

# The YOUTH'S INSTRUCTOR

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No. 13



AT STUDY IN A BUDDHIST MONASTERY

The children are studying the Buddhist Scriptures, which are written in a language called Pali, on curious oblong tablets made of palm leaves. The monks are distinguished by their shaven heads and by their single garment, the famous yellow robe. In Burma all boys become monks for a year or two and in this way a part of their education is acquired.—*National Geographic Magazine.*



THERE are more Italians in New York than in Rome, Italy.

At a distance of six miles, Signor Marconi is said to have lighted an electric lamp with wireless apparatus. The count is working to perfect a distinctly audible aerophony message. He regards this as more valuable than calls for long distance.

THE "Small Cowper Madonna" by Raphael, has been purchased by P. A. B. Widener for \$700,000. This is the largest sum ever paid for a painting in this country. It was painted about 1505, when the artist was twenty-two years of age. The panel is twenty-four by seventeen inches.

IMPORTANT oil wells have lately been discovered in Mexico. One well near Tampico began with a flow of 15,000 barrels in twenty-four hours, and increased steadily to a flow of 100,000 barrels in twenty-four hours. It was got under control with difficulty and repressed to a flow of 30,000 barrels a day.

THE people of Sweden are greatly concerned over the indications that Russia has her eye on their native land. They know full well that if she gains control of Sweden as she has of Finland, that country, people, language, and customs will all be Russianized, and Sweden as a nation be lost to the world. To avoid any such national disaster, a large body of Swedish farmers and other interested persons went to Stockholm and besought the king to increase the government's naval equipment. They pledged themselves as willing to make any reasonable sacrifice in the way of increased taxation that adequate increase and strengthening of the navy would demand.

## Study at Home

MANY young people are prevented from attending school by circumstances over which they have no control. But they need not despair. They should avail themselves of the opportunity afforded by the Fireside Correspondence School to keep up their studies until circumstances permit them to attend a resident school. One lady writes as follows: "I am enjoying my study (Bible doctrines) very much indeed, and I find that the message as outlined in the study is clearer to me than at any time during the ten years I have been an Adventist. I thank you for urging me to start in when I did." Another student, engaged in ministerial work, says, "I assure you that from actual experience in both, I place the 'Fireside' above the International Correspondence School in every respect." Certainly he does not refer to the number of courses offered.

The Fireside Correspondence School has some thirty courses prepared, including history, Bible, English, Greek, Latin, commercial, and mothers' normal subjects. For further particulars address the principal, C. C. Lewis, Takoma Park, D. C.

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# The Youth's Instructor

VOL. LXII

TAKOMA PARK STATION, WASHINGTON, D. C., MARCH 31, 1914

No. 13

## The Danger Line

THE river gleams bright in the white moonlight  
Where the merry skaters wheel,  
While the woodland echoes the merry shout  
And the music of ringing steel.  
Just out where the smooth ice tempts the feet  
You may see a warning sign  
That calls to all who may stop to hear:  
"Keep away from the danger line."

And just so it is in life, dear heart;  
No matter how smooth and fair  
The surface may be, you will find it true  
That the danger point is there.

There's the first wrong thought and the first wrong deed,  
There are card rooms, cigars, and wine  
To lure the feet, but remember, dear,  
"Keep away from the danger line."

Don't try how near you may venture, lad,  
Nor circle with daring feet;  
Just right about face, nor look behind,  
For honor oft lies in retreat.  
Don't stop to parley or question, dear,  
Or scoff at the friendly sign;  
For the wise are they who will read and heed,  
"Keep away from the danger line."

—Florence J. Hadley, in *Northwestern Christian Advocate*.

## David Zeisberger, the Apostle to the Delawares

C. L. BENSON



N Nov. 17, 1808, in the little town of Goshen, Ohio, an old man lay dying. As the chapel bell began its tolling, a band of Indians entered the room, gathered about his couch, and sang hymns of Jesus, the resurrection, and heaven. When he had breathed his last, they dropped upon their knees, sobbing aloud, and thanked God for the help this man had been to them. The man lamented was David Zeisberger, who for sixty-two years had been a missionary to the North American Indians.

Zeisberger was born at Zauchtenthal, Moravia, April 11, 1721. His parents belonged to the persecuted church of the Bohemian Brethren. When the boy was five years old, the family fled by night to Herrnhut, Saxony.

David distinguished himself at school by diligence and scholarship. He attracted the attention of Count Zinzendorf, who took him to a small Moravian settlement in Holland. From here he went to Georgia, then to Pennsylvania.

One day when the young men of the community sang of love to Christ, as grace before dinner, he burst into tears, and left the room. This incident caused him to give his heart to God in behalf of the Indians.

Early in 1745, having gone with another missionary to the Mohawk Valley to learn the language, both were arrested by the French as spies, and cast into prison two months. Upon being released, Zeisberger was appointed to accompany Bishop Spangenberg to Onondaga, the capital of the Iroquois League. Here, while sitting around the camp fire, the two were adopted into the Iroquois League. Zeisberger was enrolled in the clan of the Turtle, and received the name Gannousseracheri.

On one journey, heavy rains made progress slow, their food gave out, and they fell exhausted. They looked to God to save them, when an old Indian silently emerged from the forest with a smoked turkey and venison, which he gave them. Shortly after, they fell into another peril—*a* den of rattlesnakes. Before they were conscious of it, the rattlers were on every side.

In 1748, Zeisberger went to Shamokin. Here he began his first great literary work for the Indians—

a German-Iroquois dictionary in seven large volumes. So proficient had he become in Indian dialects that he was sent hither and thither to act as interpreter to bishops and others as they journeyed among the Indians. On these mission tours dangers beset on every hand. At one time a drunken feast was in progress, and he was sent for, as a mark of special honor. Great was his danger: to offend meant death; yet he refused to join in their revels. Surrounding him, with dark, threatening looks, they insisted on his drinking to their health. He took the cup, and merely raised it to his lips. Satisfied, they let him go.

He journeyed to the capital of the Senecas, only to find the savages crazy with drink and approaching him with murderous intentions. He escaped to a small hut, and just before dawn he climbed out through a hole in the roof and descended to the ground. Detection meant death, and there were nearly a hundred fierce dogs in the village; but as he crept past hut after hut, not a dog barked, not an Indian awoke.

Starting for home in his canoe down the Chemung, singing praises to God, who had delivered him from all these dangers, Zeisberger noted a flock of wild turkeys on shore. Guiding his canoe to the bank, he crept through the tall grass, rifle in hand, when suddenly he heard a well-known sound. The next instant an enormous rattlesnake darted forward and bit his leg; but his thick buckskin leggings saved his life.

No sooner had he returned from this perilous journey than he was sent to Germany with Nathaniel Seidel to lay before Count Zinzendorf the needs and progress of the Indian work. To the perils on land were added the dangers of the sea. In mid-ocean a terrible storm wrecked the ship, provisions ran short, but they reached their destination safely.

While Zeisberger was at Herrnhut, Count Zinzendorf appointed him perpetual missionary to the Indians, confirming it by the laying on of hands. In July, 1752, after reaching America, Zeisberger was sent with Godfrey Rundt, to live among the Six Nations. The council of the Onondagas usually met in his lodge, and he was initiated into their mysteries and secrets; but when fire water began to flow, the missionaries were obliged to flee to the forest, there to remain until the revels were over.

In November they visited the Cayuga country, in-



tending to spend the winter, but the first night, a Dutch liquor trader entered their lodge, and seizing a war club, struck Zeisberger a blow, felling him to the ground, then beat his head with a firebrand, and kicked his body with heavy boots. The attack was so sudden that Zeisberger could not defend himself; but a squaw ran for a chief, who came to his rescue.

Just before the French and Indian war, Zeisberger returned to the Onondagas, and erected a mission house. The Indians regarded him as one of themselves. So great was their confidence in him that the grand council now made him keeper of its archives, depositing with him in the mission house their collection of belts, strings of wampum, written treaties, letters from colonial governors, and important documents of many kinds.

During the six years of the war, he was sent on many long, perilous journeys, and his life was often in danger. Afterward he was transferred to the Delawares. Shortly after the close of the war, he was sent to Machiwihilusing, an Indian town on the Susquehanna, as a teacher. The journey was a difficult one. In crossing the Broad Mountains, they crawled for miles at a time under the laurel bushes, guided only by a pocket compass. Yet so great was their love of souls, that they counted it all joy.

At Machiwihilusing a great awakening took place. Among the converts was Papunhank, a famous Indian preacher, who became a noted helper in the Indian work. "He rejoiced more over this convert," says Heckewelder, "than he would have done had he inherited a kingdom."

But the work was again broken up by Pontiac's Conspiracy. Accused of being in league with the murderers, the Moravian Indians were in great danger. The governor of Pennsylvania ordered them to Philadelphia, where for sixteen long months they were imprisoned. Zeisberger and other missionaries accompanied them, sharing the curses and abuse heaped upon them.

When peace was restored, the Christian Indians were released. Half had died in Philadelphia. The settlers refused to allow the Indians to return to their homes. Zeisberger and Schmick were deputed to lead them across the Broad Mountains.

April 3, 1765, they began the five weeks' journey. Their food gave out, and the agonizing cries of women and children filled the air. The missionaries prayed while the hunters sought for game. God answered their prayers by giving them six deer.

The hazardous journey ended, the foundation of Friedenshütten (Tents of Peace) was laid. This was the first of thirteen Christian Indian towns founded by Zeisberger. These Indians followed the chase, fished, and garnered their harvest, singing the praises of God.

A great awakening began; wild Indians came from far and near to hear the gospel. As Zeisberger preached, the power of God caused the Indians to shake with fear and tremble with emotion. The settlement prospered and challenged the attention of all who saw it. The houses had windows and chimneys, and there was also a church and schoolhouse. Each family had a garden, an orchard, and a canoe. The town was surrounded by a post-and-rail fence, and the streets were kept clean.

In 1767 Goschgoschünk, a Monsey town on the upper Allegheny, called for help, and Zeisberger was sent. The town was a den of heathenism. Great op-

position was encountered, and plots were twice laid against the missionary's life. But, in spite of Satan's work, a few converts accepted Christ.

In 1770, Packanke, a prominent Delaware chief, invited Zeisberger to settle in his domains on the Beaver. Zeisberger and his converts descended the Allegheny and Ohio in fifteen canoes, and laid the foundations of Friedensstadt (City of Peace). A great awakening began. Zeisberger had the great joy of baptizing Glikkikan, a famous Delaware warrior, who became one of his most noble assistants. Zeisberger wrote, "Thus the Saviour, by his word, breaks the hard hearts of the Indians."

Meanwhile the territory around Friedenshiitten was sold to the whites, who began crowding the Indians out. At the invitation of the Delawares, the mission was removed to Ohio. On May 3, 1772, Zeisberger and the vanguard of the colony arrived, and next day broke ground for Schönbrunn (Beautiful Spring), the first Christian settlement in Ohio. Here the first church and schoolhouse in this State were erected.

About this time Zeisberger's health began to fail, due to self-denial. In order to save expense, he was living on the coarsest fare and that in very small quantities. "He never would consent to have his name put down on a salary list," says Heckewelder, "or become a hireling," as he termed it.

In this valley, two other Christian Indian towns soon came into being, manned by faithful missionaries, with Zeisberger as superintendent and Heckewelder as assistant.

Wild Indians came in large numbers to hear the story of Jesus. The chapel, accommodating five hundred, proved often too small. Among the converts were chiefs, captains, and councilors renowned throughout the Delaware nation.

Meanwhile the Revolution came on, bringing dark days for the mission. The Christian Indians maintained the strictest neutrality, and through Zeisberger's influence ten thousand Delawares remained neutral also. But the country was in ferment, and war parties passed to and fro.

Presently the situation became critical for the mission. It occupied middle ground between the colonies and the western outposts of the British, and the Christian Indians incurred the enmity of both. Many times Zeisberger narrowly escaped with his life. The British offered money for his capture, dead or alive, and one would-be murderer raised his tomahawk to slay him, but Zeisberger, calm and unmoved, talked with "such serious friendliness" to him that the man gave his heart to God, and became a great help to the mission.

Sept. 3, 1781, a band of three hundred men, Indians and whites, accompanied by British officers, raided and plundered the towns, imprisoned the missionaries, and ordered the Christian Indians to move on.

Winter came on, and the sufferings of the homeless band beggar description. One hundred and fifty obtained permission to return and gather their corn. But the Americans butchered them in cold blood, and took their scalps. These martyr Indians met death like heroes. When told the night before of the fate awaiting them, they sang, prayed, and exhorted one another.

Zeisberger gathered his scattered flock near Mount Clemens, Michigan, July 22, 1782. Four years later they were forced to move on. June 8, 1786, they settled near the present site of Cleveland, Ohio. Here the mission flourished. Wild Indians flocked to hear the gospel, and there were many conversions. But



erelong an Indian war broke out, and, fearing a repetition of the slaughter at Gnadenhütten, Zeisberger took his Indians to Canada, and began a settlement at the mouth of the Detroit River.

Aug. 14, 1798, Zeisberger, together with many of the older Indians, who still desired their far-away home, started for Ohio. The whole town gathered at the river to bid him farewell. "He grasped each by the hand, with emotions too deep for utterance. He left amid the sobs of his converts." The surrounding white settlers hailed his canoe as he passed down the river, and, bidding him good-by, gave him the best fruits from their gardens and orchards.

October 4, a little village named Goshen was laid out. Ten years he labored on. One morning he found a huge rattlesnake coiled up under his pillow, but it did him no harm.

Nov. 20, 1908, the one hundredth anniversary of his death was commemorated by great meetings in the Ohio Valley.

### Dress Criticism

It is very easy to criticize one's personal appearance. Especially is this the case with us girls. We do not mean any harm whatever, but we get together in little groups perhaps, and talk of how this and that one are dressed; and I fear the criticisms are not always quite kind.

Have we really any right, I wonder, to criticize our sisters as long as they are decently and respectably attired? For example, suppose one of you girls and I are sitting together in church. We have good, sensible mothers and perhaps older sisters to see that we are suitably dressed. Our clothes, though not expensive, are of as good material as we can afford, and are well made and of a quiet color, so that we are not conspicuous in any way.

Across the aisle a little to the front sits another girl. Her clothes are cheap and not well made. The colors are loud and inharmonious. She presents, on the whole, a rather gaudy appearance, and you and I nudge each other as we look at her. Up still farther to the front is another girl. Her clothing is what we call actually "fine," and we begin to figure up what it cost while the announcements are being made and the hymn given out, and then while we stand to sing, you and I get each other's opinion as to whether the clothes are made to order or are ready-made garments. However, we kneel reverently while the prayer is offered.

Now you and I go home from the meeting, and after dinner is over we cuddle up in the window seat together and criticize the dresses of those two girls who occupied our thoughts in church. One of the girls was not dressed well enough to suit us; the other was dressed too fine. Quite ready were we to criticize, yet we knew nothing whatever of the circumstances or environment of either girl.

I remember once tenting at camp meeting with a dear little woman whose hat seemed decidedly out of keeping with the rest of her clothing. I was ready to criticize, so said to myself, "She is a good soul, and a perfect lady, but she lacks good taste or she would never have purchased such a conspicuous hat." I noticed, however, that she seemed always to prefer going hatless to the meetings, and the hat was left safely reposing in the tent. I said something one day about its being fresh and unsoiled, and she smiled as she replied, "My husband selected the hat and

brought it to me, and I would not say anything."

It is gratifying indeed to see one perfectly attired. We have been taught to think it is the mark of a lady to have the hat, dress, and different accessories all blend harmoniously. Perhaps this may be one of the marks of a lady, but the absolute proof of one is the harmonious home over which she presides; and this sister of whom I spoke cared more for that than her personal appearance.

I know a dear old minister whose wife is a little overstout, and yet he thinks she is never so handsome as when wearing a red dress. She does not admire red on stout, elderly women, but can you blame her for sometimes being willing to appear perhaps just a trifle conspicuous for his sake? And yet she cannot go about saying, "I know I am not dressed in good taste, but I wear this dress once in a while just to please my husband;" so, since she cannot, you and I are left with occasion to remark about her lack of good taste.

"O," you say, "that is different; but surely we have a right to criticize when one is careless and untidy in dress, especially when she comes to meeting that way!" I ask, Who has given us the right? Perhaps the very person whom we criticize for not presenting a tidy appearance has got every one of the family ready for Sabbath school, while it was all you and I could do to get ourselves ready, with an entire room and mirror for our exclusive use. Not for a moment would I hold out the idea that neatness in one's personal appearance is not of vast importance, but suppose you and I refrain from criticism when we cannot know all the facts.

"Well," I hear you say, "no matter how many children there are in the family, and no matter how poor people are, they can at least be good washers and ironers, and so look respectable in their clothes." I remember a young girl who felt just as you do, and on looking at the one dress which she had to wear on Sabbath at camp meeting was almost miserable for a while over its deplorable condition. However, she soon came to herself and decided there was only one thing to do, and that was cheerfully to wear that dress, and not lose the good of a single service. The facts of the case were these: The dress was of material that unless ironed perfectly dry would wrinkle and look almost as if an iron had never touched it. Some one whose hands were more than full had hurriedly ironed the dress late Friday afternoon, then laid it away, thinking it would be all right.

No, girls, we cannot possibly know all the circumstances, so it is not safe to criticize at all.

Perhaps you think some girl in school is dressed too fine, when if you could read her heart she would just as willingly dress plainly as you would. Sometimes gifts are made of costly clothing, and if these were not worn the giver would be offended. Sometimes there is a dear older sister at home who never wore anything fancy in her life, and yet she thinks the "little sister" off at school must be "fixed up;" so many a happy hour does she spend fashioning dainty dresses for the loved one. And when those dresses come, and the "little sister" wears them, are you and I going to get off together by ourselves and talk about how "fine" they are? — No; let us decide once for all that we will not criticize, knowing that, while we look upon the outward appearance, One who looks upon the heart takes into consideration every detail and circumstance which affects our lives, even to the place where we were born. Ps. 87:6.

VIDA V. YOUNG.





### Improved Telephone



THE illustration shows one of the most efficient of recent improvements in the telephone. It consists of a unique transmitter, invented by Dr. Glover, of Paris. Some of the sound waves which give the human voice individuality come through the nostrils. This transmitter, with its double chamber, receives both the nasal and throat vibrations. Thus it reproduces the speaker's voice much more perfectly than was ever possible with the ordinary transmitter.—*Young People's Weekly*.

### Digging Through Six Civilizations

HOWEVER doubtful the traditions may be that connect these sites with the apostle to the Gentiles, there is one monument to St. Paul of which all Christians, and especially American Christians, may well be proud; this is St. Paul's Collegiate Institute, founded some twenty years ago by the munificence of Col. Elliot F. Shepherd, of New York. The foundation, we are told, goes down through the *débris* of six ancient cities of Tarsus (one of these cities of the time of St. Paul), forty feet to a solid old tertiary seabeach. The material that goes into this college building is the cretaceous limestone of which the ancient houses were built, which is found underground, still untouched by the tooth of time.—*Christian Herald*.

### A Chesty Assyrian King

AN ancient legend tells us that Sardanapalus was the founder of Tarsus, while others ascribe that honor to Sennacherib, king of Nineveh, of whom the Bible record speaks. An interesting part of this legend about Sardanapalus, the last of the Assyrian kings, tells us that he recorded on his tomb near Tarsus the fact that he built both Tarsus and Anchiale, a near-by city, in one day, a feat surely worthy of any king; but the kings of those days, it must be remembered, took as much license with the record on their tombs as any Münchhausen who ever lived.

We are also told that on this tomb was a statue of the king snapping his fingers, while this inscription was written beneath: "Sardanapalus, son of Anakyn-daraxes, built Anchiale and Tarsus in one day. Eat, drink, and play, for everything else is not worth this" (a snap of your finger). Whether this statue and its inscription are purely mythical or not, the tradition was probably current in Paul's time, as his own words indicate: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for tomorrow we die." What greater contrast could there be than between the strenuous, manly, undaunted apostle and the voluptuous, *blasé* king who was said to have founded the city where, hundreds of years later, St. Paul was born?—*The Christian Herald*.

### A Natural Wonder

A RECENT visitor to the petrified forest of Arizona declares that it is one of the greatest natural wonders of the world. He tramped for two days through a mighty forest, but the great trees were prostrate and turned to stone. None of the trees are standing in this "Rainbow" forest, and nearly all are broken transversely, the sections of various lengths showing such a clean fracture that it seems as if some mighty crosscut saw had sundered them. There are some perfect tree trunks three hundred feet long, and at one point a fallen giant constituted a natural bridge over one hundred feet in length over a ravine. But this trunk, four feet in diameter, was cracked by dynamite by vandals several years ago, and it is now supported by piers of masonry. In another portion of this remarkable region, known as the "Painted Desert," the trees are generally jet black, in some instances beautifully lined with red, following the circular rings of the tree, or in diverging lines like a spider's web.—*Selected*.

### The Tragedy of the American Beauty Rose

THE man who created the American Beauty rose for the famous garden of George Bancroft, the historian, became a beggar on the streets of Washington. The gardener who developed this popular flower was offered respectable sums of money for the secret, which he had jealously concealed for many years, but he declined them. In deep poverty, his wife's endurance was strained to such a point that she disposed of it for a comparative pittance. When her husband learned this, he sank beneath the intolerable trial of his patience and went adrift on the streets. It is said that for the past ten years not less than twenty-five million dollars have been spent annually for American Beauty roses in all parts of the world.

### What the World Owes the Arabs

THE word Arab suggests to the ordinary mind a fierce-looking, swarthy horseman ready to commit the greatest possible depredations. As a matter of fact, the world owes to the Arab a very great deal, inasmuch as the Arabs of the Middle Ages were a race of very brilliant scholars, artists, and inventors.

In the first place, we are indebted to them for the ordinary figures that we use, for the science and the name of algebra, and for the almanacs.

The Arabs wove the choicest fabrics of wool, silk, and cotton; they made carpets of a splendor that has never been equaled; they manufactured cloth of gold; their divans had satin cushions and velvet hangings; and the Arab bride had muslins and laces of almost fairylike texture.

The jewelry of the Arabs was the costliest and fairest of the age in which they lived. Gold and silver, the finest ornamentation possible, adorned the mosques and palaces.

Metal work was the wonder of the age. The coinage of the Arabs was the model of the Eastern world. The steel of Damascus was renowned all through the civilized world. Wonderful bars and chains of iron were forged by the most skilled hands.

The Arabs, as architects, invented a very strangely beautiful style of building, in which the artist seemed to let his fancy run wild in his new creations, and yet these effects have been copied and recopied by artists of the present and late past.

As students, the Arabs very eagerly sought for



knowledge among the ruins of the old Greek literature, and they gave to the students of Cordova and Bagdad translations of the poets and philosophers of Athens and Rome—translations that have been handed down to the student of the present day.

Although the great nobles of France and England at this time could scarcely read and write, the Arabian schools and colleges were thronged with attentive students from whom were produced many eminent poets and graceful writers. The caliphs did much to encourage education, and so ardently did they support popular education that colleges were founded in many of the largest cities, such as Bagdad and Cordova, which became models of those of England and France. It was Harun-al-Rashid who decreed that a free school should be attached to every mosque.—*Beatrice M. Parker, in Young People's Weekly.*

### Open-Air Schools

ONE of the first and most pressing needs of all creatures is shelter, but mankind has used it to excess. It was devised as a necessary protection from tropical sun and winter's blast, but man has made it a barrier between him and the life-giving sunlight and wholesome air.

During recent years an "open-air crusade" has been set on foot to benefit the rising generation of Americans. Fifteen girls, from ten to twelve years old, have just distinguished themselves by forming the first class in an open-air school for girls, also called "the first temple of the superwoman." Bryn Mawr College, of Pennsylvania, selected these girls for a seven-year course. However, the teachers believe that eleven years will be required to test the experiment. It is expected that a broad general training in this school will fit them for college work far better than any course in a confined class room.

The "temple" is a little structure mostly of glass, and in wet weather the windows can be closed to protect the pupils. In fair weather, no matter how low the mercury falls, the windows and doors of this temple will stand open, so that the class room will be nothing but a roof with the fresh air crowding in from all sides. The young fresh-air Eskimos are clad in suitable suits so that even in midwinter school can be held in the open. The elementary and preparatory education for these girls promises to give more than the usual fundamentals of education. It will prepare them to excel in the fine arts, in music, in the sciences, and in the use of the mother tongue. As an incentive to excellence, the president of the college has promised a reward of a college scholarship, valued at \$2,100, to the girl who completes the school course with the most distinction and shows the best ability for the future.

Open-air schools are arousing keen interest in Europe as well as in this country. Experiments have shown that children not only make normal progress, but steadily gain in health and vigor by being placed in open-air schools. Switzerland, for example, requires her school children to spend at least ten minutes of every school hour in the open air.

Careful observers are alarmed when they find that 15,000,000 of the 20,000,000 pupils in the United States need attention today for physical defects. Yet a statement from authority encouragingly assures us that these defects can be partially if not completely cured. Tuberculosis claims 275,000 victims between the ages of eight and fifteen in the United States. Why not

make special provision for these tuberculous children as well as for the deaf, the blind, and the crippled? The numbers are larger, and the danger of infection is greater. At least fifty per cent of the children who drag out an existence in the crowded districts of our large cities are infected by the time they reach the age of five. The only solution to the problem of what can be done to better conditions is this: give them plenty of fresh air and sunshine. Children, we are told, show a strong tendency to recover; the application of open-air methods seems even more effectual in children than in adults, in preventing and curing tuberculosis.

Different cities have exercised some ingenuity in inventing places for their school sites. We are told that Providence, to which belongs the honor of the first open-air school in this country, knocked out the whole side of an old brick schoolhouse and replaced it with swinging glass windows. Albany took a barn, and Cambridge remodeled an unused dwelling house; New York put three schools on ferryboats; Pittsburgh used a hospital balcony. Many tents of canvas, asbestos, and lumber have been erected on roofs and porches, or in school yards.

An open-air school in Chicago was opened in 1909 with twenty-five pupils. Since then the number of schools as well as of pupils has increased. Chicago declares that every child in the city has been helped by the scientific demonstration of the possibilities of open-air education and the need of better ventilation in all schoolhouses.

The open-window room in regular school buildings is an effort to increase the supply of fresh air by keeping the windows constantly open. These rooms are reserved for all types of physical defectives, except the tuberculous pupils. Boston has voted to have open-air rooms in every school building, and New York recently made similar provisions. Oakland and New Orleans designed frame buildings with sliding windows suitable for the mild climate of California and Louisiana. Many prominent men are of the opinion that each State should provide itself with open-air schools.

Is the principle of the open-air school a new theory? One medical doctor answers emphatically, "No." As far back as the Civil War, unhoused hospital cases showed greater resistance to typhoid and erysipelas than cases of the same diseases in well-appointed hospitals, where the percentage of deaths was decidedly higher.

In the S. R. Smith Infirmary on Staten Island a comparison of two wards of the same nature and same class of patients showed the average time of recovery in nonventilated wards to be sixteen days; in the ventilated, ten days. Similar examples could be multiplied to verify the fact that fresh air renders recovery from disease not only more sure but more swift.

Sunshine is the greatest natural germicide. If America gives her children plenty of fresh air and sunshine, tuberculosis and a host of other germs cannot survive. The open-air schools have undertaken a solution of this problem, and find that, to a remarkable extent, infection is prevented as well as disease cured.

FYNN N. FORD.

MAN can now fly higher above the earth's surface than he can dig beneath it. The deepest borings go down not more than two miles, but recent flights of the aeroplane reached a height of about four miles.



### Post Cards for Helping Work Among Mexicans

#### Do You Want a Set?

THERE are 300,000 or more Mexicans in the State of Texas. No minister is giving them the last gospel



THE COB CACTUS

message, and while three or four persons have been doing self-supporting missionary work among them, they have not been able to pay expenses,—and so must retire from the field unless some means are supplied by which the work may be carried on.

Brother P. C. Shockey, of Harlingen, Texas, has offered to help finance work among this people by the sale of post cards. He offers six cards for twenty-five cents. Twelve cents out of every twenty-five will be devoted to the Mexican work. Orders can be taken of your neighbors for sets. Order of P. C. Shockey, Harlingen, Texas.

#### Was It Worth While?

ONLY a magazine held out by a friendly hand to an utter stranger,—that was all,—a copy of *Life and Health*, which a busy woman took out to sell in a spare hour, just to be doing something for the cause of truth. The magazine itself aroused little interest, perhaps it was never even read, for the recipient was not interested in matters of health, but the engaging personality and the cheerful conversation of the caller as she presented the paper and spoke of the work it was doing, began an acquaintance which resulted in friendship and led two persons into clearer gospel truth. It was Sunday afternoon, and business was dull in the chiropodist's office. There were some late numbers of *Life and Health* lying on the table, and opportunity seemed to literally knock at the door. The chiropodist did not especially desire to hear the knock, for she was tired, and Sunday was almost the only day she had in which to do her own work. It would be much more comfortable to stay at home than to go out selling magazines. Then, too, *Life and Health* did not contain much of the truth, anyway. But duty said go; so she took the papers and ventured "just 'round the corner."

Only two blocks from home she found one in need of her direction along the way of life. It happened—or does anything ever happen?—that the latter was troubled by certain passages in the Bible, and dissatisfied with the interpretation her own church gave of them, and so she had been earnestly asking for guidance and light. When the answer came, it did not take her long to recognize it. The caller was surprised by the eagerness with which an offer of a book on religious subjects was accepted.

That evening she sent her little girl to the house with "Patriarchs and Prophets." The book proved a spiritual feast. Others were lent and were read with intense interest. Finally both she and her daughter united with the church. A copy of *Life and Health* did the work. Was it worth while?

EDNA L. FITTON.

#### "The Guide to Nature"

If you want a magazine that will both profit and interest your children, subscribe for *The Guide to Nature*, edited by Edward F. Bigelow, and published by the Agassiz Association, Arcadia, Sound Beach, Connecticut. The subscription price is one dollar a year.

Teachers would find this magazine of much value to them in their school work.

#### Don't Worry — Try It This Week

LET no day pass without personal secret communion with God.

Begin each day by taking counsel from the Word of God, if but one verse while you are dressing.

Put away all bitter feelings and broodings over slights or wrongs, no matter from whom received.

Have on your heart some person or cause for which you are pleading God's blessings each day.

Let no opportunity pass without owning your Saviour before others, and urging all to accept his service.

Let no opportunity pass to say a kind word, do some kind deed, or at least smile upon those you meet. Do this, not affectedly, but sincerely as unto the Lord.

Guard well the door of your lips, that no unchaste word, jest, no story, or slander or cutting remarks, no irreverent or untruthful statement, shall pass out.—*Our Hope.*



A BABY LION



THE HORNED TOAD



**The Teetot'ler and the Tippler**

Quoth one: "Why all this great ado  
About us tipplers? Why this stew  
Against all pleasure and good time?  
Pray tell us, doth not old sol shine  
Upon the vineyard and the field  
That they the joyous cup may yield?  
Think thou of all the festives gay  
Where glows the wineglass. Can you say  
There yet be joys where these not are?  
Come, then, and tell us how these mar.  
Can there be glee and gladsome fun  
Where sparkling nectars never run?  
Think'st thou that all no smile should wear,  
But daily groan 'neath goading care?  
Come, quaff with me the foaming sea,  
And thou no more a churl shalt be."

Quoth t'other: "Fellow of the bowl,  
Know'st not the revels of the soul  
Abstaining from the vile ferment  
Which to destroy the waste is sent?  
Why pass the unfermented juice  
To taste the poison-filled refuse?  
Doth God the vinous sweet prepare  
To mar the mortal visage fair?  
Is life more gay where love is least?  
Carest thou more for the drunken feast  
Than for the pleasures of the heart?  
Choose I, for me, the better part.  
Inebriated, none can tell  
The matchless joys of those who dwell  
Free from the stinging wine cup's bite,  
But in sweet, sober peace delight.  
O tippler, fooled by Folly's ghost,  
Come join the glad teetot'ler host!"

Quoth then the first: "The stills would stop,  
The brewer must needs close his shop,  
The musty cellar used for wine  
No more would prove a golden mine,  
And thousands left without employ  
Would lose the last of life's great joy,  
If I and all my countless friends  
Should cease from that which you offends.  
The nation, robbed of revenue,  
Would cease to pay its bills when due;  
And all the world would lose the cheer  
Of glass and bottle—booze and beer."

Then this reply: "Let all the grain  
Be ground for bread for brawn and brain.  
The vintage of our glorious land  
Would gladness bring on every hand  
If used unsoured and undefiled,  
And health bring forth for man and child.  
'Tis true that temperance would bring  
Some things to cease of which you sing:  
The sweatshop, and the almshouse, too,  
No longer would have aught to do.  
The jails might empty go, and some  
Would till the soil who now sell rum.  
Some haggard wives would happy grow,  
And boys and girls who hunger know  
Would cease to plead for crust of bread  
When from fair fields of fullness fed.  
The home of care, the place of sin,  
Would pass, if temperance might win.  
Then come and fight for all that's good,  
For home, for man, and womanhood.  
Be like the strong who dare to do,  
And wage the warfare of the true.  
A laurel, then, at last will crown  
Thy head, and endless, blest renown."

ALBERT CAREY.

Nortons, Oregon.

**Other People's Mistakes**

"I NEVER have any such trouble with my little girls," said a complacent mother. "I just point out to them how dreadful it looks in other children, and they would not appear that way for anything."

That mother was right; her children were absolutely free from the particular failings under consideration. But when we go consciously to work to teach one thing we usually teach quite unconsciously half a dozen other things; and this mother, while instilling virtue by her speech, had instilled by her spirit a feeling of superiority and self-righteousness, which was apparent to everybody but herself. Her children were good, but they were also critical little snobs.

In the Middle West there is a farmer who teaches his children by pointing out the mistakes of other people; but he goes at it in quite a different spirit. He is a college graduate and is progressive, thrifty, successful; he gets the biggest crops, owns the finest house, and has the most friends of anybody in his community. Also he owns an automobile, and enjoys nothing better than taking his charming little family upon frequent "joy rides."

"The man who lives here must be very, very wealthy," he commented in a deferential tone as the auto carried them by a poor, dilapidated-looking house in a weedy, neglected-looking yard.

"Why, father!" The children were incredulous. "Why do you think so?"

"Because he can afford to leave his tools out in the weather. A man can't afford to do that unless he has a great deal of money to buy new tools with."

The children looked puzzled, but interested: they only half understood.

"Here," continued the farmer, "is another wealthy man—very wealthy."

"Why?" came in one breath from the youngsters.

"Because he can afford to let the weeds grow in his beans. He wouldn't do that if he needed money."

The children understood now. It was an object lesson in thrift; and for the rest of the ride they picked out the homes of the people who were so wealthy that they could afford to be slothful. There was always the same tone of deference that the father had used, but there was a sparkle of fun in their bright eyes, indicating a complete comprehension.

It is entirely possible to learn from the mistakes of other people without being harsh or uncharitable in spirit.—*Ladies' Home Journal*.

**A Present Opportunity**

A GOLDEN opportunity is at our door, and it should be used in strengthening the foundation of our special work in all places. This opportunity comes with the new Temperance INSTRUCTOR. It instantly appeals to the best people in all localities. The temperance people all over the United States and Canada voluntarily write in praise of the new Temperance number. Are you letting a most favorable opportunity pass unused? Of the INSTRUCTOR a business man recently wrote the following:—

To read the Temperance INSTRUCTOR means good-by to liquor and tobacco. To even see it, with its impressive illustrations, is enough to tell the story of a needed reform.

Another business man wrote the editor as follows:—

You have struck the nail on the head, in publishing the Temperance INSTRUCTOR. I just purchased a copy of it, and saw at once it was the most effective publication on temperance I had ever seen. If it is circulated all over the country, it will give the deathblow to the liquor traffic.

A minister in one of the popular churches writes to the editor as follows:—

DEAR EDITOR: I enclose \$2 in payment for 50 copies additional for our Sunday school. I very quickly distributed the copies sent us last week. In the past month we have knocked out two saloons. My charge is now clear of these pests. I have used this magazine with mighty effect. Wish you would send the 50 copies I now order at your earliest convenience; we need them for next Sunday.

Hon. George F. Cotterill, mayor of Seattle, Washington, in writing of the 1914 Temperance Annual, says:—

I am sure it will be of great value in the great national educational campaign now being waged, and I shall do all in my power to give it recommendation for wider circulation.





## The Partnership

"My father and I know everything  
In the whole wide world, we do!"  
My little son nodded his curls at me;  
"Just everything, mother—true!"

"Then tell me, Sir Brag," I, teasing, said,  
"Where, in the world so wide,  
I can find the country of Yucatan?"  
He answered with unmoved pride:

"That one is father's to tell—it's hard;  
The easies are mine; but we  
Together know all that there is to know!  
Ask one that belongs to me."

From the child's innocent lips I learned  
A lesson of trust and rest;  
What matter the mysteries yet unsolved?  
The problems of life unguessed?

One knoweth—I have no need to know;  
One careth who best can care;  
"The easies are mine!"—my Father and I  
The whole of the truth we share.

—Ada M. Shaw, in the *Sunday School Times*.



## An Interesting Letter From Persia

[The following letter of unusual interest was written by Mrs. F. F. Oster, *née* Florence White, to her former pupils in the church school at South Lancaster.]

MARAGHA, PERSIA, Dec. 20, 1913.

**M**Y DEAR CHILDREN: This evening I shall indulge in a one-sided visit with my dear little friends in South Lancaster. How I wish it might be a face-to-face visit, that I might really see you all as I tell you more of our long journey to this far-away heathen land. But as I sit here on the floor, in this little mud house, I can see you in my mind's eye; I can see the old schoolroom with its five rows of desks, every desk occupied as the last bell rings (for you were usually all on time, you know). I can almost feel myself placing the red-letter number on our calendar, saying, "Good-morning," and hearing the hearty response from every lip. It seems as if I can still hear you repeat in concert our texts on Christ's second coming, and "Jesus Is Coming Again" rings in my ears. But there! I must not fill my paper with daydreams, though such as these are very pleasant to me, and I must confess that I often indulge in them.

I think I wrote to you from Tiflis; shall I continue the story of our travels from there? We had a long wait at this place, a whole month before all our freight arrived. About the middle of October we boarded another Russian train for Djulfa, which is on the border between Russia and Persia. On the way we passed Mt. Ararat, where it is supposed that the ark rested. It is a beautiful, snowcapped mountain, higher than any of the surrounding ones, and can be seen for many miles. Not far from Ararat a sick man was carried from our train and laid on the cold, hard, rocky ground to die. Mr. Oster went out to see if he could do anything as soon as he learned what the trouble was, but the poor man was breathing his last. Life is thought so little of; people, laughing, watched him die, and left him there beside the train. There are many here who are willing to murder for a few dollars. We passed places where hundreds of Christians have been killed by Kurds. Two years ago the road over which we had to drive was altogether unsafe, but now Russian soldiers are punishing all murderers, and the country everywhere is much safer.

In Djulfa we had to wait ten days for all our freight to be examined and customs levied; the officers went through everything the second time to see if we were

carrying into Persia any weapons. The German family who were coming with us to Persia had to remain there another two weeks, for they were charged \$338 customs for their freight, which they could not pay; but by waiting and sending in a petition to St. Petersburg, they got through free. They are now in Tabriz, and may not be with us this winter, for which we are very sorry. It would be good to have other Seventh-day Adventists here, even though I could not talk with them.

From Djulfa we did not know but perhaps we would have to travel on camels, but we were very fortunate in finding a carriage; these are used more for passengers, while camels are used for freight. I wish each of you could have taken this trip with me. Our carriage was well loaded with suit cases and our dinner baskets took up some room, for you know there are no hotels in this country, and really about all one can possibly get to eat is tea and bread. And such queer bread! It is as thin as heavy paper. Each loaf is about eighteen inches long and twelve inches wide, and oval in shape. Some of it tastes pretty good, but most of it is sandy and dirty. They bake it in a hole in the ground. No one here has cook stoves, you know.

Our driver was a Mohammedan, and he had a little servant boy along to care for the horses. I never saw so many rags on any one person as there were on him. He wore a cap that looked like a coconut shell. His sleeves did not nearly reach his elbows; his coat was more like a vest made from a gunny sack. Over a very ragged pair of trousers, containing holes as large as saucers, he wore a short skirt. Most Mohammedans wear a skirt to their coats, something like a Prince Albert coat, only the skirt is very, very full. This skirt of our boy was not of sacking, as his coat, but of white (?) cotton cloth. It simply hung in shreds from his waist; in some places breadths as wide as a hand were torn clear out. He had no shoes or stockings at all, except such as Mother Nature provided, and the evenings and mornings were very cold, too. But, children, he is only one of thousands of boys, and not only boys, but men and women, who do not dress one whit better. We see them everywhere.

The first night we spent in a caravansera, where we were compelled to stay in the same little mud room with several Mohammedans. But we spent a pleasant



evening there,—pleasant because Mr. Oster had opportunity to talk to them a long time about the Bible. They listened eagerly, too, and seemed to like to have us there. They watched me closely every minute; I suppose they had never seen an American woman before; and I do not suppose they had ever seen many of their own women; for no man is supposed to see the face of any woman except his own wife's. Every woman's face here is completely covered. Poor things, I feel sorry for them, and long to learn the language quickly, that I may be able to visit with them and tell them of our precious truth. When they ate their evening meal, they all sat in a circle on the floor and ate from one common dish with their fingers. Nearly all Persians eat this way, though some use their bread to pick up the food quite daintily. After bolting the door securely and showing us their splendid revolvers, they rolled up in their quilts on the floor, while we put up our cots and tried to sleep.

For five days and nights we traveled this way before we reached Urumiah, the city where Mr. Oster has been working for the past two years. We saw and experienced many wonderful things. We passed a hundred or more tiny villages. I wish I could send you a picture of one of these groups of mud hovels. One night we spent in Khay, an old, ancient, Persian walled city that has withstood many attacks from Kurds and other hostile tribes.

Our stay in Urumiah was very pleasant. I was glad to meet the American Presbyterian missionaries. They have a large school and church filled with converted Syrians. Though they have been there seventy years, not a single Mohammedan has accepted Christianity. This certainly is a most difficult field, for the majority do not wish to hear about Christianity; but God has souls here that must be searched out, and with his help we'll "hunt hard."

I must tell you about the Persian Muharram, or days of mourning. Over five hundred years ago one of their prophets died and did not name his successor. A Persian and a Turk each thought himself the prophet. The Persian's name was Husein. He, with seventy men, started to Mecca to be made prophet. On the way they were met by the Turk and his followers, who killed Husein and some of his followers, and took the rest captive. Every year since that time the Persians have spent ten days mourning over Husein's fate. And let me tell you how they mourn. Every evening groups of men from every district gather at their respective mosques and sing pitiful, weird songs about Husein. Then they go from their mosque in single file, marching sideways; each man holding onto the belt of the man in front of him with one hand, and in the other holding a sword. They march through the whole place singing, crying, and waving these swords. Sometimes you see groups during the day beating their chests until they are fairly bruised and tired out. Every Moslem wears black, and seems to be wailing and crying most of the time.

The tenth day of this mourning is almost too terrible for me to write about, but that you may know of the awful superstition these people are in, I will try to describe it to you. All night during the ninth night they go from mosque to mosque, leaving candles burning at every one. By morning they are all excited and worked up to an awful frenzy. We stood in the window of a mullah's house and watched the different groups of men go by. First came men carrying high standards on which women from the rooftops were tying handkerchiefs, each one representing

a wish, perhaps for forgiveness of sin. Then came the band—a drum, cornet, and flute—playing most mournful music; closely following were men singing about Husein; then horses richly saddled but with no riders were led by, representing Husein's horses after he was killed. About fifty men followed, who were covered with mud and straw; they stopped and pounded their heads most vigorously, wailing and crying most bitterly. One man with a sponge went along to wipe the tears and squeeze them into a bottle. Some were pounding their heads so frantically that others had to hold them.

After this group came thirty or forty men dressed in white; that is, a long white cloth with a hole cut for the head had been put on so as to cover them completely, back and front. These were marching in one line sideways with swords in their hands. Every time the music sounded, Husein's name would be called, and these men would cut their shaven heads with their swords. You cannot imagine how terrible it was; at sight of the first group I almost fainted. The blood gushed from these cuts and ran down their faces onto their white coverings, which plainly showed every drop. Some of the men's faces were covered with blood, and the front of their coats was red—scarcely a white spot showing. All were hallooing and crying and slashing their heads. Some were so weak that they had to be taken out of the line. Many die, but they think they go right to heaven, so they do not care, neither do their loved ones. One man was so badly cut and covered with blood that they took away his bloody sword and gave it to a little boy, who began doing the same. Many boys from ten years old and upwards cut themselves, and tiny children were strapped to horses while their parents cut their heads for them.

About forty of these groups passed us, all from Urumiah. And think of the many cities and towns all over Persia where the same dreadful work was carried on! The white cloths worn by these men are carefully preserved by their families, and when any one is sick, or when they need special help from God, they bring these bloody things out and demand of God the blessing to pay for their bravery.

It was not until about a year ago that Christians were allowed to see these demonstrations, and even now if any one should laugh he would be very apt to be killed. All the women were sitting on the roofs, and the streets were crowded with onlookers. Every one entered into the services—or performances—with great earnestness and zeal. How I wish that every Christian loved Christ as much and as fervently as these people do their murdered prophet!

But I must go on with my travels. We left Urumiah at midnight after seeing this performance. The first few miles of the journey I felt a bit timid, for it was very lonely, and I could not forget the terrible, bloody men. But after earnestly praying God for safety, the fear left me, and I almost enjoyed my moonlight wagon ride, for all we could get this time was a heavy Russian lumber wagon. We reached Urumiah Lake early in the morning, and expected to cross the lake right away, but the boat that was supposed to take us did not come for several days. All we could do was to patiently wait in a little mud hut. We had our Bibles and other good books, so really enjoyed ourselves by the beautiful lake.

When we were safely over the lake, we had to wait two more days on the other side for a carriage to take us to Maragha. Here we slept out under the starry



heavens. When I was the least bit tempted to fear, I could look up and see wonderful stars, and know that "thou God seest me." While here we visited a small village. The children flocked around me, and Mr. Oster told me they were begging me to stay with them. One girl, about twelve years old, fairly pulled me into her little hut and beckoned me to sit on the floor and drink tea (*chäi*) with her.

The women in these villages do not veil their faces as closely as the city women do; so I caught glimpses of them. Many are quite pretty, with very dark hair and eyes. They paint their eyebrows very black and have them meet across the top of the nose. Most of them have rings and bracelets and beads around their necks, and some have rings, pretty ones, through their nostrils. They wear trousers like the men, and a long, loose skirt, something like the Chinese.

Though Maragha is but twenty-five miles from the lake, it took us two days to reach it. Think of having to travel two days in going from South Lancaster to Worcester. We could really have walked faster, but because of our luggage this was impossible. When we reached Maragha we found no one to welcome us,—we were utter strangers in a very strange land,—but, nevertheless, we were most happy to at last reach our destination after spending three and one-half months on the road. Then, too, we received our mail here. You may know how happy I was to hear from many loved ones in America, and especially for the seven letters from my dear ones in South Africa. Though they left in September, I had not heard whether they reached Africa or not until last Thursday, December 18.

There are so many, many things to tell you, but I must close now. Love to every one of you, from your friend and ex-teacher,

MRS. F. F. OSTER.

P. S.—Be assured that a letter at any time from any of you will be very acceptable.

#### A Prompt Answer to Prayer

A METHODIST missionary in Malolos, Philippines, tells this story, in a recent letter: "One evening, a few weeks ago, I was walking through rice fields, trying to find the home of one of our members. As I stopped for a moment, uncertain as to the right direction, I heard childish voices singing, 'Am I a soldier of the cross?' and, following the lead, I soon reached the home of Juan Garcia, one of our native workers. After welcoming me, he said that within the past few weeks he had had a great trial to his faith. He was looking over his fields one day, when he saw a great cloud of grasshoppers circling almost over his head, preparing to light and begin their work of destruction. Juan said he got down on his knees and told the Lord how the matter stood, adding that not long before he had refused to prosecute a man who had burned his storehouse containing \$250 worth of rice. In view of all this, he begged the Lord to call away the grasshoppers, if it were his will. When the fervent prayer was ended, Juan opened his eyes, and, to his joy, the insects were winging away as fast as ever they could go. This man is now trying to convince everybody he meets of the efficacy of prayer."—*Christian Standard*.

HAST thou named all the birds without a gun;  
Loved the wood-rose and left it on its stalk?

—Emerson.



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

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

### Senior Society Study for Sabbath, April 11

#### Suggestive Program

1. OPENING Exercises (ten minutes).
2. Bible Study (ten minutes).
3. Quiz on Standard of Attainment (five minutes).
4. The American Indians (twenty minutes).
5. Social Meeting.
6. Closing Exercises.
1. Special music; sentence prayers; song; review Morning Watch texts for past week; collect individual report blanks and offering; secretary's report.
2. Gen. 4:1-15. See also "Patriarchs and Prophets." Notice: Study the nature of each character; the sin of Cain; the cause; how God approached him; why; Cain's attitude; how many opportunities God gave him to confess; curse pronounced upon him; was Cain sorry for his sin or for its penalty? how God's love mingled with punishment.
3. Mark 16:16; Matt. 3:13-16. Announce week before. Review all texts on Sabbath.
4. Two ten-minute papers on "David Brainerd" and "David Zeisberger." Additional material can be found in "Memoirs of Brainerd" and in encyclopedias. See this INSTRUCTOR.
5. Let each tell what impressed him in these lives.
6. Quote Rev. 14:6-9.

### Junior Society Study for Week Ending April 11

#### An Hour With John G. Paton

#### Suggestive Program

1. OPENING Exercises (twenty minutes).
2. "John G. Paton" (five minutes).
3. "Our Cottage Home" (five minutes).
4. "Hero Missionaries" (ten minutes).
5. "The First Book and the New Eyes" (five minutes).
6. "The Bride" (five minutes).
7. "Closing Exercises (fifteen minutes).
1. Singing; prayer; secretary's report; offering taken; review Morning Watch texts, following plan suggested for first week in April; reports of work done.
2. Before leaving the South Sea islands, we must visit the New Hebrides, where John G. Paton worked so long and faithfully. Let some one trace the voyage from Fiji to the New Hebrides. Appoint one of the older Juniors to write a brief biography, covering John G. Paton's early life, his work at school, and his experiences in the Glasgow City Mission. Biographies of Paton can be found almost everywhere, and with the help the Junior can get from others, he can prepare a very good biography.
3. Let the description of Paton's home in Scotland be given by one of the Juniors as a talk. The material for this talk also can be drawn from a biography of Paton, or see the Missionary Volunteer Department in the *Review and Herald* dated February 26. To see what a humble home this great missionary came from should be an inspiration to every boy and girl to strive for life's highest ideals in Christian service.
4. John G. Paton was a hero missionary. If thought best, precede this recitation with a brief talk giving Mr. Paton's call to foreign fields and tracing the route he probably took to those far-away islands. See *Gazette*.
5. Reading. We could not spend an hour with the apostle to the New Hebrides without learning something of his experiences there with the natives. There are numerous intensely interesting ones; this story brings us in touch with the pathetic side of his work. See *Gazette*.
6. This reading shows that Mr. Paton had some amusing experiences interspersed among his numberless hard ones. See *Gazette*.
7. At the time of the last mission study in March, each Junior was asked to learn one thing about John G. Paton before today. Let these be given now, or, if thought best, have them in the opening exercises. We shall learn more of Mr. Paton next week.

What are your working bands doing? Have the leader of each render a minute report and announce the next band meeting. Close by repeating in concert the membership pledge.



# Missionary Volunteer Reading Courses

## Senior No. 7—Lesson 26: "Wild Life on the Rockies," Pages 99-128

1. How long did Mr. Mills spend as guide on Long's Peak?
2. For what reason does he remember with greatest satisfaction his climb with the little eight-year-old girl?
3. What did you learn about the water ouzel in this lesson?
4. About how many kinds of trees and shrubs grow between timber line on the Rockies and sea level on the Florida coast? At what altitude did they find the last tree? In what condition are the trees at the timber line?
5. What are some of the rules that Mr. Mills gives for mountain climbing?
6. Give the height of Long's Peak, and a description of the top.
7. What kind of horses are chosen as "return horses"? How faithfully do they do their work?
8. Tell the story of Midget's intelligence.

## Junior No. 6—Lesson 26: "In the Tiger Jungle," Chapters 12, 13

NOTE.—One secretary writes: "We have one little girl ten years old who has sold INSTRUCTORS to get the money with which to purchase her books. She is now reading her second book. One of our Junior societies is selling *Life and Health* to get the money for their books, and another has sold *Temperance INSTRUCTORS* for their books."

1. Tell how the church was built at Timmapalle.
2. Give a brief description of the first special service held in this church.
3. How did Mr. Chamberlain secure an entrance into the town of Madanapalle?
4. How quickly did they erect the building for a reading room?
5. How was it furnished, and what books, tracts, etc., did the people have access to?
6. Did the people appreciate and make use of this reading room? Of what help was it in spreading a knowledge of the gospel?

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

## Chapter 21

It is difficult to convince the Jew that everything that professes to be Christianity is not Christianity. In a conversation with a Jew a short time ago concerning the traditional teachings of the rabbis, he said to me, "Is it any worse for a pious Jew to kiss the piece of parchment on the doorpost than it is for the Christian to kiss the cross on the church or on the street?"

The Jew claims that such religion is idolatry. He has been taught that the Lord forbade idolatry, and that idolaters must be killed. This was the command of the Old Testament, he says. Hence if any of his relatives or friends embrace such a religion, they must have become idolaters, and are not fit to live.

Another difficult task is to convince the Jew that in accepting Christ he is not accepting another god. To worship another god besides Jehovah is terrible idolatry. It is the worst form of idolatrous worship. This is one of the reasons why the pious Jew cannot believe there is any hope for a Jew to be saved who accepts Christ. The Bible, he claims, says that only Israel shall have a part in the world to come, and the Talmud expressly teaches that Christianity is idolatry.

While to Christians all such teaching on the part of the Jew seems dreadful, still we must be patient with the child of Abraham, and teach him a better way; for he believes these things; they are a part of his very being, and we must bear with him till the Lord opens his eyes to see the truth.

The reader should remember that every Jew has a veil over his mind. See 2 Cor. 3:14-16. Now this is no imaginary thing; it is a real blindness. We must not be surprised, therefore, if the Jew does not discern in the Lord Jesus what the believers in Christ see. While he persecutes his loved ones, we must pity him, and endeavor to show him the better way. At the same time our hearts should be stirred to pity for the one who does accept the Saviour and his truth. We must feel for him, and have compassion on him. The early church did that. We must do the same today, for now the conditions are worse than they were then.

Strange as it may seem, it is nevertheless a fact that until 1885 scarcely two per cent of the Jews knew that such a book as the New Testament was in existence. Even though

## Summary of the General Conference Missionary Volunteer Work for Quarter Ending June 30, 1913

Conferences	No. Societies	Present Membership	Conf. Society Members	Missionary Letters Written	Missionary Letters Received	Missionary Visits	Bible Readings Cottage Meetings	Subscriptions Taken	Papers Sold	Papers Lent or Given Away	Books Sold	Books Lent or Given Away	Pages Tracts Sold	Pages Tracts Lent or Given Away	Hours of Chr. Help Work	Clothing and Meals Given	Signers to Temperance Pledge	Offerings for Foreign Missions	Offerings for Home Missions and Local Society Work	Conversions
<b>North American Div.</b>																				
Atlantic Union	58	853	129	609	269	1428	273	46	13194	4010	253	374	†380	†13979	672	338	110	\$167.79	\$208.99	38
Central Union	40	562	67	431	242	911	248	38	2131	2383	192	101	†144	†5817	599	252	10	63.33	55.67	25
Columbia Union	45	623	30	256	141	996	507	44	1909	2153	1009	431	†1481	†7828	416	482	28	51.53	120.92	9
Lake Union	71	1063	76	235	112	902	283	43	1327	8935	185	281	†1092	†9625	1228	746	6	115.03	137.85	23
Northern Union	36	497	56	268	54	314	92	29	575	1467	79	65	†37	†42724	214	249	34	119.98	47.20	20
North Pacific Union	41	778	18	312	125	963	188	107	1933	5184	264	540	†461	†11888	913	241	55	28.17	61.53	18
Pacific Union	68	1809	...	674	247	2509	525	386	2339	21695	1007	604	†294	†27937	1883	1317	23	481.10	309.15	40
Southeastern Union	32	675	33	580	337	2087	1089	28	3309	4136	399	276	†292	†4625	1339	1000	45	78.79	87.26	7
Southern Union	16	220	15	363	68	734	481	40	7335	3900	189	34	†4402	†17875	447	203	70	12.85	16.02	...
Southwestern Union	39	824	15	250	121	722	155	5	522	4036	204	382	†139	†5697	1018	494	4	52.08	89.88	10
Canadian Union	6	93	3	53	53	102	128	6	1649	1546	4	11	†9815	†1108	15	7	...	16.54	8.91	9
W. Canadian Union	11	222	...	341	97	303	86	85	2905	965	181	35	†288	†2450	411	57	26	32.35	64.40	11
<b>Australasian Union</b>																				
New South Wales	23	798	140	301	90	604	203	5	1856	4742	26	180	617	35577	1649	25	...	227.67	307.94	...
New Zealand	10	242	113	222	80	464	67	4	2797	2110	288	179	177	17334	444	22	...	...	220.84	...
Queensland	7	240	42	171	131	538	98	5	497	1572	34	76	19	14574	154	36	...	165.83	6.18	1
South Australian	12	260	26	74	20	251	63	3	913	744	79	49	514	8271	260	10	...	54.53	16.45	...
Victoria-Tasmania	23	479	77	219	102	1374	201	175	8152	10272	136	115	5090	60231	1391	42	...	128.98	340.97	4
West Australian	14	310	70	66	16	204	10	154	2936	2035	234	77	718	21360	462	17	...	151.41	8.18	...
Fiji Mission	1	13	...	35	2	21	5	...	...	40	...	2	...	...	38	2	...	...	3.46	...
Norfolk Is. Mission	1	12	...	24	8	89	58	...	...	120	...	6	...	1001	62	...	...	...	...	...
Society Is. Mission	1	15	...	3	...	...	...	...	...	96	3	6	...	60	...	...	...	...	...	...
<b>Asiatic Division</b>																				
Japan Mission	6	124	...	78	96	324	176	213	562	496	303	75	†303	†264	120	33	18	...	12.61	3
Korean Mission	4	...	...	47	26	1151	516	...	366	194	18	226	...	†1861	48	...	1	...	6.55	...
<b>European Division</b>																				
British Union	11	201	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Gen. European Un.	27	308	...	163	98	901	557	26	9373	268	...	...	†400	†2600	†994	†95	231	...	65.24	...
Danube Union	17	406	...	58	69	1143	508	19	992	9	...	...	†3000	†1400	†815	†5	886	...	68	18.24
East German Union	41	812	...	3073	1227	5187	2544	1777	12572	4677	...	...	†41670	†38032	†19296	†16860	828	...	79.00	...
Latin Union	2	60	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Russian Union	4	126	...	15	9	150	31	5	190	120	...	...	†1000	...	†120	†290	74	...	71.34	164.33
Scandinavian Union	12	280	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
West German Union	33	500	...	91	51	186	223	33	2320	102	...	...	†2460	†672	†285	125	...	66.20	66.06	...
South American Union	9	151	12	102	23	28	31	13	102	1044	29	37	†36	†11	43	19	...	29.16	29.26	...
<b>West Indian Union</b>																				
British Guiana Miss.	3	...	...	17	4	128	54	...	380	5	...	...	...	...	...	...	...	...	...	...
Haitian Mission	5	84	...	148	89	667	705	24	343	161	...	...	†15318	†1802	27566	2287	184	553	...	12
Jamaica Conference	14	250	...	47	16	205	129	7	157	253	12	80	881	5202	342	263	...	60	7.39	42
W. Caribbean Conf.	9	210	...	130	108	330	200	20	2379	500	400	200	†1000	†2000	300	57	...	10.00	36.00	10
<b>Miscellaneous</b>																				
W. African Missions	1	14	...	1	...	8	4	...	...	42	...	...	...	...	4	6	...	...	...	...
Totals	753	14114	922	9457	4131	25924	10438	3340	86015	90012	66921	50697	77656	338143	16886	6490	429	\$2191.30	\$2531.74	282

† Tracts, not pages.

\* Pages distributed.

C. L. BENSON, Asst. Sec. Gen. Conf. Miss. Vol. Dept.



the Jews gave it to the world, even though it was written by Jewish Christian writers, the rabbis had so hidden this blessed New Testament from the Jewish people that until quite recently few of them knew that such a book existed. Conditions are now rapidly changing. In the year 1913, one of the great Jewish theologians of England made an extensive tour in the United States, lecturing to both Jews and Gentiles. He is a scholar and an eminent speaker. One of his lectures gave reasons why the Jews should read and study the New Testament. This certainly is interesting. The Jewish press of this country has taken the matter up, and as a result there has been considerable discussion on the subject. We can, in view of this, read with new meaning the statements of Paul in Phil. 1: 15-18. We believe that the hand of God is over all, to bring the truth of the gospel to the attention of the Jews.

We must come to see, dear friends and readers, that from his viewpoint the Jew has reason for feeling bitter against Christianity. We must come to see that, while he is in no wise justified in cruelly treating his loved ones who become Christians, still it is not strange that he feels he is right, considering what he has been taught concerning the Christian religion. O Missionary Volunteer, think what a great and precious truth the blessed Christ has placed in your hand to give to the poor lost son of Abraham. Think of the great possibilities before you in giving back to the lost sheep of Israel the same Bread of Life that the fathers handed down to you; for it is through the Jewish disciples of the early church that this blessed truth we have today has come down to us. We can now pay back some of the debt we owe them. Some day many of the Jews will thank you for the light that you have brought to them. They need to be educated along right lines.

At the time of this writing, the Good Tidings Home has been in existence more than six years. It surely has been a haven of refuge to many a poor Jew. It has been a blessed rest to many a weary heart. Were it not for this home, a number of Jews who today are strong in the faith and are having a part in the work, would have been lost to us. It has indeed been a safe retreat, a hiding place, a shelter, a place of refuge. The blessing of the Lord has been with it during these years, and there has perhaps never been a time when the home was needed more than at the present. The Lord has raised up many friends in days gone by who have assisted it; and the family still asks the prayers and sympathy of God's people in behalf of the work connected with this home.

#### Chapter 22

The more the Jew learns of the true Christian religion, the more he sees that it is no part of the gospel of Jesus to persecute. Of course those Jews who have been reared in Russia and who are yet bound by Russian influences, are still prejudiced against Christianity; but as a people they are coming in close contact with the light of this blessed truth, are learning more of the right ways of the Lord, and are realizing that the truth of the religion of Jesus is for the Jew as well as for the Gentile.

One of the strong reasons, therefore, why this truth ought to be placed in the hands of the Jews in the Yiddish language, everywhere, is because it will disabuse their minds of much of the wrong teaching they have received in regard to the Christian religion. We ought to have our literature scattered among the Jews all over the world, that they may know that the centuries of the past have been dark for Christians as well as for Jews, and that true Christianity never has persecuted and never will persecute. Then if we can more and more associate the truths of this message, such as the Sabbath, the law, the prophecies, and many of the fundamentals of this gospel which are also fundamental to the Jew, with the doctrine of the gospel as it is in Jesus, the Spirit of the Lord will surely make a deep impression on the mind of the Jew, and he will cease after a time to feel that persecution and Christianity are synonymous terms.

F. C. GIBBERT.



#### II — Gideon's Victory

(April 11)

LESSON SCRIPTURE: Judges 7.

LESSON HELP: "Patriarchs and Prophets," pages 548-554.

MEMORY VERSE: "My grace is sufficient for thee: for my strength is made perfect in weakness." 2 Cor. 12: 9.

#### Questions

1. What new name was given to Gideon? Judges 6: 32. See meaning of name in margin, "Let Baal plead."

2. After Gideon had overthrown the altar of Baal, who came out against the Israelites? Verse 33. What is said of the number of the enemy? Chap. 7: 12; note 1.

3. Where were Gideon and his followers? Compared with the enemy, how many were there? And yet what did the Lord say of them? What danger was there in going out with so many? Verses 1, 2.

4. What command did the Lord tell Gideon to give to his army? How many men returned home? Verse 3.

What would have been the result of taking men along who were afraid?

5. What did the Lord still say of the army of Israel? What test determined who should return? How could their manner of drinking show their fitness or unfitness for being good soldiers? Verses 4, 5; note 2.

6. How many men now remained in Gideon's army? What promise did the Lord make concerning them? Verses 6, 7. What encouragement should this be to us? Memory verse. Since victory came by so few men, to whom was it evident the glory belonged?

7. Before beginning the battle, what did the Lord still further tell Gideon to do? Why did the Lord wish him to go among the enemy? Verses 9-11.

8. What did Gideon and his servant see as to the number of the enemy? What dream did they hear related? What effect did this have upon Gideon? What did Gideon tell the three hundred when he returned? Verses 12-15.

9. What right had he to say "hath delivered," when, as yet, they had not engaged in battle? Verse 7. See 1 John 5: 14, 15.

10. Into how many companies did Gideon divide his three hundred men? What did he put into every man's hand? In what did the soldiers hide their lighted torches until they were ready to use them? Only what soldiers usually carried trumpets and torches? What would the Midianites naturally think when they heard so many trumpets, and saw so many torches? Verse 16; note 3.

11. What did Gideon carefully charge his men to do? Why was this union of action necessary? At what time of night did they surround the enemy's camp? With what frightful noises were the Midianites awakened out of their first sound sleep? Verses 17-19; note 4.

12. What blazed forth on every side of the Midianites, blinding their eyes? What terrifying cry paralyzed their hearts with fear? What did all the host do as one man? Whom did they fight as they ran? How far did they flee? Verses 20-23.

13. What were the thousands of Israel now invited to do? How complete was the victory? Verses 23-25; chap. 8: 10-12, 28. Not by numbers, or might, or men's wisdom was it gained, but by what? Heb. 11: 32, 33. Therefore whose alone was the glory?

#### Notes

1. "The wandering hordes of the desert, the predominating power being the Midianites, who were the traveling merchantmen of the East, covered the riches of this favored region, which seemed the very gates of paradise; and to the number of at least one hundred and thirty-five thousand (Judges



8:10) 'streamed over the fords of the Jordan year by year, migrating thither, with their households and herds, in such numbers as could only be compared, by those whom they invaded, to a flight of locusts; which, indeed, they rivaled in destructiveness.'—*Geikie*.

2. "The people were led down to the waterside, expecting to make an immediate advance upon the enemy. A few hastily took a little water in the hand, and sucked it up as they went on; but nearly all bowed upon their knees, and leisurely drank from the surface of the stream. . . . By the simplest means, character is often tested. Those who in time of peril were intent upon supplying their own wants, were not the men to be trusted in an emergency. The Lord has no place in his work for the indolent and self-indulgent. The men of his choice were the few who would not permit their own wants to delay them in the discharge of duty."—*"Patriarchs and Prophets,"* page 549.

3. The trumpets and torches were "not usually in the hands of common soldiers, but appertained to leaders." The impression would therefore be received that there were many bands making the attack.

"These 'lamps' were probably torches, which could be quickly prepared for the use of the three hundred men. Lane says that in the streets of Cairo the *agha* of the police goes about at night accompanied by an executioner and a torch bearer, the latter of whom carries with him a torch, which is called *shealeh*. 'This torch burns, soon after it is lighted, without a flame, excepting when it is waved through the air, when it suddenly blazes forth; it therefore answers the same purpose as our dark lantern. The burning end is sometimes concealed in a small pot or jar, or covered with something else when not required to give light.'"—*"Bible Manners and Customs."*

4. "The night was divided into three watches, the first watch, the middle watch, and the morning watch."—*Prof. G. F. Moore, in Int. Crit. Com.* Ex. 14:24; 1 Sam. 11:11. The attack, therefore, must have been about midnight.

"Later they adopted from the Romans the custom of four watches. Matt. 14:25; Mark 6:48."—*Terry*.

II — Election by Grace  
(April 11)

Daily-Study Outline		
Sun.	God hath not cast away his people	Questions 1-5; note 1
Mon.	A disappointment; why some were hardened	Questions 6-9; notes 2, 3
Tue.	Israel's fall; salvation to the Gentiles	Questions 10-13; notes 4-6
Wed.	Branches broken off; "grafted in"	Questions 14-18; note 7
Thur.	Review of the lesson	
Fri.	Supplementary questions	

LESSON SCRIPTURE: Rom. 11:1-18.

Questions

1. What proof did the apostle give that God had not cast off his people? Rom. 11:1; note 1.
2. What further proof does he cite? Verse 2.
3. How did Elijah feel? Verse 3.
4. What assurance did God give his servant? Verse 4.
5. What conclusion does the apostle draw from these instances? Verse 5.
6. But by what alone is this election? Verse 6.
7. What disappointment must necessarily come to Israel who sought righteousness by works? Verse 7, first part; note 2.
8. Who did obtain the righteousness they sought? Verse 7, last part.
9. Why were the rest blinded or hardened? Verse 8; note 3.
10. Of what were they worthy? Verses 9, 10; note 4.
11. What question does the apostle ask? What answer is given? Verse 11, first part.
12. What good thing came through their stumbling?

- For what purpose as regards Israel? Verse 11, last part; note 5.
13. From what condition of Israel is most gained? Verse 12; note 6.
  14. To whom, and why, is the apostle thus writing? Verses 13, 14.
  15. What comparison is drawn between the casting away and the receiving of the Hebrew people? Verse 15.
  16. What proofs are given of character? Verse 16; note 7.
  17. How did the Gentiles come in? What blessings thus came to them? Verse 17.
  18. What reason is given to show us that we have no right to boast or glory? Verse 18.

Notes

1. "I also:" Paul was in his own experience a demonstration that God had not cast away the Jews from salvation. For if God could pardon Paul, who was a persecutor and blasphemer, he could pardon all who came to him; for he is "no respecter of persons."
2. "Israel hath not; . . . the election hath:" Israel sought righteousness by works, but how could they obtain it? for all their works fell short of God's glory. Faith in the free grace of God was wanting. The election obtained righteousness because they chose it, chose God's grace, God's righteousness in their behalf, chose all for which he had chosen them.
3. "Blinded:" Better "hardened," as in the margin. They were hardened because they would not accept God's way, and God let them have their own way.
4. "Let:" As they are determined to walk in their own way, let them have it; let them have all the fruitage thereof. All the things mentioned are the legitimate fruit and consequences of their own choice.
5. "Their fall:" Not their destruction as individuals, but their separation from God, their setting aside, as a special people. Christ had come. The true Israel—the Jew—was of the spiritual seed alone. See chap. 2:28, 29; 9:6-8. "The leaders in the Jewish nation had signally failed of fulfilling God's purpose for his chosen people. Those whom the Lord had made the depositaries of truth had proved unfaithful to their trust, and God chose others to do his work."—*"Acts of the Apostles,"* pages 78, 79. But though cast off in their national capacity, God eagerly longed that they as individuals should come into the fold through Christ.
6. "The fall, . . . their fullness:" God would have used the nation of Israel to enlighten the world in the fullest sense if they had yielded to him; but when their whole effort and thought was for themselves, they held the world back from the riches of God's grace intrusted to them. Their fall as a nation and the proclamation of the gospel to all alike opened to the world the infinite riches of God's grace. But even greater blessings would have been given if they had yielded all, so that God could have used them as a positive force in the work of carrying the gospel.
7. "Partake of the root:" The root of the holiness is Christ. If branches will not partake of his life, they die, or are cut off. As is the character of the source, so is that which it produces. The lump evidently refers to the loaves offered when Israel entered the land. See Num. 15:18-21. We must not lose sight of the fact that the term Israel is used in its twofold aspect. The Jews—and many Christian expositors do still—used it in its literal, fleshly, national aspect. Paul recognized this, but his effort was to show to them that only Israel by faith was acceptable to God. So Abraham, Isaac, and Jacob—the fathers—obtained the blessings and the promise by faith. Therefore when the people as a nation was set aside, the individuals were not. God had better things for them in a "fullness" not earthly, but heavenly.

Supplementary Questions for Home Study

1. Which class grasps salvation, the mass or the remnant?
2. What proves that there was salvation for all in Elijah's time? What proves the same of Paul's day?
3. When did Israel settle her fate as a nation?
4. What Israel still survives?

Eighteen Replaced Criminals

DR. HEBER JONES, a missionary in Korea, reports that a Korean preacher was cast into prison in Seoul some years ago with eighteen criminals. He was kept there five months. When he came out, the eighteen criminals were eighteen Christians.—*Electric Mes-sages*.



# The Youth's Instructor

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## Be Still

THOSE nail-pierced hands,  
That thorn-crowned head,  
The broken heart,  
The Saviour dead!  
'Twas love so deep, 'twas love for me,  
That sent my Saviour to the tree,  
That hurt his hands and heart and head,  
And left him wounded, crushed, and dead.  
Love for me! O, thought sublime!  
O willful, wayward heart of mine,  
Trust now thyself to his sweet will,  
Cease now thy fretting, and peace, be still!

IDONA E. HILL.

## A Noble Answer

"THE greatest work for God, home, and country lies before me; shall I not avail myself of the opportunity to take it up and help to carry it on to glorious fulfillment, giving of myself and my means as God has blessed me, for the emancipation of my country from the curse of alcohol and the manifold evils which follow in its train?"

The one who asked the foregoing question answered it by making a gift of \$10,000 to the temperance cause, and then dedicating his life to active work for national prohibition of the liquor traffic.

## What Some Have Done

MR. M. S. HUBBELL, Shreveport, Louisiana, has circulated 2,500 copies of the 1914 Temperance INSTRUCTOR, and has just ordered 900 more. Mr. Hubbell solicits money from the business people of the city who are interested in the temperance reform to aid in the work. Whenever he finds a person who is too indifferent to purchase a copy or who is too poor to do so, he gives him a copy of the paper. In this way every voter has an opportunity to become enlightened on the temperance question.

The church at Pontiac, Michigan, recently ordered 1,000 copies of the Temperance INSTRUCTOR.

Mrs. Jonas Smith, of Joliet, Michigan, sold 70 copies in less than six hours, and one day sold 19 in twenty minutes. She wrote that it was "the happiest work" she ever did.

The Loma Linda medical students have a week's vacation during the session of the Pacific Union Conference. They have planned to devote this time to an earnest temperance campaign, and have ordered 2,500 Temperance INSTRUCTORS. Some of the students will engage in the circulation of the INSTRUCTOR, while others will give lectures in the public schools.

## The Confession That Costs and Counts

REV. J. STUART HOLDEN relates the following story: I was in Egypt some years ago, holding meetings among some soldiers. I asked a big sergeant in a Highland regiment, who was as bright and shining for the Lord as it is possible for a saved soldier to be, how he was brought to Christ. His answer was this: "There is a private in the same company who was converted in Malta before the regiment came on to Egypt. We gave that fellow an awful time. The devil got possession of me, and I made that man's life a positive burden to him. Well, one night, a terribly wet night, he came in from sentry go. He was very tired and very wet, and before getting into bed he got down to pray. My boots were heavy with wet and mud, and I let him have one on one side of the head, and the other on the other side; and he just went on with his prayers. Next morning I found those boots beautifully polished by the side of my bed. That was his reply to me; and it just broke my heart, and I was saved that day." The man who met the test like a true soldier of the Great Captain, had his reward.—*The Epworth Herald*.

## True Courage

AN old soldier was an ardent advocate of temperance. He was talking temperance on the street one day when a big, husky fellow, who looked as though he were a steady patron of the saloon, encountered him and began to tell him what he thought of him and what he proposed to do to him. The soldier was not a large man and was old, but he stepped back a bit and said, "Sir, I stood before the roar of the cannon at Gettysburg, and I am not going to run when you roar." We admire the courage of the old soldier. But many who have braved the cannon's roar, as did the old soldier, have not the courage to face the finger of scorn.

Great men, great leaders, have always been courageous. There are some people who wait to see which way the crowd will go, and then they take their place with the crowd. There are others who are absolutely unconscious of what the rest are doing, if there is a question of right and wrong involved. The question in their mind is, Is this thing right or wrong? When the right is known, that is where you find them, and there they are, first, last, and all the time. This is real courage.—*Selected*.

Be stirring, man, while yet the day is clear;  
The night, when none can work, fast draweth near.  
—Goethe.

## "Posting" Names of Drunkards

OUT in the State of Washington a method of posting the names of drunkards has been adopted by law. Whether a man or woman deserves to be put on this list is determined by the county court. When so determined, the law directs that the list be posted in every saloon. An exchange says that under such a list of twenty-eight names in a certain town was printed this placard: "Each of the persons above named and listed has been adjudged an habitual drunkard by the decree of the Superior Court. . . . All persons licensed to sell retail intoxicating liquors in said county are forbidden to sell or give any of said habitual drunkards any intoxicating liquors, and are required to keep this notice and list posted in some conspicuous place in their place of business, under penalty of law."