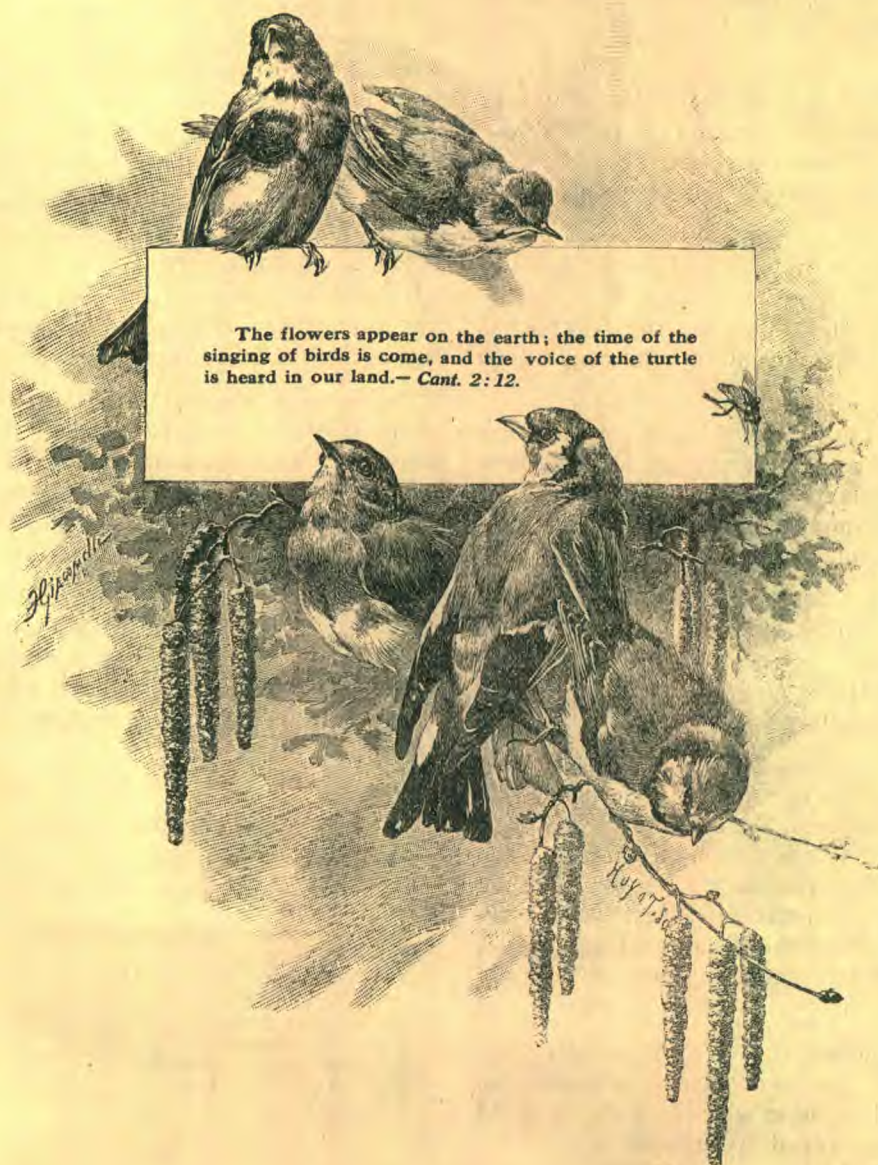


The YOUTH'S INSTRUCTOR

Vol. LXIII

March 23, 1915

No. 12



The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land.— *Cant. 2: 12.*



THE eucalyptus tree of South America grows to a height of one hundred feet in from ten to fifteen years.

DR. GEORGE M. FOWLES, treasurer of the Board of Foreign Missions, reports that on February 18 the Methodist War Relief Fund had reached \$95,187.88.

IN this day of fluctuating prices, it is of interest to note that the rates for carrying vehicles on New York City ferries have not been changed since 1849—sixty-six years.

ON February 12 the Iowa State Senate adopted a resolution in favor of a constitutional amendment for State-wide prohibition. The measure now goes to the house.—*Christian Endeavor World*.

THE talking machine has now been installed as a burglar alarm. The machine is in some clever way attached to a window or door, and when disturbed it sends out the most alarming screams.

THE new municipal tuberculosis sanitarium has been opened at Bryn Mawr and Crawford Avenues, Chicago. The building cost \$2,400,000, and is said to be the most complete institution of the kind in the United States.

A WRITER of the *National Geographic Magazine* says that in Bagdad "often a fine Oriental rug may be seen lying flat in the filth of a narrow street, ground beneath the tramp of men and beasts." This treatment adds value to the rug.

IT is reported that the radicals and the majority of the population of Italy are in favor of Italy's going into the war on the side of the Allies. The royal decree has sanctioned an additional expenditure of \$34,000,000 for the Italian army.

THE United States government has granted the use of the steamer "Vulcan" to carry nine hundred tons of foodstuffs to the starving Jews of Palestine. The cargo will go to Jaffa and thence to Jerusalem in care of the United States consul.

THE Emergency Aid Committee of Philadelphia appointed Lincoln's Birthday as a day for the practice of self-denial for the relief of the poor of the city. As a result, \$65,000 was contributed at once, and the committee expects that fully \$100,000 will be received.

A PHYSICIAN eight miles from Villacoubley, near Paris, was summoned to the side of a mechanic who had been seriously injured. An aeroplane was stationed near the place where the physician was. The physician seized his instrument case, summoned the airman, took his place in the extra seat, and in six minutes they had covered the distance of eight miles to Villacoubley, reaching there in time to save the man's life.

CARAVANING in England is one of the popular ways of spending one's vacation. Huge wagons are equipped and rented to those who enjoy this style of living. These wagons afford accommodations for the night as well as for the day. Automobiles are now being constructed for the tourists' accommodation. The backs and cushions of these cars can be shifted so as to supply the travelers with comfortable beds, thus making them independent of the country inns.

FOR some time fresh vegetables have been dried and powdered. These are known as desiccated vegetables; but the mushy form in which they must be served makes them unpalatable to many persons. Hence experimenters have been at work to find some more successful way of preserving fresh vegetables. The process of dehydrating, or removing the water from the foods, promises to be received with more favor. Before cooking, dehydrated vegetables are soaked in water until they take up as much moisture as they had when fresh.

ONE hundred and sixty-three of the one hundred seventy ranking officers of the Pennsylvania Railroad system, including the president, began at the bottom of the ladder,—sweeping out cars, carrying water for laborers, and other like jobs. One hundred and forty-two of the one hundred seventy have been in service more than twenty years.

A CERTAIN per cent of the Twenty-cent-a-week Fund is to be refunded to each union conference, to be applied on its institutional debts. The Lake Union Conference has just received a refund of \$12,000 to be thus applied. Twenty-five hundred dollars of this sum went to Emmanuel Missionary College to aid in reducing its debt.

THE speed of the latest types of motor boats is almost equal to that of the fastest railway trains. One of the fastest of these boats has made a record of almost sixty miles an hour. On Lake George, where the length of the run was thirty miles, over fifty miles an hour have been accomplished in recent contests.

A NEW steel rope recently tested by the machine in the Fritz engineering laboratory, withstood a strain of 751,600 pounds. This cable is to be used by the Spanish-American Iron Company at its Cuban mines, where it will be made a part of the longest and strongest hoisting cable ever put together.

ON the upper end of Manhattan Island, New York, where Broadway and Riverside Drive intersect and combine, is a quaint country church that was erected in 1846. The only modern air about this rural building is in the feature of the gas lamps which have been placed beside the front steps.

A FORMER admiral of the Japanese navy has invented a process of making boats from a kind of paper called *hashikirazu*. By some chemical process, this paper is rendered waterproof. The boats are collapsible, and when stored, each occupies a space of about one cubic foot.

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The Youth's Instructor

VOL. LXIII


TAKOMA PARK STATION, WASHINGTON, D. C., MARCH 23, 1915

No. 12

Poland of Yesterday and Poland of Today

(Concluded from last week)

Russia's Troubles

 IF Russia got the bulk of Poland's territory and the major portion of the Polish population, she also got by far the larger part of the Polish problem. Russian Poland was the cradle of the Polish race—a land in which both ruling aristocrat and serving peasant were Poles. The result was that Poland became a thorn in the side of Russia, causing the empire no end of trouble, and bringing upon the heads of the Poles no end of repressive measures. Indeed, at times this became so great that more than one Russian statesman advocated turning Russian Poland over to Germany.

For a long time the Poles were forbidden even to use their native tongue. Even the railway employees could not answer questions asked in Polish. The word Polish itself could not be used in the newspapers. For a while no letter could be addressed in Polish. Outside of what is now known as Russian Poland, in the provinces acquired before the final partition, one still encounters the notice in and on all public buildings, "The speaking of Polish is forbidden." In one of these provinces street car conductors were fined because they answered questions asked in Polish.

The national dress was forbidden, even as a carnival costume or in historical dramas in the theater. The coat of arms of Poland had to be erased from every old house and from the frame of every old picture. The singing of the national songs was strictly tabooed.

Yet with all the efforts at repression, and with all the resistance made against that repression, when the present war broke out the Russian Pole seems to have been as loyal to his government as the German Pole was to Germany or the Austrian Pole to Austria. The whole war in the Eastern theater has been fought in territory which once belonged to Poland, territory largely peopled by Poles, and yet there is no evidence that any of them have betrayed their respective flags.

Austria and Her Poles

Austria, it is said, has never treated her Poles as the Russians and the Prussians have treated theirs. While those countries have sought to destroy the spirit of Polish nationalism, holding it to be a perpetual menace to Russian and Prussian institutions, Austria has proceeded upon the theory that this spirit, carefully directed, becomes more a source of strength to the government than a source of weakness. So the Poles of Austria are as free to sing their national songs as the people of our own South are free to sing Dixie. They are as much at liberty to glorify their past and to speak their native tongue as if they were free and independent. Except that they must pay their taxes to Austria and serve in Austria's army, they are practically self-governing. And well may this be, for all the world knows that it was Sobieski and his fellow Poles who saved Vienna and rescued Europe from the Turks.

Not only does Austria allow her Poles local self-government, but she also gives them representation in the

Austrian Reichsrath. The result has been a comparative degree of satisfactory relations between the Poles and the Austrians; so much so, in fact, that the Russian and German Poles have for years felt rather bitter toward their Austrian compatriots, claiming they are neglectful of their brethren who are less fortunately circumstanced than they are. Some one has observed that the Poles of Austria are like the French in Canada; that their nationalism is religious and literary and not antigovernmental.

Germanizing the Pole

Germany has tried in every possible way to transform her Poles into Germans. It has used the Russian tactics in quenching the fire of their nationalism, but with no better success than Russia had. Heretofore Poles were not appointed to office; letters addressed in Polish went undelivered. Marriages between German men and Polish women were discouraged, for Bismarck had not let it escape his notice that "a Polish wife makes a Polish patriot out of her husband in the twinkling of an eye."

There were laws forbidding the use of Polish in public meetings, and Polish children who refused to answer in German were punished.

In the hope of making Germans out of the Poles, the Prussian government decided to colonize German settlers among them. First this was undertaken by private enterprise, but the Poles boycotted the settlers, and their lands finally were bought back. Then a law was enacted that no Pole could build upon lands acquired after a certain date. The result is that one who travels through Polish Germany today occasionally will see farmhouses, barns, dairies, stables, and even chicken coops on wheels.

When private enterprise failed to Germanize Prussian Poland, the government made appropriations, which up to the present time have amounted to one hundred million dollars, to acquire Polish lands and turn them over to German settlers; but with all that was done, the Poles are still Poles, and in spite of the law forcing some to sell their lands and preventing others from buying, the German settler has not succeeded in getting much of a foothold on Polish lands; and Germany has about four million Poles in its population.

Polish Peasants

The lot of the Polish peasant is always a hard one, whether he lives in Russia, Germany, or Austria. His food is simple, if not poor. His whole family must toil from the hour that the sun peeps over the eastern horizon to the hour when twilight falls into dusk. If he can say that his wife works like a horse, he has bestowed the acme of praise upon her. Hard work, many cares, and much childbearing make a combination that takes all pride out of the wife's heart, and gives to the women of peasant Poland a haggard look, even before the third decade of their lives is closed.

You may even see them working as section hands

on many of the railroads, and they are reputed to make good ones. It is not exceptional to see them carrying mortar for bricklayers and plasterers or to find them painting or paper hanging in the cities.

Every peasant wants his daughters married off as soon as they reach womanhood, and little hands are drawn upon the lintel of the door to indicate to the world that there is a marriageable daughter inside the house. And among the peasants the wedding day is about the one bright spot in a girl's life.

Some Noted Poles

Poland has contributed a long list of great and near great to civilization. It was Copernicus, a Pole, who first taught that the sun is the center of the solar system, and laid the foundations of modern astronomy. It was John Sobieski who saved Europe from the Turks, as Charles Martel hammered it out of the grasp of the Saracens. Kosciuszko and Pulaski served the cause of freedom in both Europe and America. The compositions of Chopin, a Pole by birth though a Frenchman by education, will float down through the corridors of time along with those of Wagner, Beethoven, Handel, Verdi, and other masters.

Poles in America

In Pennsylvania one inhabitant out of every twelve has Polish blood in his veins, in New York one out of fourteen, and in Massachusetts one out of ten. In Wisconsin and Michigan every eighth person is of Polish descent.

Polish Immigrants

Chicago is said to have more Poles in it than any other city in the world, except Warsaw, and possibly Lodz. Cleveland has more than 40,000 Polish residents, yet New York, Pittsburgh, Philadelphia, Buffalo, Milwaukee, and Detroit all have Polish colonies larger than Cleveland's.

Home ownership seems to be an aspiration of the American Pole; many of them start to buy houses on the installment plan before they begin to speak English. With large families and small incomes, they are yet more frequently home buyers than native-born Americans with smaller families and larger incomes.

Reared in regions where the battle of life is less one for comfort than one for existence, what seems a bare necessity to the American laboring man may appear a great luxury to immigrant Polish peasants; consequently they can save on small wages.

Although in Europe by far the majority of the Poles are engaged in agriculture, in America they generally settle in the cities. However, many small Polish colonies have been started in New England and elsewhere. Most of the colonists buy abandoned farming lands, and not only manage to coax a living out of the soil where Americans before them could not get it, but they actually, in many instances, succeed in converting the waste place of yesterday into fields of plenty.

A Victim of Individualism

Having lost her all, Poland hailed the rise of Napoleon as an opportunity to regain it. Tens of thousands of her people enlisted under the banner of the great Corsican, and Poland poured out unstintedly of her resources of men, money, and munitions to aid the cause of the France that they hoped would deliver her. But when Napoleon retreated from Moscow, the hopes of Poland declined, and Waterloo finally replaced tangible hope with an intangible dream.—*The National Geographic Magazine, January, 1915.*

Better Than a Match

WHILE waiting on a street corner for a car, a young man stepped up and asked me for a match. I hesitated a moment, and then answered, "I have something better than a match." Reaching into my pocket, I passed him a leaflet on "Tobacco."

He thanked me and handed me five cents, but I told him that I did not want the money. I said: "My friend, that cigarette will injure your health. Jesus does not want you to smoke. Are you a Christian?" "No," he said, "I am not a Christian. I have been smoking and drinking and keeping bad company for a long time. I do not read the Bible." He took a bottle of whisky from his pocket and showed it to me, then put it back. I said, "My friend, Jesus says, Today if ye will hear my voice, harden not your heart." The young man hung his head; and while he was in that attitude, I spoke to him the words which Jesus gave to me of salvation through his name.

"My friend, will you not promise the Lord that you will throw away that cigarette and also the whisky? Will you not today give yourself to Jesus? Even now, if you ask him in a few words, he will hear you. Jesus says, Cast away all your transgressions."

He threw his cigarette away, reached in his pocket and took the box and threw the remainder of the cigarettes away. Then he took his whisky bottle and threw it into the street, breaking it in pieces.

I did not pay any attention to my car, but I grasped the young man's hand, and he clasped mine tightly in his, thanked me for my few words to him, and asked me to write to him. We then separated.

What if I had given him a match? Is it not better to invest our spare nickels and dimes in the salvation of souls, and dispense with candy, gum, and other gratifications?

Hundreds and thousands of men just like this one pass us daily. They need Jesus. Shall we give them a match or Jesus?

Passing a home one day, I saw a small boy smoking. I called him to the fence, and after a few words he threw away his cigarette. "Sow beside all waters."
—*W. H. Sebastian, in Columbia Union Visitor.*

Men on Fire

THE first event of importance in the Christian era after Jesus ascended from Mt. Olivet, was a company of men and women ten days afterwards apparently set on fire by Heaven in the sight of men.

When Moses beheld the burning bush in the wilderness, he was filled with wonder, and drew near to behold. It proved to be the Son of God in the bush, and he had come to commune with Moses and send him to Egypt to deliver his people from their bondage.

These men on fire at Jerusalem, with cloven tongues of fire seen upon them, caused the men gathered at Jerusalem from nearly every land under heaven, to wonder and draw near. "And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? . . . We do hear them speak in our tongues the wonderful works of God. . . . What meaneth this?"

When a fire breaks out, people flock to see. Here, God from heaven had actually, in a spiritual sense, set the humble followers of Jesus on fire. Their souls received of the fire and zeal of the Holy Ghost, a

baptism God alone can give. These words of John were being fulfilled: "I indeed baptize you with water; but one mightier than I cometh, . . . he shall baptize you with the Holy Ghost and with fire."

Therefore these men were baptized with fire—set on fire for God. The result was that thousands were converted to God. Pricked in their hearts because

statement recently made to the Duma by the Russian foreign minister that 'Russia intends to occupy Constantinople permanently.' In reply Sir Edward Grey said:—

"The statement I have seen was that M. Sazonoff had said that the events on the Russo-Turkish frontier would bring Russia near a realization of the politico-

economic problem bound up with Russia's access to the sea. With these aspirations England is in sympathy. What form their realization will take will no doubt be settled in the terms of peace."

The Turkish government has already made preparations to leave Constantinople, and establish the capital at some place in Asia. The wisdom of such a move is acknowledged by all observers; for the Allies have already made serious inroads upon the city's fortifications.

"The straits of the Dardanelles, or Hellespont, has played an important part in many wars, from the time of Xerxes and

Alexander to the present, because of its remarkable configuration. It is a tortuous passage of forty-two miles in length, varying in width from one to four miles. Both banks are lined with forts, and the channel is blocked with mines laid under the direction of German engineers. The southern entrance is protected by four forts, of which the chief are Sedil Bahr on the European and Kum Kaleh on the Asiatic



SEVENTH-DAY ADVENTIST TRAINING SCHOOL AT CONSTANTINOPLE, TURKEY

sin was there, they turned to the Lord Jesus for cleansing.

The great need in earth today is for men and women baptized with the Holy Ghost and with fire. The fire may not be visible, but it must be there. Fire is a cleansing element. It will burn up either the sin now or the man later. It cannot abide where sin is cherished. "Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable." How much better to let the Spirit of God burn up the chaff beforehand, rather than cling to this perishable element only to perish with it in the fires of the last day.

But God's people on fire for him are filled with the Spirit for service. A world is to be warned. A people is to be gathered out for his name. It must be done by those who are set on fire from Heaven with the Spirit's power.

T. E. BOWEN.

Who Is to Have Constantinople?

FOR more than a century Russia has wanted Constantinople, that she might have a southern port to the open sea. England strenuously opposed all such designs upon the capital of the Ottoman Empire. But recently the English press as well as the government has undergone a complete reversal of opinion and policy.

The government's changed attitude is shown in the "announcement of the secretary for foreign affairs in the House of Commons on February 25, when the question was asked if the government approved the



side. These two forts carried respectively six and four guns of 10.2-inch caliber.

"But these were outranged by the guns of the battle-ships, and the only vessel struck was the 'Agamemnon,' on which a shell exploded, killing three men and wounding five. The entrance forts and batteries were shelled on February 19-21, then the attack suspended because of bad weather until the 25th. At ten o'clock in the morning 'Queen Elizabeth,' 'Agamemnon,' 'Ir-

resistible,' and 'Gaulois' began the bombardment at a range of 11,000 to 12,000 yards, each concentrating her fire on one of the forts. In less than an hour and a half the land fire was sufficiently reduced so that the smaller vessels could run in and complete the work at 2,000 yards or less. By 5:15 P. M. all four forts were reduced.

"After the mines at the entrance had been swept out for a distance of four miles, the 'Albion,' 'Majestic,' and 'Vengeance' advanced into the cleared channel, and shelled the fort at Kephez, near the ruins of the ancient Greek city of Dardanus, from which the strait takes its name. All the forts on the European side for twenty-five miles up have been silenced. The Allies have also attacked the forts in the rear from the Gulf of Saros (Xeros)."

The latest word says that the Turkish government is planning to remove to Eskishehr in case the city of Constantinople is attacked. Germany has asked the United States to care for its diplomatic interests should the Allied forces occupy the capital of Turkey. The American ambassador has been instructed to assume that duty when the German minister to Turkey leaves with the Ottoman government for Eskishehr.

The bombardment of the Dardanelles has aroused the Balkan States, and they are secretly mobilizing for intervention in the war, as they fear the capture of Constantinople would result in vital changes to them. Greece is also coming to feel that she must have a hand in the conflict.

"For My King"

WHILE waiting recently in an office until the man I had called to see would be at liberty, I picked up an English magazine that was lying on the table. It was largely pictorial, and the pictures were for the most part war scenes or things pertaining to the war. None of them attracted any particular attention until my eyes caught a glimpse of the picture of a young British soldier who was having the words "For my King," in large letters, tattooed upon his breast. A note of explanation stated that among the young recruits this form of expressing loyalty to their sovereign, and patriotism and devotion to their country, had become popular. These words indelibly pricked into the skin were intended to indicate the soldiers' willingness to brave any danger, endure any hardship, perform any duty, or, in short, do anything, at any time and anywhere, that king or country might demand. The deeds of reckless bravery performed by the soldiers in recent campaigns can scarcely permit us to think they could have any other purpose, and yet it is possible that these words might not go deeper than the skin, and might even cover a traitor's heart.

I closed my eyes for a moment in thought, and there seemed to pass before me another army of young recruits, not young men only, but young women as well. Their purpose is higher, the work is greater, and the King is more exalted. Instead of being armed with swords and rifles to kill and destroy, their weapons are spiritual. Their warfare is "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The spirit of their work is the same as that of their King; "for the Son of man is not come to destroy men's lives, but to save them."

The British soldier does not display his sign in an

open manner to the world, but wherever he may be, at the battle's front, under heavy fire of artillery, among the wounded in the hospital, a prisoner with the enemy, or numbered among the dead, he always carries with him the words "For my King." So the members of the Missionary Volunteer have no other outward evidence than their profession of faith and their actions to demonstrate their loyalty. But how great is the depth of that loyalty? Have the words "For my King" been engraved upon the "fleshy tables of the heart" that they may be read by every one seeing their lives from day to day? Has this expression of loyalty been so interwoven into the character that no task seems unworthy and no duty too small to perform? Do they consider that "the heaven-appointed purpose of giving the gospel to the world in this generation is the noblest that can appeal to any human being"? The accumulated work of ages rests upon them. It is their duty as well as their privilege to have a part in it. Their profession is their sign. Does it read true, or does it cover a traitor's heart? Is every member of the Missionary Volunteer Society ready to do anything, at any time, and anywhere "For my King"? J. T. THOMPSON.

The Missionary Volunteer Reading Course

JOHN, the beloved disciple, nineteen hundred years ago wrote through inspiration, "Blessed is he that *readeth*, and they that *hear* the words of this prophecy." The panoramic view given on the rocky, sea-bound island of Patmos, spanned the closing years of earth's history. A blessing was pronounced upon those who would *read* this wonderful history. God desires his people to read. What a wonderful field of information is open to the man who can read! Inspiration affirms, "My people are destroyed for lack of knowledge." Are you perishing intellectually and spiritually for lack of knowledge? If so, as God directs, read.

Jesus kept abreast with his times. He read. His mind was stored with knowledge, quotations, and illustrations. He acquired information the same as you and I. Often he asked his questioners, "Have ye not read?" "How readeest thou?" Suppose he were to ask you this question today? How should you answer?

Daniel was told that in the time of the end "knowledge shall be increased." Is this prophecy true of you? As in no other age this prophecy meets its fulfillment today. Every one reads. Newspapers, magazines, and books are multiplying every day. Unusually large editions are printed, sold, and read. Are you keeping abreast with your generation?

Thousands of our young people are systematically, conscientiously reading the excellent books contained in the Senior and Junior Missionary Volunteer Reading Courses. During the year 1914 there were 1,914 individuals who received Reading Course certificates for successfully completing the courses offered. How many books did you read last year? What kind of books did you read?

Plan to be one of the blessed who read. Make a list of the books you desire to read during 1915. Many young people read from fifty to one hundred and fifty books a year. Include the Missionary Volunteer Reading Course books in your list. Testimonials are received from every direction, stating how those are blessed who read the Missionary Volunteer books. Do not fail to read the 1914-15 books.

C. L. BENSON.

Our Work in Haiti

MARGARET E. PRIEGER

Early History



ALTHOUGH at a comparatively short distance from the United States, Haiti is very little known in this country, being commonly called "Mysterious Haiti." It is one of the group of islands known as the Greater Antilles, lying between Cuba and Porto Rico. The entire island, including Santo Domingo, is five hundred miles in length and one hundred and eighty miles in width. The island was discovered by Christopher Columbus on Dec. 6, 1492, being the first place he landed in his second search for India, and his remains are now in a mausoleum in Santo Domingo City. The name of the island is said to have meant in the native Indian language, "High Mountainous Land;" but Columbus, on discovering it, thought it resembled Spain, and therefore gave it the name of Hispaniola, or Little Spain. Santo Domingo was the name by which the island was finally known, but since the declaration of independence by the Haitians in 1804, the aboriginal name of Haiti has been adopted.

Before the fifteenth century its inhabitants, numbering about one million, were a mild, hospitable race, and the rest of the world was unaware of their existence. They were tawny, rather small in stature, with long, black, smooth hair, simple in their manners, more indolent than active, and contented with little. The men and girls wore no clothing. The women wore a cloth around the waist, reaching to the knees. They supported themselves by fishing and hunting and by raising a few vegetables. Polygamy was practiced. These Indians were governed by chiefs, the country being divided into five states. As to religion, they worshiped gods in the form of toads, snakes, alligators, and hideous human faces. They knew the power of many plants, and practiced soothsaying and other dark sciences. The weapons consisted of clubs, arrows, and wooden spears, the sharp ends of which were hardened by fire. Often they had to defend themselves against the attacks of their neighbors, the Caribs, who were cannibals.

In setting up the cross on the coast of Haiti, on the twelfth day of December, Columbus had no idea that the symbol of redemption was to be the signal for a fierce struggle, a struggle without mercy. At first the people feared the arrival of the white man, but their trusting and kind disposition prevailed over fear, and they were quickly won over by the gifts of the Spaniards. Their chief, Guaganagric, not only welcomed Columbus as a friend, but granted him land on which to build a fortress with the broken pieces of the "Santa Maria," Columbus's flagship, which was

wrecked just outside the harbor of Cape Haitien. The ruins of this fortress still exist. Thirty-nine men were garrisoned at the fortress, and on the fourth day of January, 1493, Columbus left for Spain to tell the story of his discovery.

The Spaniards terribly ill-treated the natives, and in their greed for gold, which they found in large quantities, they forced the natives to be their slaves, and a bloody warfare began. The unhappy Indians were ere long dragged forth from the quiet of past ages, and were soon reduced, and sank beneath this weight of woe. They speedily disappeared, to the perpetual dishonor of their rapacious though nominally Christian masters. The great scarcity of men for the working of the gold mines was soon discovered, and the Spaniards dragged, by the thousands, the Africans from their native land. Haiti soon became the center of the slave market in the New World.



A TYPICAL HAITIAN VILLAGE NEAR PORT DE PAIX. HERE COLUMBUS LANDED WHEN HE DISCOVERED THE NEW WORLD, 1492

The French began to arrive in the island in the sixteenth century. A few adventurers settled on the Isle à la Tortue opposite the town now called Port de Paix. As their numbers gradually increased, they came in contact with the Spaniards, and fearful conflicts were the result.

These ended in the French taking a portion of the mainland, and in the ultimate establishment of the little town of Port de Paix.

In 1837 the entire population of the French numbered 600,000, and slavery had become a thoroughly consolidated system. The French colonists intermingled with the women of the slaves, and their colored sons were sent to France to be taught at the expense of their white fathers; and yet, on their return to their native land, their own fathers refused them the common rights of men, and even despised their dark hue.

Haitians Gained Their Independence

Aug. 26, 1791, was the date set for an uprising of the slaves against the French colonists, and after twelve years of fierce conflict, the possession of power by the Negro was an accomplished fact. On Jan. 1, 1804, General Dessalines, a Haitian patriot, solemnly and fearlessly proclaimed the independence of the Haitians, and abolished the name of Santo Domingo, restoring the name of Haiti. Dessalines proclaimed himself emperor, and his rule was marked with extreme cruelty. To avenge the blood of his countrymen, eight hundred white persons were slaughtered at St. Marc at one time. A Spaniard was taken prisoner and flogged to death, whereupon a Haitian soldier immediately opened the Spaniard's breast with one stroke of the ax, and taking out his heart, devoured it before the army.

Dessalines's reign was of short duration, for on the seventeenth of October, 1806, he left his home on his

way to Port au Prince, to put down a rebellion, and was shot by a rebel one mile from the city. A constitution was drawn up, one of the main articles of which provides that the whites shall be excluded as landowners; and that law, binding to the present day, has brought ruinous stagnation. The once beautiful colony Le Paradis de Français is at present a neglected, dirty, misruled island. The inhabitants at this time number 1,500,000 Negroes, and about 150 whites, the latter being principally Germans, Italians, and French, with a very few Americans. Cape Haitien and its vicinity were visited by a severe earthquake in 1843, which has left the northern part of the island practically in ruins.

Every Haitian mother instills the ambition into her boy to some day be president of the republic, and there have been nearly as many rulers as years have passed since the declaration of independence. In August, 1912, General Leconte, the most progressive president Haiti ever had, was blown up in his palace, with four hundred other persons. General Tancrede Auguste was selected to take his place, but was poisoned after six months' administration. Then Michel Oreste, a prominent lawyer of Port au Prince, became president. He served eight months, when a revolution against him forced him to flee for his life. He resides in Paris, the Mecca of all Haitian political exiles. Oreste Zanior was then placed in office, and served nine months. During all of his rule a fierce revolution raged. He was forced to leave, and Davilmar Theodore was elected president, and is still serving his time, although a revolution is going on against him, and he no doubt will soon be overthrown.

Natural and Persistent Prejudice Against Manual Labor

Few Haitian gentlemen will do any work aside from that of a government position; therefore the positions are fabulous in number. The menial labor is done by the women. They till the fields, and then walk from fifteen to twenty-five miles every day to the city to sell their produce.

The streets of the cities have been neglected for centuries, and consequently they are full of rubbish, débris, and filth, there being no sanitary system whatever. The present magistrate of Cape Haitien ordered the streets cleaned two years ago, and the remains of hundreds of dead bodies of men and animals killed in revolutions were found in the rubbish heaps, and a scourge of fever raged for many months.

The better class of Haitians dress well. The women wear gowns imported from Paris. This class is greatly in the minority, however. Most of the people wear blue denim or cheap calico, when they can afford it. In the interior very few persons wear any clothing.

The language spoken is Creole, a very poor French. A few speak good French, and some speak English.

The religion of the country is Roman Catholic, there being seven thousand French priests and nuns employed in the island. Here church and state are united. There are a few Wesleyans, Baptists, and Seventh-day Adventists, however.

The only exports are logwood, coffee, and honey. Many tropical fruits abound. The soil is very rich, but the natives do no manner of labor to cultivate it, living on the products which require no labor. Imported products are very high-priced, and consequently the foreigners are forced to live on the few varieties of fruit and vegetables that can be obtained.

The climate of the country is delightful all the year

round. There is no need of fuel with which to keep warm. Snow has never been seen on the tops of the highest mountains.

Gospel Work in Haiti

Our work in Haiti dates from thirty-five years ago, when a Jamaican and his wife who resided in Cape Haitien received the message through literature which was sent out by Elder Loughborough while he was in England. He gave it to the captain of a sailing vessel for distribution, and it found its way to Haiti. Brother and Sister Williams began the observance of the Sabbath, and were alone until eleven years ago, when a woman and her children accepted the truth and associated with them. They were then baptized by Elder Laurence Chadwick, who was passing through the island at that time. In 1905 Elder W. J. Tanner arrived there from Jamaica, and superintended the work for six years, when he and his family were compelled to return to the United States on account of failing health. At that time the number of believers was about one hundred and ninety. Since Elder Prieger's arrival in 1912, one hundred and fourteen have been baptized, and there are now fifty-four candidates awaiting the ordinance.

During the year 1914 a fierce revolution raged, and many persons were put to death. But the Lord miraculously preserved the lives of our native brethren. A young man, a physician, was ordered to take up arms with the government troops, but he refused, when he, with twelve others, was ordered to be shot. The soldiers fired a volley, and the twelve men fell dead, but our brother was unhurt, and escaped. A little later he was again captured, and refusing to take up arms, was lined up with several others to be killed; but the shots missed him, and he again escaped. The third time he was ordered to be shot, and this time death seemed inevitable; but the shots failed to hit him, and the third time he was delivered, as by a miracle. He lives today to praise the Lord.

Another young man was captured at St. Raphael, and on the way to the prison the soldiers, hearing that the president was fleeing, let the brother go, laying him down by the roadside. He lay there for two days in the broiling hot sun, when some one came by and untied the ropes, and set him free.

While the revolution was raging, it was impossible for our brethren to travel from place to place; so when the time came for the quarterly reports to be sent in, a young girl volunteered to take them to Cape Haitien. She started from Cawajal,—a town seventy-five miles in the interior,—and gathered up the reports as she came along. After two days of trudging up and down the mountains and wading through many rivers, she arrived with the desired reports, and then walked back to her home. Such is the devotion of these black-skinned people to the cause of God.

There are eleven young people's societies in the island, and these societies are doing good work in spreading the message in their towns and villages. Many candidates are waiting baptism because of the efforts put forth.

While conditions in Haiti are far from agreeable and pleasant, yet the Lord blesses in a remarkable manner; and when these dear people turn from the gross darkness to the light of this truth, they appreciate it much more than many who live in more favored lands.

Be Still!

"No, I am no help whatever to my roommate," said Alice to her friend. "Not that I should not like to be, but because she won't allow me to be. I could tell her how to solve that difficult problem in geometry, how to conjugate those Latin verbs, and above all, how to be an earnest Christian girl; but she is so noisy and rude that I do not feel like telling her these beautiful truths that I have told you today."

None of us know the many good things we lose every day by not being quiet. We pray to God to show us the way that he would have us go. Often he answers our prayers by sending to us some one whose life has been made rich by suffering and hardship,—some one who would be to us an untold blessing if we would only be still and listen.

GEORGIANA SILVERTHORNE.

The Tel-El-Amarna Letters

THE theologians of a generation ago were puzzling over the question, Could Moses write? or, Was the art of writing known in Palestine in his days? One scholar argued that Moses could write, for he wrote the first books of the Bible; another maintained that no man of that remote age could write. But the question was suddenly and unexpectedly answered.

In the year 1887, while the controversy was at its height, an Egyptian peasant woman was searching among the ruins of Tel-el-Amarna, on the Nile, for stone beads, for she thought she needed a necklace. Instead of beads she found a peculiar object of baked clay covered with wedge-shaped marks. The peasant woman showed the clay object to a European, who recognized it as a Babylonian clay tablet covered with cuneiform writing. Systematic search in the ruins then resulted in the discovery of three hundred and twenty letters of clay, carefully stored away in a crumbling wooden box.

The scholars were surprised at the appearance of the tablets in Egypt, so far from the home of the cuneiform language; they were even more surprised when they read the inscriptions upon them. The tablets were letters written in Palestinian cities, in Jerusalem, Tyre, Sidon, Gezer, and Ekron, to Amenophis IV, the king of Egypt about 1550 B. C. This ancient king stored his correspondence away in a wooden chest, and when he died, the ruins of the palace covered and protected them. Naturally the question as to the art of writing being known in Palestine in Moses' day ceased at once.

The Amarna letters did far more than end this controversy; they have given us a vivid picture of Palestine before the Israelites possessed it. They mention large, flourishing cities, inhabited by people whose culture was already ancient—Damascus, Tyre, Sidon, Beirut, Byblos, Acre, Gaza, Joppa, Jerusalem. They tell of the occupations and customs of the people. They tell us that mines were worked, that the olive and the grape were cultivated, that cattle and sheep were grazed on the hillsides, and that the people of the larger cities lived about as did those of the Babylonian and Egyptian towns. Even then the kings of Egypt went to Syria and Palestine not only to hunt lions, but to find wives.

The religion of the people was chiefly nature worship. There were sacred stones and trees to mark the sacred places, or to represent the gods; the high place of later times was a survival of them. Images of sacred animals were erected, and human sacrifices were offered. . . .

In those days there was no central government, or, as the book of Judges says, there was no king in the land, and every man did that which was right in his own sight. Though the country was at one moment a province of Egypt, at another of Babylonia, it was split into scores of petty communities, each with a petty prince. Early Palestinian history consists chiefly of the wars between these princes, and of an occasional invasion of the Egyptian or Babylonian army to collect tribute. The country, thus composed of independent principalities, was waiting for some power to unite it, and that power came with the Israelites. They were the first to bring Canaan under one central, independent government, and to maintain it against the Egyptians, the Babylonians, and the Hittites. Thus the land of which our fathers knew next to nothing is now well known.—*Edgar J. Banks, Ph. D., in "The Bible and the Spade."*

"A Grace Beyond the Reach of Art"

As the fragrance to the flower,
As the song is to the bird,
As the pleasure to the hour,
As the tone is to the word;
So to beauty is the kindness
Of a thoughtful, tender deed,
And to justice is the blindness
That lets mercy intercede.

LEE C. HARBY.

The Uncompromising Way of Faith

IN the matter of loyalty to God's Sabbath, which has in it the cross of Christ that crucifies unto the world, many in various lands are proving in common daily affairs that he who in olden time "made the depths of the sea a way for the ransomed to pass over," is still making ways for those who trust in him. Here is one experience, that of a young medical student in France:—

He desired to take the medical course for service in our work in France, where we have never had a physician. With regular school work so often encroaching on the Sabbath, and with no means for the expensive private tutoring, the way seemed closed. But in looking for a meeting hall one day, in the university town of Montpellier, the young man's father met a Catholic lady professor, who volunteered freely to put the student through the private tutoring for the necessary bachelor's degree. As the reason for such a surprising offer, she said:—

"I will tell you a secret of my life. I am a professor now, but all I am I owe to a Protestant pastor, who instructed me, and secured pupils for me. He told me that the only return he would ask was that I should do as much some day for the son of a Protestant minister. That was twenty years ago, and this is the first opportunity I have had to fulfill the conditions."

In connection with university studies and examinations, Brother John Nussbaum has again and again come to places where it seemed he would have to give up; for he could not compromise with sin. An examination came so that the oral part was on the Sabbath. The dean said it could not be otherwise; said they would make it unusually short, and that, if need be, our brother could have a private room, so no one should know he was taking an examination on that day. But it was explained to him that no arrangement could make it right to break the Sabbath.

That Sabbath the father and son prayed earnestly

(Concluded on page thirteen)



A Little Brown Bulb

A LITTLE brown bulb lay under the ground,
Sleeping all winter, with never a sound.
Springtime came, and from out the gloom
Forth came a beautiful lily bloom,
That rang its pure white bell to say:
"Jesus is risen. 'Tis Easter Day."

—Elizabeth F. Guptill.

The First Blossom



WHAT is the first token of returning spring? The winter still rules the landscape, and the fact may yet be emphasized by a snow-storm or a blizzard, for the almanac gives Boreas a few days more for mischief.

But the breath of spring is in the air, even though the meadows are still white with lingering snows. Almost any day now we may listen confidently for the fine prophetic hum of the first honeybee; for the bees have felt the vernal prophecy, and have heard whispers of sweets and blossoms in the air. Here is a little swarm of them sipping at the dark stain of sap on the trunk of a sugar maple, while an eager brood have sought the woodpile, crowding one another in their eager tittle from the sweet, fermented exudation on the end of the white birch log.

But they are not all to be found here. Even as we watch the gathering swarm at the birch log feast, a newcomer speeds swiftly past our ear with an especially eager hum. There is no loitering at the woodpile this time. Over the barnyard and garden, and across the white field beyond, we can readily trace its flight until it is lost in the twiggy mist of the swamp beyond. Another and another follow in its trail; and if we choose to wait and watch with patience, we may soon witness the returning procession, each winged forager with his saddlebags overflowing with golden grist. What a vision of summer in those rounded yellow thighs! Blossoms? Blossoms? But where? The ground is covered with snow, and flaky ice incrusts the borders of the pools, and yet here is our veritable summer bee laying up its store of pollen.

It is now some weeks before the wood bouquet of anemones and bloodroots may be sought with confidence, but the honeybee knows where to find a pioneer blossom that is fast going to seed when these wood blossoms first show their faces. Even to us who know the bee's secret, how often does he give us the hint for the search in the bog before we had thought of a courier of spring! No matter, then, how cold or wintry the landscape, go now in early March to the wet lowlands, and get your first vernal greeting from the lowly hermit of the bog. Welcome the prophet that pierces the snow, the pioneer that lifts the barriers of ice to tell us of the message he has received from mother earth, long before the wood flower hears it in the south wind, or the lisp of the blue bird tells it to the trees. What matters it that our purple-mottled, hooded blossom is not graced with perfume nor blessed with a poetic name? What though it may not appear

to advantage in a buttonhole? The skunk cabbage hood is as much entitled to the name of flower as its close relative the beautiful calla, while the naturalized European bees have long welcomed it to their posy, and recognized the humble prophet not without honor, save in its own country.—"Sharp Ears," by Wm. Hamilton Gibson.

Treating the Teeth

ONE of the discoveries of science in 1914 promises to save mankind in the future from an enormous amount of pain—the toothache of pyorrhea. This disease of the roots of the teeth is very common in one degree or another, and vast numbers of people feel its pain, eventually losing their teeth from its development. The cause of it has now been discovered, and with the discovery comes a hopeful line of treatment.

Some American scientists who specialize in experimental medicine have found that the disease is accompanied by a tiny microorganism called an ameba, already familiar to biologists. It was already known that the drug emetine is a deadly enemy of amebas;



SPRING'S FIRST BLOSSOM, THE SKUNK CABBAGE

so the conclusion was that emetine should be used to cure pyorrhea.

Trials of the new treatment were so encouraging that the story was announced to doctors and dentists, and the idea is being put to practical use. Like all new treatments, it must go through a course of trials in everyday practice before it can be accepted as the long-sought cure; but it has the promise of being successful.

The discoverers go a step farther and suggest that another form of the drug be used in brushing the teeth, in order to attack constantly any of the stray amebas; and if the treatment is the cure promised, it is quite likely that some such drug will be incorporated into tooth pastes, and thus come into universal use.—*Saturday Evening Post*.

THE town of Niles, Ohio, is to have a beautiful memorial building in honor of President McKinley, who was born there. It is reported that the building will cost \$200,000, and that the city has appropriated \$150,000 to make a park around it.



An Incident

MRS. M. A. LOPER

'Twas a winter night one would not forget;
A little wee girl, the household pet,
In her cunning way refused a plea—
She didn't want mamma to "rockie me."

Her father was gone for an hour or two;
A lonesome glance stole from eyes of blue,
As she said in tones so soft and mellow,
"Baby lay headie on papa's pittow."

But "papa's pittow" was away upstairs.
The mother, scarce through with the evening cares,
Desired at first that the tiny head
Might rest without going upstairs to bed.

So she strove her mind to divert somewhat
From the lonely thought which such sadness brought;
With pleading words came the answer—ditto:
"Baby lay headie on papa's pittow."

The plea was granted, upstairs they went.
An older sister, on pleasure bent,
Stole softly behind for her share of bliss
In the form of a baby's good-night kiss.

The little evening prayers were said,
And two little sisters lay snug in bed;
The blue eyes closed, o'er which slumber crept,
And on "papa's pittow" the baby slept.

The older sister was asked to keep
A vigil brief o'er the babe asleep;
She replied in words of assurance vast,
"I'm holding her by the nighty fast."

The mother returning, a picture sweet
Awaited her wondering eyes to greet:
Like flowers that close at the shut of day,
Two dear little sisters in slumber lay.

In robes of dreamland both sweetly slept,
While the older one still her vigil kept,
As if to whisper, her hand still clasped,
"I'm holding her by the nighty fast."

Fred's Conversion

FAYE ELLIS



IN Lincoln, Nebraska, there was once a crippled boy who made his living by blacking boots. He had had a hard time all his life, and several times had been saved from death. One time, because of boyish curiosity and a failure to heed his mother's advice, he attempted to board a fast-moving train, and was thrown under it. Both his legs were so crushed that their amputation just above the shoe tops was necessary. Later, because of blood poisoning, they were taken off above the knee. Ten weeks passed before he was again able to be out of doors. He had to learn a new mode of locomotion.

This boy, Fred by name, then learned the trade of a bootblack and also sold newspapers. One day while out with his papers he became acquainted with a woman who had dreamed about a little boy who had lost his legs. At this time she was out in search of a child such as she had seen in her dream, hoping that she might be able to help him in some way. She had been directed to Fred. Fred's parents were willing for him to leave home, and the woman found him a home with a Christian family.

While a bootblack and newspaper boy, Fred had learned to smoke, chew, and drink. He had a quick temper, and would give way to his feelings in profane language. As he was young when he was taken to his new home, he soon gave up these habits. He then attended public and church schools.

After three years Fred decided to return home and live with his father, his mother having died while he

was away. He again took up his dissipated habits, but all the time the good which he had learned stayed with him. Through the influence of a friend he learned telegraphy. He was an operator for a year; then he began truck gardening. At this work he had a better chance to think and to meditate upon his spiritual condition. The importance of obeying God's law fully was always on his mind. He wanted to keep the Sabbath, but circumstances were such that it seemed to him he could not. Often he would work throughout the day, and then ask God to forgive him for doing it. But this brought him no satisfaction. For three years he battled with his convictions. Obstacles came up before him, and each one seemed to tell him that he was thus treated because he did not walk in the way of God's commandments. Every day his life seemed to be wearing away.

Finally he told his father that he was going to keep the Sabbath. His father, who was not a Christian, tried to convince him that it was all foolishness, but to no avail. He began to have worship both morning and evening, and to study his Bible. He felt that he was doomed to death when he read in Heb. 6:4-6: "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, . . . if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

Often after worship in the evening, Fred would leave the house and spend much time pleading with the Lord. The crisis came one night during corn-

husking time. After worship was over he retired, but could not sleep. He lay on his bed and agonized with the Lord. Finally, when he offered the prayer, "O Lord, if thou wilt spare my life, I will go to school and prepare to help others," peace came.

The next morning he wrote to a minister to find out whether or not he might enter a certain academy. Before hearing from the minister he felt impressed to go. He started to the school with only fifteen dollars and the clothes he had on. Fred did not know any one connected with the school, but he understood that ministers of this church carry two things with them when they travel—a satchel and a Bible. He thought that any one answering to this description would be able to tell him about the school. On entering a certain city, he stepped into the station, and there he saw a satchel. Soon the owner entered, and going to the satchel, opened it and removed his Bible. This was surely the man he wished to see; and the man bought a ticket to the same place he was going. Fred went up to the stranger, introduced himself, and to his pleasure found that this was the minister to whom he had written; so they rode together to their destination.

If Fred had waited for a favorable answer, he would never have gone to the school. The minister felt that the crippled boy could do but little, and as he was poor, would be an added burden to the school. This was not true, however. Fred entered the school, and was always faithful and willing to do any work that was given him to do. He not only paid his way through school, but when he left two years later, he had forty dollars saved. At the academy he got a firm hold on the Lord, and then went out as a Christian colporteur and did successful work.

Recollections of a Wanderer

WHEN I was a very small boy, my parents moved to a homestead in the wooded hills of western Washington. They were earnest Christians, and my faith in God in those days was strong. I trusted him, and he did not disappoint me. Instances crowd my memory of the special care and love of God to me.

On the place where we lived some one had started to dig a well, but had abandoned it, and it was at that time a large round hole about ten feet deep. One night, when but a small boy, I had a very strange dream. I thought that I was playing near this old well, and fell into it. It was so deep I could not climb out, and it was all muddy and sticky in the bottom. I cried and called for help, but there was no one near. Presently some one came to the edge and looked down upon me. His face was full of tender pity and love. I immediately recognized him as Jesus. I thought he reached down, and taking me by the hand, lifted me out. Words cannot describe my love for him then.

I never forgot that dream; but as I grew older and associated with rough boys, I became careless. Then I had other dreams. Twice I dreamed I saw the Saviour coming in glory, and it frightened me, for I was not ready to meet him. But instead of taking warning and returning to God, I hardened my heart. I soon went away from home to work, giving up the Sabbath, and denying my Lord and my parents' religion, in both word and deed. But thanks be to God, Jesus Christ is the same yesterday, today, and forever. He does not change. "Though we deny him, yet he

remaineth faithful. He cannot deny himself." The Spirit pleaded with me continually. In the five years of my wanderings after I left home, I had scarcely a moment's peace.

At one place where I worked, I lived in a tent across the river from the main camp, and about half a mile above was a large dam used for floating logs down the stream. If it should break, the whole river bottom would be swept by the torrent of water.

Sometimes, as I would sit alone in my tent, the sound of singing would come to my ears, as if I could hear the folks at home singing some of the old, familiar hymns as they often did. It must have been the angels singing to me, trying to draw me back. One night I was awakened by hearing, as distinctly as if it had been sung by a choir, the chorus of the song "Are You Ready?"

"Are you ready? Are you ready?
'Tis the Spirit calling, why delay?
Are you ready? Are you ready?
Do not linger longer, come today."

You may be able to imagine how much frightened I was at this, and yet I would not give up. I told myself I could not afford it. But I became so worried about that dam's breaking that I finally left that camp and went to work in another place.

How memory throngs with instances of when God's Spirit pleaded with me to return! In so many ways God worked with me, and yet I wandered farther and farther away. I used to think of those dreams, and wonder which of them would come true. Would he really come and lift me out of the pit?

It must have been my mother's constant prayers that won. He did come, and in the words of the psalmist, "He brought me up also out of an horrible pit, and out of the miry clay, and set my feet upon a rock, and established my goings."

Perhaps my wanderings were allowed for a specific purpose. I cannot say; but I do know that the habits and infirmities acquired thereby make the road a hard one now. I should not advise any boy or girl, young man or woman, to try such a course for the benefit to be derived from the experience.

I am glad that God is able, through Christ, to save the most degraded and vilest of sinners.

Mothers, have you loved ones out of the fold? Take courage and pray. God will hear you. If you love them as dearly as Christ does, you can save them.

"O, it is wonderful that he should love me,
And for my sin with his life's blood atone!
O, it is wonderful, wonderful, wonderful!
Yet to the world be it known,
He brought me again to his own."

S. F. HARRIS.

Wing Shun's Letter

A LADY who was closing her house for the summer, writes a contributor to the *New York Evening Post*, received the following note from her Chinese laundryman, to whom she had sent word that he need not call for laundry work until her return in the autumn:—

DEAR LADY: Wing Shun sends sorry regrets on you go away. Hopes you have happy good time and need some more washing and you get home. Glad to wash you some more then. All business dull in summer time some more for so many like you to go off and stay one, two, three some four munts. Bad for Chinaman; good for lady. I hopes you write me leter or say on tellyphone when you return back all dirty clothes in trunk and I come some more.

With love,

WING SHUN.

An Effectual Prayer



"NO," said the lawyer, "I shan't press your claim against that man; you can get some one else to take the case, or you can withdraw it, just as you please."

"Think there isn't any money in it?"

"There would probably be a little money in it, but it would come, as you know, from the sale of the little house the man occupies and calls his 'home.' And I don't want to meddle with the matter."

"Got frightened out of it, eh?"

"Not at all."

"I reckon the old fellow begged to get off?"

"Well, yes, he did."

"And you gave in, I suppose?"

"Well, yes."

"What did you do?"

"I believe I shed a few tears."

"The old fellow begged you hard, you say?"

"No, he didn't speak to me."

"Well, may I ask, whom did he address?"

"His Father in heaven."

"He took to praying, did he?"

"Yes; not for my benefit, however. After finding the little house, I knocked on the outer door which stood ajar, but no one heard me, so I stepped into the little hall, and looked through the crevice of the door into the sitting room, and there, upon the bed, with her silver head high on the pillows, was an old lady who looked just as my mother did when I last saw her. I was going to knock again when she said, 'Come, father, begin: I am ready now.' So down on his knees went the silver-haired man; and I couldn't have knocked then for the life of me.

"Well, he began: first, he reminded God that they were still his submissive children, mother and he, and no matter what he saw fit to bring upon them, they would not rebel against his will. Of course, it was going to be hard for them to go out homeless in their old age, especially with poor mother so sick and helpless; but still they had seen sadder things than that. But O, how different might it now be had even one of their boys been spared to them! Then his voice somewhat broke, and a thin white hand stole from under the coverlet, and moved softly over his snow-white head. Then he went on to repeat that nothing could be so sad again as the parting with their three sons — unless mother and he should be separated. But at last he fell to comforting himself with the fact that the gracious Lord knew that it was no fault of their own that mother and he were threatened with the loss of their little home, which to them meant beggary and the almshouse — a place they prayed the Lord to deliver them from entering, if consistent with his will. Then he quoted a number of promises concerning the safety of them that put their trust in the Lord. Yes, I should say he begged hard. In fact, it was the most thrilling plea to which I ever listened. And in conclusion, he prayed for God's blessing upon those who were about to demand justice."

Pausing a moment in silence, the lawyer continued slowly, "And I believe I would rather go to the poor-house myself than stain my heart and hands with the blood of such prosecution as that."

"Little afraid to defeat that prayer, eh?"

"Bless your soul, man, you could not defeat that

prayer. I tell you, he left it all subject to the will of God; yet he did not fail to make known his desires, claiming that we had been commanded to make our requests known unto God. But of all the pleading I ever heard, that was the most impressive. You see, I was taught that kind of thing myself in my childhood; and why I was sent there to hear that prayer, I am sure I don't know — but I hand the case over."

"I wish you hadn't told me about the old man's prayer," said the client, uneasily.

"Why not?" asked the lawyer.

"Well, because I greatly desire the money that the little place would bring. But, like you, I also was taught the Bible straight enough when I was a youngster, and I hate to run counter to what you have just related. I wish you hadn't heard a word of it, and another time I wouldn't listen to petitions not intended for my ears."

The lawyer smilingly said: "You are wrong again, my dear fellow; it was intended for my ears, and yours, too; and God intended it. I remember hearing my aged mother sing about God moving in a mysterious way."

"Well, my mother also used to sing the same," said the client, as he twisted the claim papers in his fingers. "You can call there in the morning, if you like, and tell 'mother and him' the claim has been met."

"In a mysterious way," added the lawyer, smiling. — *Selected.*

The Uncompromising Way of Faith

(Concluded from page nine)

that God's will might be done; for it seemed the end of the course had come. On the next Thursday, however, our brother was called to the faculty room, and found several university professors there, as the dean explained, to give him his examination. Such a thing had never before been known, some said; but our brother thanked God for his gracious intervention.

Later on, in Toulouse, where the course is being continued, his class was required to report every morning at a hospital clinic. No exemption for the Sabbath could be secured. Our brother was faithfully at his post every day — on the Sabbath with the believers worshiping God, on the other days at the clinic. Again it seemed the way was closed, for three absent marks during the period meant failure to pass. At the end of the time, however, Brother Nussbaum found that by some unaccountable error his name had been omitted from the list, so that he had no record marked against him; and as the error was on the part of the authorities, his attendance was credited at full value. Then came a competitive five days' examination, — none of which fell upon the Sabbath, — in which our brother was successful, gaining a position in which thereafter no attendance on the Sabbath was required. — *W. A. Spicer, in Review and Herald, Oct. 27, 1910.*

WITH the completion of the Prairie du Sac water-power project on the Wisconsin River, twenty-five thousand horsepower of electrical energy becomes available. With the exception of the big enterprise on the Mississippi River at Keokuk, Iowa, the Prairie du Sac is the greatest project in the Middle West of the United States.



Thirteenth Week

March 28. 1 Samuel 18 to 20: A royal friend.

March 29. 1 Samuel 21 to 23: David flees from the wrath of Saul.

March 30. 1 Samuel 24 to 26: David spares Saul's life; death of Samuel.

March 31. 1 Samuel 27 to 29: Saul seeks counsel from the dead.

April 1. 1 Samuel 30, 31; 2 Samuel 1: Death of Saul and Jonathan; David's lament.

April 2. 2 Samuel 2 to 4: War between the house of David and the house of Saul.

April 3. 2 Samuel 5 to 8: David's kingdom established; the ark brought to Jerusalem; David's disappointment.

First and Second Samuel

Originally these two books were reckoned as one, and for the present purpose will be so treated. They contain three "interlaced biographies,"—those of Samuel, the last and greatest of the judges; Saul, the first king of Israel; and David, the most noble and beloved of her rulers. It is supposed that the books are called by the prophet's name because his history comes first in the record.

The authorship of the books is a matter of dispute. One widely accepted theory is that the first twenty-four chapters were written by Samuel, and the remaining portions by Nathan and Gad, since these prophets are referred to in 1 Chron. 29:29 as having a part in writing the life of King David. But though the human hand that traced these ancient pages may be unknown, the authority of their divine Author is clearly seen. "The book of Samuel is one of the best specimens of Hebrew prose in the golden age of Hebrew literature. In prose it holds the same place which Joel and the undisputed prophecies of Isaiah hold in poetical or prophetic language."

Ebenezer

When Samuel set up a stone between Mizpeh and Shen (see 1 Sam. 7:12), to commemorate Israel's victory over the Philistines, he was following an old, old custom among the peoples of the East. Only two hundred and seventy years after this time, a king of Moab, Mesha by name, who was a contemporary of Omri, set up a pillar to commemorate his deliverance from the yoke of Israel. This pillar was set up at Dibon, in the hills of Moab, a day's journey eastward from the Red Sea. In 1868 this pillar was still standing, and was in a good state of preservation. It is now in the Louvre, in Paris.

MISSIONARY VOLUNTEER DEPARTMENT

M. E. KERN

C. L. BENSON

MEADE MACGUIRE

General and N. Am. Div. Secretary

Assistant Secretary

N. Am. Div. Field Secretary

Senior Society Program for Sabbath, April 3

1. REVIEW of Morning Watch texts for the week.
2. Reports of individual members.
3. Bible Study: "Type and Antitype." See *Gazette*. Review last week's lesson.
4. Standard of Attainment Quiz: 1 Cor. 5:7; 1 John 1:7. Review previous texts.
5. Talks: "Our Work in France;" "The Uncompromising Way of Faith." See "Outline of Mission Fields," 1915 edition, pages 43, 44, 46-49; "Notes on the Mission Studies;" in *Gazette*; and the article "The Uncompromising Way of Faith," in this INSTRUCTOR. Use the maps.

Junior Society Program for Week Ending April 3

1. REVIEW Morning Watch texts for the week. Let the girls give the references and the boys quote the verses.
2. Reports of work. Try to get each Junior to do some definite work each week to report.

3. Bible Study: "Day of Atonement." See *Gazette*. Review last lesson. Instead of reading before the society all the notes in the lesson, assign papers or talks on the following subjects: "The Story of Naaman and His Cleansing" (see 2 Kings 5); "Achan and His Sin" (Joshua 7: "Patriarchs and Prophets," chapter 45); "The Brazen Serpent" (Numbers 21: "Patriarchs and Prophets," chapter 38).

4. Standard of Attainment Quiz: Lev. 16:29, 30. Review back texts. Give the Scripture reference, and call for volunteers to quote text.

5. Mission Talks: "Our Work in France;" "The Uncompromising Way of Faith." See "Outline of Mission Fields," 1915 edition, pages 43, 44, 46-49; "Notes on the Mission Studies," in *Gazette*; and article "The Uncompromising Way of Faith," in this INSTRUCTOR. Use the maps.

Missionary Volunteer Reading Courses

Senior No. 8—Lesson 25: "The Desire of Ages," Chapters 51 to 53

1. WHAT does Christ promise to those who follow him? Explain.
2. What did he show to be the greatest bondage, and how only can man obtain freedom?
3. How did he bring to light the falsity of the claim of the Jews of his day to be children of Abraham?
4. How did Jesus seek to correct the erroneous belief of the Jews regarding the punishment of sin?
5. Tell how the incident which gave new natural and spiritual eyesight to the blind man affected the Pharisees. Why?
6. What illustration did Christ give of his relationship to his children? Explain.
7. How does this illustrate God's love for us?
8. What change did Christ make in his manner of labor about this time? Why?
9. What was the one law of his life?
10. In entering a Samaritan village, what experience did he have? Why did he not punish the people?
11. What did Jesus do at this time to hasten the extension of his message and work?
12. How did the instruction given the seventy differ from that given the twelve as they were sent out?
13. Mention some of the parables given during the last months of Christ's ministry.
14. How only may we gain a perfect knowledge of the truth?

Junior No. 7—Lesson 25: "Easy Steps in the Bible Story"

Review of First Half

NOTE.—You have no doubt enjoyed reading this book thus far, and this review will serve to fix in your minds the wonderful truths you have read. Use the book in answering the questions, if you desire, and send your paper as usual to your Missionary Volunteer secretary. Be sure to place your name and address on it. Do not fail to complete the book.

1. Tell what was accomplished each day during creation week? What memorial have we today of creation week?
2. Compare the world before and after the fall of man.
3. Give the cause of the Flood. Tell what changes were made by the Flood.
4. Name the three oldest patriarchs, and relate the principal event of each life.
5. Briefly tell how Egypt had its attention turned from idols to the true God, before the exodus.
6. Mention the chief events in the history of Israel from the exodus to the setting up of the judges.
7. Name the three chief kings of Israel, and tell the work each did for God.
8. Name the four leading prophets of the Old Testament, and tell how each life has appealed to you.
9. Compare the work done by Esther and the little captive Jewish maid.
10. Which of the characters studied so far has been the greatest help to you? Why?

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.]

85. How can a leader secure the help of young people who are perfectly capable of taking part in the programs, but who refuse simply because of timidity?

It seems to us that leaders should deal tenderly with those who are really timid; but sometimes this timidity is manifested only in religious things, in which case it is surely an indica-

tion of lack of interest in the society and its purpose. Such young people ought to be labored with very earnestly, that they may see the importance of being wide-awake Christians and bearing their share of responsibility in the Lord's work. Please read the articles in the INSTRUCTORS of March 9 and 16 on "The Trouble and the Remedy" and "How to Arouse a Stupefied Society."



I — Judging; Asking; Walking

(April 3)

LESSON SCRIPTURE: Matt. 7: 1-14.

MEMORY VERSE: "All things whatsoever ye would that men should do to you, do ye even so to them." Matt. 7: 12.

Questions

1. What did Jesus say we should not do? Matt. 7: 1. Note 1.
2. Why is it not good to judge others? Verse 2, first part.
3. What measure will be used in meting out our judgment? Verse 2, last part.
4. Where shall we be judged? Rom. 14: 10.
5. Instead of judging and criticizing one another, what should we do? Verse 13.
6. What does Jesus say is in our eye if we behold the mote in other people's eyes? Matt. 7: 3. Note 2.
7. What inconsistent course does Jesus rebuke? Verse 4.
8. What must be done before we can see clearly to cast the mote out of our brother's eye? Verse 5.
9. What were Christ's disciples cautioned against doing? Verse 6.
10. What three precious promises does Jesus make to us? Verses 7, 8.
11. How willing is the Lord to help us? Verses 9-11.
12. What golden rule did Jesus recommend to his followers? Memory verse. Note 3.
13. What does the Saviour tell us to do? Why should we strive to enter in at the strait gate? Verses 13, 14.

Notes

1. "That is, do not set yourself up as a standard; do not make your opinions, your views of duty, your interpretation of Scripture, a criterion for others, and in your heart condemn them if they do not come up to your ideal. Do not criticize others, conjecturing as to their motives, and passing judgment upon them."—*Thoughts From the Mount of Blessing*, page 170.
2. He who has spots or dust on his glasses, necessarily sees spots and dust; and to the one who wears colored glasses there is a shadow over everything.
3. "There is a rule," said Jesus, "by which you may measure all you do and always know that your love measures right. Measure your doing by what you would like others to do." "We call Jesus' measure the golden rule, because it measures the most precious thing—love. There are quart measures, peck measures, and yard measures for things we use. This is the *love* measure for things we do. We should always keep it in our thought as we keep the other measures to use. 'Do what you would have done to you,' is the whole rule."

I — Judging; Asking; Walking

(April 3)

Daily-Study Outline

- Sab. Read the lesson scripture.
 Sun. Judge not. Read "Mount of Blessing," pages 177-180. Questions 1-4.
 Mon. Not a hypocrite; pearls before swine. Read "Mount of Blessing," pages 181-186. Questions 5-7.
 Tues. ... Asking and receiving. Read "Mount of Blessing," pages 187-191. Questions 8-10.
 Wed. ... The Father's Gifts; the golden rule. Read "Mount of Blessing," pages 192-196. Questions 11, 12.
 Thurs. ... The narrow way. Read "Mount of Blessing," pages 197-207. Questions 13-17.
 Fri. Review the lesson.

LESSON SCRIPTURE: Matt. 7: 1-14.

Questions

1. Why are we not to judge? Matt. 7: 1.
2. On what basis shall we be judged? Verse 2.
3. What pointed question on judging is asked? Verse 3.
4. What inconsistent course do we often take toward a brother? Verse 4.
5. How are we counseled to correct this course? Verse 5, first part.
6. What can we then do? Verse 5, last part.
7. What are we further urged not to do? What reason is given? Verse 6.
8. What promise is made to those who ask? To those who seek? Who knock? Verse 7.
9. Who is said to receive? To find? To whom shall the door be opened? Verse 8.
10. What human experience is cited for illustration? Verses 9, 10. Note 1.
11. What conclusion is drawn from this parallel? Verse 11.
12. What golden rule is then laid down for us to follow? Verse 12.
13. Under what figure is the Christian walk presented? Verse 13.
14. Why are we counseled to enter in at the strait gate? Verse 13.
15. What is said of the number who go in at the wide gate? Verse 13, last part.
16. Where does the narrow way lead? Verse 14, first part.
17. What is said of the number who find the narrow way? Verse 14, last part. Note 2.

Notes

1. It is characteristic of Jesus' teaching to draw upon the things of common experience to illustrate spiritual truth. Here he chooses the tenderest of human relations, that of parent and child, and selects a touching incident in this relation—a hungry child asking for something to eat. Parents will and must refuse some things asked by children, but they do not refuse food to children when they are hungry. So our Heavenly Father responds to the cry of him who hungers and thirsts after righteousness.
2. We perhaps oftenest in our thought of this illustration of the broad way and the narrow way, apply the lesson to the doctrinal side of religious confession. Certainly it is important to follow true doctrine; and the many are prone to go the broad road of popularity, disregarding the claims of God's law and the message of truth for these last days. But our Saviour uses the illustration in this connection to teach those who are in the right way doctrinally, to be thoroughly in earnest to walk in the way of genuine Christian experience, not judging one another, but loving and serving, and seeking the Lord for the life of Christ to be revealed in them day by day. Thus only can we keep in the narrow way that leads to life eternal.

The Youth's Instructor

ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.,

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - EDITOR

Subscription Rates

Yearly Subscription	- - -	\$1.25
Six Months	- - -	.70
CLUB RATES		
In clubs of five or more copies, one year	- - -	Each \$.85
Nine months at the rate of	- - -	.90
Six months at the rate of	- - -	.95
Three months at the rate of	- - -	1.00

Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

Just nestle your hand in your Father's,
And sing, if you can, as you go;
Your song may cheer some one behind you
Whose courage is sinking low;
And if your lips do quiver,
God will love you the better so.

—Selected.

Keeping Your Eye on the Goal

SEVERAL fellows were running a race. One of them, the best equipped of all, had forged far ahead. He was running swiftly and easily. It seemed that the victory would be his without much difficulty. They were running on a circular indoor track, saucer shaped. The second runner was on the opposite side of the track from the fellow in the lead. The latter took a notion to see how close the other men were. He turned, but so swiftly was he running, that he was thrown against the curve. He rebounded and staggered, but before he could get his feet and start on again, the runner behind had passed him and crossed the tape, a winner! The race was lost by the fastest runner because he did not keep his eye on the goal. It is a great thing to set an aim for oneself, a high one, one that takes strength and power to attain; but it is a bigger thing to keep steadily on the course and fasten one's eye on the goal. Keep your eye on the goal, and win out.—Selected.

The Sin of Prayerlessness

THE prophet Samuel said to rebellious Israel, "God forbid that I should sin against the Lord in ceasing to pray for you." Our brother has a right to our prayers. We therefore sin against him and against God when we neglect to pray for him who needs our prayers. Dr. J. H. Jowett portrays the seriousness of such neglect in the following strong words:—

"My prayers are to be regarded as a part of my needy brother's capital strength. They constitute a part of the forces which were purposed to make him victorious in all the battles of life. My prayers for him are part of his armor. I control some of his vital equipment. Without my cooperation in prayer he is weakened and maimed. If I refuse him my prayers, I deprive him of so much of his heritage. I defraud him. I wrong him in a far more deadly manner than if I refused to pay a material debt. I disclaim my spiritual debts, and he is impoverished in the central resources of the soul. I help him into moral bankruptcy by depriving him of his sacred dues. Thus do I wrong my brother, and thus do I sin against God.

"On the other hand, how uplifting is the conception that by my prayers I am increasing a man's moral capital. I am helping him to mobilize his spiritual forces. I am sending him army corps to enable him to meet his enemy at the gate and overthrow him. I may share in his warfare, and I may rejoice and glory in his triumph."

Another Good Word

THE president of one of our union conferences says of the 1915 Temperance Annual:—

"I came home last night and found your letter on my desk, and here at the office this morning I found the *Temperance Instructor*. I consider the 1915 *Temperance Instructor* the best periodical that has ever fallen from any press. It should be circulated by the million, and I wish every family in the United States could have a copy. Its influence will be far-reaching, and the good it will do can never be measured except in eternity. It is both attractive and instructive, and is appreciated by thoughtful persons. I shall do my best to secure a large circulation in the field I represent."

An Old Tract Still Young

ONE day in looking over a Washington paper, I noticed a statement in it regarding Romanism. It had been made by an attorney of the same city. Thinking he would be interested in our literature, I took his address and started to find him.

When I rapped at his door, I heard a pleasant "Come in!" Scarcely had I passed over the threshold when he asked, "Are you a Seventh-day Adventist?" It would be expressing it very mildly to say that I was greatly surprised.

"I was just looking over a box of old papers and books," he said, "when I came across a little tract published by Seventh-day Adventists in Battle Creek, in 1876." Then tossing it over to me, he continued, "You can see by my blue pencil marks what I think of it."

He said he was very favorably impressed with our principles. It was the reading of this tract that caused him to ask me the question as I entered.

Though that tract was over thirty years of age, it was still teaching the truth. No doubt the story of how that messenger of truth made its way from the steam press of Battle Creek to the attorney's office in the national capital would be interesting reading. When we know how easy it is to start these little teachers on such journeys, shall we not make better use of the many we have at hand?

CLAUDE E. HOLMES.

"The Story of English Speech"

"THE Story of English Speech" is a sketch of the origin and development of the English language, with tablets showing some of the more important grammatical forms of the three great periods, and specimens of the literature, from Cædmon to Shakespeare. The author is Charles Noble, Professor of the English Language and Rhetoric, Grinnell College, author of "Studies in American Literature."

The book is not intended for the ordinary reader. It is adapted to class work, and for the use of teachers. The price of the book is \$1, and it contains 248 pages.

Order of the Review and Herald Publishing Association, Takoma Park, Washington, D. C.