

THE YOUTH'S INSTRUCTOR



Vol. LXXI

May 6, 1913

No. 18

T rue education is the harmonious development of the physical, mental, and spiritual powers.

—EDUCATION





These are a few of the young people at the Foreign Mission Seminary who are under appointment for definite fields outside the United States. From left to right they are: H. J. Doolittle, Mr. and Mrs. R. P. Robinson, R. P. Morris, O. J. Grundset, Miss Anna Sorensen, Mr. and Mrs. Floyd Stratton, Merritt Warren, J. A. P. Green, Bernhard Peterson, Miss Lillie E. Prince, E. W. Thurber, Mrs. and Mr. F. W. Wyman, and Mrs. and Mr. A. L. Ham. These, with others of the Seminary students, will soon leave for their chosen fields, and we shall hear from them from China, India, Africa, and South America. Two not in this picture, Mr. and Mrs. Frank Loasby, will have already gone before this paper reaches its readers.

Proving Their Calling

A TRUE missionary must be such before going abroad. To prove their calling, the members of the Foreign Mission Seminary ministerial band hold meetings in the city and in several places adjacent. Some who have attended these meetings have accepted the gospel message, and it is expected that others will also take their stand.

The colporteurs, Bible workers, and Christian Help and literature and correspondence bands are also doing much valuable work.

This phase of the work, active labor for others, is really one of the most valuable parts of the missionary's training.

From the Schools

AWAY up in the comparatively new regions of Canada, where there is yet a struggle because of reverses that fall to the lot of every new country, is growing a vigorous school now numbering one hundred sixty members. Seven years ago the Alberta Industrial Academy was founded at Leduc, Alberta, and later moved to Lacombe, where it is developing into a good training-school. Recently the young people of this school purchased a typewriter for the use of a worker in China, and are now purchasing a new tent to be used this coming summer in evangelical work in that conference.

Over four hundred young people are studying and working at Walla Walla College to get an education in the threefold phase,—physical, mental, and moral,—and a training that they may act an important part in spreading the gospel. The canvassers' band, the foreign mission band, and the young people's society are all doing aggressive work. When we think of so large a number of young people getting this preparation, we count on great possibilities.

This has been an exceptionally good year for the Adelpian Academy. The enrolment is one hundred eleven, which is the highest the school has ever had. A strong commercial department is one of the prominent features of the school, and the many new improvements added this year have made it better than ever. We shall undoubtedly have some good stenographers and bookkeepers from this academy. Eight students were baptized in October, and some have been converted since and will probably be baptized in the near future.

Did you ever stop to think that M. V. C. stand for more than Mount Vernon College? Well, they do. Interpreted, the letters stand for Missionary Volunteer College, and very appropriately, too, as two hundred

forty-eight workers have issued from it, forty-eight to foreign fields. Good record, isn't it?

Recently at the close of a chapel exercise at the Emmanuel Missionary College slips of paper were passed to the students on which they were to answer the following questions:—

"1. Are you planning to go to a foreign field as a missionary after you have obtained your education?"

"2. Are you willing to go if the Lord should call you?"

"3. What is your choice of field?"

These slips were gathered and the answers classified, with the following interesting results:—

Those definitely planning to go to foreign fields	49
Willing to go if the Lord calls and have a choice of field	33
Willing to go if called, but having no choice of field	50

Total 132

Total replies received 156

It is our prayer that the Lord will help these young people to speedily and thoroughly prepare for the work to which they are consecrating their lives.

HELEN DEVORAK.

I SHOULD rather ride on the billows high
And meet the buffeting seas
Than idly to lie, at anchor nigh,
In the harbor of selfish ease.

Then give me an active, vigorous life,
Though temptations fierce may assail;
With my God to guide, whate'er may betide,
I'll weather the storm and prevail.

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The Youth's Instructor

VOL. LXI

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No. 18

The Night Cometh

F. A. WYMAN

IN the market-place this morning,
I saw men, and women, too,
Who were waiting for employment:
There seemed nothing they could do.
While I stood I greatly wondered
At the dearth of labor here;
For it is the time of harvest,
And the crops are full this year.
To the market came the Master,
Gave to every one the call,
"Go and labor in my vineyard;
There's abundant work for all."

Some the call received quite gladly,
And with willing hearts they went
Out into the Master's vineyard,
Where the long, hot hours were spent
In the joy of faithful service;
Others were content to stay
In the cool and shady market,
There to idle out the day.
Back the Master came each hour,
Gave the call to every one,
"Go and labor in my vineyard
E'er this fleeting day is done."

Now in this last hour of harvest
Comes again the call at eve,
"Go and labor this one hour;
What is right thou shalt receive."
He that hasteth to the vintage
Shall the Master well repay,
He shall fare as do the workers
Who have borne the heat of day;
But to those who spent so idly
All these hours of harvest light,
Shall be said, "Depart, ye cursed,
Into everlasting night."

Are you standing in the market,
Waiting for some work to do?
Heed your Master's invitation:
Can't you hear him calling you?
See! the dial's shade is moving,
And much fruit is waiting here
To be taken to the garner,
For the night is drawing near;
'Tis no time to longer idle,—
Come, and bear the fruits away
That the Master may receive them;
Hasten! hasten while 'tis day!

Manchuria

BERNHARD PETERSON



MANCHURIA occupies the northeastern corner of the Chinese Empire. The name signifies "the country of the Manchus," a tribe of Tartars; but this is unknown to the Chinese, who call it "the three eastern provinces."

Manchuria is essentially a highland country, a land of mountains, rivers, and swamps, almost the entire south and east being occupied by ranges of hills and mountains, among which are the Long White Mountains, the fountain of three of Manchuria's largest rivers. The greatest physical feature, however, is the vast central valley from Niuchwang to a point one hundred miles north of Harbin. In this rich valley, overflowing with agricultural wealth, are placed Manchuria's richest cities, and the larger part of the population.

The native is a very busy man, and the result of his industry is marvelous. Fall millet and beans are the most extensively cultivated, but there is no lack of other cereals as well as fruits, which are increasing every year.

As countries go, Manchuria is well off. With an intelligent administration, however, its wealth would be unbounded. The rivers and coasts abound in fish, and game is plentiful in the mountains and the large forests. As for minerals, we find gold, silver, coal, and iron within a few miles of each other, but mining is not yet developed to any great extent. It is considered a sacrilege to dig into the bowels of mother earth, and the sin of silver-mining was supposed to have caused the downfall of the Ming dynasty. Some of the most elementary requirements for commercial as well as agricultural prosperity are sadly lacking. During the greater part of the year the roads are swamps, impassable for carts. Traffic is therefore confined to the winter months, when the roads and streams are frozen.

The cold in winter is most severe. As long as the north wind does not blow, it is dry and invigorating, but when the north wind does blow, it is almost intolerable. In summer the thermometer rises to nearly one hundred degrees in the shade, but the heat is dry and easily endured. The rains commence in May and continue to the end of August.

Of the twenty million inhabitants not more than ten per cent are Manchus. They were formerly a tribe of the Tungusic Tartars and at first led a nomadic life. The Manchu race has been considered as springing from the same stock as the Mongols, but it has altered much during past centuries and under different conditions. The people are of a lighter complexion and somewhat larger than the Chinese.

When the Manchus conquered the Chinese, the great mass of the conquerors remained in China. The descendants of those who stayed at home are scattered over Manchuria from the Yellow Sea to the Amur River. A few Mongols are scattered in the southwest of Hei-lung-chiang and in the northwest of Kirin, where they graze their herds on the grass-covered steppes. Ninety per cent of the people are descendants of Chinese who settled there during the Ming dynasty, and immigrants from the northern provinces of China, who are annually on the increase.

The language spoken is the Pekingese, or so-called northern Mandarin. In the provincial capitals and older cities, admirable Pekingese is spoken, and the clearness of speech is very pleasing to the ear.

The Manchurin Chinese are a short-statured, vigorous race, and are far better disposed to strangers than their countrymen in central or southern China. Their dwelling-houses vary in size as well as material, according to the location in the country and the wealth of the settler. In the forests we find log huts; in the moorlands the walls are made of turf or sun-dried bricks. But in older districts and in towns, very sub-

stantial and well-built houses are to be seen. The farm-houses stand in yards surrounded by lofty walls. On the great gate, which is always closed at night, are generally posted two brightly colored prints, representing ferocious-looking warriors, to keep away evil spirits. Outside the dwelling-houses the Chinese love of flowers is displayed, but the varieties are few, as the climate is too severe for any but the hardiest plants.

Nearly all the inhabitants of Manchuria are Buddhist lamas, a phase of religion introduced from the Mongols. Mohammedanism is widely diffused throughout the country. The nomadic tribes practise Shamanism. The Tartars worship their ancestors, the heavens, and the spirits of the mountains and rivers.

Although the Chinese are very superstitious, Christianity has already made good progress, and many believe in the true God. The Catholics were the first to enter the field. The Scotch and Irish Presbyterians as well as the Danish Lutherans have been there for a number of years. During the Boxer uprising, the churches suffered much. About three hundred persons were put to death, and many more died within a year as a result of hardships endured. Now the political difficulties are over, and the door is again open. Much remains to be done, and we must hasten to take them the gospel of a soon-coming Saviour.

Ambition

EVERY young person who is not in one of our schools thinks, no doubt, he has a good reason for remaining at home. To one, perhaps, it is the question of financial inability to pay the year's tuition in advance; another may have some other excuse. Some may have neglected past opportunities, and now consider themselves past school age. Whatever the reason, a heart-to-heart talk will reveal, in a majority of cases, that in their own minds really lies the chief obstacle,—the lack of ambition.

A person is just as young as his ambition. If his ambition is dead, he may almost be spoken of as "the late Mr. So-and-so;" for until he is roused to action, the world is none the better for his existence. A selfish ambition is better than no ambition, for it sometimes can be converted to the noble and the true.

If any should be alive and awake to the opportunities of youth, it is INSTRUCTOR readers; especially those who hope to fill a place of usefulness in the work of God. A certain professor said recently that if a young man would once muster the determination to get to school, he could, under ordinary circumstances, stay there as long as he wished, if only he were willing to put forth the necessary effort.

Now this necessary effort means only a decision to start, and then a willingness to work. In other words, it means that one can work his way through school if he will. Surely we ought to be thankful for present opportunities, for most of us are so fortunate as to have to work for what we get; and how much more one appreciates the things he gets by working for them; in fact, the work itself is no small part of the reward.

A prominent minister in New York City, speaking to a class of laborers, gave this opinion: "Gentlemen, I am heartily in favor of the eight-hour day; in fact, I am so fond of it that I put in two of them every twenty-four hours." This is the spirit that should possess the student who would rise above the obstacles that confront him.

How often we hear people who have spent their lives almost aimlessly, lament that they did not pay more

attention to their mental training when they were of school age. Surely in youth is the time to learn. Let us not trifle away the present moments, but be ambitious to make the most of them. The call of the world is for men and women who will give their best efforts in service for their fellows. The more our sympathies are broadened by education, the more valuable and far-reaching will be our service.

Young people, if you have not fully made up your minds to spend next year in school, think the matter over very seriously before you decide against yourselves. The training for service this coming year in school may mean more to you in determining your life-work than you can possibly realize.

G. C. HANKINS.

The Mountain Region of North Carolina

THE scenery of the southern Appalachian Mountains is magnificent. In recent years thousands of visitors have been attracted to the summer resorts which have



sprung up in this "Land of the Sky," many of them Northern persons who, wishing to avoid the extreme winters without going too far south, have built winter homes here. Through their visits, capitalists have learned of the

natural resources, and to-day millions of dollars are being invested in the development of the timber and mining interests.

With the development of the country has come the railroad, and at present there is little of the country that is not reasonably accessible. The amount of shipping done over these roads is rapidly increasing, as the natural resources of timber, coal, iron ore, copper, nickel, marble, and granite are being developed. There are many large mills along the railroads, while smaller ones are scattered throughout the country. The South has five times greater coal area than Pennsylvania, and ten times more than Great Britain. It has three fourths of the coking area of the United States.

Visitors who have been attracted to this mountain region by the scenery and winter resorts, have contributed largely to the development of the towns, and to the improvement of conditions in general. They have stimulated new activities, brought in new customs, and influenced life considerably. Asheville, one of the most famous resorts, is in every respect a modern city.

The soil here is generally productive, and is adapted to the raising of grain, hay, clover, alfalfa, and the staple fruits and vegetables. Much progress has been made in farming, in recent years, by improved methods. On the hillsides the land is rough, and the methods of working it are more primitive, yet it yields well. The valley and river-bottom soil is easy to cultivate and readily yields from twenty-five to one hundred bushels of corn to the acre. Other crops grow equally well. Apple culture has become profitable since the improvements in shipping facilities, shipments from single farms often ranging to more than one thousand bushels. Blackberries, raspberries, strawberries, and huckleberries are indigenous. As all grasses grow well, stock-raising is profitable. Milch cattle do well. As the cool mountain springs render the refrigerator superfluous, this ought to become one of the best dairy sections of America.

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His Will Be Ours

ENGROSSED with work we set ourselves to do,
We oft lose sight of God, whose goodness can not let us
stray

In paths our own;
And pleading with our blinded hearts
He makes us see the folly of our way,—
How cold we've grown!

He pities us, our misplaced earnestness
Sees for our harm, and knowing that we love him but are
prone

Much to forget,
He lays a burden on us like a cumbrous weariness
That in our strength we can not bear alone.
With deep regret

We see our empty life, the unrewarded toil,
And turning from our self-appointed task
We childlike go

To our All-Father, where at his feet we sob ourselves to sleep.
He touches us with strength; we rise and in our better
knowledge ask
His will alone to know.

HELEN DEVORAK.

A Trip to Mexico

THE warm, humid air announces our arrival at a tropical shore. As the steamer slowly makes her way to the customs pier, we see in the distance the city of Vera Cruz, the first commercial port of the republic of Mexico. The steamer makes her landing, the gangplank is quickly dropped, and in a few minutes all passengers are ashore. Our baggage is promptly and courteously examined. The *cargador*, or expressman, stands by with a willing hand and back to carry our trunks to the railway station a half-mile distant.

Passing out over the Mexican Railway, the first railway that was built in Mexico, our train passes within sight of many adobe, or sun-baked brick, houses. These quaint little homes generally have but one room, and often are called upon to house a family of ten or more. Fortunately they are not bothered with modern conveniences. Beds would be in the way. On the dirt floor with a thin straw mat, each one of the family takes his place. Hammocks are sometimes used as beds. The intense heat does not hinder the tropical housewife from being tidy about the house. In this respect she goes far ahead of her sister in the highlands. We can not help but notice this as the powerful locomotives roll into Paso del Macho (mule pass). We are now fifteen hundred feet above the sea. After making a close study of our new friends, we return to admire the Fairlie locomotives. They did have to snort loudly in their upward climb. These hill-climbing locomotives are equipped with powerful brakes, supplemented by auxiliaries and hand-brakes, and a slip-back is practically impossible.

Next we approach one of the most dangerous points on the line, Winners Bridge. From this bridge the scenery is picturesque. In a perfectly flat valley three thousand feet below and ten miles in distance by rail, are the red-tiled roofs and the garden fields of Maltrata village. At this distance and elevation the houses resemble match-boxes, and the cows are but moving specks. The wonderful scene delights the eye, and the knowledge of altitude and distance charms the senses. Pressing on, the sturdy pines announce that we have reached the eastern edge of the great Mexican

plateau 7,849 feet above Vera Cruz and the sea. Since leaving that port, we have touched three zones,—the *tierra caliente*, hot country; *tierra templada*, temperate region; and *tierra fria*, cold region.

Our journey now begins in earnest toward the ancient Aztec stronghold, formerly called Tenochtitlan, but better known to all travelers as the city of Mexico. In seven hours we arrive at this cosmopolitan city, the capital of the republic. I expected to see everybody flourishing a "Smith and Wesson," but I am pleased to find my brown-faced friends very hospitable. The first thing they tell me upon entering the house is, "This is your house." Should my eyes admire any object in the house, they tell me it belongs to me also. For one evening I feel like a millionaire. While listening to the lady of the house tell of her large banana plantations she closes by saying, "They are yours also." It is hard to leave my generous-hearted friend, but I am obliged to do so.

I no more than leave the house and turn the corner when I see before me *un caballero*, a gentleman. He is a typical Mexican. He wears a large sombrero (hat) richly trimmed in gold and silver lace. This head-gear costs from fifty to sixty dollars. He wears a short jacket coming to or a little below the waist. This is also trimmed with gold and silver. My attention is especially drawn to his tight-fitting trousers with two or three rows of gilt buttons. My friend is not complete until I mention his *zerape* of many colors. A *zerape* is a blanket or shawl worn in knightly fashion over the left shoulder. Overcoats are unknown except among the richer class.

It is the land of politeness. You see it everywhere. Women embrace and kiss each other at meeting in the street. Men embrace their friends and pat each other on the back. In passing in the street, instead of saying "Howdy" they say "Adios" (good-by). It is very restful to notice how they take time to be friendly. Following the customs of their ancestors, the young people have not such freedom of associating together as in America. A young lady can not entertain her gentleman friend except in the presence of others; in fact, he may not even call upon her, as in this or other English-speaking countries. He must win her by *haciendo del oso* (playing the bear). At a certain hour in the day the devoted lover comes under the lady's window, and when she comes to the casement he may stand and look at her, exchange glances, smiles, and nods, then go away, and come back again the next day and do it all over again. Anywhere else this would seem to be a flirtation, but here in Mexico it is perfectly proper. If he is faithful and keeps this up for two or three years, he may finally be allowed to call and see her in the presence of another member of the family.

What is this that I see? A peculiar custom it is. Every store has a name of its own, and that name is painted over the door. The name of the store is not always appropriate, but sometimes it is, as in the case of one saloon called in Spanish *El triunfo del Diablo*, meaning "the triumph of the devil." The name "the gate to heaven," appeared over a drug store. Other signs ending in *ria*, indicate the wares for sale: *Zapateria*, shoes; *relojeria*, watches; *sastreria*, tailor;



MEXICAN POLICEMAN AND
GENTLEMAN

boneteria, millinery; *panaderia*, bakery. The goods are ordinarily on a line of shelves running parallel with the street and very near the doors, so they can be seen by the passers-by. The clerks stand in a line behind the counter, like a file of soldiers. Smoking is permitted everywhere. The clerk behind the counter never thinks it is a sin to have that nasty weed in his mouth while one is trying to tell him what he wants.

The Mexican smokes at all times, before breakfast and after breakfast, before and after and during his dinner, rolling and smoking his cigarettes between the courses. The farmer and his wife may be seen smoking in the cars. Many women of the middle or lower classes smoke incessantly; but the women of the better class do not smoke.

I notice that, to satisfy my curiosity, I have wandered far away from home. It is not the most pleasant thing to be lost in a foreign country. I look at the sign-post and there I read *Calle Niño Perdido* (street of the lost child). Now I don't like to admit it, but that is my condition. I begin to feel peculiar, and marching on to another sign-post I read the words, *Indio Triste* (sad Indian). No doubt I look like one, for I know that I feel very much lost. The policeman, noticing some one in trouble, comes to my assistance. After I tell him my dilemma, he kindly begs permission to take me to the next policeman two blocks away, who in turn makes the same request, and takes me two blocks farther. After a half-dozen such requests and transfers I finally reach my destination.

I must mention a few things about the good police system of Mexico. United States District Attorney William H. Atwell, of Dallas, Texas, said: "There are at least three things in which Mexico excels any American city,—her matchless police system, the well-regulated coach system, and the manners of the people." The police system has been a help to many. The time was when bandit tales had their scenes laid in Mexico, and footpad stories told of her cities, but that is ancient history; the rurales of the country districts, the police and military in the towns and cities, have been faithful to their duty. The policemen of the cities are well trained and always within call. In the city of Mexico and in the larger cities the policemen stand at the intersections; their lanterns are placed in the middle of the street, and the long row of flickering lights up and down in either direction, tell of the watchmen of the night, who watch while we sleep.

This land of strange customs is a magnificent land, abounding in resources of all kinds. A historian tells us it is "a land where none ought to be poor, and where misery ought to be unknown,—a land whose products and riches of every kind are abundant, and as varied as they are rich. It is a country endowed to profusion with every gift that man can desire or envy,—all the metals from gold to lead, every sort of climate from perpetual snow to tropical heat, and inconceivable fertility." Then what is lacking? That is the question uppermost in my mind as I sit at the table after a day of peculiar experiences. I look at the map and

I see that Mexico is the nearest foreign mission field. Here millions of souls are surrounded by superstition. Theirs is a dead faith. The poor Indian kneels before the image of the Saviour who died for him, before the form of the virgin who he thinks intercedes for him. He believes that there are many virgins of various gifts. In fact, his prayer to the virgin is, "I place in you all my hope, all my salvation." No wonder we see so much misery. How long, how long, must he wait to hear as never before that Name above every other name? There is no salvation in any other.

J. A. P. GREEN.

A Rescue

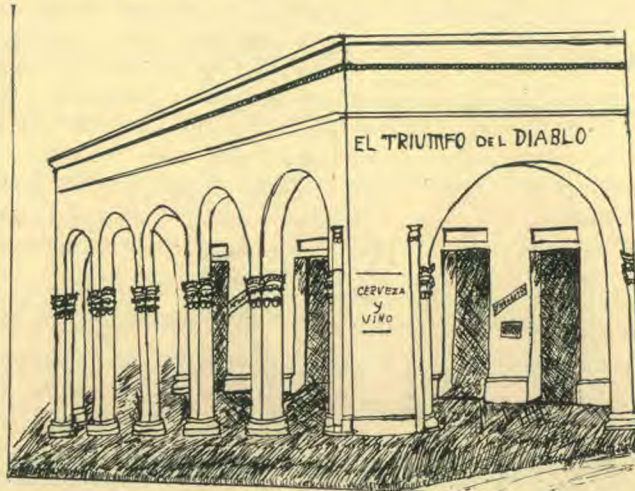
"HURRY, Dick, tie on; we must be going, or we shall not get to the bars before the tide turns." And the boy looked across to Dick, who was tying the last boat to the line of fishing-skiffs fastened behind the motor-boat, preparatory to a day's fishing at the reefs, a line of oyster-bars about five miles from the little Florida fishing village.

"All right, start 'er up," cried Dick; "I'm ready." The boy in the motor-boat gave the fly-wheel a turn, and off we went like a mother duck with her brood following close, over shoals and bars, the keel of the launch striking now and then, bouncing up the stern,

and causing the propeller to buzz in the air. When we reached the open water, we lay back, enjoying the fresh salt air, and watched the shore-line gradually disappear.

We anchored the launch a little distance away from the bars, so as not to scare away any fish that might be feeding along the edges. Then we got into our skiffs, and threw out our nets and lines. We had gone a few miles downward, and as the tide came in, we worked back. The bars were almost covered by the rising water, and the few fish we had in our nets attracted a number of small sharks. Suddenly one of the boys gave a cry, and looking up, I saw that he had fallen overboard, and instead of getting into the boat, made for the nearest bar as fast as he could. He shouted to me, but I could not understand him, and went on with my work. On looking up a little later, I saw that the tide had covered the bar completely, and Jack was acting rather strangely. He would pick up great bunches of oysters and hurl them into the water with all his force. I saw the dorsal fin of a large fish, and it seemed strange to me that it should be so near a person. Just then there was a heavy tug at my net, and to my horror I saw a large shark free himself from the meshes of the net, and swim leisurely off with a mullet in the direction of Jack and the now invisible bar. Hastily throwing off the net on the boat, I rowed with all the force I could summon, for I saw that Jack, in an attempt to evade a small shark had fallen down, and in an instant a bevy of the creatures surrounded him. As I moved toward them, they seemed to stop in their attack, and

(Concluded on page eight)



Words

GEO. W. MILLER

SHOULD you think that a word, so easy to drop,
May start waves of influence no power can stop?
Like ripples that spread from the pebble you throw
From above to the depths of the mill-pond below,
The swift-widening circles, their widest to reach,
Crowd one on the other, each following each.

Still spreading, as onward and outward they flow,
They're freighted with blessings or burdened with woe;
For sure as the harvest that follows the seed
Of wheat or of roses, of bramble or weed,
So sure there's a crop in the swift-coming years —
And words shall bear fruitage — of joy or of tears.

Kind words have such power — to comfort or bless,
To soothe souls in sorrow, to banish distress.
They're sweeter than honey, when seasoned with grace,
And fairer than apples of gold interlaced
In network of silver; of value untold —
Not counted in coin, though worth millions in gold.

But words that are hasty, and talebearing, too,
Stir up strife and bloodshed,— in vain we may rue
The harsh word that rankles in some tender heart,—
So oft are fond friendships thus sundered apart!
Though deep the repentance, though tears may be shed,
The sharp word once uttered can ne'er be unsaid.

Then seek, like the "preacher," acceptable words,
Whose cadence shall echo like music of birds.
Know, too, like a mirror, at last they will show,
When the record is opened, the life here below;
The words we are speaking, traced by angel pen,
Confront to condemn us, or justify, then.

Faithfulness



MEAN are wanted who are true. Few desire the services of one who can never be depended upon. A man is valuable only according to the amount of "looking after" he requires. The one who can be trusted to do a task faithfully and well is worth much more than the one who requires a great deal of oversight, to see that he does not slight some important part of the work; besides, the unfaithful workman is always a menace to the work in hand. He is undesirable because of wrong traits of character.

One of the most desirable traits of character is faithfulness,— faithfulness, first to God; in the daily life, in the discharge of duty, and in improving opportunities. One should be faithful in the preparation for as well as in the prosecution of the appointed task. He should be faithful in the smallest as well as in the greatest things, for what is a great accomplishment but the cumulation of little acts? One who is faithful in the little things is piling up that of which the sum total will be a noble life.

Nothing is meaner or more blameworthy than unfaithfulness, disloyalty. From the traitor who sells his Lord, to the one whose trifling neglect causes annoyance and loss, this trait is also the cumulation of little acts. The boy who is careless of his work at school and who shirks duties at home, because "it is too much trouble to be so particular," will do the same on a larger scale in later life, and will, unless thoroughly converted, hear at last the words of doom, "Take the talent from him."

Faithfulness means continuance in well-doing. In a certain coal-mine where the coal is hauled by mule-power up an incline to the main level, the driver walks behind to see that a stout wooden prop with a prod in each end is kept in position to hold the box from running back down the incline should the mule stumble or anything give way. Christians may sometimes need a prop to prevent them from backsliding into the world below. Such will find in the text, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God," a prod and a reminder to keep on going.

But the one who is truly consecrated to God, and whose heart is filled with love, will be faithful; and instead of looking back will be reaching forward toward the prize, with his eyes fixed on the goal before

him. Let us, then, "run with patience the race that is set before us," that at last we may hear the glad "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

G. W. M.

The Guatemala Indians

WHEN Don Pedro de Alvarado came to conquer the Guatemala Indians, he found them divided into three great tribes. All these Indians were idolaters, but they believed in a Supreme Being whom they called Hunab-ku. To-day almost all their descendants are Catholics. There are hundreds of small towns belonging to as many different tribes. The members of each wear the tribal costume, peculiar and striking, some clean and pretty, and others very dirty.

On the brow of the Water Volcano, is Santa Maria, the cleanest Indian town I have ever seen. The streets are narrow and unpaved, but are kept very clean, being swept daily. Most of the houses are made of sun-dried brick, though some are of poles tied together and covered with corn leaves. The roofs are made of thatch. The best building in the village is the church, and the natives take pride in keeping it in good repair.

But they do not take very good care of their clothes. The women wear dark-blue skirts composed of a heavy piece of cloth wrapped around and held in at the waist by a bright-red belt about a foot wide. A blouse of white lawn hemmed around the collar and armholes, is also held in by the same belt. They seem to be fond of patching; for whenever a garment is torn, they baste a patch on the inside of the cloth, leaving the ragged edges out. Their long black hair, which is coarse and straight, is worn twisted around the head with a piece of dirty red tape. Some of them never use a comb.

Mothers carry their babies on their backs, so wrapped in a sheet that the only thing visible is baby's bright-red cap, which comes down over his face to prevent his being bewitched by a look from any one passing by.

Another tribe near Guatemala City take more pride in their clothes than they do in their village. These women wear bright-colored skirts gathered very full and embroidered by hand with cotton or silks of different colors. They comb their hair in two braids and twist it round their heads with a piece of tape or ribbon, usually of a gay color. They wear white scarfs in a triangular shape, the two sides of which are trimmed with lace or embroidery.

Their huts of pole and thatch often have no more than one room, with but one door and no windows, yet there is a constant circulation of air through the cracks in the walls. The floor is the bare ground, and they have but little furniture. A bunk, or kind of bench made of rough poles, generally constitutes the bed; sometimes boxes are used in place of chairs, although the Indian prefers to sit on the floor. In one corner of the room is the stove, which is built of three stones about a foot high, on the top of which is placed an earthen pot, in which the cooking is done. Coffee, chilli sauce, black beans, and tortillas seem to be the every-day bill of fare. The tortillas are small round cakes made of corn which has been ground between stones. Often the wood used in cooking is damp, and the hut is filled with suffocating smoke; but the occupants are used to it and do not seem to mind. In place of dishes, small earthen bowls are used, or a round gourd is cut in two, scraped, and washed, and is then ready for use. At meal-time the family sit in a circle and each one helps himself to the beans, tortillas, and coffee, taking turns at dipping his tortillas in the chilli sauce.

MÁRIA JIRON.

The Mountain Region of North Carolina

(Concluded from page four)

One finds the same classes of people here as elsewhere, the poor and the rich, the educated and the uneducated, the industrious and the worthless. Many live in good homes, surrounded by the comforts of life. They often have good telephone service and snug bank-accounts. Those who live farther up the creeks are poor, as a rule, though many of them live well. In these sparsely settled districts the educational advantages are not the best, but as the country becomes more thickly settled, the school terms are longer, and better teachers are employed.

School facilities, however, are better than some may suppose. Besides the free schools, there are many colleges, academies, and industrial schools in the country, and most of the towns and villages have high schools, which furnish good opportunities for an education. The entire mountain country is well supplied with rural mail-routes, and these are also doing a great deal toward the advancement of education.

The people stand as high in the moral scale here as they do anywhere. They are, as a rule, very hospitable, and are glad to have others move in and settle among them who will help to improve conditions. If any such should move to this region, and in a quiet and Christlike manner work for the uplift and spiritual advancement of these people, they would receive a hearty welcome, a ready response, and would be rewarded by seeing souls brought into the kingdom as a result of their labors.

W. E. LANIER.

Happiness

THE ambition of every one is to be happy. Whether rich or poor, ignorant or learned, saint or sinner, all look forward to something brighter. To be always planning, anticipating, and cherishing hopes for the future, is as natural to the human heart as for the tiny violet to lift its closed petals from the cold earth to the warming rays of the sun.

Spring-time, warm breezes, and sunshine are sure to come to the flowers, to the trees, to the brown grass, yet the individual seeking happiness may, perchance,

pass by the hoped-for bliss. That life which is ever looking for to-morrow's joy and gladness fails in its purpose. To-day alone is given us, full of opportunities,—opportunities to be patient and hopeful, kind and unselfish; to be forgiving to the undeserving, to be ever ready to share in the griefs of others, teaching them how to cast their cares upon a loving Saviour, who has planned the pathway and borne the shame of Calvary for them.

The trials of life are but the shades upon the clouds, making more beautiful the rosy tints that come into every life in blessings innumerable. Some one has said, "Every day of meeting sorrow superbly makes the life more grand. Every tear that falls from one's own eyes gives a deeper tenderness of look, of touch, of word, that shall soothe another's woe."

So let us arise from day to day with light hearts and strong wills, determined that only cheerfulness and sunshine shall emanate from us, ever remembering, "Thou, O Lord, art our hope, our strength and life, our portion forever." Why, then, need we to take anxious thought for to-morrow? Worry saps the physical energies, usurps the place of happiness, and casts a shade of gloom over every soul we meet.

A conscience void of offense and a sense of duty well done bring satisfaction and peace, of which no adversity can rob us; for He has promised to those who keep his commandments, length of days and long life, and peace shall be theirs; yea, they shall lie down, and their peace shall be sweet.

CLARA MAY STARK.

Tried to Be Helpful

BESSIE was only eight years of age. One Friday evening just before sundown, she watched for her father; and as he did not come, she thought she would help by doing some of the things he would have to do when he did come. She went to the barn, where in one corner stood a machine for cutting hay up fine for the horses. Although she had been forbidden to touch it, she thought she would try it just once, for it would be such a help to her father to find the hay already cut. At first it went very well, but soon her hand went in too far, and when she screamed her brother came running just in time to see her thumb and forefinger being cut off. Besides the loss of fingers, she still has two ugly scars on the back of her hand.

Children sometimes have good intentions, as Bessie had, but in trying to be helpful they ought always to remember not to be meddlesome. Father and mother know best when they tell them not to touch.

WINIFRED DAVIS.

A Rescue

(Concluded from page six)

this gave me an opportunity to pull Jack over into my boat.

By this time the other boys were around us, and too amazed for words, we rowed back to the launch, thankful to have been able to rescue Jack from so horrible a danger, which might have come to any of us.

ADRIAN F. ARKEBAUER.

It is less dangerous to launch out into the deep than in fear to hug the rock-bound coast. So is the Christian safest who, leaving selfishness behind, embarks fearlessly upon the ocean of God's love.



Two Electric Instruments

The Three-Way Switch



WIRING system is often wanted by means of which an electric light can be controlled from two different places. The three-way switch, or the "three wire lazy man" wiring, will fill that want. The method of wiring is as follows: Two three-pole switches, S₁ and S₂ in Fig. 1, are joined by two wires and one is connected to one of the supply wires at A and the other to lamp L. The lamp L is also connected to main wire at B. Now supposing A to be the positive wire, then the current passes through the left sides of switches, if both are turned to the left, and on through the lamp to negative main B, thus com-

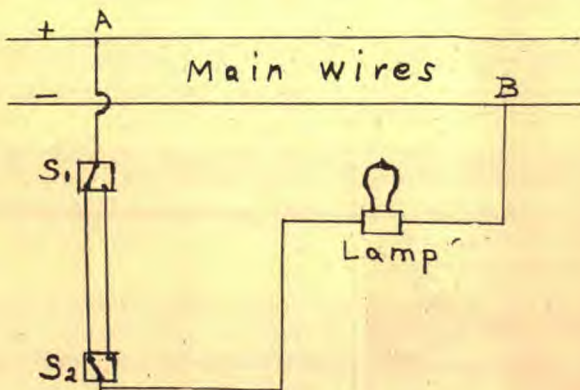


FIG. 1

pleting the circuit. If, for instance, S₁ is turned to the right and S₂ to the left, as in Fig. 2, the circuit opens and there is no light; but as soon as either is turned, the circuit is closed.

The Electric Bell

Perhaps there are many persons who do not know why the simple electric door-bell rings. They know that when the button at the front door is pushed the bell rings in the kitchen, and that electricity does it, but they do not know how.

I shall try to explain here, in a simple way, the electric bell and its operation. Let us begin with the battery, the source of the electricity. The battery, or cell, has two electrodes, the carbon and the zinc. If these two poles are joined by a wire, a current will flow from the carbon to the zinc. It is this current, or flow, which causes the bell to ring.

The bell consists of a pair of electromagnets, an armature, and a contact point. The electromagnets are made by winding the copper wire around soft iron rods, or cores, so that when the current flows through the wire a magnetic force is generated in the core. The armature is the iron strip to which the tapper is attached, and which is attracted by the magnets. It is hinged so that it swings slightly, but is held against the contact screw by a spring. One binding post on the base of the bell



FIG. 2

is connected directly with the contact screw, and the other with one terminal of the magnets. The other terminal of the magnets is connected to the armature, so that while the armature is resting against the contact the current makes a circuit through it and the magnets.

The current passing through the magnets causes the cores to become magnetic and to draw the armature toward themselves. But as soon as the armature is drawn away from the contact, the circuit is broken, and the cores, being soft iron, lose their magnetism.

The spring then throws the armature back again by the magnets. This whole movement is so quick that the tapper

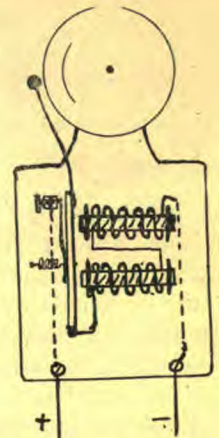


FIG. 3

makes a rapid tattoo against the bell, causing the ring.
JOHN A. MILLER.

The Baked-Apple Berry

I HAVE eaten them but once. It was about sunset one summer evening that I called at a home on the southern shore of Nova Scotia. The family had just finished eating supper, and the woman informed me that they were late because she and the children had been away all day picking baked-apples. She offered me a heaped-up dish of the fruit, which I readily accepted, as I had not had supper.

It is not a common fruit, and it is scarcely known outside the localities where it grows, the limited supply preventing it from reaching the markets of the world. It is found only along the southern shore of Nova Scotia, on the coast of Labrador, and in some parts of northern Asia. It grows in boggy places. It is said to be quite plentiful in Labrador, and fishermen returning from their work there often bring as a treat to their families a small barrel of delicious baked-apples.

The fruit itself is about as large as a cherry. It is of a translucent golden-amber color, and consists of an aggregation of drupes, or carpels, and is what the botanist would call a drupetum, or compound drupe. It is juicy and succulent, but the flavor! That is what gives it the name; only it is richer and finer in flavor than the original baked apple suggested in the name.

Imagine, if you can, the finest-flavored baked apple, on which mother allowed a generous helping of the kind of cream that one gets only at home, imagine this richness and sweetness in the shape of fresh, ripe berries, and you have some idea of how a dish of baked-apple berries tastes.

G. W. M.

A Wild Fern

JUST a tiny, furry arm, brown as the blankets from which it pushes itself and stretches out to the glorious light; curious, yet trembling a little,—so wee and young a thing,—it unfurls a dainty green flag and waves it joyously in the new breeze.

Other little soft arms reach out and grow into intricate lace-leaves that nod with the breezes, exuberant and happy, until they grow into a spreading fern beneath the great oaks through which the sunshine percolates playfully.

H. D.

Bohemian Sketches

HELEN DEVORAK



BOHEMIA! the word for all that is burlesque, artistic, bizarre, adventurous, unconventional, questionable. It seems a derision to the little country which has struggled through centuries for its liberty, whose stanch Sla-

vonian people resisted long the inroads of the stronger provinces around them. The Bohemians have a tragic history,—the history of a lost nationality. Because of her desire for complete independence, and to protect her Slavonic kinsmen, this little kingdom was brought in contact with neighboring states, with the result that the struggle between the Teuton and Slav has been waged with more or less fierceness from the most remote period of her history.

There was a close connection between her desire for religious independence and her troublous political life. From the time that the Greek missionaries Cyril and Methodius introduced the question of a Slavonic ceremony and an ecclesiastical organization, until the time when she sank before Ferdinand in the struggle between imperial Romanism and Protestantism, the demands for an independent government were mixed with the desire to be guided in spiritual things by a clergy of the people's own choosing, as well as in a language they could understand.

From the very first, the just right to maintain the Czech language has been the subject of the fiercest championship of the Czechs, as they style themselves, for the name Bohemian is scarcely known. It is derived from an old tradition. According to an early writer, a certain people, at the failure of the tower of Babel, wandered into the central part of Europe, and came to the plain that is now called Bohemia, after the oldest of their party, Boemus. They found a peaceable settlement, and desired to make war on no one but the wild creatures that inhabited the plain. Long before the introduction of Christianity the earliest traditions show that the Bohemian ideal of national life was entirely different from that of the surrounding nations. The poem "Judgment of Libusa," embodying the earliest picture of Bohemian life, is the representation of a peace-loving nation. But this tranquil spirit does not seem to continue in any nation. Some of the men became greedy for property, and quarrels arose. Krok was chosen as the judge; he had three daughters, all very gifted and capable, but one was especially endowed with political wisdom and foresight. Upon the death of her father she was chosen as the judicial leader. It reminds one of the story in the Second Book of Samuel. The people clamored for a military king. Libusa set forth to them the danger of a military monarchy, reminding them that it would be easier to choose a leader than to remove him. In both stories the reverence and enthusiasm for the person of a king predominated the better judgment of the leaders. Unable to resist the demand that she

take a husband and give them a king, Libusa tells the people to go to a certain village where they will find a man plowing with oxen, whom they are to greet as their future king. The messengers follow her horse, and find Premysl, who first sets his oxen free, telling them to go where they came from, and strikes his goad into the soil. The oxen disappear, and the goad begins to blossom and bear fruit. He mounts the horse, and goes with the messengers, insisting that he keep on his plowman's boots, that his successors may be humble and merciful by the remembrance of the state from which they sprang. These boots are said to be preserved at Vysehrad in the Duke's Chamber to this day.

From the time that the Bohemians were dominated by a military spirit, they have had a checkered career, fighting the intrusions of neighboring tribes, suffering the indiscriminate rulership of weak and irresolute monarchs, and tasting the bitterness of slavery, which was temporarily inflicted on them after the battle of the White Mountain, until to-day Bohemia's nationality is almost lost.

Bohemia seems to be interspersed among hills and great fir forests, rivers, and lakes, enclosed by natural barriers of high, noble mountains, showing scenery often as stupendous as the Swiss Alps; in fact, they are a part of this range, and have an inherent right to display Alpine beauty. In its natural exclusiveness, it is a little kingdom by itself, but politically it is a province of the Austrian Empire.



HRADCANY AND ST. CHARLES'S BRIDGE

As one journeys through the green, fruit-bearing valleys, and sees

in the distance the ruin-topped hills "leaning their sides against the sun," one thinks of medieval days, of the contentions between barons and knights; for the same spirit of greediness and loot-hunting can be traced from the beginning of every nation, in the hearts of a few, and this is true in the case of the Bohemian nation. A gentleman was not truly noble if he did not rob and pillage several villages in his lifetime, and his stronghold usually contained valuable spoils of cattle, horses, gold, silver, and fine wines. Near Aussig there is a great ruined castle just across the river, called the Schreckenstein. A more romantic site for a robber's castle it would be difficult to find,—an isolated granite rock about three hundred feet above the river, dominating the valley below, crowned by a pile of steeples and towers,—a complete fortification.

The most charming reaches of the river Elbe are in Bohemia. From Tetschen to Herrnskretsch nothing can be more beautiful—the narrow ribbon of the Elbe winding between giant hills, almost mountains, covered with dark fir woods, and crowned with gray ramparts of rock. There are many surprises. Now a meadow of vivid green stretches along the riverside at the foot of the hills; now a house, white-walled and red-roofed, nestles among the trees; or a village appears in the mouth of a side valley down which tumbles a tributary stream. In the valleys lie scattered hamlets, the houses part stone, part log, each with its balcony

where clothes of many colors hang drying. Ox-wagons laden with timber come lumbering along the road, tall, fine-looking fellows driving them, clean, dark faces, with drooping mustaches, hanging pipes, high boots, blue aprons, and jackets bordered with red. And women of burden meet us, bent under heavy loads of fire-wood; they look tired and dirty,—poor creatures!—but picturesque; gay handkerchiefs about their heads, short striped red-and-blue skirts, bare legs, striped woolen footless socks around their ankles, and barefooted. They look as if they had never been young; yet never failing is the weary smile and courteous *Tag*. One sees, not uncommonly, matched pairs of poor women and dogs drawing the carts of the country.

As we see, the peasantry is, like the peasantry of most European countries, an industrious people, acquainted with the arrogant oversight of nobility. The villages are clean, and most of the farmers go out of the village to till their fields, or rather their "patches," for from afar the cultivated side of a mountain or plain much resembles a great mosaic, with its rich, natural colors, strips growing wheat, sugar-beet, oats, flax, and barley. The soil is fertile, and not the smallest area is left uncultivated. Beet-root is grown extensively, and the large quantities cultivated make brewing and malting prosperous industries. In Pilsen, where the famous Pilsener beer is made, are vaults, hewn in the solid rock, five miles long, containing beer. The glass making of Bohemia is known the world over. The glass is transparent and clear, rivaling rock-crystal in its purity. Most of the valuable glassware of the last two centuries has been made in Bohemia. The glass material is abundant. There are also many china and porcelain factories.

When one thinks of the long serfdom endured by the Bohemian peasantry, it is not strange to see to this day the cottage loom in a great many of the villages in active use. During the long winters the peasants engage in home industries, the women doing beautiful embroidery, and the men manufacturing baskets, wooden utensils, or toys.

There are many geese everywhere, and if you are the least bit unwary,—and sometimes you may be extremely so,—the leading gander of a flock, perhaps two of them, will attack you, and you will have an interesting time until the gooseherd comes running along with his long willow whip and punishes the indignant bird. Gooseherds are as common here as shepherds in Old Testament times. It is no wonder that we find feather beds stacked up to the ceiling in the farmhouses, for they are the pride of the household, and the trousseau of a Bohemian girl would be incomplete unless it included four or five of the huge, downy feather beds. The geese furnish the feathers most unwillingly. At certain seasons of the year, when the weather is warm, the housewife will disrobe a whole flock, and the neighbors will all gather in to help with the feather-stripping after they have been picked from the geese. At Christmas-time and at church festivals the bird is an essential part of the celebration, served roasted to a delicious brown in true Bohemian fashion, for the Bohemian women are able cooks. A short time before the feast the bird is fed with long, cruller-like cakes, which are made of rough wheat flour, baked in



OLD POWDER TOWER AT PRAGUE

the oven, and then forced down the throat of the unwilling goose. It is remarkable how quickly the geese fatten on this forced diet.

One must see Prague, the city of Bohemia, to sense the strange old spirit of the country. The modern part of the city is like the average city of modern Europe; but it is the old town,—the medieval atmosphere of its narrow, cobble-stone streets that wind through rows of picturesque houses of Renaissance architecture, red-tiled roofs, high dormer windows, while here and there rises the noble height of some ancient palace.

The Hradcany, or Hill of the Castles,—a huge pile of palaces, cathedrals, abbeys, and barracks, dominating the Moldau,—breathes in itself the sad history of the Czechs. It is here that the mythical Krok and Libusa had their abode, and where for eight hundred years the Bohemian rulers occupied its castles and palaces. Many of the old structures date to the time of their builder, Charles IV, in 1346. From a window in the Duke's Chamber of the Imperial Palace there was precipitated one of the main causes of the Thirty Years' War, in the persons of two imperial counselors, Martiniz and Slawata. The abbeys, chapels, and cathedrals contain many valuable art and church treasures, despite the ravages that have been made upon the city during the countless wars and sieges. At present the imperial palace is used only when Franz Josef entertains the Bohemian nobility on his short visits to Prague.

The city is divided by the Moldau, which is spanned by many old and artistic bridges. St. Charles's Bridge is an open-air gallery of statuary representing saints and martyrs and rulers. Walking along the main street, which was formerly the moat of the city, one meets a strange populace,—Czechs, Germans, and Jews, each speaking in his own language. The time-old contention between the three nationalities is still quite apparent. The Jews are very numerous, especially in the summer-time, when they make long pilgrimages to Bohemia to visit the natural springs at Karlsbad, Marienbad, and many other of the mineral springs, which apart from numerous medicinal qualities, possess a certain property for reducing obesity. The Catholic religion has many followers of both the Czechs and the Germans, but there are a great many Lutherans and Hussites, for Bohemia is the land of Huss.



Hints for Young People

If you want to have a high aim in life, make fast friends of persons who have high aims themselves. Confide in those who have strong Christian characters. Associate with people who are careful of their appearance, and of their choice of words. Oftentimes it is better to be in the company of one who is silent than to be with one who talks too much. G. C. H.



Always in a Hurry

I KNOW a little maiden
Who is always in a hurry
From the time she opens her eyes so bright
Until she closes them at night;
And though she hustles all the day,
She never gets ahead this way.

At first she tries to comb her hair;
The snarls will catch, the ribbons tear,
The buttons fly from off her dress,
Which causes mother much distress.

She hustles through her breakfast,
And she rushes off to school;
But sad to say, she's always late,
Which is against the rule.

Her lessons are not well prepared;
Pray what can be the reason?
I think 'tis easy to be seen,
She never starts in season.

NELLIE JENKINS.

Dolly's Birthday Party

NOW, children, be real good and quiet while I get ready for the tea-party," said little May. Kitty lay curled up on the rug, and lifting her head, gave a soft purr when she heard the voice of her mistress. Dolly was sleeping in her carriage, and May shook her finger at Jip and said, "Now, Mr. Jip, you will have to be quiet and not wake Dolly, because this is her birthday and I am very busy getting ready for her tea-party." Jip wagged his tail and looked up at the little mother as if to say, "I know it."

When May had everything ready and the table set, she took her three children out on the front porch to tell them how to behave at the party. She put them in a row in front of her and said: "Children, you know this is Dolly's birthday. She is two years old to-day. I don't need to say much about her behavior, for she is pretty good, excepting when she asks for cake so many times. She can have two pieces to-day, of course, but no more, for I fear that with all the other things she might get a fever.

"Now, Kitty, you must not talk so much. It is not good manners for children to talk much at the table. You may have only one dish of milk to-day; it is time you were learning to eat other things.

"Jip, I don't like to say it, but you are the worst behaved of all. You must sit quietly and not put your feet on the table. That is *very* bad manners. Then you bark and frighten Dolly, and drink Kitty's milk when I am not looking. Yes, I know you are sorry, but you must try to do better. Then, Jip, when you leave the table, you are very careless and wag your tail in the dishes, and yesterday you broke one.

"Now, I think that is all I have to say, and if you remember what I have told you, we shall have a very nice time."



GLADYS M. SEELY.

Sharpening Up

JAMIE was a bright boy of fourteen. He had done well for several years, usually standing at the head of his class. For some time he had fallen behind. He conceived the idea that he did not need to study to keep up with his classes; so he spent most of his time in playing or day-dreaming. Only one month was now left until examinations. He had received very low grades all through the year, but did not seem to be concerned about it. He thought that everything would come out all right, some way.

One afternoon on coming home from school, he threw himself into the hammock on the side porch, and watched a wren making a nest in a tin can he had nailed up in the old apple-tree. After a while he heard some one engaged in conversation with his mother on the front porch. The voice he soon recognized as his teacher's, but paid very little attention until he heard her say, "I have come to speak with you about Jamie. I have been so disappointed in him this year. He was ahead of the class all last year, but this year he seems so dull. I wonder if he is becoming careless?"

His mother made some reply, but Jamie did not wait to hear any more. He slipped out of the hammock, and tiptoed around the house. He wanted a chance to think over what he had heard. It almost staggered him to know that he was considered "dull." He started for the wood-shed, but met his father carrying the ax.

"Here, Jamie," said his father, "take this ax down to the blacksmith. I want to do some chopping to-morrow, and I could never use a tool so dull. Have him grind it down well."

Jamie walked slowly toward the blacksmith shop, thinking hard. His father said the ax was dull, and the teacher said that *he* was dull. He wondered if he was really as dull as the

ax. As he passed the home of his chum, he whistled his usual whistle. Tommy stuck his head out of the door. "Come on in," he said. "I can't come out 'cause I've got to 'grind' on my lessons."

"Can't; got to go to the blacksmith's," said Jamie, and walked on. Tommy had stood higher than he in all their classes this year, and yet Tommy was grinding on his lessons. Jamie was getting some new ideas now.

He gave the ax to the blacksmith, and watched him as he ground it on the emery-stone. How the sparks flew as the little particles of steel were ground away by the hard emery. After smoothing it on a finer stone, the blacksmith handed the ax, now sharp and bright, to Jamie. He walked home with a thoughtful mind and his chin set in determination.

That evening he did not wait to be told to study. He got his books, and ground away faithfully until bedtime. The next morning he was up early



and studied until half past eight. His mother wondered what had happened, but did not think it wise to ask him. Day after day Jamie continued to study hard, and the teacher's eyes shone with pleasure as she saw the improvement. Examinations came at last, and Jamie proved, by again taking the highest grade, that the grinding had made him anything but dull.

FRANK A. WYMAN.

THE sweet violet, as it shyly unfolds its petals, reminds one of a timid child. Its delicate fragrance gives a sense of daintiness and freshness scarcely found in any other blossom. So modest a flower it is, so shy and sweet, yet it diffuses such delightful fragrance! An emblem of the simplicity and purity of the trusting Christian maiden.



M. E. KERN
MEADE MACGUIRE
MATILDA ERICKSON

Secretary
Field Secretary
Corresponding Secretary

Society Study for Sabbath, May 17

1. OPENING Exercises (twenty minutes).
2. Special Study (fifteen minutes).
3. Bible Study (ten minutes).
4. Social Meeting (fifteen minutes).

Suggestions for the Program

1. Review Morning Watch texts; report of work; minutes; items of interest from our church paper. For this exercise have some one spend five minutes in briefly giving interesting facts taken from the copies of the *Review and Herald* issued since April 19.
2. During the time usually devoted to missions, continue the special study of last week. This is the first Sabbath of the General Conference. Can not you have a season of prayer for God's special blessing to rest upon this important meeting? Have a talk on the "Method of Choosing the Delegates." For helps on this talk see article on this subject by H. E. Rogers in the next column. Let as many as possible get the *General Conference Bulletin* for their personal libraries. Do not fail to subscribe for the *General Conference Bulletin* for your society library. Even if you have no library, get the *Bulletin* and keep it on file in your society. The reports of our work everywhere will be very valuable for future reference.
3. Success in the Christian Life, No. 5. We must have faith in Christ's power to save. Matt. 1: 21; 8: 13; Luke 7: 44-48. And in his method (Isa. 48: 10; Job 23: 10; 2 Cor. 3: 18), which works the great transformation. 1 Cor. 15: 47-49.
4. For suggested topic see Heb. 7: 25. Examples of Christ's power to save and transform: Luke, Peter, Mary Magdalene, Paul, etc.

Missionary Volunteer Reading Courses

Senior No. 6—Lesson 31: "The American Government," Chapters 23-26

1. DESCRIBE the Congressional Library and its facilities for quick service.
2. What is one of the cherished ideas of the librarian of Congress? What is the first requisite in the fulfilment of this idea? How does this library aid other libraries? Tell of some of its collections. What usefulness has it as a library of record?
3. Give an idea of the work done at the government printing-office; the equipment; the expense of operating. What is the style book?
4. In what ways do government employees secure positions? Cite an objection to the present system of appointment. What remedy is proposed?
5. How does the Civil Service Commission maintain its list of eligibles? How is a vacancy filled? How does the government rule against political activity by civil service employees?

6. What are the powers of the Supreme Court? How are its members appointed? When and where are its sessions held? Describe its procedure in making decisions. Mention cases in which it has original jurisdiction.

Note

Justice John Marshall Harlan, the oldest member of the Supreme Court, died Oct. 14, 1911.

Method of Choosing the Delegates

"THE advent cause owes its very existence to the first and second angels' messages of Revelation 14." Thus did Elder James White write of this work in 1852. Time and opportunity had then been afforded to determine the bearing and relation which those messages sustained to this cause, and this thought represented the view that the leaders in this cause held to be the correct position. This cause and work therefore is the continuation of the threefold message of Revelation 14. Beginning in feebleness and obscurity and progressing slowly for many years, later years have witnessed a splendid development not only in this country but in many other lands.

It was on the twentieth day of May, 1863,—fifty years ago,—that twenty delegates assembled in Battle Creek, Michigan, in answer to the published call issued by James White, J. N. Loughborough, and John Byington, for the purpose of organizing the General Conference of Seventh-day Adventists. The name Seventh-day Adventists was not adopted until Oct. 1, 1860, at a general meeting held in Battle Creek, Michigan, about fifteen years after this cause had its origin. These delegates represented the State conferences of New York, Ohio, Michigan, Wisconsin, Iowa, and Minnesota. The Michigan Conference was the first to organize, effecting its organization Oct. 5, 1861. The Ohio Conference, while represented at this session, was not, however, formally organized until May 31, 1863, a week after the close of the session of the General Conference. Two laborers from that State, however, represented the interests of that field in that first session. Prior to the formation of the General Conference, the whole question of organization was under discussion for a number of years, and the proposition was opposed by certain persons.

At this first session a committee of eight persons was appointed to draft a form of constitution, and another committee of five to draft a constitution for State conferences. The constitution of the General Conference as reported contained nine articles, without by-laws. Among its provisions was the following regarding the basis of delegate representation from State conferences:—

"Each State conference shall be entitled to one delegate in the General Conference, and one additional delegate for every twenty delegates in the State conference."

The constitution of State conferences provided for delegates as follows:—

"Each church to the number of twenty members or under shall be entitled to one delegate, and one delegate for every additional fifteen members."

This basis of delegate representation was continued in force until the twenty-third session, in 1884, when it was changed to the following:—

"Each State shall be entitled to one delegate in the General Conference, without regard to numbers, and one additional delegate for every three hundred church-members of the conference." In 1889 the basis was changed to four hundred members; in 1897 five hun-

dred was substituted; in 1901 one thousand was substituted.

In 1909 provision was made for one delegate for each union and local conference and mission, and an additional delegate for each five hundred members.

It is interesting to note the increase in the number of delegates necessary to represent the interests of this work throughout the various fields. This is given below:—

SESSION	YEAR	NUMBER DELEGATES
First	1863	20
Fifth	1867	18
Tenth	1871	14
Fifteenth	1876	16
Twentieth	1881	41
Twenty-fifth	1886	71
Thirtieth	1893	130
Thirty-fourth	1901	237
Thirty-fifth	1903	139
Thirty-sixth	1905	197
Thirty-seventh	1909	328
Thirty-eighth	1913	To convene

The number of members of the General Conference Committee has increased with the development of this work. When the conference was organized in 1863 only three members were named to constitute the executive committee, and this number was found sufficient for twenty years. In 1883 the number was increased to five, and in 1886 the executive committee was composed of seven persons. In 1888 three department secretaries were named to have charge of departments organized that year. In 1889 the members of the executive committee were increased to nine persons, with two department secretaries, and a foreign mission board of fifteen members named. In 1893 eleven members composed the executive committee. This number was increased to thirteen in 1897. At the reorganization effected at the conference in 1901, twenty-five persons were named to compose the executive committee; in 1903 thirty persons were named, including fifteen ex-officio members, and five department secretaries. In 1905 the number was increased to thirty-four members, including fifteen ex-officio members and six department secretaries. The next increase was made in 1909, when forty-two members were named to compose the executive committee, including twenty-two ex-officio members and eight department secretaries.

At the present time the number of members on the Executive Committee of the General Conference is forty-seven, including twenty-eight ex-officio members (presidents of union conferences and organized union missions) and eight department secretaries. There are two hundred thirty-five other persons acting as members of these eight departments.

At the close of 1912 there were the following organizations: Twenty-five union conferences, three union missions, one hundred twenty-six local conferences, one hundred three missions, and two hundred forty-eight institutions of all kinds.

Thus the total of conference division and institutional organizations to be represented in the General Conference session numbered at the close of 1912 five hundred five. These divisions and institutions are located in eighty-five countries. This readily indicates the growth of this work, and how it has spread to the various parts of the world, where it has attained sufficient strength to require this large representation at the quadrennial sessions. The total investment in all these lines of work is now in excess of thirteen million dollars, with over ten thousand laborers employed in various lines.

H. E. ROGERS.



VII—Jacob and Esau; Birthright and Blessing

(May 17)

LESSON SCRIPTURE: Gen. 25: 27-34; 27: 1-46.

HELPS: "Patriarchs and Prophets," chapter 16.

MEMORY VERSE: "The life is more than meat, and the body is more than raiment." Luke 12: 23.

Questions

- How old was Abraham when he died? Who buried him? Where was he buried? Gen. 25: 7-9.
- Where did Isaac live after the death of his father? Verse 11.
- What were the names of Isaac's sons? What is said of Esau? of Jacob? Why did Isaac love Esau? Which of the boys did Rebekah love the better? Verses 27, 28; note 1.
- Being the elder son, to what blessings was Esau heir? Note 2.
- How did Jacob regard the birthright? Note 3.
- Under what circumstances did Esau sell his birthright? By thus lightly parting with it what did he show? Verses 29-34; note 4.
- How did he further show that he disregarded it? How did his parents feel about his marriage? Gen. 26: 34, 35; note 5.
- When Isaac was old what did he tell Esau to do? Gen. 27: 1-4.
- Who heard what Isaac said? What plan did she devise that Jacob might have the blessing? Verses 5-10.
- What did Jacob say about this plan? How did his mother persuade him to obey her? Verses 11-13.
- How did they deceive Isaac? What came to them as the result of their deception? Verses 14-17.
- What occurred when Jacob took the savory meat and bread to his father? Verses 18-26.
- What blessings did Isaac pronounce upon him? Verses 27-29.
- Who came to Isaac soon after he had blessed Jacob? What had Esau done? What did he say to his father? What did Isaac do and say? What did this cause Esau to do? Verses 30-34.
- What did Isaac say Jacob had done? How did Esau reply? What is the meaning of the name Jacob? See margin. How did Esau then show his sorrow? Verses 35-38.
- In what way was Esau like those who lose eternal life? When should he have prized his birthright and blessing? Heb. 12: 16, 17; note 6.
- How did Isaac confirm the blessing he had given Jacob? How did Esau feel toward his brother? What did he say in his heart? Gen. 27: 39-41.
- When Rebekah knew his plan, what did she say to Jacob? What reason did she give Isaac for sending Jacob away? Verses 42-46.

Notes

- "Esau grew up loving self-gratification, and centering all his interest in the present. Impatient of restraint, he delighted in the wild freedom of the chase, and early chose the life of a hunter. Yet he was the father's favorite. . . . Jacob, thoughtful, diligent, and care-taking, ever thinking more of the

future than the present, was content to dwell at home, occupied in the care of the flocks and the tillage of the soil. . . . To Rebekah, Jacob was the dearer son."—*"Patriarchs and Prophets," page 177.*

2. "The promises made to Abraham and confirmed to his son were held by Isaac and Rebekah as the great object of their desires and hopes. With these promises Esau and Jacob were familiar. They were taught to regard the birthright as a matter of great importance, for it included not only an inheritance of worldly wealth, but spiritual preeminence. He who received it was to be the priest of his family; and in the line of his posterity the Redeemer of the world would come. On the other hand, there were obligations resting upon the possessor of the birthright. He who should inherit its blessings must devote his life to the service of God. Like Abraham, he must be obedient to the divine requirements. In marriage, in his family relations, in public life, he must consult the will of God."—*Id., pages 177, 178.*

3. Jacob had learned of the blessings connected with the birthright, and he longed greatly to possess them. Day and night he thought about it till it became the most precious thing in the world to him. He longed to commune with God as his grandfather Abraham had done. He studied to find out some way by which he could obtain the blessing so lightly esteemed by his brother, but which he prized above every earthly treasure.

4. "To satisfy the desire of the moment he [Esau] carelessly bartered the glorious heritage that God himself had promised to his fathers. His whole interest was in the present. . . . 'Thus Esau despised his birthright.' In disposing of it he felt a sense of relief. Now his way was unobstructed; he could do as he liked. For this wild pleasure, miscalled freedom, how many are still selling their birthright to an inheritance pure and undefiled, eternal in the heavens!"—*Id., page 179.*

5. Esau married two wives of the daughters of Canaan. They were idolaters, and they were a great grief to Isaac and Rebekah. Though Esau had no regard for the birthright, yet Isaac was determined to give him the blessing.

6. In the Bible Esau is called "a profane person." He represents those who are willing to give up heaven and all its blessings that they may have pleasure on earth. They would rather lose heaven than deny self. Like him they will see too late what they have lost.

VII—God Manifest in the Flesh

(May 17)

Questions

1. WHAT was God's purpose in asking the people to make him a sanctuary? Ex. 25:8.
2. What great event was thus foreshadowed? John 1:14; note 1.
3. In harmony with this wonderful truth, the indwelling of God in the flesh, what are Christians called? 2 Cor. 6:16.
4. In what similar language did God describe his presence in the typical sanctuary? 2 Sam. 7:5, 6.
5. How was the presence of God manifested at the opening of the service in the typical sanctuary? Ex. 40:34, 35.
6. How was the presence of God manifested at the opening of the service in the temple built by Solomon? 2 Chron. 7:1, 2.
7. Upon what work did Christ enter after his ascension to heaven? Mark 16:19; Heb. 8:1, 2.
8. How was the presence of God manifested on the day of Pentecost? Acts 2:2-4; note 2.
9. In what statement did the apostle Peter in his discourse indicate that this outpouring of the Holy Spirit was due to the ministry of Christ in the heavenly sanctuary? Verses 32, 33; note 3.
10. What was the result of this ministry? Verse 41.
11. What prophecy was then fulfilled? Joel 2:28, 29. Compare Acts 2:16.
12. In the land of Palestine what was necessary in order that a good harvest might be assured? James 5:7.
13. In what prophecy is this fact given a spiritual application? Joel 2:23.
14. When was the former rain received? Ans.—In

the preaching of the gospel of the first advent in connection with the commencement of Christ's mediation in the heavenly sanctuary.

15. When is the latter rain to be received? Ans.—In preaching the gospel of the second advent in connection with the close of Christ's mediation in the heavenly sanctuary.

16. What is this manifestation of God in the flesh declared to be? 1 Tim. 3:16.

17. What was the teaching of ancient Babylon concerning this central truth of Christianity? Dan. 2:11; note 4.

18. What is the teaching of modern Babylon concerning this same fundamental doctrine? Ans.—By the dogma of the immaculate conception of the Virgin Mary, Rome teaches that the mother of Jesus was preserved from the stain of original sin, and that she had sinless flesh. Consequently she was separated from the rest of humanity. As the result of this separation of Jesus from sinful flesh, the Roman priesthood has been instituted in order that there may be some one to mediate between Christ and the sinner. Note 5.

19. What is that system called which thus shuts out God from dwelling in the flesh through the mediation of Christ? 2 Thess. 2:7.

20. What is the best answer to this false mystery? Col. 1:26, 27.

Notes

1. "That temple, erected for the abode of the divine Presence, was designed to be an object-lesson for Israel and for the world. From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the divine One. But by the incarnation of the Son of God, the purpose of heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again his temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul."—*"Desire of Ages," page 161.*

2. The purpose of God in the sanctuary is repeatedly made manifest. He wishes to dwell with his people, and this fellowship with him is made real through the mediation of Christ, his Son. The typical sanctuary and its services constituted a great object-lesson, representing this mediatorial work of Christ, which involved the incarnation. In order to enforce the lesson intended, there were special manifestations of the presence of God when the services were inaugurated in the tabernacle, in the temple, and in the heavenly sanctuary.

3. Being filled with the Holy Spirit, the apostle Peter saw Jesus at the right hand of God in the heavens. This was the place of power (Luke 22:69) and of ministry. Heb. 8:1, 2. The sanctuary is the place from which come help and strength (Ps. 20:1, 2), and this help and strength are ministered by ministering the Holy Spirit.

4. In the creed of ancient Babylon the central truth of Christianity, that truth which God designed to teach in the sanctuary and its services, was openly denied. This is characteristic of pagan religions in general. They know nothing of the love which sacrifices for humanity, and that personal fellowship which is brought about by God humbling himself to dwell with the contrite. Isa. 57:15. Their whole thought is to appease anger and to ward off calamities.

5. "Disbelief in the immaculate conception of the blessed Virgin Mary would imply belief in the following revolting consequences: namely, that He who is holiness itself, and has an infinite horror of sin, took human nature from a corrupt human source, whilst he might have taken it from an incorrupt one; . . . that the divine Person drew the precious blood of his humanity from a source which was not from the first immaculate, whilst he might have preserved it immaculate. . . .

"Who can believe that, it being in the power of God the Son to prepare a spotless holy temple wherein to dwell incarnate for nine months, he preferred to have one which had been first profaned by the stain of original sin?"—*"Catholic Belief" (a Roman Catholic publication), pages 217, 218.*

"God the Son, by assuming this perfect human nature, which he took from the blessed virgin, was born in the flesh."—*Id., page 208.*

Thus by shutting Christ away from the same flesh and blood which we have (compare Heb. 2:14), modern Babylon really denies the vital truth of Christianity, although pretending to teach it. Such is "the mystery of iniquity."

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GRATEFUL acknowledgment is made to the editor, Mrs. Chase, for her courtesy in turning over to the journalism class of the Foreign Mission Seminary the work of preparing the copy for this number of the INSTRUCTOR. With the exception of the pages reserved for the Missionary Volunteer and Sabbath-school departments, all the matter has been produced by members of the three English classes at the Seminary,—the classes in composition-rhetoric, literature, and journalism. The members of the journalism class acting editorially are: Geo. W. Miller and Helen Devorak, editors; and Walter Nelson, managing editor. Nellie Jenkins, as art manager, prepared the drawings and arranged for the illustrations, in which she was assisted by F. A. Wyman, who made the cover design. G. C. Hankins was business manager. Thus the paper is entirely a product of the classes named.

The Story of St. Goar

THERE is a village on the banks of the Rhine called St. Goar, in memory of a zealous old Roman Catholic saint, who was, by profession, a boatman, ferrying people back and forth across the swift, clear waters of the river. He left no means untried by which to convert the heathen about him to Christianity, and one day while ferrying a man across to the other shore, he seemed to get a new inspiration. He stopped the boat and asked his passenger whether he was a Christian. The man was not, and St. Goar promptly immersed him beneath the cold water. Fearing that such a sudden conversion would not last long, he tipped the boat, drowning the man. After this incident, every passenger who found himself in the midst of the stream with the zealous saint would piously make the sign of the cross and count his rosary, remembering the fate of the heathen who was so quickly transported into the joys of paradise.

We can not frighten people into Christianity. The power of the gospel is a drawing power, gentle yet forceful. There is no pretense of piety, no superficially bowed head, in true Christianity, no counting of a rosary, no sign of a cross, no burning of a taper. It is a peace in the heart of the believer, a faith in the unseen yet evident Providence, a sincere zeal for the knowledge of the peace he himself experiences to be brought to his fellow men, whom he loves and entreats, while despising the customs that draw them away from the true God.

H. D.

An Experience in Personal Work

THE influence of kind words and acts is little realized. Sometimes the words come from timid hearts, but the Lord says, "My word . . . shall not return unto me void." Often it is forgotten that his word has a work to do in our own lives, and we think of it only as teaching Christianity and convincing people of it. But the best sense in which to think of it is what it does for the individual, in that he may become a fruit-bearer.

Solomon said, "The fruit of the righteous is a tree of life; and he that winneth souls is wise." Prov. 11:30. Sometimes we wonder if anything is accomplished by our feeble efforts for God. On the other hand, how full of joy one feels when he beholds fruit of his labors.

It is just such an experience as this that I wish to relate. Four years ago while canvassing in Monroe County, Alabama, it was my privilege to place a copy of "Bible Footlights" in a home where it brought results. Here is the man's own story:—

"You remember four years ago you sold me the book 'Bible Footlights.' It was through you that the Lord sent the true message to me. When I read the book, it changed my mind. I am now a Christian and belong to the Adventist Church. I shall never forget your kind words about the truth, and your Christlike manner.

"You remember you spent the night with a man by the name of —, and I was there and roomed with you. After we went to bed that night, you talked to me of the last gospel message that is going to the world, and it had a deep impression on me."

It was with timidity that I spoke those words that night, but God gave me the courage needed, and I give him the praise for it now. Do you not think the result was worth the effort?

ALBION L. KIEHNHOFF.

Education for Service

THE best education is that which enables one to render the most efficient service to others. This demands an equal development of all the powers and faculties.

That system of education which takes into account only the mental side may develop a keen mind, which may be compelled to operate through a feeble body, without any regard to moral standards. If we give the matter a little consideration, it seems strange that the knowledge of preserving life and health, the two most desirable things for human beings, is so sadly neglected, and that questions so important receive so little attention.

Of course, in schools conducted by the state, it is not proper to teach religion, but in these schools due consideration should be given to the practical side of life. Is it not as important for a boy to know how to handle carpenter's tools as to do problems in algebra? Is it not as important for a girl to do plain sewing and cooking as to read French and play the piano? Is it not as important that a young woman should know how to treat common diseases, such as colds and fevers, as to do fancy work?

In the ideal course of study a due proportion of time should be given to the development of the mind and to the proper care of the body. And it is especially important that those preparing for missionary work should have this all-round training.

DAISY O. PRESCOTT.