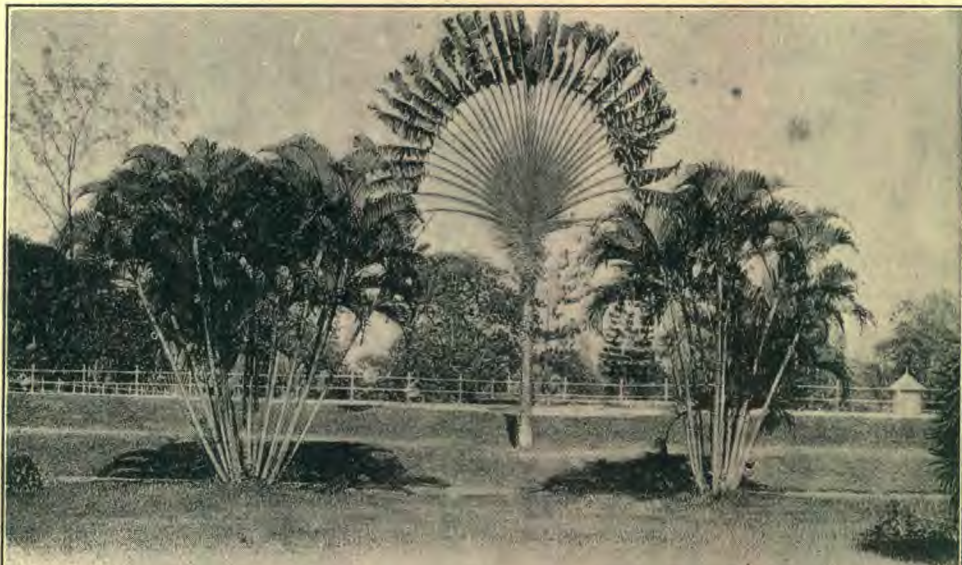


# The YOUTH'S INSTRUCTOR

Vol. LXIII

November 23, 1915

No. 47



Singapore. Palm Trees.



Singapore. Teutonia Club.

VIEWS IN SINGAPORE, MALAY PENINSULA



DECOMPOSED rock can be solidified again either by applying great pressure or by injecting cement.

IT is estimated that there are at least four thousand times as many invisible stars as those that are visible.

A NEWLY invented lifeboat can be lowered, when full of passengers, by one man in less than two minutes.

IN the Redemption Division of the Treasury at Washington are handled daily an average of eight hundred thousand dollars in bills.

ON July 24 was fought the battle of Nasiriyeh, near the village which occupies the site where Abraham once played as a boy, the true "Ur of the Chaldees."

THE lowest railroad in the world is that part of the road over the Salton Desert, California. It is two hundred and sixty-three feet below the level of the sea.

A SOAP tree now thriving in Florida came originally from China. The average crop of a full-grown tree is about two hundred pounds of fruit. The annual income from one tree is about twenty dollars.

THE largest steel-arch bridge in the world is being erected over the East River, at Hell Gate, near New York City. Over eighty thousand tons of steel have been used in its construction.

ONE of the late inventions is an electric flatiron with a very small electric light. This light tells whether or not the current is on, and also throws sufficient light on the work to make it valuable to the user.

THIRTY-ONE students in one of our schools earned full scholarships selling our books last summer, and six earned half scholarships. The total number of students from that one school who went out canvassing last summer is fifty-four.

NATURALISTS agree that insects are extremely sensitive to some odors, but opinions differ widely as to the organs of smell. Dr. N. E. McIndoo suggests that certain pores at the bases of the wings and legs serve as noses to insects that have no antennæ.

EXPERTS in wood technology have perfected instruments that measure the amount of moisture in wood, and thus have given to lumbermen valuable information, since it has saved them many thousands of dollars in freight charges. According to a writer in the *Master Builder*, a thousand pounds of green lumber fresh from the saw, contain from four to five hundred pounds of water.

THE United States government maintains a large corps of engineers whose business it is to make maps of little-known portions of the world, and their labor is often performed at the risk of their lives. An expert map maker is Frank C. Shrader, a government geologist. He climbed the Chilkoot Pass, Alaska, to the headwaters of the Yukon. He followed that river, and reached the very heart of the unknown Alaska at the arctic circle. From that point he traveled north, and explored the land to the east of Point Barrow, thus furnishing the government information as to the resources of that part of the country.

THE annual production of coal in the United States is about 600,000,000 tons. Mr. William H. Bowker, of Boston, estimates that this coal contains about 7,500,000 tons of nitrogen, little or none of which is utilized. Mr. Bowker advises us as to two feasible ways of saving this nitrogen,—in the manufacture of coke and illuminating gas, and in the making of producer gas for power by processes that preserve not only the nitrogen in the form of sulphate of ammonia, but also the tar and all the by-products of tar, which are many sweet juices.—*Beecher*.

IT is not work that kills men; it is worry. Work is healthful; you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction. Fear secretes acid; but love and trust are sweet juices.—*Beecher*.

### "Give Me Work to Do"

"GIVE me work to do," is now the cry of multitudes of the unemployed, that the remuneration may be theirs with which to supply their needs. The cry is not made so much because the work is a pleasure, but for the enjoyment of the results.

The thrifty housewife enjoys her house cleaning and laundry work, not so much for the work's sake, but for the results. The manual laborer and the professional man are glad to spend their time earning money with which to supply the needs of their families. Then sometimes the pay is not forthcoming.

We who are engaged in the cause of the blessed Master have no need to cry, "Give me work to do," for we find it on every hand. And the recompense is sure, for he has promised a rich reward in the kingdom.

MRS. D. A. FITCH.

### Cloud

THAT cloud was beautiful—was one  
Among a thousand round the sun;  
The thousand shared the common lot;  
They came, they went, they were forgot;  
This fairy form alone impressed  
Its perfect image in my breast,  
And shines as richly blazoned there  
As in its element of air.

—*J. Montgomery*.

### The Bible

A GLORY gilds the sacred page,  
Majestic like the sun;  
It gives a light to every age,  
It gives, but borrows none.

—*Cowper*.

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# The Youth's Instructor

VOL. LXIII

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

No. 47

## Hymn of Thanksgiving

WE thank thee, O Father, for all that is bright—  
The gleam of the day, and the stars of the night;  
The flowers of our youth, and the fruits of our prime,  
And blessings e'er marching the pathway of time.

We thank thee, O Father, for all that is drear—  
The sob of the tempest, the flow of the tear;  
For never in blindness, and never in vain,  
Thy mercy permitted a sorrow or pain.

We thank thee, O Father, for song and for feast—  
The harvest that glowed, and the wealth that increased;  
For never a blessing encompassed thy child,  
But thou in thy mercy looked downward and smiled.

We thank thee, O Father of all, for the power  
Of aiding each other in life's darkest hour;  
The generous heart, and the bountiful hand,  
And all the soul help that sad souls understand.

We thank thee, O Father, for days yet to be;  
For hopes that our future will call us to thee;  
That all our eternity form, through thy love,  
One Thanksgiving Day in the mansions above.

—Selected.

## From Darkness to Light

M. E. KERN



THE following interesting story of how a poor ignorant girl in Catholic Chile found the light and is preparing to give it to others, was sent to us by Mrs. H. U. Stevens. The young woman finishes the nurses' course in our sanitarium at Diamante, Entre Rios, Argentina, this year, 1915.

Her early life as she describes it—low ideals, superficial, ignorant, but self-satisfied—is typical of the average South American girl. When we compare that with what she now is, a diligent Bible student, a successful Sabbath-school teacher, a capable nurse, and an earnest Christian worker, it surely shows what this great message can do for the people of all Spanish Catholic fields.

Here is her story. Born in Chile, of Catholic parentage, she began at the age of seven to attend the parochial school, and after three years she had succeeded in learning to recognize the letters of the alphabet, but could neither read nor write. Six months were then spent in a government school, and that ended her school days. But I will continue in her own words:—

"I did not like to study, and was glad to stay at home and work instead. As I grew older, there came the desire to earn money, and the occupation of washerwoman appealed to me strongest, for I reasoned thus: People will always have clothes to wash, so I can always be useful in the world and at the same time earn enough to buy pretty clothes and a few sweets and luxuries. And what more could I want? I had no desire to know more, see more, or be more. My life was complete, and I felt perfectly satisfied.

"In my work I found it necessary to know something about writing and arithmetic, and this I learned by myself, taking various books, and copying the words until I knew what they meant. With effort, I could handle my laundry accounts, and that of course was all that was necessary. Finally I obtained a position in one of the largest laundries in Santiago, and was soon afterwards married, the village priest performing the ceremony, and assuring us that a legal marriage was not necessary. We were happy together, and life went

on much in the same way, I still continuing my work.

"But a change came, and in this way: Near us lived a man who was a slave to vice; and, when intoxicated, he abused his family shamefully. Of a sudden, all this ceased, and it began to be whispered in the village that he had left off his bad habits. My curiosity was aroused, and I finally asked our neighbor what had caused him to reform so suddenly. Showing me a book, he said, smiling, 'That book has done it all. I have been studying it, and it made a change in my life.' I was more surprised than ever. What sort of book could it be, to make a kind, sober man out of a notorious drunkard? I thought to myself, 'If I ever get the chance, I shall examine it when no one is looking.' He evidently divined my purpose, for a few days later, when talking about the matter, he offered me a similar book, which proved to be a Bible. Feeling very guilty, I accepted it, taking care that my husband should know nothing about it.

"Beginning in Genesis, I read about the creation, the very things I had learned about in the Catholic school; and so, feeling assured that it could not be a bad book, I read on and on. In fact, I could not stop. There came into my soul a hunger for that Book, such as I cannot describe to you. In the early hours of the morning, and late at night by the flickering light of a candle, I sat poring over its pages. I understood little of what I read, but nevertheless there seemed to be entering into my darkened soul some rays of light, and I longed for more. I often read on my way to work in the morning; and one day, thinking more of what I was reading than where I was walking, I stumbled and fell. Rescuing my Bible as soon as possible, I looked around to see how many persons had witnessed my embarrassment, but to my surprise that usually crowded street was empty. I thanked the Lord and went on.

"But one thing troubled me. The more I read that book, the less I cared for my church and the priests, and my rosary lay unused upon the dresser. It troubled me at first, for I had always been a devout Catholic. But I continued reading not only the Bible, but religious papers which my Adventist neighbor gave me.

"One Sunday afternoon he invited me to attend preaching service. How I longed to go! But I knew what it would mean to be seen in a meeting of 'heretics.' I thought it all over, went to my room, knelt down, and for the first time in my life addressed my Heavenly Father personally, asking if it were his will that I go that my husband should not know that I went. That sermon decided me. Every word uttered by the minister sounded sweet to my ears. The truth seemed so real and beautiful, and I resolved to obey, come what might. Upon returning home that night, I found that my prayer had been answered, my husband not returning home until late at night.

"The great problem was the Sabbath. How could I keep it and continue my work in the laundry? The manager was a bigoted Catholic, a woman who had no sympathy for 'heretics.' But I asked the Lord to soften her heart; and when I explained that I could no longer work on the seventh day of the week, she merely smiled, and said, 'So you have turned "*Sabdist*," have you? Well, if you can do six days' work in five, it will be all right.' So I came earlier every morning, and worked later than the rest, and thus kept my position.

"But the greatest trials were with my own people. For some time my husband remained ignorant of what I had done. One day, however, upon returning from church, I found him waiting for me. He who had always been kind to me, seemed suddenly turned into a demon. He grabbed my Bible, and tearing it into three parts, threw it down the well. Then he beat me until my eyes were swollen twice their size, and I could hardly move for pain. 'I'll teach you to become a heretic!' he exclaimed between the blows, meanwhile trying to make me promise to give up the new religion. I told him I never would, even though he killed me.

"Seeing the uselessness of force, he then wrote to my people, telling them what I had done, but in such a way as only an enraged man could, entirely misrepresenting my actions. Their response was the hardest blow of all. I was told that they considered me as crazy, worse than dead, and that I should never enter their home again. Imagine my agony of spirit! Oh, it seemed that I should die! But I remembered something in the Bible where it said that when father and mother forsake us, the Lord will take us into his care, and I felt comforted. The truth was dearer to me than father, mother, or husband; yes, dearer than life itself.

"Up to this time I had not fully understood many points of faith, but I soon saw that I could no longer live with my husband unless we were legally married. One of two things I must do: succeed in winning him to my belief and be married by the law, or else leave him. I prayed for him, talked and pleaded with him to go with me, but all in vain. He would hear nothing of it, and, moreover, did not believe I would have the courage to give up my home for a small matter of belief. It was a struggle, for we were fond of each other. At last I had to leave my home and seek shelter with a family of believers.

"Then began a new life. About that time the brethren elected me secretary of the Sabbath school, and never shall I forget that experience. It was then that I awoke to my profound ignorance. With my meager knowledge, you can imagine what sort of secretary's report I could produce. How I struggled with the words and figures! How I wept and agonized for

help! I then and there resolved by God's help to get an education. Soon the opportunity came, for I was permitted to go to our school at Pua, having charge of the laundry. In addition to the work, which was quite heavy with a large school family, I determined to learn all I could from books, and so carried eight studies, or at least tried to, often ironing or washing with an open book before me. You cannot imagine what a desire I had to learn. It seemed that I had never before realized how much there really was to be known, and I felt keenly my ignorance.

"But I shall never forget how obscure many things appeared to my recently awakened mind. The book '*Su Gloriosa Venida*' ('His Glorious Appearing'), simple as it was, was too difficult for me to understand; and after reading it through several times, I gave it away. I remember, too, that I tried to memorize the questions in the Sabbath school lesson pamphlet, not wanting to display my ignorance. (As if I could hide it!)

"But you wonder why I am here. It happened that once while canvassing I had a glimpse of how much suffering and sickness exist in the homes of the people, and I realized the great need of understanding simple treatments. I longed to become a nurse, and the Lord granted that desire also. So here I am, anxious to finish my course and be able to go out to help others to know a better, happier life. I feel that I have received much; I want to impart it to others."

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#### Getting Paid

THERE is a close relationship in the affairs of this world between work and compensation. Nothing can be done or be left undone unless somehow that act is paid back in coin of its own making.

I know many who, day after day for years, have gone from their homes in the early morning to spend several hours each day in working for others. At the end of the week or the month "pay day" comes, which is simply a day like all the rest, on which the laborer receives his pay, or compensation, for the work done. If the employer would not supply the money, the men would not work; and if the men did not work, they wouldn't get the money the employer has for them: so then, it is simply a case of give and take for both employer and employees.

Besides these persons, I know others who do much the same thing. These also leave home early in the morning, and come home again late in the day, after having spent a large part of the time in work. But as to pay days, I haven't seen them bring home a single pay envelope yet. One of them I met a few weeks ago after an absence of several months. She said, "I have just finished my examinations for this term, and have got the highest marks in the class, and the teacher said that I deserved them, so she couldn't help giving them to me." And from other things that she said to me I know that besides the good marks and the teacher's commendation, she received more than this—strength from the work well done, a sense of difficulty nobly overcome, and courage enough to raise her aim higher for the next term. No pay? I believe the pay she received was better than the most generous of envelopes. That girl works, and she gets wages which are equivalent to the work she does—good work, good pay. It is with these as with the former—some do better work than others, and so get better pay.

This principle of being paid for what is done or not done holds good throughout all nature in all the world. Today I plow my fields and plant seed; tomorrow I gather the harvest. If I do not plant, there will be no harvest. Shall I sing? It will make some one happy. Or shall I shirk in order the better to enjoy myself? If I do, double burden must be borne by some one else. The climate disagreeably cold puts nerve and muscle into a man; the hot climate necessitates comparatively little labor, and man within its pale is below the average in ambition and strength. The soil that will grow no plant does not produce fevers, or crocodiles, or tigers. Unto whom much is given, of him much is expected. The more authority, the more responsibility.

In fact there is so very much of this matter of *re-paying* in the world that men put many of their ideas about it into words. We have all heard these adages, and doubtless repeated them, perhaps without realizing just what sage remarks they are and what a great law they are a part of: "Tit for tat;" "Nothing venture, nothing have;" "Who does not work shall not eat;" "Harm watch, harm catch;" "A stitch in time saves nine," etc.

The universe is full of illustrations of this great law of compensation. I believe it is as much a law of God as is the law which keeps the earth in its orbit around the sun. And well for us that it is; for the knowledge inspires one to make the most of each moment as it comes; it teaches one to look more deeply into everything one meets, and to be very kind and charitable. There is a tree in one of the middle Atlantic States which is so thin and scrawny that strangers sometimes think it is only a large bush of some queer sort. Its branches and leaves are arranged in such a strange fashion that it gives almost no shade from the sun in summer, and but little protection from the wind and rain in winter. In the autumn, when the rest of the trees are russet and golden, this tree is a sickly yellow — not pleasing to look at. Is it really of no use? I am informed that it has the lightest and toughest wood for its size of any tree in the State. Certain articles can be made of it which would be of little use whatever if made of anything else. So the poor tree is really not a nuisance at all, as doubtless many a person ignorant of its better qualities would declare it to be. It serves; it pays for its keep; it obeys the law of give and take.

The Bible recognizes the law of compensation. Jesus would not leave his hearers ignorant of it, and many words he used in telling them about it. Was he not referring to this law when he said? "Give, and it shall be given unto you." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "Forgive, and ye shall be forgiven." "Follow me, and I will make you fishers of men." "Learn of me: . . . and ye shall find rest unto your souls." "He that followeth me . . . shall have the light of life." "Enter ye in at the strait gate: . . . which leadeth unto life." "If I go . . . the Comforter will . . . come." The entire Sermon on the Mount is a long expression of the law of give and take, or of cause and effect. Later, Paul echoes it. He said to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness."

It is not only by *doing* that pay day comes to us. It comes for the stillness of every moment of time. As I think, so *am* I. My thoughts make me. Noble

thoughts, with quiet persistence in thinking them, develop after a while a noble character and disposition. The reverse is also true. Amos R. Wells says of this law: "Whatsoever gallows I erect for another, upon it I shall surely hang myself. I desire poverty for him, and how poor I become in spirit! I wish him to be friendless, and behold I go lonely through the world! I pray for his death, and at the very thought my better nature expires!"

All things that we do or that we do not do, all things that we think or do not think, all things that we say or do not say — these bring us pay days sooner or later. Each person must determine for himself whether the pay day shall be glad or sorrowful; but he cannot determine that there shall be no pay day, for the pay days come unbidden. And at the end of life's work-day each employee must lay down the tools he has worked with so long, give them into his Employer's hands, and take to himself the just compensation.

With the measure we mete it is measured to us again.

I. C. KILGORE.

### Can I Forget?

1 Cor. 6:20

My Lord! Can I, in thoughtless mood,  
E'er mingle with the world's gay throng,  
Or, even for an hour, forget  
Thy claim, to whom I now belong?  
Can I forget 'twas blood divine  
That bought my soul, and made me thine?

Acts 10:38; Matt. 20:28

Can I forget thy holy love,  
Poured forth in self-denying deed;  
Thy days so filled with ministries  
To those in pain, to those in need;  
Thy nights so often spent in prayer,  
On mountain side, or desert bare?

John 6:63

Can I forget thy gracious words  
Of wise command or loving cheer,  
Thy counsels and thy kind reproofs,  
Thy fearless warnings, ringing clear?  
Strong words, with vital meaning rife;  
Thy very spirit, and thy life!

Luke 22:19, 20; John 13:4, 5, 15, 16.  
Can I forget that last sad night,  
When met with thee the little band,  
The faithful few, who ate and drank  
Death's symbols from thy royal hand;  
Or that my King could servant be,  
And say, "In these remember me"?

Luke 22:41-44

Can I forget, O love divine,  
Gethsemane's deep and awful pain,  
When 'neath the whole world's sin, *and mine*,  
Thy tender heart was rent in twain,  
And anguish-wrung, from each vein flowed,  
In crimson drops, thy royal blood?

Mark 15

Can I forget the cruel cross,  
Laid on thee, Lord, by human hate,  
The thorns that pierced thy sinless brow,  
The nails that tore thy hands and feet,  
When pierced by foes, by friends denied,  
And pierced at last, thy quivering side?

Matt. 27:60; 1 Cor. 15:20

Can I forget that rock-hewn tomb,  
Where Death a short-lived triumph knew,  
Or yet that glorious Easter morn,  
When thou, *my life*, came forth anew;  
When thou, o'er whom the Marys wept,  
First fruits became of those who slept?

2 Cor. 4:10

O risen Lord! Thou knowest well,  
How weak is our humanity,  
Empty of self and sin, and fill  
So full of tender love to thee,  
That I may bear, from day to day,  
Thy life and death in this frail clay.

—M. Carrie Hayward.

## The Great War—No. 14

### The Story of the Rebellion Against the Government of King Jehovah Heaven's Great Councils

CARLYLE B. HAYNES



IN the government of the great universe of Jehovah all the worlds and planets in space are represented. When God created this earth, he placed Adam at the head of this creation, subjecting everything in this world to his rule. Adam in this position was not only to be the representative of God on this planet, but he was also to represent this planet in the council meetings of heaven.

Undoubtedly this same plan was followed in the creation of the other worlds. The first created being was placed at the head of the government of the first world, and all things in it were under his dominion. He was the representative of God on that planet; and in the councils of heaven it would be his place to represent the world over which he exercised dominion.

When the call is issued for a council meeting in the courts of heaven, the heads of the myriads of worlds in the universe assemble before God, and begin the sessions of their great parliament, or conference. Possibly reports of the work, growth, and progress of the various planets are heard and discussed; and God submits his plans for the prosperity and blessing and welfare of his extensive dominion. These are then carried back to the numerous worlds and put into operation.

Into these wonderful councils of heaven Adam would have been permitted to enter and speak for this world as its representative if sin had not separated him from the Father. When he sinned, not only he, but the world also, revolted against the government of God. One of the parts of God's great dominion thus wandered away from him. Adam did not retain his position as the head of this creation with all things under subjection to him, but he himself fell under subjection to one who was stronger than he. Satan conquered Adam, and thus took his place as the governor of this world, the head of this creation, with all things in subjection to him, as they had been to Adam. He became "the god of this world."

#### The Sons of God

These heads, or governors, of the various worlds are called "the sons of God." They are sons of God in a more definite way than any of his other creatures, because of the fact that they have never known any other parentage, being created directly by their Heavenly Father, as was Adam.

In the parable of the lost sheep, Jesus described the earth in its wandering away from God. There was but one which left the fold, and that was this earth. Sin has never entered the other worlds. "The host of heaven worshipeth thee." Neh. 9:6. The ninety and nine were never lost, but remained in the fold. One wandered away, and the great heart of the Father of love could not bear the thought of this separation. So out into the wilderness and darkness and over the mountains of sin he sent "his only begotten Son," to win this world back to its allegiance to God, and to reunite the entire universe.

#### Satan at the Gate of Heaven

When sin entered this world, Satan not only overthrew Adam and conquered this part of the territory of

the kingdom of God, but he also assumed to appear in the councils of heaven as representative of this planet. Hence we have the record: "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." Job 1:6. Here the great archrebel appeared again at the gate of heaven from which he had been driven out, but now he came, not because of the position which he occupied before his fall, but by reason of the fact that he had conquered in warfare one of the worlds of the universe, and had thus by usurpation taken the place of its rightful representative in the councils of heaven, having overthrown that representative.

We can well imagine that must have been a strange scene to the sons of God as they came together for their council, to see Satan walk in among them with such assurance. Undoubtedly the question immediately arose in all minds, "What will the Father do with the rebel?" But the Father recognized the fact that Adam had been overthrown by Satan, and that he had fallen into subjection to the rebel, as well as had the dominion over which he had been placed. After asking Satan for his credentials, in the question "Whence comest thou?" and receiving the boastful reply, "From going to and fro in the earth, and from walking up and down in it," the Lord permitted him to remain. Job 1:7.

Satan continued, it seems, thus to appear at the gate of heaven until the second Adam overcame him and wrested from him the control of this earth. Since that time he has not been permitted in the councils of God.

#### "The Accuser of Our Brethren"

It will be asked why Satan desired to appear in heaven when he had nothing in common with any one there, and must have felt very much out of place. He appeared there as "the accuser of our brethren." Rev. 12:10. He went to charge God's people with being sinners; to argue that he was their master, and that God should permit him to have complete control over them; to bring reproach against those whom God loved; and to point out to all the representatives of the other worlds that, in spite of all God's power, he could not keep his people from sinning. A view of his work is given us in the following statement:—

"Satan would invent means to annoy the heavenly angels, and show contempt for his [God's] authority. As he could not gain admission within the gates of heaven, he would wait just outside at the entrance, to taunt the angels and seek contention with them as they went in and out."—*"Spirit of Prophecy," Vol. I, page 30.*

Undoubtedly he took great delight in recounting how he had caused Moses to sin and thus kept him out of the Promised Land; how David had fallen, through his sin with Uriah's wife; how he had overthrown Solomon; and how he had won God's people away from their allegiance to Jehovah. It causes great glee in the camp of Satan when he succeeds in causing any of God's people to commit sin.

Thus before the first coming of Christ, Satan appeared at the gate of heaven as the representative of the human race and of this earth, and as the "accuser

of our brethren." It is not a pleasing picture, and naturally our thoughts leap forward to the time when his control of this planet will be altogether broken, and the human race will have a better representation in the courts and councils of God.

By what means this was brought about we shall see in the next article.

### The First Peep Into the Door of Learning

OVER in the chief's village, near the old Somabula Mission, I think I must have been an eyewitness to the birth of the impulse and enthusiasm for learning in the hearts of three young Matabele girls.

We were waiting for the chief to come from a beer drink in order to greet the visitor whom he had invited. It was late afternoon, and all about, the women and girls were getting ready for the evening meal. Two girls with heavy pounding sticks were "stamping" grain in a mortar to take off the husks. *Inyauti* was the grain they were preparing for supper, a kind of millet seed.

The pounding sticks are made from the trunk of a young hardwood sapling. The mortar is a section of a tree trunk hollowed out and set perpendicularly. Into this a few pints of the grain are poured, and then the pounding sticks, held perpendicularly, fly up and down, the ends striking heavy blows down into the mortar to thresh the grain. Two or three women may work at one mortar, striking their rapid blows in turn.

Two girls near by were making the chaff fly. A third, the smallest girl, knelt by with a basket, and swept off the chaff and gathered the grain as each portion was finished ready for the winnowing.

Suddenly the work stopped. The girls were jumping up and down and crying something enthusiastically, clapping their hands, and swinging their arms, as a young boy came toward them.

"What is the excitement?" I said to Brother J. N. de Beer; "what are they saying?" What a blessing it is to know these vernaculars! All the time I found myself wanting to know what people were thinking out loud.

"They are telling him that they have begun to go to school at the mission today," said Brother de Beer.

"What were their words?" I asked.

"They were," he said: "'We went to school! we went to school today! You are falling behind! We went to school! We are learning to write! They gave us some slates! You are getting behind us; we are getting ahead!'"

And while they shouted, they were jumping for joy and clapping their hands. Poor girls! evidently at the general meeting, where the villagers gathered in, they had caught the inspiration of the educational movement. So this day they had come over to the school. For the first time in their lives they had held a slate pencil, and had tried to master the intricacies of the A B C. It was good to see their enthusiasm, and that very night toward dusk I saw the young boy

whom they had greeted, coming in to the mission by bicycle in order to talk with Brother de Beer about getting to school.

Next day these three young girls who had just entered the door of learning stood for their portraits before the camera.

W. A. SPICER.

### Questions and Answers

(Continued)

20. WHAT servant of a high priest had his ear cut off by an apostle? — Malchus.

21. What young shepherd slew a famous giant? — David.

22. What taxgatherer did the Lord Jesus call to be an apostle? — Matthew.

23. What coppersmith was an opposer of Paul? — Alexander.

24. What butler and baker were fellow prisoners of Joseph? — The chief butler and the chief baker of the king of Egypt.

25. What musician was "the father of all such as handle the harp and organ"? — Jubal.

26. What great lawyer was Paul's teacher? — Gamaliel.

27. What cupbearer to a king rebuilt the walls of Jerusalem? — Nehemiah.

28. In the home of what carpenter did the Lord Jesus spend his early days? — Joseph.

29. What fisherman wrote five books of the Bible? — John.

30. What orator made accusation against Paul before Felix? — Tertullus.

31. What runaway slave was converted under Paul's labor and sent back to his master? — Onesimus.

32. What blind beggar was restored to his sight by

Jesus near Jericho? — Bartimæus.

33. Who was Rebekah's nurse? — Deborah.

34. What tentmakers went to Ephesus with Paul? — Aquila and Priscilla.

35. What lady's maid was the mother of Ishmael? — Hagar.

36. What Roman centurion was sent to Peter at Joppa? — Cornelius.

37. What robber was released at the Passover instead of the Lord Jesus? — Barabbas.

38. What fisherman brought Peter to Jesus? — Andrew.

39. What famous shepherd had twelve sons who were also shepherds? — Jacob.

40. What metal worker was "an instructor of every artificer in brass and iron"? — Tubal-cain.

41. What judge was the strongest man in the world? — Samson.

42. What three singers did David appoint to lead the service of song? — Asaph, Heman, and Jeduthun.

43. What sorcerer was stricken with blindness for interfering with Paul's work? — Elymas.

44. What housekeeper was "troubled about many things"? — Martha.

45. What Roman officer rescued Paul from a mob? — Cludius Lysias. — *Belle M. Brain.*



THE THREE NEW PUPILS FROM THE CHIEF'S KRAAL



# 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."



## A Boy's Rights

OF others' rights, let others tell,  
I think a boy has rights, as well,  
Such rights as cannot fail to make  
A nobleman for honor's sake,  
A hero of the boy that tries  
The long, hard way to any prize.  
Well for the lad, then, that agrees  
To claim his share in rights like these:  
The right to stand in line with those  
Who conquer honor's sordid foes;

The right throughout the livelong year  
To keep the path of honor clear;  
To speed the causes that shall bring  
The day when honor's crowned the king.  
May any champion demand  
A nobler right in all the land,  
Or less than all for honor dare,  
And honor's guard of honor share?

—Frank Walcott Hutt.

## Hints to Girls



SOME one writing to a Catholic magazine asks the question, "Is it a sin to play kissing games at a party?" The editor, a priest, in answering the question, said:—

"No modest, well-bred Catholic young man or woman will join in such games. They indicate a reprehensible spirit of levity and frivolity in the young people who take part in them. It is a vulgar parody on what should be held as a sacred privilege of the dearest relationship. How much of a sin there is in such loose behavior depends on the person. Your confessor can decide that better than an outsider. An innocent young person may be inveigled into such a game, but it will not be without reproach of conscience, and a sense of outraged modesty."

And yet some of our own girls engage in this questionable conduct. Dr. Orison Swett Marden, in his excellent book "The Crime of Silence," expresses his strong disapproval of the kiss, in these words:—

"The fact that our girls go out into the world with very little training and few suggestions regarding the risks they run in mingling with men in business life of whom they know practically nothing, the mother's fatal failure to instruct her daughter regarding the possible curse of the first kiss or the slightest familiarity, has often led to sorrow and shame."

Dr. Marden further wisely comments on the dangers to which girls sometimes carelessly and sometimes ignorantly expose themselves. He says:—

"Most mothers trust their daughters too implicitly even to think they could ever be led astray, no matter what company they are thrown in. It is true that a pure heart and the power of self-control, backed by wise training, will protect any girl under almost any circumstances anywhere in the world. But how many girls are so protected? And how many mothers have any idea of the perils which their daughters are constantly encountering, and what narrow escapes many of them have? How often do we hear ignorant, well-meaning girls who have been unfortunately entangled, weeping bitter tears of anguish that their mothers never told them of the risks of unchaperoned association with men.

"Another danger of the new girl's greater freedom is that it tends to make her too independent of other

people's opinions. She is apt to think that she is just as free as her brother, and can do the same things that he does with the same impunity, which is practically not the case.

"It may be a false standard of ethics, but it is unfortunately true that, if a girl is indiscreet and happens to make a mistake, if she appears at some questionable place, no matter how innocent she may be of wrongdoing, if she is seen with a man who has a bad reputation, she is quickly gossiped about and her character assailed.

### The Wrong Use of the Telephone

"Again, many girls call up men over the telephone during business hours and talk to them as freely as their brothers talk to their men friends. After a while they acquire the telephone habit, the habit of calling up male acquaintances and saying things to them just because they are at a distance which they would not think of saying in a letter or if they were speaking face to face. We all have more or less what we might call long-distance courage; it is so easy to say things over the telephone, when one is far away, which modesty and sensitiveness would restrain one from saying at close range. While the telephone has proved an untold blessing to millions, it has been the undoing of a great many modest, good-intentioned girls; and this is especially true of girls who were brought up in very strict homes, where the parents would not allow them any liberties, nor tell them why they considered it necessary to be so strict in their surveillance.

"Most girls know that they should not do indiscreet things, but they do not begin to know how fatally, how tragically wrong these things may be. Heedless of public opinion in doing foolish or imprudent things, many of them say that they don't care what people think or say of them. 'She did not care what people said,' would make a fitting epitaph for many a girl who has gone wrong. It is not always enough to be conscious that we are innocent, not enough to know that we do what is right; we must not put ourselves in questionable positions. Girls should avoid the appearance of evil, avoid questionable situations, avoid the company of men of known bad character. Nor should they carry on silly conversations over the telephone with men whom they barely know.

"No one is independent of the opinions of others any more than a drop of water in the ocean is independent of the other drops."





### Down to Sleep

NOVEMBER woods are bare and still;  
 November days are clear and bright;  
 Each noon burns up the morning's chill;  
 The morning's snow is gone by night.  
 Each day my steps grow slow, grow light,  
 As through the woods I reverent creep,  
 Watching all things lie "down to sleep."

I never knew before that beds,  
 Fragrant to smell and soft to touch,  
 The forest sifts and shapes and spreads;  
 I never knew before how much  
 Of human sound there is in such  
 Low tones as through the forest sweep,  
 When all wild things lie "down to sleep."

Each day I find new coverlids  
 Tucked in, and more sweet eyes shut tight;  
 Sometimes the viewless mother bids  
 Her ferns kneel down, full in my sight;  
 I hear their chorus of "good night,"  
 And half I smile and half I weep,  
 Listening while they lie "down to sleep."

November woods are bare and still;  
 November days are bright and good;  
 Life's noon burns up life's morning chill;  
 Life's night rests feet that long have stood;  
 Some warm soft bed, in field or wood,  
 The mother will not fail to keep,  
 Where we can "lay us down to sleep."

—Helen Hunt Jackson.

### The Rubber Industry



WE have all seen rubber in many forms, but there are many who do not know how it is grown and made into automobile tires, over-shoes, and many other useful things. The changes rubber undergoes from the time it leaves the tree till it comes from the factory are very interesting.

The Malay Archipelago is one of the most important rubber-producing districts of the world. Rubber does not grow here naturally. South America is the native home of the rubber tree. As a great deal of money was made in wild rubber,—that is, rubber taken from wild trees,—the idea that rubber could be raised was put forward, and experimental gardens were established in India, and later in the Malay Peninsula, to find out whether rubber raising would be profitable. The results of the experimental gardens were highly satisfactory, and rubber plantations were speedily started. Plantation rubber rapidly made its way to the front, and now rubber raising ranks among the world's great industries.

Rubber is obtained from the sap of a tree, much in the same way that maple sugar is prepared from the sap of the maple tree. The trees are set out in the same way and about the same distance apart as those of an apple orchard. The rubber tree grows to a much greater size than apple trees; so, when the trees become larger, the weaker and poorer ones are cut down to make room for the others.

Tapping is the process of extracting the rubber from the tree. This is usually done by making a slanting cut in the bark of the tree. The rubber sap, or latex as it is called, slowly oozes out and runs down the gash and into the latex cup.

Unless tapping is done with great care, much injury will result to the trees. All horticulturists will tell you that to cut into the bark entirely around the tree will kill it, as the sap channels are just under the bark, and they are the arteries of the tree. Tapping is done two or three times a week, so a carefully laid plan must be followed to avoid injury to the trees. A line is usually drawn around the tree close to the ground and another about the height of six feet. Perpendicular lines are drawn from the top circular line to the one near the ground, dividing the bark of the tree into four quarters. A tap is made in one of these quarters; the next time, a tap is made just above or below the first tap, until all that quarter has been tapped. Then the opposite quarter is tapped. In this way three quarters of the tree trunk is recovering from its wounds while the other quarter is being tapped.

As the latex comes out, it looks like cream. The first that flows is of the highest quality, and is collected at once. The rubber prepared from this always brings the highest price. The trees are tapped early in the morning, and the rubber is collected during the day. A man goes from tree to tree and empties the latex cups into a receptacle that he has, and then the latex is taken to the factory. The last latex is scraped from the cut in the bark where it has congealed, and is even scraped up from the ground if any has run down.

Rubber has the same relation to latex that butter has to cream, but it cannot be removed from the latex by churning. A small amount of acetic acid is added to the latex, and this coagulates the rubber and separates it from the water and other constituents of the latex. The amount of rubber in latex varies from thirty to forty-five per cent.

When the rubber has coagulated, it is run through the mangles or washing machines. These mangles are much like the mangles used in laundries for ironing clothes, except that the rollers are usually covered with ridges instead of being smooth. In the mangles the rubber has water poured over it continually, and dust, insects, and bits of bark are all washed out.

The rubber comes from the mangles in a thin, flat sheet not unlike a strip of cloth. It is then hung up to dry. The drying is the most delicate part of the process, for it is in this stage that rubber is easily spoiled. On many large estates the rubber is dried in a vacuum, heated by steam. This process of drying calls for a great deal of machinery, and is costly. It is undoubtedly the best method. But on small estates drying in a vacuum would cut the profits materially, so the drying is generally done by hanging the sheets up in a dark shed.

Often the rubber while drying becomes sticky and even melts down to a liquid. It sometimes becomes infected with bacteria or mold, and is spoiled in this way. All through the preparation extreme care must be taken or hundreds of dollars' worth of rubber may be spoiled.

The rubber is roughly divided into three classes: fine crape, so called from the appearance of the sheet rubber; medium, or ordinary rubber; and scrap, or the rubber that has been scraped from the cut in the bark of the tree. The best rubber sells for about fifty-five cents a pound in the raw condition, and the value of the other grades is lower. An acre of trees nine years old will produce about four hundred pounds of rubber a year. Roughly, the gross earnings of an acre of rubber is two hundred dollars.

Because of the remarkable growth of the automobile industry and the increased use of electricity, the demand for rubber is steady, and it is doubtful whether the supply of rubber will be sufficient in the future. Shares in a properly conducted estate are a paying



A STREET SCENE IN SINGAPORE, MALAY PENINSULA

investment. Dividends of fifteen and twenty per cent a year are not uncommon.

Strange as it may seem, with all the modern machinery for the production of rubber, the wild rubber exported from South America, made by the natives by dipping a pole into the latex and holding it over the smoke of an open fire until it hardens, and repeating the process till a great ball is formed, is the best grade of rubber in the market, and commands the highest price. The name of that kind is Pará rubber, and to say that an article is made of Pará rubber is to establish its quality. The process is too slow to be profitably used on plantations.

The process that makes rubber useful is called vulcanization. In the raw state rubber will freeze in cold weather and become soft in hot. Mr. Goodyear was an inventor who was interested in rubber, and he spent many years trying to treat it so that it could be used in all kinds of weather. One day as he was experimenting with some rubber, he accidentally spilled some sulphur into it. He thought the rubber was spoiled, so threw it outside. On going out later he happened to notice that the rubber was not frozen, although the day was very cold. He brought it into the house and exposed it to heat, but it was not affected. This gave him the start, and he perfected his discovery, and lived to see rubber used in hundreds of ways.

Most of the rubber goods we buy are made of cloth

and rubber united. All the raincoats and overshoes are made of cloth with a layer of rubber over it. Automobile tires are made by building up the structure, first a layer of cloth, then a layer of rubber, till the tire is completed. The rubber unites firmly with the canvas cloth and makes a strong fabric.

Many of the poorer grades of rubber articles are made of rejuvenated rubber. The worn-out boots and bicycle tires that the old-clothes man buys at the back door, are sent to a factory where the rubber is extracted from the canvas, and is used again.

Chemists know very little about rubber. It has been studied, analyzed, and experimented upon almost without limit, yet its chemical structure is unknown. They do know that it is composed of carbon and hydrogen, but beyond that point, differences of opinion begin. Specialists have tried to make rubber in the laboratory. They have almost done so, but not quite. A fortune awaits the man who discovers a way of making rubber below the present price.

The next time you use a rubber eraser, or take down the rubber telephone receiver, pause for a moment, and imagine a forest of rubber trees, then remember that this most useful substance, together with every other useful preparation of nature, has been given to us by God, and silently offer a prayer to him in thankfulness for his love.

F. A. DETAMORE.

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#### Seen at a Wayside Pump

THE August sun was high in heaven,  
The earth was dry and parched,  
While to a rural wayside pump  
A motley procession marched.

First came a preacher with solemn mien,  
And from the pump he drank;  
And then a woman with jet-black face,  
Expressionless and blank.

Two water boys from a railroad camp,  
With wooden buckets came;  
And anon a man of eighty-two,  
All wrinkled, and bowed, and lame.

A clucking hen with her cheeping brood  
Drank from the overflow;  
A long, slim wasp from her house of mud  
Was seen to come and go.

A honeybee with her fussy way,  
And store of nectar sweet,  
Stopped awhile at the busy pump  
And drank at a poet's feet.

A saucy bird, too, drank at the  
pump,  
Where the grass grows fresh  
and green.  
And these are a few of the many  
things  
At this wayside pump to be  
seen.

C. P. BOLLMAN.



BAMBOO ALLEY, SINGAPORE

I USE the Scriptures, not as an arsenal, to be resorted to only for arms and weapons, but as a matchless temple, where I delight to contemplate the beauty, the symmetry, and the magnificence of the structure, and to increase my awe and excite my devotion to the Diety there preached and adored.—Boyle.

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"To own a fault is but to say,  
'I'm wiser now than vesterday.'"



## Ordered to the Stock Room

AS Leon Marshall came in from lunch, he met Tom Lester just going out.

"I have a message for you," the latter paused to say. "Mr. Crane asked me to tell you as soon as you came in that you were to report to Stevens in the stock room."

"To Stevens?" Leon echoed incredulously. "For what? I'm a bookkeeper, not a packer or a shipping clerk."

"One of the fellows in the stock room, Jerry, I believe, has hurt his hand on a rusty nail and will have to be at home for a few days. It's a bad time to have it happen, for they're rushed to death just now. When Stevens came in with the news, Mr. Crane said that he could spare you from the books for a week or so, and that it would be better to put you into the stock room than to try to get an outsider who knew nothing about our books, and so would be likely to make serious mistakes."

"A very fine program!" Leon exclaimed resentfully. "I suppose my feelings in the matter don't count. I might as well be a pawn on a chessboard if I'm to be moved about from the office to the stock room without any say-so in the matter. I think I'll wait till Mr. Crane comes back and have a talk with him myself."

"I think he expected you to get to work in the stock room as soon as you got back," Tom said hesitatingly.

"Perhaps he did. But perhaps I have some views of my own on that subject," Leon retorted. "The idea of sending me to the stock room to do the work that any dolt could do who had strong muscles! I'm going to point out to Mr. Crane that that's not the kind of work I'm looking for. I want the sort of work that has some future ahead, and if Mr. Crane or anybody else thinks I'm going to step down from what I'm doing now to pack or unpack cases in the stock room, he's making a great mistake."

Just then the door of Mr. Thornton's private office, which had been standing ajar, swung open, and the department manager stepped into the main office. His appearance startled Leon, who supposed that he was at lunch, but the junior assistant bookkeeper quickly regained his composure. He had heard that Mr. Thornton was a "self-made man." If so, he would sympathize with the determination to do only the work that offered him a chance of promotion.

Very mild indeed the department manager looked as he stood a moment just outside the door of his office. Tom Lester departed hurriedly, feeling that perhaps it would be as well to be somewhere else when the explosion took place. Apparently, however, there was not going to be an explosion.

"Did I understand Lester to say that they are short of help in the stock room?" Mr. Thornton asked. "I didn't come in till a few minutes ago, so hadn't heard of Jerry's accident."

"I didn't know of it myself till Lester told me just now," Leon answered in some embarrassment, and waited to see what would happen. What should he do? Hold his ground, or back down from the position which he had announced so emphatically only a moment before? With amazement he saw Mr. Thornton remove his coat and his linen cuffs.

"I think I shall have to go out and help Stevens myself," he said cheerfully. "We can't let the shipments get behind at this season, and, I'll have to own it, Marshall, the truth is that I still have a sort of secret liking for the work of the stock room. You see, that is where I began; that is the school from which I was graduated into the office."

With these words he swung upon his heel and stalked away to the stock room, leaving Leon to do some rapid and vigorous thinking. If Mr. Thornton had begun in the stock room; if Mr. Thornton, the department manager, was willing to take off his coat and pack cases in order that the work of the office might not be delayed, what ground had he, the junior assistant bookkeeper, to stand upon? Leon did not spend long upon that question, but pulling off his coat and cuffs, promptly followed Mr. Thornton.

"You heard me make a fool of myself a few minutes ago," he said in manful apology, "but one lesson of this kind is enough. I've come out to show you that the junior assistant bookkeeper isn't above doing what the department manager is willing to do."

The glance which the department manager bent upon the junior assistant bookkeeper was a shrewd but kindly one. He held out his hand, and the two shook hands in silence, but with a new understanding and friendship.—*J. G. Wright, in Young People's Weekly.*

### The Missionary Barrel

"I CAN never tell you what the Woman's Home Missionary Society has been to us since we came here," said the wife of a Methodist missionary on the Western prairie. "We had trouble from the very first to find anything to feed our baby that would agree with her. We had tried everything the physician suggested, and she grew steadily weaker and thinner, until at last we found a particular brand of condensed milk which, when prepared in a certain way, she would retain and seemed to thrive on. What a relief it was to have her rest at night, and to see that she was gaining week by week.

"One day when my husband started to the store,

I asked him to bring me another can of the milk, for the one I was using was nearly empty. When he returned, he said they were out of condensed milk at the store, but that he had found a freighter which was going up to the railroad for a load of lumber, and that he had sent for it by the owner, that he would be back the next day, and I must not worry. I used sparingly the milk I had, and the next evening waited anxiously for the return of the freighter. It came, only to report that the supply in that small town was exhausted; but the man said he was going the next day to a larger town on the railroad, and he thought he surely could get it there.

"Two more days and I had just used the last I had for the baby. All I could do was to wait and trust God. I tried to feed her on other things, but she refused them all. Finally, before the two days were passed, she would take the food offered, only to throw it up and cry constantly.

"When my husband came home after the second time and told me he could not secure the milk, I burst into tears, and could not be comforted. He tried to cheer me up, and said the man had found a barrel of freight there for us and had brought it down, and would soon bring it over to the house. We supposed it was home missionary supplies, for we had received a letter saying it had been sent.

"When it came, I could take no interest in it whatever, for my baby was hungry — starving! What cared I for clothing when my precious one was lying dying! But the other children were eager, and my husband rolled the large barrel down the steps and got the hammer. When he had removed the lid and lifted the paper from the top of the barrel, the first thing the eager eyes of husband and children saw was twelve cans of the particular brand of condensed milk we had tried so hard to get.

"I snatched a can from that blessed barrel, and with tears of gratitude rolling down our faces, we told the children to wait until we fixed the milk for little sister, and then we would see what else was in the barrel.

"That night as I held my quiet, sleeping child in my arms, I longed to kiss the hands of those precious women who had saved my baby's life." — *Selected.*

MAN'S impossibilities are God's easies.— *T. DeWitt Talmage.*

### In Corn Time

It is nice, nice, nice, in the summer,  
To watch the pretty corn grow,  
With the long, slender stalks shooting upward,  
All standing straight in the row;  
To see the broad blades and the tassels,  
The silks and the husks of green,  
And the plumes in the rows nodding gayly,  
With pumpkin vines growing between.



It is nice, nice, nice, in the autumn;  
To sit by the kitchen fire,  
And watch the blaze in the chimney,  
And the sparks flying higher and higher;  
To shell the corn from the white cobs;  
To send to the mill to grind;  
Or to feed to the chicks, or for popping,  
If it happens to be the right kind.

It is nice, nice, nice, to build houses  
Out of the cobs likewise —  
Some of them very little,  
But some of considerable size;  
Then to put kitty inside one,  
When the cob houses are done,  
And see her tumble them over,  
Is also very good fun.

— *Dora Dee.*

COMPASS happiness, since happiness alone is victory.

**Our Example**

DURING my short stay in Korea a very practical lesson was forced home to my mind, which I have tried not to forget. It was my practice, while in the city of Seoul on business, to become acquainted with as many of the young men as I possibly could, and endeavor to interest them in religion. The temperance question offered a favorable opportunity in many instances; and often when I was asked for a match to light a cigarette, I spoke of the deadly effects of the smoking habit.

One day I went to a Japanese grocery store to do some purchasing, and among other things ordered a dime's worth of chocolates, of which I was very fond. While my Japanese friend was putting up the candy, I improved the opportunity to speak about the cigarette he was smoking. He listened attentively, and when I had finished, looked me straight in the face, and said in a most friendly way, "Mr. Mills, do you think it any worse for me to spend my money for cigarettes than it is for you to spend yours for chocolate candy?" He then went on to show the evil effects of chocolates and other sweets upon the system, besides the unnecessary expenditure of money involved, even as I had done about the cigarette.

While it must be acknowledged that the nicotine of the cigarette is more disastrous in its results than the sweet of the chocolates, yet his question had a point which I knew was right. Suffice it to say we both shook hands, he throwing away his cigarette, and I allowing him to return the candy to its place in the show case. And as I boarded a street car for our mission station, these thoughts came to my mind: "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:25-27. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7:22, 23.

Often when I have related this incident for the benefit of others, a few have been free to consider my position fanatical, saying I ought not to allow myself to be carried to extremes. But after two years of careful consideration of this matter, I am still of the opinion that I can more readily ask God's blessing upon every dime of mine that is placed in the treasury of my God, to be used in the promulgation of the gospel message, than I could if it were spent for sweets or any other unnecessary thing, and lost to the cause we all love.

In "Early Writings," pages 266, 267, we are told that Satan and his angels especially hate Sabbath keepers. He says: "We must keep in our ranks all the means of which we can gain control. The more means the followers of Christ devote to his service, the more will they injure our kingdom by getting our subjects. . . . Control the money matters if you can, and drive their ministers to want and distress. This will weaken their courage and zeal. Battle every inch of ground. Make covetousness and love of earthly treasures the ruling traits of their character. As long as these traits

rule, salvation and grace stand back. Crowd every attraction around them, and they will be surely ours. And not only are we sure of them, but their hateful influence will not be exercised to lead others to heaven. When any shall attempt to give, put within them a grudging disposition, that it may be sparingly."

Dear young people, the people of this world are not the only ones who are watching us, to see how we spend our money. God above and the enemy of our souls below are both making note of every item in our lives, and very soon our accounts will be written up. Let us be faithful in rendering to the Lord his own, and by giving up the unnecessary things of life, help to swell the mission fund, that the work may be finished in this generation, and our Lord can come and take us home.

FRANK F. MILLS.

**MISSIONARY VOLUNTEER DEPARTMENT**

M. E. KERN . . . . . *General Secretary*  
 C. L. BENSON . . . . . *Assistant Secretary*  
 MEADE MACGUIRE . . . . . *N. Am. Div. Field Secretary*

**Missionary Volunteer Society Programs for Week Ending December 4**

1. REVIEW the Morning Watch texts. Have a short paper on "Daniel."
2. Reports of working bands.
3. Bible Study: "The Morning Watch." See *Gazette*.
4. Reading: "Lord, what a change within us," etc. See *Gazette*.
5. Have a talk on "Our Work in West China." See articles "Entering Szechuan" and "Literature Work in Szechuan" in *Gazette*. Use your map.
6. Juniors: Seven children might divide the little story (in *Gazette*) "How They Ate Their Dinners," into as many parts. Let one boy read Peter Player's paragraph; a girl, Lucy Languid's; and so on. An older girl or the teacher may read the two closing paragraphs.  
 Recitation: "A Moment in the Morning." See *Gazette*.  
 Mission Reading: "China's Capital City." See *Gazette*.

**Missionary Volunteer Reading Courses**

**Senior No. 9 — Lesson 9: "History of the Sabbath,"  
 Pages 406-478**

1. How had Gnostic theology helped to spiritualize away the Sabbath?
2. How did the canons of the Laodicean council affect the observance of the true Sabbath?
3. How did the Sunday laws of earlier dates compare with those of 368? of 386? of 389? of 401? of 425?
4. What does Neander say of the condition of the church in the fifth century? Why did she need help from the state?
5. How did some of the church Fathers try to add luster to Sunday? How do their reasons for Sunday observance compare with those of earlier church Fathers?
6. What shows that a great deal of paganism existed in the church? How did Pope Leo express himself about it? How had the foundation for this apostate church been laid? From what did the Papacy grow?
7. Give two reasons for Sabbath keeping in the Christian era. What was Christ's attitude toward and relation to the Sabbath? What command touching the Sabbath did he leave with the people?
8. What do Dr. Th. Zahn, Guericke, and Gieseler say of Sabbath keeping in the first centuries?
9. Define the word Nazarenes. Why was the council at Jerusalem called?
10. What two great causes led to the setting aside of the Sabbath? How had the Jews corrupted Sabbath observance?
11. In how many countries can you trace Sabbath observance as late as the fifth century? From what sources must the Sabbath history of these early ages be obtained?

### Junior No. 8 — Lesson 9: "Sketches of Bible Child Life," Pages 81-111

1. WHERE did Mary and Joseph live? Where is Nazareth? Who was the Roman emperor at that time? Why did Mary and Joseph go to Bethlehem? In what kind of place did they probably stop the night Jesus was born?
2. How did the shepherds learn about the birth of Jesus? What did they do after they found the infant Saviour?
3. When was Jesus presented at the temple? What was the "ceremony of redemption"? How is it practiced by the Jews today?
4. What did Simeon and Anna do and say when they saw the infant Saviour?
5. What have you learned in this week's assignment about the Babylonian captivity? What led Cyrus to cause Jerusalem to be rebuilt?
6. Who were the wise men? How did they learn about the birth of Jesus? What disappointment met them in Jerusalem? Who told them to seek the new king in Bethlehem?
7. Why was Herod angry with the wise men? What cruel thing did he do? How was Jesus protected?
8. Why did Joseph and Mary move to Nazareth? What do you know of the flowers and birds that Jesus probably saw when a boy? What trade did he learn? Why did the people love the child Jesus?
9. Why do Jewish children know so much about the Bible? What is the first verse they learn?
10. What three things did Jewish children do each morning? What three special things did Jewish boys learn in school? What else were boys taught? What did the girls learn?



#### Forty-Eighth Week

- November 28.* Galatians 1 to 3: Living by faith; heirs according to the promise. Read the introduction to Galatians.
- November 29.* Galatians 4 to 6: The liberty of Christ; works of the flesh and fruits of the Spirit contrasted.
- November 30.* Ephesians 1 to 3: Saved by grace through faith; God's eternal purpose. Read the introduction to Ephesians.
- December 1.* Ephesians 4 to 6: Unity, holiness, love, etc.
- December 2.* Philippians: The mind of Christ; the peace of God, etc. Read the introduction.
- December 3.* Colossians: Exhortation to constancy, charity, humility, long-suffering, etc. Read the introduction.
- December 4.* 1 Thessalonians: A faithful church; the day of the Lord; etc. Read the introduction.

#### If You Have Time

- Reread, in Acts, the story of Paul's stay in Ephesus. Locate the different provinces and cities mentioned. Make a list, from Paul's writings, of the principal temptations that had to be guarded against by the Gentile converts. Read again, in Acts 16, the interesting story of the establishment of the church in Philippi.

#### Galatians

On his second missionary journey, while detained by sickness in the Roman province of Galatia, Paul had raised up a number of churches. About 280 B. C. this territory was settled by fugitive Gauls, driven out of Italy and Greece; and their descendants, with a mingling of Greeks, Romans, and Jews, formed the population in Paul's day. The people, perhaps owing to the influence of their Gallic ancestry, are described as "susceptible of quick impressions and sudden changes, with a fickleness equal to their courage and enthusiasm, and a constant liability to that disunion which is the fruit of excessive vanity."

A few years after Paul's visit certain Jewish teachers who professed Christianity visited the Galatian churches, and introduced false doctrines among them. They ignored the decisions of the church council held a few years before in Jerusalem, and urged the Galatian Christians to enforce certain ceremonies that they held as essential. Not being thoroughly grounded in the truth, and having little tenacity of purpose, a critical situation arose among the believers, which threatened to disrupt the churches.

It was this situation, word of which reached Paul, probably while in Corinth, that led him to write with his own hand the earnest letter to the Galatians. "He indignantly rebukes his children in Christ for their sudden alienation from him and from the truth; vindicates his authority and his teachings as an apostle, by showing that he received them from Christ himself; and forcibly presents the great doctrine of Christianity—justification by faith—with its relations to the law on the one hand and to holy living on the other."

"The apostle's earnest words of entreaty were not fruitless. The Holy Spirit wrought with mighty power, and many whose feet had wandered into strange paths returned to their former faith in the gospel." For nine hundred years the churches of Galatia were mentioned in ecclesiastical history.

"Since the days of Luther," says Meyer, "the epistle to the Galatians has always been held in high esteem as the gospel's banner of freedom. To it and the epistle to the Romans we owe most directly the springing up and development of the ideas and energies of the Reformation."

#### Ephesians

The city of Ephesus, situated about forty miles from Smyrna, was chiefly celebrated for its splendid temple to the goddess Diana, regarded as one of the seven wonders of the world, and its immense theater, said to be the largest ever built by the Greeks. A thriving business in the manufacture of small portable shrines to the goddess had been built up, as well as the preparation and sale of books of magic. During Paul's labors in Ephesus at one time, the believers brought to him their supply of these books, and burned them in a public place. "And they counted the price of them, and found it fifty thousand pieces of silver," or thirty thousand dollars.

Paul's letter to the Ephesians was written during the time of his first imprisonment at Rome, about A. D. 63. "There are no personal greetings in the letter, and so it is believed to have been a circular one, intended to be passed around among several churches. It is an epistle of general exhortation and counsel, especially fitted to those that had lately come from heathenism, and were still exposed to its temptations."

#### Philippians

Philippi, the chief city of eastern Macedonia, was named for Philip II, of Macedon, who wrested it from Thrace about 358 B. C., and made of it a fortified garrison. In 42 B. C. it came under the control of Rome. The emperor Augustus "transported Roman citizens to Philippi, and made it a 'colony,'—a miniature Rome, where Roman laws, customs, and language prevailed."

In answer to a divine call, Paul, in company with Silas, visited Philippi about A. D. 51 or 52, and through their ministry the first church in Europe was established there. In later years Paul twice visited this church. It is thought the second letter to the believers at Corinth was written at Philippi.

Paul's letter to the Philippians, like that to the Ephesians and the Colossians, was written at Rome during his first imprisonment, A. D. 62 or 63. It was especially called forth by the thoughtful love of the Philippian brethren, who had sent Epaphroditus to Rome with gifts for the apostle's support. The epistle is "remarkable for its Christian joy and for the warm affection shown by Paul for the Philippian converts. The Philippian Christians are reminded that as believers in Christ they partake of a dignity and of privileges far more exalted than those belonging to them as Roman citizens, and are exhorted to live worthy of their heavenly citizenship."

#### Colossians

The church at Colosse, a city of Phrygia, not far from Laodicea, appears to have been raised up by Epaphras. Philemon and Onesimus lived there. Paul's letter to these believers, written from Rome during his first imprisonment, was especially to warn them against certain errors that were creeping into the organization.

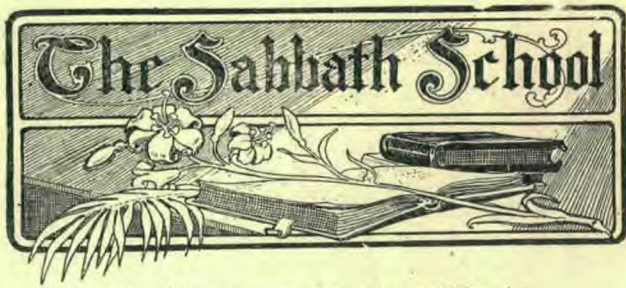
"The letter to the Colossians is filled with lessons of highest value to all who are engaged in the service of Christ, lessons which show the singleness of purpose and the loftiness of aim which will be seen in the life of him who rightly represents the Saviour."

#### First Thessalonians

Thessalonica, a prosperous and populous seaport city of Macedonia, was anciently called Therma, from the hot springs in its vicinity. Cassander, who rebuilt the city about 315 B. C., renamed it Thessalonica, in honor of his wife, the sister of Alexander the Great. It is now known as Saloniki.

In Paul's day the population was made up of Jews, Greeks, and Romans. Because of its favorable location, "on the sea margin of a vast plain, watered by numerous rivers, halfway between the Adriatic and the Hellespont, at the entrance of the pass into the Macedonian plains, with a constant tide of traffic ebbing and flowing,—abroad by sea and inland by the two arms of Roman road,—it was a fit center of evangelization, as from thence 'sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place.'"

With Silas and Timothy, Paul visited Thessalonica on his second missionary journey; and a flourishing church, noted for its ardent hope in the soon return of the Lord Jesus, was raised up. Obligated to flee from the city because of the persecution of the unbelieving Jews, Paul went to Corinth, where he stayed a year and a half. Here, a few months after leaving the new church in Thessalonica, the apostle addressed to them his earliest letter, in A. D. 52. In it he recounted the circumstances of his stay among them, expressed his joy in the good report that had been brought to him by Timothy concerning the believers, and took occasion to clear up in their minds certain truths concerning the state of the dead and the second advent.



## X — Hosanna to the Son of David

(December 4)

LESSON SCRIPTURE: Matt. 21: 1-16.

MEMORY VERSE: "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord." Matt. 21: 9.

### Questions

1. On the way to Jerusalem, to what place did Jesus and his disciples finally come? Matt. 21: 1. Note 1.
2. What did Jesus tell two of his disciples to do? Verse 2.
3. What were they to say if questioned by any one as to their action? What permission would the man at once give? Verse 3.
4. What had been foretold concerning this event? Verses 4, 5. Note 2.
5. How did the disciples respond to the command of Jesus? Verses 6, 7.
6. What did the multitude spread in the way? Verse 8.
7. What did they cry? Verse 9. Note 3.
8. How greatly was Jerusalem stirred at this demonstration? What question was asked? Verse 10.
9. How did the multitudes answer it? Verse 11.
10. What did Jesus do when he went into the temple? Verse 12.
11. What did he say had been written? Verse 13. Note 4.
12. Taking the place of the buyers and sellers, who quickly filled the temple? Verse 14.
13. What sounds were heard in place of the rattle of money and the loud voices of the money changers? How did the chief priests and scribes regard this? Verse 15.
14. What did they say to Jesus? In what beautiful manner did Jesus again in effect say, "Suffer little children, and forbid them not"? Verse 16.

### Notes

1. For notes 1, 3, 4, see notes 1, 2, 5, of the following lesson.
2. "Five hundred years before the birth of Christ, the prophet Zechariah thus foretold the coming of the King to Israel. This prophecy is now to be fulfilled. He who has so long refused royal honors, now comes to Jerusalem as the promised heir to David's throne."—*"The Desire of Ages,"* page 569. See Zech. 9: 9.

## X — Hosanna to the Son of David

(December 4)

LESSON SCRIPTURE: Matt. 21: 1-16.

### Questions

1. Where did Jesus and the disciples next go? Matt. 21: 1. Note 1.
2. What did Jesus tell two of his disciples to do? Verse 2.
3. What should they say in case any one questioned their taking the animals? What would be the result? Verse 3.
4. Why was all this done? Verse 4.

5. What had the prophet Zechariah said? Verse 5.
6. How did the disciples respond to Jesus' directions? Verse 6.
7. What did they do when the animals were brought? Verse 7.
8. What did the multitude then do? Verse 8.
9. What did all the people cry? Verse 9. Note 2.
10. When he came into Jerusalem, what did all the city ask? Verse 10. Note 3.
11. What did the multitude answer? Verse 11. Note 4.
12. Where did Jesus go next? What did he do there? Verse 12.
13. What did Jesus say to the buyers and the sellers? Verse 13. Note 5.
14. Who came to Jesus in the temple? What did he do for them? Verse 14.
15. How did the priests and the scribes feel about the day's events? Verse 15.
16. What did they say to Jesus? Verse 16, first part.
17. What answer did Jesus give? Verse 16, last part.

### Notes

1. The name Bethphage means *house of figs*. It was a village near Bethany, on or near the road from Jericho to Jerusalem. Mark mentions both villages. Bethphage probably stood between Bethany and Jerusalem, near the descent from the mount of Olives, and not far from the old road that crosses the mountain at the summit.

2. The term *hosanna* is derived from the Hebrew, and means *save, I pray, or save now*. It is found in the opening part of Ps. 118: 25. As used in the expression "Hosanna to the Son of David," some think it should be rendered, "Look with favor upon the Son of David." At any rate, it is a term of triumph.

Some of the Pharisees asked Jesus to rebuke the disciples for crying out in praise, but Jesus answered, "I tell you that, if these should hold their peace, the stones would immediately cry out." Luke 19: 40. "Prophecy had foretold that Christ should be proclaimed as king, and that word must be fulfilled. The priests and rulers of Israel refused to herald his glory, and God moved upon the children to be his witnesses. Had the voices of the children been silent, the very pillars of the temple would have sounded the Saviour's praise."—*"The Desire of Ages,"* page 592.

3. The very question, "Who is this?" reveals an ignorance of Jesus that is widespread today. When Saul on the way to Damascus fell terror-stricken to the earth, and heard the voice of Jesus, he cried out, "Who art thou, Lord?" The answer came clear and definite, "I am Jesus whom thou persecutest." It was enough. Saul's next trembling question was, "Lord, what wilt thou have me to do?" So here the multitude answered, "This is Jesus." It is our privilege to be part of a multitude to tell the world by our lives and by our words, "This is Jesus, hear ye him."

4. "Christ was following the Jewish custom for a royal entry. The animal on which he rode was that ridden by the kings of Israel, and prophecy had foretold that thus the Messiah should come to his kingdom. No sooner was he seated upon the colt than a loud shout of triumph rent the air. The multitude hailed him as the Messiah, their King. Jesus now accepted the homage he had never before permitted, and the disciples received this as proof that their glad hopes were to be realized by seeing him established on the throne. The multitude were convinced that the hour of their emancipation was at hand. In imagination they saw the Roman armies driven from Jerusalem, and Israel once more an independent nation. All were happy and excited; the people vied with one another in paying him homage. They could not display outward pomp and splendor, but they gave him the worship of happy hearts. They were unable to present him with costly gifts, but they spread their outer garments as a carpet in his path, and they also strewed the leafy branches of the olive and the palm in the way. They could lead the triumphal procession with no royal standards, but they cut down the spreading palm boughs, nature's emblem of victory, and waved them aloft with loud acclamations and hosannas."—*"The Desire of Ages,"* page 570.

5. This is not the first cleansing of the temple, though it is the only one recorded by Matthew. In John 2: 13-16 is the account of an earlier cleansing, which probably took place in the first year of Jesus' ministry. Though the two accounts are similar, they should not be confused.

# The Youth's Instructor

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DRAWN by conceit from reason's plan,  
How vain is that poor creature—man!  
How pleased is every paltry elf  
To prate about that thing—himself!

—Churchill.

## An Experience in the Mission Field

BROTHER and Sister R. P. Robinson went to Africa just after the last General Conference. They are now located at the old Solusi Mission, in Rhodesia. The following incident, told by Brother Robinson, will give the readers of the INSTRUCTOR a glimpse of life on an African mission station. This is all the more interesting when we understand that the extent of Brother Robinson's medical knowledge is what he obtained in the elementary medical studies given at the Foreign Mission Seminary.

"During one week in the early part of last March it became necessary for Mrs. Robinson and me to carry the responsibility of the mission by ourselves five or six days. One of our native church members came and said his little girl was very sick. We gave him some medicine, but that did not satisfy him; he wanted me to see the child. I told him I had much work that afternoon and could not go; but I could see he was desperate. I knew the child must be very ill.

"He stayed around and would not go home. I saw there was nothing for me to do but to go to his home, which was about a mile away. I took some fomentation cloths, and one of our mission boys to interpret. When we reached the kraal, or huts, I found one of our native teachers there. The man's brother and his wife, who were members of the Solusi Mission church, were also present, besides several heathen relatives. They were all outside, sitting behind the huts in the shade, where the mother was holding the sick child.

"The moment I looked at the child I saw it had a very short time to live unless something could be done soon to relieve it. There were tears in the mother's eyes, and when I saw that anxious look in the faces of both parents and of the other relatives, I fully realized that those black people love their children as truly as white people do theirs.

"I questioned the father and mother closely concerning the child's sickness, and decided it was dying of dysentery or cholera morbus. The little one had been unconscious four days, and had had convulsions

often during that time. I was very much perplexed to know what to do. And when I realized that its life or death might depend on me, I felt a terrible weight of responsibility. Never before had I so fully realized my own human weakness as at that moment. Every native was anxiously looking at me, waiting for me to do something. The natives have implicit confidence in what the white man does for their sick.

"I then told these people there was almost nothing I could do, but that we could call on God, the great Doctor, in whom we believed. I told them we would pray, then I would give some treatment, and I asked every one who prayed to ask God to bless the treatment. I told the native teacher to pray first, then the mission boy I had brought with me, then the child's uncle, I said I would pray next, and the father should pray last. So we gathered around the child, and I have never heard more earnest prayers than those. They prayed in their language, and I in mine. No prayer was finished without weeping.

"We arose, and with the help of the father and the uncle, I lifted the little wasted body into a warm bath, where we kept it for several minutes, pouring warm water over it. We then lifted it out, and I put several hot fomentations on the abdomen. Just before leaving to come home, I told the people to call me at any time, day or night, if they needed me, and I would do what I could.

"At half past two in the morning they came, saying the child was worse. I dressed, and went with the uncle, who had come for me; but instead of finding the child worse, I found it much better. It was conscious, and much more lively. It was having some pain in the bowels, and because it made more fuss, they thought it worse. I put hot and cold on its abdomen till daylight, and left it sleeping quietly. In five days it was running around again with the other children.

"To me this was a direct answer to prayer. Such experiences bring to the missionary real joy in service with Christ. It is such manifestations of God's love and care that cause the missionary to love his work, regardless of all its perplexities and discouragements."

This is one of the stations our young people are giving money for this year. Have you done your part to sustain this work?

M. E. KERN.

W. E. GLADSTONE, England's greatest statesman, was never greater than when, sitting on a stool in a miserable attic, he read the Bible to an old street sweeper who lay ill. Moody was never greater than when he preached his first sermon to a colored boy, in a bare cabin, by the light of a candle, with a barrel for a pulpit.—*Selected.*

THE criterion of true beauty is that it increases on examination; of false, that it lessens. There is something, therefore, in true beauty that corresponds with the right reason, and it is not merely the creature of fancy.—*Greville.*

## Thanksgiving

"THANKS for the strong, free wind of life,  
However it change or veer;  
For the love of mother and sister and wife;  
Clear stars that to heaven steer;  
For the quenchless lamps of changeless love  
That burn in the night of the dead;  
For the life that is, for the hope above,  
Be thanksgiving by all hearts said."