

# The YOUTH'S INSTRUCTOR

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SERBIAN NATIONAL COSTUME





THE Young Men's Christian Association has a world membership of 600,000.

AN envelope-sealing machine, said to be capable of handling thirty thousand separate pieces of mail an hour, has just been patented.

ONE thousand tons of roses and one thousand eight hundred and sixty tons of orange blossoms are used every year in Italy in the manufacture of perfumes.

A FARMER in Missouri is making a specialty of raising sunflowers for the purpose of selling the seed to the manufacturers of specially prepared food for poultry and cattle.

COLUMBIA UNIVERSITY now leads the world in the number of students enrolled. The entering class of this year numbers 1,059. The total enrollment on October 5 was 14,573 students.

AN oil well at Baku, Russia, is said to ebb and flow with the same regularity as the tides of the ocean. It is believed by scientific circles to be connected with the sea in some mysterious way.

ON the night of October 8, Arthur Smith, of Indiana, looped the loop sixteen times over the Hudson River, at an altitude of three thousand feet, in an aeroplane which he himself built.

A CONCERT singer has recently had constructed a treadmill walking machine, that on rainy days she may take her customary walks without exposure. A meter indicates the distance covered.

THE Commission for Relief in Belgium has received from Belgium a consignment of empty flour sacks, many of which have been beautifully embroidered by the Belgian women as an expression of gratitude for American kindness.

TWO hundred and twenty-nine blocks of stone from the ruins of the dungeon at Rouen, France, from which Joan of Arc went to her death at the stake in 1431, will compose the pedestal of her bronze statue that will soon adorn Riverside Park, New York.

THE officials of the Miami conservancy district of Ohio are considering the matter of purchasing the town of Osborn, Greene County, so that the valley may be turned into a great reservoir, for the accommodation of surplus water in flood seasons, to safeguard the Dayton and Miami River basin.

### A Valuable Book

"THE CRIME OF SILENCE," by Orison Swett Marden, is a book of important instruction to both parents and young people. Some of the subjects presented by Dr. Marden are:—

Purity Is Power; The Crime of Silence; Dangerous Passing; White Slavery and the Child Woman; Mothers and Daughters; Perilous Pleasures; Fathers and Sons; Sowing Wild Oats, and the Harvest; Perils of the New Freedom; How to Regain Your Manhood; The Damnable Double Standard.

The book can be obtained of the Review and Herald Publishing Association, Takoma Park, D. C., for \$1.00.

### Fido and the Collection

THERE was once a boy who had a dog of which he was very fond. One morning, as the boy sat down to breakfast, he noticed Fido sitting close beside him, looking up into his face in that queer way which a dog has when he is expecting you to give him something.

Harry could hardly withstand the appeal of that wagging tail and those wistful eyes. I think some of you know just how he felt. And when his father passed his plate, filled with warm food, Harry was on the point of putting it down on the floor for Fido. But his father told him it was too good for the dog; after breakfast he might give Fido his portion. So Harry ate his good breakfast, while Fido watched and waited.

After the meal was over, Harry's father told him he might gather up the scraps, and give them to the dog. When he had gathered them up, and set the plate down, he said, "Fido, I meant to give you an offering, but this is only a collection."

What is the difference? The offering was what the boy wanted to give because he loved the dog; the collection was what remained after every one else had been satisfied.

Which do you think we should give to God—a collection or an offering?—*Amos R. Wells.*

### Questions and Answers

(Concluded)

46. WHAT prophet defied the priests of Baal?—Elijah.

47. What priest made a golden calf?—Aaron.

48. What great lawgiver was a shepherd for forty years?—Moses.

49. What skilled artificer in brass helped Solomon to build the temple?—Hiram.

50. Under what Roman governor did the Lord Jesus suffer death?—Pontius Pilate.—*Belle M. Brain.*

I WOULD be simply used,  
Spending myself in humble task or great;  
Priest at the altar, keeper of the gate,  
So be my Lord requireth just that thing  
Which at the needful moment I bring.  
Oh, joy of serviceableness divine!  
Of merging will and work, dear Lord, in thine;  
Of knowing that results, however small,  
Fitly into thy stream of purpose fall.  
I would be simply used.

—Selected.

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# The Youth's Instructor

VOL. LXIII

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No. 48

## The Tempest<sup>1</sup>

W. J. PAULSON

THE storm clouds have risen with deadly intent,  
A sea sanguinary its fury has lent;  
It rolls in the wake of the war god's strong breath,  
And strewn are its shores with the visage of death.

Ye ships that ride safe in the harbor, abide;  
To the wind and the wave your barks not confide.  
Oh, venturesome mariners, look ere ye sail!  
The wreckage adrift met its fate in the gale.

One ship of small tonnage is caught in the blast.  
Her decks are washed bare, now is seen but her mast.  
Her crew look for safety; but where shall they fly?  
The waves wash their ship, and enraged for them cry.

Some ships that have ventured still weather the gale;  
Feeling safe in their might, they the stormy sea sail.  
They rise and they fall on the wild ocean's breast.  
How long, yes, how long, will the storm them molest?

Some frail hand is raised to command the wild sea;  
But the storm rages on with increased potency.  
Some zealous for peace cry, Be still! oh, be still!  
But lost are their cries in the hurricane shrill.

O blest Galilee, who allayed thy wild deep?  
Who with "Peace, peace be still," assuaged thee to sleep?  
Yea, men may cry, Peace! but what doth avail?  
Until *He* doth command shall the tempest prevail.

## Raised From His Deathbed

'I've Got Him'



WHEN I was at the recent Missouri camp meeting, Brother R. A. Underwood told me about a severe illness in early life, and of the inspiring and immediate response to the prayer of two humble but earnest workers who knelt at his bedside in that critical hour.

Believing that the account of this incident will be as helpful and encouraging to many others as it was to me personally, I am taking the responsibility of passing it on to the large circle of *Signs* readers just as he told it to me.

### Puzzled Physicians Consult

"It was away back in 1873. Shortly after being exposed to measles, I was out all day in a terribly cold blizzard. I was just then breaking out, and I became so thoroughly chilled that before night I was suffering from a severe cold, and the measles had struck in, and I became deathly sick. In about two weeks I was so low that I could speak only in whispers. When my bed had to be changed, I was carefully lifted out by two men.

"A little later, I began to suffer the most excruciating pain across the small of my back, and a spot about as large as my hand turned black. The physician who had my case in charge believed that mortification was about to set in. Three physicians were called in counsel, and none of them held out any hope for my recovery.

### Told the Undertaker to Come

"Miss Reynolds, to whom I was engaged to be married, had been with me for two weeks, assisting constantly in my care. Brother Sanford Rogers was the elder of the church to which I belonged, and he also had come in to help care for me. Finally I failed so rapidly that the doctor told Miss Reynolds and the members of the family that if they wished to say anything to me, they would better say it without delay, and that as he returned to the village, he would tell the undertaker to come out to the house to lay me out, because I could not possibly live over two hours at the most.

<sup>1</sup>The author of this poem has likened the European war to a stormy sea, the nations to ships, the neutrals lying safe in the harbor. "One ship of small tonnage" represents Belgium. The futile efforts for peace are referred to in the last two stanzas.—Ed.

"Immediately after the doctor left my room, I seemed to see, standing at the foot of my bed, a tall person whose features in every way showed marked intelligence, but whose eye was keen and shrewd, and would almost pierce one through. With a sort of hellish grin, he pointed to me, and said, 'I've got him.' The impression made on my mind was that this was the devil contending for my life.

"Standing about three feet nearer to me, at the side of my bed, was another being, the most beautiful I ever beheld. With a wave of his hand, he seemed to be warning away the one standing at the foot of the bed, and said, 'Not so sure!'

"As I had given my heart to God, I did not fear to die, but the impression was left on my mind that in some way the devil would triumph if I did die. When this being at my bedside waved his hand, the whole scene passed from my vision. As far as I know, I was in my right mind. I was not asleep; it was not a dream.

### 'You Will Not Be With Us Long'

"Miss Reynolds, having heard what the doctor said, came in directly and knelt by my bedside. In a whisper she said to me, 'Rufus, do you know how sick you are?' In a low whisper I said, 'Yes.' Miss Reynolds continued, 'I feel you will not be with us long.' I answered in a whisper, 'A very short time, unless God heals at once.' Then I said, 'Ellen, have you any faith?' She said, 'Yes.' Then I asked her to call in Brother Rogers to join her in prayer for my recovery. She went to the door and called him. He replied he would be there in a few minutes. She said, 'Don't wait, for in a few minutes it may be too late.' He came running, thinking that I was dying, and then she told him that I had requested that they pray for my healing, and also told him that the doctor said I could live only two hours.

### Touched With Healing Power

"They both bowed at my bedside. I shall never forget Brother Rogers's brief prayer. He asked, in substance, that if it could please God and glorify his name, the angel of the Lord might touch me *that instant with healing power*. No sooner had those words been spoken than the pain that was then so severe, as if it were cutting me in two, ceased instantly, and



a thrill of power went through my being. I rose to a sitting posture in the bed, and with a clear voice said, 'Praise God, I shall live, and not die.' Brother Rogers closed his prayer with a word of thanksgiving. Then Miss Reynolds began to pray that the Lord might heal me. I said: 'Ellen, do not ask the Lord to do what he has already done. Just thank him for it.'

"I had not slept a moment for nearly three days. I had apparently been in the very agonies of death; but now I said to Miss Reynolds: 'I am all right now. God has healed me, and all I desire is to be left alone so that I may sleep. I should like to rest.'

"Within half an hour, the village undertaker, accompanied by another man, came to lay me out, as the doctor had informed them that I would be dead by the time they reached the house. Miss Reynolds told him, as he came in, that I was better, and that she did not think he would be needed; but he insisted on staying, and said he would look after me.

#### 'It Beats the Devil'

"I persuaded Miss Reynolds to retire, as she had lost much sleep. About midnight, her anxiety led her to come down to see how I was getting along. She asked the undertaker, 'How is Mr. Underwood?' I shall never forget his remark. He was a profane man, and he said: 'Miss Reynolds, it beats the devil. I came here to lay this man out, and he just gets up and helps himself. When I watched over him a week ago, he couldn't help himself in the least.' Miss Reynolds remarked: 'It has beat the devil. Mr. Underwood has been healed.'"

#### Effectual Fervent Prayer

The Bible recognizes various remedial agencies, such as baths in the case of Naaman, fig poultice for Hezekiah, clay ointment and hydrotherapy for a certain blind man whom Christ met, regulation of diet for Timothy; but it also recognizes the prayer remedy, and assures us that "the effectual fervent prayer of a righteous man availeth much." James 5: 16.

And whenever we are brought face to face with sickness and suffering, we should feel it a privilege, no matter what else is done for the patient, to commit the case to the care of the Great Healer of both soul and body.—*Dr. David Paulson, in Signs of the Times.*

#### A Genius Ruined by Alcohol

OWEN B. MCGUINNESS was graduated from the University of Dublin, and coming to New York City, entered the political arena. Possessed of more than ordinary mental power, had it not been for alcohol he would have been a leader among men.

Some time ago, Owen McGuinness, threadbare, gray-haired, unshaven, was arraigned before Magistrate House of the night court of New York City, charged with disorderly conduct while intoxicated. Lawyer Rubin S. Lane appeared to press the charge against the prisoner; and when McGuinness apologized for his conduct, the lawyer refused to accept his apology. Magistrate House knew the history of the prisoner, and addressing the prosecuting lawyer, said:—

"Counselor, this man is one of the best-educated men in this city. I've no hesitation in declaring in open court that I should be glad to know as much as he knows. Twenty years ago the name of Owen McGuinness was one which gave promise of being associated with those of honor. He had a bright future, and might have held a high position had he left rum alone.

"I feel sorry for him. He met men of power and influence, and was led into temptation through his efforts to be a good fellow. He cannot resist drink, and now he is a wreck. Think of a brain like his being numbed with alcohol!

"Counselor, this genius, for he was a genius, is down; and why do you want to kick him? He is our peer in the matter of learning. I respect him in his misfortune. With all his ability he has not the will power to fight the demon rum. O, the pity of it! I have broad powers in a case like this, and I'm going to exercise them. Sentence suspended."

Tears ran down the cheeks of the aged man as he left the court room, and there were many dimmed eyes as he shuffled out, a captive of King Alcohol.

How long will it be before the manufacture and sale of the accursed stuff which destroys intellect and deprives society of many of its noblest men is prohibited by the governments of the world? That which makes slaves of freemen is a menace to every form of government, but especially to a republican form.

May Owen McGuinness yet be brought into personal touch with the One who came not only to declare liberty to the captives, but to make liberty a real thing in the experiences of those who receive him.

JOHN N. QUINN.

#### Headquarters for Manchuria

IN the early autumn the following word was received from Elder B. Petersen, of Mukden, Manchuria:—

"We have finally obtained our long-hoped-for land for our mission headquarters. We just closed the deal today, and I hasten to forward the good news.

"As will be recalled, this is the third piece of land that we have tried to buy. In each of the two previous instances, when coming right up to the time of closing the bargain, there was a hitch, and the deal was called off. The piece of land we have just purchased is much better than either of the other two, it being higher and more level. For some time it seemed that we should be unable to secure this piece. The lama asked \$200 (small money) a mu, and wanted 300 taels for the house standing on the property, 60 taels for a well, and 40 taels for a large tree. We felt this was too much to pay, so we offered him \$145 a mu. Finally he consented to sell the land for \$170 (small money) a mu, 30 taels for the well, and nothing for the house and the tree. It is customary here for the buyer to pay for the well, even if he cannot use it. We accepted this last proposition, and are convinced that we have obtained the land at a reasonable price.

"Mr. Tang, secretary to the American consul, went to see the governor about the place. He saw the governor's secretary, who said he would call the lama and induce him to sell us the land. He stated that if we should have to pay \$400 a mu for the land, it was worth that much. We are all much pleased with this place. It is near enough to the city, and at the same time away from the noise and dirt. There are twenty-nine and one-fourth mu in this tract of land (five acres), for which we paid \$1,700 gold.

"It will be too late for us to build this year, as frost falls here in November, and it might be difficult to get the houses dry by that time. It will be unwise for us to stay where we are another year, so we will find a more sanitary place. We are now in the rainy season. During the last month it has rained almost every day,



sometimes all day as well as all night, and we shall have a few more weeks of this season. A large pond adjoins our compound, and it is filled with all kinds of filth. At times we can scarcely breathe for the terrible stench coming into the houses. We have the prospect of getting a small new Chinese compound, where we can be very comfortable until we can build.

"We have sent a man to the north where there is an interest, and I shall now be free to help him get located and started in his work. We are planning on opening another chapel in a large city south of Mukden, where there is an interest, and where one person has begun to keep the Sabbath. Other places are calling us to help them, but these two will probably be all we can manage with our present staff of workers. We are in dire need of workers, but we must be patient until they can be sent us or developed here. Today a man came in from a city about one hundred miles distant, stating that there were some there who were much interested in our message, and desired that we should come and instruct them. We are doing what we can, and are glad to see the work moving forward. Others are preparing for baptism, and we look forward to the time when we shall have a strong work here. The ten months that we have been here witness a good beginning."

#### Answers to Prayer

PERHAPS the thoughts of our American young people do not often turn to far-away Malaysia, but the message is going there; and from Singapore, that great seaport at the southeast corner of Asia, comes the following report of the Lord's blessings upon his believing, praying children. Mrs. Roy Mershon writes:—

"Having read with much interest the articles in the INSTRUCTOR on experiences from other parts of the world, I thought perhaps you would be interested in some of the experiences we have had, especially in answer to prayer.

"These experiences are more appreciated when one takes into consideration the labor question, which is a very perplexing problem the mission worker has to meet in this part of the Far East. It is no easy task to advise a man with a family to give up his position, knowing another is not likely to be found.

One brother had been studying this truth for some time, and keeping as much of the Sabbath as he could. He was employed on the tramway. He longed to have his Sabbaths free, but knowing his manager to be a Catholic and very much opposed to our belief, he was timid about approaching him on the subject. Finally, determining to have his Sabbaths at any cost, he prayed earnestly, and decided to speak to his manager on a certain day. But before that day arrived, the chief manager came. Our brother was at once convinced that he ought to speak to this man. He did so, and as a result retains his position, and also gained one for his son. They both have their Sabbaths free from duty.

"A young Chinese brother who is working for the municipality asked to have his Sabbaths off, and was quite sternly refused and rebuked. The next day the manager who had so sternly refused him was dismissed, and another man, who is quite favorable to our truth, was called to take his place. Our young brother then not only had permission to keep the Sabbath, but also received a handsome increase in salary.

"Soon after this a man who had lost his position

on account of the war, began to read some of our literature which had been in his home for some time. He became interested. Noticing the advertisement of our services, he attended, and in a short time fully accepted our faith and was baptized. We prayed with him, and he later called on his old employer, and was reinstated, with his Sabbaths free. But Satan was on his track. He stirred up the other employees to believe that this brother was especially favored, so they began to complain. As a result, after a few months he lost his position, for the sake of the Sabbath. In a few minutes after his dismissal he applied to another office, and being asked concerning his dismissal, he told about the Sabbath. The manager said if that was the reason he was dismissed he should be very glad to employ him. Our brother was given about double the wages he had formerly received, with the added privilege of keeping the Sabbath.

"One of our sisters and her husband were returning from England. Off the coast of Spain their boat was chased by a German submarine. It was a bright, clear moonlight night. The submarine came so close that the lifeboats were put in readiness, and all passengers were ordered on deck. Before leaving their cabin, this sister and her husband knelt in prayer, and asked for the protection of God. Immediately a heavy fog settled. This fog was so dense that the ship, having all lights out, was soon lost to the submarine, and came on safely."

M. E. KERN.

#### Matabele Astronomy

I CANNOT speak of astronomical ideas among the Matabeles, but only of astronomical names. In their Sintebele tongue they have given names to some of the stars that show how truly the heavens are for "times and seasons" among every tribe and people. The evening skies are bright on the high table-lands of the African interior, brighter than with us in America. The atmosphere is clear, and the stars fairly seem to overflow and drip with light.

"What kind of names do the Matabeles give to the stars?" I asked Brother George Hutchinson, at the Somabula Mission, as we talked of some of the picturesque phrases of the Sintebele tongue.

"Well," he said, "the evening star they call *iCelan-kobe*."

"And what does it mean?"

"Well, *inkobe* means boiled mealies [maize], and *iCelan-kobe* means to ask for boiled mealies." Thus, when the evening star begins to rise, it is time for supper.

"Then there is the morning star," said Brother Hutchinson. "It is called *iKwezi*. The meaning of this is 'to make to get up.'"

Very expressive names the Matabeles give to the stars, surely. They make all the starry heavens talk of the little round of their circumscribed daily lives.

"Then there are the Pleiades," said Brother Hutchinson, "the seven stars. They are called *isiLimela*, which means 'the digging time,' or 'the digging season.' When the seven stars are visible just after sunset, as they are about the last of September, it is time to get the ground ready for planting."

When the Matabeles see the full moon, they cry *Ikoliwe*—it is satisfied. The same verbal root is used to express satisfaction over a full meal.

The rainbow is *umcilo wenkosikazi*, or "whip of the queen."

W. A. SPICER.



## Scene in Gethsemane

THE moon was shining yet. The Orient's brow,  
Set with the morning star, was not yet dim;  
And the deep silence which subdues the breath  
Like a strong feeling, hung upon the world  
As sleep upon the pulses of a child.  
'Twas the last watch of night. Gethsemane,  
With its bathed leaves of silver, seemed dissolved  
In visible stillness; and as Jesus' voice,  
With its bewildering sweetness, met the ear  
Of his disciples, it vibrated on  
Like the first whisper in a silent world.  
They came on slowly. Heaviness oppressed  
The Saviour's heart, and when the kindnesses  
Of his deep love were poured, he felt the need  
Of near communion, for his gift of strength  
Was wasted by the spirit's weariness.  
He left them there, and went a little on,  
And in the depth of that hushed silentness,  
Alone with God, he fell upon his face;  
And as his heart was broken with the rush  
Of his surpassing agony, and death,  
Wrung to him from a dying universe,



Was mightier than the Son of man could bear,  
He gave his sorrows way—and in the deep  
Prostration of his soul, breathed out the prayer:  
"Father, if it be possible with thee,  
Let this cup pass from me." Oh, how a word,  
Like the forced drop before the fountain breaks,  
Stilleth the press of human agony!  
The Saviour felt its quiet in his soul;  
And though his strength was weakness, and the light  
Which led him on till now was sorely dim,  
He breathed a new submission—"Not my will,  
But thine be done, O Father!" As he spoke,  
Voices were heard in heaven, and music stole  
Out from the chambers of the vaulted sky  
As if the stars were swept like instruments.  
No cloud was visible, but radiant wings  
Were coming with a silvery rush to earth;  
And as the Saviour rose, a glorious one  
With an illumined forehead, and the light  
Whose fountain is the mystery of God,  
Encalmed within his eye, bowed down to him,  
And nerved him with a ministry of strength.  
It was enough; and with his godlike brow  
Rewritten of his Father's messenger,  
With meekness, whose divinity is more  
Than power and glory, he returned again  
To his disciples, and awaked their sleep,  
For "he that should betray him was at hand."

—N. P. Willis.

## Morning Watch Observers

"THE morning hour has gold in its mouth."

Abraham "rose up early" when told by God to offer up his only son as a burnt offering. Gen. 22:3.

Moses rose "up early in the morning" to deliver the Lord's message to Pharaoh, before the king's mind

had been taken up with the business of the day. Ex. 8:20.

Joshua and all the children of Israel "rose early in the morning" to start on their day's journey. Joshua 3:1.

Gideon "rose up early" to see if God had answered his prayer. Judges 6:38.

Elkanah and Hannah "rose up in the morning early" to worship before the Lord. 1 Sam. 1:19.

David "rose up early" the morning he gained the victory over Goliath. 1 Sam. 17:20.

Job "rose up early in the morning" and offered burnt offerings in behalf of his sons. Job 1:5.

Darius "arose very early in the morning," and went to the lions' den to see if God's servant was still safe. Dan. 6:19.

Jeremiah rose up early that he might deliver the Lord's messages to the people. Jer. 25:3, 4.

Our Saviour often rose up a great while before day and went into a solitary place where he might commune with his Father, and receive strength to win our redemption.

As Seventh-day Adventist young people, we may never be called upon to arise early and offer up one of our children, or even to visit a lion's den in the interest of one who has been confined there; but we have the blessed privilege of arising early and receiving strength from the Lord for every day's conflict with the great adversary, who now, as in the lifetime of those already mentioned, is doing all he can to destroy our souls. The morning watch, faithfully kept, and conscientiously applied to the individual circumstances of every one, will do much toward bringing success in this life, as well as preparing one for a place in the kingdom of God. The Lord says: "I love them that love me; and those that seek me early shall find me." Prov. 8:17. This promise is for the one who seeks the Lord early in the day as well as early in life. Let us keep the morning watch.

FRANK H. MILLS.

## A Worthy Example

FOR several years Brother Richard Sisley has been teaching English in Java. He not only supports himself in this way, but also several native missionaries. Elder Daniells, when in China a few months ago, ordained one of Brother Sisley's missionaries to the gospel ministry.

Brother Sisley's efforts for the Lord's cause are indeed a worthy example, but what I have in mind is an incident related in a letter from him. He writes:—

"I learn many useful lessons from my heathen Chinese students. The other evening I went to teach one, and as we were sitting at the study table, he heard his mother speaking to some one, and he said, 'Please excuse me for a moment, while I greet my mother, as I have not seen her since eleven o'clock, when I left home.' While I was left alone, I did some thinking. How I did wish that many of our Sabbath-keeping people, especially the young, could have heard these words. They were very forcible, because his tone of voice and general appearance betokened sincerity, that scarce and priceless jewel."

Surely the commandment to honor our parents means more than to obey them. We should love them sincerely, and cultivate that tender regard and courtesy in the home which keep the fires of love burning brightly in our hearts.

M. E. KERN.





## November

WHAT pensive beauty autumn shows,  
Before she hears the sound  
Of winter rushing in, to close  
The emblematic round!

—Wordsworth.

Talk not of sad November, when a day  
Of warm, glad sunshine fills the sky of noon,  
And a wind borrowed from some morn of June,  
Stirs the brown grasses and the leafless spray.

—J. G. Whittier.

Still thy winds, O wild November; let their angry music sleep!  
Give us sabbath o'er the city; hush thy tempest on the deep!

—David Gray.

Sharp winds the arrows are, with which I chase  
The leaves, half dead already with affright;  
I shroud myself in gloom; and to the race  
Of mortals bring nor comfort nor delight.

—Longfellow.


Yet one smile more, departing distant sun,  
One mellow smile through the soft vapory air,  
Ere o'er the frozen earth the loud winds run,  
Or snows are sifted o'er the meadows bare.

—Bryant.

The warm sun is failing, the bleak wind is wailing,  
The bare boughs are sighing, the pale flowers are dying,  
And the Year  
On her deathbed, in a shroud of leaves dead,  
Is lying.

—Byron.

## The Arrowrock Dam

 THE Arrowrock Dam, in Idaho, begun in 1911, is now practically completed, having been finished a year sooner than was expected when operations were commenced. A railroad was built from Barber Junction, the nearest point on the Oregon Short Line Railroad, to Arrowrock, which is a distance of seventeen miles. From Boise to Barber is five miles, making the total distance from Boise to Arrowrock Dam about twenty-two miles by rail. This railroad from Barber to Arrowrock is the only standard-gauge railroad in the country operated by the government.

While in the office of the construction engineer at Arrowrock, I secured the following figures, which can be depended upon, as they come direct from the Department of the Interior. This information is interesting not only from the fact that a great area of desert land will be reclaimed, and thereby homes made for many families, but this dam stands out alone as being not the largest, but the highest dam in the world.

Arrowrock Dam is about 350 feet in height. The concrete used in its construction, if placed in a column ten feet square, would reach to a height of about 27 miles. About 2,500 carloads of sand and cement were used. The gates and accessories weigh 1,000 tons. The Arrowrock Reservoir, together with the Deer Flat Reservoir, will furnish a late-season water supply for about 240,000 acres of land in the Boise valley.

The soil in this section of Idaho is usually known as volcanic ash on the bench lands and sandy loam along the streams. These great stretches of bench land covered with sagebrush and presenting a very uninviting appearance, need but the magic touch of water to make the desert blossom as the rose. Hundreds of thrifty farms are being developed under this project.

Also in other places in the West the United States Reclamation Service is doing excellent work in reclaiming dry land by great irrigation systems.

Would that more government money could be spent in this way. It is estimated that the United States battleship "Arizona" will cost \$16,000,000. This amount would build three great irrigation systems similar to the one I have been describing. The great European war is costing the nations involved about \$75,000,000 a day. This amount, the cost of a single day, if turned to reclamation purposes, would provide homes for millions, instead of making millions homeless.

HOMER D. CASEBEER.

## The Practical Side of Bird Life

THIS is a practical age, and the question that naturally comes to our minds is, Does it pay? Why all this fuss about birds? Wouldn't it be time more profitably spent if we were to study how better to serve humanity?

The birds are man's untiring employees, as well as being counted among his true friends and unsurpassed entertainers. The farm, the orchard, and the garden are their habitat. Their speech is a song.

Let's take a single case as an example. According to the government reports, the American sparrow family, in 1910, saved the sum of \$89,260,000 to the farmers in consuming weed seeds that cause great losses, as reliable figures show. Seventy-two thousand weed seeds have been found in the stomach of a single duck, which proves that a duck hunter is one of the enemies of humanity.

A few years ago the American hen was looked upon as a sort of consort for the farmer's wife. Eggs furnished the pin money for the womenfolk. But today the chicken business totals more than \$650,000,000 for meat and eggs, to say nothing of the by-products of feathers.

We fought a fierce political battle on the problem of gold, and yet that year there were \$40,000,000 less gold produced than involved in the poultry business.

Eggs have gone up from two cents for a baker's dozen of thirteen to one dollar for twelve. The latter price is often paid for specially selected eggs for high-class hotel, restaurant, and drug store trade, and fifty dollars a dozen for eggs for sitting purposes is not unusual, while a single hen is worth as much as a farm in Texas, and a married one, together with her family, often costs more than a city residence. Sonoma County, California, alone has produced more than 10,000,000 dozen eggs in one year.

Hens lay for us, but we have to provide feed for them, house them, and care for them as if they were prima donnas, for chickens and grand-opera singers are equally sensitive to the gentlest zephyrs, and both are temperamental.

Birds work for us so faithfully that every time a hen cackles or a rooster crows over the fact that they annually add \$650,000,000 to our wealth, the little birds snicker te-hee and sing of their glorious work, accompanied by nature's symphony orchestra, for they have saved us \$1,000,000,000, and cost us little effort and less money for food and shelter.

Chicken shows are more numerous and more profitable than a circus. Why not have a bird show? We have our Arbor Day to plant trees; now what is needed is to make April 9 our national bird day.



Bird farming is one of the great industries of the future. Just as fox farming has produced \$16,000,000 profit in the last two years, so will the wild birds prove veritable Klondikes to the wise men of the near future.

As the new practice of medicine is based upon prevention rather than cure, the bird life of our community ought to be studied with care, for here are to be found the natural enemies of many disease-bearing insects. "Even the nighthawks," says the *Philadelphia Farm Journal*, "are great sportsmen, and are such expert aeronauts that no winged insect is safe from them. They contribute greatly to the healthfulness of the section where they live, by disposing, in a most elective and hygienic manner, of several species of mosquitoes, among them the Anopheles, the transmitters of malaria. Nighthawks belong to the whippoorwill family, and subsist entirely upon winged insects, which they capture while gracefully sailing around at eventide."

The common barn owl lives on rats, mice, beetles, shrews, gophers, and other undesirable squatters in the fields that are intended for corn, wheat, oats, and other food grain. So owl farms are not an iridescent dream.

The National Association of Audubon Societies is doing a wonderful work in the field of research, gathering the facts, and classifying them; and from this mass there is coming into use several new sciences, much useful, practical knowledge, and a greater love for nature. Its national headquarters are at 1974 Broadway, New York City, and a card to that address will bring much valuable information about this movement.

On Jan. 1, 1913, Mr. Wilmer Atkinson, editor of the *Farm Journal* of Philadelphia, organized the Liberty Bell Bird Club, with one member. On Feb. 1, 1915, the club had 300,000 members. Its sole object is to save the song and insectivorous birds, and it asks the cooperation of every bird lover.

The need of such a club is readily seen when the government reports are studied, and we find that ninety per cent of the bird life in this country has been destroyed, and that \$1,000,000,000 a year is lost by the farmers and fruit growers through the ravages of insects.

We read with ever-refreshing interest the story of the plagues of Egypt that Pharaoh encountered thousands of years ago, quite forgetful of the fact that in one year the birds of Massachusetts alone consumed 21,000 bushels of insects.

The Liberty Bell Bird Club has brought the battle for birds before about 4,000 county superintendents of schools, 125,000 teachers, and has introduced bird study into more than 7,000 schools. There are no dues, no assessments, no fines, no fees, no expenses of any kind. All that is asked is valiant service for the birds.

Can we bring back the birds? The *Saturday Evening Post* some time ago devoted a half page to that very subject, describing how J. Warren Jacobs, of Waynesburg, Pennsylvania, conceived the notion that even departed birds would "come back" to their old haunts, in spite of steam whistles, quarry blasts, and the general racket of forge and factory, if given an intelligent welcome; so in 1896 he built a bird house, designed with a view of attracting martins. This mansion contained twenty rooms, and great was his delight when he discovered an old scout flying around on an investigation tour; and as he saw "to let" on every side, he was not long in deciding to move in.

He hastened away to lead his good mate to their new home. The next day Mrs. Martin inspected every room in the house while Mr. Martin sat on the chimney of his new home looking for neighbors; and in less than a week there were eight couples in Jacobsville, as the martins called it. At that time there were less than two dozen martins in Waynesburg. Last year 1,200 of them left there about the twenty-eighth of August for their flight south to the West Indies or to Central and South America.

On Sept. 17, 1908, 25,000 of these real aviators were gathered from all parts of Pennsylvania, West Virginia, Ohio, and States still farther north, and they halted for the night at New Martinsville, West Virginia, an Ohio River town about forty miles south of Wheeling, which if it wasn't named in their honor deserved to be; at any rate they took the city. They had gathered for their flight south.

The martin is the friend of man as man is the friend of the martin. The noble red man of the forest was the first to build a rude house for him, and it was he who started the evolution that has changed the martin's home from a hollow tree to a house built after all the modern plans of architecture.

The pictures of the Jacobs martin house are worth studying. That prince of men, philanthropist, and friend of the race, at Detroit, Michigan, Henry Ford, the manufacturer, has ordered a dozen of these bird mansions for his home and factories. He knows the pleasure that the purple martin brings to those who watch its busy life. Wm. Rockefeller has six of them at his Bay Pond, New York, home. Mrs. Potter Palmer has one in Florida, where she migrates during the cold weather. Two thousand others have these bird mansions on their private property. City parks and public places are dotted with them. They are shipped to all parts of this country. Russia, before the war, was a constant buyer of purple-martin mansions.

Mr. Jacobs has a bird-house factory — his business is a profitable one. It is only in its infancy. There is a great future for the manufacturer of bird houses as a business.

Mr. Jacobs says: "The purple martin is today at the threshold of a stimulating and prosperous advance, which during the next few years will spread its progeny over territory where it has not been seen for years. A large amount of correspondence during the past few years shows a widespread desire and longing to reestablish the martin in communities from which the birds long ago departed."

In Illinois we have a State law that compels the teaching of kindness to birds and animals in our public schools. We see the value of teaching the young that we are past the age of barbarity, and that we have learned a part of our lesson from the story of the buffalo.

#### Mr. Ford, the Automobile Manufacturer, and His Birds and Bird Mansions

When a man with as many diversified interests as those which daily confront Henry Ford, the much-written-about automobile builder, can take time from his many activities to give his personal attention to the better protection of song and insectivorous birds, it is time for most of us to give thought to this great economic problem.

Mr. Ford has a farm of four thousand acres that is situated at Dearborn, Michigan, about ten miles



from Detroit. The Rogue River flows through it, and Mr. Ford has had it dammed to make a wider series of drinking places for the birds. He has placed about five hundred bird houses in this bird haven, and he finds no trouble in keeping his houses occupied.

He has many houses and feeding stations arranged, and the thick undergrowth, and the big roots from fallen trees, are all good shelters, but especially fine is an arrangement of rails and cornstalks. Fence rails, some distance apart, are laid on the ground, then a layer crosswise, and so on until a series of five or six rows is made. Around and on top of these rails are placed cornstalks until the rails are entirely covered. A better shelter can hardly be made. The birds work in through the stalks, and there is always plenty of dry and warm spaces between the rails. The water cannot get through, and food is thrown between the rails. Hundreds of birds can use these throughout the winter. In the spring the shelters are burned, and new ones are built in the fall. These cornstalk shelters are from ten to thirty feet long.

It is a great sight to see the motor cars leaving Detroit for the Ford farm, loaded with food for the birds, and to follow them to the places where this food is placed so his little feathered friends can banquet on grain, seeds, suet, doughnuts, and hot cakes, and to hear their little twitters of delight and songs of thankful praise for these favors.

Their menu reads like this: Rolled oats, cracked wheat or cracked corn, hemp, millet, or sunflower seeds. Flapjacks are hung on the trees; doughnuts are put where they can be easily found to finish up a short-order lunch. Suet is provided in big quantities, and is placed in wire cages so it cannot be carried away in large pieces. The grains are placed on the trays in the feeding stations, in boxes, thrown under the cornstalk shelters, and, for shy birds, scattered on the ground under the feeding houses. The feeding is done daily, and the birds visit the stations in flocks, and eat up the supply clean.

A daily report shows the feeding stations were visited by 100 myrtle warblers, 110 song sparrows, 150 juncos, 41 white-throated and white-crowned sparrows, 98 tree sparrows, 204 goldfinches; also by many white-breasted nuthatches, downy woodpeckers, robins, and larks. Many other varieties are expected to stay there this coming winter.

Thousands of wild berry plants have been set out for the birds, and, for the ducks and shore birds, wild rice has been planted in the swamps. Many of these, like the mergansers, stay all winter.

Water is provided in winter. Mr. Ford has built a box with an electric heater, which keeps the water tepid. No bird suffers from thirst on the Ford farm.

The fifteen or more feeding stations are all securely built. The trays are at the top, so that the birds can

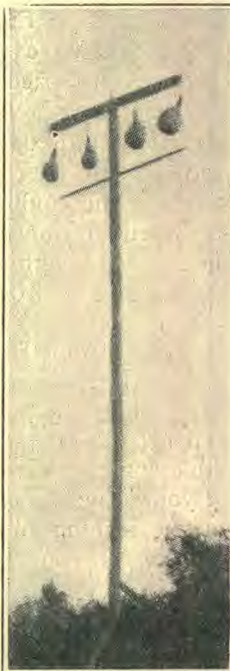
eat in comfort. The rain and snow cannot reach the food.

The Ford farm is not a show place. There is not a caged bird on the farm. The farm is for the birds, and every effort is made to make it an ideal breeding place for them.

The birds have become very tame, and some are absolutely fearless. The wrens and woodpeckers build right up to Mr. Ford's bungalow, and in a strip of ground thirty by two hundred feet, near the bungalow, there were found twenty-three nests of fifteen varieties of birds.

All the native birds of Michigan are on the farm, and many others. Prairie chickens, quails, and pheasants are there, and rapidly multiplying.

If you are interested in this story of Mr. Henry Ford's bird farm, send a post card to the Ford Automobile Factory at Detroit, and ask for the literature that this great-hearted humanitarian has gathered, and he will mail it to you free of charge. I know, for I tried it.



KIND OF MARTIN HOUSE THE INDIAN BUILT



KIND MR. FORD BOUGHT. THESE HAVE SEVENTY-TWO ROOMS.

#### Uncle Sam and the Birds

So important are the birds that the Agricultural Department of our national government has led in the research work that has wrought such wonders in recent years. The scientific information that is the basis of our bird knowledge, is largely due to the fostering care given to this great movement by those in authority.

The department has issued many valuable and practicable booklets, pamphlets, and bulletins that are accomplishing wonderful results. The general

diffusion of practical ways of protecting the song and insectivorous birds is already felt as an economic factor.

The department has just completed the 1915 bird census, the most complete ever taken. It shows that the robin heads the list as the most numerous bird in America, with the English sparrow as second. In the Northwestern States there is an average of six pairs of robins for each farm of fifty-eight acres.

On each acre of farm land covered by the census there was an average of one pair of birds. The record of density came from Chevy Chase, Maryland, a suburb of the national capital, where one hundred and sixty-one pairs were found nesting on twenty-three acres. Thirty-four species of birds were represented.

The present bird population, it is pointed out, is much smaller than it ought to be, having in mind the fact that birds feed largely on insects. It would be a very easy matter to increase the number of birds to almost any desired figure, by more protection and better care.

"It is an interesting fact disclosed by the government census," says the *Christian Science Monitor*, "that breeding birds prefer thickly inhabited centers of population to forests. This gives mankind a larger



responsibility for the preservation of bird life than it was before supposed to have. In other words, the census shows that the widespread belief that the human family and birds are in any sense antagonistic is not true."

The department has issued a bulletin announcing the result of the census of 1915. It is very interesting, and is ready for distribution.

Our humane societies are aimed at the abuse of animals. They are great organizations, and do a great work. They are humanizing the human race, for no man can love his wife who is cruel to his horse; and if he is brutal to his dog, it's a sure thing that the children know not the warmth of the tender heart of real love. The way to prevent cruelty is to teach the beauty of love and the power of kindness. An anti-cruelty society is a first step and a necessary one, but for permanent results we must circulate just such little eye openers as the book "*Our Dooryard Friends*,"<sup>1</sup> with its philosophy, which might be termed the gospel of the larger love. There is only one gospel that every creature can understand, and that is the gospel of love. — *Fred High*, in "*Our Dooryard Friends*."

### Harriet's Victory

"DEAR sakes, school is out next week! I reckon you can 'most hear your heart beat now when you stop to think how soon you'll get to see your old father," said Aunt Betty, as every one loved to call her, to her young boarder, the village school-teacher.

"I remember once, when I was a girl, we lived on a big farm out across the prairie. Father and mother worked hard and sacrificed a great deal to keep us in school. That year times were especially hard on the farm, and one day I overheard father say: 'I don't see how we can send both the children to school this year. Betty's getting older now, and ought to have better clothes; and there are the books to buy. I don't see where it's all coming from.' How my heart sank! I could feel it beating clear down to my toes; but the very next day a letter came from father's only sister, who lived in the city, begging him to let me come and live with her that winter and go to school. Her husband and her only child had died many years before, and she lived in the big house all alone. She was growing old and lonely, and wanted some one besides a servant to be company to her.

"I can remember," continued Aunt Betty, "how anxious I was for father to let me go. I thought it would be something wonderful to go away from home, and live in a big house, and be 'a lady.' But after I had been there awhile, how homesick I got! How I did long to see the old farm again, and get back into the little kitchen and help mother with the pies and the doughnuts, and help Bob gather the eggs! Staying around dressed up all the time and being 'a lady' wasn't half so wonderful as I thought it would be.

"I'll never forget how happy I was when school was out, and father said they couldn't get along without me; and do you know, it was such a comfort to know I was needed!

"There, I mustn't bother you any more. Run along now, child, and write that letter to your father. I just

know he's counting the hours till you get home to take charge of things. I'll write up those recipes you liked so well, and if your father is like my John, he'll like them, too. It'll remind him of the days when your mother used to cook for him."

Harriet Grey rose from her chair and walked quickly to her room. "I don't see why Aunt Betty talks that way," she said impatiently to herself. "She knows I just hate housework, and the very thought of staying in that stuffy old house all summer is enough to drive one wild. Besides, I've already promised the Daytons I'll go with them to their summer home in the mountains. Everything is planned. I know we'll have a delightful time, and I couldn't disappoint them: and then, I need the rest, too.

"I told father," she reasoned, trying to still her conscience, "that I could be home only a week, for Clara has insisted that I spend the rest of the summer vacation in the city with her.

"I'm too tired to finish that letter tonight," she sighed. "It will have to wait till tomorrow." She closed her eyes and tried to sleep, but sleep would not come, for Aunt Betty's words kept ringing in her ears. She could see her tired father coming home from his office with no one to greet him but the crabbed old housekeeper. She could see him sitting alone in his little study with no one to help him while away the lonely hours. At length sleep came, but only to dream her thoughts over and over again.

The next morning after breakfast, noticing how pale she looked, Aunt Betty said, in her sympathizing way: "Now, Miss Grey, you mustn't think so much about going home that you don't sleep well nights, for you'll need all your strength taking care of your father this summer. It will do you a heap of good, too; for you do need a change, and housework will be a rest after teaching all winter.

"Don't forget your lunch. I'll declare if you're not getting to be just as I was; so anxious to get home you can't remember anything," laughed Aunt Betty as she closed the door after the young teacher.

Never had Harriet passed through such a long day. Never had such a fierce struggle gone on within her heart. But the victory was won, and peace once more reigned.

That evening letters were written to the Daytons and to Clara, telling them that her plans had suddenly been changed, and that she was going to spend the summer with her father and could not accept their kind invitations. Just a short note was written to her father, telling him when to meet her.

"I'll save the rest till I see him," she softly said to herself. The remaining days flew by, and before she realized it she found herself at the home station. Yes, there was father, but how tired and thin he looked!

"O father, I'm so glad to be home again!" she cried. "I've been selfish and wicked, but the dear God has forgiven me, and now if you only will, my cup of happiness will be full. I'm going to stay home all summer, and we are going to have such good times together, you and I, aren't we, father dear?"

His heart was too full for words; but as he folded her in his arms, he whispered, "O Harriet, you are just like your mother."

How guilty she felt to think she could have been so selfish, and as she knelt by her bedside that night she prayed that God would make her the unselfish, loving daughter she ought to be.

MARGARET PHILLIPS.

<sup>1</sup>This book is an interesting little volume telling what the birds like to eat and how they thrive under good care. It can be obtained of the Review and Herald Publishing Assn. for \$1.00.





The Cat's Tea Party

FIVE pretty little pussy cats, invited out to tea,  
Cried, "Mother, let us go, oh, do! for good we'll surely be!  
We'll wear our bibs, and hold our things as you have shown  
us how—

Spoons in our right paws, cups in left, and make a pretty bow;  
We'll always say, 'Yes, if you please,' and, 'Only half of that.'  
"Then go, my darling children," said the happy mother cat.  
The pretty little pussy cats went out that night to tea,  
Their heads were smooth and glossy black, their tails were  
swinging free.

They held their things as they had learned, and tried to be  
polite;

With snowy bibs beneath their chins, they were a pretty sight.  
But oh! alas for manners good and coats as soft as silk!  
The moment that the little kits were asked to take some milk,  
They dropped their spoons, forgot to bow, and oh! what do  
you think?

They put their noses in their cups and all began to drink!  
Yes, every naughty little kit set up a mew for more,  
Then knocked the teacups over quick and scampered through  
the door.

—Selected.

### "The Man Who Bossed Johnson"

**A** WAY back in—well, never mind, it's a good  
while ago—I was a red-headed boy in a  
machine shop. I was about eighteen, and had  
nearly served my time, and wanted a foreman-  
ship more than I wanted anything else in the  
world. You laugh at my wanting to be a fore-  
man before I'd finished my time, but if the truth  
were known, that's about the ideal of all youth at that  
age. They don't say so,—I didn't then,—but that's  
about it; and it's a good, legitimate ambition.

We had a traveler who sold nearly all the product of  
the shop, and it was currently reported that he had  
graduated from the shop and was getting three thou-  
sand dollars a year and doing just as he pleased.  
Every time he came in from the road, he would come  
out in the shop and shake hands with every man and  
boy there. Then he would go around again with the  
proprietor, discussing the work and looking after the  
details of his orders, and what he said always went  
with the proprietor. You'd think that he owned the  
shop, and the proprietor was the superintendent, if  
you didn't know.

Well, I looked on Van as a prince. When I got  
tired of imagining myself as foreman, I would some-  
times wonder if I should ever earn as much as Van.  
\$3,000 a year! And I was getting \$1.60 a day. Three  
thousand dollars was untold wealth to me.

One morning I was in a fearful temper, discon-  
tented with myself and the world. Some of the men  
had sprung some old jokes that morning, and I had  
bit on all of them. Naturally, that hadn't helped any.  
Van came up behind me.

"Well, Reddy," he said, "when are you going to be  
foreman?" Then he sat down and drew me out.  
Finally he said: "You can be foreman, either of this  
place or of some other, just as soon as you've had  
sufficient practice in bossing men. Everybody wants  
foremen and superintendents and salesmen, and all  
you've got to do is to start in and practice as you did  
on the lathe and planer."

"How can I practice? I'm only an underling here;

everybody tells me what to do, and I've got to do it.  
They can practice on me all right—most of them are  
doing it good and plenty. How am I going to get any  
one to practice on?"

"Well, Reddy, there's one man whom you can  
practice on; that's Johnson."

"Me?"

"No, not you, but Johnson. Every man has two  
pretty distinct personalities in the one body. One is  
energetic, ambitious, likes to do right and get along—  
that's you. The other is careless, shiftless, lazy, and  
fond of a good time—that's Johnson."

"Now what you've got to do is to learn to boss  
Johnson, and you'll find it will take a lot of practice.  
When you get so that you can boss Johnson success-  
fully,—keep him right up to the mark all the time and  
keep him good-natured about it,—then, and not till  
then, you'll have the skill and practice to boss more  
than one man. Now there's the man for you to prac-  
tice on."

"Will you do it? Shake hands! I feel sorry for  
Johnson, for he'll have to stand it. I'm going to be  
around here for a week, and I'll start you right. I'll  
tell you what to do, and you can tell Johnson, just as  
the proprietor gives his orders to the superintendent,  
and you get them from him. That completes the  
chain and makes it a working agreement."

Well, I was just boy enough so that the idea pleased  
me. Van would come and say, "Reddy, tell Johnson  
to do this, and keep after him; see that he does it."

In the course of a week I began to like the game.  
I also found out a lot of things I had never suspected.  
As Reddy, the foreman, I used to pull myself up as  
Johnson, the workman, and, according to Reddy, John-  
son was a good deal of a slob. Van went on the road,  
and I kept after Johnson night and day. I ordered  
him to bed and ordered him up. I checked up on his  
work, and I made him study. As Reddy, the foreman,  
I thought less of myself as Johnson, the workman,  
until my opinion of Johnson was at a pretty low ebb.  
I noticed that the proprietor was watching me a good  
deal, and I began to be afraid that Johnson would get  
his discharge. So Reddy drove Johnson harder than  
ever.

One night I went to a lecture, and I heard two per-  
sons in front of me talking. One had been away, and  
he said, "How's Reddy Johnson doing?" "Fine,"  
said the other; "he's assistant foreman at the shops  
now, in charge of the erecting, with from three to ten  
men under him all the time."

I heard no more of the lecture. Was I foreman?  
When had I become foreman? How long had I been  
foreman? When the new wing was put up six months  
before, I was put to work in it with some helpers, and  
my wages had been raised then.

Yes, I had been foreman for six months, and was so  
busy bossing Johnson I hadn't noticed it; had to have  
outsiders tell me about it.

Six months later I was offered a superintendency of  
another factory at about double the wages, and the  
firm advised me to take it, saying that I could come  
back if I didn't make good. That aroused all the fight  
in me, and I made good. I think every red-headed man  
is sensitive to insinuations.

I kept on bossing Johnson until I made a salesman  
out of him. Now I own some works myself. I am as  
far ahead of Van's \$3,000 a year as I was behind it  
when I started. I haven't had a salary for twenty



years. In my own works I have a number of boys that have started to practice on themselves till they are able to hold a foreman's job, and there are some others scattered around getting experience that I'll get back when I want them.

The scheme is working as well with them as it did with me. You see, it's fundamental. It starts the boy right, and gives him the idea of self-control from the beginning. That's all that makes the difference between the proprietor and the employee: one can boss himself, the other can't. It's an old idea. The Bible teaches that he that is master of himself is greater than he that takes a city.—*Selected.*

### The Singapore Junior Society

WHEN the Singapore training school was begun, it was thought best to organize a Junior Missionary Volunteer Society for the students, so they could have their own officers and conduct their own programs.

There are forty-four of the younger members of the school in the society. As many of the older ones do not speak English, they cannot take an active part in the meetings, but they do their part in the missionary work.

We have our meetings for one hour every Wednesday morning at chapel time. There are readings, songs, recitations, and talks, just as in the societies at home. One feature we have is a quartet of Battak boys. We have them sing hymns, and they do very well, too.

One morning a program was held on "Kindness to Animals." At its close, pledge cards were handed out, and every one signed his name. On another morning a testimony meeting was held, and with one or two exceptions all took part. It was interesting to see the children of many nationalities stand and tell of their love for Jesus.

They are all eager to give away papers and tracts, almost too eager. One day I went to the tract society



SINGAPORE JUNIOR SOCIETY

office and brought a large armful of old papers and tracts to school, thinking that they would last a long time. When I told the students about them, they seemed glad to get them, and in a few minutes they were all gone. I thought that possibly the papers were being wasted, so next day I cautioned the children about giving papers to those who could not read, and told them not to put them in a yard or house, but into some one's hands. I got another load of papers and tracts, but they went as fast as the first. The next day some boys came to me and said, "I gave away twenty papers yesterday." Another said, "I gave away twenty-five." One boy who does not go to our school, but who is friendly with many of our boys, came riding up on his wheel that afternoon, and said he wanted some papers, too.

I shall give you a report of the first month's work:—

Papers mailed, lent, or given away .....	270
Books lent or given away .....	6
Tracts lent or given away .....	627
Articles of clothing given away .....	84
Bouquets given away .....	6
Scripture cards given away .....	7

These children are as anxious as any to hasten the coming of our Saviour. Pray for them, and for their work, that it may bring fruit into the garner.

K. M. ADAMS.

*Singapore, Straits Settlements.*

## 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 11

1. REVIEW Morning Watch texts. Have a short paper on "Esther."
2. Reports of working bands.
3. Bible Study: "The Grace of Giving." See *Gazette*. Juniors read "Maggie's Crutches," in *Gazette*; and "Fido and the Collection," in this INSTRUCTOR.
4. Standard of Attainment Quiz: Haggai 2:8; 2 Cor. 9:7.
5. Have a talk or paper on "Beginnings in Manchuria." Read the articles on this subject in the *Gazette*; also "Headquarters for Manchuria," in this INSTRUCTOR. See also "An Outline of Mission Fields," page 133. Use your map.
6. Recitation for Juniors: "Two Pennies." Mission Reading: "First Baptism in Manchuria." See *Gazette*.

### Missionary Volunteer Reading Courses

#### Senior No. 9 — Lesson 10: "History of the Sabbath," Pages 479-560

1. WHY are the following names and dates important: Ari-anism? Clovis? Pepin? Alcuin? Saxons? Peter Damianus? Matthew Paris? Innocent III? Gregory IX? 476? 538? 910?
2. What did the following councils do to obtain strict Sunday observance: First council at Orleans? second council at Macon? council at Narbonne? Council of Paris?
3. How were stories of miracles used to frighten the people into strict Sunday observance?
4. In what countries may Sunday observance during the Middle Ages be traced?
5. What was the "Truce of God"?
6. What part did false letters and rolls play in enforcing Sunday laws?
7. What conditions prevailed among bishops and people at the beginning of the thirteenth century?
8. Do you see any benefits derived by the diligent Sunday legislation?
9. Why have we so little history of the Sabbath during the Dark Ages?
10. Who was Columba? What day did he keep? Tell the story of Iona. What became of the Culdees?
11. How did the Papacy try to stamp out the Sabbath among the Jews? in Bulgaria?
12. Who were the Athingians? Who were the Pasaginians? What Biblical truths did they hold? What shows that they were Bible students?
13. How did Pope Innocent III treat the so-called heretics? What was the Inquisition?

#### Junior No. 8 — Lesson 10: "Sketches of Bible Child Life," Pages 112-144

1. WHERE did Jesus go when he was twelve years old? Describe the journey.
2. How was the Passover celebrated? How were the first fruits gathered and presented to the Lord? What was the Feast of Unleavened Bread?
3. Why was the Passover of special interest to Jesus?
4. Why did not Joseph and Mary travel home with the



caravan? What thought must have come to them on their way back to Jerusalem? Why were they astonished when they found Jesus with the lawyers? What shows that Jesus was obedient to his parents?

5. Why did the nobleman go to Cana to see Jesus? How did Jesus test him? How was his faith rewarded?

6. How did Jesus bring great joy into the home of Jairus? What shows the faith of the woman he healed on the way to the home of Jairus?

7. What little girl did Jesus walk one hundred and fifty miles to heal?

8. Why were children attracted to Jesus? How did he show that he loved them? What did children do for Jesus when he came to Jerusalem for his last Passover?

9. How can Jesus be a friend of boys and girls today? What will he do for the children who love him? Where will he take them soon?

10. Learn the beautiful poem at the close of this book.

11. Write a short story about Jesus as a boy.

12. Tell one thing about Mt. Moriah, Bethlehem, Nazareth, Shechem, Shiloh, Dothan, Abraham, Seth, Hazeel, Augustus Caesar, Herod, Joash, Jehoiada, Simeon, Anna.

### Missionary Volunteer Question Box

[All our Missionary Volunteers are invited to contribute to this question box. The Young People's Missionary Volunteer Department will be glad to answer through these columns questions pertaining to any phase of the young people's work.]

2. SHOULD Seventh-day Adventist young people read love stories or other stories in worldly magazines and newspapers?

Aside from our companions there is nothing perhaps that influences us more than what we read. For as a man "thinketh in his heart, so is he." Prov. 23:7. And as a man reads, so he will think. One who habitually reads light, sentimental literature will be light and sentimental. Here is a very solemn warning on this question:—

"One of the greatest reasons why you have so little disposition to draw nearer to God by prayer is, you have unfitted yourselves for this sacred work by reading fascinating stories, which have excited the imagination and aroused unholy passions."—*"Testimonies for the Church," Vol. I, page 504.*

Those who are reading useless and harmful literature should take up our Missionary Volunteer Reading Courses with a determination to break the evil habit before it is too late.

"Say firmly: 'I will not spend precious moments in reading that which will be of no profit to me, and which only unfits me to be of service to others. I will devote my time and my thoughts to acquiring a fitness for God's service.'"—*Id., Vol. VII, page 64.*

Those who are interested in this question should read Missionary Volunteer Leaflet No. 2, "From Which Fountain?" No. 13, "Guiding Principles for the Young;" and the Reading Course Leaflet for 1915-16.



### Forty-Ninth Week

December 5. 2 Thessalonians; The falling away; the man of sin; return of our Lord; etc. Read, with each book of the week, its introduction.

December 6. First Timothy: Advice, instruction, and charge to a young minister.

December 7. Second Timothy: Paul's last letter.

December 8. Titus: Qualifications of the gospel minister.

December 9. Philemon: Justice and mercy.

December 10. Review Paul's letters, from Galatians to Philemon, and write titles to the chapters.

December 11. Hebrews 1 to 5: Our merciful and faithful High Priest.

### To Think About as You Read

Sunday.—Paul felt the need of the prayers of the believers.

Monday.—"Keep thyself pure."

Tuesday.—"The Lord knoweth them that are his."

Wednesday.—Do I allow other things to have a larger place in my daily thoughts than the blessed hope?

Thursday.—Oneness in Christ.

Friday.—How am I relating myself to the "perilous times" in which we live?

Sabbath.—The help provided for us in the hour of temptation.

### Second Thessalonians

Paul's second letter to the Thessalonian believers was written from Corinth not long after the first. Some had failed to understand his teaching in regard to the second coming of Christ, and the excitement and unrest in the church over this question were increasing.

"In his second letter Paul sought to correct their misunderstanding of his teaching, and to set before them his true position. He again expressed his confidence in their integrity, and his gratitude that their faith was strong, and that their love abounded for one another and for the cause of their Master. He told them that he presented them to other churches as an example of the patient, persevering faith that bravely withstands persecution and tribulation; and he carried their minds forward to the time of the second coming of Christ."

Clearly he outlined the history of the mystery of lawlessness, whose evil work of opposition and persecution would continue through long ages before the second advent. "The Thessalonian believers had hoped for immediate deliverance; now they were admonished to take up bravely and in the fear of God the work before them. The apostle charged them not to neglect their duties nor resign themselves to idle waiting. After their glowing anticipations of immediate deliverance, the round of daily life and the opposition that they must meet would appear doubly forbidding. He therefore exhorted them to steadfastness in the faith."

### First Timothy

To Lystra, in Lycaonia, Paul and Barnabas fled from the persecution of Iconium during the apostle's first missionary journey, in A. D. 44. "And there they preached the gospel." Among their hearers was the youthful Timothy, son of a Jewish mother and a Greek father, who was destined to become, in later years, so closely associated with the great apostle to the Gentiles. Under the ministry of Paul and Barnabas at Lystra, Timothy was converted. Here, too, he gained an insight into the persecution and suffering that attended those who gave their lives in that age to the preaching of the gospel.

Seven years later, during the course of Paul's second missionary journey, Timothy was chosen to be his companion in labor and travel. "Paul saw that Timothy was faithful, steadfast, and true. . . . Timothy was a mere youth when he was chosen by God to be a teacher; but his principles had been so established by his early education that he was fitted to take his place as Paul's helper." From this time till the end of Paul's life, Timothy was closely associated with him, either sharing his journeys and ministry, or remaining at some station with new believers, to build them up in the faith.

"After the first imprisonment at Rome, which Timothy shared with him, Paul returned to Asia Minor with this beloved young man, and established him in charge of the church at Ephesus. This was a very difficult post, on account of the licentious worship of Diana at the great temple, and because of heresies which had crept into the church itself. This letter, written by Paul probably from Macedonia, for which he had left Asia Minor, is a general epistle of instruction on the conduct of his ministry. The date lies between A. D. 64 and 67."—*Wells.*

### Second Timothy

A peculiar interest attaches to this, Paul's last letter, written at Rome, in the prison cell from which he was to be led forth to a martyr's death. Timothy had been left in charge of the church at Ephesus, a position calling for great faith, tact, and insight. While Paul longed to see the young man, whom he calls "my dearly beloved son," he realized that, "under the most favorable circumstances, several months must pass before Timothy could reach Rome from Asia Minor." Even then he might not find Paul alive. So, though urging Timothy to come to Rome with all haste, Paul took occasion to write in this last letter such tender farewells, with such timely instruction and earnest admonition to the gospel minister, as would be the greatest help to Timothy in the event of his not reaching Rome in time to receive Paul's parting words in person.

### Titus

"Titus, a Greek, was in charge of the church in Crete, a church exposed to many dangers from the lying, immorality, and fickleness of the people. Paul wrote this letter sometime between A. D. 64 and A. D. 67, to give him just such counsel as he gave Timothy in his first letter to him. Probably Paul had won Titus on his first missionary journey. He was not circumcised, and Paul took him up to that momentous council at Jerusalem, that the necessity for circumcision might be decided. Paul had sent him several times as his ambassador to Corinth."—*Wells.*

Because they deal so largely with the duties and responsibilities of pastors, the two epistles to Timothy and the epistle to Titus are called the Pastoral Epistles.

"To tell a lie is like the cut of a saber; the wound may heal, but the scar will remain."



CONFERENCES	No. Societies	Present Membership	Conf. Society Members	Missionary Let- ters Written	Missionary Let- ters Received	Missionary Visits	Bible Readings Cottage M'tgs	Subscriptions Taken	Papers Sold	Papers Lent or Given Away	Books Sold	Books Lent or Given Away	Tracts Sold	Tracts Lent or Given Away	Hours of Chr. Help Work	Clothing and Meals Given	Bouquets Given	Scripture Cards Given	Treatments Given	Signers to Tem- perance Pledge	Offerings for Foreign Miss'ns	Offerings for Home Missions	Conversions
ATLANTIC UNION																							
E. New York	9	100	14	97	66	153	55	261	674	105	50	4	443	289	73	49	33	27	1	\$95.36	\$ 1.64	3	
Greater New York	8	235	..	391	209	836	342	16	1179	2283	389	343	55	1187	747	586	..	..	40	95.78	34.08	2	
Maine	6	107	22	52	9	1043	43	1	429	1859	664	39	557	894	222	280	11	..	9	42.55	14.40	5	
Massachusetts	10	233	7	349	132	515	101	19	3863	1941	137	160	1213	3858	541	565	15	..	10	113.59	93.25	10	
N. New England	3	100	..	19	12	19	1	..	131	743	75	16	11	85	45	20	..	..	..	..	1.33	10	
S. New England	8	81	8	30	21	22	16	6	50	1429	62	14	8	2047	16	15	1	..	..	68.73	5.00	10	
W. New York	8	94	8	82	37	268	39	43	1495	1115	609	96	187	2482	130	185	21	35	15	100.41	217.97	..	
CENTRAL UNION																							
Colorado	17	290	11	169	83	309	52	13	540	2757	168	107	15	977	714	290	96	42	57	..	111.29	5.02	20
Kansas	13	233	..	196	104	232	87	37	145	1513	308	85	12	795	411	195	..	..	10	60.82	55.28	6	
Missouri	16	275	7	130	35	264	21	24	78	2977	27	64	..	2081	234	60	131	8	..	177.97	2.98	4	
Nebraska	12	320	25	36	8	100	11	6	443	10328	22	67	83	805	369	24	20	5	2	..	46.07	5.65	..
W. Colorado	1	57	10	46	37	44	20	..	..	677	13	8	..	19	123	23	4	..	8	..	3.45	..	2
Wyoming	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
COLUMBIA UNION																							
Chesapeake	5	82	..	176	74	109	63	32	1356	696	104	38	17	1191	145	110	24	..	2	..	18.77	1.37	..
District of Columbia	3	182	..	555	56	279	297	6	157	2821	112	60	2	827	252	177	11	23	7	..	29.59	37.67	1
E. Pennsylvania	10	172	16	120	37	177	70	5	626	2632	145	56	13	1032	247	182	18	47	5	78	36.87	48.20	25
New Jersey	6	79	..	83	19	315	93	..	76	1544	116	51	..	42	452	137	101	..	51	..	15.78	..	..
Ohio	10	139	3	264	206	844	144	22	474	3175	170	86	5	1072	426	327	56	19	38	62	61.47	23.20	18
Virginia	2	42	..	79	7	105	51	3	1002	410	25	94	..	1157	239	95	..	..	..	..	22.36	21.85	..
W. Pennsylvania	5	74	..	723	42	86	20	6	271	4335	101	79	33	569	155	165	..	..	16	22	34.62	53.43	..
West Virginia	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
LAKE UNION																							
E. Michigan	30	407	1	267	68	383	109	18	3174	4896	388	248	3326	3823	444	319	114	167	25	2	149.31	55.56	61
Indiana	17	200	..	92	47	129	119	2	467	1868	649	79	133	650	169	224	8	..	108	14	52.34	13.12	3
N. Illinois	34	543	1	1080	396	3924	916	77	4850	11214	507	312	1959	11000	29408	1330	292	387	1489	6	395.83	240.55	28
N. Michigan	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
S. Illinois	8	118	6	130	35	260	54	96	277	1638	937	102	65	599	276	219	50	2	47	1	51.93	7.82	21
W. Michigan	22	285	5	222	103	593	57	115	118	2494	38	148	62	2375	380	449	172	26	23	14	107.07	47.61	4
Wisconsin	10	126	..	76	37	66	16	14	88	601	55	36	4	254	221	126	68	173	5	..	23.08	3.96	1
NORTHERN UNION																							
Iowa	15	233	7	151	85	217	166	11	1260	2079	475	227	87	2943	361	209	52	112	16	..	333.15	47.98	10
Minnesota	13	348	86	386	229	379	53	18	..	..	149	196	52	2249	605	222	53	36	40	..	165.25	69.89	50
North Dakota	9	223	2	63	20	31	14	5	73	165	13	6	..	443	59	39	..	..	..	..	11.98	17.37	2
South Dakota	18	204	..	291	99	105	68	81	149	985	5	17	16	592	137	261	..	..	..	..	103.81	10.55	..
NORTH PACIFIC UNION																							
Montana	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
S. Idaho	2	55	..	147	28	51	9	4	209	1184	316	16	1	62	32	..	..	..	..	..	..	..	..
S. Oregon	6	121	13	103	28	468	45	19	41	3523	63	30	28	590	224	168	45	4	5	2	24.91	7.92	..
Upper Columbia	12	351	..	203	65	226	87	1	146	4007	813	136	36	1623	204	259	40	49	7	..	33.93	23.67	45
W. Oregon	13	300	1	101	54	191	98	6	655	4445	63	80	..	5353	141	161	90	30	13	..	231.02	51.32	38
W. Washington	12	186	..	134	46	409	154	11	103	2518	297	79	..	859	530	193	31	..	51	11	30.38	34.30	1
PACIFIC UNION																							
Arizona	3	47	..	7	1	20	7	..	275	285	4	3	..	13	2	12	2	..	..	..	3.50	..	..
California	4	110	..	73	34	167	36	..	1	928	149	33	2	415	100	54	22	11	13	4	5.67	8.87	..
Gen. California	12	296	..	78	34	..	30	7	135	3998	255	118	23	2074	696	128	..	..	..	22	34.01	70.58	18
Nevada Mission	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
N. California	10	231	..	82	13	122	44	7	43	2015	28	239	4	762	67	94	71	39	..	5	36.56	10.97	5
N. W. California	3	154	..	37	18	40	13	..	74	193	5	35	..	778	34	54	8	..	5	..	49.34	10.36	35
S. California	5	141	..	99	27	192	85	9	107	2168	41	79	6	763	309	288	11	57	6	..	22.67	40.97	1
S. E. California	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Utah	3	52	..	228	129	3933	168	5	186	1464	284	89	405	925	642	791	25	..	130	..	17.45	124.70	4
SOUTHEASTERN UNION																							
Cumberland	2	30	2	35	24	37	79	2	465	54	481	8	..	563	55	43	..	..	4	1	2.05	..25	8
Florida	7	144	..	33	14	162	31	..	787	1908	78	42	8	164	149	93	55	21	8	5	21.51	3.51	12
Georgia	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
North Carolina	6	196	..	137	87	459	121	42	305	858	89	39	6	409	446	290	33	203	26	6	53.70	10.61	..
South Carolina	4	85	..	27	8	82	36	17	231	114	14	19	46	114	192	56	19	..	..	..	..	2.02	2
SOUTHERN UNION																							
Alabama	8	139	..	397	231	1064	606	35	527	3525	131	96	3285	2369	1373	415	83	197	151	19	29.31	16.79	27
Kentucky	1	25	..	14	8	45	6	1	172	86	21	23	..	268	60	103	6	..	18	..	3.00	..	..
Louisiana	5	119	4	111	92	275	114	..	903	1739	96	95	34	175	262	175	..	..	25	2	14.77	31.06	3
Mississippi	4	45	..	14	10	17	3	1	17	287	1	9	..	22	50	7	4	3	4	..	1.43	2.12	8
Tennessee River	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
SOUTHWESTERN UNION																							
Arkansas	7	139	..	133	69	269	88	34	113	1958	34	50	145	1099	261	175	27	3	17	4	12.30	8.35	4
New Mexico	4	46	..	182	52	137	27	9	26	5071	7	42	..	197	89	33	6	41	..	..	18.55	7.85	5
N. Texas	8	112	..	368	107	432	104	30	304	4288	44	371	18	627	640	166	39	..	..	..	81.57	14.41	5
Oklahoma	15	360	1	67	23	270	62	9	423	1500	65	62	139	545	344	127	129	26	9	..	15.92	23.61	2
S. Texas	9	89	9	232	93	699	138	17	989	4070	354	146	1	653	250	143	1	..	37	10	26.50	38.76	3
W. Texas	3	75	..	36	6	15	18	8	8	371	4	9	..	155	135	30	..	..	1	90	4.76	..	12
EASTERN CANADIAN UNION																							
Maritime	4	38	..	8	6	2	..	..	40	..	..	..	..	..	..	..	..	..	..	..	2.75	..	..
Ontario	8	112	..	103	29	420	117	2	125	746	193	112	65	1895	146	118	30	10	10	..	48.85	62.38	..
Quebec	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
WESTERN CANADIAN UNION																							
Alberta	5	198	..	94	26	22	12	2	658	353	33	21	..	131	67	37	9	1	12	..	23.92	5.25	..
British Columbia	9	105	5	41	23	47	60	2	252	1516	32	25	2	216	129	60	2	..	..	..	12.66	10.15	12
Manitoba</																							

M. E. Kern, Secretary M. V. Dept. of N. A. D. Conf.





## XI — Faith and Repentance

(December 11)

LESSON SCRIPTURE: Matt. 21: 17-32.

MEMORY VERSE: "Except ye repent, ye shall all likewise perish." Luke 13: 3.

### Questions

1. On the night after his triumphal entry into Jerusalem, where did Jesus go to lodge? Matt. 21: 17.
2. To what place did he return the next morning? What physical weakness, such as we have, did Jesus show? Verse 18. Note 1.
3. How did he think to find food? But what only did he find on the fig tree? Verse 19, first part. Note 2.
4. What curse did Jesus therefore pronounce upon the barren fig tree? With what result? Verse 19, last part.
5. When the disciples saw how quickly the green tree had withered away, how did they feel? What exclamation did they make? Verse 20.
6. What did Jesus say to them? What, however, was absolutely necessary? Verse 21.
7. What assurance did Jesus give those who pray in faith? Verse 22. Note 3.
8. Why did Jesus curse the unfruitful fig tree? Note 4.
9. When he came into the temple, what did the chief priests and elders ask him? Verse 23.
10. How did Jesus answer them? Verse 24.
11. What question did he ask them? Verse 25, first part.
12. Before they dared to answer, how did they reason among themselves? Verses 25, 26.
13. What did they finally say to Jesus? What did Jesus say in reply? Verse 27.
14. What parable did Jesus relate? Which son did they think was the better of the two? Verses 28-31.
15. In thus deciding, how did they condemn themselves? Verses 31, 32.
16. What is said of people, in all times, who will not repent and receive Jesus? Memory verse.

### Notes

1. Like men, Jesus felt hunger. We may wonder why he should leave Bethany hungry, for it was the home of Lazarus and Mary and Martha, with whom he often stayed. That he did not pass the night at their home is clear from the following: "The entire night Jesus spent in prayer, and in the morning he came again to the temple."—*"The Desire of Ages,"* page 581.

2. "It was not the season for ripe figs, except in certain localities; and on the highlands about Jerusalem it might be truly said, 'The time of figs was not yet.' But in the orchard to which Jesus came, one tree appeared to be in advance of all the others. It was already covered with leaves. It is the nature of the fig tree that before the leaves open, the growing fruit appears. Therefore this tree in full leaf gave promise of well-developed fruit."—*Ib.*

3. One thing is absolutely necessary—faith. But a youth who does not know his father's will, cannot feel sure that his father will give him a certain thing, even if he does ask for it. If, however, the father says, "James, if you are a good boy, I will give you a dollar tomorrow, when you come and ask me for it," he can have faith in his father's promise. He can then go to his father with perfect confidence, expecting that he will receive that which he knows his father is willing

to give, because he has already promised it. In like manner, the child of God cannot have absolute faith that his Heavenly Father will do some definite thing for him until he has found his Heavenly Father's promise to do that certain thing for him. When he has the promise, then he can go to him without a doubt, and, observing the conditions, obtain that for which he asks. See 1 John 5: 14, 15; Ps. 66: 18.

4. "The cursing of the fig tree was an acted parable. . . . In the sentence pronounced on the fig tree Christ demonstrates how hateful in his eyes is this vain pretense. He declares that the open sinner is less guilty than is he who professes to serve God, but who bears no fruit to his glory."—*Id.*, pages 582-584.

## XI — Faith and Repentance

(December 11)

LESSON SCRIPTURE: Matt. 21: 17-32.

### Questions

1. Where did Jesus go in the evening after his triumphal entry into Jerusalem? Matt. 21: 17. Note 1.
2. What is said of Jesus as he returned to the city in the morning? Verse 18. Note 2.
3. How did he think to find food? How was he disappointed? Verse 19, first part.
4. What did he say to the fig tree? What resulted? Verse 19, last part.
5. How did the disciples feel, and what did they say about the tree? Verse 20.
6. What did Jesus say to them? Verse 21.
7. What assurance did Jesus give those who pray? Verse 22.
8. Who came to Jesus when he entered the temple? What did they ask? Verse 23.
9. How did Jesus answer them? Verse 24.
10. What question did he ask them? Verse 25, first part.
11. How did they reason about his question? Verse 25, last part. Note 3.
12. Why did they not dare admit that John's work was of men? Verse 26.
13. How did they finally answer Jesus? How did Jesus respond? Verse 27.
14. What parable did Jesus begin to relate? What did the man say to his first son? Verse 28.
15. How did the son answer him? What did he afterwards do? Verse 29.
16. How did the second son answer his father? What did he afterwards do? Verse 30.
17. What question did Jesus then ask? How did they answer? Verse 31, first part.
18. What strong statement did Jesus then make? Verse 31, last part.
19. What reasons did Jesus give for so saying? Verse 32.

### Notes

1. The village of Bethany was about two miles from Jerusalem (John 11: 18, margin), with Bethphage lying between them. It was the home of Lazarus, with his sisters Mary and Martha. Here Jesus resorted frequently, for the atmosphere of this home was restful and sympathetic. On this occasion he stayed all night, if not in the home of his friends, at least in or about Bethany.

2. The two simple words "he hungered" record an intensely human experience of our Lord. Like men, he felt hunger. Like men, at times he had not wherewith to satisfy his hunger, and was obliged to search for food. But unlike men, he made out of his disappointment at the fig tree a lesson to his disciples, leading up to one of the most precious and comprehensive promises on prayer recorded in the Scriptures.

3. Here is illustrated the kind of reasoning that has respect to selfish interests only, that seeks to avoid a trap in pursuing a wrong course. It is right to reason. Faculties of mind are given us to reason with, but our reasoning is not to be the kind that darkens and weakens faith. When we reason with the Lord, let our reasoning not be of the pharisaical kind that seeks to justify self, but let it be rather the kind that seeks how we and the Lord can come together, how we can be fully reconciled.



# The Youth's Instructor

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A BEAUTIFUL 1916 Scripture Text Calendar, nine and one-fourth by sixteen and one-half inches in size and printed in harmonious colors, is given free with every single full-year INSTRUCTOR subscription (\$1.25), and will be sent, as long as the stock lasts, for 15 cents extra for every calendar ordered with any six months' INSTRUCTOR club. In order to be sure of securing this handsome and most helpful calendar, it will be necessary to order early, the supply being limited. Order through the conference tract society.

## Has Your Hand Helped Somebody's Load?

THAT is a strange study which bears upon the hand and pretends to base a prediction on its form, and even on the lines which run here and there over the palm, as to the things which will come to one before his life ends.

And yet such a study has interested many people for ages without number. Books have been written about the hand. Men and women have made fortunes that did not belong to them by taking the hands of those who were unwise enough to come to them, and professing to tell what would be the future life stories of their visitors. Some have been unduly encouraged, and some have been made decidedly unhappy and disheartened, by these stories of the hand and its lines.

A great deal safer and better prediction about one's coming life may be based upon the answer to the question, "What are you doing with your hand?" For it is the things we do that go to make up the sum of life.

Just for today, write the story of what your hand has done. It is evening now, and the work of the day is over; its story is no longer a matter for speculation. Think of it now. Has your hand helped to make somebody's load a little lighter today? Has it wiped away a tear from the cheek of a friend? Has it reached out in sympathy for one in trouble, even though that one may have hurt you in some way in the past? Has it written a message of hope to one whose heart is sore? Has it turned the page of some good book as you read? Has it gathered a flower for mother? Has it struck on the harp the notes of a song that cheered a tired heart that was listening?

If this is the story of what your hand has done this day, it will not be difficult to look over into the morrow and predict what will be its work in the com-

ing day. For the hand that is guided by God, the Father, is the hand which will do most for him. What we do counts. That is what makes life grand or full of regret.—*Young People's Weekly*.

## Refused Pardon

NORTH CAROLINA means that her prohibition law shall prohibit. Some time ago a prominent citizen of Person County, a former saloon keeper and distiller, a man of intelligence, standing, and wealth, was arrested and sentenced to six months' imprisonment for having in his possession more than the legal amount of intoxicating liquor. The defendant claimed that while on his way to make a visit, he encountered some men whose automobile had broken down. They requested that he give them relief by transporting ten of the cases of whisky down the road and depositing them in the bushes beside the road at a designated spot. This he did; and it was while in the performance of this relief work that he was apprehended by officers of the law.

The governor was importuned by attorneys, prominent citizens, and a former governor to set aside the gentleman's sentence, but he refused to grant pardon; so the eminent politician is serving his six months' sentence.

## Have You Answered?

THOUSANDS of people are going on heedless and unconcerned about their eternal welfare. When some one comes to them and tells them of the loving Saviour, and tries to get them to put on the name of Christ, they say, "Oh, no, I haven't time to be a Christian!" "I am too young; wait till I get settled in business," or "I will be a Christian when I get older." And they go on, caring for little but the pleasures of this world, and fail to give their hearts to God. When at last they lie at death's door, they realize that life has been a failure. Others are snatched by the angel of death without an instant's warning, and thus they, too, fill Christless graves.

O boys, girls, young men, young women, answer while Jesus calls! Though the Christian's pathway is not strewn with flowers, remember that if you have trials and persecutions, God loves you. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12:6.

We can follow all the way if we but trust him who bore the cross for us. Remember, "There's a cross before a crown."

LEILA P. THWEATT.



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