

# The YOUTH'S INSTRUCTOR

Vol. LXII

January 6, 1914

No. 1



LITTLE FOXES OUT FOR THE SUNSHINE

**From Here and There**

THE \$40,000 Nobel prize for literature this year has been awarded to a Hindu poet, Rabindranath Tagore, the first time the prize has been given to any one but a white man.

The girl who won the championship of the Georgia tomato-canning clubs cleared \$101 from a tenth of an acre of tomato plants. How many farmers are there whose land pays them as well?

The United States transport "Thomas" reports that it has received wireless messages from a distance of 4,700 miles, or three hundred miles more than direct messages have ever before been sent by wireless.

The German National Thank Offering for Missions, instituted in honor of the kaiser's recent jubilee, netted the substantial sum of 3,207,513 marks (\$777,821.90). Our people raised for this fund \$6,000 and when the government apportioned to each denomination its share, they received \$12,000 for mission work.

The national debts of the world now amount to \$42,000,000,000, having increased by 20 per cent in the last decade, and doubled in the last forty years. Last year the average interest charge was a little more than four per cent. France has the largest debt, \$6,284,000,000; Russia, with \$4,553,000,000, is second; and Great Britain, with \$3,486,000,000, is third.

The Salvation Army is raising a fund of \$1,000,000 for two memorial training colleges — in New York and Chicago, respectively — to honor their late general. Some \$200,000 has already been pledged. In these colleges will be a department of agriculture, where men and women will be trained in dairying and farming, to take charge later of waifs and castaways from cities.

**All in One**

If you want a 1914 diary, or a handy book of reference concerning our work as a denomination, or a series of maps, tables, and other interesting material, send to the Review and Herald Publishing Association for one of the 1914 diaries arranged by Elder N. Z. Town, secretary of the General Conference Publishing Department, and you will get all these things and much more of real value in the one booklet. Price, 25 cents.

**The Life of Frances E. Willard**

by Anna Adams Gordon. Cloth, \$1.50; morocco, \$2.50. National Woman's Christian Temperance Union, Literature Building, Evanston, Illinois.

THE woods were made for the hunter of dreams,  
The brooks for the fishers of song;  
To the hunters who hunt for the gunless game  
The streams and the woods belong.  
There are thoughts that moan from the soul of a pine,  
And thoughts in a flower bell curled;  
And the thoughts that are blown from the scent of the fern  
Are as new and as old as the world.

— Sam Walter Foss.

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# The Youth's Instructor

VOL. LXII

TAKOMA PARK STATION, WASHINGTON, D. C., JANUARY 6, 1914

No. 1

## Old Year's Burial

WALTER J. PAULSON

GONE! yea, gone! gone by forever,  
Is the old year, worn with age;  
Ne'er again will bring a blessing,  
Ne'er again requital's rage.

Time speeds fast upon its pinions,  
And but once goes o'er the way;  
And in passage leaves behind it  
Twilight, darkness, where 'twas day.

Where the child went forth in playing,  
Trudges slowly now the sire;  
Where the lyre gave forth its music,  
Mute and silent now the wire.

Yea, old year, thy grave awaits thee;  
Set the sun which lit thy day;  
E'en as man thou, too, must vanish,  
While time doth forever stay.

Grieved are we at thy departure;  
For each year in passage fleet,  
Brings the pall to us the nearer,  
Shortens life which e'er is sweet.

Some will deck thy grave with garlands;  
In their reminiscence fair,  
To the past will turn with gladness,  
And find joy and comfort there.

Some above thy place of burial  
With repentant brow will weep,  
Grieving for the time of seeding  
Past, and now no harvest reap.

Time, old year, did well apportion  
All thy days among us all;  
Some the golden minutes treasured,  
Some, alas! did let them fall.

Must the days gone by forever,  
E'en forever bring regret?  
Or retained by mem'ry ever,  
For the good they did beget?

Sound, ye bells, and let your voices  
Low and solemn tolling be,  
While the old year's form is lowered  
Into Time's oblivious sea.

## The Might of Little Things

GRACE SEELY

"This is the forest primeval: the murmuring pines and the hemlocks,  
Bearded with moss, and in garments green, indistinct in the twilight."



UT the forest has been devastated; great areas that once boasted the mighty oak, the tall pine, and the spreading hemlock, have been denuded, and a charred waste meets the view. One day a pleasure seeker strolling through the forest, carelessly dropped beside the path a lighted cigarette, and went on his way admiring the silent grandeur of the trees, little thinking of the destruction that would follow in his wake. It was such a little thing, it would do no harm, even if it were forbidden. But the forest was as dry as tinder, and a smoldering fire was started. It grew greater and greater, leaping from tree to tree, till the whole forest was ablaze, and the people in the near-by settlement, seeing it, cried, "The forest is afire!" while all the able-bodied men in the town hurried to fight it. On it came like a demon, till the people fled in terror from their homes as the whole town was licked up by the hungry flames. Nor did it stop there, but swept on with the wind to neighboring towns, and only a great downpour of rain finally quenched the fire. Hundreds of lives were lost, property worth hundreds of thousands of dollars was destroyed, and the great forest was devastated. Only a cigarette, dropped by a thoughtless man, caused it all.

"Today is your day and mine;  
The only day we have;  
The day in which we play our part.  
What our part may signify in the great world  
We may not understand,  
But we are here to play it, and now is our time."

It is a good way to start by just doing the little things each day, filling the moments as they fly with some duty done. Many opportunities knock daily and hourly at our door, but sometimes they appear so small

that we do not recognize them. Kindly words, sympathizing attentions, constantly guarding against wounding the sensitive feelings of others, will cost very little, but their value is priceless. Who can place the value upon the clasp of a friendly hand, when it may be that a hand is thus steadied to put down a rising current of temptation that had well-nigh overcome the soul?

Some wait for a mysterious commission to labor for the fallen masses, hardly considering their present opportunities sufficient to render service. Longfellow said, "Give what you have to some one; it may be better than you dare to think." For—

"It takes so little to make us glad,  
Just a cheering clasp of a friendly hand,  
Just a word from one who can understand;  
And we finish the task we long had planned,  
And we lose the doubt and the fear we had—  
So little it takes to make us glad."

There is great power in the printed page. We have been told that literature should be scattered like the leaves of autumn. Eccl. 11:6 says: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." When a tract is given out, it is a seed planted, though small; but if it is the will of the Master, it shall prosper and yield a harvest that eternity alone can reveal. I know of an instance where a man acquired the taste for liquor through taking a sip of wine occasionally at social functions. The desire for drink grew upon him till he fell to the lowest depths, and finally added to his already depraved condition the opium habit. Physicians declared his case hopeless. His family left him. He haunted the saloons. One day as he was walking the streets a man gave him a tract with the words "The Power of God to Save Sinners" printed on it. He found there announced a meeting that was to be held that night at the Central Union

Mission. Physicians had said that his case was hopeless, but here was something that offered hope; another power hitherto untried presented itself. He determined to investigate, and by calling upon the Great Physician he became a changed man, and is today a minister of the gospel. Just a little seed sown, and lo, the result! Paul should plant, and Apollos water, and God will give the increase.

#### A New Year's Wish

WHAT shall I wish thee this new year—  
Health, wealth, prosperity, good cheer,  
All sunshine—not a cloud or tear?  
Nay! only this:

That God may lead thee his own way,  
That he may choose thy path each day,  
That thou mayst feel him near alway,  
For this is bliss.

I dare not ask aught else for thee.  
How could I tell what best would be?  
But God the end of all can see;  
His will is best.

To know he rules, come loss or gain,  
Sorrow or gladness, sun or rain;  
To know he loves, in ease or pain,  
Is perfect rest.

—Selected.

#### To Our Pocket Leaguers

A MINISTER once gave a little tract to a Negro, and some time after asked him what he thought of it. "O massa," said he, "it do me good. I neber knew before why dey call 'em tracks; but when I read dat little book, it track me dis way, and it track me dat way; it track me all day, and it track me all night. When I go out in de barn, it track me dere; when I go out in de woods, it track me dere; when I come in de house, it track me dere; it track me eberywhere I go. Den I know why dey call 'em tracks." He became a sincere Christian. Thus the silent messengers—"the speaking leaves"—that our faithful tract distributors and Pocket Leaguers are scattering everywhere, are following the people, pressing home the message for the hour.

The other day I read about a bitter infidel who was converted by a tract wrapped around a bar of soap he had bought of a poor woman. She had mixed her religion with her business. So we ought to make the most of our opportunities, in the store, in the shop, on the cars, everywhere. What a mighty impetus would be given this movement if every Adventist home and place of business became a publishing center! The passing of a tract has resulted in the conversion of those who might never have been reached in any other manner. O, ye who would be soul-winners, try every method! *Use all means.* "Be instant in season, out of season." *Don't hesitate. Do something—now.*

"We have turned our tool-chest into a tract-chest," said an earnest brother in one of our missionary meetings. When the tool-chest goes out on a job, a supply of tracts goes along, and these are passed out to working men by this missionary carpenter. Instead of wishing that we had a bit of reading matter to give when a nice opportunity comes along, we can, like the ready carpenter, be prepared by getting into the splendid habit of carrying a few pages with us. It is this habitual practice that makes the witnessing easy.

The work must be done in faith. The indefatigable tract distributor and anti-infidel writer, Dr. H. L. Hastings, truthfully said of such service: "It will not show off like a new church spire, sound like a bell, nor stare

at you like a town clock; it will simply pass out of sight, like rice cast on the water, or wheat buried in the soil, which after many days will come back thirty, sixty, and a hundred fold. The seed may be sown with tears, but O, how glorious will the harvest be!"

We shall never know all the good that is growing out of this kind of silent preaching, and some one has well said, "But we know enough to make it almost criminal for us to neglect it!" Become enthusiastic as a tract distributor and you will find it difficult to abandon the habit. Let us engage more and more in the ministry of tracts.

ERNEST LLOYD.

#### Allen Gardiner; His Life and Work

ALLEN GARDINER from 1835 to 1851 devoted his life to the spreading of the gospel of truth in the dark countries of South Africa and South America. He was born in 1794. During his early life his one ambition was to travel over all the world. At sixteen he entered the navy. Four years later he was at Penang, off the west coast of the Malay Peninsula, and it was here that the early but neglected instructions of a pious and departed mother began to tell. His father had drawn up a touching record of her last days, but had not shown it to his son. It happened, however, that a Christian lady, who was present at her death, lent the narrative to Gardiner.

Gardiner had wandered far from her early teaching, but now this record of her last days recalled him. He bought a Bible, but was so much ashamed to be seen doing so that he watched the bookseller's shop until he saw there were no customers inside, and then ventured in and made the purchase. The result of studying this Bible was that he gave his heart to God. This was the beginning of his spiritual life and missionary endeavor.

The duties of this young naval officer led him at this time to the coasts of South America, and he began to take that deep interest in the aborigines which never afterward forsook him, and in the exercise of which he laid down his life. He had witnessed the blessed results of missionary effort in Tahiti; and when he came back to England on sick leave, he pleaded the cause of the poor Indians with the London Missionary Society, and placed his services at their disposal. The society did not see its way to undertake the mission, and Allen Gardiner resumed his naval duties, and later married. His wife was delicate, and her increasing illness led them eventually to reside in the Isle of Wight. At length she was taken from him, and beside her bier he made the solemn vow to dedicate himself more especially to the service of God. His tastes and training pointed out to him the path of a missionary explorer, and he determined to become a pioneer in some of those dark regions of the earth which had not yet been visited by the light of the gospel.

His steps were directed in the first instance to South Africa. Our colonists had been pushing their way among the warlike Kafirs, and frequent conflicts had taken place between them, but no one had as yet dreamed of subduing them to Christ. The honor of starting the first missionary settlement in Zululand belongs to Captain Gardiner. This is an interesting fact, when taken in connection with all that has since rendered that country so familiar to Englishmen, both from a political and a religious point of view. He induced a Pole named Berken to accompany him, and the history of their perils and adventures reads like

a strange romance. Now with their own hands they are digging their horses out of the morasses into which they have sunk; or they are swimming the swollen rivers, at the peril of their lives, and lying down upon the banks, wet and hungry, to be awakened from their uncomfortable repose by the snorting of hippopotamuses, as the huge animals come trampling through the crushed and quivering reeds. At length Gardiner reached the rude capital of Dingairn, an able but ferocious chief, who was the terror of all white settlers, and the tyrant of his own people. Over this man he contrived to gain a marvelous influence, even inducing him, though he steadily refused to become a Christian, to grant ground for a missionary settlement.

For a time all went on prosperously; but complications, for which the missionaries were in no way responsible, soon arose between the whites and the Zulus. Covetousness and greed on the one side induced revenge and treachery on the other. War and rapine followed; the missionary settlement had to be abandoned; and Gardiner, after more than three years of earnest labor, left Africa with a heavy heart, and sought a new field for his exertions.

His thoughts then reverted to the Indians of South America. He immediately began a series of indefatigable journeyings and investigations. During his journeys he had frequent interviews with native chiefs, but the results were not satisfactory. "They did not want a missionary." There was no opening for the introduction of the gospel of peace, and so, after two years of fruitless effort, he quitted South America and directed his steps to New Guinea; but here also he was met by the suspicions of the Dutch, and hence his efforts were unsuccessful.

Baffled successively upon two continents and now once again in the Malay Archipelago, he conceived the plan with which his last and best-known enterprise was to be associated. He now decided to continue his efforts by entering those places where he saw there was an opening for the gospel. During the following years it may seem that he toiled in vain, but it will not be always so. Eternity alone will reveal the good he accomplished. We can never do wrong in casting the gospel net on any side or in any place.

The sad death which befell this heroic Christian is indeed pitiful. He and his little company at their post of duty died for lack of food, as their food supply had been lost by the sinking of a vessel that was bound for that place.

During the years of his labor, this was his resolve: "While God gives me strength, failure shall not daunt me." He left no stone unturned and no effort untried. His own burning enthusiasm led him on.

Let us not get away from the thought 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. The Saviour will provide for the fulfillment of his own purpose. Let us obey. Let us surrender *self* unreservedly to God and to service.

Every year, every day, every hour, presents fruitful opportunities that might make angels rejoice, and responsibilities that might make even angels tremble! God is moving on. His march is swift, and our time is short. No such age has ever before shone on this planet; no such doors ever before opened to his church. Who will fall into line with God, join in his majestic march, and in the sure advance of his plan reach the golden enjoyment of the ages?

MARGUERITE LEMMER.

### The Angel of the Years

My days, O Lord, come swift to view,  
As memory scans the past,  
Each year an angel of thy love  
Up to the very last.

Here, once again, with fresh, fair face,  
Another year from thee  
Knocks at my door with softest touch  
To keep me company.

Welcome, O visitant of peace!  
I open wide the door;  
Make all things brighter, newer still  
Than in the years before.

If aught of trouble, pain, or woe  
Still in my life remain,  
Add thou more grace and peace divine  
Till all is joy again.

So growing old will make my life  
Larger, more sweet and free;  
Not growing old, but growing young  
Toward endless youth with thee.

—Rev. Samuel Winchester Adriaance,  
in *Christian Endeavor World*.

### The Message to Boys by Theodore Roosevelt

THROUGH *Boys' Life* I wish to send this message, not only to the Boy Scouts, but to all the boys of America. The prime lesson that the Boy Scout movement is teaching is the lesson that manliness in its most vigorous form can be and ought to be accompanied by unselfish consideration for the rights and interests of others.

Indeed I can go a little farther. I wish that I could make the especial appeal to the American boy to remember that unless he thinks of others, he cannot fit himself to do the best work in any great emergency.

The names in our history to which we now look back with pride are the names of men who have rendered great service. This service may have been rendered at the same time that they themselves gained glory or reputation. But neither the glory nor the reputation would have been gained save as an incident to the service. In our history there is now practically no mention of any great financier, of any great business man, who merely made money for himself.

America's contribution to permanent world history has been made by the statesmen and soldiers whose devotion to the country equaled their efficiency, by men of science, men of art, men of letters, by sane and honest reformers and social workers, who did great work and treated that work as in itself a great reward.

The two greatest men in our history are Washington and Lincoln. They possessed great ability, great intellect, and especially great sanity of mind; but it was the fact that they each possessed the highest character, a character both very strong and very unselfish, which gave them their preeminence over their fellows.

The boy is not worth anything if he is not efficient. I have no use for mollycoddles; I have no use for timid boys, for the sissy type of boy. I want to see a boy able to hold his own and ashamed to flinch. But as one element of this ability to hold his own, I wish to see him contemptuously indifferent to the mean or brutal boy who calls him a sissy or a mollycoddle because he is clean and decent and considerate of others. If a boy is not fearless and energetic, he is a poor creature; but he is even a poorer creature if he is a bully of smaller boys or girls, if he is guilty of cruel mischief, and if in his own home, and especially in his relations with his own mother and sisters, he is selfish and unfeeling.

I believe in play with all my heart; but I believe in work even more. While boy or man plays, I want to see him play hard; and when he works, I don't want to see him play at all.—*Theodore Roosevelt.*

#### Fortitude

PLACE not thy heart at hazard on one die.  
Life has great hopes, and in them lie  
The courage to renew, when ruins round us fall,  
Foundations deeper, wider, and a loftier wall.  
What though the thing we build be all swept away?  
'Tis better thus than at a later day;  
For life is ours still, and with mind and hand  
Obedient to the will that can command.

—*A. H. McQuilkin.*

#### The Accusing Sparrows

MONTAIGNE, the essayist, tells of one Bessus the Pœnonian, who, being reproached with wantonness for pulling down a nest of young sparrows and killing them, replied that he had good reason for so doing, since these little birds never ceased falsely accusing him of the murder of his father. Up to this time this parricide had been unknown, but "the revenging fury of conscience" caused Bessus to publish his own crime. Hesiod wisely corrects Plato's dictum that "punishment closely follows sin," by saying that it is born at the same time with it, for whosoever expects punishment already suffers it. This truth is further exemplified in the case of that follower of Pythagoras who once bought a pair of shoes from a poor cobbler for which he promised to pay in the future. When the day for payment came, the Grecian took the money to the cobbler's shop, but finding that the cobbler had died in the interim, he returned to his home, secretly rejoicing that he could retain the money, and have a pair of shoes for nothing. "His conscience," says Seneca, "would allow him no rest until, taking up the money, he went to the cobbler's shop, and casting in the money, said, 'Go thy way; for though he is dead to all the world beside, yet *he is alive to me.*'"

That man who thinks he may "sin and forget it" has calculated badly to the left of zero. As Luther tells us, the voice of his evil conscience is going to be "a barking hellhound, a monster vomiting fire, a raging fury, a tormenting devil," never asleep, ready ever to keep him ill at ease. Let him learn quickly that the squaring of his account with his accuser is the only act that can still the raging seas of his disturbed mind, and that the only way to future peace is through upright dealing with himself, his fellows, and his God. That was good advice indeed that John Adams gave to his son J. Quincy. "Your conscience," said he, "is the minister plenipotentiary of God Almighty; see to it that this minister never negotiates in vain."

EDMUND C. JAEGER.

#### What the Missionaries Wrought

IN Dr. Macgowan's book, which bears the somewhat curious title of "How England Saved China," can be found an interesting account of the part played by missionaries in Amoy in developing a public conscience against the customs of foot binding and of destroying newborn girl infants. For fifteen years Dr. Macgowan quietly taught the Christian community along these lines without apparent results. Then he decided to call a meeting of Chinese women to protest against foot binding. Such a meeting was wholly without precedent, and there was much shaking of heads. "You will start rumors of all sorts of im-

proper conduct, and give occasions to riots and uproar." Nevertheless, the meeting was convened with sixty women in attendance, who organized themselves into the Heavenly Foot Society. A pledge book was opened, and nine women—pioneers of what has turned out to be a mighty reform movement—inscribed their marks against their names. At first they but ventured to refrain from binding their children's feet. Then one woman, greatly daring, "gave her feet to the Lord," and stripped off the torturing bandage. The society grew, and found an active advocate in Mrs. Archibald Little. In 1905 the empress's decree against foot binding was issued to the world, and the victory has since then to a large extent been won. The final death of the custom is apparently now but a matter of time.

Mr. Macgowan soon discovered on settling in Amoy that the destruction of girl infants was quite the usual thing. For five years he preached against the practice without avail. A city of one hundred and twenty thousand persons had to be influenced before the march of death could be stopped. Indeed, the custom was so deep-rooted that a pond had been set apart into which girl infants were flung. Finally, the missionaries announced that they would assume the support of any infant abandoned. After a while the conscience of a Chinese gentleman was aroused, and he influenced others to form with him a Hall for the Rearing and Nourishing of Infants. The founder posted placards all over the town appealing to parents to have pity on their baby girls and to band themselves together to stop their destruction. A system of putting babes out to nurse under effective supervision was devised, and at one time in Amoy and its environs the hall had over two thousand babies in this way in its care. Then the numbers decreased as the custom of girl drowning fell off. Finally, the hall was closed because the need for it was gone; the pond was drained, and a Chinese hospital erected on its site.—*Record of Christian Work.*

#### Protestants Waking Up

ON Dec. 14, 1913, a meeting of much significance was held at our national capital,—a meeting to consider the question "Why We Are Protestants." This service was held in the largest theater in the city. The interest of the people in this subject was shown by the fact that not a seat was left unfilled, and that many persons had to stand, while hundreds were turned away because of lack of room.

Any sign that Protestants are waking up to the seriousness of the present situation is encouraging. When so-called Protestant denominations have discredited the name Protestant, and are taking the initiative in trying to gain the favor of Catholics, and are deferring to them in some fundamentally vital questions, the time is certainly ripe for an alarm to be sounded, an alarm that will cause Protestants themselves to know that they are selling our country to Rome; which means nothing less than the setting aside of the fundamental principles of our government,—free press, free speech, religious toleration, and liberty of conscience.

The agitation of the past few months relative to the President's attending mass on Thanksgiving Day in the Catholic church, resulted in this awakening of the Protestant denominations of the city.

Dr. McKim, pastor of the Church of the Epiphany, Washington, D. C., delivered the address, while nearly

every church in the city was represented on the platform in the person of its pastor. Dr. McKim, in brief, said:—

“We are Protestants because we love our country and cannot contemplate with equanimity the possibility that this ‘land of the free and home of the brave’ should be brought under the dominion of the Pope. Why not?—Because the popes have solemnly condemned free speech, free press, religious toleration, and liberty of conscience.

“Tell me, then, I pray you, when politicians who are candidates for office tremble lest they should offend the Roman hierarchy; when merchants stand in awe of the boycott which the priests may proclaim against them; when the public press is ever on its guard lest it offend the Roman Church; when lecturers and Salvation Army preachers are in danger of mob violence in this land of free speech; when a great newspaper in our own city is beaten to its knees by the club, which the priests know so well how to use,—I ask, when these things are true, is it not a fact that our liberties are abridged, that an ecclesiastical tyranny does already, in fact, exist in our midst?

“What then?—Why, this: Our great Protestant communions must realize the seriousness of the crisis and make common cause against this insidious menace to our liberties. They must come out into the open and stand together in solid phalanx against all these invasions of personal liberty, not in anger, not in bitterness, not with violence of speech or action, but calmly, resolutely.”

In concluding, Dr. McKim said:—

“I ask you then, my fellow citizens, is it not time for all Protestants to take counsel together for the security of our liberties, for the preservation of the heritage of personal liberty, liberty of conscience, liberty of speech, liberty of action, which we received from our forefathers? Colonial America was Protestant, overwhelmingly so, and the statesmen and patriots of the Revolution also were overwhelmingly Protestant, though there were many Roman Catholics who nobly and bravely labored and fought and suffered with them. But the ideas which gave birth to the Revolution were the offspring of the Protestant Reformation.

“The principles which lay at the root of the Amer-

ican Constitution were born of the Reformation; and it behooves us, whose ancestors pledged their lives, their fortunes, and their sacred honor for American independence, to guard those principles of liberty from every open or secret assault.”

He counseled the Catholic Church: “Be content to be spiritual and not a political organization; and beware that you make no attempt, direct or indirect, to tamper with the sacred principles of our Constitution. Then there will be peace between us, and we can live and labor together for the honor and the glory of our common country.”

**Righteous Indignation**

THE righteous man is never angry because of the harm you have done him personally. Washington was a man of great dignity of presence and bearing. His enemies—and he had plenty of them—said that he was cold; but the fact about the real disposition of Washington was that he was a man of tremendous feeling and impulse, and that he had schooled himself to control these passions with an iron hand. Occasionally they broke out. When the Continental Army was being mobilized and drilled in New England, just after Washington's election to the post of commander in chief, there was considerable trouble arising from fights among the volunteers. Washington gave orders that it must cease. A few days after this order was given, word was brought him that a bad fight was in progress. He was seated at the moment on horseback, and without a word wheeled and galloped to the near-by field where the fight was in progress. Putting his spurs into the powerful horse that he rode, he cleared the gate of the pasture at one leap, flung himself like a thunderbolt from the saddle, and grasped the two fighters with his great arms and hurled them apart. There was no more fighting.—*James M. Stifler.*



Soon Jesus is coming again!

**Children's Decision-Day Card**

- I want to be like Jesus  
Though Jesus was once young like myself, he was without sin, and he “increased in wisdom and stature, and in favor with God and man.” Through his love and power, which he freely offers me, I can do the same. I therefore take him for my friend and savior.
- I am sorry for my sins  
“If we confess our sins,” the Bible says, “he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” I therefore confess my sins, and I believe that God forgives them.
- I shall endeavor to do right always  
Obeying my parents  
Speaking the truth  
Being honest and upright  
Respecting the rights of others  
Showing kindness and courtesy to all  
Treating none of God's creatures cruelly  
Eschewing evil habits  
Loving my country, and  
Serving my God
- I shall try to be  
Helpful in my home  
Faithful at school  
Loyal to the church  
Energetic in business  
Generous at play  
Cheerful and true everywhere

Signed .....

“COME thou with us, and we will do thee good,” is a fine proposition. A better one is: “Come thou with us, and we will do each other good.” But better still is this: “Come thou with us, and together we will do good to others.”—*Dr. J. F. Hinkhouse.*



### A New Pain Deadener

**D**R. WILLIAM H. FITZGERALD, an ear and throat specialist of Hartford, who formerly practiced in New York, instead of using drugs or gas to produce anesthesia, applies pressure to the nerves. He has used the method occasionally in his private practice with satisfactory results, but has only just developed it to a point where he would use it in general hospital practice.

The method of anesthesia practiced by Dr. Fitzgerald is based on the known fact that there are areas in the nose, throat, and mouth that are highly sensitive, and that contain delicate and intricate nerve sources.

In one case, a foot was anesthetized and fifteen incisions made without the slightest pain. Two teeth were painlessly extracted.

In another case, after producing an anesthetized condition, the physician punctured a subject's eardrum without any sensation of pain. The puncturing of an eardrum is generally regarded as one of the most painful of operations.

By pressures on the neck the physician produced sensations in various parts of the body, and demonstrated that acute pain in any section may be relieved quickly by mere pressure.

There are several advantages to be gained by the use of reflex anesthesia as demonstrated. In the first place, the use of dangerous anesthetics, like ether, is avoided. In spite of the general use of ether, its administration is still accompanied by danger, except in the hands of an expert.—*Washington Post*.

### "Soils and Crops"

THE foregoing heading is the title of a new book just published by the Orange Judd Company of New York. The authors of the book are Thomas Forsyth Hunt, dean of the College of Agriculture, and director of the Agricultural Experiment Station of the University of California; and Charles William Burkett, editor of *American Agriculturist*, formerly assistant in agriculture at the Ohio State University, professor of agriculture and agriculturist of experiment station in the New Hampshire State College of Agriculture and the Mechanic Arts.

The book has been prepared to aid the teacher in presenting the subject matter to pupils between the ages of fourteen and eighteen. It is a practical book, and full of interest. To give an idea of the first chapter of the book, note the following questions and answers, which are intended to cover the main points treated in the chapter:—

*How many and what are the elements necessary to produce plants?* Ten elements are necessary, and only ten. These are:—

carbon	C	phosphorus	P
hydrogen	H	potassium	K
oxygen	O	calcium	Ca
nitrogen	N	magnesium	Mg
sulphur	S	iron	Fe

*How many elements are necessary to produce animals?*

Twelve; animals require the ten necessary to plant growth, and in addition sodium and chlorine, the two elements found in salt. This is why salt must be added to the food of animals.

*Name some of the substances that supply these elements to plants.*

salt	fat
sugar	protein
starch	potash

*Give a brief description of each of these.*

**SALT** is composed of two elements, sodium and chlorine; hence it is known chemically as sodium chloride. In mineralogy it is known as halite. Salt is the only substance besides water that must be added to food to enable it to supply the needs of the body.

**SUGAR** is composed of carbon, hydrogen, and oxygen. Salt and sugar look much alike, but they have no common element. They therefore serve different purposes. Sugar burns readily; salt will not burn. A fire may be put out by dashing salt upon it, but sugar would only add fuel to the flames.

**SALT** is an earthy substance, hence is called an *inorganic* substance. Sugar comes from the growth of a plant, a living organism, so is called an *organic* substance.

**STARCH** also comes from plants, so is organic. It is composed of exactly the same elements as sugar, but in a slightly different proportion. It is composed of carbon (C), hydrogen (H), and oxygen (O). Salt and sugar both supply force and energy to the animal body.

**FAT** is composed of the same three elements that are found in sugar and starch. The proportion of carbon is much greater in fat than in starch and sugar, and that of oxygen is less. So fat makes a better body fuel than either of the other substances. The net fuel value of fat when burned in the body is said to be two, three times as much as an equal weight of starch or sugar.

**PROTEIN**, a substance found in plants and animals, is composed of carbon, hydrogen, oxygen, nitrogen, and sulphur. The white of an egg is a good example of protein. Muscles and the cell walls of the animal body are formed of the protein substances. Animals are entirely dependent for protein upon plants. Beans, peas, lentils, and the various nuts are rich in protein.

**POTASH**, potassium chloride (K C L), or potash, is called a half brother of common salt. It is used to fertilize the land, and is commonly bought under the name of muriate of potash. It is found in sea water and in salt springs. The principal supply, however, for the entire world comes from Germany. It provides the potassium (K) needed by plants.

**RAW ROCK PHOSPHATE.** The hard or earthy matter in the bones of animals is composed of calcium (Ca), phosphorus (P), and oxygen (O). This substance is known as bone phosphate, or tricalcium phosphate (Ca<sub>3</sub> P<sub>2</sub> O<sub>8</sub>). Since early ages, the enormous quantities of the bones of animals—many of them very large—have turned to stone, or, in other words, have become fossilized. Immense beds of these fossil remains have been found in South Carolina, Florida, Tennessee, and elsewhere. Great mills have been erected for grinding these rocks as fine as flour. This fine powder, or floats, as it is sometimes called, is sold as fertilizer for raising farm, garden, and orchard crops.

**ACID PHOSPHATE.** Often the finely ground raw rock



phosphate is used by farmers and gardeners without other preparation. Much of it, however, is first mixed with about an equal weight of sulphuric acid, thus producing hydrogen calcium phosphate, which is more soluble in water, and thus more readily assimilated by plants. The material when thus treated is called acid phosphate or superphosphate of lime. These phosphates give both calcium and phosphorus to the plants.

NITROGEN with oxygen is the chief constituent of the air. It is an ingredient of all explosives. Without nitrogen, plants could not make the protein that is absolutely necessary for the life of animals. When soils do not have sufficient nitrogen so that the plants may absorb it through their roots, it is sometimes added by feeding nitrate of soda, which looks like common salt, to the ground. Nitrogen is also obtained from coal. In the burning of coal to produce coke, ammonia gas is produced. If this gas is passed through sulphuric acid, ammonium sulphate will be formed. This is also used as a fertilizer, to provide the necessary nitrogen. Immense quantities of the blood of cattle, sheep, and hogs are dried and used for fertilizer as a source of nitrogen. Thirty-six pounds of blood may be procured from one ox. Ground bones also furnish some nitrogen, besides the phosphorus and calcium which they especially supply.

*In order to make the best use of one's ground, what must one know concerning it?*

One must know what kind of soil it is, what it is best adapted to grow, and what is necessary to add to it to make it produce any desired crop.

*How may the various soils be distinguished?*

If one desires only a rough classification of his ground, it may be found by following a few simple directions which will be given in a later study. But if one wants an authoritative analysis of the soil of his garden or farm, he should write to the Bureau of Soils, United States Department of Agriculture, Washington, D. C., for a soil map of his county. In case no soil survey has been made of his county, he might send samples of the soil to the State experiment station for identification.

### Marvels of a Watch

THERE are few pieces of machinery that show more marvelous features than does the watch. It may be safely said that a watch is the smallest, most delicate instrument of the same number of parts that has ever been devised. About 175 different pieces of material enter into its construction, and upward of 2,400 separate operations are comprised in its manufacture. Certain of the facts connected with its performance are almost incredible when considered as a whole. A blacksmith strikes several hundred blows on his anvil in the course of a day, and is glad when Sunday comes; but the roller jewel of a watch makes every day 432,000 impacts against the fork, or more than 157,000,000 blows during the course of a year, without stop or rest, or almost 3,500,000,000 blows during twenty years, the period for which a watch is usually guaranteed to keep good time. But there are still more wonderful features of the mechanism of a watch. It has been calculated that the power that moves the watch is equivalent to only four times the force used in a flea's jump. The watch power is therefore what might be termed the equivalent of 4 flea power. One horse power would suffice to operate 270,000,000 watches. Furthermore, the balance wheel of a watch is moved by this 4 flea power 1.43 inches

with each vibration, or 3,558 $\frac{3}{4}$  miles continuously in one year. Not much oil is required to lubricate the little machine on its 3,500-mile run. It takes only one tenth of a drop of oil to lubricate the entire machinery for a year's service.—*Ambition.*

### Joining the Missionary Volunteer Society

EVERY young person who really loves Jesus and who loves others and loves the third angel's message, ought to join the Missionary Volunteer Society. This is true because there is greatly increased power and efficiency in united, well-organized effort. Those who refuse or delay to join the society are really robbing the cause of the added strength that would result from united effort, as well as depriving themselves of the greater possibilities for development and usefulness which are within their reach.

This department has been established to do a certain definite work for all the young people connected with this cause, but it cannot accomplish much for those who refuse to accept its benefits or share in its responsibilities.

And here is a point which I fear is not emphasized sufficiently. Surely no one should be urged to join because others are joining, or because it is becoming popular. The pledge signed on becoming members of the society is by no means a light matter. Every one should go over it seriously and thoughtfully, and sign it as a solemn covenant with God and his associates: "Loving the Lord Jesus, I promise to take an active part in the work of the Young People's Missionary Volunteer Society, doing what I can to help others and to finish the work of the gospel in all the world." I think it would be well to repeat it in concert at the opening or close of the Missionary Volunteer meetings, and to keep the card where it will be noticed daily.

If we keep our aim, our motto, our pledge, and our goal prominently before us, the Lord can use them to spur us on to more earnestness and greater activity in his service.

MEADE MACGUIRE.

### This Is Your Opportunity

THIS is an opportune time to read or reread "From Judaism to Christianity" with the members of the Senior Reading Course. The test questions in the INSTRUCTOR each week will guide in the systematic and thorough reading which this splendid book merits. Then, too, the author of the book is supplying the readers with excellent explanatory notes. These will appear weekly in the INSTRUCTOR.

If we can learn to know the Jew, we shall enjoy the Bible more, for we shall understand it better. "From Judaism to Christianity" has been helpful to many of our young people. Hundreds of busy people are reading it at this time. Shall we not join them in this effort to become better acquainted with the Jew, that we may be more intelligent Bible students? The more true side lights around to illuminate the sacred pages of God's Holy Book, the more fully we shall comprehend the wonderful plan of salvation.

M. E.

"CAN you do it?" a Korean was once asked with reference to some church work. "We ask questions such as 'Can you do it?' about men's work, but not about God's work," was the quiet reply of the man. God honors trust faithfully reposed in him.—*The Quiver.*



# CHILDREN'S PAGE

## Acting a Lie



WISH you a Happy New Year, mamma! I wish you the same, papa, an' grandpa, too! There! I've got ahead of Harold, an' he was up first, too," cried the boy who rushed into the dining room where were seated his parents and grandfather, who returned the wish. But the former sighed in unison as the unkempt-looking boy turned on his heel to finish his preparations for breakfast. As he went upstairs with a bound, he was heard to cry: "I wished first! I told you I would, too!" His hurry was over, however, after accomplishing what he had set his heart upon, for he was so slow in putting the finishing touches to his toilet that he received a severe reprimand from his father when he finally entered the dining room, after being twice called.

Meantime, Harold had been but a few moments behind his brother in his New Year's wishes, but his appearance was an evidence that every detail of his attire had received the most careful attention. His fastidious parents were quick to notice it, too, and their looks of approval accompanied their response to the greetings of the son who said, after the customary wish for the year just ushered in: "Joseph got the start of me as usual, but I mean it all the same." Then a little later, with an anxious look, he queried: "How is sister, mamma? I looked into her room to wish her ever so much happiness, but her eyes were shut, and she looked so white it frightened me."

"O, I think that must have been your imagination, dear!" said the mother in a reassuring tone, "for Babe is steadily on the gain, but she had a sleepless night and is trying to make it up. She will be delighted to see you when she awakens."

"O, she's awake, all right!" exclaimed Joseph, who just then put in an appearance, "for I couldn't leave my wish till after breakfast, for I didn't want Harold to get the start of me once. He won't, either, for I've wished the whole bunch o' them a Happy New Year, even to the cook."

As soon as the boy ceased speaking, the mother, with a shake of her head, and in a chiding tone, said: "Wishes avail little, my son, unless they come from the heart. I do not like to begin the year by rebuking you, but it was thoughtless, to say the least, for you

to awaken your frail little sister, in your boisterous fashion."

Joseph received the well-deserved admonition, however, with so scowling a face that his observant grandfather, who had left the table and appeared interested in a paper, shook his head as he muttered: "A fine way to begin the year, that!"

Meantime, Harold, on learning that his sister was awake, stole away, and stepping softly into the room of the little invalid, said, in a gentle tone, as he stooped

to kiss her: "Brother wishes you a Happy New Year, pet."

"O, I know you do!" said Babe, with a satisfied smile, "an' I s'pose Joseph does, too, but he hollered it so loud I've been all trembly ever since. I love him same's you, but he isn't comfy like you are. But tell sister what you're goin' to do today."

"Well, this morning, dearie, Joseph and I are going to Lincoln Park with grandpa. You know he hasn't seen Chicago for an age, and it'll be fun to show him round, for there's lots to see, even if 'tis winter, and grandpa's so spry I think he can keep up with us all right."

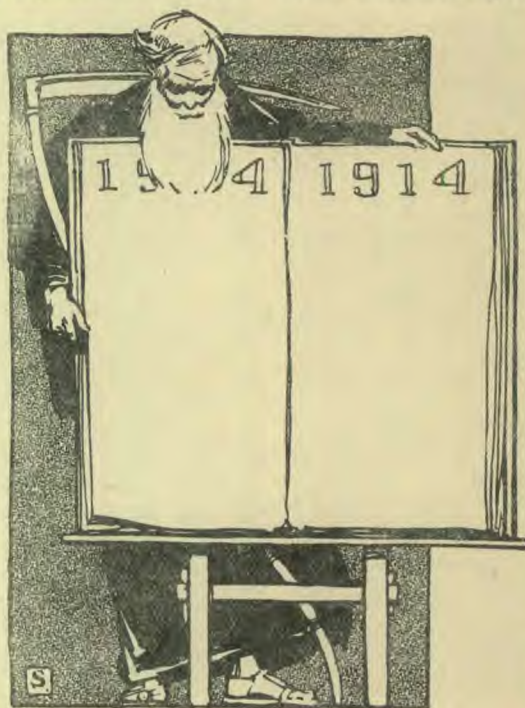
This plan was upset, however, a little later, when the father remarked: "I want grandfather to get a better idea of the park than you boys could give him on foot, so I have ordered a carriage. And,

boys, a ride would do your mother so much good I shall insist on her going with us, provided one of her sons will take her place with the little invalid. How is it, Joseph? You were the first to wish your mother and sister a Happy New Year, you know."

"But I'm grandpa's namesake, papa," said the boy, answering in an injured tone, "an' of course he'd want me to go, at all events." His eyes grew sullen.

"Of course he would," said Harold, in a cheerful tone. "I will stay with sister, all right, and mamma can go."

The foregoing is a fair sample of the first day of a certain year in a certain home, and those who are in the secret will not wonder that at the close of it the keen-eyed grandfather, who, by a fortunate chance, found himself alone with Joseph, availed himself of the opportunity to say: "Joseph, you know my visit must be brief, because your grandmother is so feeble; and as it is uncertain when we shall meet again, I



## JANUARY

WHAT SHALL THE RECORD BE?

feel it my duty to tell you that it grieves me to think how my namesake has been acting a lie all day."

"A lie, grandfather!" cried the boy in a horrified tone. "I never tell lies."

"All the same you began the day by acting lies, and you have added to the list all day, and it pains me, too."

"But, grandpa! I don't understand you," cried Joseph, in an injured tone.

"Well, namesake," said the observing man, in an impressive tone, "you began the day by wishing your parents a Happy New Year, and at the same time you acted a lie by grieving them, as you well know. Then you were so selfish as to want to get the start of Harold in wishing your poor sick sister the same, and did it, too, in so heartless a way as to give her nerves a jar, from which she has not yet recovered. Was not that acting a lie?"

Fortunately for Joseph, his face was in the shadow so that his grandfather could not see that he blushed like a girl as he began to see himself in so unfavorable a light.

"Then, grandson, you boasted that you had even extended your wholesale wishes to the cook, and yet a little later I overheard you berating her, in a most unmanly fashion, for having cooked what you said you 'hated.' You were not aware of it, but I heard your father propose that you remain at home with your sister, in order that your overwrought mother might have the change she so sadly needed. Now, grandson, if you had not been lacking in sincerity

when you said, 'I wish you a Happy New Year, mamma!' you would have been only too glad to give up your pleasure for her sake. But the way you met your father's proposition was another instance of acting a lie. I could cite much in proof of what I say, Joseph; for I have had my eyes on you all day, and have seen enough to give me the heartache and to make me feel that my namesake is not all that I fondly hoped he would be. But, grandson, you will not have to look far to find a boy who, for one day at least, has helped to make good his own wishes,—one who has been less eager to wish happiness than to contribute,—and I leave it to you to decide which boy has given evidence of being sincere in his wishes of the morning."

Grandpa gave the log on the fireplace a vigorous poke, and as the fresh blaze threw a light on the now resolute face of the boy who had hitherto been both careless and thoughtless, he drew Joseph toward him, saying, in a tender tone, "It hurts grandpa to talk to you like this, but it hurts more to have my namesake acting lies."

In one respect the boy who had appeared in so unfavorable a light was keenly sensitive, and that was when it came to lying. His mother had often said, "With all his faults, Joseph is a truthful boy." So his grandfather's words touched him to the quick, so much so that when he finished speaking, the boy straightened himself up, and in a tone which had the right ring to it, said: "After this I'll not tell a lie, neither will I act one."—*H. H. Thomas, in the Visitor.*

## Tools and Their Care

UTHAI V. WILCOX

**T**HE question of tools and how to take care of them appears to be a very simple one, and indeed it is; but like the majority of simple yet essential rules, it seems difficult to observe.

It is said, you know, that a man is known by the company he keeps, and it is just as true that the mechanic, amateur or professional, is known by the care of his tools, which further proves itself in his finished work. So, boys, you see the point; take good care of your tools, and they will serve you better.

For the majority of our products a few simple tools are all we need. The most necessary are hammer, saw, plane, square, chisels, screw driver, and brace and bits. Most boys already possess some of these; and if your pocketbook will not warrant buying them new, you can, if you are shrewd, pick up quite good ones very cheaply, as most secondhand stores have them.

You will want a tool box, and the following size will probably be the best and most convenient for you (Fig. 1): 26 inches long, 12 inches wide, and 4 inches deep. Cut out of smooth  $\frac{3}{4}$ -inch boards. You will want a partition to run lengthwise, so saw it out



of the same material, and cut it to fit the box, as you see in Fig. 1. In the center cut a hole  $\frac{3}{4}$ -inch wide by 3 inches long, for a handle with which to lift it. This tool box will answer for the most of your tools, and will be a convenient carrier for them when working outside.

### How to Make Your Own Bench

Of course you will want a bench to work on, and it is almost imperative that you make something of the sort in order to do good work. In the garret, woodshed, tank house, or unoccupied room where you can work undisturbed is a good place to build it. If at all possible, build in front of a window, where you may have the best possible light. The sizes below are for an average-size bench, which gives good satisfaction.

Two 2x4 joists, cut 2 feet 8 inches long, these for the front legs, to fasten to the wall as in Fig. 2. These to be placed 2 feet from the wall and 6 feet apart. For the side (Fig. 4, a), a 1-inch board 12 inches wide and 10 feet long, to be nailed to the legs so that the upper edge is even with the top and an equal extension on both legs.

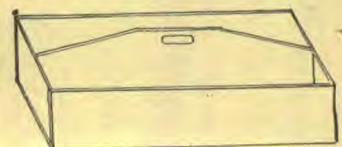


Figure 1

For the top, smooth 1-inch or 1/2-inch boards nailed substantially to crosspieces. If you have no nail set,

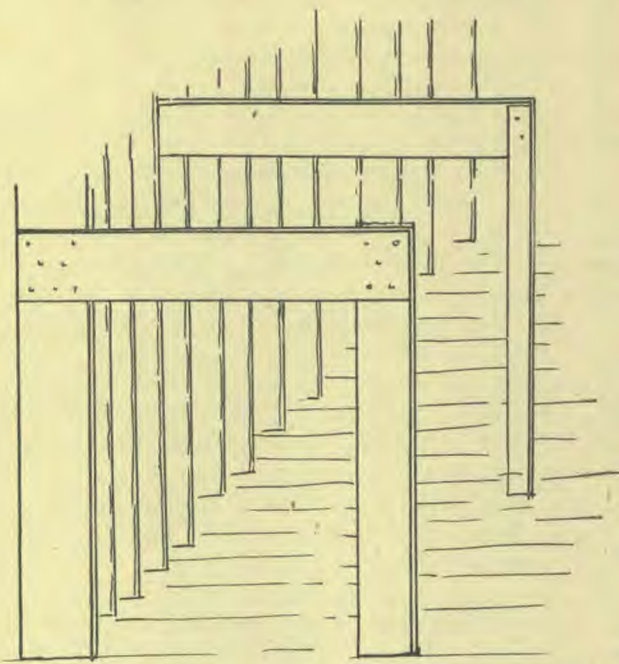


Figure 2.

use a large spike, and set the nails so that sometime in the future you will not dull your plane.

At a hardware store buy a carpenter's bench vise. The kind with the wooden screw is the cheapest and will probably be satisfactory. At the left-hand end of the bench (Fig. 4) place a piece of 1 1/2-inch plank 6 inches wide and 2 feet 8 inches long; secure one end to the floor, the leg to the side of it, and the side board to the top of it.

Measure the distance from the upper end of the vise to the center of the screw, and at that distance from the top of the bench bore through the plank a hole large enough to admit the screw. Now cut through the plank, at the right distance below the screw, a place for the projecting arm, at the bottom of the vise. This arm is important, and should be about as long as the screw, with holes for a peg. The peg keeps the bottom from pushing in, and makes the top pinch tighter. (See Fig. 4, b.) Put the screw and arm in place,



Fig 3

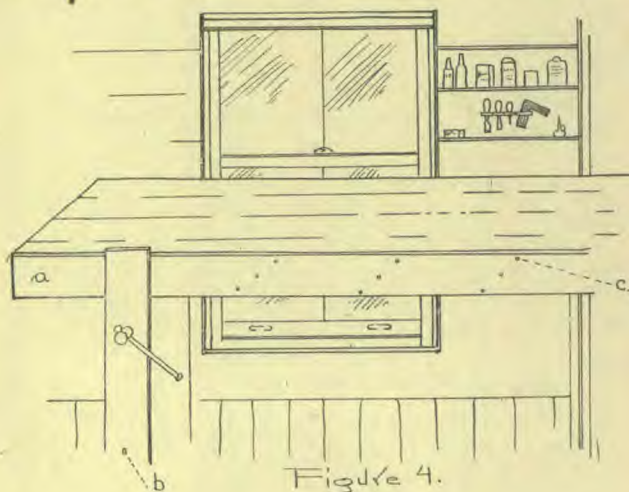


Figure 4.

and turn the former into the little block which comes with it.

When you have occasion to plane the edge of a

long board, the vise will hold one end very well, but the other end needs support. Bore through the side board 3/4-inch holes for a round hardwood stick 6 or 8 inches long (Fig. 3). These holes must be at different places so as to fit any size board. (See Fig. 4, c.) This supporting pin should be made as shown in Fig. 3, with a shoulder so it will not be pushed too far in. You can probably whittle this after cutting down for the shoulder.

Between the joists, back of the bench, place shelves as in Fig. 4. These may be used for bottles, oils, and numerous other things,—an awl, a small square, etc. *Mountain View, California.*



M. E. KERN  
C. L. BENSON  
MEADE MACGUIRE  
MATILDA ERICKSON

General Secretary  
Assistant Secretary  
Field Secretary  
N. Am. Div. Secretary

### Senior Society Study for Sabbath, January 17

#### Suggestive Program

1. OPENING Exercises (ten minutes).
2. Testimony Study (fifteen minutes).
3. Paul's Methods and Experiences as a City Worker (ten minutes).
4. Quiz on Standard of Attainment Texts (five minutes).
5. Methods for Doing City Work (twenty minutes).
6. Closing Exercises.

1. Song; sentence prayers; song; minutes; review the Morning Watch texts; report of work; collection.
2. "Testimonies for the Church," Vol. IX, pages 109-136. Let five three-minute talks be given on the following topics contained in these pages: (1) Medical missionary work; (2) restaurant work; (3) health foods; (4) educate the people; (5) what we are doing in these different lines of work.
3. Paul's methods and experiences as a city worker. Acts 9: 20, 30; 11: 27-30; 12: 25; 13: 14-41; 16: 11-40; 17: 1-34; 18: 1-23; 19; 20; 21; 22; 23.
4. Quiz on Standard of Attainment. Luke 4: 16; 23: 54. Announce these texts the week before, then review all on the Sabbath.
5. Methods for doing city work. Divide the article on "The Gospel Industrial Home," by Mrs. H. S. Caswell-Broad, into two ten-minute talks, with any matter additional you desire to use. This article will be found in the *Church Officers' Gazette*.
6. Closing exercises. Repeat in unison the Missionary Volunteer Pledge.

### Junior Society Study for Week Ending

January 17

#### Suggestive Program

1. OPENING Exercises (fifteen minutes).
  2. Foreign Missions (fifteen minutes).
  3. Recitation (five minutes).
  4. Bible Study (ten minutes).
  5. Our Plans for Work (ten minutes).
1. Singing; prayer; secretary's report; reports of work done; offering taken; review of Morning Watch texts; follow plan suggested for first week.
  2. A Visit to Pitcairn Island. Let some one give it as a reading or talk. See the *Gazette* for material and suggestions.
  3. "Pitcairn." This poem gives an additional glimpse of the island. See the *Gazette*.
  4. Enoch. The texts may be assigned to different Juniors, and read when called for by the one reading or giving orally the hero story. They should be read just before the story is given. Birth, Gen. 5: 18; father of Methuselah, Gen. 5: 21; faith, Heb. 11: 5; prophecy, Jude 14; translation, Gen. 5: 22-24. See this paper for suggestive hero story.
  5. Let the leader or chairmen of committees speak briefly of plans for work and for raising money for missions. Then give all the Juniors an opportunity for reconsecrating themselves to the Master's service. Close by repeating in concert Matt. 24: 14.

### Missionary Volunteer Reading Courses

#### Senior No. 7—Lesson 14: "From Judaism to Christianity," Chapters 1-4

NOTE.—Have you sent your review of "From Exile to Overthrow" to your conference Missionary Volunteer secretary? Do not fail to read the Side Lights on "From Judaism to Christianity." The author of the book has prepared these articles especially for you.

1. What earnest desire fills the heart of a pious Jewish parent? When and where was the author of this book born? What significance did this have to the parents, and what did they do in his training? Who regulates, largely, the lives of the Jews? Tell what the Talmud and the Mishna really are. Describe the Sabbath restrictions.

2. What is necessary before a service can be conducted in the synagogue? How are women looked upon by the Jews? In what way has Satan made it difficult for a Jewish child to believe in Jesus as the Messiah? What happened when Mr. Gilbert was five years of age?

3. What does the rabbi seek to impress upon the child attending school? Describe Mr. Gilbert's school days. What is done regularly in the synagogue on Sabbath afternoon? Can you do this? What is done on the Day of Atonement?

4. What is done on the first Sabbath after the Jewish boy has reached his thirteenth birthday? What does the father do? In what must the boy be proficient if he expects to be a teacher? What did Mr. Gilbert decide, and what course did he now take?

#### Notes

Chapter 1, paragraph 4: Should the reader wish to follow this thought of rabbinical fear and rabbinical reverence, he is referred to "Practical Lessons From the Experiences of Israel for the Church of Today," chapter 2, "The Talmudic Writings."

Par. 6: It should be borne in mind that the pious orthodox Jew does not count the days of the week as the Gentiles or Christians do. This is true also of the months of the year. The devout Jew does not say, Sunday, Monday, Tuesday, etc., neither does he say, January, February, March, etc. For the days of the week, he says: First, second, third, fourth, etc. See pages 356-358 of "From Judaism to Christianity." For the months of the year, he says: Nisan, Iyar, Sivan, Tammuz, Av, Elul, Tishri, Cheshvan, Kislev, Teveth, Sh-vat, Adar. When there is a leap year, instead of adding one day as the Gentiles do, the Jews add a whole month, and call that last month either Va-Adar (Adar again) or Adar Shane (the second Adar).

We have given the reader the names of the months as they are counted by all pious Jews the world over; and it should be remembered that these months do not coincide with our months. The first month, Nisan, begins about the middle of March, unless the preceding year is a leap year; then it begins early in April.

The Karaite Jews, while they have the same months, do not follow the same time of reckoning the holidays. The Karaite Jews claim that the orthodox Jews follow the holidays in harmony with the law laid down by the Sanhedrin, the Jewish council. But the Karaite Jews claim that they follow the rôle of reckoning the holidays according to the Scriptures. The Karaites reject the additional day of the holidays which the devout orthodox observes and nearly all other ideas of tradition followed from the Talmud. Chap. 3, par. 11: Eder-sheim has written much that is helpful, and "Practical Lessons" will be found helpful, especially as much is brought out from the Jewish customs applicable to present truth, and to the needs of the Jew.

#### Junior No. 6—Lesson 14: "Thoughts From the Mount of Blessing," Pages 81-105

NOTE.—"We must look to our young people for recruits for the mission fields. They are strong and buoyant and helpful." This is the word which comes from our Mission Board. Are you preparing to answer this call? Not unless you are storing your mind with good thoughts, and endeavoring to live out the great principles we are now studying. If you are behind in this book, start now. You can easily catch up. God calls you now to prepare for his service.

1. Quote James 2:10. What is the law of God to us? Where do we place ourselves if we disregard it in any particular?

2. In what did the righteousness of the Pharisees consist? From whom does the Christian obtain righteousness? What is righteousness?

3. What does the Lord say of those who manifest the spirit of anger and malice? Against what are we warned? Whose example have we against this?

4. If wrong has been done against another, what must be done?

5. When we do wrong, what do we show?

6. How only can God impart life to us? Have we yielded our wills to the Lord?

7. What is Christ represented to be? If disappointment has come into our lives, who only can help us?

8. What command is here given? Why? What great principle did Christ seek to teach at this time? Have we learned this?

#### Side Lights for the Readers of the Book "From Judaism to Christianity"

##### Chapter 1

SCARCELY a year passes but Russia invents some charge to keep alive the hatred of the Russians against the Jews. The past year for weeks there was a strange case in the Russian law courts against a Jew, Mendell Beilis. The trial occurred in Kief, one of the leading cities of Russia. The accusation charged was that this Jew killed a Christian boy in order to have some of the boy's blood for the Passover sacrifice. This accusation against the Jews is known as the *E-li-las Dam*, the blood libel. For centuries thousands of professed Christians have believed that the Jews must have Christian blood at their Passover service, since they cannot carry out the original law of service, not having any temple and not having any blood.

In Russia, about the time of the Passover, often some Russian child disappears. Though this child may have been stolen by some Russian Christian, and hidden away, at once the cry goes forth that a Jew has taken the child and murdered it for the sake of the blood for the Passover. At once an investigation is undertaken, and some innocent Jew is arrested, a Jew who has perhaps been suspected for some time, and he is accused of the crime. Without having the opportunity to defend himself, he is incarcerated in jail, and possibly kept there for a long time, till Russia sees fit to have a trial.

Mendell Beilis languished in a Russian prison for about two years, and his trial aroused interest all over the civilized world. The anti-Semites in Russia, the people who hate the Jews, sought to make great capital out of the trial; and the papers that opposed the Jews did all they could to stir up the bitter factional feeling of the Russians against the Jewish people.

How necessary, therefore, it is that we do all in our power to show the Jews that such treatment on the part of the Russian people is not Christian. The true Christian does not believe that the Jews need Christian blood for the Passover. The Bible Christian can easily show to the Jew that since the death of the Messiah there can be no true Passover service observed. The reason for this will be mentioned in later notes.

##### Chapter 2

In every part of the Jewish prayer book—daily, Sabbath, and holiday prayers—the pious Jew prays fervently that God will accept him through the merits of Abraham; and this because Abraham offered up his son Isaac, to show his obedience and loyalty to God. So the Jew will often say to the Christian, especially to the Jew who has become a Christian, that a person should always remain in the faith in which he was born. One who is born a Christian should always remain a Christian. To the Jew, a person who is neither a Jew nor a Mohammedan is a Christian. A Jew who is born a Jew should die a Jew.

The Jew will then say that the reason a Jew should always be a Jew is because God called Abraham, and he became the father of the Jewish race; and that the Jews always believe in Abraham, and always follow Abraham.

In answer to this the Jew should be reminded that if he did as Abraham did, he perhaps would not be the kind of Jew he is; for we read in the Bible that Abraham did not follow his ancestors. See Gen. 12:1-3; Joshua 24:2, 3. The Jews have followed the rabbis for centuries, and have been taught that they were following Abraham. When a Jew follows Christ, then he is following Abraham; but he will then follow God and not the rabbis. To follow Abraham is to follow God. Abraham followed God. To follow God is to be a true child of Abraham.

##### Chapter 3

We do not read that when the apostles went preaching the word they carried the scrolls with them. This was a physical impossibility. The scrolls were very large, and the ordinary person could not carry one around. So the Jews were taught the Bible by heart. And it is a fact that there were Jews in the days of Christ who could repeat the whole of the Old Testament, word for word and letter for letter. There are Jews today who no doubt can repeat the whole of the Old Testament, besides a large part of the voluminous rabbinical teaching.

This should certainly be an encouragement to the Missionary Volunteer not only to study his Bible, but to memorize the Scriptures. If there is anything that will appeal to a Jew, it is to hear a Gentile Christian repeat the Bible from memory, especially the Old Testament; it is a key to unlock

the Jewish heart. Shall we not put forth greater effort to memorize the Scriptures?

There is much of interest in connection with the Jewish holidays. We can understand the New Testament much more clearly when we know the ways of the Jews. The use of wine at the Passover feast is a rabbinical custom. It is not found in the Old Testament. There are many other customs which, if clearly understood, would throw light on the Scriptures.

#### Chapter 4

In the illustration on page forty of this book is seen a man who is wearing the phylacteries. The small square box can be seen on his forehead, and the straps are seen on his left hand. There is another square box, however, on his left arm, located on the biceps. This is covered by his clothing and by the tallith, or scarf, which he wears. In these square boxes are contained four verses of Scripture. One box is divided into four parts, and in each part is a verse containing the words, as in paragraph two of this chapter; and in the other square box is contained one piece of parchment upon which is written the whole four passages of Scripture with these same words.

The words of Scripture and these phylacteries have nothing in common. The fact is that the majority of the Jews do not know why they wear these things. The Talmud plainly teaches that the rabbis first introduced these phylacteries as charms and amulets to prevent the devils from harming them. In other words, they were introduced by the rabbis in about the second century before Christ as an aid in spiritualism; for the rabbis were great spiritualists. This will in part account for the reason why so many persons were possessed with demons in the days of the Saviour. The Talmud is filled with such teachings.

Could the Jew see that Christ has made him free from all these traditions, how happy he would be in that knowledge, and how his heart would rejoice that in Christ is found relief from all these things!

F. C. GILBERT.

#### Our Missionary Volunteer Goal for 1914

1. Fifteen hundred young people added to the church and to our Missionary Volunteer organization.
2. Five hundred new members of Attainment.
3. One thousand Reading Course certificates.
4. Twenty-five thousand dollars for foreign missions.

#### How to Reach the Goal

1. Every Missionary Volunteer,—
  - (a) An observer of the morning watch.
  - (b) Determined to win at least one soul.
  - (c) Studying for Attainment membership.
  - (d) A Reading Course member.
  - (e) Give \$2.50 for foreign missions.
2. At it, all at it, and always at it.
3. Determine to reach the goal.
4. Strive to pass the goal in every point possible.
5. Let every plan and every effort be saturated with prayer.

#### Possibility of Reaching the Goal

"We can do it, if we will."

M. E.



### III — The Twelve Spies

(January 17)

LESSON SCRIPTURE: Numbers 13, 14.

LESSON HELPS: "Patriarchs and Prophets," pages 387-394.

MEMORY VERSE: "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." Ps. 103:8.

#### Questions

REVIEW.—How did the Lord lead the Israelites through the wilderness? Ps. 78:53. How tenderly did he care for them? If we trust in the Lord and do good, of what may we be sure? Ps. 37:3.

1. Where were the Israelites camping at this time? Num. 12:16. Describe the wilderness of Paran. See note 1. To what place did they come? Deut. 1:19. How far from Sinai, or Horeb, was Kadesh Barnea? Verse 2. How near were they to the promised land? See map; note 2.

2. What did Moses encourage them to do at once? Verse 21. What did the people prefer to do? What reason did they give for sending the men on ahead? Verse 22. Who had already undertaken to guide them and show them the way? Ex. 13:21. What did their wanting some one else show? However, what did the Lord permit them to do? Num. 13:1-3.

3. How many men were chosen? Verses 4-15. What were they told to do? Verse 17. What particular things were they asked to spy out? What were they asked to bring back with them? Verses 18-20.

4. How much of the land did they visit? Verse 21. Draw an outline map showing their route. How far was it from Kadesh to the pass between the mountains of Lebanon?—About three hundred miles.

5. Name one very old city which they visited. Who lived there? Verse 22. What was peculiar about this people? Verse 33.

6. What time of year did they pass through Canaan? Verse 20, last part. Describe the grapes which they found. Verse 23. What did they call the brook where they found them? Verse 24, margin. What other fruits did they take back with them? Verse 23.

7. How long were the spies away from camp? Verse 25. To whom did they report? Verse 26. How did they describe the bountifulness of the land? Verse 27. How did this agree with what the Lord had promised them? Ex. 3:8. Whom did they find living in the southern part? whom in the mountains? whom by the sea? whom by the river Jordan? Num. 13:29. What did the spies say about the cities and their inhabitants? Verse 28.

8. How did Caleb and Joshua sum up their report? Verse 30. What did the other men say? Verses 31-33.

9. Which did the people believe, the minority or the majority? Num. 14:1. What foolish things did they say and wish? Verses 2, 3. What wicked thing did they do? Verse 4; Neh. 9:17.

10. Although so greatly in the minority, what brave thing did Caleb and Joshua do? Num. 14:6-9. Commit to memory verses 8 and 9. What did the angry people attempt? How were they suddenly stopped? Verse 10. Who had been veiled in the pillar of cloud, listening to their wicked words?

11. What saved them all from utter destruction? Memory verse. How many times is it recorded that they doubted the Lord and rebelled against him since they left Egypt? Verse 22; note 3. Yet what had the Lord done all the way from Egypt? Verse 19, last part. What did he do once more for the great congregation? Verse 20.

12. What became of the leaders? of the spies who spread the report of doubt and fear? Verse 37. What is said of the two spies who brought a report of faith and courage? Verses 38, 30. How had Caleb followed the Lord? Verse 24. What foolish wish did the Lord grant to the people? Verse 2, last part; 28-30. What did the Lord say concerning their children? Verses 31, 32. Although on the very border of the promised land, what were they obliged to do? Verses 33, 34. Why? Heb. 3:19.

13. What did this cause the people to do? Num. 14:39. How do we know that they were not mourning for their sins? Verses 40-44. How did they presume to go to battle? Verse 44. What was the result of their presumption and disobedience? Verse 45; Deut. 1:42-44. Why could not the Lord help them? Num. 14:43.

14. What sort of report are we giving of the promised land? Of what does Paul warn us to take heed? Heb. 3:12.

**Notes**

1. The wilderness of Paran "was bounded on the north by the wilderness of Shur and the land of Canaan; on the east by the great valley of the Arabah—which separated it from the mountains of Moab—and the Gulf of Akabah; on the south by a great sand belt, separating it from the granitic mountains of Sinai; and on the west by the wilderness of Etham, which separated it from the Gulf of Suez and from Egypt. A range of mountains sweeps around this wilderness on all sides except the north. It is a high limestone plateau, crossed by low ranges of hills and intersected by few water-courses, always dry except in the rainy season. In this blanched and dreary waste of chalk, covered with coarse gravel, black flint, and drifting sand, upon which a slight coating of vegetation struggles for existence, the Israelites spent thirty-eight years after leaving Sinai."—*Schaff's Bible Dictionary*.

2. "Kadesh, or Kadesh Barnea, a place on the southern frontier of Canaan."—*Schaff*. "It is fifty miles south of Beersheba, on the southern border of Palestine."—*Driver*.

3. "The Jewish writers reckon this exactly the tenth time that the body of the congregation had provoked God: (1) At the Red Sea, Ex. 14:11; (2) in Marah, Ex. 15:23, 24; (3) in the wilderness of Sin, Ex. 16:2; (4 and 5) about manna, Ex. 16:20, 27; (6) at Rephidim, Ex. 17:1, 2; (7) the golden calf, Exodus 32; (8) at Taberah, Num. 11:1-3; (9) at Kibroth-hattaavah, Num. 11:34; (10) at Kadesh, Numbers 14. Note that God keeps an account of how often we repeat our provocations, and will sooner or later set them in order before us."—*Matthew Henry*.

9. What does this freedom enable us to do? Verse 6, last part.

10. What question does the apostle then propound? What answer is given? Verse 7, first part.

11. Of what service was the law to him? Verse 7, second part. Compare Rom. 3:20.

12. What illustration does he give of this revelation of the law? Rom. 7:7, last part.

13. What did sin do? Through what? Verse 8, first part. What is said of sin without the law? Verse 8, last part.

14. What is the sinner's condition without the law? Verse 9, first part.

15. What does the coming of the law do? Verse 9, last part.

16. Unto what is the life-ordained commandment found to be? Verse 10.

17. What experiment is in harmony with the apostle's last statement? Verse 11.

18. But what does this slaying of sin prove the law to be? Verse 12.

**Notes**

1. "Dominion over a man:" This is a common, clear illustration. No law, human or divine, holds the dead responsible. Only while man lives is he amenable to law and responsible to his government.

2. "Is bound by the law:" The law binds the woman to her husband only as long as he lives. If he dies, she is released. It is not the design of the law to bind the living to the dead.

3. "Ye also are become dead to the law:" The law does not die; it condemns the sinner, and the sinner is counted dead. By faith Christ's death is taken by the sinner for his death; he dies with Christ to sin, and the law no longer condemns him. Rom. 6:3, 10, 11. But with Christ he rises by faith to a new life, married to him who rose from the dead, that he may bring forth fruit unto God. Compare Col. 2:14.

4. "The motions of sins:" The Revised Version reads, "sinful passions;" Rotherham, "the susceptibilities of sins;" the Syriac, "the emotions of sin." Eph. 2:2, 3, clearly shows that before conversion we were doing just what it was our nature to do. We were children of disobedience; we walked in the lusts of the flesh, and the mind was in harmony with the flesh. In other words, it was the carnal mind, not subject to God's law. Rom. 8:7. Read also the picture drawn by the apostle in Titus 3:3. As the mind was in harmony with the passions, the passions of course controlled us, brought us into bondage, and we brought forth fruit unto death.

5. "Delivered;" How?—By dying to sin. By counting the old man with the carnal mind crucified on the cross. Read the text as given in the margin: "being dead to that wherein we were held;" that is, dead to the transgression of the law, under the bondage of which the violated law held us. The Revised Version reads: "But now we have been discharged from the law, having died to that wherein we were held." Rotherham renders the text: "But now we have received full release from the law, by dying in that wherein we used to be held fast."

**III—The Sinner and the Law**

(January 17)

**Daily-Study Outline**

Sunday	Dead to the law; married to Christ	Questions 1-6; notes 1-3
Monday	From death to life	Questions 7-9 notes 4, 5
Tuesday	Of what use is the law?	Questions 10-13
Wed.	What does the law do? Its character	Questions 14-18
Thursday	Review of the lesson	
Friday	Supplementary questions	

LESSON SCRIPTURE: ROM. 7:1-12.

**Questions**

1. How long has the law dominion over a man? Verse 1; note 1.

2. How long is a woman bound to her husband? Verse 2, first part. When can she be released from that law? Verse 2, last part; note 2.

3. What is she called if she is married to another man while her husband still lives? Verse 3, first part.

4. But is she bound by her dead husband? Verse 3, last part.

5. What application does the apostle make of his illustration? Verse 4, first part. For what purpose are we counted dead? Verse 4, second part; note 3.

6. For what purpose are we married, or joined, to Christ? Verse 4, last part.

7. Where were we all once? Verse 5, first clause. What did our sinful passions then do? Verse 5, last part; note 4.

8. What change has taken place through Christ? Verse 6, first part; note 5.

**Bread From Home**

If you ever get weary and languid for a moment, taste the powers of the world to come, and you will be refreshed and invigorated. We have a beautiful illustration in the story of the sick soldier. He was given up to die, and his father hastened from a long distance to his bedside in the hospital. He lay half-conscious, and nothing that father or attendants could do could rouse him till the father said, "Here is a loaf of your mother's bread which I have brought you." "Bread from home!" said the dying man; "give me some." And from that hour he began to mend. Bread from heaven! Don't fail to eat it every day, O Christian! You are in the world, but not of it, and you will die if you eat the native food. Feed upon the Word of God; live upon the promises of God; satisfy your souls with the hope of God which he has revealed to you in the Scriptures. "This is the bread which came down from heaven."—*Selected*.

# The Youth's Instructor

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### In His Hand

O WELCOME, stainless, glad new year,  
So young, so beautiful, so dear!  
We look with wonder in your eyes,  
Longing for some new, glad surprise.  
What grace, what joy, will you confer?  
Of what are you the harbinger?  
Are there some losses you may bring?  
Some broken plans? some sorrowing?

O doubts, begone! We will not fear;  
We shall be blest, O glad new year!  
God holds you in his loving hand;  
Ills cannot come 'gainst his command;  
And every ill, when understood,  
Will mean, for us, the highest good.

—Mrs. Frank A. Breck.

### The Broader View

I WAS born of a mother who went as a bride to the island of Ceylon, and I grew up with the idea that a missionary's life was the best and most useful life in the world. But when the time came for me to choose my field and start my missionary career, I was not permitted by the doctor to do so. But my daughter at an early age heard stories at her grandmother's knee of the little heathen children, and she grew up with the conviction in her heart that when she was old enough and knew enough, she was going to tell the Bible stories to those children. From her earliest days she had no thought but that she would go.

When the time came for her departure, a little more than five years ago, our church in Schenectady held special farewell services. After she had told us of her reasons for undertaking the work, I was asked to speak, and I remember saying that some people had spoken words of condolence about the great loss that was falling to Mrs. Mills and myself. Never was there a daughter that was better loved or more essential to her home than our daughter, but I was glad to say to that audience, "I do not feel any need of condolence, but rather of congratulations." I asked who of them would be sad if they had a son just entering manhood who was departing for England or Germany as an ambassador, or a young daughter who was to become the wife of a prince of royal blood, or if their family had received an honor a little higher than any other in the city. I know that there are many men and women in the gospel work who are using their talents for God, but I do not believe there is any other class of people so useful to God and humanity and so happy in their own spiritual experiences as missionaries.—*Selected.*

### Buffer Coaches

GREAT BRITAIN is not so sure of its railways as it has been. Recent terrible wrecks have shaken its confidence. The British public is now in almost the same condition as the American regarding safety on the rail, and is looking around for remedies.

One that is proposed, with chance of immediate adoption, is the placing of buffer coaches at the forward and rear ends of trains. These buffer coaches will be empty, or will be used for freight; at any rate, they will be built as shock absorbers in case of a collision. Half of the coach will telescope into the other half, plunging pistons into cylinders where the air cushion will form a powerful spring. Thus the fearful impact of another train will largely be taken up.

It is a wise scheme, and will certainly work if the cars are built. It is a method that has worked for ages on the railway of life, where collisions as deadly as any on steel rails occur weekly, daily, hourly. These are the clash of opposing temperaments, plans, ideals, in the same family, or business enterprise, or church, or social organization. What clamor of words! What rending of efficiency! What heartburnings!

That is, if no human buffer coach is in either train. But blessed are these calm, friendly, sympathetic, fair-minded souls, so ready to see others' viewpoints, so sagacious in the interpretation of hearts to heads, so quick and confident in reconciliations! I know them—a few of them—and so do you. They are the safety of this explosive old earth. God bless them, and God help me to be one of them.—*Caleb Cobweb.*

### The Vision That Stayed

LONGFELLOW has put into beautiful poetry the story of the monk who from his boyhood had prayed that he might see the Christ, and on and on through visionless years he kept praying for this great boon. And suddenly one day, as he prayed, the light began to brighten in his dark cell, and brighten and brighten, until he knew it could mean nothing else than the long-delayed answer to his prayer; the vision was drawing near.

Then the monastery bell struck the hour of vespers, when it was his duty to take a basket of loaves and feed the poor at the gate. But how could he leave his cell at such a moment? The vision might be gone when he came back from his ministry. But he remembered the words of his Master, "I was hungry, and ye did not give me to eat;" and turning his back upon the vision, he hastened to minister to the Christ, in the persons of hungry men and women. When he came again to his cell, lo! the Christ, radiant and smiling, and with hand extended to bless! He said only these words: "Hadst thou stayed, I must have fled."—*Children's Friend.*

### When We Grow Old

DR. A. J. GORDON met an old man, singing. "Friend," said Dr. Gordon, "why should an old man be so cheerful?" "Not all are." "Well, then, why are you?" "Because I belong to the Lord." "And are none others happy at your time of life?" "No, not one, my friendly questioner," said he, and his form straightened. "Listen to the truth from one who knows; and no man of threescore and ten shall be found to deny it. The devil has no happy old men."—*James D. Lawson.*