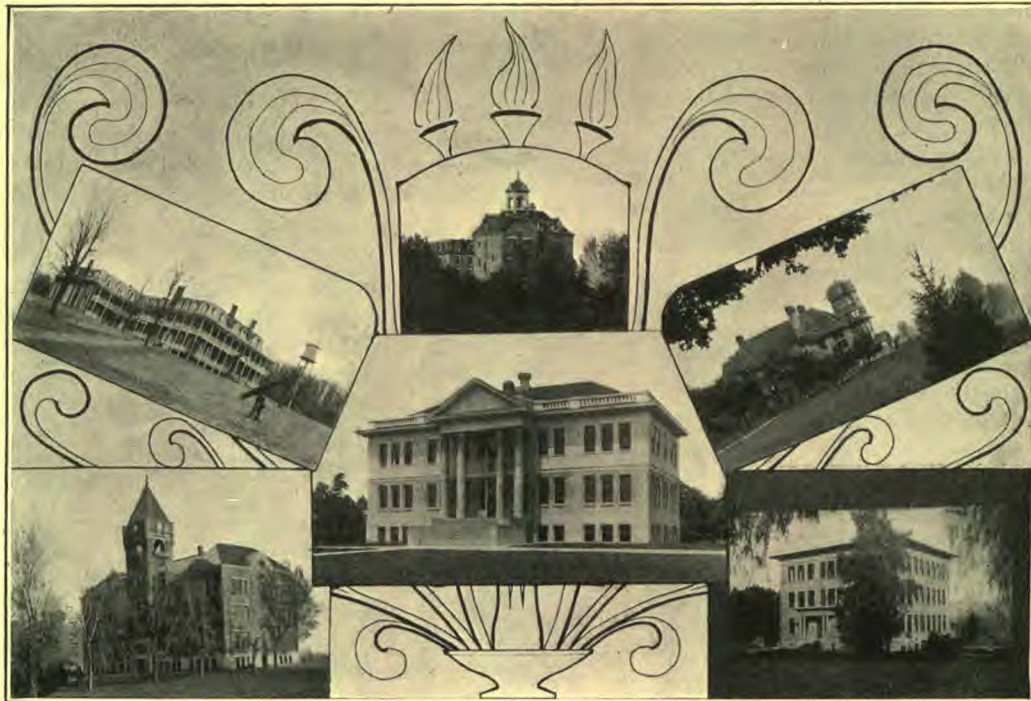


The YOUTH'S INSTRUCTOR

Vol. LX

June 4, 1912

No. 23



MT. VERNON COLLEGE
UNION COLLEGE

WALLA WALLA COLLEGE
FOREIGN MISSION SEMINARY

EMMANUEL MISSIONARY COLLEGE
LOMA LINDA MEDICAL COLLEGE
(LABORATORY)

The Place of the Seminary Among Our Schools

Seventh-day Adventists are a missionary people. They have been raised up of God to do a special work. Wherever Seventh-day Adventists are found,—on the frozen rivers of far-away Alaska, the torrid sands of India, or the balmy isles of the great deep,—they are “looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” And their purpose is to spread the good news of his soon coming, knowing that “this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”

One of the earliest enterprises of this people in the carrying forward of their great purpose was the establishment of a school for the training of Christian workers. As the work has grown and their vision enlarged, that one school has expanded into a great

(Concluded on page two)

The Place of the Seminary Among Our Schools

(Concluded from page one)

system of schools, comprising eighty-seven colleges and academies, and six hundred seventy-three primary and intermediate schools, representing an investment of more than two million dollars.

With some appreciation of the difficulties and magnitude of this work, more and more attention has been given to foreign missions and foreign missionary problems in these schools. In this training, and in the work on the field, we have had everything to learn. But the good hand of God has been over the work. Twenty years ago we had no missionaries among strictly heathen people. To-day the heralds of the advent message are penetrating nearly all the mission fields of the world, and believers in the Sabbath and the soon coming of Jesus are springing up everywhere.

Experience in the management of this work has emphasized the importance of appointees' receiving special preparation and testing before passing on to these distant and difficult fields. Each country has its own peculiar problems, which neither scholastic attainment nor success in active Christian service at home necessarily prepares one to meet. Our missionaries need to know the people for whom they work. It is not always an easy thing to appreciate the manners and customs of a foreign people, but it is still more difficult to understand their genius and mode of thinking. One may even learn their language, and yet not penetrate to the springs of their real life, just as some foreigners never come to appreciate American life and ideals. "Ignorance," says one, "is a constant disability, and leads to blunders in judgment, word, and deed."

The place of the Foreign Mission Seminary in our system of schools is to take mature young people, who have received a general education for Christian work in other schools, as well as workers from the home field who show adaptability for pioneer work, and give them this special training. The Seminary course includes not only the history of missions, but missionary plans and methods, and the study of special fields by the candidates for those fields. The missionary goes to his field with more assurance, and less probability of discouragement, after he has studied carefully not only the great missionary problem confronting the whole church, but also the country, the people, and the missionary history of his particular field.

Elementary medical training is also given to all missionaries, and graduate nurses are given a postgraduate course. The Sanitarium and hospital on the same grounds with the Seminary, and our new dispensary in the slum district of Washington, afford excellent advantages for training in the kind of medical missionary work especially required in heathen lands. Thus the Seminary stands in the same relation to our nurses' training-schools as to the regular literary institutions,—that of a postgraduate and special-training school. A conference president writes, "I can see now how nicely it fills the place in connection with the forwarding of this message, making possible what other schools do not." The Washington Foreign Mission Seminary is a necessary part of a great system of Christian education, conducted by a people who have a message for every nation, kindred, tongue, and people.

M. E. KERN.

At the Seminary the student is in such close touch with the foreign field that he almost feels as if he were already there.

A. L. SHIDLER.

June "Life and Health"

A FINELY written and beautifully illustrated number. Full of bright, cheery, up-to-the-minute articles.

"Memories of God's Great Out-of-Doors," by George Wharton James.

"Diet, Its Relation to Endurance and Health," by W. A. Ruble, M. D.

"The Prevention of Consumption," by A. B. Olsen, M. D.

Healthful Cookery, The Medical Missionary at Work, Pellagra, Questions and Answers, Current Comment, and many other articles.

Life and Health has made a national reputation as an advocate of temperance and healthful living. The record in magazine sales was made with *Life and Health*. The June number is a worthy successor of those that went before it. It is bound to sell. Agents make big wages.

Yearly subscription, one dollar. Send in two other subscriptions and get yours free.

Five to forty copies, 5 cents each; 50 or more copies, 4 cents each. Order from your tract society.

"Liberty"

FIFTY million martyrs, half the people of Germany in the awful Thirty Years' War, thousands in our Revolution, tens of thousands in the French Revolution, gave their life-blood—all for liberty. Shall such a dearly bought treasure be lightly thrown aside? James Madison said, "It is proper to take alarm at the first experiment upon our liberty."

Experiments have been made. They have been in the form of agitation and laws in favor of Sunday. We have taken alarm. *Liberty* stands as a monument to that alarm.

You should read the James Madison and Religious Garb number. It is full of life.

Is the absence of a Sunday law a detriment to the State of California? Is Rome invading the private rights of United States citizens? These and other vital questions are ably discussed.

Thousands should read this number. You can not do better missionary work than to see that every attorney, editor, clergyman, city or county official, and public-school teacher in reach is supplied with *Liberty*.

One dollar fifty cents will send *Liberty* to ten different persons for a year; \$2 will supply fifty with the present number; \$5 will bring one hundred twenty-five copies to you, and that will probably be enough for every public official in your county.

"God stirs many men's spirits; some listen and act; some listen and turn away to their own selfish dreams. It is the action or the inaction that shows the man."

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The Youth's Instructor

VOL. LX

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No. 23

Culture and the Third Angel's Message

H. O. SWARTOUT



CULTURE is that indefinable something that causes others to have a proper regard for the one who possesses it. There is an atmosphere about a cultured man that makes us respect him. We defer more to the lawyer than to the street laborer, and the minister commands more deference than the lawyer. This shows that true culture is not mental alone, but both mental and spiritual. True culture goes deeper than the surface. It affects the heart. It is somewhat like culture of the soil; for by that we do not mean merely the process of making a field present a smooth surface, but we mean a deep and thorough digging. Still, if the plow leaves uneven furrows, or if there are crooked rows and missing stalks in the corn-field, we are not satisfied. So while we make sure that our inner lives are pleasing to God, we should take care that we have nothing crooked or missing in that which goes to make up a proper appearance.

The world is more highly cultured than it was during the early years of our message. We must also remember that the message was first preached to plain American country people, and that now it must go to cities and to countries

where people place a high value on the marks of refinement. A standard has been set for the gospel worker. He should not be ignorant of that standard, nor disregard it. Jesus conformed as closely to the manners and customs of the Jews as true principles of conduct would permit. He is the best example of the truly cultured man.

But since culture is so desirable, how shall we obtain it?—By education; for "education is the restoring of the image of God in the soul." In other words, education is the process of getting Christ into our hearts in such a way that our lives shall be like his life. As God looks at it, our education consists of every good thing that becomes a part of our characters. We must study, then, and lay fast hold of everything that can help us to understand God better, and of everything that can make us better able to meet and uplift those around us.

If two pieces of iron, one hot and one cold, are placed close to each other, yet not touching, the heat

passes very slowly. If the pieces touch, the heat passes much more quickly; and the larger the surfaces in contact, the more quickly the heat passes. The message that has warmed our hearts can warm other hearts if we can only touch them. We need some common ground of sympathy, some point of contact.

It is said of a minister working in England that he listened to a conversation about Shakespeare for a few minutes, and then innocently asked: "Who is Shakespeare?" He was surely out of touch with his English friends. The truly cultured man will make himself interested in the things that concern those for whom he is working. If this minister had taken care

to learn all he could about the literature, the art, and the science of England, as well as the social conditions, he would have had the needed point of contact.

It is useless to try to enumerate all that one should know. Every bit of real, true knowledge is valuable. We can never know too much truth. But one thing needs special emphasis. Every one should know his own language, and be able to use it well. This knowledge and ability is one of the commonly recognized signs of culture, and rightly so. We must be able to say exactly

what we mean, without mistakes. We must make our words so simple that the uneducated man can understand us. To do this requires much study; but it is worth the effort; for what is understood is more easily remembered, and it is the thing that is remembered that counts.

A poorly trained man may be able to repeat statements, but the man who really understands his subject can explain it. So first, last, and always, we need to study the gospel message itself. No amount of mere knowledge can take the place of the true heart culture that this study will give. The man whose heart is truly converted has the foundation of true culture; and the superstructure of tact, good manners, and pleasing appearance will come with proper effort. A foundation without a superstructure is not beautiful, and a superstructure without a foundation is useless. The proper superstructure on the proper foundation is what God wants us to have. In the man, as in the building, neither is complete without the other.



A LEAF FROM ONE OF GOD'S BOOKS

The Library of Congress

HENRY L. TRANSTROM

STANDING a stone's throw from the east front of the Capitol is the Congressional Library, the largest and most magnificent library building in the world. The building is shaped like a rectangle enclosing a cross, thus leav-

Angelo and Beethoven in art, Herodotus and Gibbon in history, and Solon and Chancellor Kent in law.

It is impossible to describe all the beauties of the Congressional Library in one short article. Walls and ceilings everywhere are decorated with the most beautiful and suggestive mosaics, paintings, sculptures, and stucco-work. All the work was done by Americans, and America may well be proud of this beautifully wrought and symmetrically proportioned triumph in art and architecture.

But to us the most interesting and practical feature of the Congressional Library is the fine collection of books. It is the third largest collection in the world, numbering nearly two million volumes. Besides the books, there are over six thousand periodicals available to readers. One may find almost anything he wants on almost any subject, and the best of it all is that all classes of people are allowed free use of the books, though only the President of the United States, members of Congress, and judges of the Supreme Court are allowed to take books from the building.

The first national collection of books was burned in the Capitol by the British in the War of 1812. As a nucleus for a new collection of books, six thousand seven hundred volumes, the major portion of Thomas Jefferson's library, were purchased. Volumes have been added every year since that time. Besides books, a fine collection of maps, charts, music, engravings, etchings, photographs, lithographs, and valuable old manuscripts has been gathered. The visitor to Washington, whether for pleasure or for study and business, should not fail to visit the Congressional Library.



CONGRESSIONAL LIBRARY, MAIN ENTRANCE HALL

ing four open courts in the center. It is built of granite in the Italian Renaissance style of architecture, three stories in height, and surmounted by a beautiful gilded dome. At the very apex of the dome is a large golden torch, symbolic of learning.

As one enters the building, he passes under a large arch into the main entrance hall, which is seventy-five feet high and made entirely of gleaming white Italian marble. On either hand is a magnificently sculptured heavy marble staircase leading to the second floor. At the foot of each staircase stands a bronze figure representing a woman holding a cluster of lights in one uplifted hand. Directly in front is the entrance to the rotunda, or main reading-room, which is placed just beneath the dome, and at the intersection of the arms of the cross. This room is laid out in the form of an octagon, and extends from the first floor to the dome, a height of one hundred twenty-five feet. Its walls are made of finely sculptured and pillared mottled yellow marble. One may get a fine view of this room from any part of the gallery, which extends all the way around it. Standing on pedestals built into the balustrade of the gallery are sixteen bronze statues of the great men of all ages. The following men were selected: Moses and Paul in religion, Plato and Lord Bacon in philosophy, Newton and Joseph Henry in science, Homer and Shakespeare in poetry, Michael



CONGRESSIONAL LIBRARY, ONE SIDE OF THE MAIN READING-ROOM

Missionary Facts, Not Fancies

J. A. RENNINGER



IN a recent series of lectures Elder J. N. Anderson gave some very interesting thoughts concerning missionaries and missions. We take pleasure in passing on to others the substance of what he gave.

Missionaries and missions have become a vital part in the Christianity of this age.

But the largest room in the world still remains, the room for improvement. The better qualified a man is before he goes abroad, the sooner he can take an active part in the work after reaching the field. The spiritual preparation is most essential. A broad and deep Christian experience is necessary. The missionary bears a definite message, and that message must be a part of his life. He must know that God saves men, that he himself has been saved, and that back of him is the unflinching assurance of help. The man who has no active interest in soul-saving at home, will never get an inspiration for this work in the foreign field.

The intellectual preparation must not be neglected. Far from the common idea, not all men can be missionaries. Some lack the needed mental capacity. Heathen minds are often acute, though darkened by idolatry. The heathen are not as little children, ready to take anything that is offered. The missionary must be brilliant enough to attract them, and thorough enough to hold their minds. He should study the Bible and any other good books that throw light on its contents. The broader his knowledge, the better.

Nowhere is one thrown more upon his own resources than in a heathen country. The missionary must be self-reliant. He must know how to do everything that needs to be done. A practical knowledge of carpentry, stonework, and other industries will be of great use to him in a land where few skilled laborers can be found.

As the missionary steps out into a new field, a new experience awaits him. Filled with zeal for the work which he sees is needed everywhere, he finds it very hard to settle down to language study for a year or more. Those already in the field will make him feel at home as much as possible, but even with kind friends near him, there are many things that tend to discourage. Strange faces are on every side, his ears are constantly hearing strange words, and the new customs are very annoying till he becomes used to them.

But this contact with the people is a good thing. The missionary finds that by using his knowledge of the language as fast as he acquires it, his ability to learn increases rapidly. His attempts to talk with the natives teach him the names of common objects, and he learns correct pronunciation and spelling from his teacher. Many of the Eastern languages are very difficult, and it requires much labor to learn them. Mistakes are easily made in the use of idioms and syllables.

When the new missionary has begun to make good progress with the language, and when he sees the great need of the people, he must constantly guard against becoming self-assertive. He is likely to feel that his own plans are the best to make the work progress. When those plans are not adopted, he may feel that his coming to the field was all a mistake. In reality, older and wiser heads know best. If the young missionary can contain himself till he understands the circumstances and conditions, he will see why his plans were not good. If he insists on having his plans carried out, division may result; and, in the mission field especially, division is fatal.

In opening a new station, many precautions must be



"STRANGE FACES ARE ON EVERY SIDE"

taken. The missionary owes it to himself and to his mission board to take care of his health. In many lands the conditions are far from sanitary. The water-supply must be carefully investigated. Often nothing short of boiling will make the water safe to use. Mosquitoes should be guarded against with the utmost care, for they carry the dread malaria, yellow fever, and other diseases. The missionary must be careful in his eating and drinking. Overwork weakens the body and makes it more subject to disease. Undue exposure is very dangerous, and should be carefully avoided.

When sickness comes in spite of precaution, the missionary should be able to meet it with a practical knowledge of simple treatments. In many times of crisis he is far from medical aid. A knowledge of hydrotherapy will be found of great use to him at such times. Not only will this knowledge benefit the missionary personally, but it will open the heathen hearts to the message as nothing else will.

Beginnings made in this way may be followed up with other ways of telling the love of God. If the missionary lives his message, hearts will be won by the influence of his consecrated life, and many will be led to the Saviour.

A Life of Service

WALTER A. NELSON



JOHN NEVINS ANDREWS, the first Seventh-day Adventist sent from America as a missionary, was born July 22, 1829, at Portland, Maine. His ancestors were among the early settlers of America, having reached Plymouth eighteen years after the landing of the "Mayflower." Both his grandfathers served in the Revolutionary war. His parents were humble Christians, and early taught him to love and reverence God, to shun evil associates and intemperance of every kind. At the age of thirteen he was converted and became a believer in the early advent movement.

His parents were careful of his health, yet he was a delicate child not having physical strength equal to that of most boys of his age. But what he lacked physically he made up mentally. He found as much pleasure in study as his associates found in their sports. His studies were carried on at home, for he did not have the privilege of attending any of the higher schools; and by diligent study he became a well-educated man, having a thorough knowledge of Latin, Greek, and Hebrew. He later mastered French.

At the age of twenty-one Brother Andrews entered the ministry. He was still feeble in health, but did not lack zeal in his labors, often working a large part of the night, and sometimes all night, planning how best to carry forward the work. In less than five years this overtaxing work resulted in an almost complete prostration; his voice and eyesight were injured, he could neither rest by day nor sleep well at night, and suffered in many other ways, often not being able to do mental work. He remained in this condition for nine years, when his attention was called to the health reform as taught by our people. He eagerly adopted these principles, and after several months his strength began to increase. He later wrote: "I owe to God a debt of gratitude for the health reform, which I can never repay, nor even fully express. It is to me something sacred, constituting, as Christian temperance, an essential part of true religion."

In August, 1874, Elder Andrews was appointed by the General Conference to open work in Neuchatel, Switzerland. The following month he, with his son and daughter, and Ademar Vuilleumier, who had come to America to learn more of our doctrine, left for Europe. After Elder Andrews had visited the Sabbath-keepers in England and Scotland, the party safely arrived at Neuchatel, Oct. 16, 1874. They received a joyous welcome from the few native Sabbath-keepers,

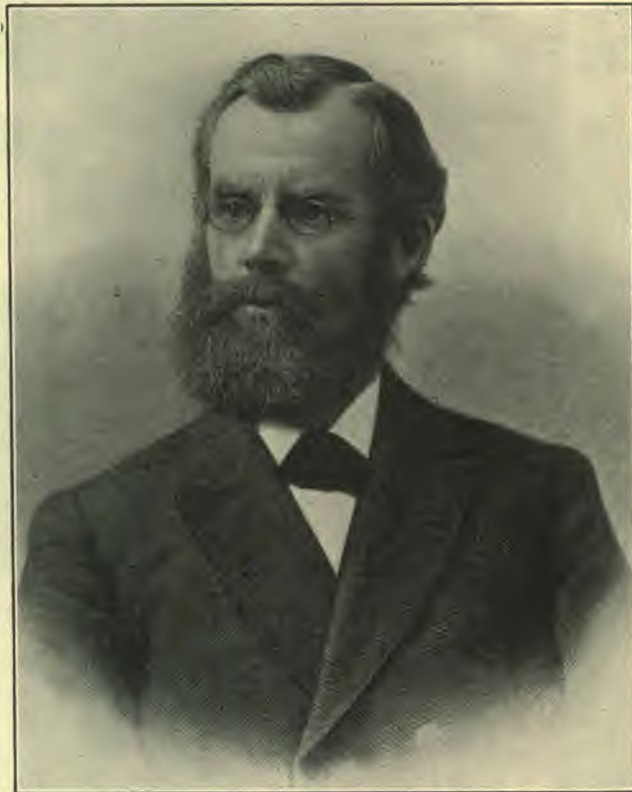
who were anxious for some one to teach them more of the truth.

Elder Andrews found a needy, yet difficult field. In general, the people were ignorant of the Scriptures. Thousands were without even the New Testament, and the larger part of those who possessed the Bible read it in a formal way. They were content with their condition; for years they had been following the customs of their ancestors, and they desired no change. They rather prided themselves on the fact that their religion was of ancient origin. But Elder Andrews began work at once, devoting the early months of his stay in Switzerland principally to the study of French, and visiting the Sabbath-keepers, speaking to them by means of interpreters.

On Feb. 1, 1875, Elder Andrews and a Brother Erzenberger started on a journey to visit the Sabbath-keepers of Germany. Arriving at Elberfeld, they found a company of forty-six Sabbath observers, scattered over a territory of about fifty miles. Town halls were rented for public services. Elder Andrews found the conditions in these halls very much different from the conditions to which he had been accustomed. These halls were arranged in barroom fashion, with three or four rows of tables extending the entire length of the room. Around these tables sat the congregation, drinking beer and smoking cigars passed by waiters. This was not considered a breach of good manners, but simply a matter of custom. The congregation were neat, intelligent, and well-dressed, and gave strict attention to the speaker throughout his discourse.

A few members were added to the company at Elberfeld, and all were much encouraged.

Elder Andrews returned alone to Switzerland, and took up with renewed zeal the study of French. He hoped soon to master this language, that he might correctly edit the paper he planned soon to publish, and carry on correspondence with interested persons. Before taking his trip to Germany, he advertised in all the leading papers of central Europe, with the hope of getting in touch with other Sabbath-keepers, and to give publicity to his work, inviting correspondence with all who desired to study the Bible. He now received many interesting answers. This took a large part of his time, as many of the letters had to be translated for him, and then his letters translated before being mailed. Tracts in the native language were greatly needed. English tracts were often sent with the hope that the receiver would have them translated.



JOHN NEVINS ANDREWS

To meet the need of French tracts plans were at once inaugurated for their publication. The first ones issued were printed at Neuchatel. By the end of the year Elder Andrews had made such progress in the language that, in the early part of 1876, with the aid of Elder D. T. Bourdeau, who had recently arrived from New York, he began the publication of a French *Signs of the Times*. He labored incessantly to adapt this journal to the needs of the people, endeavoring to present the truth in a manner clear and simple. "His success in these efforts was remarkable, and the present truth as presented in the early volumes of this journal furnishes an admirable example of simplicity, clearness, and force."

In the fall of 1878 Elder Andrews, accompanied by his daughter Mary and Elder Bourdeau and wife, sailed for America to attend the annual session of the General Conference, which convened in Battle Creek, Michigan. While there, Mary Andrews, who had been failing in health for some time, died of tuberculosis. This was a heavy blow to Elder Andrews, and for several weeks he was prostrated. He remained in America during the following winter.

He was still feeble when he started on his return trip to Europe. On reaching England he was seized with chills and fever, and was unable to continue his journey until Aug. 11, 1879. On reaching Basel, notwithstanding his feeble condition, he took up the work with his usual zeal. The monthly journal was not having the circulation he had hoped for it. Thousands of copies of back numbers lay piled upon the office floor, and with every issue the pile grew larger. One night he saw in a dream an angel of the Lord who told him to secure names of French-speaking people living in different parts of Europe, and to send to each of these persons a back number of the *Signs*, with a circular letter calling attention to the articles in the paper. Elder Andrews was told to follow these with two other old copies, and then with the latest number, accompanied by another circular letter inviting the reader to subscribe. These instructions were carried out, with the result that subscriptions came from almost every country in Europe. In less than one year the monthly issue of two thousand copies was increased to three thousand. In addition to this, two thousand copies of the old edition were sent out each month until the supply was exhausted. This increased circulation caused other religious journals of Europe to publish articles against those of the *Signs*. Elder Andrews prepared his paper especially to meet this opposition. Besides dealing with doctrinal points of faith, the *Signs* was a strong advocate of temperance, exerting considerable influence wherever it went, and winning the respect of many who were not in sympathy with our doctrines. Elder Andrews was an honorary member of the leading temperance society in France, and the *Signs* received honorable mention in the reports of this society.

The burden of the work had been having its effect upon Elder Andrews. He was now confined to his bed, but his editorial work was continued by dictation, even to the last number before his death. His last days were unusually calm and cheerful, and his trust was in the Lord. On the Sunday morning before his death he invited several friends to his room for prayer, after which he felt relieved, but at five o'clock that afternoon (Oct. 21, 1883) he quietly passed away. This noble life from early years had been devoted to the salvation of souls. He had sacrificed everything for the work to which he was

so devoted. The last act of his life, performed three hours before his death, was to give five hundred dollars to the mission. His earnest efforts had done much for Christ and humanity, and though he is dead, his life of Christian example still exerts an influence to the glory of God.

Madagascar

THERE is probably no more interesting mission field in the world than Madagascar. This tropical island is the third largest island in the world. It lies near the eastern coast of Africa; but strange to say, the inhabitants resemble the Malays more than they do the Africans. There are fifteen different tribes on the island, all included in the general name Malagasy. The Hova tribe, "the Anglo-Saxons of Madagascar," lives on the great central plateau. In traveling about from one tribe to the other, the traveler is borne on the shoulders of four men, in a sort of litter called a palanquin. The natives have no wagons, not seeming to know the value of wheels.

Antanarivo is at once the capital of the island and the chief city of the Hovas. The name is derived from two words,—“tanàna,” a town, and “arivo,” a thousand,—the whole name meaning “a town of a thousand men.” This city is literally “a city set on a hill.” All the surrounding country is beautifully terraced, leading up to the city.

While the Malagasy people can not be called civilized, they have taken great strides toward civilization. When they were found by early explorers, they were living in fortified villages, and had a king. The Malagasy houses are usually made of bamboo or red clay. A typical hut of central Madagascar is made of mud, with an earth floor, and a pole in the center to support the thatched roof. The door is at one corner, the window is at the opposite corner, one corner is called the “prayer corner,” and the remaining corner is reserved for the fowls and pigs. The latter are great favorites of the natives. One missionary tells of being tumbled out of bed by a big porker which had got under his cot during the night. Living as they do, it is not surprising that so many of the natives suffer from the fever, sometimes a whole family being prostrated at one time. It is with difficulty that they are persuaded to follow the missionary's prescriptions. They prefer to use the native charms.

The Malagasies are controlled by the most degrading superstitions, having a firm belief in the power of charms to protect them from evil. Lucky and unlucky days are determined by the astrologers, or workers of the oracle, who prey upon the ignorance of the people. If a child is born on an unlucky day, it is doomed to death. It is often put in the gate of the village, to be trampled on by the cattle as they come through. Sometimes the child is placed in a hole in the ground, and boiling water poured over it till death relieves it. Twins are always put to death because they are considered unlucky.

Still, in spite of their superstition, some traces of a purer religion remain; for the Malagasies have some knowledge of a Supreme Being whom they call *Andriamànitra* (The Fragrant One) or *Tànahàry* (The Creator). Some of their proverbs show that they have an intelligent idea of God; for instance, “God looks from on high, and nothing is hidden,” and, “There is nothing unknown to God, but he intentionally bows down his head.” Another proverb tells us that “the first death may be endured, but the second

death is unbearable." God is recognized as the "Giver to every one of life." Notwithstanding all these proverbs, the Malagasy language contains no word for purity or for conscience.

It is thought by some that Solomon's "ships of Tarshish" may have visited Madagascar. If so, that accounts for the close resemblance of certain Malagasy customs to those of the Jews. The practise of saturating a piece of bulrush with the blood of a bullock killed at the annual festival, and placing it above the door, suggests the Passover of the Jews. The natives make agreements over the bodies of slain animals. Their wedding ceremony is like that of the Jews, but the marriage is not considered binding. Until recently a man had only to say in the presence of a witness, "Thanks, go!" and his wife was divorced.

The coming of the missionaries led to great changes in the lives of the natives. The missionaries had first to reduce the language to writing, and then to translate the Bible into Malagasy. The Bible soon had its effect upon many of the natives. When a copy of the Gospel of Matthew was read to the king, he showed great interest in the account of the crucifixion,—but only because he had discovered a new mode of punishment. He immediately ordered several crosses to be made for future use. Still, in spite of his indifference to religion, the missions prospered, for Radama was a shrewd man, realizing that the work of the missionaries in educating the children would be a great benefit to his country. From 1820 to 1835, from ten thousand to fifteen thousand children attended the mission schools in Madagascar.

When Radama died, mission affairs took a turn for the worse. One of his wives, a cruel and ambitious woman having a bitter hatred of the Christians, got control of the government. She would have driven the missionaries from the island at once, had she not wished them to initiate some of the young noblemen into the mysteries of soap-making. The missionaries contrived to lengthen out the term of instruction to several years, during which time they worked untiringly at printing copies of the Bible, so that they might leave the Word of God with the people when the living preachers would be forced to leave.

The storm burst in 1835. The queen issued an edict against Christianity, but she found to her surprise that the expulsion of the missionaries did not put an end to the hated religion. Then followed a time known among the natives as the "killing times," when the "pray-ers," as the native Christians were called, were speared or burned at the stake or tied up in bundles and rolled down the mountainside. A diligent search was made for all Bibles. The Christians hid one copy of the Scriptures in a cave that had been used for a smallpox hospital, knowing that the officers would not venture there. But the persecution only

made the Christian church stronger, for "the blood of the martyrs is the seed of the church."

In 1861, Ranavalona died, after a reign of thirty-three years. Since that time Madagascar has been open to missions. The native Christians love the Bible dearly, and live clean, consistent Christian lives. The Catholics are strong in Madagascar; and all the leading Protestant churches are well represented; but of all the representatives of Christianity in this promising field, Seventh-day Adventists have not one.

MYRTLE ROBINSON.

The Political Situation

THE prenomination campaign in the Republican party is perhaps without a parallel in the history of American politics. Some State primaries have shown a preference for Mr. Taft, some for Mr. Roosevelt, and a few for Senator La Follette. Most of the delegates to the Republican National Convention have already been chosen, but it is still impossible to tell who will be the choice of the majority. Unless some unexpected developments arise, the convention will have a stormy time when it meets.

The heat of the contest naturally brings out the bad qualities of those concerned, as well as the good qualities. Strong words have been used on each side. There has been much evidence of trickery and intimidation. The chief thing of note in the Indiana primaries was the open use of machine methods and boss power. Disorder and physical violence characterized the Michigan convention in Bay City. An effort of the Roose-



MADAGASCAR MARTYRS

velt faction in Kansas to elect delegates in a fraudulent manner, was promptly frowned down by the ex-president.

The mind reverts to the political system in Colorado a few years ago, when Judge Lindsey was trying to clean up Denver politics. The same kinds of fraud and intimidation were used in Denver elections as have been used in the recent presidential primaries. It is hard to believe that a man who uses fraud in the primaries, will not use it in the elections and in office. In Colorado, subserviency of public officials to the machine, and to capital as the head of the machine, brought about intolerable labor conditions. This subserviency of officials created in such men as Harry Orchard a spirit of anarchy, and drove them to their crimes. We are face to face with a grave problem. What can we hope for society and our nation when those who represent some of the highest offices in the nation use the same methods as did the officials of Colorado?

H. O. S.

TAKING glory to ourselves is like plucking the ripe fruit to carry to the Master, and picking off on the way the best grapes of the cluster.

James Sharples

THE life of James Sharples, of Blackburn, England, presents a striking example of the success of perseverance and industry. He was one of a family of thirteen children. None of the boys received any schooling, but they were all put to work as soon as they were able to do anything. At ten, James was placed in a foundry. He worked from six in the morning till eight at night, but after working hours his father contrived to teach him enough so that he partially learned his letters.

While working among the boiler-makers a desire to learn drawing was awakened. Occasionally the foreman would employ him to help make the designs of the boilers on the floor of the workshop. At such times the foreman was accustomed to hold the line and direct the boy to make the marks. James soon became an expert at this work.

One day a lady relative from Manchester was to call at the Sharples home, and the house had been made as respectable as possible. On returning from his work, the boy began as usual to make chalk marks on the floor. When his mother came in with her visitor, she found the boy unwashed, and the floor chalked all over. The visitor, however, professed to be pleased with the boy's work, and recommended his mother to purchase for "the little sweep" some paper and pencils.

Later he began to practise figure and landscape drawing, making copies of other pictures, but as yet he had no knowledge of perspective or the principles of light and shade. At sixteen he entered the Bury Mechanics' Institution to attend the drawing class. For three months he had one lesson a week. His attention was called to Burnet's "Practical Treatise on Painting," but he could not read with ease; so he stopped school to study reading and writing at home. He afterward resumed his class work. So ardently did he study Burnet that he would rise at four o'clock in the morning to read the volume and copy out passages. Late in the evening, after work, he would often be found studying. He spent much of his spare time in drawing and in making copies of drawings. On a copy of Leonardo da Vinci's "Last Supper" he spent an entire night.

He tried oil-painting, but his first work was a failure. In his dilemma, he applied to his old friend and teacher, who told him where the proper materials could be purchased. He had very little money; and he would often walk to Manchester and back, eighteen miles, to buy a few shillings' worth of paint and canvas. His first picture, which he afterward sold for a half-crown, was a copy of an engraving called "Sheep-shearing." He next attempted to represent the interior of a large workshop, with the forge and a group of workmen. His experience is best told in his own words:—

"Having made an outline of the subject, I found that before I could proceed with it successfully, a knowledge of anatomy was indispensable to enable me accurately to delineate the muscles of the figures. My brother Peter came to my assistance at this juncture, and kindly purchased for me Flaxman's 'Anatomical Studies'—a work altogether beyond my means at this time, for it cost twenty-four shillings. This book I looked upon as a great treasure, and I studied it laboriously, rising at three o'clock in the morning to draw after it, and occasionally getting my brother Peter to stand for me as a model at that untimely hour."

So James Sharples worked on. He painted several pictures that later became famous. During his life his art failed to bring in much money, so he sensibly kept on working at his trade. He spent most of his spare time for five years learning engraving. He had no teacher; and the first time he ever saw a plate that had been engraved by another man, was when he took his own first plate to the printer. In addition to talent, perseverance, and patience, James Sharples had a genius for hard work; and this is what made his life a success.

A. R. DENNIS.

The Fireside Correspondence School

A CORRESPONDENCE school is a sort of "If the mountain will not come to Mohammed, Mohammed must go to the mountain" institution. It comes right into the home. Those who are unable to leave home to attend one of our other schools, will find the Fireside Correspondence School just what they have been wanting.

Our reporter did not think the Correspondence School amounted to much, but his interview with the principal convinced him of his mistake. The satisfactory grade of work done was an agreeable surprise. This school is really a great factor in our work. Twenty-four subjects are offered, and about two hundred students are enrolled.

The students are very much pleased with their work. One says: "My study so far has been worth five times its price." Another adds, "I understand better what I have studied in grammar through correspondence than when studying at school." Still another: "My work in the Correspondence School has helped me to overcome a desire for light reading. I now have no desire to read novels, if I had time." One young woman took general history, Latin, algebra, and physiology by correspondence last year. This year she is attending high school. She says: "We have weekly tests in algebra here. I have taken them, and stood one hundred nearly every time. My teacher says I have a better knowledge of the subject than many who have taken it in high school."

This is a time when we see that education is essential. Nobody needs despair of getting an education just because he can not go away from home. The students of the Fireside Correspondence School represent more than a score of occupations, and their ages vary from the early teens to the late fifties. Old or young, whatever your occupation, if you desire an education or wish to improve what you already have, you will find the Fireside Correspondence School just what you want.

For calendar and further particulars, write to the principal, W. E. Howell, Takoma Park Station, Washington, D. C.

A. Z.

A ROCKY reef without a lighthouse is less dangerous than one where stands a lighthouse whose light has gone out.

THE Seminary has a city mission field right at its door, a fine place to put into practise what we learn here about Christian work.

A. R. SHERMAN.

FUEL does not make fire, but feeds it. No amount of missionary information will create zeal if there be no Spirit of Christ within the man. Knowledge will not take the place of zeal, but will increase it when it is enkindled.



The Seamy Side of Life

MAUD G. WOOD



I was on one of my weekly visits to the children's ward of one of our large hospitals that I found my little Russian boy, Jim, and drew from him the pitiful story of his short life.

You could but love little Jim. His dear little face was sensitive and finely cut, but so pale and so drawn that the big blue veins stood out, and those big bright blue eyes looked even bigger and brighter. Jim was thirteen, but he looked scarcely half that; for his small body was not perfect, but instead, all through his life, he must carry a poor, little, rounded back.

Someway the youngster attracted me from the first, but for many weeks I could get only a few words from him, learning more about him from the other children in the ward. There was not one of them but could tell about Jim, and judging from their words, he was evidently the favorite of the ward. One day when I arrived, I found him out of bed pushing himself about in a sort of cart, distributing some of his accumulated treasures. He had gone the rounds, noticed me, and then trundled himself over where I was sitting. His usually pale cheeks were rosy,—probably from the exertion,—and I exclaimed, "Why, Jim dear, you look almost well. Maybe you can go home for Christmas, do you suppose?" Down dropped his little head, and I was surprised indeed to see his eyes fill with tears. I lifted him out of his cart,—the little man would have objected had I stopped to ask him if I might, for he didn't like to be a baby,—and said, "Tell me all about it, won't you, Jim? Don't you want to tell me?"

His little face was hidden on my shoulder, and great sobs shook the poor crooked little 'body, but only for a moment. Then he sat up very straight, a look of determination crossed his face, and with his little fist he wiped away the tears.

"I never told anybody about it but nurse, but I'll tell you if you want me to—say, I'm ashamed that I cried."

"You see," he began, "it was at Christmas-time about two years before last year that it happened an' since then there isn't any Christmas or home or dad," and again the tears trickled down his cheeks, while he choked back another big sob. "O, dad was the best man in the world, the very best, an' brave; why, he kept old Brown from killin' their little girl. An' he's big, bigger'n anybody. I wanted to grow just like him, but now I'll never be big an' strong an' brave like him—never!

"You see, we lived in New York, in a tenement district—no, we didn't always live there, but dad struck hard luck an' we had to go there where rent was cheap. So we moved there just till he could get caught up again. He used to tell Tiney—she's my sister—an' me what a lovely home we would have pretty soon; O, it was goin' to be beautiful! But you see it took him a long time to save up enough money for such a home, an' anyway he didn't used to work all the time, 'cause he said he couldn't stand it. But we used to like to have him stay at home and tell us stories.

"Well, this Christmas, I remember, a lady with beautiful furs an' a lovely carriage drove up an' carried in just baskets an' baskets of things—real turkey an' celery an' things, an' lots of packages besides. So dad, he planned to put a big table up in one of the vacant rooms, an' have the Brown an' Jones children an' us have our Christmas there; an' we had a real Christmas tree in the next room, all lighted with candles an' covered with packages for us all. Some of the women an' mother fixed it up. An' you should have seen us eat,"—his eyes glistened in the telling,— "an' eat, an' eat, thinkin' all the time about that tree—they hadn't let us see it yet—all lit up an' bright. Well, you know, dad had just said to hurry an' get through, when some one said, 'Smoke!' Dad, he rushed to the door, an' there the Christmas room was full of smoke and flames,—from the tree, I s'pose. There was just one stairway, an' dad called, 'Hurry! run! come, children!' an' I took Tiney an' we had just started down when dad came rushing down behind us—I guess he didn't see us for the smoke, or he would have been more careful, even if he had been burned. But anyway, he bumped into us, an' I fell. That's all I know. Then I woke up here an' found my back all round an' hurt an' funny. An' I don't know anything about Tiney, or mother, or dad, or anything. O, do you s'pose they got killed in the fire? or do you s'pose they are looking for me now? So you see, since then there hasn't been any happy Christmas; it isn't like it used to be. You know, people look at me and say, 'Poor boy! I wonder if he has no mother nor home. But then, he is young and will forget.' But I don't forget, an' each day it gets worse an' worse. Do you s'pose dad will ever find me? An' say, I'm ashamed to cry—but I couldn't help it."

If

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait and not be tired in waiting,
Or being lied about, don't deal in lies,
Or being heated, don't give way to heating,
And yet don't look too good nor talk too wise;
If you can dream, and not make dreams your master;
If you can think, and not make thoughts your aim;
If you can meet with triumph and disaster,
And treat these two impostors just the same;
If you can bear to hear the truths you've spoken
Twisted by knaves and made a trap for fools,
Or watch the things you gave your life for, broken,
And stoop and build them up with broken tools;
If you can talk with crowds and keep your virtue,
Or walk with kings, nor lose the common touch;
If neither foes nor loving friends can hurt you;
If all men count with you, but not too much;
If you can fill each unforgiving minute
With sixty seconds' worth of distance run,—
Yours is the world and everything that's in it,
And, which is more, you'll be a man, my son.

—Kipling.

WHEN some one asked Mr. Moody whether he had grace for a martyr's death, he said, "No." "Have you grace to die?"—"No! I only want grace to stay where I am these three days and do my duty."

A Boy's Plea



YOU grown people have been talking a long time about the kind of boys you like, but we boys haven't had a chance to say a word. Of course we don't know so much as you do, but we do know what kind of grown people we like. Most of you seem as if you never had been boys, and don't know how boys

feel. You seem like strangers to us. Perhaps we can get acquainted if I tell you what kind of men we like, and what kind we don't like.

Will Jones's father is a carpenter; and Will wants to learn to do carpenter work, too; but every time he asks to be taught, his father says: "Don't bother me, Willie; you are too young to learn." If Will touches anything in the shop, his father says: "Now be careful or you will break something. Go away and play." Will is fourteen, and he doesn't like to play all the time. He wants to do something. He told me last night that he wanted to die sometimes, he was so tired of loafing around.

Now Robert Bank's father is different, but he is just as bad. He makes Robert work all the time. I went over to see Robert one day last week, and his father wouldn't let him stop his work at all to visit with me. He even scolded Robert for stopping to chase a squirrel a few minutes. Mr. Bank thinks boys should never want to play. He would make them all act like old men if he could.

I wish more men were like my teacher. He seems like a boy himself. He knows more about boats and kites than any of us. I brought an old clock to school one day, and he showed me in a minute how to make the works into an engine to run my little boat on the pond. I believe he could make anything he wanted to. He helped us fix up our ball grounds, and he plays with us nearly every day. He always plays fair, too. Any boy would be ashamed to cheat when he was playing with our teacher. And he knows the most wonderful things about trees and animals and birds. One day we showed him a kind of bug that he had never seen before, and he was so pleased to see it that we have been watching ever since for something else to show him. We never thought there were so many things to see all around us till he showed us how to look for them.

The very first day of school our teacher told us about the boys that used to go to school with him. Some were too lazy to study; and when they grew up, they didn't know how to do anything but dig

ditches and do other kinds of hard, unpleasant work for other people. But the boys that got their lessons grew up to have farms of their own, or to be doctors or teachers. I thought of ragged old Jake Peters, the ditch digger, and made up my mind never to be like him. Even Jack Mullin, the laziest boy in school, began to study; and now the rest of us can hardly keep ahead of him. He is half through his arithmetic already.

This fall a missionary visited our church, and told us about the Hindu boys of India. Many of them want to go to school very much, but they are so poor that they can not pay the two dollars a month that it takes to keep a boy in school there. The teacher heard us boys talking about it at school, and he said: "Say, boys, if you want to get some money to help the boys in India, go and gather all the nuts you can, and I

will see if I can sell them for you." We went to work, and in a few days we had enough money to keep a Hindu boy in school a whole year. Then the teacher asked my father and some of the other boys' fathers to give us some pieces of land for missionary gardens next summer. We want to have enough money next year to keep two or three boys in school. I think I shall go to India sometime to visit the boys that we have helped to go to school. I know they will be glad to see me.

I wish my teacher could stay here always. He seems to know just how a boy

feels, and just what he wants. I go to Sabbath-school and church every week, but the meetings seem dull most of the time. We had a minister last Sabbath, but I couldn't understand much of what he said. The teacher explained it all to me on the way home though. He said he thought Jesus was the special friend of boys, too; and I believe he knows, for he doesn't go to church on the Sabbath and then get angry and say bad words on the other days. When we see men doing bad things on week-days, we wonder if they know much about what Jesus thinks, even if they do go to church on the Sabbath.

My father and my big brother are good to me; but one thinks I ought to act like a man, and the other seems to think I am nothing but a baby yet. Now I'm not a baby; and though I expect to be a man some day, I am only twelve years old now. If they could only learn to be like my teacher, I know I should be a happy boy, and I would try to be the best boy in the country.

A Boy.



THE WOODS AT NUTTING TIME

"THE path of duty is the path of safety."

A Young Daughter

MERRY or quiet, joyful or brooding, whatever be her temperament, the daughter in the home is, after all, a sort of clasp of the family. It seems to her that she is of little account, this young girl who has not as yet grown up, but who feels that she is no longer a child. She has distinct ideas as to her dress, her plays, her aspirations, all of which must be subject to what mother calls "her more mature judgment." She is not at all sure of herself, nor is she aware of her powers.

But no household is complete without her. She seems to fit into the need of every home. She expresses herself in superlatives, and exaggerates her likes and dislikes, bubbles over with life, and, in fact, seems to put new life into every one; as some friend has said of Frances Ridley Havergal, "Her form was graceful as a flower stem, her face as bright as the flower itself. She flashed into the room, caroling like a bird. Flashed! yes, I say the word advisedly, flashed like a burst of sunshine, like a hillside breeze, and stood before us, her fair, sunny curls falling round her shoulders, her bright eyes dancing, and her fresh, sweet voice ringing through the room. There was joy in her face, joy in her words, joy in her ways."

Happy is it if a much-occupied father understands his young daughter, and she him. He glories in her strong youth and beauty and in her accomplishments; she reminds him of her mother when he came a-wooing, and again he lives over those olden days. The daughter's realization that her father needs help will go far toward making a woman of her.

She is to her mother always the little girl of the home, yet the daughter should always be the mother's companion and helper. A girl's first refuge should be her mother, and her next best shield, her father. She, in turn, should be the confidant of brothers, if she has any, and a never-ending source of entertainment to the babies. In her care of the small children the older sister acquires a matchless tact and winning sweetness that make her lovelier and better fitted for whatever the future holds for her.

It is the daughter who fills every little space and crevice of her home with sunshine and sweetness. The father and mother at the top of the hill need the youthful atmosphere and stimulus of sweet young lives; it fills all those later years with gladness and hope. If it be only putting a flower in daddy's buttonhole, or fluffing the hair about mother's face, it counts. Playing the homely melody at twilight warms the dear hearts, and makes life less hard; reading to grandparents, whose eyes are growing too dim to read; helping the minister in the prayer-meetings when there is no one to play or start the hymns,—these little things count for much.

And now as to just how to acquire this sweet winsomeness, this tact and thoughtfulness. Every young girl should form the habit of having some part of the day for herself for a little quiet time. She should have time set apart for reading her Bible and praying at the beginning of the day and at its close. As a little girl, she said her prayers as she was taught; but now that she is older grown, she must learn to pray for her own soul's sake, and ask for grace to resist temptation and confess each sin. No love nor wisdom of parent can impart to her the grace and strength, the beauty and purity and nobility of character, which will be hers as she seeks the throne of her Master and Friend, her Heavenly Father.

C. D.

The Temperance "Instructor"

INTEMPERANCE is one of the world's greatest evils, and the liquor habit is one of the worst kinds of intemperance. In fact, the word temperance has lost its original meaning, and is now commonly understood as meaning freedom from the use of liquor. This curse of intemperance concerns every one of us. We ourselves may not drink, but our neighbor or his boy may, and a drunkard in a neighborhood makes that neighborhood unsafe. Besides, the one who uses the liquor is killing himself by degrees.

We heard the national president of the Woman's Christian Temperance Union say to a large audience at the Foreign Mission Seminary, that last year's Temperance INSTRUCTOR was a great factor in turning the scale against the liquor men in the great fight for temperance in Maine. But last year's paper is surpassed by the fine number that is being used now. The 1912 Temperance Annual is brimful of live, pointed articles and facts and figures that afford the strongest possible argument for temperance.

Already reports are coming in telling how men and boys have been freed from the drink habit through the influence of this paper. To save one boy is worth the price of hundreds of papers, yet there is power enough in every paper to save a boy. People need this paper, and they ought to have it. It is not often that the reward for doing good comes in this life, but since the Temperance Annual is handled at the same rates as our other magazines, one may make good wages by selling it, and do the best kind of missionary work at the same time. That is as good as making two stalks of corn grow where one grew before. Why not send for a supply of this excellent paper, and go to work with it at once? Order of your tract society.

"Christian Education"

THE Summer Campaign number, now ready, will be of special interest to all who care anything for education. It has a beautiful two-color cover, showing bees in clover; but its special value is in its contents. Among the articles are: "Distinctive Features of the Christian School," "Educational Needs in the Field," "The Value of a College Education," "If I Were a Boy Again," "If I Were a Girl Again," "Work Your Way Through," "Never Acknowledge Defeat," "The School in Other Lands," "Educational Guide-Posts." We always like to hear from those who have "been there." Perhaps the most interesting features of this number are a symposium in which twenty-seven students from thirteen different schools give their ideas of schools and education, and another symposium in which seven parents give their side of the question.

While the Summer Campaign number is so interesting, it is not the only number you should read. Every number is important. This magazine serves as a medium of communication and mutual helpfulness for all our schools. Every number is up to date on educational questions. Every parent with children of school age should have *Christian Education* in the home. Every student should read it carefully. No teacher can afford to be without it. When you find a paper that you should have and read, and that you can not well do without, the wise thing is to get it.

Bimonthly, 50 cents a year. Five or more to the same address, 35 cents each. Begin your subscription with the Summer Campaign number by ordering at once.

B. G.

The Seminary Picnic



WITH all the necessity for study and with thirty-four public libraries almost at our door, with the urgent need of quick preparation for work in the fields beyond and the excellent opportunities we have at the Seminary for getting that preparation, we have little time to think of special outings for rest and recreation. And besides, the Seminary stands on a hill that, like Mount Zion, is "beautiful for situation." We never need to go far to find an acceptable pleasure-ground. It seems that the recreation spirit is in the air here, and we can not help enjoying life. In fact, the students of past years have derived so much pleasure from the surroundings that it was not considered worth while to have a general picnic. Whether the students this year have been working harder and needed a rest, or whether some pleasure-lover agitated the question till it became the wish of teachers and students alike to have a picnic, does not appear; but however that may be, we took a day off for a good time, and we had it.

We wanted to have the picnic in the most beautiful spot possible. The committee scoured the country for miles around, and finally selected a place which fulfilled all our expectations. The accompanying picture, I believe, reveals the fact that the place was an ideal one for a picnic. Three miles northeast of the Seminary there is an old flour-mill run by water-power. Below the mill the mill stream flows for quite a distance between and over huge boulders, some of them thirty or forty feet high. Every few yards there is a miniature waterfall only two or three feet high, but presenting many of the beauties, if not the grandeur, of our more pretentious falls. The grassy and shady margins of the stream make an ideal place for sports.

Some of the boys were so anxious to get to the picnic grounds that they started out early in the morning. By dinner-time all had reached the place, some coming in autos and wagons, some on horseback, and some on foot. Though men and women grown, we ran races, had jumping contests, climbed trees, slid down the sides of rocks and then climbed up again, and had such a good time in general that we all felt that one of our number expressed it well when he said, "I hardly think there is a muscle in my body that I didn't use to the limit."

Of course the dinner was good. Picnic dinners always are. But it is a good appetite that really makes the dinner enjoyable, and pleases those who prepared it. Our healthy appetites, born of pure air and strenuous exercise, made the dinner seem doubly good; and no word of complaint has been heard from the cooks, so you may know we did full justice to it.

But the sense of satisfaction that comes with a good dinner, and the feeling of indolence that follows it, were not sufficient to keep us from our sports. Back we went at them again. Not satisfied with the old sports, we added new ones. Some of the boys seemed especially interested in the holes that the water had worn in the rocks. If you will notice the picture carefully, you will see that one of them was so much interested in these little caves that he crawled into one when we were ready to have the picture taken.

But the picnic, like all other good things connected with this earth, must have an end. If good times did not have an end, perhaps we should soon cease thinking they were good times. Whether from greater bodily strength and endurance or from greater enjoyment of the picnic and reluctance to give it up, I can not tell, but the first to come were the last to leave. It was noticeable that some who walked out were very



WHERE WE HAD OUR PICNIC

willing to ride back. We were all tired enough to consider the end of the home journey a good finale to the day's experience. Notwithstanding our rush of work at the Seminary, we do not forget that we owe something to our bodies, and that God has medicine in the woods and fields. A STUDENT.

How We Get Our Food

IN newly settled countries, men produce their own food. The man himself plants, cares for, and harvests the grains and vegetables that furnish food to him and his family. But with our complex civilization the manner of getting our food is different. The problem of transferring food from the producer to the consumer, with the highest possible financial returns to the former and the lowest possible price to the latter, is one of the greatest problems of our day. I shall take up only the handling of grains, since they form the greater part of our food, and since all other foods are handled much the same way.

From the time the first tiny blades begin to appear above the ground, men are set to do nothing else but

watch the growth of the grain and the weather conditions that influence that growth. They compare what they observe with what was observed in former years. In this way a very close estimate of the yield of grain can be made weeks before the harvest. Reports of the observations are sent to the large distributing centers, such as Chicago and New York, and these daily reports have much to do with prices. If a dealer hears a harvest is likely to be poor, he naturally holds on to the grain he has and asks a higher price for it. If there is prospect of an abundant harvest, he is anxious to get rid of his old grain before the new grain comes on the market; and rather than keep the grain on hand, he takes a lower price.

Soon after the farmer has sold the grain, it passes from the local buyer into the hands of the great manufacturers. Wheat is made into flour and the thousand and one other wheat products. The other grains are made into almost as many foods or food ingredients. But the grain is still a long way from the home of the consumer.

Nearly all manufacturers sell their products through jobbers. Let us say, for instance, that a manufacturer in Chicago wants to sell three car-loads of corn products on a certain day. In the morning he wires his jobber in some other city, say in Washington, to sell the corn for him. The jobber at once canvasses the wholesale dealers in Washington and tries to sell the corn. He usually succeeds. He then wires the manufacturer to send on the corn, and before night the three cars roll out of Chicago bound for Washington.

The wholesale dealers sell in smaller quantities to the retailers, such as the large store in the main part of the city or the little corner grocery in the suburbs. Retailers nearly always do their buying by phone, and the wholesaler's big wagon or motor-truck brings the goods to their stores. The retailer in these days has a delivery system. Depending upon the amount of his business, he may use a motor-wagon, a one-horse delivery wagon, or he may send the goods around in a basket in charge of a boy. So without personal, bodily effort on the part of the consumer, the food products are brought from the farm, perhaps thousands of miles away, right to his door.

A. R. D.

Morning and Evening

THE camel at the close of day
Kneels down upon the sandy plain
To have his burden lifted off,
And rest to gain.

My soul, thou, too, shouldst to thy knees
When daylight draweth to a close,
And let thy Master lift the load
And grant repose.

Else how couldst thou to-morrow meet,
With all to-morrow's work to do,
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have his guide replace his load,
Then rises up anew to take
The desert road.

So thou shouldst kneel at morning's dawn,
That God may give thee daily care,
Assured that he no load too great
Will make thee bear.

— Selected.

Is not he imprudent, who, seeing the tide making haste toward him apace, will sleep till the sea overwhelms him? — *Fillotson*.



MATILDA ERICKSON
M. E. KERN

Corresponding Secretary
Secretary

Society Study for Sabbath, June 22

Helps for Every-Day Life, No. 6 — Christian Etiquette

LEADER'S NOTE.—Helps for this program appeared in the INSTRUCTOR for last week. This is the first of a series of four studies. The leaflet containing, in brief form, the programs for this year, suggests that every society be gleaning material on this subject, so I trust your society is prepared to add enough to the splendid article on "Christian Courtesy," by Mrs. F. D. Chase, in last week's paper to make a good, helpful program. Do not forget to glean from the Testimonies. Those who put the most into these meetings will get the most out of them. A program on the Principles of Religious Liberty will appear in the INSTRUCTOR next week.



XI — Religious Liberty

(June 15)

MEMORY VERSE: "We ought to obey God rather than men." Acts 5:29.

Questions

1. To whom must all men give account? Rom. 14:12. Then what have we no right to do in religious matters? Verse 13.
2. Where will all be judged? Verse 10; note 1.
3. What example has Jesus left us in the treatment of those who did not believe on him? John 12:47.
4. On one occasion what did his disciples wish to do to those who would not receive him? Luke 9:51-54. Did Jesus favor their plan? Verse 55. For what did he say he came? Verse 56; note 2.
5. What rule did Jesus give concerning our treatment of others? Matt. 7:12. What is our duty toward all men? 1 John 3:11. When Abel did not agree with Cain in religious belief, why was he killed? Verse 12. In all religious persecution in the past, have Christians persecuted others, or have they been persecuted? Gal. 4:29.
6. What accusation was made against certain Jews in Babylon? Dan. 3:8-12. How did Nebuchadnezzar feel when he heard these words? Verse 13. What question did he ask? Verse 14. What penalty did he pronounce if all did not worship his god? Verse 15. What reply did the three Hebrews make? Verses 16-18. How was the decree of the king enforced? Verses 19-23.
7. What filled the king with astonishment? Verses 24, 25. What command did he then give? Verse 26. What did all the people see as these men walked out of the fire? Verse 27. What effect did this have on the king? Verses 28, 29.
8. What law was passed while Darius was king? Dan. 6:6-9. Why did the presidents and princes want such a law? Verse 5. When Daniel knew the decree was made, what did he do? Verse 10. How often did he pray before the law was made? Does the record

show that he prayed as often afterward? Verse 10, last part.

9. What accusation was made against Daniel? Verses 11-13. How did the king feel when he heard it? Verse 14. What did he labor to do? Why could he not save Daniel from the lions? Verse 15. What did the king say to Daniel as he was thrown into the lions' den? Verse 16.

10. How was Daniel saved? Verses 18-23. How were the men punished who framed this wicked law? Verse 24. What did the king say of God's power to deliver? Verse 27. Does he always deliver those who suffer persecution? Matt. 23:34.

11. How were the apostles persecuted? Acts 5:17, 18. How were they delivered? Verses 19, 20. When brought before the council, what did Peter say? Repeat the memory verse. Is it the duty of all men to obey the law when it does not conflict with God's law? Titus 3:1.

12. What command had been given the apostles before their arrest? Acts 4:18. How did Peter and John reply? Verses 19, 20.

13. What will Christians always suffer? 2 Tim. 3:12. What promise is given to such? Rev. 2:10.

Notes

1. "Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you can not reason nor persuade a man into the truth, never attempt to force him into it. If love will not compel him to come, leave him to God, the judge of all."—*John Wesley*.

2. "No other kind of constraint [than prayers, counsels, entreaties, etc.] is ever recommended in the gospel of Christ. Every other kind of compulsion is antichristian, can only be submitted to by cowards and knaves, and can produce nothing but hypocrites. . . . The church which tolerates, encourages, and practises persecution, under the pretense of concern for the purity of the faith and zeal for God's glory, is not the church of Christ, and no man can be of such a church without endangering his salvation."—*Dr. Adam Clarke*.

"Every man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience."—*George Washington*.

6. How did the faithfulness of these three men influence the ruling monarch? Verses 28, 29.

7. Tell how another king was led to make a decree that interfered with the worship of God. Dan. 6:1-9.

8. What did Daniel know? What did he do? Verse 10.

9. What did his accusers do? What did they tell the king? Verses 11-13.

10. How did the king feel? What did he do? What did he say to Daniel? Verses 14, 16.

11. How did God interpose to preserve the life of his servant? Verses 21, 22.

12. When Herod had apprehended Peter and caused him to be chained in prison, how was he delivered? Acts 12:5-11.

13. In what way were the plans of the magistrates at Philippi changed by the Lord? Acts 16:25-31.

14. What is made clear by these instances with reference to personal accountability to God? Note 2.

15. What instruction did Christ give regarding the Christian's duty toward God and Cæsar? Matt. 22:17-21.

THE KINGDOM OF CHRIST

16. When God's ideal is reached concerning the dominion of earth, who will wield the scepter? Gen. 49:10; Eze. 21:26, 27; Isa. 9:6, 7.

17. What shall be the nature of the reign in Christ's eternal kingdom? What is said of his subjects? Heb. 1:8, 9; Ps. 37:11.

18. When oppressed unjustly by earthly powers, with what may the child of God comfort himself? James 5:7; Rev. 19:11-16; note 3.

Notes

1. Here a powerful king commanded worship to an image he had set up. This command would require the breaking of God's holy law. These three loyal men respectfully yet firmly announced to the king that whether their God preserved their lives or not, they would not worship this image he had set up, nor bow down to it. Here principle was involved. It was impossible to obey the king, and at the same time remain true and loyal to the God of heaven, whom they served. The issue was thus sharply drawn between obeying God or the king's commandment, between the worship of the Creator or the worship of a false god. These Hebrews chose to "obey God rather than men," and Heaven set its seal upon their choice.

2. The three Hebrew brethren did not lose their individual accountability amid the throng of worshipers in the plain of Dura. No king could answer for them before the God whom they served. Rom. 14:12. Likewise in the experiences of Daniel, Peter, and all the martyrs who suffered affliction rather than disobey God by obeying some earthly ruler acting outside of the ordained sphere of civil government.

3. "The time is coming when God's people will feel the hand of persecution because they keep holy the seventh day. Satan has caused the change of the Sabbath in the hope of carrying out his purpose for the defeat of God's plans. He seeks to make the commands of God of less force in the world than human laws. The man of sin, who thought to change times and laws, and who has always oppressed the people of God, will cause laws to be made enforcing the observance of the first day of the week. But God's people are to stand firm for him. And the Lord will work in their behalf, showing plainly that he is the God of gods."—"Testimonies for the Church," Vol. IX, pages 229, 230.

ELIZABETH FRY left on record the secret of her amazing usefulness: "Since, at the age of seventeen, my heart was touched, I believe I have never awaked from sleep, in sickness or in health, by day or night, without my first waking thought being how best I might serve my Lord."—*Sunday-School Chronicle*.

THE YOUTH'S LESSON



XI — Religious Liberty

(June 15)

LESSON HELPS: "Great Controversy," pages 582-587; *Sabbath School Worker*.

MEMORY VERSE: Acts 5:29.

Questions

1. To whom belongs all authority? Rom. 13:1.

2. For what purpose have governments been established by the Lord? Verses 3, 4.

3. Should the Christian render conscientious obedience to civil laws in the government where he resides? Verses 6, 7.

4. When there is conflict between the command of God and human authority, what should the Christian do? Acts 5:29; 4:19.

5. Cite an instance where God vindicated servants of his in disobeying the command of an earthly monarch. Dan. 3:13-27; note 1.

The Youth's Instructor

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Explanation

THE responsibility for this week's paper has been given to the journalism class in the Foreign Mission Seminary. Mr. H. O. Swartout, of Michigan, has acted as editor; Mrs. Lynn H. Wood, also of Michigan, has been the associate editor; Mr. J. Alvin Renninger, of Pennsylvania, has acted as exchange editor; Miss Eva Bowen, of Takoma Park, has helped to prepare copy and read proofs; and Mr. Henry L. Transtrom, of Chicago, has arranged for the illustrations.

A further word about the pictures on the front cover. It was planned to have views from all our colleges in this country, together with the Seminary and our oldest existing school, South Lancaster Academy. We regret that it was not possible to obtain suitable views of Pacific Union College and South Lancaster Academy in time to use in this number of the INSTRUCTOR.

The "Protestant Magazine"

A MAGAZINE may be a periodical dealing with public questions, a place where food is kept, or a store of arms and ammunition. The *Protestant* is all these, and emphatically so,—the most pointed of periodicals, dealing with the most vital issues; soul food in its Bible teachings; the most effective arms and ammunition against the beast and his image; Biblical and historical references that may be quoted without reserve.

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Thought Crumbs

"THINK only healthful thoughts; as a man thinketh in his heart, so is he."

* * *

PASSION is a sort of fever in the mind which always leaves us weaker than it found us.—*Selected.*

* * *

WASTED time reminds us of the calendar on our tables: Time tears off a new day, but the other side is blank.

* * *

I WOULD rather aim at perfection and fall short of it than aim at imperfection and fully attain it.—*A. J. Gordon.*

* * *

I SHALL go to Japan feeling more than thankful for the blessing of a year at the Seminary.

B. P. HOFFMAN.

* * *

THE Seminary is a fine place to try out prospective missionaries. After a year here, those who are sent out are likely to be of the kind that will stick.

BELVA VANCE.

* * *

OUR lives are songs:
God writes the words,
And we set them to music at leisure;
And the song is sad, or the song is glad,
As we choose to fashion the measure.

—*Gibbon.*

* * *

To him that knoweth not the port to which he is bound, no wind can be favorable. He may be well-equipped, have a good craft, sails set, ballast right, cargo well packed; but he wants somewhere to go—a port to enter.—*Selected.*

* * *

A NOTABLE Chinese Christian, Lough Fook, was so moved with pity for the coolies in South American mines that he sold himself as a slave for five years, and was transported to Demarara, that he might preach the gospel there. He won two hundred souls to Christ before he died.—*Herald and Presbyterian.*

* * *

WASHINGTON is the center of national life and politics. Here we get the first news of what goes on in the world. The Bible classes at the Foreign Mission Seminary help us to see the clear fulfilment of prophecy in these things. The combination of news and its interpretation that we get at the Seminary makes us know that the Lord's coming is near.

R. P. MORRIS.

* * *

"ALL the world steps out of the way of the man who knows where he is going." No words are truer than these. He who knows where he is going has an air about him that makes others know that he has power. He seems to be the embodiment of purposeful energy. All this shows the great value of having a worthy aim. To him who has an aim, if it be according to God's plan, all things are possible. Life presents no sadder spectacle than that of a young man drifting,—infinite possibilities blasted by infinite neglect.

H. O. S.