

# The YOUTH'S INSTRUCTOR

Vol. LX

May 21, 1912

No. 21





TREAT every old man as thy father.—*A Japanese Proverb.*

THERE were 3,423 bags of mail that went to the bottom of the ocean when the "Titanic" went down.

"Do not talk about another man's meanness till you have a clean record of your own."

"A MEDICAL authority says that no man can be great or successful, or even tolerably decent, unless he sleeps enough and with regularity."

DR. D. K. PEARSONS, who recently died at the age of ninety-two years, gave the following rules for a long life: "Keep the ten commandments; Go to bed early and sleep eight hours; Don't worry; Sleep with your window open; Avoid ill temper and all extremes of emotion; Honesty, chastity, sobriety,—these are the essentials of a successful career."

### Risking Lives for Twelve Cents a Day

IN the graphite-mines of Ceylon, men, women, and children are employed; and the pay they receive would astonish an American miner, being about twelve to twenty-four cents a day for men; women receive from six to sixteen cents a day for their services, all work being done under a contractor, who keeps the wages down as low as possible. The iron law of competition in labor is enforced to the limit in Ceylon.

The graphite from the mine is hoisted in barrels, by means of a simple windlass, and then transported to Colombo, a seaport town. Here it is prepared for shipment to the various markets of the world, where it is manufactured into goods for various uses.—*Technical World Magazine.*

### A New Tract

"THE Darkness of Millennial Dawn" is a tract that has just been issued to refute the arguments of believers in the Millennial Dawn. It is a sixteen-page leaflet presenting strong Biblical proofs in refutation of the errors that are being sown almost broadcast by the enthusiastic believers of the Millennial Dawn theory. Price, two cents each; twenty-five copies or more, one cent each. Address the author, John N. Quinn, Takoma Park, Washington, D. C.

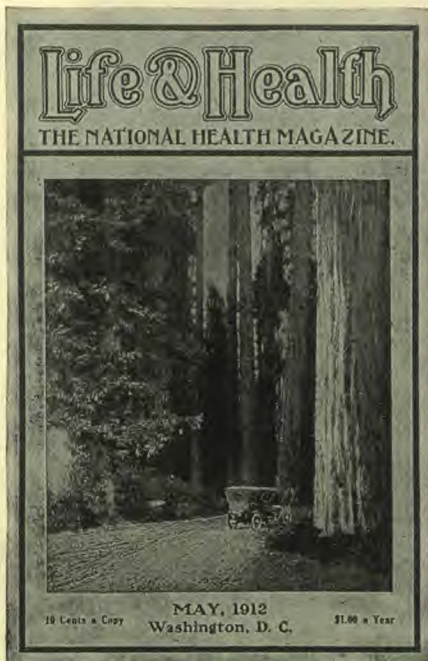
### God Answers Prayer

I KNOW not by what methods rare,  
But this I know: God answers prayer.  
I know not when he sends the word  
That tells us fervent prayer is heard.  
I know it cometh soon or late;  
Therefore we need to pray and wait.  
I know not if the blessing sought  
Will come in just the guise I thought.  
I leave my prayers with him alone  
Whose will is wiser than my own.

—Selected.

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Keeping Young in Looks, by William J. Cromie.

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# The Youth's Instructor

VOL. LX

TAKOMA PARK STATION, WASHINGTON, D. C., MAY 21, 1912

No. 21

## Call Back

If you have gone a little way ahead of me, call back;  
'Twill cheer my heart and help my feet along the stony track,  
And, if perchance, faith's light is dim, because the oil is low,  
Your call will guide my lagging course as wearily I go.

Call back, and tell me that He went with you into the storm;  
Call back, and say he kept you when the forest's roots were  
torn;

That, when the heavens thundered and the earthquakes shook  
the hill,

He bore you up and held you where the very air was still.

O friend, call back, and tell me, for I can not see your face;  
They say it glows with triumph, and your feet bound in the  
race;

But there are mists between us, and my spirit eyes are dim,  
And I can not see the glory, though I long for word of him.

But if you'll say he heard you when your prayer was but a cry,  
And if you'll say he saw you through the night's sin-darkened  
sky,

If you have gone a little way ahead, O friend, call back;  
'Twill cheer my heart and help my feet along the stony track.

—*Western Christian Advocate.*

## Havana as It Is

HAROLD ROBINSON



AVANA is the most important city and port of the island of Cuba. It is the seat of the federal government, and has a population of about three hundred thousand, or nearly one seventh of the whole island. The harbor is about

giving the street a gloomy, cloudy appearance; but here American gold and silver, as well as French and Spanish gold and Spanish silver, change hands with remarkable rapidity.

I quote from a poem recently published in one of Havana's daily papers:—

"I've wandered round Havana, Juan,  
And looked the city o'er;  
Some things are new and strange, Juan,  
Some as they were before.  
The streets are still quite narrow, Juan;  
When strolling to and fro,  
I saw as many two-wheeled carts  
As fifty years ago."

Most of the stores are still run by Spaniards. The custom is to have breakfast about 10:30 A. M., and dinner at 5:30 or 6 P. M. At these hours the stores are partially closed, and employer and employees enjoy their meals at one long table prepared for the purpose. Nearly all refrain from doing business on Sunday, and all on Sunday afternoon. At this time, those who are not at the theaters, moving-picture shows, circus, or on the plazas are testing their skill with other card-players, seated around a square table set in the doors of the shops.

The residential sections of Havana are very similar to those of Mexican cities. The houses are mostly of one story, and those of two serve as business houses



two miles wide, and the channel about five hundred yards. Most vessels have to anchor out in the bay, on account of the lack of water at the wharf ends; hence freight has to be handled in lighters. The cost of landing a ton of goods from the ship in port is almost as much as the cost of freight on the same from Spain.

The harbor always has a very busy appearance. There are the tugs and lighters constantly taking goods to and from steamers, the fifteen-minute ferry-boat service carrying passengers to the towns on the other side of the bay, the motor-launches taking tourists to and from Morro and Cabañas, and the *quadanos*, or small sailboats. These latter are made of very heavy timber, and are quite roomy, always being supplied with an awning to protect passengers from the sharp rays of the Cuban sun. Their sails serve as an advertisement for a well-known brand of cigarettes. The material is supplied free by the cigarette company.

One of the first things noticed on landing in Havana is its extraordinary narrow streets, many being only about twenty feet wide, two feet on either side being used as a sidewalk. Three of the main business streets are about this width, and coaches are allowed to go in only one direction on them.

Several business houses make awnings which they stretch across the streets, so shutting off the sun and

down-stairs, and family apartments up-stairs. The roofs are always eighteen or twenty feet high, and the doors and windows generally about fifteen feet. The latter are, of course, protected by iron bars, but here they are supplied with a lock and key, as parts





can be opened from the inside, thus avoiding the necessity of talking or looking through the stationary bars. Generally the floors are of tiles. The same poem already referred to describes some of the houses thus:—

"The homes are built about the same,  
The old tiles in the floor;  
You can not reach the kitchen, Juan,  
'Cept through the parlor door.  
Conveniences have not increased;  
The same bare walls, you know,  
While shelves and closets are as scarce  
As fifty years ago."

### "If Your Hand Is on the Plow, Hold On"

I AM only "old enough to vote," and yet I have seen a number of our young people who have, perhaps, been reared and educated in the truth, leave it all, and jump off into the darkness, as it were, still acknowledging it to be the truth. This has deeply pained me. I have lain awake nights, thinking, praying, and wondering why this condition exists.

Time seems so short, so very short, and the workers so few! We can not spare one. It will be only such a little while longer before we shall be gathered home! O, why give up now? Young people, where are you going? Where will you go?—Into darkness, utter darkness of the blackest night of despair. There is nowhere else for you to go. You will never be happy in another church. You can not bury your sorrows in the pleasures of this world. Those who have tried it know this to be true. It is not logical, reasonable, nor sane.

I hear one say: "How can I stay in the church when some who have professed the truth long years live such inconsistent lives? So-and-so did me a mean trick. If his religion can't make a better man of him than that, I don't want it." It is disappointing to meet with such experiences. It almost makes one feel as if the props had been knocked out from under everything. But after all, the truth remains the same.

You say, "Suppose a leader, a minister, has treated me unjustly. How can I sit and listen to him, and profit by what he says?" If he speaks the truth, we should accept it anyway. The fact that Satan quoted Scripture does not prove Scripture untrue.

Perhaps we are very sure we have been treated unjustly without any provocation. Let us be thankful that we are not the one who has been unjust, for he will not be able to rejoice when the Lord comes, unless he turns from his course. May we remember we are in good company, in our misery, in company with Jesus and all his noble followers who have been "persecuted for righteousness' sake."

Of course we have expected trials and temptations, but not from God's own people. Remember that the wheat and the tares are to grow together until the harvest, "and the harvest is the end of the world." If this is true, why should we expect to live our lives here without meeting with an occasional "tare"? The fact that they are among us does not prove that our church is false, any more than the fact that Judas was a member and an officer in the church Christ himself organized proves that church a fraud. If Satan can not get us in any other way, he will try this way. If each temptation had come labeled, "This is a temptation; handle with care," and had been post-marked, "From Satan," we should have known its source and just what to do with it. It would not have been much of a temptation.

Let us brace up, and vow that *nothing* shall "sepa-

rate us from the love of Christ." Even if people do not all live their religion, this fact does not prove the religion to be false. If half the denomination should rise in a body and leave in a single day, it would not prove the truth untrue. It would be no excuse for me to leave. "Not believing the truth does not make the truth a lie." "I'll stand by it and live *my* religion, so that I shall not be casting a stumbling-block in my brother's way." I can imagine the angels of heaven rejoicing over such a decision. It will make God glad. It will make some one down on this old earth glad.

A MISSIONARY VOLUNTEER.

### The Road to Happiness

THIS is the road to Happiness:

Start Now, from Where You Are;  
"Turn to the Right and Keep straight on,"  
And you'll not find it far.

Along the path of Willing Feet  
And over Heartease Hill,  
Across the fields of Sweet Content,  
The stream of Glad Good Will;  
Then through the lane of Loving Heart,  
The gate that's called To-day,  
And down the steps of Little Things  
Into the Common Way.

And take the cloak of Charity,  
The staff of Wise Employ,  
A loaf of Bread of Daily Grace,  
A flask well filled with Joy;  
A word of cheer, a helping hand,  
Some good to give or share,  
A bit of song, a high resolve,  
A hope, a smile, a prayer,  
And in the Place of Duty Done,  
Beside the Door of Home,  
You'll find the House of Happiness—  
For Happiness does not roam.

—Annie Johnson Flint, in the *Sunday-school Times*.

### Jesus in the Midst

A FRENCH painter has recently made a sensation in Paris by the manner of his work. He fitted up a cab for a studio, and drove about the streets, stopping here and there to make sketches of places and things he saw. People did not see him shut up in his cab, looking out upon them through his little window, and taking his pictures of the nooks and corners and byways of Parisian life. He thus caught all manner of scenes and incidents in the city's hidden ways. He then transferred his sketches to canvas, and put Christ everywhere among them. When the people saw his work, they were startled; for they saw themselves in their every-day life, in all their follies and frivolities, and always Christ in the midst—every kind of actual life on the canvas, and in the heart of it all the Christ. Suppose this painter were to visit our town this year, and photograph us in all the events of our home life, our church life, our civic life; what kind of pictures would he see? Whatever the kind, Jesus will surely be "in the midst" of every event of the day.—*Onward*.

I NEED to please Christ in youth because I may never live to be old; because there are fewer hindrances; because I have longer time in which to serve him; because God has a work for me to do which will occupy my whole life; because I am likely to live purer and better in manhood and in age; because the service of God is so good, so happy, that my whole life should be spent in it.—*Selected*.





# THE HOME CIRCLE



"You must live each day at your very best:  
The work of the world is done by few;  
God asks that a part be done by you."

## Genuine Hospitality



KNOW a most interesting family who find any effort at "entertaining" a grievous burden. One of the grown daughters confessed to the dread she had always felt of serving refreshments. "Everything about it is an ordeal," she said; "I suppose because we have not been accustomed to it. We would like to offer refreshments sometimes when our friends come in, but Patty and I both feel awkward about serving them."

I well remember a call I made several years ago. While my friend was delayed a few minutes up-stairs, her little eight-year-old boy undertook to entertain me, and he did it so delightfully that his childish efforts have remained a pleasant memory ever since. He had hurried in from his garden, in his little blue overalls, to admit me, and while waiting for his mother to appear he offered me a book to look over, one of the new magazines, and made some childish comments on a new picture that hung on the wall. Then he disappeared, but only for a few moments. When he returned, it was with a loaded tray—"refreshments" that were the fruit of his own little garden. "I raised them myself," he said. "I thought you might like to eat something while mother is up-stairs." Quaint little man! On a tray were a dish of beautiful raspberries, a napkin, spoon, and sugar bowl, the white heart of a head of lettuce, and three very red radishes—all as immaculately clean as his little hands. "You must excuse my overalls," he added, "you see I have been in my garden most of to-day."

Such graceful, easy hospitality! and the odd little meal had a flavor all its own that has lingered with me ever since. As soon as his mother came into the room, my small entertainer went back to his garden.

A beautiful piece of somewhat more "grown-up" hospitality comes to my mind. We had gone to make an unexpected evening call on a family living in a distant part of our home city—a most delightful home, though a financial panic had left it in decidedly straitened circumstances. Many a time in more prosperous years we had been entertained there in charming fashion. The same hospitable atmosphere pervaded the house yet, though the outward furnishings had grown somewhat shabby.

The young daughter of the house slipped out of the room for a few minutes, and once from the dining-room came a faint tinkling of china. A moment more, and the Japanese gong rang out three silvery notes.

"I suppose that means we are to go to the dining-room," laughed her mother, "but I don't know what the child has for us. I was wishing we had something to offer you, but couldn't think of a thing."

There it stood on a table—a snowy doily at each of the six places, and upon each a pretty plate containing a half-orange and a spoon. A little plate of crackers completed the feast. Who but a girl trained in all the sweetness and grace of "exercising hospi-

tility" could have evolved such a delightful little repast out of three oranges and a half-box of soda-crackers? We six friends ate with an enjoyment and happy sociability that are lacking in many more pretentious forms of entertainment. It is a beautiful memory now, after several years have passed, kept and treasured, side by side with the memory of the little eight-year-old's offering from the fruit of his garden. Hospitality fine and sincere, both of them!  
—Bertha Gerneaux Woods, in *Girls' Companion*.

## Jumping at Conclusions

"KITTY's aunt gave her the nicest book for a birthday—'Eleanor's Birthright' is the name, I think. I'm going to borrow it from her when Nan is done with it. She's reading it now."

Meg straightened herself with an eager attention that seemed more than the occasion called for. "You don't mean that Nan has that book of Kitty's?"

"Why, yes, I saw it there this afternoon."

Meg's face flushed. "Well, all I can say is that it is very strange. Kitty promised that I should have it as soon as she was through, and Nan heard her. I don't think it was very nice in either of them."

"O, well, I wouldn't pay any attention to a little thing like that!" Rhoda said, rather too carelessly to be comforting.

"You don't understand, Rhoda. It isn't that I mind waiting for the book. I shouldn't care if it was a month before I got it. But when a friend promises and then breaks her word, I don't call it a little thing."

It was nearly three weeks when Rhoda, spending the afternoon with Nan, and seeing the copy of "Eleanor's Birthright" on the table, said, laughingly, "Haven't you finished that book yet? I really am afraid that accounts for Kitty's and Meg's falling out. I don't believe they've spoken to each other for two weeks."

Nan stared. "Why, what has that book to do with them?"

"O, I'm not defending Meg! I told her at the time it was silly to make such a fuss about a little thing. But you see, Kitty promised to lend it to her when she finished, and then she let you take it instead——"

"This isn't Kitty's book. Mama brought it to me when she came from Boston," said Nan.

"You don't mean it," cried Rhoda. "I'm afraid I've made trouble by jumping at conclusions again." She sighed deeply. "I suppose I might have remembered that it was a popular book, and there were likely to be two copies in town; but when I saw it here on the table, I concluded that it was Kitty's."

The girl who jumps at conclusions is likely to have many lessons of this sort, and unfortunately other people as well as herself are the sufferers. Even in little things it is a good plan to be sure of your statements. Test them. Establish a reputation for trustworthiness, even in trifles.—*Girls' Companion*.



## The Hills o' Ca'liny—No. 7

### An Appeal

ARTHUR W. SPAULDING



IN every article of this series I have been writing an appeal. I do not know how it has come to other hearts; but to my own the appeal has sounded from Pisgah's top to Smoky Hollow, from Loney's cabin to the squire's mansion and the House of Rest, from Christy's home to the summer boarders' lodging. I have heard it on every path and road and highway, in city street, on mountain trail,—an appeal that surges through my heart and brain night and day. And the appeal comes in the voice of our Master: "Lift up your eyes, and look on the fields; for they are white already to harvest." "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." "Behold, I send you forth."

The days, the years, are passing; the work is closing. First of all the world the Southern States of America will see the close of God's work. The present time is favorable for the spreading of the truth, but not long will this be so. Upon our people now in the Southern States rests a terrible responsibility and a great honor, as that corps of Immanuel's army which the enemy has selected first to crush in his last grand assault upon the battle-line of God. It will not be crushed; but who are prepared to bear the brunt? Equally upon our people elsewhere is laid the responsibility so to plan and act, so to occupy at this critical juncture the Southern field, so to complete there the work of God, that when the time comes for the field to be evacuated, it may be, as we read in Volume VIII of the Testimonies, that "their apparent retreat [is] but to gain a more advantageous position." Then from that "hard field" will go forth a band trained, like David's heroes, to help finish the work speedily in all the world.

In that band will certainly be found many of the people of the mountains, whose hardihood, austerity, and love of liberty and truth, united with a knowledge of this everlasting gospel, shall have fitted them to bear a noble part in the last great conflict. The history of their country, written in the daring and devotion of its men, proves it. The Boones, the Seviars, the Robertsons, the Brownlows, and the Lincolns are not all dead. To carry to them the King's message, to enlist them in the army, to train them to fight valiantly for God,—this is your duty, as it is mine. And this is my appeal.

It is written by the Lord's servant that "the Southern field is a hard field,"—not hard, I conceive, in the matter of material living; because the mountain country, at least, is the most charming in the world, because the means of making a livelihood are better here than in the North, and because the people are the most genial and loving I have ever known,—not hard, I think, because of separation from friends and accustomed associations; for the soldier of Christ has learned to regard that as no hardship. But God, when he speaks of hardness, has reference to the progress of his work of soul-saving. In this lies the hardness, and in this hardness lies the greatest opportunity for training in Christian service.

As to the conditions that make that hardness, I may not speak here, further than to say that one factor is the ignorance and the unskilfulness of us who are

workers. And as to how to overcome this our ignorance and unskilfulness I wish to say a few words.

The ignorance of the Christian worker is due to his lack of acquaintance with Christ and Christ's methods; his unskilfulness, to his failure to apply them. In any country and in any time, he who despises those for whom he works, or who is constantly reverting to the pleasures, the customs, and the wisdom of some other people and place, will succeed only in arousing prejudice, a prejudice he is prone to ascribe to the perversity of his victims. But the worker who, laying aside his conceits of birth, locality, and education, comes to the work knowing no science but that of salvation, no home but heaven, and no model, no leader, but Christ, will find in his people friendship and inspiration, in his work joy and success. Our greatest need, then, is a close, keen study of the life and the nature and the methods of Christ.

Next, let it be emphasized that personal contact is necessary to success. The minister who only preaches, the teacher who only lectures, the physician who only diagnoses and prescribes, may make a partial success of preaching and teaching and healing, but he can not win souls; therefore as a Christian worker he is a failure. Only late in life have I begun to *know* this, though the Bible and the Testimonies resound with its statement. I have always held it as a theory, but found the practise difficult. For years I was set to teach young people how to win men to the truth, when the most I knew of how to win them was what I had read in books. For years I thought I did my best to bring about the conversion of our young people, by telling them of the love of Christ, by pleading and praying with them, by urging upon them the requirements of God. And not until recently did I find that the way to bring them to a realization of their need and to an earnest desire to do God's work, is to take them with me where they can touch the raw sores of the world, and sense the need of the healing power of God flowing through them to cure those wounds. And first I must from personal contact myself get some of that knowledge.

Fathers and mothers, I tell you this is the way to save your children. Young men and women, I say to you, This is the way to gain your one true incentive for better preparation. Far more than the South needs us do we need the South; for here, appealing from the soil, the social ideals of the people, yes, appealing from the lips of God himself, are the opportunities that, improved, will make the tried soldiers of Christ, those soldiers of God's last legion who shall close in triumph the age-long battle his heroes have so long maintained.

Next, who should respond to the call from the South? I do not know who the individuals are, but I know there are many whom God has called who have not come. "Brethren, we have a great work before us in the Southern field,—a work that as yet we have only begun. We must not continue to stand, as we have stood for years, dreading this work." "Much more evangelistic work should be done in the South. There should be a hundred workers where now there is but one." "Had those to whom God has given great light and many opportunities done the work he



desires them to do, there would to-day be memorials all through the Southern field,— churches, sanitariums, and schools."

Are you one who should respond to this call? What constitutes a call to the Southern field?— First, and last, a knowledge of the needs and of the crisis we are fast approaching. That is call enough to any Christian who is not needed elsewhere. If you have no definite work to do for Christ where you are, he wants you somewhere else, and that somewhere must be where the need is greatest. If there are others who could and should do the work you are doing, then God wants you elsewhere; and where more than at the point at which the work must be finished first?

But God wants *Christian* workers. He can use men and women of all classes, all degrees of education, all kinds of fitness, but he must have true men and women. Here, if anywhere, "the greatest want of the world is the want of men, men who will not be bought nor sold, men who in their inmost souls are true and honest, men who do not fear to call sin [in themselves] by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall." Men and women are needed who know and practise the principles of health, who are provident, frugal, industrious, honest, quiet, self-controlled.

(To be concluded next week)

### "As Is"

I FREQUENTLY buy books,— far too frequently, alas! for my purse,— and so I often come across the mystic words, "As is."

They are written on the fly-leaf, and are to be found in the "mark-down" sales, the counters of shop-worn books, and other bargain opportunities for book-lovers.

It was a long time before I puzzled out their meaning, and discovered they mean that the book is to be sold *as it is*, with some serious imperfection rendering it undesirable.

Perhaps the poor thing is minus a title-page, or has broken loose from its cover. Perhaps some of the pages are upside down. Perhaps the book is stained or torn. Never mind; it must go *as is*.

Well, that's the way we must take the world and humanity.

We must take our friend *as is*. He is not perfect, but neither are we. We must make the best of him, hoping that he will kindly also make the best of us.

We must take our lot *as is*. Many disagreeable things in it, but O, how many pleasant things!

We must take the times *as is*— going down-hill here, going up-hill there.

A pretty fair old world, even *as is*; but we hope to reach a better world, some day.

And in the meantime, we can do with our friend, ourselves, our lot, the times, the world, what we can not do with the book. We can accept each *as is*, and then go on to make it endlessly better. That is to be sensible, and a Christian.— *Caleb Cobweb*.

"IN life it is worthy of special remark that when we are not too anxious about happiness and unhappiness, but devote ourselves to the strict, unsparing performance of duty, then happiness comes of itself— nay, even springs from the midst of a life of troubles, anxieties, and privations."



### Notes and Illustrations From "Popular Mechanics" A Sleep-Making Machine

THE accompanying illustration shows a sleep-making machine invented by an aged English woman, and recently exhibited in London. The apparatus,

which is claimed to provide a cure for insomnia, delivers a flow of water or medicated fluid across the forehead of the patient at a graduated speed and in fixed quantity, and it is this flow that lulls the patient to sleep. A pad is attached to the forehead, and the liquid enters through a tube at one end and escapes at the other.

The inventor conceived the idea while watching African mothers soothe infants to sleep by letting water flow through



reeds upon their brows.

### Chloroforming Plants to Force Their Growth

It is well known that plants which live for longer periods than a year must have certain intervals of rest, to allow energy to be stored up for future activity. Reasoning that the more complete the time of rest, the better should be the development and the quicker the rate of growth when the plant awakes, Dr. Johannsen, of Copenhagen, intensifies the resting period by administering chloroform.

The Johannsen method of plant development is decidedly simple. Plants, such as lilacs, azaleas, and



Chloroformed shoots of lilies  
of the valley

The same shoots in full  
bloom about ten days later

lilies of the valley, are placed in an air-tight box, a small vessel attached to the under side of the lid of the box is filled with chloroform, and the plants are left undisturbed for a period of forty-eight hours. Being heavier than air, the chloroform vapors descend to the bottom of the box and surround the plants. At the end of the forty-eight-hour period the plants are removed and allowed to grow in the ordinary manner, nothing more in the way of forcing being required.

It is said that the plants so treated develop in a most remarkable manner, lilies of the valley coming to maturity in about eight or ten days, and lilacs being in full bloom within two weeks.



### Clerks Waste Five Miles of Lead-Pencils

The management of a large railroad, in its New-year reformatory for cutting down expenses, has adopted an odd feature. It has ordered removed from its several hundred or thousand offices the mechanical pencil-sharpeners used by the clerks to keep their pencils in needle-point condition. The statistician for the road found that these machines, which were a



Nineteen twentieths of cucumbers is water. Milk is about 87 per cent water. Strawberries have 90 per cent of water.

temptation to clerks and stenographers every time they passed them, to put a new point on their pencils, used up 325,000 extra inches of pencils each year unnecessarily. This waste of over five miles of pencils has thus been stopped, which, according to the road's estimate, will result in a saving of about \$2,000 a year.

### Hotel Has Dog Kennel on Roof

The problem of caring for dogs in hotels has been solved by the management of a New York hotel, through the installation of a kennel on the roof. This kennel is equipped with steam heat, electric lights, and running water, and part of the roof has been fenced off, so that the dogs can enjoy a run in fine weather. The dog guests of the hotel have numbered as high as thirty-five or forty at a time, and are looked after by a special staff.

### Educative Pictures

THE moving picture as an educator has had many successful trials in Germany. Pictures on botany, sanitation, natural history, and anatomy are exhibited on the screen, and it has been found that no such interest in studies was ever observed before, in the schools where the pictures have been shown.

Dr. Ludwig Munch, of Darmstadt, has even employed the pictures in teaching the difficult problems of mathematics. By means of such demonstrations, he says, "those students who were unable to grasp the question and the methods of solution in their original form have been enabled to understand them thoroughly."

There is a prejudice against moving pictures, in some quarters, because they have been used in objectionable places to display pictures and scenes not beneficial in effect, to say the least; but there is no reason why this admirable scientific achievement to be found in the moving picture should not be devoted to those higher uses for which it has such splendid and abundant capabilities. We all understand the educative value of being able to see a thing, and see it in motion, as compared with merely reading or hearing about it.— *Young People's Weekly*.

### A Young Inventor

A BOY not yet ten years old, living in St. John, Canada, has received his patent-right papers from the United States government for a new kind of sounding toy. So far as is known, this lad is the youngest applicant for a patent in any country. The toy is a simple contrivance including a bar with handle knobs at the ends, and two clapper disks capable of sliding along the bar and sounding against each other and against the handle knobs.— *Young People's Weekly*.

### The Red Snow Plant

REAR-ADMIRAL ROBERT E. PEARY, discoverer of the north pole, in a recent article in *Popular Mechanics* gives the following account of the finding of the interesting one-celled red snow plant in arctic regions:—

Over twenty years ago, marching at the head of my little party across the great ice cap of northern Greenland, about six hundred miles from the pole, and six thousand or seven thousand feet above the sea-level, I came upon a great blotch of red upon the snow, fresh and vivid as if some huge prehistoric animal had received his death-wound there. The color was due to that strange little arctic plant, the *Protococcus nivalis*, the red snow of the arctic regions.

I gathered as much of this as I could into a handkerchief, and later at our camp allowed the melted snow to drain through the handkerchief, the little plants remaining attached to the meshes of the cloth. Returning home, I gave the specimens to a friend of mine in Portland, deeply interested in microscopy. This friend had been in the habit of making microscopical examinations of each winter's snowfall, melting large quantities of snow and examining such residue of solid matter as might be left.

Preparing slides of the red snow that I had brought home, he found associated with it some peculiar diatoms which seemed familiar to him, and on looking over and comparing



his various snow slides, he found identically the same species in samples of snow of the great blizzard of 1888.

The inference was instant and convincing. That blizzard had its origin in the heart of the arctic circle, whence it had swept unrestrained for thousands of miles to Maine and beyond.

"THE jewel must needs be glorious in the sun, which glitters in the shade."

"ALL those who pass through the door of success find it labeled, 'Push.'"





## A Boy Who Was Wanted



WELL, I've found out one thing," said Jack, as, hot, tired, and dusty, he came to his mother.

"What is that?" she asked.

"That there are a great many boys in the world."

"Didn't you know that before?"

"Partly; but I didn't know there were so many more boys than are wanted."

"Why do you think there are more than wanted?"

"Because I've been 'round and 'round till I am worn out, trying to find a place to work. Wherever I go, there are more boys than places. Doesn't that show there are too many boys?"

"Not exactly," said his mother, with a smile. "It depends entirely on the kind of boy. A good boy is always wanted somewhere."

"Well, if I'm a good boy, I wish I knew I was wanted."

"Patience, patience, my boy. In such a great world as this is, with so many places and so many boys, it is no wonder some of them do not find their places at once. But be sure, dear," as she laid a very caressing hand on his arm, "that every boy who wants a chance to do fair, honest work will find it."

"That's the kind of work I want to do," said Jack. "I don't want anybody's money for nothing. Let me see — what have I to offer? — All the schooling and all the wits I've been able to get up in thirteen years; good, stout hands; and a civil tongue."

"And a mind and heart set on doing faithful duty," suggested his mother.

"I hope so," said Jack. "I remember father used to say: 'Just as soon as you undertake to work for any one, you must bear in mind that you have sold yourself for the given time. Your time, your strength, your energy are his, and your best efforts to seek his interests in every way are his due.'"

The earnest tone in which the boy spoke seemed to give assurance that he would pay good heed to the words of the father whose counsel could no more reach him.

For two or three days longer Jack had reason to hold his opinion that there were more boys than the world wanted, at the end of which time he met a business man who, questioning him closely, said: "There are a great many applications for the place, but a large number of the boys come and stay a short time, and then leave if they think they can do a little better. When a boy gets used to our routes and customers, we want him to stay. If you will agree to stay at least three years, we will agree to pay you three dollars a week as errand boy."

"That is just what I wanted to do, sir," said Jack, eagerly. So he was installed, and proud enough he was at bringing his wages home every week, and realizing that, small as they were, the regular help was of great value to his mother.

It is not to be wondered at that the faithful carrying out of his father's admonition after a while attracted the attention not only of his employers, but of others with whom he was brought in contact in the pursuit of his duties. One day he was asked into the office of Mr. Lang, a gentleman to whom he frequently carried parcels of value.

"Have you ever thought of changing your situation?" asked Mr. Lang.

"No, sir," said Jack.

"Perhaps you could do better," said the other. "I want a boy who is quick and intelligent, and who can be relied on, and, from what I see of you, I think you are that sort of boy. I want you to drive a delivery wagon, and will pay you five dollars a week."

Jack's eyes opened wide.

"It is wonderfully good pay, for a boy like me, I'm sure. But I promised to keep on with Mr. Hill for three years, and the second year is only just begun."

"Well, have you signed a regular agreement with Mr. Hill?"

"No, sir; I told him I would stay."

"You have a mother to assist, you told me. Couldn't you tell Mr. Hill that you feel obliged to do better, when you have a chance?"

"I don't believe I could," said Jack, looking with his straight, frank gaze into the gentleman's face. "You see, sir, if I broke my word with him, I shouldn't be the kind of boy to be relied on that you want."

"I guess you are about right," said Mr. Lang, with a sigh. "Come and see me when your time is out; I dare say I shall want you then."

Jack went home very much stirred by what had been said to him.

After all, could it be wrong to go where he would do so much better? Was it not really his duty to accept the position? He could then drive a wagon instead of trudging wearily along the streets. They had never felt so hot and dusty as they did just now, when he might escape from the tiresome routine. Might, but how? — By the sacrifice of his pledged word; by selling his truth and his honor. So strongly did the reflection force itself upon him that when he told his mother of the offer he had received, he merely added: "It would be a grand good thing if I could take it, wouldn't it, mother?"

"Yes, it would."

"Some boys would change without thinking of letting a promise stand in their way."

"Yes, but that is the kind of boy who, sooner or later, is not wanted. It is because you have not been that sort of boy that you are wanted now."

Jack worked away, doing such good work, as he became more and more accustomed to the situation, that his mother sometimes wondered that Mr. Hill, who seemed always kindly interested in him, never appeared to think of raising his pay. This, however, was not Mr. Hill's way of doing things, even though he showed an increasing disposition to trust Jack with important business.

So the boy trudged through the three years, at the end of them having been trusted far more than is usually the case with errand boys. He had never forgotten the offer made by Mr. Lang, and one day, meeting that gentleman on the street, ventured to remind



him that his present engagement was nearly out, adding, "You spoke to me about driving the wagon, sir."  
 "Ah, so I did; but you are older now and worth more. Call around and see me."

One evening, soon after, Jack lingered in Mr. Hill's office after the other errand boys had been paid and had gone away.

"My three years are up to-night, sir," he said.

"Yes, they are," said Mr. Hill, looking at him as if he had remembered it.

"Will you give me a recommendation to some one else, sir?"

"Well, I will, if you are sure that you want to leave me."

"I did not know that you wanted me to stay, but"—he hesitated, and then went on—"my mother is a widow, and I feel as if I ought to do the best I can for her, and Mr. Lang told me to call on him."

"Has Mr. Lang ever made you an offer?"

Jack told him what Mr. Lang had said nearly two years before.

"Why didn't you go then?" asked Mr. Hill.

"Because I had promised to stay with you; but you wouldn't blame me for trying to better myself now?"

"Not a bit of it. Are you tired of running errands?"

"I'd rather ride than walk," said Jack with a smile.

"I think it about time you were doing better than either. Perhaps you think you have been doing this faithful work for me through these years for next to nothing; but if so, you are mistaken. You have been doing better work than merely running errands. You have been serving an apprenticeship to trust and honesty. I know you now to be a straightforward, reliable boy, and it takes time to learn that. It is your capital, and you ought to begin to realize it. You may talk to Mr. Lang if you wish, but I will give you a place in the office, with a salary of six hundred for the first year, with the prospect of a raise after that."

Jack did not go to see Mr. Lang, but straight to his mother with a shout and a bound.

"You're right, you're right, mother!" he cried. "No more hard work for you, mother. I'm wanted, you see! wanted enough to get good pay. All the hardest part is over."—*Congregationalist*.

#### The Little Children in Japan

THE little children in Japan  
 Don't think of being rude.  
 "O noble, dear mama," they say,  
 "We trust we don't intrude,"  
 Instead of rushing in to where  
 All day their mother combs her hair.  
 The little children in Japan  
 Wear mittens on their feet;  
 They have no proper hats to go  
 A-walking on the street;  
 And wooden stilts for overshoes  
 They don't object at all to use.  
 The little children in Japan  
 Are fearfully polite;  
 They always thank their bread and milk  
 Before they take a bite,  
 And say, "You make us most content,  
 O honorable nourishment!"  
 The little children in Japan  
 With toys of paper play,  
 And carry paper parasols  
 To keep the rain away;  
 And, when you go to see, you'll find  
 It's paper walls they live behind.

—*Harper's Magazine*.

ATTENTIVE listeners are one of the best assets of any Sabbath-school.



M. E. KERN  
 MATILDA ERICKSON

Secretary  
 Corresponding Secretary

### Society Study for Sabbath, June 8

#### Into All the World, No. 12 — East Indies

LEADER'S NOTE.—To-day our eyes are drawn to the island world. Some of these islands are waiting, still waiting, stretching up their hands to heaven, as their voiceless cry goes up, "Who will help us?" Do not forget that we can help with our prayers, with our means, and shall we not add, with our lives if the Lord calls us there? This program in the leaflet should call for a biography of James Chalmers instead of Thomas Chalmers. The article on our work in the East Indies speaks of these islands as being a part of the Australasian mission field. It might be well to add that Singapore, the Malay Peninsula, and the Philippine Islands, which formerly belonged to the Australasian Union, are now under the direct supervision of the Asiatic division of the General Conference. Do not fail to use the article by Brother Montgomery on "The Advent Message to the Malay Peninsula," in the talk on "Our Work Among the Natives." See also back numbers of the *Review and Herald*, and "Outline of Mission Fields" or "Missionary Idea." Use map. The "News From the World-Wide Field" is to be given by the member who is assigned the work of gleaning mission notes from all current papers, especially from the *Review and Herald*. Have a closing prayer for this field. How are your young people prospering with the Reading Course? Do any of them need any encouragement? If so, are you giving it? Gather reports.

#### Suggestive Program

Scripture drill (review Morning Watch texts for the week).

Early Missionary Efforts in the East Indies (ten-minute talk). See page 11.

James Chalmers (reading). See INSTRUCTOR of May 28.

Go Preach My Gospel, Go! (recitation). See page 14.

Our Work Among the Natives (fifteen-minute talk).

News From the World-Wide Field (three-minute talk).

### Missionary Volunteer Reading Courses

#### Senior No. 5 — Lesson 33: Review of "The Miracles of Missions," Fourth Series

NOTE.—Select ten of the eleven questions. Make your answers as brief as possible. Send them to your conference Missionary Volunteer Secretary. The book may be used.

1. DESCRIBE the work which in the study of this book impressed you as best illustrating the relation of prayer to missions.

2. To what traits in Frank Crossley would you attribute his success as a winner of souls?

3. Who were the pioneer workers of Tinneveli? What part did Christian Frederick Schwartz act in its evangelization? Give a general idea of the success of missionary effort there.

4. Who was the first Protestant missionary to Korea? When did he enter that field? What resulted from the translation and distribution of the Word?

5. Sketch William Duncan's Metlakatla. Upon what did he rely in his service?

6. What marked the turning-point in the life of Joseph Rabinowitz? What made him especially fitted for his labors?

7. Upon what line of endeavor do the Moravians lay special stress? What have they done in this line? In his early life how was Count Zinzendorf fitted to lead the denomination?

8. What reformation has the gospel wrought in the New Hebrides?



9. From George Mueller's experience, what may we learn as to God's manner of answering prayer?
10. Describe the Bristol orphanage work.
11. What event opened the way for the gospel to enter Catholic fields in 1870?

#### Junior No. 4 — Lesson 33: Review on "North America"

NOTE.—Answer any eight of the ten questions given, and send your answers promptly to your conference Missionary Volunteer secretary. The book may be used in answering the questions. Who will receive the first certificate for Junior Course No. 4?

1. WRITE a paragraph telling something about four of the important places you visited in Washington.
2. Name the different points of interest in Philadelphia. What are the most interesting facts you learned about New York?
3. From what does New England get its wealth? Name some of the things manufactured there. What did you see in Boston that reminded you of the days of the Revolution?
4. Tell briefly what you learned about the raising of peanuts; of cotton; of rice. How are turpentine and rosin obtained?
5. What are the Mississippi jetties? For what purpose are the levees built?
6. Mention the different kinds of mines you visited. Which one interested you most? Why?
7. How has the Erie Canal aided in the growth of Buffalo? Tell of your trip to Niagara Falls.
8. Name some of the wonderful things found in the Rockies; in Yellowstone National Park.
9. For what is Alaska valuable to the United States?
10. Describe the people of Mexico. How is Mexico governed? What is our government doing in Panama?

#### Early Missionary Efforts in the East Indies

FROM the beginning, Christian missions in the East Indies have been very generally in the hands of Netherlanders, although the Rhenish Society has worked faithfully and with most encouraging success, and in some sections the English Propagation Society has made impressions broad and deep. Though Java is the fourth island in point of size, in nearly every other respect it is of more importance than any of its neighbors. A corporation known as the Dutch East India Company was in political control for several centuries; and although its policy was narrow and non-Christian, the New Testament was translated into Malay as far back as 1688, and the Old Testament in 1733, and both were printed at the expense of this body of merchants. A seminary has been opened by the Netherlands Society for the training of evangelists, from which seventy-one have already been graduated. The society reports twelve thousand converts, who have been secured in the main from the ranks of Mohammedans.

English Baptists were the pioneers in Sumatra, sending their missionaries to the Battaks, the aboriginal tribe of the island, in 1820; but their presence excited the suspicion of the Dutch rulers, who put so many hindrances in their way that they thought it expedient to abandon the field. Different societies from various countries made attempts to carry the gospel to the heathen natives, but without much success. However, since its beginning in 1860, the Rhenish Society of Germany has been the chief evangelizing force in

Sumatra. Two extensive fields have been tilled, yielding a rich harvest of souls.

Borneo is the largest island of the East Indies, but it is thinly inhabited. The aboriginal Dyaks living in the interior are a strange people. Until Christianity came, war was their chief end, and head-hunting a badge of honor. Beheading was performed in a wholesale manner on the slightest provocation, with about the same idea as the removing of scalps by our North American Indians. A young man was not allowed to marry until he could show some of these hideous tokens of his skill, while a large assortment was the chief glory of a family. The Rhenish Society began work on the island in 1834, and within twenty years that society placed a score of ambassadors for Christ among the Dyaks in south Borneo. At first these missionaries received only slight encouragement. However, in a short time a marked change was visible. But suddenly, in 1859, stirred by the fanatical Mohammedans, the heathen party arose and in a blind fury killed four missionaries, with three of their wives and several children, pillaging the mission and pulling down the buildings.

The Society for the Propagation of the Gospel came to north Borneo in 1847, and through the presence there of the famous Englishman, Rajah Brooke, of Sarawak, and a body of godly and self-denying men, many souls have been rescued from some of the most notorious and dreaded tribes.

The Dutch own the western half of New Guinea, the Germans the northeastern quarter, and the English the southeastern quarter. The religious belief of the natives is rudimentary, being a compound of spirit-worship and ancestor-worship. Though Dutch and German societies entered the field early, the most important missionary labors by far are those of the British missionaries. The most distinguished English missionaries were Dr. W. G. Lawes, organizer of a notable missionary training-school, and Rev. James Chalmers.

According to Grundemann, in 1901 there was a total of 356,112 Christians in the Dutch East Indies.

Many hearts were burdened for the salvation of the people in the Philippine Islands long before the barred doors which shut out the gospel truth were blown to pieces by Dewey's conquering fleet. Chief among those who took active steps to make possible the entrance of God's Word was Dr. James M. Thoburn, missionary bishop of the Methodist Episcopal Church in southern Asia. It was in 1883 that the burden first began to rest upon Dr. Thoburn, then in Singapore, and caused him to yearn over the islands for many years, until one morning in his hotel in London, in May, 1898, while on his return to America, he learned that Dewey had captured the islands. His spirit was strangely stirred. He saw the fulfilment of the hopes and prayers of years. God had spoken. The Philippines were open to the gospel. Few of the 7,635,426 inhabitants in the archipelago knew anything of Christ at the time of the American occupation. Dr. Thoburn at once returned to the United States and succeeded in arousing the people, through the columns of the *Christian Advocate*, to their duty in regard to the Filipinos. Other leaders became interested and helped him, and the result was that on Aug. 28, 1898, Geo. C. Stull, of the First Montant Volunteers, held the first Protestant service on the shore of the Philippines. Since then many other ministers and workers have gone to carry a saving knowledge of Christ to some of those who are perishing in the darkness of the papal system.



Many years have passed since the first Protestant missionaries entered the East Indies; missionaries from our own church are laboring hard in these difficult island fields. Their need of help calls to us across the restless seas. The young men and young women of this denomination must help carry to the millions in heathen darkness the third angel's message. These people must hear the gospel before the end comes.

A. R. DENNIS.

*Washington Foreign Mission Seminary.*

## The Advent Message to the Malay Peninsula

### The Divisions of the Peninsula

THE Malay Peninsula is about 900 miles in length, and the average width is about 90 miles. About 390 miles of the lower portion of the peninsula comprehends the Straits Settlements and the Federated Malay States. The territory north of this for four hundred miles is Siamese. The upper portion belongs to Burma. The Straits Settlements comprise the island of Singapore to the south, a small island west of the peninsula, and the colony of Malacca on the western coast. The Straits Settlements are English possessions. The Federated Malay States comprises eight Malay States, and is under the protection of England.

Before 1819, when the English flag was hoisted in Singapore, the inhabitants of this country were Malays. The development of the natural resources, as in the other colonies of England, induced energetic classes of Chinese from the north, Tamils and other Indians from the west, as well as Europeans, to immigrate here in quest of wealth. There are also Portuguese, French, German, Dutch, and many other peoples. Tin-mining and the rubber industry afford the chief occupations. Wonderful openings and splendid opportunities are offered those who are seeking for wealth.

### Languages

There are many peoples and a babel of languages. It is difficult to say which language is the most useful to learn, or which one is spoken most. The Malay is called the *lingua franca* of this portion of the peninsula, as everybody is supposed to have a speaking knowledge of it. Some knowledge of the Malay is indispensable to the missionary as many of the Chinese and Malay shopkeepers do not understand English. The Malay language is very simple and easily learned, while the Chinese and Indian languages are very, very difficult. The English language is being used more as years go by, and young men and women are coming out of the schools with an English education.

### Religions

Along with the many peoples and many languages come many religions. Besides Protestantism and Catholicism, we have Mohammedanism, Hinduism, and Confucianism. The Mohammedans are very bigoted, and teach that there is but one God, and Mohammed is his prophet. The Hindus hold to the pantheistic view of the Almighty,—God in everything. The Chinese, many of them, are indifferent.

### How Is the Message to Reach These Peoples?

How the message is to reach these peoples of so many languages and religions is what concerns us most. What can be done? Looking at it from a human standpoint, there are many lions in the way, the cities are fenced with high walls, the inhabitants are like giants, and we are but grasshoppers in their sight. Looking at the situation from the Lord's standpoint, with the

faith of a Caleb, we are well able to go up and possess the land.

A good beginning has been made in Singapore. Brethren Jones and Fletcher and others have faithfully labored there, and now we have a beautiful church building, and a membership of about fifty. We are beginning the work in Kuala Lumpur, the capital of the Federated Malay States.

We need a training-school in this section, in which to prepare workers. We must train the young people to work for their own people,—Chinese, Tamils, etc. It is with great expectation that we look forward to that end. It is encouraging to meet with a few here and there who are honest seekers after truth. There is need of more workers in the field to hasten this message to every nook and corner, and then the Lord will come. We hope to see a good representation of the different peoples, languages, and religions of this country take their stand for the commandments of God and the faith of Jesus.

R. P. MONTGOMERY.

*Kuala Lumpur, Federated Malay States.*

## Our Work Among the Natives

"THE isles shall wait for his law." These words of the prophet Isaiah ring in our ears as we turn our eyes toward the East Indies. For long centuries have some of these islands waited, but they shall not wait in vain. The Master's "Go ye" never will be repealed until the uttermost ends of the earth echo with the glad tidings of the kingdom. The East Indies belong to the Australasian mission field, and many noble workers have gone from Australia to this island world, whose millions are rapidly sinking into Christless graves.

### Sumatra

Sumatra was the first of the East Indies to receive the third angel's message. Elder R. W. Munson and family entered that field in 1900. Our workers there have many difficult problems to solve. One great obstacle to the spread of the gospel is the prejudices of Islam; yet some persons see the light and are seeking the path to life eternal.

Here is a bit of experience as Brother and Sister Judge, two of our missionaries in Sumatra, related it to the readers of the *Australasian Record*:—

At nine o'clock we sally forth to read, give treatments, or answer questions, such as, Who is Jesus? Will he come to Padang? Where is this new country of which you speak? Why do these comets come? Mohammedans tell us that the appearance of a comet means sorrow, trouble, perhaps death. Can Chinese enter heaven? Mohammedans say if we become followers of Islam, we have no more sin; but otherwise we can not enter heaven. These questions we try to answer, though often interrupted, as we are surrounded by from ten to fifteen women and perhaps as many children; but we can see hope lighting up the faces of some as they grasp the simple truth.

The following experience shows how personal effort wins souls in Sumatra, despite prejudice and superstition:—

On one occasion a tract was sold to a Chinese in a shop. He was invited to come to our Sabbath meetings, which invitation he accepted, and continued to come, bringing a friend with him. Afterward he went to China, and still his friend continued coming. He is back now, and again is an attendant at the meetings. My husband made arrangements to go to his home and hold studies with him. Before a study was held, this man would call his Chinese neighbors. Quite a number came, but most out of curiosity. However, there are four in that part of the town who have been receiving Bible instruction, and who regularly attend the meeting on Sabbath afternoon. One of these young men has interested two others who are anxious to become Christians. They attend our meetings, and will take studies soon.







known as the child of sorrow of the Rhenish missions, the third angel's message reechoes not. Millions sleep in ignorance of the last great day so soon to come. Think for a moment what it would mean to exchange places with these peoples in the depths of heathen darkness. Christ gave his life to save the peoples in the East Indies. What shall we do for them?

MATILDA ERICKSON.

### It Will Help You

THE cut on the preceding page will introduce you to the little Bible compass, prepared especially to help young people who are studying for Standard of Attainment tests. The cut shows only one side of this unique device for studying and memorizing Bible texts on various subjects, and, of course, it also fails to show the most interesting and useful feature of the compass, the revolving star and circular card. The compass has been very helpful to many young persons. If you have not seen it, why not get one? Price, 10 cents. Order direct from Mr. D. D. Fitch, Glendale, California.

M. E.

### Go Preach My Gospel, Go!

THERE is a voice upon the wind,  
A voice that comes from far,  
A voice from where the distant groves  
And perfumed breezes are.  
'Tis not the sound of triumph,  
Nor the scream of heathen rage,  
But 'tis a cry for gospel light—  
The echo of the age.

The orb of night is going down,  
The crescent hastes to set;  
For where the Arab prophet ruled,  
The men of God have met.  
The Persian mollah seeks for light,  
The Tartar waits to know  
If Christ's command hath been repealed:  
"Go preach my gospel, go!"

Along Sumatra's tropic shore  
And Java's upas vale,  
The heathen strains his eye  
To watch the missionary sail:  
The idol gods that long have ruled  
Are burned in Borneo,  
And there the voice from heaven proclaims,  
"Go preach my gospel, go!"

The Karen, from his rocky hills,  
And natives from Japan  
Unite their voices with the sound  
That comes from Hindustan.  
They call on us in words direct,  
Or in their rites of woe,  
"Obey, ye saints, your Lord's command,  
"Go preach my gospel, go!"

The voice of strong entreaty still  
The breeze from Burma brings.  
The call is echoed from Siam,  
And China's ancient kings.  
The region of the simoon blast,  
Where Niger's waters flow,  
Repeat to us our Lord's command,  
"Go preach my gospel, go!"

From many a river's templed bank,  
Where pagans bend the knee;  
From Continental villages,  
And islands of the sea,  
Each ship that floats upon the wave,  
And all the winds that blow,  
Ring out to us the Lord's command,  
"Go preach my gospel, go!"

—Selected.

"WHAT shall I do for Christ?" asked a young disciple of Bishop Selwyn. "Go where he is not and take him with you," was the venerable bishop's reply.



### IX — The Ordinances

(June 1)

MEMORY VERSE: "If ye know these things, happy are ye if ye do them." John 13:17.

#### Questions

1. What did Jesus know when he and his disciples assembled for the Passover feast? How did he feel toward his disciples? How long did he love them? John 13:1; note 1.

2. What supper had been eaten? Luke 22:13-15.

3. What had Satan put into the heart of Judas Iscariot? John 13:2. What were all the disciples doing on this occasion? Luke 22:24. What example had Jesus ever set before them? Matt. 20:27, 28. Was it not discouraging to the Master to find that his teaching and example had so little influence? Note 2.

4. What custom was observed at the Passover? Note 3.

5. How did Jesus teach his selfish disciples that they should be humble? John 13:3-5.

6. What question did Peter ask when his Lord came to him? Verse 6. How did Jesus reply? Verse 7.

7. What did Peter then say? What answer did he receive? Verse 8. Was it important that Peter should submit in this matter? Note 4.

7. What did Peter afterward say to Jesus? Verse 9. What did Jesus tell him was necessary? Verse 10. Why were all not clean? Verse 11. Had he not washed Judas's feet? May we take part in this ordinance and yet be lost? Note 5.

8. What did Jesus do after washing his disciples' feet? What question did he ask them? John 13:12. What was his relation to them? Verse 13. What did he say they ought to do? Why? Verse 14. What example had he given them? Verse 15. What did he say of a servant and his lord? Verse 16. Repeat the memory verse. What makes us truly happy?

9. Why did Jesus wash the disciples' feet before eating the Lord's Supper? Note 6.

10. On what occasion was this supper instituted? 1 Cor. 11:23, last part. What three things did Jesus do before giving them the bread to eat? Matt. 26:26. What did he say as he passed it to them? 1 Cor. 11:24.

11. What did Jesus then do? Matt. 26:27. What did he say to the disciples? What did the wine represent? Verse 28. What did Jesus say he would not henceforth do? Verse 29.

12. For what purpose were the disciples to partake of the Lord's Supper? 1 Cor. 11:24, 25. What would they show by observing this ordinance? How long should Christians thus remember the Lord? Verse 26; note 7.

13. How may we be guilty of sin even while doing what has been commanded? 1 Cor. 11:27. What should we do when we partake of the Lord's Supper? Verse 28; note 8.

14. What was done when Jesus had finished giving these ordinances to his people? Matt. 26:30.

#### Notes

1. "The whole life of Christ had been a life of unselfish service. 'Not to be ministered unto, but to minister,' had been



the lesson of his every act. But not yet had the disciples learned the lesson. At this last Passover supper, Jesus repeated his teaching by an illustration that impressed it forever on their minds and hearts."—*Desire of Ages*, page 768.

2. "There was 'a strife among them which of them should be accounted the greatest.' This contention, carried on in the presence of Christ, grieved and wounded him. . . . When the disciples entered the supper-room, their hearts were full of resentful feelings. Judas pressed next to Christ on the left side; John was on the right. If there was a highest place, Judas was determined to have it, and that place was thought to be next to Christ. And Judas was a traitor."—*Id.*, page 770.

3. "Another cause of dissension had arisen. At a feast it was customary for a servant to wash the feet of the guests, and on this occasion preparation had been made for the service. The pitcher, the basin, and the towel were there, in readiness for the feet-washing; but no servant was present, and it was the disciples' part to perform it. But each of the disciples, yielding to wounded pride, determined not to act the part of a servant. All manifested a stoical unconcern, seeming unconscious that there was anything for them to do. By their silence they refused to humble themselves."—*Id.*, page 771.

4. "Solemnly Christ said to Peter, 'If I wash thee not, thou hast no part with me.' The service which Peter refused was the type of a higher cleansing. Christ had come to wash the heart from the stain of sin. In refusing to allow Christ to wash his feet, Peter was refusing the higher cleansing included in the lower. He was really rejecting his Lord."—*Id.*, page 773.

5. "Before the Passover Judas had met a second time with the priests and scribes, and had closed the contract to deliver Jesus into their hands. Yet he afterward mingled with the disciples as though innocent of any wrong, and interested in the work of preparing for the feast. . . . When the Saviour's hands were bathing those soiled feet, and wiping them with the towel, the heart of Judas thrilled through and through with the impulse then and there to confess his sin. But he would not humble himself. He hardened his heart against repentance; and the old impulses, for the moment put aside, again controlled him."—*Id.*, page 772.

6. "This ordinance [that of feet-washing] is Christ's appointed preparation for the sacramental service. While pride, variance, and strife for supremacy are cherished, the heart can not enter into fellowship with Christ. We are not prepared to receive the communion of his body and his blood. Therefore it was that Christ appointed the memorial of his humiliation to be first observed."—*Id.*, page 777.

7. "These are the things we are never to forget. The love of Jesus, with its constraining power, is to be kept fresh in our memory. Christ has instituted this service that it may speak to our senses of the love of God that has been expressed in our behalf."—*Id.*, page 788.

8. "It is at these, his own appointments, that Christ meets with his people, and energizes them by his presence. . . . All who come with their faith fixed upon him will be greatly blessed. All who neglect these seasons of divine privilege will suffer loss. Of them it may appropriately be said, 'Ye are not all clean.'"—*Id.*, page 787.

(These notes are taken from the chapter "A Servant of Servants," and the pages are those found in the trade edition.)

6. Name some of the ways in which Jesus served the people? Matt. 11:2-6. Compare Acts 10:38.

7. The night before Jesus was crucified, what ordinance did he institute to keep before his followers this principle of unselfish service? John 13:3-5. What did Peter say? What was Jesus' reply? Verses 6-11.

8. When Jesus sat down again, what did he say? Verses 12-15; note 3.

9. With what words did Jesus point out the true attitude his followers should maintain? Verses 16, 17.

10. After washing his disciples' feet, what did Jesus do? Verse 12; Matt. 26:26.

11. As he gave them the cup to drink, what did he say? Verses 27, 28.

12. In eating the broken bread and drinking of the cup, what is kept in mind? How long is this memorial to be in force? 1 Cor. 11:26; note 4.

13. By what are we reconciled to God? By what saved? Rom. 5:10.

14. What is the result when one partakes of this bread and wine not discerning the body of Christ? 1 Cor. 11:27-29; note 5.

15. When will Jesus again drink of the fruit of the vine? Matt. 26:29.

16. How did Jesus and the disciples manifest their joy on this occasion? Where did they go? Verse 30.

#### Notes

1. "In his life and lessons, Christ has given a perfect exemplification of the unselfish ministry which has its origin in God. God does not live for himself. By creating the world, and by upholding all things, he is constantly ministering for others. 'He maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.' This ideal of ministry God has committed to his Son. Jesus was given to stand at the head of humanity, that by his example he might teach what it means to minister. His whole life was under a law of service. He served all, ministered to all. Thus he lived the law of God, and by his example showed how we are to obey it."—*Desire of Ages*, page 649.

2. While unselfish ministry originated with God, self-seeking and self-exaltation originated with Satan. Unconsciously, the disciples had imbibed this worldly spirit; they strove among themselves which should be accounted the greatest. "Many of their contentions for supremacy, much of their dissatisfaction with Christ's methods, originated with Judas." "That which ruled him was the hope of selfish benefit in the worldly kingdom which he expected Christ to establish."—*Mrs. E. G. White*, in "Education," pages 92, 91.

3. It was more than the ordinance of feet-washing Jesus was giving the church. By this memorial he bequeathed his own spirit of loving ministry to his followers. This was his answer for all time as to who should be the greatest.

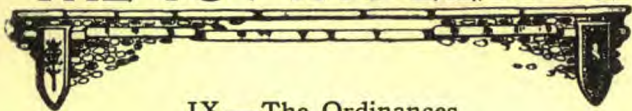
"For these disciples [Judas excepted] the mission of Christ finally accomplished its purpose. Little by little his example and his lessons of self-abnegation molded their characters. His death destroyed their hope of worldly greatness. The fall of Peter, the apostasy of Judas, their own failure in forsaking Christ in his anguish and peril, swept away their self-sufficiency. They saw their own weakness; they saw something of the greatness of the work committed to them; they felt their need of their Master's guidance at every step."—*Id.*, pages 93, 94.

4. "At the first feast he attended with his disciples [John 2:1-11], Jesus gave them the cup that symbolized his work for their salvation. At the Last Supper he gave it again, in the institution of that sacred rite by which his death was to be shown forth 'till he come.' . . . The wine which Christ provided for the feast [at Cana], and that which he gave to the disciples as a symbol of his own blood, was the pure juice of the grape." "The communion service points to Christ's second coming. It was designed to keep this hope vivid in the minds of the disciples."—*Desire of Ages*, pages 149, 159.

The bread used in instituting the Lord's Supper was Passover bread. Of this feast God commanded, "Unleavened bread shall be eaten seven days; and there shall no leaven bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters." Ex. 13:7. Leaven, or fermentation, represents sin. See 1 Cor. 5:7, 8.

5. "So that whosoever may be eating the loaf or drinking the cup of the Lord in an unworthy manner, shall be responsible for the body and blood of the Lord."—*Rotherham's Translation*.

## THE YOUTH'S LESSON



### IX — The Ordinances

(June 1)

LESSON HELPS: "Desire of Ages," chapter 72; *Sabbath School Worker*.

MEMORY VERSE: John 13:17.

#### Questions

##### CHRIST THE SERVANT

1. In coming into the world what position did the Son of God voluntarily choose? Phil. 2:6, 7.

2. In his teaching how did Jesus state this principle of his life? Matt. 20:28; note 1.

3. As viewed by the world, which is considered the greater, the one who ministers, or the one ministered unto? Luke 22:27.

4. As viewed by heaven, which class is regarded the greater? Matt. 20:25-27; Luke 22:26.

5. Instead of recognizing the true greatness of unselfish ministry for others, for what were the disciples striving? Mark 9:33, 34; Luke 22:24; note 2.



# The Youth's Instructor

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## Anti-Cigarette Day

SUNDAY, June 23, is set apart as Anti-Cigarette day for the Sunday-schools of this country. On this day special exercises will be held in the various churches, in which the children will have a large part, giving appropriate recitations, songs, and readings.

In view of this, would not those interested in getting new and effective material on the tobacco question be ready to provide the members of the Sunday-school with the Temperance INSTRUCTOR if it was presented to them? Why not make this an opportunity for circulating a large number of this helpful paper?

## The Children's Bureau

MISS JULIA C. LATHROP, of Chicago, Illinois, has been appointed by President Taft as chief of the recently created Children's Bureau. Miss Lathrop has for many years been associated with Miss Jane Addams in the work of the Hull House, and she has given much thought and effort to the bettering of child life among the poor.

The work of this new bureau is to "investigate and report conclusions concerning all questions pertaining to the welfare of children and to child life, particularly orphanage, infant mortality, juvenile crime and correction, birth-rate, child desertion, child labor, dangerous occupations, diseases and accidents, and legislation by individual States."

## Will You Try Again?

No one can be permanently defeated who always insists upon believing, after every failure, that Christ will give him final victory. Hopeless defeat consists, never in the magnitude or character of our failure, but always and only in the attitude that we take toward our failure. If we refuse, because of our confidence in Christ, to admit that it is final, it is not final, no matter how great. If we admit that it is final, it becomes final, no matter how small. A man can go down to hell forever after a momentary loss of his temper, if he becomes so discouraged that he gives up hope of ever conquering that temper. A man can rise from his thousandth fall into the depths of drunken immorality, to dwell forever with Christ on his throne, if he believes that the power and love of Christ are equal to this. Not how we have failed, nor how many times we have failed, but what we do after we have

failed, determines our final goal. As Mr. Speer has said, *all* men are in the failing class; the only difference between them is shown in their attitude toward their failures. The permanent refusal to believe that we can yet win, in Christ, is eternal death. Will you, in the conquering power of the all-loving and all-forgiving Christ, try again?—*Selected*.

## Always

ALWAYS maintain your own mental equilibrium, even if other people are very much out of balance.

Always keep your own temper sweet, no matter how disagreeable and ill-tempered others may be.

Always speak kindly and respectfully to all persons, even should their treatment of you be quite different.

Always conquer your enemies by returning love for hatred, and good for evil.

Always exercise a drawing influence for good, instead of being haughty and repulsive.

Always salute your friends and acquaintances, even though they are remiss in saluting you.

Always manifest the same attitude and interest toward all mankind that Jesus did when he was on earth.

J. W. LOWE.

## Temperance Volunteers' Uniform

THE uniform for the Temperance Volunteers consists of a ribbon badge for the arm with the words Temperance Volunteers neatly printed on it, and a bag for carrying the papers with the words TEMPERANCE YOUTH'S INSTRUCTOR printed in large letters upon it.

The young man who organized the first band of Temperance Volunteers originated the uniform. He is a student of the Foreign Mission Seminary. He has a band of fourteen Takoma Park boys, all of whom he has supplied with the uniform. He has also provided some extra ones, so that any boy who desires to start out in the Temperance Volunteer work can secure a bag and badge by sending *thirty* cents with an order for them. Address the *editor* of the YOUTH'S INSTRUCTOR, Takoma Park, D. C.

## Tardiness at Sabbath-School

TARDY students are a menace to any school, but tardy teachers are a greater menace. I have sometimes thought that such a teacher ought to have feelings akin to those of a captain who allows his vessel to suffer shipwreck. He considers it such a disgrace that he feels he can not again face the world. Of course the teacher should not feel the disgrace so keenly that he will do himself bodily harm, but he could feel free to chastise himself severely mentally, and no one would wish to interfere with such a wholesome procedure.

The secretary is not especially complimented by having straggling ones hunting for seats during the time he is reading his report, neither are disturbers especially welcome to those who are trying to *hear* the report. Certainly the Scripture reading and the prayer should not be interfered with; so it would seem that tardy ones would be most welcome if they would find their places during the singing, though this also is a sacred part of the service. But better still, never be late to Sabbath-school.

THERE are now forty-eight stars in the flag.