

# The YOUTH'S INSTRUCTOR

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# Telegraph Immediately to Your Representatives

As we go to press we learn that a vote on the Sheppard-Hobson Resolution, the National Liquor Prohibition Bill, will be taken in the House of Representatives the early part of July. Thousands of telegrams and letters should be sent immediately to representatives, urging their support at this crucial time.

A SINGLE fly has been found to harbor on his small body as many as 6,600,000 germs. "Swat the fly!" is the cry of an enlightened civilization.

ENGLISH suffragettes made a recent attempt to blow up with dynamite the historic Westminster Abbey. The famous coronation stone was seriously chipped, but otherwise the damage was not great.

ON June 1 the "Storstad" was put under arrest at the request of the Canadian Pacific Railroad, which claims \$2,000,000 damages for the loss of its vessel. The captain of the "Storstad" claims that his vessel was at a standstill and that the big liner was under way when the accident occurred.

## Are You Mentally Efficient?

THE National Conference on Race Betterment met at Battle Creek, Michigan, early this year, and, among many other things, discussed tests for mental efficiency. Some of these tests can be tried by any one on himself, but they are rather calculated to humble the proud. If those who think themselves very efficient will attempt the two following tests, they may have some doubts of themselves as "one-hundred-per-cent adults" before they get through, and may even find themselves "subnormal" by the scientific standard. The test, at any rate, is interesting, and is easily tried.

### Test No. 1

The normal adult should be able to cross out every "a" in the following in thirty seconds:—

Lskse evavy dawma kzaje xatzs cnjaf aruja ahaly iwige fkakp xmwva parka sugho rvsth yraea zaqwb qiajc mvqpa ehaih angao ymljd fnazd Wdaks gsbnc azeqa grhng nayvk zlaah spqva iaucf akiwr hkdaf tafta puwqa rayxe yoirr vbuyx laehu qnhra kaqul. Vaiso rnhay tbcma bjezw uvaru oajba jmzao tutzb zkapt lhnaf batxz xslac dhxrd feqag ogaxl gunka onawz fatgd. Plcxw mcfra ifano pivka xawye cjrga laxoe adqfb linam asduh himfa csamy jckax ejwoa mpadu typia easvy nzyaz diuno ebola watma majtj abcta jqafb ahuy. Oqaql iumwa kaqpv baxap qata sxaob cmfaz aqizs igabg narbq wogad alcgb bpagx vyx a mafwe vtjat kpjea.

### Test No. 2

The one-hundred-per-cent adult mentality can cross out every "a" in the following in forty seconds:—

OYKFIUDBHTAGDAACDIXAMRPAQZTAA  
CVAOWLYXWABBTHJJANEFAAMEAACB  
SVSKALLPHANRNPKAFZYRQAQEAXJUDF  
OIMWZSAUCGVAOABMYDYAAZJDALJAC  
INEVBGAOFHARPVEJCTQZAPJLEIQWNAH  
RBUIASSNZMWAAAWHACAXHXQAXTDDP  
UTYGSKGRKVLGKIMFUOFAAKYFGTMBLY  
ZIJA AVUAACXDTVDACJSIUFMOTXWAM  
QEAKHAOPXZWC AIRBZNSOQAQLMDGUSG  
BAKNAAPLPAAAHYOAEKLN VFARJAEHN  
PWIBAYAQRKUPDSHAAQGGHTAMZAQGM

TPNURQNXIJEOWYCREJDUOLJCCA KSZAU  
AFERFAWAFZAWXBAAAVHAMBATADKVS  
TVNAPLILAOXYSJOUVYIVPAAPSDNLKRQ  
AAOJLEGAAQYEMPAZNN TIBXGAIMRUSA  
WZAZWXAMXBDXAJZECNABA HGDVSVFT  
CLAYKUKCWA FRWHTQYAF AAAOH.— *Selected.*

## Austrian Army Adopts Pneumatic Pontoons

AIR bags carried by an advance force of the Austrian army are used for boats and floats to cross rivers and prepare bridges for following columns. The bags, made of waterproof canvas, are about five feet in



length and half as wide, and are rolled up when not in use. On approaching a river the force unrolls the bags, inflates them by simply blowing them full of air, and seals the orifice with an airtight clamp. A plank ten



or twelve feet long is lashed to two bags, and this improvised boat or float will support several men. When spaced at the right intervals, these bags form pontoons for the support of a temporary bridge.—*Popular Mechanics.*

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# The Youth's Instructor

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No. 26

## The Duty of Man

BENJAMIN KEECH

We often grow sad and disheartened  
O'er the tangled web of life,  
And wonder why things get so twisted—  
Why peace rarely triumphs o'er strife;  
Yet clearly the welcome light dawneth,  
As deep in Love's Guidebook we scan:  
"Fear God and keep his commandments;  
For this is the duty of man."

The Father of all is still able  
To save, for he ever is good;  
Iniquity keeps men from knowing  
The Spirit of love, as they should;  
Yet always the beacon light beckons  
O'er life's dark, stormy span:  
"Fear God and keep his commandments;  
For this is the duty of man."

The whole weary world is in trouble  
Through selfishness having its way;  
Life could not have grown so discordant  
With God's golden law as our stay.  
Yet truth ever triumphs o'er error,  
Whatever our creed or clan:  
"Fear God and keep his commandments;  
For this is the duty of man."

O come, "let us hear the conclusion  
Of the whole matter," we read,  
Comforting hearts that are broken,  
Strengthening lives that will heed.  
True and complete is the pattern  
For life that Love did plan:  
"Fear God and keep his commandments;  
This is the whole duty of man."

## Hsi Shengo-Mo—Overcomer of Demons

ADELAIDE BEE EVANS



WHEN we think of China and China's needs and China's missions, we are very likely to think that the gospel message is being given in that dark land only by foreign missionaries, forgetting that China's hope of receiving the gospel, under the divine blessing, must lie largely in the efforts of her native workers. Such know the customs of the Chinese, their prejudices, their temperament, their hearts. They know how to appeal to them, how to move them, how to help them. Many of these native workers have already done a noble and enduring work for souls.

About the year 1880 there lived in the little village of Western Chang, in the northern province of Shan-si, the well-known Confucian scholar Hsi. He came of a family of high-tempered, overbearing, imperious men; and his brothers, though Confucian scholars like himself, and well trained in "the five relationships," were so unscrupulous and hot-tempered that the family made no attempt to live together, according to the usual custom, but were disgracefully scattered.

Two years before, the district had been disturbed by the coming of certain "foreign devils" who had settled quietly among them. At first nothing unusual had happened. The scholar Hsi became their teacher, and everything went along as before. But by and by it became known that Hsi had destroyed his idols, and no longer worshiped the tablets of his ancestors. Then there was a great excitement. The neighbors watched him closely to see what strange rites he was performing; but all they could learn was that he had given up the "foreign smoke" (as opium is called in North China), and now spent the time formerly devoted to this soul- and body-destroying habit in singing and reading, and often in praying to a God whom they could not see. Most surprising of all, he seemed happier than they had ever known him.

When he became a Christian, the Confucian scholar took a strange name—"Hsi Shengo-mo—Overcomer of Demons." The Chinese live in perpetual fear of demons; their constant effort is to placate, to deceive, to circumvent them, and ward off their malign influence. Now when Hsi—trusting in the power of

God, whom he accepted as his Father with simple, childlike faith—confidently called himself Demon Overcomer, it was simply an expression of his reliance and trust in God.

Nowhere was the great change that had come to Hsi more marked than in his treatment of the women of his household. His aged stepmother, driven from home years before, was sought out and brought back to the shelter of the family dwelling; and his wife, "the mean one of the inner apartments," accustomed to his outbursts of temper, was surprised at his new gentleness and thoughtfulness for her comfort. She could not understand the change, but she began to think that if it came from being a Christian, there must be some good in "eating the foreign doctrine."

Just at this time a dreadful trouble came into the family. Mrs. Hsi became ill—not in body, but in mind. "Try as she might to control her thoughts and actions, she seemed under the sway of some evil power, against which resistance was of no avail. Especially when the time came for family worship, she was thrown into paroxysms of ungovernable rage. This distressed and amazed her as much as her husband, and at first she sought to restrain the violent antipathy she did not wish to feel. But little by little her will ceased to exert any power. . . . Sometimes she would rush into the room, like one insane, and violently break up the proceedings, or would fall insensible on the floor." Now the neighbors were greatly pleased. "It is just as we said," they declared; "the gods are punishing him. Let us see what his faith can do now."

In anguish of heart Hsi prayed that his wife might be healed; but to his sorrow she did not improve. "Then Hsi cast himself afresh upon God. This trouble, whatever it was, came from the great enemy of souls, and must yield to the power of Jesus. Hsi called for a fast of three days and three nights in his household, and gave himself to prayer. Weak in body, but strong in faith, he laid hold on the promises of God, and claimed complete deliverance. Then without hesitation he went to his distressed wife, and laying his hands upon her, in the name of Jesus commanded the evil spirits to depart and torment her no more."

Then and there the woman was healed. So complete



was the change that even the villagers acknowledged it. From that day Mrs. Hsi stood by her husband's side in spirit, sharing his labors, freely giving her worldly goods for the extension of the work of the gospel, and later making what was for a woman of her rank and time the supreme sacrifice — leaving the shelter of her home to engage in public work for the women of distant villages.

It was impossible for Hsi to keep shut up in his own heart, or in his own home, or in his own community, the good tidings that had wrought such a change in his own life. At first in near-by villages and towns, and later in more distant places, he told the story of the gospel. Many were brought to Christ under his labors. Often in answer to his earnest prayers the sick were healed, and evil spirits were cast out of those who were tormented by them.

Wonderful deliverances fell to the lot of Hsi as he went about his Master's business. One Sunday after the conclusion of the morning service, he was asked to go to a village seventeen miles away to pray for a sick woman. There was no cart nor other means of conveyance, the road was lonely and dangerous, and there was no one to accompany him. "Hour after hour, faint and solitary, he pressed on. At length evening fell, and he had only reached the rushing torrent three miles from the village. Very soon it was dark, and neither moon nor stars could be seen. Belated on that mountain road, he knew that travelers were exposed to the attack of hungry wolves. And sure enough, as he stumbled on, he heard sounds that too plainly indicated their approach. Yes, they were on his track. Nearer and nearer came the howling, until he knew they were all around him in the darkness. But there was a Presence nearer still. Falling on his knees in that moment of peril, Hsi cried aloud to his unseen Friend. He never knew what happened, or how he was delivered; but the next thing he was conscious of was silence, and that he was alone."

Before he became a Christian, Hsi had never done any manual work. It was not thought fitting that one of his dignity should labor with his hands. But the new doctrine meant lessened revenue to Hsi and increased demands on his means. Consequently he went out into his fields, and worked from morning to night, that he might learn how to carry on his estate to the best advantage. His neighbors mocked him, for they thought he was degrading himself; but to Hsi no work was degrading that would help to forward the truth he loved.

The first summer after his conversion Hsi cultivated the opium poppy in his field, but later, though it was a profitable crop, he would not raise it. Not only did he banish opium, but he would neither raise nor use tobacco. He also refused to raise swine. "They are filthy," he said; "we must have nothing to do with that which is impure."

Hsi was anxious to follow all the light that came to him, and in spite of his naturally arbitrary spirit, he showed forbearance and gentleness in leading others to give up wrong practices. "We need to be very careful," he said, speaking of ancestor worship. "Great harm may be done by utterly condemning the best a man has known, before you make sure that he has grasped something better. Like dead leaves, wrong and questionable practices will drop off when there comes living growth."

From his own record of those early days we learn how much Hsi depended on prayer. He says: "On account of many onslaughts of Satan, my wife and I

for the space of three years seldom put off our clothing to go to sleep, in order that we might be the more ready to watch and pray. Sometimes in a solitary place I spent whole nights in prayer; and the Holy Spirit descended. Frequently my mother noticed a light in our bedroom toward midnight, by which she knew that we were still waiting before our Heavenly Father."

It was impossible that a man of such prominence in the little village where he lived, a man of such influence, too, and such power in bringing others to Jesus, should not have enemies and suffer persecution for his new faith. At one time the literary men of his neighborhood, in an effort to compel him to abandon his faith in Christ, or at least to refrain from teaching it to others, succeeded in having him publicly degraded from his rank of "Cultured Talent" (equivalent to his B. A.) by the chancellor of the university. This was a disgrace not only to Hsi, but to every member of his family as well, and one that they felt keenly. Finally, however, the decree was reversed; and all who knew the circumstances considered it a marked answer to prayer.

Not only by word and precept, but also by example, Pastor Hsi taught the flock committed to his care. Self-denial he counted nothing if he might win some to his Master's service; hardship, peril, accusations by false brethren, treachery,—all these he suffered gladly for the cross of Christ. In his later years he came to see that even in a just cause it was better not to go to law when wronged, but rather to take it to the Lord in prayer, and trust in him to work it out to his own glory.

When this rule was adopted by the believers, a man of the Western Chang village immediately appropriated a small parcel of desirable land belonging to Hsi. This was easily done by changing the boundary lines, consisting of low ridges of earth; and there was no way for Hsi to recover his field unless he took the matter to the mandarin of the district. This was exactly what the believers had decided not to do; so while Hsi felt the loss keenly, he left the matter in the Lord's hands. For a time it was hoped that the land would be restored; but this was not done, and the man who had taken it finally died, and it passed to his heirs. By suffering this loss quietly, Hsi gave the believers a very practical lesson, and both he and they received a blessing from the experience.

The home of Pastor Hsi was known as "The Middle Eden"—the Chinese word for "middle" being a term especially dear to the Chinese. And surely that well-ordered household, where daily prayer was made, was a little Eden in that remote village in dark China. Every member of the large family, and those who came to share its blessings, had his own task, and all were expected and required to attend faithfully to their work. Even the children had their part. In the rules written out by Pastor Hsi for the regulation of the family, "Gentle Princess" and "Little Silver Bells," two little girls of the household, were mentioned by name, and daily tasks assigned to each.

The experiences of Pastor Hsi often found expression in songs, many of which are still sung by the Shan-si believers. A stanza from one of these hymns is given here:—

"This our yearly convocation has a meaning:  
The Holy Spirit is leading the church onward to perfection.  
Let pastors and evangelists bring their alabaster box, and  
anoint the Lord, and joyfully proclaim his commands.  
The Lord says: 'I gave up my life upon the cross for thee;  
Is there anything thou canst not forsake to glorify me?'"



Is it your own strength?  
Is it the work you love?  
Is it any precious possession?

Please say—what is there thou canst not part with to glorify me, and enjoy the endless happiness of heaven?"

A study of the life of this Christian Chinese scholar would not be complete without reviewing his special work for his fellow countrymen who had fallen under the mastery of the dreadful opium habit. [The *Gazette* for July contains an article on Pastor Hsi's refuge work.]

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### Prayer

"JESUS has set us an example of prayer. His will was kept in harmony with the will of God by constant prayer. 'I and my Father are one,' he could truly say, but that oneness was maintained through communion with each other. All the crises of his life he met with prayer. He could calmly face Pilate, the mocking soldiers, and the mob, because he had faced his Father on the mount the night before. He counseled his disciples to watch and pray, but they slept; and when the morrow with its terrible events came, they all basely fled, and the stanchest one of them all that night before, ignobly denied his Lord. 'Watch and pray, that ye enter not into temptation.' Anticipate your battles; fight them on your knees before temptation comes, and you will always have the victory."—*Tarbell's "Teacher's Guide."*

"Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." Matt. 6:6. "Hypocrisy cannot live in secret prayer. That is the one place where men will be honest or cease to pray. One of the chief reasons why Christ prayed is the very reason why most men stop praying,—because he was so busy. Men wondered at his grace and ease, but probably thought slightly of his habit of long and secret praying."

"We kneel, how weak! We rise, how full of power!  
Why, therefore, should we do ourselves this wrong,  
Or others, that we are not always strong;  
That we are ever overborne with care,  
That we should ever weak or heartless be,  
Anxious or troubled, when with us is prayer,  
And joy and strength and courage are with Thee?"

JENNIE HALBURT.

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### The World's Best Friend

OF all the men this world has known, Jesus was the man who was its best friend. He knew better than any one else just how to be its friend. He knew the depths of its sinfulness, he knew the depth and egregiousness of its mistakes. He saw its attempts to rise, and its failures. All through life he was trying to manifest this friendship; and his many acts of kindness and the multitude of his works of cheer and graciousness show the genuineness of it.

Jesus was the world's best friend long before his public ministry began. He was its friend even when a mere lad playing in the dusty brown streets of Nazareth. I can almost see those clear, luminous eyes of the boy Christ, so yearning and so full of appeal, as they beamed good will into the souls of his comrades who played with him or walked into the hills with him as he studied the ways of the insects or learned to know the wild flowers. I believe that those sharers of companionship recognized the wholesomeness of his example, and that every new walk with him gave them new enthusiasm for righteousness, and greater regard for the God of their fathers. I must believe,

too, that some of these young men, through their early confidence, came to believe on him as the Saviour of the world; for I cannot imagine that the power of his young life was fruitless, and that Jesus in his youth was not preparing souls to accept him when he was later revealed as the Christ.

If I read anything between the lines of the gospel story, I read the big-souled yearning of Jesus for the salvation of the young men of his time. A yearning desire, too, it was, that he might find some way to reach down into their hearts and get a grip upon their souls before the tempter could steal them away into prejudiced manhood.

Jesus Christ is today the friend of young men, and he is longing to manifest his friendship. For this manifestation he has but two means of revealing himself,—through his written Word and through his disciples.

Many will not read the Bible nor listen to our sermons, but all will read our lives, and will accept kindly ministry and a friendly word. Jesus Christ has appointed us to make friends for him, giving to us the ministry of reconciliation. He wants you and me to go into the markets and factories and workshops, into the high schools, into colleges and universities, and show young men everywhere his attractiveness and his beauty. Jesus Christ is attractive to men today; and if he is held up in his true beauty, young men will again seek to know him.

EDMUND C. JAEGER.

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### Why Do You Boast of Time to Come?

WHY do you boast of time to come,  
And slight salvation free?  
The Lord is knocking at your heart,  
He's calling now for thee.

He soon may turn with saddened heart,  
He ne'er may enter more;  
Now, while he stands and knocks without,  
O, open wide the door!

He's waiting now, has waited long,  
And time is short, alas!  
Probation soon will end for all,  
Don't let the moments pass.

The present you should now redeem;  
This you can call your own.  
The future—no, you cannot claim;  
To you it is unknown.

Now you may boast of strength and youth,  
And life may seem so gay.  
Your life tomorrow may be gone,  
Your body cold in clay.

Thus far you have but slighted him.  
How long will he forbear?  
If he should turn his face from thee,  
Then all would be despair.

He will not always hold his wrath,  
He will not always chide;  
Now while he offers mercy free,  
Safe in his mercy hide.

Why should you slight eternal life  
And put his love at naught?  
He stands, he knocks, he's calling thee,  
With love and mercy fraught.

This day may fix your final doom  
If longer you delay;  
O, lay aside the worldly dross,  
This warning call obey!

O, rid yourself of unbelief,  
And from earth's pleasures flee!  
As far as east is from the west,  
He'll put thy sins from thee.

MRS. LOUISE JACOBS-MOODY.



### "To Him That Hath"

IN these days of prosperity when everything indicates that all have an equal opportunity to become independently rich, one is led to wonder why we still have the extremely rich on one hand and the extremely poor on the other. One would be led to believe that the Saviour's words, "Whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath," would apply not only to spiritual but also to temporal things.

In the amassing of a fortune there are a few principles which have been applied by all those who have succeeded in the struggle to get a large portion of the earth's wealth. In studying into these principles, one is led to believe the truth of E. H. Harriman's statement, "Only the poor are wasteful."

Thrift—the basis of all prosperity—is a quality exercised not only in the amassing of a fortune, but also in its conservation after it has been secured. Thrift may range anywhere from the saving of pennies to the conservation of millions. The accumulation of money gradually begets the habit of saving, of demanding a full return for every dollar invested, until the self-made millionaire begins to abhor waste in any form, whether it be great or small.

John D. Rockefeller is perhaps the richest man in the United States at the present time, yet he is also one of the most conservative of men when it comes to spending his money. He was the son of poor parents, and with his A B C's was taught to save. Among his most cherished possessions is a little notebook containing a record of his first business transaction, made while still a boy. It consisted of the raising and selling of a flock of turkeys. Although he has become one of the world's richest men, yet he still leads a simple life. He never travels in a private car; the ordinary coaches are good enough for him.

Several New York brokers were recently discussing Rockefeller's methods during a run of "hard times," when one of them said: "If I had followed his ways, I should not be telling a hard-luck story now. If there were such a thing as canonization in America, I should like to nominate him for the patron saint of thrift." Characteristic of him is a little saving he made last summer. At his home near Tarrytown, New York, he has his own private golf links. It required much labor to keep the grass mowed, until Rockefeller had an inspiration that sheep could do the work as well as men. As a result, a flock was bought, and soon after he was enabled to dispense with some of his former force.

H. B. Clafin, who was one of New York's merchant princes, rode to his office every morning from his mansion uptown in a Madison Avenue car; while one of his employees, the head of an important department who had a large income and extravagant tastes, rode to work in a carriage. One day while riding to work, he met his employer, who said, indignantly: "You should not drive to work in a carriage. The example is bad. Besides, you should save your money and not spend it on horses." The man, failing to heed the advice, finally lost his position, and as he had saved no money he died in want. Mr. Clafin, who rode in a street car, left millions.

James Stillman, a prominent New York banker, is another example of a man who abhorred waste. His daily act of turning out the lights left burning in his bank by the careless clerks is an example of his strict economy.

Another rich man of thrift turned a yearly loss into a yearly gain. At his magnificent estate at Arden, New York, he found that it was difficult to obtain good milk and butter. As he had land and forage enough for the purpose, he resolved to start a dairy of his own. This proved so successful that stations have been established in three neighboring towns, where milk is supplied to rich and poor.

These are only a few of the ways in which rich men save and make money. They are not ashamed to save money whenever possible, regardless of what people think of them. As a result, they keep on getting richer, while those who spend their money as fast as they earn it look upon them as "lucky" or "fortunate" in the accumulation of their wealth, when in reality it was made by hard work, careful investment, and strict economy. GEORGE E. CLARKE.

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### Too Late

#### One Month Too Late

At a prayer meeting in a country neighborhood in western Washington a young man seemed to be much convicted. An earnest worker in the meeting went to him and lovingly pleaded with him to go forward and seek salvation. He hesitated, but finally said, "No, I will go when I am done hauling logs; I have one month to work yet." Four weeks from that day he and a young friend went bathing in Lake Lacomas. He used profane language while undressing. Plunging into the lake, he swam into the deep, cold water, was taken with a cramp, screamed wildly for help, then sank to the bottom—drowned. He was one month too late.

#### One Week Too Late

A woman in Scotland became greatly concerned about her soul. One night she was so troubled she could not sleep, but walked the floor in great distress of mind. At last she sat down and wrote in her diary, "Next week I will attend to the salvation of my soul." She then retired and slept soundly. The next day she went into scenes of pleasure and gayety. The day following she was taken violently ill, and soon became delirious. Before her death the delirium left her mind long enough for her to say, "I am one week too late! I am lost!"

#### One Night Too Late

One night at a revival meeting a young woman was urged to repent. She said, "I will seek God tomorrow night." The next evening her mother found that she intended to go to a ball, and begged her not to go. She replied, "I will go if I die," and went upstairs to dress. A young man called to take her to the ballroom. She was called, but did not answer. Her mother went to her room, and found her sitting before the glass, putting a ribbon in her hair, but she was a corpse. She waited one night, lost her dance, and lost her soul.

#### One Hour Too Late

A young woman in New York attended a revival meeting with her parents. A pious aunt became greatly burdened and distressed for the young lady, who was unconverted. At last she went to her and earnestly pleaded with her to come at once and seek God; but she refused. At the close of the meeting she started home with her parents. A few rods from church the team became frightened, and overturned the sleigh. The young woman was violently thrown against a telegraph pole and instantly killed. She was one hour too late.—*Selected.*



## The Gain of Regulating Life Without Rules

Shall I dance? Is theatergoing right? How shall I keep the Sabbath? Shall I pay the tithe? How much time shall I give to prayer? How shall I choose between two courses of action? Who is my neighbor? Most Christians who ask these pertinent questions believe that the New Testament says nothing about them. Dr. Griffith Thomas shows that it says a great deal about them, and in just the form that makes possible a clear answer to these and other puzzling questions about Christian duty under modern conditions.



ANY Christians govern their lives by rules applied to particular things, a rule for this and a rule for that. This is also often seen in connection with races of men in an uncivilized and childlike state. In such places as Uganda, the Sudan, the Philippines, and, to a great measure, in India, it is found essential to govern by rule rather than by principle. The same thing is found in the Old Testament, for at the outset the Jews were morally and spiritually like children, requiring the regulations of particular laws. Later on came the change from rule to principle, and we also see this in the case of children as they are growing up and are gradually appealed to from the standpoint of principle rather than rule.

### The Life Without Limit

The Christianity of the New Testament is a religion of principle, not of rules. A rule is a law for a given circumstance, and acts mainly from without. It is thereby necessarily limited to the particular circumstances. A principle is a law for all circumstances, and is applied from within. To this there is no limit whatever. Now, it makes all the difference in the world whether a Christian is living by rule or living by principle, and it may be worth while to test and illustrate the difference in a few ways.

Take the case of forgiveness. Peter asked how often he should forgive his brother. Should it be until "seven times"? But the New Testament knows no such limit because of its avoidance of rules and its emphasis of principle. The great truth of the New Testament is "even as God also in Christ forgave you" (Eph. 4:32), and this we know from more than one passage means that "he will abundantly pardon" (Isa. 55:7).

Another question is that of neighborliness. The lawyer asked Jesus Christ the question, "Who is my neighbor?" and the very form of it suggests that he himself was the pivot on whom other people were to turn. He looked around and asked who among those who were near him was to be his neighbor. But this is only a rule, and our Lord very quickly showed the difference by the story of the good Samaritan, which gave a remarkable reversal to the question. As Bishop Lightfoot has well pointed out, Christ suggested to the man that the true way of asking was not, "Who is my neighbor?" but "who my neighbor is;" that is to say, the lawyer was to ask what is the neighbor like, to find out all he could about him, to have no picking and choosing, but to recognize all as likely to be his neighbors.

Another question is that of religion. People sometimes ask how much time they ought to give to religion. But this is really an endeavor to live according to rule by separating life into two parts, religious and secular. Stated times are, of course, essential, but this does not mean that other times are to be without religion. So with regard to private prayer and the Bible, an absolute rule is utterly impossible and really unnecessary. Each must settle according to his own

need. Some can put into five minutes that for which others would need fifty. Religion is not a sphere, but an atmosphere.

The same holds good of worship. Some earnest souls are constantly asking how they may realize the presence of God. They seem to think that he is especially present sometimes in particular ordinances or in special places, in ways that he is not present at other times and in other places. But the truth is that God is always present under all circumstances, any difference being that of purpose only. A great personage, like the President of the United States, has many different functions. Today he may have to attend a meeting in connection with the army, tomorrow in connection with the navy, the next day in connection with some civil function, but it is the same President and the same presence, only for a different purpose and object each time. So the worship of God consists of various "means of grace," like prayer, baptism, public assembly, the Lord's Supper; but it is the same presence of God in every ordinance, the purpose alone differs. Worship, like religion, involves the whole life, and necessitates what has been called "the practice of the presence of God" at all times.

Other Christians are concerned about their ordinary conduct, and they inquire whether it is wrong to do this or that, or to go here or there. May I go to the theater? asks one. Is it wrong to play bridge? inquires another. Is there anything sinful in dancing? questions a third. But all this is really an endeavor to live by rule, and it is impossible to lay down any absolute and hard and fast rule, and say that this is right and that wrong. The New Testament principle is, "Whatsoever ye do, do all to the glory of God." "Whatsoever ye do, . . . do all in the name of the Lord Jesus." When this principle is applied to forms of amusement, to places of resort, to customs of society, the answer will not be difficult; and if there is any doubt on the subject, the true spiritual believer will give God the benefit of the doubt and avoid anything about which it is not possible with certainty to do to his glory and in the name of our Lord.

The question of personal guidance is another matter about which many people desire to live by rule. How may a Christian know what to do when two possibilities face him? A very usual suggestion is that of two cases the Christian should choose the harder, but this is often impossible, and may easily be altogether wrong. The rule does not work. And no amount of rule will ever enable us to obtain guidance in daily life. At each step we must seek God, and, when we do, we shall find that he invariably guides along three lines: (1) in harmony with his Word; (2) in accordance with his Spirit; (3) by means of circumstances. When these three agree, the guidance will be pretty clear. We must be particularly careful about impressions, for they may so easily be purely physical or merely emotional. Meanwhile much, not to say everything, depends upon the spirit of the believer. "The meek will he guide in judgment: and the meek will he teach his way." Ps. 25:9. "Thine ear shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isa. 30:21.

Christian giving is another problem of daily life. How much ought a Christian to give? Many a man

(Concluded on page nine)





# THE HOME CIRCLE

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



## Good Night, Little Ones, Good Night

NELLIE M. BUTLER

Good night, little ones, good night.  
When you're snugly tucked in bed  
And all of your prayers are said,  
May the angels guard you there,  
And keep you with tender care,  
Till you wake in the morning light:  
Good night, little ones, good night.

Good night, little ones, good night.  
May your days all happy be,  
Your life all joyous and free,  
Bringing gladness and good cheer  
To those of our household dear;  
Making home both happy and bright:  
Good night, little ones, good night.

Good night, little ones, good night.  
May you be as pure as snow,  
Helping wherever you go,  
Cheering the lonely and sad  
And making their hearts feel glad,  
Till their faces shall shine with light:  
Good night, little ones, good night.

## The Mother's Pension in Michigan



HOW far a little money can be made to go if carefully handled has been forcefully demonstrated in the results of the Mother's Pension law recently placed in operation in Michigan. Under this law a mother depending upon her own labors for the support of one or more children may draw not to exceed three dollars a week for each child from the county treasury. These pensions are placed in charge of the county probate judge, and the definite amount in each case is left to his judgment. The object is to keep together these families of unfortunates by enabling the mother to support them in their own home. Economically, it is cheaper to maintain a child in its home under the mother's care than in a State institution. Socially the effect of home upon the lives of such children is immeasurable.

In some cases when the mother (or father) is not able to contribute anything, the full sum may be allowed. When she is able to furnish something, a smaller allowance is made. Every case is investigated and found to be as represented before the pension is granted. If the father can be found and made to contribute something, this is done.

And the results? This is what Judge Hulbert of the Wayne County Court has to say:—

"There are now sixty-five women drawing money for the support of 240 children in this county at a weekly cost of \$1.39 each, which of course includes the cost of supporting the mother as well. About twenty-eight per cent of the pensions go to support children whose fathers were negligent, and in most cases had deserted and failed to support their families, previous to the enactment of this law. Warrants are out for the missing men, and as fast as located they will be brought to Detroit and forced to contribute something for the maintenance of their families. About sixty per cent of the mothers are suffering from tuberculosis. If their children were supported by the poor commission, the expense would not only be more, but the children would often be compelled to go out into the streets to earn a few additional pennies. In certain instances a mother becomes temporarily too ill to look after the children, in which case she is taken to a hospital, and the children go to some institution. Upon her recovery, under the old system it would have been practically impossible for her to get them together again on the small wages of a laboring woman. Under

the pension system she is afforded sufficient money to support them at once, the county is relieved of their care, and they have a mother's guidance instead of the paid care of strangers. I consider the law a pronounced success."—*The Independent*.

### "Not Fixed to Entertain Strangers"

IN many parts of this country, if you should be traveling on foot or horseback among the farmers and be overtaken by nightfall, you would find, if you asked for entertainment, that the housewives would say, "I am sorry, but we aren't fixed to entertain strangers." Often those who say this are not poor people, and often the tired wayfarer who is obliged to go on for another mile or two or seek refuge in a strawstack feels aggrieved when he thinks how comfortable they might have made him had they chosen. These people really had all the stranger needed,—shelter, food, comforts, everything but the open door.

If the door had been opened, perhaps the farmer and his wife would always have been glad. The stranger could have brought them his own fresh experiences; he might have given them news of distant friends. Perhaps he would have turned out to be a world traveler, who could tell them wonderful things about foreign lands. He might have been full of quaint humor; they might have derived from him an interesting life story. The open door might have let in one who would become a lifelong friend. They might have entertained an angel unawares. But the door did not open, because they weren't "fixed to entertain strangers."

Are you "fixed to entertain strangers"? I don't mean house guests, but heart guests. Yesterday a new boy came to school. He looked lonesome, but all your thought was that he looked unpromising. He did not dress like you. He talked diffidently. He did not look as if he would fit into your set. He came from "over the river," or from another county, or even from across the water. You did not open your door to him. Now no doubt he lost something, but you lost something, too. You will never learn what he has to teach. You will never know what "over the river" is like. You will never find out how schoolboys live in the strange country he came from. You will never have his grateful affection. Perhaps you will wish some day that you had known him. There was a poor boy



once in a Western town whom people like you would never have cared to know. He was long-legged and awkward, he was swarthy and homely, and he came into his new home out of a log cabin. But he became President later, and a hundred thousand people stood in the darkness, after he died, along the railroad tracks on which his body was to be carried to burial. And the reason he was so greatly loved was because his hand was always open, his ear always bent to hear, and, as an old phrase in the Bible puts it, he knew the heart of a stranger. His own heart was like a great mansion which had no special guest chamber, but the hearth fire was always burning, the door latch was hung outside, and so he was always fixed to entertain strangers.—*Wm. Byron Forbush, in Young People.*

Challenge

THERE WAS a time when I was a boy, and the long, long years Threw never a shadow upon the sun, for there was no night; For my vision stretched to the golden day discerned by the seers,

And I said, "As a child I shall be with the throngs that walk in its light."

Then I measured with childish eye the prophecy-shortened years,

And I said (for I knew but as children know), "Are they five? or ten?"

Will my baby brother be old as I?—for never as men Shall we stand through the fearful plagues to shout when the Lord appears."

Ah, glad was I that the Lord would come in my tender years!

Then I stood in the strength of my youth, and I said, "It shall last for aye:

For my fathers were they that stood in the gloom and the glare of the signs;

And this youth of mine shall never grow wrinkled and weak and gray;

It shall fuse with the youth that fore'er with the life of God aligns.

For though rocks shall crumble to dust, this word shall stand for aye:

"The generation that seeth these signs shall not go by Till the righteous shall enter life, and the cursed shall pray to die."

And I stood with a hand outstretched, to greet the hastening day

That should catch my youth in its glow, and cause it to burn for aye.

And now, O Time, I challenge you! for the word of God Is pledged to the failing few that saw the signs of old, And they perish one by one, as the hosts that followed the rod Through Paran's sands gave way to their sons as the years were told.

O Time! O Life! I challenge you; for the word of my God Shall not go down through the ages defamed with a broken oath!

I challenge you that ye show your cause why ye be so loath To ease the agony, end the woe, on the road ye've trod. Why hesitant still to yield the world to the hand of God?

Yea, my youth is fled! And I challenge you, ye gray-haired men,

To tell me, What have ye done with the youth that was never to cease?

Where is the land of honey and milk ye spake of, when From the bath of the crimson sea we fled away toward peace?

Why have ye let the desert swallow the hopes of men?— But stay! for 'tis not on your hoary heads that the blame shall fall.

And though but a Caleb and Joshua shall remain of you all, The generation that saw the signs shall enter then The land that over the river waits for the sons of men.

But I challenge myself, that have come to the state my fathers held.

For I look on the stalwart youths and the maidens fair of today,

And I know the stony road on which their feet are compelled; And my heart would burst should I keep them longer upon the way.

Yea, I have come to stand in the place that my fathers held; And by Him that guideth us in the pillar of cloud and fire, I will up with my staff and lead my flock to the land they desire;

And not by recreant prince nor priest shall my spirit be quelled;

For the challenge cometh to me from the rod our leader hath held.

But my God I challenge not; for his calm and patient hand Hath held in the pillar of fire and cloud through the sin-cursed years.

And ever the fire hath gleamed on the path toward the Promised Land,

And ever rebellious hearts have dissolved the cloud in tears. My God will I challenge not; for his lips and his nail-pierced hand

Have plead, with the sweat of blood and the gasp of agonized breath,

That he might close in a glory-burst the reign of death; Have plead from the torturing cross that shall to the judgment stand,

That the sons of grace might rally under his loving hand.

Wake to the trumpet's challenge, ye men of the closing age! Here, of a mightier hand than mine is the gantlet thrown.

Who shall dispute the battle? Who shall accept the gauge? For the hand is that of the King, and his is the trumpet blown.

Fathers, and scribes, and youth, and ye of ancient age, Ponder it well: will ye dare to hazard the perilous fight,

To prolong the kingdom of darkness, delay the kingdom of light?

Now shall be time no longer! Now shall the battle rage! And out of the murk of the conflict shall emerge the golden age.

ARTHUR W. SPAULDING.

The Gain of Regulating Life Without Rules

(Concluded from page seven)

feels a lurking regret that there is no New Testament rule. If only he had been told what to give, how easy it would be! What is he to do? It behooves every one of us to ask himself the simple question, not, "What have I given?" but, "What have I left after I have given?" God does not look at what we actually give, but at what remains after we have made our offerings.

One more subject calls for attention: What is wrong and what is right on the Lord's Day? If only we knew for ourselves and for our children what to do and what not to do, how much easier and more satisfactory life would be! But this would only imply living by rule. There are three great requirements for the Sabbath day,—rest, worship, service; and whatever is incongruous with any of these is to be avoided. It is left to the individual Christian to apply this principle and to test his own life thereby.

Some one says life by principle rather than by rule is difficult. Of course it is, because Christianity is intended to develop men, not children; and the supreme purpose of Christianity is the realization of personal character. Not outward restraint, but inward constraint, is the great truth. Christianity does not compel by rule, but impels by principle.

Although difficult, life by principle is beautifully and blessedly possible, since God has given to us his Holy Spirit. When he is in full control of our heart, we are possessed of life, liberty, and love. Then faith makes all things possible, love makes all things easy, and hope makes all things bright. This is Christianity,—a life lived in the power of the living Christ, indwelt by his Spirit, and used every moment to the glory and praise of God.—*Sunday School Times.*

THE blessing of the Lord upon a little over which we are faithful stewards is worth more than the possession of millions upon which the curse of God rests on account of our unfaithfulness and disloyalty to him and his work for humanity.

If we are doing our entire duty to God, we may rest assured that our temporal condition, whatever it may be, is the best for us. Wealth and ease are too often a snare and a serious detriment to spiritual and moral welfare, and many will be eternally lost in consequence.

J. W. LOWE.



## A High Calling

F. E. BURR



SOME years ago two ministers went to the town of G—, where they held a series of meetings which seemed to be without results, except that two young men from the country attended steadily and listened attentively. At the close of the meetings in town these young men urged the ministers to move their tent into the country about eight miles, promising them a good hearing if they would come.

It was encouraging to have some one anxious to hear the gospel truth, so the ministers decided to try the country settlement. As it was vacation, they pitched their large tent in the school yard, and two smaller tents for their families near by.

A few fine shade trees and convenient water made this an ideal camping place, and their children were delighted with their summer outing in the country.

The two young men did all they could to help the ministers get comfortably settled, taking their team and hauling the tents, seats, and other things, free of charge. They were also as good as their word in securing the promised congregation, for all the families from several miles around attended the lectures; but what was best of all, their ears were open to hear the truth, and their hearts to receive it, and their lives to live it.

To make a long story short, a church of thirty-seven real Bible Christians was raised up. They were a plain, simple-minded, straightforward people, who saw the truth, believed it, and lived it. They realized the great honor there is in claiming God as a Father and obeying him.

The reformation that this made in their lives and the development of true Christian characters at last attracted the attention of the business men of G—, so that when any man from the "Adventist settlement" entered a store he was a welcome customer; for they were sure that with the harvest would come the fulfillment of the promise to pay the bills. There never had to be an appeal to the law. There were no bad bills against this little settlement of God's people, who believed God meant it when he said, "Owe no man anything."

This company was not rich; and if crops were poor, the old buggy was mended and had to run a year or two longer; clothes were patched, and hats did service for the second or third year, if necessary; but bad debts were not contracted. Tithe was paid, and offerings were made, and hearts rejoiced in the love of the Lord. To be sure, they were not a very fashionable people, but they were scrupulously clean, neat, and tidy, and strictly honest—a peculiar people.

A man living near the town of G—, having heard of their reputation, that they all were reliable men, went to a lumber office in G— and said he was from the little settlement and wanted to get a load of lumber on time. He was made very welcome and told to take all he wanted and to come back for more. He politely thanked the merchant, and soon had his wagon well loaded, and was inwardly chuckling over the thought that that was one bill charged to the settlement men which would never be paid.

Climbing into his wagon, he paused a moment to fill and light his pipe before taking up his lines. The merchant happened—was it by chance?—to step to the window at that moment. "These peculiar people,"

thought he, "are honest, and pay their bills, but they never smoke." As the man was about to start, the merchant cried out: "Hold on! stop a moment! Unload that lumber. You are no Adventist. Adventists never smoke. Here, John, unload that wagon." The crestfallen man smoked on in silence as board after board was carefully replaced on the lumber pile.

The empty wagon rattled out into the street with a sadder and wiser man smoking in it. The lumber merchant said to himself, "Well, I'm glad those Adventists don't smoke; that is one way of knowing them."

Surely we have a high calling, to be living epistles read of all men. What are they reading in our lives? Are we honest before God and men? Do we pay our tithe to God and our debts to men? Or do we regard it as a little thing to owe men till they realize that our promises to pay are worthless? Do we not know that we are bringing reproach upon the cause of God and his people by careless extravagance and selfishness? We love to obey God and to keep his holy day; let us also love to honor and obey him when he says, "Owe no man anything."

Girls, help your fathers. Wives, help your husbands. Make over old hats and old dresses. Learn to economize in cooking, and in every way help till the debts are all paid, and the father or husband can look the world in the face and be known everywhere as an honest man. God has promised that our bread and water shall be sure. Let us forgo the luxuries, yes, even some of the comforts of life, and be content with the necessities if they are all we can afford. What are new dresses and fine hats when people say, "They don't pay their debts, but they will dress as well as the best;" "They set a good table, but their grocer pays the bill;" "They have to move often, for they do not pay their rent"? All such are witnesses against the truth which they claim to love. Self-denial, careful economy, and earnest prayer for wisdom to buy wisely and to earn a livelihood, with the paying of an honest tithe to God and our debts to men, would solve the financial difficulties of many; for God always keeps his promises. But we must first make a covenant with him by sacrifice and obedience.

### Inconsistent Thanksgiving

MEN of different religious beliefs and of different political opinions were discussing the right of the United States government to pay the salary of chaplains in the army and navy. The floor was obtained by a man whose hair was turning gray, and in a positive voice he said:—

"Mr. Chairman, I am not a Roman Catholic, I am not a Presbyterian, I am not even a Protestant. I am an atheist, thank God!"

In this statement he gave a fair example of the inconsistency of unbelief. Boasting of his disbelief in God, he at the same time thanked God that he did not believe in God. How pitiful it is that men who are intelligent on many vital questions, are so thoroughly blinded on the question of religion!

The Christian continually thanks God that God is, and that he dwells in the life characterized by humility. To know God is life eternal; to thank him is the highest form of worship. N. L. NELSON.



# Children's Page

## Neddy's Poem

S. ROXANA WINCE

"I CAN make you a poem right out of my head,"  
One morning, at breakfast, said dear little Ned.  
"It is ringing there now in the sweetest of words,  
Just like the voices of gay mocking birds."  
And away for his tablet and pencil he flew,  
To prove by the doing his boasting was true.

And down at the table he gleefully sat,  
Forgetting for nonce his ball and his bat.  
There later I found him still struggling with thought,  
But not e'en a letter his pencil had wrought.  
"I've losted it, mamma! my poem is gone!  
Coax hard as I may, not a word will return.  
I wanted to write it, dear mamma, for you;  
But it's all runned away, and what shall I do?"

"Don't worry, my Neddy, nor look with surprise;  
Your poem I've read from your beautiful eyes.  
Its subject was 'Love,' and it went to a tune

Born of the beauty of beautiful June.  
'O, I am so happy!' your poem began,  
And joy through its measures in melody rang.  
And it said, as still onward you sang:

"I love the dear Father whose love lets me live,  
And who gives me so much that none other can give;  
Whose eye watches o'er me by night and by day,  
And guides me in safety wherever I stray.  
I love you, dear mamma, so good and so kind,  
And I'll show that I love you by way that I mind.

"I love the bright flowers, the bird, and the bee,  
The grasses, the shrubs, and my mulberry tree,  
My papa, my brothers, and even the men  
Who acted so naughty they're shut in the pen,  
My dog, and my pussy, the insect awing.  
O, everything's lovely! I love everything."

## Jimmie, the Big, Brave Boy

S. W. VAN TRUMP

**T**O tell about Jimmie, the principal descriptive adjective would be the word b-i-g.

Jimmie had a big body, a big head (in two senses of the term), a big mouth, judging

from noises emanating therefrom; and the capstone of his qualities was a big opinion of Jimmie, to which opinion he and his indulgent mother had the sole big monopoly.

Jimmie joined the church. His mother induced him to do so. Soon thereafter Jimmie's big muscles were engaged for service in the lumber woods. Then Jimmie's mother be-

sought the minister in his behalf, lest Jimmie "lose his religion" among the wicked element he should meet in the woods.

"Jimmie," cautioned his pastor, "don't permit the tauntings of men to affect your religious experience."

"Don't worry about me, pastor, I'm equal to 'em," was Jimmie's assurance.

The season over, the camp disbanded and Jimmie came home. "Jimmie, my big, brave boy, is coming home," his mother told every one she met; so his com-

ing was well heralded. First on hand to greet him was the good, old pastor.

"Jimmie, my boy, how did you succeed trying to live a Christian life before the rough woodsmen? Did

they make it hard for you?"

"No, indeed," responded Jimmie.

"That seems strange, Jimmie," said the minister, "for your camp was one of the most trying in that respect, I've heard. How did they treat you when they learned that you were a Christian?"

"O," answered Jimmie, affecting a cunning, self-satisfied look, "they never

once mistrusted that I was a Christian!"

Jimmie's mother looked reproachfully at her big, brave(?) boy. The minister was tactful and kind in his remarks to the young man, but, simmered down, they amounted to a statement that Jimmie was a big coward, a big failure, a big hypocrite.

There are some young people whose names are on the church book who are just like Jimmie. A committee of a certain church was recently revising the membership roll. A young woman's name was read



TEMPERANCE VOLUNTEERS IN THE HAWAIIAN ISLANDS READY TO SELL TEMPERANCE "INSTRUCTORS"



when an exclamation of surprise came from a member of the committee. "Is she a member?" was the incredulous query. No more was said, but the person in question was manifestly not a Christian measured by the Bible standard. She was in no danger of "suspicion" along that line.

The true Christian young person will be "as a city set on a hill which cannot be hid." His life will be a light shining before men. It will carry the penetrating fragrance of Christ's holiness, and men will be won to God thereby.

### The Dew Drier of Africa



A DEW DRIER

AFRICA has no roads. For thousands of twisting miles toward the interior the traveler follows a "trail," or "goat walk." "In the necessary monotonous Indian file this same narrow trail involves," says one of Africa's missionaries, "is the whole Negro philosophy of 'follow your leader,' or do as your ancestors did, and so the African native is a slave of

precedent. His "whole outfit of the twentieth century A. D. can be found perfectly reproduced in Egyptian monuments of the same century B. C."

This trail, or African road, is often overgrown with the tall thick grass characteristic of that country. And the terror of mornings is to squeeze oneself through this great matted tangle of thirteen-foot-high grass dripping wet with cold dew. The big black carriers push on the shivering youngsters ahead, to shake off the clammy dew, "each step being a squeeze forward into the unknown, and each squeeze being equivalent to the turning on of the tap on their bodies. The children are therefore called human brooms, path borers, or dew driers. Our word pioneer is said to be coined from this idea of such a one being a human broom, or path borer, one who dries off on his own body the wet grass, for the benefit of those who follow him." Such was Livingstone to the African.

### Jesus Bids Us Shine

A PREACHER in Philadelphia, one Sunday told the following story:—

A well-to-do family, through sickness of the father and other causes, was reduced to poverty; and the daughter, quite a young girl, had to seek a situation. She obtained work as housemaid in a gentleman's family; and although for a time she lost her worldly position through her father's misfortune, she did not lose her happy Christian spirit or her trust in God. One day, while cleaning the knives, she noticed how they shone, and began to sing:—

"Jesus bids us shine with a clear, pure light,  
Like a little candle burning in the night;  
In this world of darkness we must shine,  
You in your corner, I in mine."

The cook, who was annoyed about something, said, "I don't know what you find to sing about." Mary replied, "I sing because I am happy, and it helps me in my work." It became contagious; the cook picked up the tunes and sang them about her work; the parlor maid could be heard humming a hymn; so it spread through the house.

One evening, cook and parlor maid decided to go to the theater, and asked Mary to go with them. But she had decided to go to a church meeting; so the cook and parlor maid went with Mary. The minister had passed through a trying day of worry and disappointment, and felt very unwell, but seeing three strangers present, was cheered a little, and spoke kindly to them, telling them how glad he was to see strange faces at the meeting. The cook told the story of Mary's singing and how its influence had spread through the house. She said it all came through Mary's singing, "Jesus bids us shine."

As the minister left the church, he said to himself, "I fear I have not been shining much today." I heard of a poor sick man, and I should have visited him, but felt out of sorts. "However," he said, "I will visit him now, late as it is." He found the house, and the sick man was glad to see him, and said, "It is very kind, indeed, of you to come so far out of your way at this late hour." Then the minister told the story of Mary's singing. It was a rebuke to him for not going more joyfully about his work, instead of being worried and downcast. The sick man, with a bright smile, said, "Little Mary is my daughter. She always lets her light shine."—Selected.

### 'Muso

'Muso in Sesuto means government. But the 'Muso



'MUSO

of which I am writing is a little 'Mosuto boy of about twelve years. Over three years ago he came to us with his blanket, and said he wanted to go to school.



Being studious, he has made good progress, and is now in the second grade. He reads Sesuto quite well, and also simple English. He has a good knowledge of the first five books of the Bible.

He is earning his own way through school. The expense is about forty dollars a year, and to pay this he has to work six hours a day, six days in the week. His food is mainly corn meal porridge made very stiff. He sleeps on a grass tick on the dirt floor of a hut. His clothing is a pair of knee trousers, a blanket, and a cap.

His almost unflinching sunny disposition and cheerful obedience have won our affection, till he seems almost like a son to us. He is learning to love his Saviour, and for some months has testified at each opportunity offered in our meetings. We believe he will become a worker for his own people, and we hope to meet him in the kingdom of God.

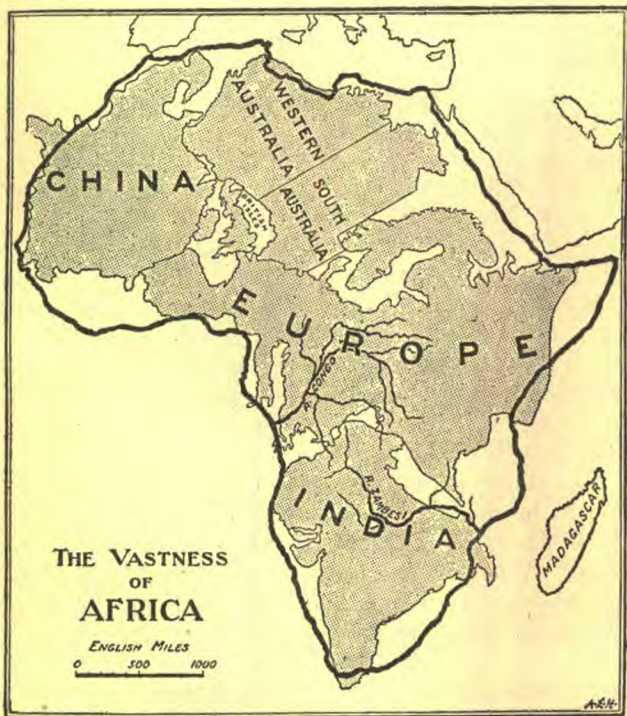
H. C. OLMSTEAD.

*Emmanuel Mission, Leribe, Basutoland.*

**A Living Witness**

WHEN Bishop Weeks, of Africa,—at that time not having been promoted to wear the miter,—was traveling in England, a gentleman who was in the same railway carriage with him began to attack him as a friend of missions.

"What," said he, "are the missionaries doing



abroad? We do not hear much about their movements. We pay them pretty well, but hear nothing from them. I suppose they are sitting down quietly and making themselves comfortable."

Beside Mr. Weeks sat another traveler, as black as any of the natives of the Dark Continent, and himself an unmistakable Negro. He quietly waited until the stranger had exhausted his tirade against missions, and then, making a sign of silence to Mr. Weeks, begged to be permitted to reply to the critic.

"Sir," he said, "allow me to present myself to you as a result of the labor of the missionaries, whose work you have been depreciating." Pointing to Mr. Weeks, he continued, "I am an African, and this man is the means of my having become a Christian, and of my coming to this country in the capacity of a Christian minister."

The man who had assaulted Christian missions looked upon the black man beside him with a look of mingled embarrassment and amazement. He could not be mistaken; there was a genuine, typical African, flat-nosed, thick-lipped, with retreating forehead, and short, curly hair; yet that Negro addressed him in the elegant language of an educated and accomplished Englishman. He had felt all the refining power of the gospel of our Lord Jesus Christ, and there were in the very tones of his voice and his whole manner the unmistakable signs of a Christian gentleman.

The accuser of missions sank into a reverie. He had no more to say as an objector. That one man was both a compensation for, and a vindication of, Christian missions. And soon he resumed the conversation, but in a different tone; he began to talk with Mr. Weeks upon missionary topics as an interested and engrossed listener.

That black man was none other than Samuel Adjai Crowther, afterward consecrated as the first native bishop of the Niger.—*Missionary Review of the World.*

**How a Critic Was Silenced**

SOME years ago upon coming home from college for the summer vacation, I found that my home State conference was erecting a sanitarium in its capital city. In order to build this institution with least expense a large number of Adventists gladly labored for small wages. I joined the company, receiving fifty cents a day and my board. However, we all greatly enjoyed working for the Lord in this way.

But, as is sometimes the case in building such an institution, there were those who were dissatisfied with the general plans. Some thought it ought to have been one way, and some wanted it another.

One person was particularly annoying with his ideas. The sanitarium was far from right in his estimation, and he was very earnest in his criticisms. He was not one of the laborers, but an onlooker.

The builder, who was an able mechanic and a patient man, stood this fire of vexing suggestions as long as he felt able. One day when our critic was informing him how he could improve some gable windows, the builder suddenly caught him by the arm and pulled him toward the sidewalk, at the same time seriously saying, "Come, we will go and see the architect, and have him change that!" Needless to say, the critic never appeared in that rôle again.

Is there not a lesson in that for us? If we want to criticize any one's work, shall we not take our suggestions to the proper persons? C. E. HOLMES.



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General Secretary  
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**Senior Society Study for Sabbath,  
July 11**

**Suggestive Program**

1. OPENING Exercises (ten minutes).
2. Bible Study (fifteen minutes).
3. Quiz on Standard of Attainment (five minutes).



4. Do Foreign Missions Pay? (twenty minutes).
5. Reports (ten minutes).
6. Closing Exercises (five minutes).
1. Special music; sentence prayers; song; review Morning Watch texts for past week; collect individual report blanks and offerings; secretary's report.
2. 1 Samuel 3. See also "Patriarchs and Prophets." Suggestions: Age of Samuel; his work; manifestations of the spirit of prophecy; Eli's age; Samuel's call; the boy's response; message given to Samuel; how Samuel must have felt about delivering the message to Eli; Samuel's faithfulness; Samuel's acquaintance with God; Samuel's reputation.
3. Rev. 21: 27; 22: 14. Announce texts one week before the quiz.
4. Four talks, each about five minutes long: "Litsi's Visit to Missi's Land," "Why We Left Great Britain," "Enforcing the Fourth Commandment" (see *Gazette*), "A Living Witness." See this INSTRUCTOR.
5. Reports from all work bands.
6. Repeat the Missionary Volunteer pledge.

## Junior Society Study for Week Ending

July 11

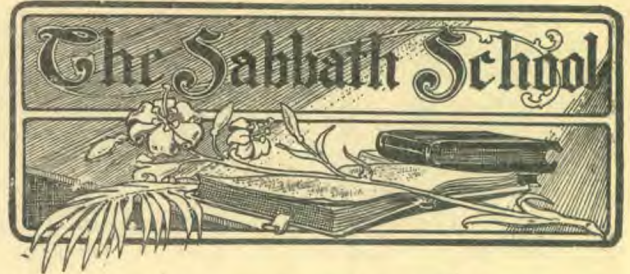
### Suggestive Program

1. OPENING Exercises (twenty minutes).
  2. "Hsi Shengo-Mo" (ten minutes).
  3. "Pastor Hsi's Opium Refuges" (ten minutes).
  4. "Jesus Bids Us Shine" (ten minutes).
  5. News From the Regions Beyond (five minutes).
  6. Closing Exercises (five minutes).
  1. Singing; prayer; secretary's report; offering taken; review Morning Watch texts; reports of work done.
  2. Today our Juniors will become acquainted with one of China's noble Christians who generally is known as Pastor Hsi (pronounced Shē). Have this biographical sketch studied carefully by one of the Juniors, and then given as a talk. See this INSTRUCTOR.
  3. It would be well to divide this article among two or three Juniors. See *Gazette*. Let each study his part carefully, and then give it as a talk. The story of Pastor Hsi's experience should be an incentive to every Junior to do his very best.
  4. To be read by a Junior. See this INSTRUCTOR. After the reading devote a few minutes to a social service in which every Junior may suggest how he may shine in his corner. Remind the Juniors that with their prayers and their contributions they may help to make the light of God's love shine brightly in dark heathen lands. Is each one trying earnestly to reach the 1914 goal?
  5. Appoint a Junior to glean news items concerning missionary work from recent numbers of the *Review* and the INSTRUCTOR, and from any other papers to which you may have access. If possible, get some from the *Missionary Review of the World*.
  6. Close by repeating together the membership pledge.
- Keep on file in your society the *Review and Herald*, the YOUTH'S INSTRUCTOR, the *Gazette*, and if possible the Second Sabbath Reading. For next week get the Second Sabbath Reading for May 9, 1914.

### Missionary Volunteer Question Box

- [All our Missionary Volunteers are invited to contribute to this question box. The Young People's Department will be glad to answer through these columns questions pertaining to any phase of the young people's work.]
25. Is it possible to obtain the old Missionary Volunteer songs "Missionary Volunteer Rally Song" and "Volunteers, to the Front!"
  - The department at Washington still has a few of these, and will be glad to supply any one with copies free of charge.
  26. Please suggest some appropriate mottoes for the Missionary Volunteer tent on the camp ground.
  - The aim and motto of our movement should be in the young people's tent on every camp ground. Among the many other good mottoes are these: "Saved to serve;" "To know Christ and to make him known is our business here;" "Trifles make perfection, but perfection is no trifle;" "Christ must be Lord of all, or else he is not Lord at all;" "Take life as you find it, but don't leave it so;" "Ready for service;" "Anywhere, any time, anything, for the Son of God and the sons of men;" "Our success is measured by our consecration;" "God will never make you a great soul winner until he has all there is of you;" "Help somebody today;" "Begin each day with God." If you have a blackboard in the tent, I think a good plan is to put a new motto at the top of the board each morning, and encourage the young people to copy it in their notebooks. Aside from good mottoes, it would be well to have the conference 1914 goal hung up in the tent.
  27. Please give me other suggestions as to how Juniors can raise money for the \$25,000 fund?

One paragraph in a letter from the young people's secretary of Indiana contains a good suggestion. It reads: "Our Junior Society at Hartford City raised eight dollars last Sunday. The children had pieced a quilt, which they sold for twenty-five cents a block. Then the quilt was given to one of our tent companies, and the money to foreign missions." One of the church-school teachers in Massachusetts brings to us another suggestion. At the closing exercises of the school they sold the articles which they had made for missions. The proceeds amounted to over thirty dollars.



## II — Solomon's Choice; the Building of the Temple

(July 11)

LESSON SCRIPTURES: 1 Kings 3:3-15; 5 to 7; 2 Chronicles 2 to 4.

MEMORY VERSE: "The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding." Prov. 9:10.

### Questions

1. In what praiseworthy manner did Solomon begin his reign? 1 Kings 3:4. How far was this from Jerusalem? Note 1.
2. Why did Solomon go so far from home to worship? Who accompanied him to Gibeon? How old was this brazen altar? Who made it? (See also Ex. 37:1; 38:1.) How many burnt offerings did Solomon offer upon it? 2 Chron. 1:3, 6.
3. How did the Lord, that night, show that he was pleased with Solomon's offerings? Verse 7. Of all the things he might have asked, what did this young king choose? 1 Kings 3:9.
4. What was the first reason Solomon gave for asking wisdom? Verse 6. The second reason? Verse 7, first part. The third reason? Verse 7, last part. The fourth reason? Verse 8.
5. What is wisdom? Memory verse. What is meant by the "fear of the Lord"? Prov. 8:13.
6. How did the Lord regard the request of Solomon? What did the Lord say he would do in answer to Solomon's prayer? Name some of the things which Solomon might have chosen. 1 Kings 3:10-14. Note 2.
7. When did Solomon begin to build the temple? 1 Kings 6:1. Where did he build it? 2 Chron. 3:1. How large was it? 1 Kings 6:2. What kind of windows did it have? Verse 4, margin.
8. Describe the porch. Verse 3. Describe its two remarkable pillars. 1 Kings 7:15-22; Jer. 52:21-23.
9. Describe the oracle, or most holy place. 1 Kings 6:19, 20. Of what were even the nails made? 2 Chron. 3:9.
10. Describe the holy place. Verses 5-7.
11. Describe the molten sea, its position, and its use (1 Kings 7:23-26); the lavers (verses 38, 39); the altar (2 Chron 4:1); the candlesticks and tables (verses 7, 8). Name some of the smaller things made for the temple service. 1 Kings 7:50. Where were all the things cast? 2 Chron. 4:17. By whom? 1 Kings 7:13, 14.
12. In what unusual manner was this house built? 1 Kings 6:7. Note 3. Where was the timber ob-



tained? 2 Chron. 2:16. How long was the temple in building? Verses 37, 38.

Notes

1. Gibeon was about six miles north of Jerusalem (see map).
2. We are not told that Solomon "lay down as ignorant as other men, and yet arose in the morning wiser than all the children of men." "Rather, God gave him an inquiring mind, an understanding heart, the needful faculties and guidance, and by much study [see Prov. 2:1-9] these, under the divine blessing, grew into extraordinary strength. God gave the seeds, and by cultivation these produced a harvest."
3. "No workman's steel, no ponderous axes rung; Like some tall palm the noiseless fabric sprung."

II — Christian Growth

(July 11)

Daily-Study Outline		
Sab.	Read the entire lesson scripture	
Sun.	Beware and grow	Questions 1-3
Mon.	Faith; grace and peace	Questions 4-6
Tues.	Christian addition	Questions 7-9
Wed.	Elements of growth	Questions 9, 10
Thurs.	Reward of diligence	Questions 11-14
Fri.	Review the entire lesson	

LESSON SCRIPTURE: 2 Peter 1:1-11.

Questions

1. What are the two key words to the second epistle of Peter? 2 Peter 3:17, 18. Note 1.
2. What is the theme of the first chapter of Peter's second epistle?—Christian growth. (Read the chapter through, noting the terms "multiplied," "add," "beside this," "abound," "give diligence.") Note 2.
3. What is the surest means of Christian growth and of protection against being deceived by false teachings? Verse 2. Note 3.
4. To whom is this second epistle addressed? 2 Peter 1:1.
5. How is this "precious faith" obtained? Verse 1, last part. Note 4.
6. How are grace and peace multiplied? Verse 2. Note 5.
7. What is the measure of experimental knowledge God would have us gain? Verse 3. Note 6.
8. What is the twofold object of those wonderful gifts of divine power and precious promises? Verse 4.
9. After full reconciliation to God is obtained by the believer as outlined in verses 1-4, what becomes the Christian's occupation? Verses 5-7. Note 7.
10. Note carefully the elements of growth in Christian character. Note 8.
11. What is the result of having these things "abound" (literally, *increase*) in us? Verse 8.
12. What is the woeful state of one who lacks these things? Verse 9.
13. To what should the believer give diligence? Why? Verse 10.
14. What shall be added as the fruit of faithfulness? Verse 11. Note 9.

Notes

1. In Peter's own summary at the conclusion of this epistle are clearly seen the key words to the twofold burden that called it forth: *beware and grow*; in other words, *warning and exhortation*. In dealing with the two, Peter puts exhortation first,—first in order and first in importance.
2. Peter's Christian experience had been an intense one. More than any other of the disciples, perhaps, he had gone to

the extreme of failure at the crisis of his Master's humiliation. Now that his work is about done, Peter feels especially anxious that after his death the believers shall continue to grow in experimental knowledge of God.

3. In 2 Peter 3:2 Peter sums up what he has amplified in chapter 1—that the means of Christian growth is the diligent study of the Word, both prophetic and practical, in order to keep fresh in mind the "exceeding great and precious promises" (chap. 1:4), making them a basis for cultivating the Christian virtues.

4. According to the margin, the original, and other scriptures, Jesus is both God (John 1:1) and Saviour (Matt. 1:21; Luke 2:11); he is also Son of man (Acts 7:55, 56) and Mediator (Heb. 9:13-15). It is the righteousness and the vicarious work of such a being that form the basis of faith, the most precious possession of the believer.

5. It is safe to say that the only reason there is a sinner in the world today is because he does not know God and Jesus our Lord; for really to know the love of God—experimentally, as most Scripture terms mean—and to know in the same way the sacrifice and ministry of Jesus are declared to be eternal life. John 17:3. "My grace is sufficient for thee," declared Jesus to Paul in a crisis of the latter's experience,—sufficient for every need. The only way to grow in grace is to avail ourselves of it every time we are under temptation or failure. The experience of grace applied brings peace, and "grace upon grace" (John 1:16) leads on to "perfect peace." Isa. 26:3.

6. The word knowledge used in verses 2 and 3 is a compound of the simple form used in verses 5 and 6. It denotes *thorough knowledge*, knowing a thing as it really is. It amplifies expanding, added knowledge, and may properly be rendered here *knowledge upon knowledge*, until it includes "all things that pertain unto life and godliness."

7. It should be noted here that after the sinner has been reconciled to God and has made every known adjustment with his neighbor, his Christian life has only begun. The seed of faith has been merely planted; he must now cultivate the plant diligently. He has merely cleared the obstructions to advancement in the strait and narrow way. He has only laid the foundation of the spiritual temple for God's indwelling; he must now work at his own profession and build with "all diligence."

8. "Faith:" Belief to the saving of the soul. Heb. 10:39. "Virtue:" Habitual purity of thought and action, ("My strength is as the strength of ten because my heart is pure.") and unwavering courage, lacking in Peter's early experience.

"Knowledge:" Faith and virtue without enlightenment are like steam in the boiler of an engine without the intelligent hand to direct it in effective service. "My people are destroyed for lack of knowledge." "Fools . . . hate knowledge."

"Temperance:" Self-control. Besides the steam and the engineer, the engine must have its "governor" to regulate its action. The acquisitions of knowledge must not become an uncurbed passion; its proper *use* is what tells. Self-control in all things—to the extent of nonindulgence in hurtful practices, and of moderation in good ones.

"Patience:" Endurance. "Not weary in well-doing." It is not enough to pursue virtue, knowledge, and temperance for a time or spasmodically; it must be a continuous endurance of hardness, and perseverance in well-doing.

"Godliness:" Literally, reverence toward God, spiritual-mindedness. Unbelievers often cultivate patience, temperance, knowledge, and virtue, to serve some sordid end—of gain, of popularity, of office. The believer's cultivation of these graces must have in it the spiritual mind, the unselfish motive—of honor to God and blessing to his neighbor.

"Brotherly kindness:" Literally, brotherly love. Disinterested kindness and loving service to a brother, a friend, a neighbor, an enemy, is one of the highest practical tests of love to God. The keeping of the last six commandments is the natural fruitage of keeping the first four.

"Charity:" Love. The keeping of all the commandments—the result of developing the previous seven graces of character.

The virtues enumerated here are often called "Peter's ladder," and very properly. But a still more fitting conception would be "Peter's rainbow," the first seven (representing the seven colors of the rainbow) blending into the last one (representing the rainbow as a whole)—love. Or, compare them to the seven prismatic colors composing white light.

9. The word ministered in verse 11 is the same word as is rendered "add" in verse 5. Observe the parallel: if through diligence we *add abundantly* to our faith by developing the sturdy elements of Christian character, there will be *added* to us what we cannot add—an *abundant* entrance into the everlasting kingdom.

"ENRICH your conversation by beholding what is impressive in nature and telling others about it."

*I feel and grieve; but, by the grace of God, I fret at nothing.—Wesley.*



# The Youth's Instructor

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## Thy Needs

WE falter daily by the way,  
And, grown discouraged, sigh and say,  
"What use to struggle 'neath life's load  
Up such a steep and stony road?  
So weak are we! Our strength is spent."  
And so, to earth by burdens bent,  
We sink, forgetting that we read,  
"God giveth strength in time of need."

O weary pilgrim, lift your eyes  
From things of earth to heaven's fair skies,  
Remembering how One bore for thee  
The burden of a Calvary.  
Remembering that, no longer shrink  
Beneath your load. Take heart and think,  
"God meant the promise just for me:  
'As thy needs are, thy strength shall be.'"

Not by one effort and today  
We gain the heights so far away,  
But step by step toward heaven we climb  
By striving upward all the time;  
And each day proves to us anew  
That God's dear promises come true,  
For day by day he gives indeed  
Fresh strength for all our times of need.

— Eben E. Rexford, in the *Christian Herald*.

## Are You Educated?

A PROFESSOR in the University of Chicago told his pupils he should consider them educated in the best sense of the word when they could say yes to every one of these questions:—

Has education given you sympathy with all the good causes and made you espouse them?

Has it made you public-spirited?

Has it made you a brother to the weak?

Have you learned how to make friends and keep them?

Do you know what it is to be a friend yourself?

Can you look an honest man or a pure woman in the eye?

Do you see anything to love in a little child?

Will a lonely dog follow you in the street?

Can you be high-minded and happy in the meanest drudgeries of life?

Do you think washing dishes and hoeing corn just as compatible with high thinking as piano playing or golf?

Are you good for anything yourself?

Can you be happy alone?

Can you look into a mud puddle by the wayside and see a clear sky?

Can you look out on the world and see anything except dollars and cents?

Can you see anything in the puddle but mud?  
Can you look into the sky at night and see beyond the stars?— *Young People*.

## Denmark's King

KING CHRISTIAN X of Denmark is a very popular ruler. It is said that this popularity in his own land may be traced "in some measure to the fact that he not only performs the routine duties of a monarch because he must, but seems also to enjoy performing them. This was to a great extent the secret of King Edward's popularity.

"King Christian goes very freely among his subjects, and also comes into close contact with them at the informal levees which he holds every Monday morning practically while the court is at Copenhagen. According to a writer in an English magazine, any one of King Christian's subjects, provided he has not come simply to waste time, can see the king on those days. Each caller, whatever his vocation or class, sees the king in private, no one else being present. There is no announcement of names, each person taking his turn, and going in alone to lay his grievances before His Majesty."

## Christians by Force

HUNDREDS of Africans in the north are pounced down on by royal command, and *en masse* driven like silly sheep into the river. There they are divided into bands, the Wolda Gabriel and Wolda Jesus, and thus they sin the bad old sin of making Jesus Christ king by force. Truly the kingdom of heaven suffereth violence. Was it not the church's worst day when it was able to shout "Victory!" on a successor of the Cæsars holding the stirrup for a church bishop to mount his horse? But all this "Defender of the Faith" rôle is denied Chief Mushidi: it would be as appropriate to allow him to "run the mission" as it is to see bishops in the House of Lords or a lady in a smoking compartment. . . . By way of wrapping the robe of the Pharisee round him, he daily preaches against tobacco as either snuff or smoke. Pipes of wood or pipes of gourd are all taboo, and the old definition of this vain thing pleases him hugely: "A tube with fire at one end of it, and a fool at the other." Only by stealth can a smoker puff his cloud, and no snuff is allowed under severe penalty. One poor fellow who forgot himself into the indiscretion of a pinch of snuff in the royal presence was maimed for life. The punishment farther north for this nasal inhalation is the cutting off of the lips. Mushidi's axiomatic definition of tobacco is "death," and he gets leverage for this idea in the local etymology of the word *fwaka*—tobacco, i. e., the death dealer. Is this the true genesis of the old Raleigh story of his servant's suspecting he was "on fire at the mouth" and pouring cold water on the pioneer smoker?— *Dan Crawford, in "Thinking Black."*

THERE are 8,133,017 telephones busy in the United States, conveying over twenty-seven million messages every day. The total wire mileage is over sixteen millions, of which ninety-two per cent is copper, one half of the mileage being under ground. All of Europe has only two fifths of the telephone traffic of the United States.