is the kitchen, and dishes prepared below are sent straight up to the tables through the floor.

A guest gives his order through an electrophone attached to the electric lamp on the table. The electrophone carries the voice to the kitchen below without any special effort of the diner to speak into it. The dish ordered comes up through a moderate-sized hole in the table.

When the diner wishes to get rid of dishes or glasses, he merely says so, and they disappear silently through the hole by which they came.

When the table is a large one, the dish can be made to circulate and stop before any diner who wishes it.

No waiter nor human assistant appears at the table from the moment the diner sits down until he goes out. When he wishes to pay his check, he says so. It comes up through the table, he leaves the money, and goes away. There is no waiter to be tipped, and none to feel aggrieved because he is not tipped.—*New York American*.

### The Shortest Letters on Record

It is often said that we Americans have acquired the telegram habit in letter-writing. The fine art of correspondence as it was formerly carried on has been well-nigh forgotten, for the simple reason that we are in too much of a hurry to write long and carefully worded letters.

All this may be true, but there are instances of short correspondence on record of other days and of other people besides Americans.

Victor Hugo was anxious to know how his latest book, "Les Miserables," was going with the public, so he wrote this very lengthy letter to his publisher: " ? "

Not to be outdone, the publisher answered triumphantly in this wise: " ! "

That out-Americans America.—*The Lutheran*.

### The Advance Guard of Missions

A NEW book, "The Advance Guard of Missions," has just been issued by the Pacific Press Publishing Association, Mountain View, California. Mr. Clifford G. Howell is the author. The book contains twenty-seven chapters, each one giving a condensed biography of some missionary of note. The following persons are among those whose life and work receive attention:—

Marcus Whitman, missionary physician to the Indians; John Eliot, Puritan apostle to the American Indians; the Mayhews, five generations of missionaries; David Brainerd, Presbyterian missionary to the American Indians; Bartholomew Ziegenbalg, the first Protestant missionary to India; Hans Egede, pioneer Lutheran missionary to Greenland; Count Nicolas Ludwig Zinzendorf, Lutheran evangelist; the Wesleys, vanguard of a mighty movement; Christian Frederick Schwartz, the most conspicuous figure in India during the eighteenth century; William Carey, pioneer Baptist missionary to India; Henry Martyn, a church of England chaplain missionary to India; Robert Morrison, pioneer Protestant apostle to China; the Judsons, pioneer American missionaries to Burma; Gordon Hall,

Protestant missionary to western India; Dr. John Scudder, first American medical missionary to Ceylon and India; Alexander Duff, the greatest missionary orator; William Butler, Methodist missionary to two continents; Robert and Mary Moffat, lights in Darkest Africa; David Livingstone, missionary explorer; William Taylor, pioneer Methodist self-supporting missionary; John Williams, triumphs in the cannibal isles; John Gibson Paton, Presbyterian missionary to the New Hebrides; Allen Gardiner, beginning in the Neglected Continent; Guido F. Verbeck, builder in new Japan; J. Hudson Taylor, founder of the China Inland Mission; William Miller, converted infidel and Baptist evangelist.

The sketches range from three to thirty pages in length, and are written in a bright, forceful way that holds the interest and imparts strength and inspiration. It is published in two styles: Red cloth, heavy paper, \$1.50; plain cloth, \$1.

### Chinese Bandits

ELDER I. H. EVANS, in writing of the situation in China, says:—

The danger in the interior has not been, and is not at the present time, so much from the soldiers and from troubles arising from the war, as from the lawlessness prevailing everywhere and the armed bandits menacing communities and public highways. These bandits, well-armed, take villages, towns, and cities, and practically control all highways in the interior of China. Fortunately, only one of our foreign workers has suffered from these robbers. Brother Nagel was going from Canton to Wai Chou to get his wife and Sister J. P. Anderson, to bring them to Canton, as they had been ordered to leave the interior. Brother Nagel was in company with two German missionaries of the Berlin Society. About noon one day when they were up on top of the boat, they heard the crack of rifles and the whiz of bullets. One of the Germans fell, hit in the head, and Brother Nagel and the other man threw themselves face downward on the floor. The boat was then boarded by this band of robbers, and, though it was December and very cold, they took from Brother Nagel his money (over \$200), overcoat, coat, hat, shirt, and shoes, leaving him only his stockings and trousers. After the robbers had gone, Brother Nagel and his German friend secured a boat and returned to Canton, where he at once reported his loss to the revolutionary leaders in that place, and within twenty-four hours they restored to him his loss. He was glad to escape with his life.

Two of our colporteurs, while out selling our periodicals and other literature, were overtaken by a troop of revolutionists, and compelled to enter service as baggage carriers. From these we have received no word. One of our colporteurs has been killed, concerning whom we have definite word. Two others of our native workers are missing, from whom no word has yet been received.

### "From Judaism to Christianity"

HAVE you read this new book? If not, you will want to do so at the earliest opportunity. It is an interesting sketch of Elder F. C. Gilbert's life. Besides giving an account of his remarkable conversion to Christianity, and of God's opening providences in the author's work for the Jews, it reveals many facts of Jewish life and history that make plain various passages of Scripture not otherwise easily understood. It will instruct and entertain children and youth as well as adult persons.

The price of the book is as follows: Light-green cloth, gilt edges, and gilt stamped on cover and back, \$1.25. Blue cloth, gilt stamp on side and back, plain edges, \$1. The cover design is printed in three colors, and has a very pretty effect. It is illustrated, has 384 pages, and is fully indexed. Send all orders, with money enclosed, to Good Tidings, Concord, Mass. Send checks or money-orders. Do not send loose money.



## What Would You Do?

Now, if you should visit a Japanese home,  
 Where there isn't sofa or chair,  
 And your hostess should say, "Take a seat, sir, I pray,"  
 Now, where would you sit? Tell me, where?  
 And should they persuade you to stay there and dine,  
 Where knives, forks, and spoons are unknown,  
 Do you think that you could eat with chop-sticks of wood?  
 And how might you pick up a bone?  
 And then should they take you a Japanese drive,  
 In a neat little 'rikisha of blue,  
 And you found in Japan that your horse was a man,  
 Now, what do you think you would do?

— Selected.

## Little Dorothy



**I**N a low mission bungalow, one hot spring day in far-off India, a little plump, pink-faced baby girl was born. The young father and mother had passed several years in missionary work amid much loneliness and hardship; and what a joy it was to them to look into the wee,

rosy face, and fancy they saw some resemblance to father or mother in far-away America.

"She must be called Dorothy," said the mother, softly, "for is she not indeed our gift of God?"

"Little Dorothy," said the father, looking once more into the baby face. "She will miss many things that the children at home enjoy, but God grant her the blessing of carrying his sunlight to many who sit in darkness."

Out in the kitchen the servants tiptoed back and forth, talking to one another in low, musical voices.

"What a pity!" they said, again and again, "the sahib was so eager for a child, what a pity it could not have been a boy!" And when the new father entered the room, they hung back in awkward silence, without one pleasant word to offer. But what wonder dawned in their dark faces as they saw the new joy in his face, and the tenderness with which he spoke of the little stranger. Truly, this was a wonderful God, this Jesus who taught men to love the girl baby even as the boy.

Little Dorothy grew and blossomed like a dainty flower; and it seemed but a very short time until her golden head was bobbing about from room to room, and her bright blue eyes were peeping into every nook and corner. Always sunny and smiling, she lived in a happy world of her own, unconscious that anything was lacking in her life. She loved the dark-faced servants with all her baby heart, and there was not one among them who did not turn to smile upon her as she pattered by.

As she grew older and became more conscious of the heathen world about her, her busy mind was full of many questionings.

"Mama," she asked one day, "did you ever see those little girls in old, ugly dresses who come by our house sometimes carrying heavy jars, and who seem so tired and sad? Their faces almost make me cry when I see them."

"They are little widows, dear," said her mother; "girls who were promised to some men for their wives, but the men died, and so people think that God is angry with these poor, innocent children. And so, all the rest of their lives, they must wear mean clothes

and do the roughest work and lead very hard, unhappy lives. They were going to the well for water when you saw them pass."

"O, I am so sorry for them!" said Dorothy, her blue eyes filling; "can't we tell them about Jesus, and teach their papas and mamas not to believe such awful things?"

"We are trying, dear child," said the mother, gently, "but when people have believed such things a long, long time, it is very hard to make them see a better way. But God is with us, and many are already beginning to believe in him, and to live as he would have them."

Away at the other end of the village, in a low mud hut, that same hot spring day another wee girl had been born. This baby was a little Hindu girl, with dark features and a little fringe of straight, black hair. Two girls had already come to the humble home, and the father turned away in disgust and anger on learning that the new baby was not the longed-for boy.

"Are the gods angry with you?" he said, turning roughly to his wife. The haggard, care-worn mother, lying on her bed of straw, turned her face to the wall and wept in shame and sorrow.

Mina, as she was called, grew and blossomed, too, but one could scarcely hope for happiness and beauty in the midst of want, unkindness, and neglect. When she was seven years old, a dreadful famine swept over the land, and the family were soon suffering from hunger. One evening when the father came home, he said to his wife: "There is a man in the neighboring town who will be wanting a wife some day for his son, and he is willing to take Mina to his home and feed and clothe her until the time of her marriage; so we will betroth her, and let her go, that we may have one less mouth to feed."

But, alas! soon after the betrothal, the young lad died with the fever, and poor, innocent, little Mina was left a widow. How angry her father was then, and how cruelly he beat the little girl! "Can you bring us nothing but evil?" he asked. And so began Mina's life of drudgery and despair, which seemed to have no ending but *the grave*.

One day, when Dorothy was eight years old, she was missed from her play on the steps of the bungalow. A servant had been watching, but had gone inside the house for a moment, and, for the first time in her life, the little girl had slipped away. Soon the servants and the anxious mother were hurrying to and fro in the village streets, seeking the missing child. At last, with a cry of fear, the mother remembered the open village well, where most of the peasants drew their water, and ran with desperate haste down the dusty street. And there on the curb she caught the gleam of the little white dress and the glisten of the golden curls she knew so well. Dorothy sat on the curb, gazing earnestly into the face of a little girl about her own age. This girl was dark and sad, clad in the dress that told her story too well, and leaned wearily upon her heavy earthen jar. What a contrast they were, her own bright, happy child and this dull, sad-faced Hindu child!

How Dorothy had begun it her mother never knew, but she was telling, in childish fashion, the old story of Jesus of Nazareth, his goodness and love for one and all: and as she talked, the dark face beside her brightened with new interest.

"I feel so sorry for you," she went on, gently, "when I see you pass our house so worn and sad. Don't you want to love Jesus, too, and let him help you every day?"

"And a little child shall lead them," murmured the mother to herself. And, sure enough, it was God's will that Mina should be the first jewel in little Dorothy's crown.—*Junior Builders.*

#### Advice on His First Job

THE Boy had just secured his first job with a big law firm. We wanted to see the Boy succeed, and we called him aside and gave him some fatherly advice. We told the Boy we wanted him to learn four things, and learn them thoroughly, as they were the essential elements of success in life. He was to learn to lie, steal, swear, and drink. We told him that when he went to his place of employment each morning, to be one hour ahead of time rather than one minute late; conscientiously and faithfully to perform every duty assigned him throughout the day; not to watch the clock or be governed by the slackness of others around him; to stay five minutes or five hours overtime if necessary to do justice to his trust; and that when his labors were finally done for the day, he could seek his couch and *lie* easily, knowing full well that he had done his best. We also advised him to *steal* away from every form or semblance of bad associates and evil resorts; to *swear* by his employers, and exert every effort and energy for their interests; to *drink* in all the wisdom and words of good advice that he could possibly absorb. The Boy promised that he would act upon our counsel.—*Selected.*

#### A Lesson in Faith

WHILE Mr. Moody was in St. Louis, he desired to illustrate faith,—what it is and what it does. Among the thousands who were hanging upon his words, he noticed three little boys close to the platform, and spoke to them. "Boys," he said, "you know what it is to believe, don't you? If I should tell you that I had a New Testament in this pocket, would you believe me?" "Yes, sir," answered the surprised boys. "Well, I'm glad of that; that shows you have confidence in my character. Now, I tell you that I have a Testament in this pocket; do you believe that I have?" "Yes, sir," said the boys again. "There it is," said Mr. Moody, drawing out a pretty Testament. "Now you see your faith was not in vain. I'll give this Testament to one of you if you'll come and take it." The boys giggled, but not a boy moved. "Don't you believe me?" he continued; "this is my Testament, and I tell you it shall be yours if you will come and take it. Won't you come? Not one of you?" A gentleman seated behind the boys leaned forward and whispered to one of them: "Why don't you go? Never mind if they do laugh; it can't do any harm." And at last the smallest of the boys walked up to the front of the platform and held out his hand, in which Mr. Moody at once placed the Testament. "What are you looking astonished about?" he asked. "Didn't I tell you I'd give it to you, and didn't you believe me and come and claim my promise? My friends," turning to the audience, "that is what faith is and does." Taking God at his word, somebody has called faith, and that does not apply merely to the initial step of the Christian life, but to every foot of the way.—*Selected.*



M. E. KERN  
MATILDA ERICKSON

Secretary  
Corresponding Secretary

### Society Study for Sabbath, April 6

#### Into All the World, No. 7 — Japan

LEADER'S NOTE.—One sentence uttered at the Student Volunteer International Convention several years ago grew strangely familiar to me. It reechoes again in my ears as we come to this study on Japan. It was substantially this: "As goes Japan, so goes the Orient." Remember that Japan is the Port Arthur of the Far East. Do all in your power to make this program roll upon the hearts of your young people the burden of evangelizing Japan. We can do much for these needy fields even while we are in the home land. Mr. Mott has well said: "As I traveled up and down the non-Christian world, making a comparative study of the progress of Christ's kingdom in different sections of the great harvest-field, the conviction became clear and strong that those missions which have had offered for them the most real prayer are the missions which have had the largest and apparently the most enduring spiritual success." Are we not to some extent responsible for the prosperity of the work in the regions beyond? Let us become as thoroughly acquainted with our mission work as possible that we may pray more intelligently for the needed blessings.

Those having the subjects "The Locking and Unlocking of Japan" and "Present Conditions and Attitude Toward Christianity" will find much help in Brother Hoffman's article in this paper. If possible, draw also from other sources. The weekly *Signs*, Sept. 5, 1912, has a good article. A brief biography of Neesima appeared in the *INSTRUCTOR* last week. Try to learn from some mission book how Japan received the Bible. For helps on "Our Work in Japan" see "Missionary Idea" or "Outline of Mission Fields," and back numbers of *Review and Herald*. The *INSTRUCTOR* for April 4, 1911, contains a good outline map. Be sure to have a map for your program. We are very fortunate to have an article in this paper from Elder Field, who has spent many years in Japan. We suggest that the person who gleans the mission notes from current papers hold his notes until next week, and at this meeting read the article just received from Elder Evans. This article was intended for the program on China, but our letter requesting it was delayed in reaching Elder Evans, making it impossible for him to get the article to us sooner. It merits our prayerful reading. May we all listen to its appeal with hearts willing to answer the call that it speaks to us individually. Gather reports, and close the meeting with earnest prayer for the work and the workers in the Orient.

#### Suggestive Program

- Scripture drill (review Morning Watch texts for the week).
- The Locking and Unlocking of Japan (five-minute paper).
- Present Conditions and Attitude Toward Christianity (five-minute talk).
- Neesima, the Christian Educator (five-minute paper).
- Our Work in the Sunrise Kingdom (fifteen-minute talk).
- The Worker's Plea (recitation). See page 16.
- Notes From the Field (three-minute talk).

### Missionary Volunteer Reading Courses

#### Senior No. 5 — Lesson 24: "Ministry of Healing,"

Pages 497-516

1. WHAT need is there of force of character in the service of the Lord? of mental culture? How long should we continue to learn? What is lost by shirking responsibilities?

2. What was the motive underlying Christ's service for man? How was he strengthened to fulfil his mission? How did Paul seek to present his wonderful sacrifice and his humiliation? In what ways will the true disciple manifest his singleness of purpose?

3. Of the lack of a deep Christian experience, what is stated? How may we gain that higher experience? In his toiling, self-sacrificing life here, by what glorious vision of the future was our Redeemer cheered? How will contemplation of the same scenes help his followers?

4. Relate incidents showing by what means different Bible characters were prepared for their important duties. Explain our need of grasping this same privilege.

5. Under trying circumstances, how may we procure the best counsel? What determines the amount of divine power which God will bestow upon us? Explain our need of consecrating ourselves to him and trusting in him. Abiding in him brings what blessings? Trusting in him, what may we say, with the apostle Paul?

**Junior No. 4 — Lesson 24: "North America,"  
Pages 45-84**

NOTE.—Mr. Carpenter speaks of taking the ferry from Jersey City to New York. The Pennsylvania Railroad has been tunneled under the East River, so the passengers can now remain in the train until they reach New York City. Since our book was written, New York City has erected buildings more than forty stories high. This week's assignment reminds us that the author is not a health reformer. How thankful we should be for the principles of Christian temperance!

1. WHAT are some of the principal points of interest in Baltimore? Tell all you have learned about oysters in this chapter.

2. Why do you think Philadelphia has become such a large manufacturing center? Name some of the things which are made there.

3. What are some of the chief places of interest in Philadelphia? How would you be reminded of William Penn? of Benjamin Franklin?

4. Describe briefly what you saw at the mint.

5. Where is New York City located? How does it compare in size with other cities of the world? Why do you think it has grown so large? What did the Indians get for it? How would you prefer to travel in New York?

6. How do different countries help to provide New York with produce?

7. The graves of what three famous men are found in the Trinity churchyard? Give some idea of the size of the Statue of Liberty. Tell how Brooklyn Bridge was built.

8. Describe briefly what you saw in Wall Street.

9. What have you learned about our foreign commerce? What are our principal imports? our principal exports?

10. Name the New England States. How do they compare in size with other States in the Union? in wealth? What are the chief industries? Give two or more reasons for the great wealth of New England.

11. Name some of the things made in New England. For what is Lynn noted? Lowell? Hartford?

12. Do you think any of us could get along well without commerce? Explain your answer.

Every sin that nestles within us is a part of the world's shame and misery. Every selfish desire that stirs within our souls is a part of that which has stirred up strife, and cruelty, and murder, and horrible torture, and bloody war among the children of men.—Henry van Dyke.



**XIII — Review**

(March 30)

MEMORY VERSE: Review the memory verses for the quarter.

**Questions**

1. Who created the heavens and the earth? What was done on each of the six days of creation week? How was the Sabbath made?

2. Describe the home God made for Adam and Eve. How did sin enter this beautiful place? What was the result of sin? What remedy was provided?

3. How did Jesus go to heaven after his resurrection? What promise did he make before he went away? Tell what will be seen first when he returns the second time. Give two texts that tell how Jesus will come again.

4. Quote three examples of warnings sent before the Lord visited men with judgments. What signs will be seen showing that the coming of the Lord is near? When was the sun darkened? How did it appear? When did the moon not give its light? When did the stars fall?

5. What conditions among the nations of the earth will be a sign of Christ's near coming? Give other signs that will show the end is near. Name two events that will take place at the coming of the Lord.

6. How will Satan be bound after Jesus comes? What is the meaning of the word millennium? What events mark the beginning of the millennium? What will be the condition of the world for a thousand years? What will take place at the end of the millennium? What chapter and book in the Bible tells us of the binding of Satan, and of the millennium?

7. In what place did God speak with his own voice to his people? What words did he utter? Repeat the commandments.

8. What is the purpose of God's law? Quote two texts in which Jesus speaks of the commandments.

9. Who made the Sabbath? On what commandment were the Israelites tested to see whether they would obey God or not? What does this account prove? Quote a promise to those who keep the commandments.

10. How do we know that Jesus kept the Sabbath? Give proof from the New Testament that the seventh day is still the Sabbath.

11. Give a text that foretold the fact that some would try to change God's law. How has this prophecy been fulfilled?

12. How should the Sabbath be kept? When does it begin and end? What example did Jesus furnish us of right Sabbath-keeping?

COMMISSIONER of the Indian Office Valentine, in speaking of the White Earth tribe of Indians in Minnesota, says: "The death-rate in the tribe is more than twice as great as among white people. A great number of these Indians are suffering from trachoma, a highly contagious eye disease, many of whom are already blind; a large percentage have contracted consumption; and nearly all are desperately poor. Unless the spread of disease is stopped among them, white people will be infected."

# THE YOUTH'S LESSON

## XIII — Review

(March 30)

REVIEW memory verses for the quarter.

### Questions

1. Who created all things? How were they created? What was done each day? What memorial was made at the close of creation's week?

2. Describe man's original home in Eden. What dominion was given him? How was it lost? What remedy was provided? What is restored to man through the second Adam? What is stated concerning the home of the redeemed? Describe the capital city.

3. With what cheering promise did Jesus comfort his disciples when he was going away? For what have his people in all ages looked? Describe the second coming of the Lord. Who will come with him? with what glory? Name some of the principal events that cluster around the coming of the Lord.

4. What has God always done in the past before judgments have been sent? Give some illustrations. Cite texts showing that the Lord will warn the world of the second advent. What signs of his coming were to be seen in the heavens? When were these fulfilled?

5. What sign of the end was to be seen —

- a. In the field of science?
- b. In the work of the gospel?
- c. In the social condition of the world?
- d. Among professed Christians?
- e. Among the nations?
- f. In the realm of finance?

What exhortation is given for this time?

6. Relate the story of Satan's fall. Who fell with him? Where and what has been his work ever since? How is his work to be circumscribed? for how long? How is his binding accomplished? How is he to be loosed? What then takes place? What will this work of destruction do for the earth? To whom will it then be given?

7. By whom was the law spoken? by whom written? Upon what was it written? Describe the giving of the law. Repeat the ten commandments.

8. What terms are used in the Bible defining the character of the law of God? By what is sin shown? What contrast is there between the natural man and the law? Give some texts showing the unchanging character of the decalogue. How did Jesus summarize the law in answer to the question of the lawyer?

9. When, where, for whom, and by whom was the Sabbath made? Upon what unchangeable facts does the Sabbath institution rest? Between whom is the Sabbath a sign? for how long? State some results of disregarding the Sabbath. Repeat a promise given to those who observe it.

10. Which day did Jesus observe when on earth? Give Scripture proof that he kept the seventh day. What example should we follow? How do Matthew, Mark, Luke, and John show that the first day of the week is not the Sabbath? What day did Paul keep? Give instances. What scriptures show that the Sabbath will be kept in the new earth?

11. What was the attitude of Jesus to the law? Cite texts. What law-changing power did a prophet see in vision? Describe the symbol of the Papacy which was seen coming up. What work did the prophet

ascribe to this power? What work has it done? What are some of the admissions made? What work of restoration is to take place before the Lord comes?

12. What is the first word of the fourth commandment? When should we begin to remember the Sabbath? What name is given to the day before the Sabbath? What does this indicate? In what other way than working may we transgress the Sabbath? By what words did the Saviour teach true Sabbath-keeping? Repeat a promise to those who obey God.

### A New Plan

OUR Sabbath-school offerings have now reached so large a sum that it is thought we may safely have a special object for which we may devote the gifts of —

#### One Sabbath in Each Quarter

without crippling the work that must be supported in the "most needy fields," for which purpose the Sabbath-school offerings have been used for some time. The General Conference Committee has set apart the last Sabbath in each quarter as a day when the Sabbath-schools in the home land may donate to a special field, the field to be designated from quarter to quarter by the General Conference Treasury Department.

March 30, 1912

The new plan goes into effect the thirteenth Sabbath of the present quarter — March 30, 1912. The first special enterprise is the cities of India. Perhaps some will remember the intense interest that was manifest in Calcutta in the winter of 1898-99, when Elder D. A. Robinson began his work in that city. When he commenced his lectures on the signs of the last days and the coming of the Lord, the street in front of the theater where the meetings were held was fairly blocked with the carriages that brought the people to hear the message. His death stopped that work. Since that time calls have repeatedly come for evangelists to enter Calcutta and other cities of India. Each year the call has grown more urgent and more imperative. From the standpoint of the treasury, the enlargement of the work in this way seemed quite impossible, but the need was so urgent that Brethren G. W. Pettit and J. M. Comer, with their wives, have been sent to India to open up work in the cities. They are now there. The need for means to carry on this work is immediate and most urgent. It is hoped that the Sabbath-school offerings on the thirteenth Sabbath of this quarter will be so liberal that this work may be quite fully established. Let the unconscious call from the millions of India sound in our ears until it is our chiefest delight to respond to that call. Brethren Pettit and Comer understand that on March 30 the Sabbath-schools in this country will remember them and their work in a substantial way. Let us not disappoint them. On that day let there be a season of prayer in every Sabbath-school in behalf of the cities of India.

#### How to Send the Money

The offering is to pass through the regular channels to the mission field. In sending Sabbath-school money for missions to the treasury, state how much of it should be set apart as the thirteenth Sabbath offering to the cities of India. This, as well as other Sabbath-school offerings to missions, will be counted on the fifteen-cent-a-week fund. May God give us liberal hearts. May we each receive the blessing that comes to him who by self-sacrifice is hastening the footsteps of the coming King.

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Cor. Sec. S. S. Dept. of General Conference.

# The Youth's Instructor

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### He Knew the Direct Path

SOME one has said of Charles M. Sheldon, author of "In His Steps":—

"I never met a man who knew so well what his duty was and followed it so faithfully. Any proposal that crossed that path of duty received a decisive negative. That which led along that path or furthered the interests of his calling received as prompt assent. He knew where he was, he knew where he was going, and he knew the most direct path. You could not turn him aside. I went all the way to Topeka to find this out, and the influence the man left upon me was worth the journey."

Such a reputation is worthy of being emulated.

### Mole-Work in Public Libraries

THE American Federation of Catholic Societies is to expel the Encyclopedia Britannica from our public libraries (if it can) because of certain severe judgments on Roman Catholicism to be found in its pages. There are those who could tell interesting stories about the Church of Rome and the encyclopedias. We shall confine ourselves to only one illustration of the way in which the people's libraries are being tampered with from this quarter:—

Dr. Alexander Robertson, of Venice, published, some nine years ago, a little book entitled "The Roman Catholic Church in Italy." Dr. Robertson has lived many years in that country, is known as a friend of the Italian people, and an authority on modern Italian life. His book was purchased by the Boston public library, placed on its shelves, and duly entered in the printed catalogue. When, however, it was asked for, reply was made that it had been sent to "the inferno," that is, put among the obscene books that were not allowed circulation. The management defended this action, not on the ground that the book was indecent,—there is not an improper word between the two covers,—but because there were so many thousands of Roman Catholics resident in Boston.

This volume has never been reinstated on the library shelves. But the interesting thing about the whole incident is that, in a later edition, are printed two letters: one from the king of Italy, himself, of course, a Catholic; the other from the then premier of Italy, Zanardelli. Both of these approve of the book.

Many years ago we visited the great Roman Catholic seminary at Maynooth, where the majority of the

priests for English-speaking countries have been trained. What struck us most in sauntering through the buildings was the medieval character of the library. We passed through alcove after alcove, seeking a modern book, and found just one, which, strange to say, was Froude's "England." We make no objection to the Maynooth policy at Maynooth. If there are those who care to read only Aquinas and Sanchez and Escobar and Bonaventura, they are welcome to their choice. But it will never do to attempt to impose the Maynooth ideal on Americans.—*Record of Christian Work.*

### Delegates to National Conventions

FOR the first time since 1884, temperance advocates will invade the Republican and Democratic conventions this year, and ask that each party include a prohibition plank in its platform. A subcommittee of the national federated committee, a body representing several prohibition organizations, made public here today the names of men prominent in the two parties who will be asked to wait on the delegates in behalf of the temperance bodies.

Gov. W. R. Stubbs, of Kansas, and J. Frank Hanly, former governor of Indiana, are the Republicans named, and William Jennings Bryan and Representative Richmond Pearson Hobson the Democrats.

In 1884 Frances E. Willard asked the committee on resolutions of the Republican convention to insert such a plank in the party platform. Her request was refused, and John P. St. John, former governor of Kansas, withdrew from the party and became the Prohibition candidate for President.—*Washington Times.*

### The Worker's Plea

THERE'S a cry that is coming from millions;  
Have you heard it from o'er the sea,  
Ever rising and falling, so mournful,  
Can't you hear it? O, why should it be?  
Have you heard of the souls, O, so many,  
Redeemed by the blood long ago?

In darkness still they are groping,  
Seeking relief from their woe.  
To the Christians all over the home land,  
I pen these few lines from Japan:  
Awake for the harvest is ripened,  
Never ceasing to do what you can.

Why not send, or go, or in giving,  
Our Master's commands fulfil?  
Remember they are dying by thousands,  
Knowing nothing of Calvary's hill.  
Ever marching on downward, downward,  
Rushing on, Christless graves to fill.

—Robert Atchison.

### Seed Thoughts

THE more we know of God, the less exalted opinion shall we have of ourselves.

The more critically we study ourselves, the more charitable shall we be toward other persons.

He that thinketh himself wise should meditate much concerning the wonderful works of God.

The larger the scope of our study and observation in the realm of knowledge, the more shall we realize how little we know.

The more diligent and faithful we are in giving to others that which we already know, the more shall we have to bestow.

To be in the channel of receiving is to be in the channel of giving.

J. W. LOWE.