

The YOUTH'S INSTRUCTOR

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WATERFALLS NEAR TENINO, WASHINGTON

FROM HERE AND THERE

GENERAL VICTORIANO HUERTA, former dictator and provisional president of Mexico, died at El Paso, Texas, on January 13. He left as his dying testimony that he forgave all his enemies.

SEVENTEEN Americans were murdered by Mexicans on January 12. Within a short time two of General Villa's officers implicated in the affair were captured by Carranza's men, and punishment was meted out to them.

TWELVE nations are now involved in the European war; namely, Germany, Austria, Turkey, and Bulgaria on one side; and Great Britain, France, Russia, Belgium, Serbia, Japan, Italy, and Montenegro on the other.

MRS. KATHERINE B. DAVIS has been appointed by Mayor Mitchell of New York head of the Board of Parole, at a salary of \$7,500. One of the most important functions of the new Parole Commission will be to make the rules and regulations under which prisoners earn their parole.

THE entire membership of one of our Russian churches, near Riga, has recently been banished. The government edict included the men, women, and children, one hundred persons. This was a church with an unusually well-educated and strong membership. It is to be hoped that their banishment will result in greatly extending the gospel message.

DR. BRAZIL, of Sao Paulo, Brazil, is the head of the largest snake farm in the world, and also the greatest authority on snake bites and their cure. Brazil is infested with venomous snakes, which take a heavy toll of life every year, and on his farm, by inoculating mules and making serum, Dr. Brazil works out a cure for the poison of each variety of snakes in the country.

THE butternut tree has been found to be a weed exterminator. Ten years ago a Vermont valley estimated to contain five thousand acres, was completely covered with shrubby cinquefoil, or five-finger. The roots of the butternut have been found to exert a deadly effect upon this plant; so the best way yet discovered to combat this serious pest is by the planting of butternut trees.

EARLY in January Mr. William Hearst directed all the newspapers controlled by him to reject all whisky advertisements, and all advertisements of medicinal preparations containing alcohol or opiates in habit-forming quantities. This action, it is claimed, will cost Mr. Hearst a million dollars in advertisements. He has directed his editors to espouse the prohibition cause more energetically.

The ruins of the great fire that last year destroyed Mr. Edison's valuable laboratory led to his latest invention, that of a portable storage-battery searchlight. This effective light is always ready for use, can be handled by one man, and is of great value in rescue work where the regular lighting system has been disabled. It does not deteriorate from lack of use, as in the case of the batteries in electric vehicles. Mr. Edison thinks the light will not only be of use in case of fire, but can be employed in ordinary factory service, excavations, track construction, and mine illumination.

WHEN Samuel Clemens (Mark Twain), at the age of seventeen, left his home in Missouri and went to New York to work in a printing office, his sister asked him in a letter where he spent his evenings. In his reply he said: "You ask where I spend my evenings. Where do you suppose, with a free printers' library containing more than four thousand volumes within a quarter of a mile of me, and nobody at home to talk to?" Is this the way you would have spent your evenings had you been in this young man's place? The way you spend your evenings now is the true answer to this question.

Effects of Missions on the Eskimos

WHEN the first Moravian missionaries visited the Labrador coast in 1764, no Eskimo Rajak could be trusted within gunshot. Murderous bands would go for hundreds of miles in summer to the southern part of the coast, where under cover of fog or night they would suddenly approach a lonely fishing schooner. If they found themselves in the majority, they would draw the dagger, secretly concealed in their left sleeve, and do their murderous work. Today we have not only Christian congregations, but practically a Christian Eskimo nation.

A specially striking contrast between the Eskimo of old and of today is seen in the condition of the aged, the infirm, and orphans. In olden times the relatives got rid of such, mostly by abandoning them on some lonely island. Now the old and sick are well cared for; an orphanage is not needed either, as nearly any one is ready to take an orphan into his house, if near relatives are wanting.—*The Christian Herald*.

Dependent

The mistletoe, the mistletoe,
A weak and helpless thing,
Dependent on the mighty oak,
Of vegetation king,
Safe 'neath the branches of the oak,
From tempest it may hide;
Or, when the summer sun grows bold,
In shade it may abide.

The human heart, the human heart,
A weak and helpless thing,
Dependent on the mighty God,
Whence all its comforts spring;
And to this God we all may fly
From rudest storm to hide,
And in the drought of summer time
Beneath his shade abide.

HELEN ROSSER.

"WHEN you've work to do, boys,
Do it with a will;
Those who reach the top, boys,
First must climb the hill."

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The Youth's Instructor

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No. 6

The Call to Service

MABEL ALSBERGE

GREAT and noble tasks are waiting
For the touch of some strong hand;
Do not disappoint thy Leader,
Thou art numbered in his band.
Now the time of test and trial,
Soon will sound the bugle call;
Be not weary nor disheartened,
He will never let thee fall.
Ever, 'mid the roar of conflict,
Follow where his banner leads;
Pure in heart, his strength sufficing
Shall be given for thy needs.

All around thee foes are lurking,
Foes without and foes within.
Strong thy arm, and high thy courage,
True thy heart, if thou wouldst win.
But thy weakness He will strengthen,—
Only take him at his word;
He will gird thee with his armor,

And will buckle on the sword.
Go, then, forth into the battle,
To the thickest of the fray,
And remember he has promised,
"I am with you all the way."

Then, when conflicts all are over,
And the victory is won,
To the strains of sweetest music,
Christ will call his warriors home.
Thine will be the victor's laurels,
Thine the crown of shining gold,
And before thy raptured vision
Wondrous glories will unfold.
Robes of white will then be given
For thy battle raiment scarred.
Hark! the sound of harpers harping
Seems to float down through the blue;
Soon the pearly gates will open,
And the ransomed will pass through.

Builders and Their Houses

HARRY MC WHINNY

ARICH nobleman decided that he would make a visit to a far country. Mark 13: 34. He called his servants together, giving them each a special work to do, and told each one that he might build a house for himself on his master's property. The nobleman, however, made one condition. It was that the servants must follow out specifically his plans in building their houses. Then these houses would belong to the servants, and they would share in the inheritance with their master. Rom. 8: 17. But if any of them disregarded the nobleman's instruction, he would not only lose his house, but become an out-cast.

Now these servants entered into their work with much zeal and enthusiasm. Each went to his allotted piece of land, and began to dig for the foundation of his house. The specifications said that the foundation must be built entirely on solid rock, nothing else would do. And so they worked. However, I noticed some were finishing before others. When I drew nearer, I found their houses built on the rocks of reason, and the walls of the house composed of various beautiful stones of common sense.

Upon asking one of the servants why he built his house in this manner, he replied by saying he had lost confidence in his master's instructions, and decided that he would build his shelter quickly in case of storm. "Besides," said he, "I can build another later on, and give more time to it."

Then I thought, "Poor servant, he is building according to his own logic and reasoning. He thinks he knows better than his master." I found that many had lost confidence in their master's word. Here and there a foundation was started which was never finished. Luke 14: 28-30.

In the course of time most of the houses were finished. I noticed particularly a servant who had been very careful in his work. His name was True Believer. Next to him lived Mr. Good Enough. One day Good Enough paid True Believer a visit. "I have come," said he, "to compare notes. They say your house is one of the best on our master's estate."

"I have tried in every way to follow the plans,"

said True Believer. "I have made many mistakes, and have had to do some of my work over again. But I had confidence in my master's instructions, and feel sure he will be pleased with my home."

"Well, that's the way I feel about it," replied Good Enough. "I'm glad we can agree on this."

"If you wish," said True Believer, "we will begin our tour of my house immediately." So they first inspected the foundation.

"This foundation took considerable time," said True Believer. "In some places it goes very deep."

"Indeed," answered Good Enough, "you have done very well. In my house I found the rock in about four places (the Gospels). But the rest of my foundation will stand, I'm sure."

"But have you not followed the instructions completely, Mr. Good Enough? You know the whole foundation was to be laid on the solid rock. My foundation is composed of sixty-six parts, some larger than others, but all rest upon the rock, no matter how deep I had to go. 2 Tim. 3: 14-17. This gives me confidence in my master's word, for I have found the rock in each of these parts."

"I certainly have confidence," said Good Enough. "but you know our master is kind and merciful, and I believe he overlooks our faults and mistakes."

From the foundation they walked toward the front of the house.

"This walk is called the 'Straight and Narrow Way,'" remarked True Believer.

"Is that so? Why, I named my walk 'Broadway.' The name is quite significant, you know."

As they neared the door, Good Enough noticed several steps leading to the porch.

"How strange!" said he. "I have no steps to my porch. Instead, I used the solid plank of 'Good Morals.' That's good enough for me."

"Oh," replied True Believer, "you have neglected to study the specifications. You remember there were several steps. The first one is 'Repentance.' This one is very essential. The next is 'Confession,' and then comes 'Baptism.'"

"That's all well enough if you want it that way."

answered Good Enough, "but I don't see the need of these steps, particularly."

"The reason you do not see the need of these steps, Mr. Good Enough, is because you have not looked far enough ahead. Do you see those two doors?"

"Yes."

"Well, if you notice closely, you will find that one door (Love to God) has four panels, and the other door (Love to Man) has six. Each panel is fitted with a mirror. Now, as I walked toward the doors, I found myself very unclean. Isa. 1:5, 6; 64:6. I had tried to get to the doors in one bound, but fell. I found that it was essential that I take the three steps."

"Your experience is something like mine," said Good Enough, "for I became tired of seeing myself looking so filthy, and so broke one of the panels. Soon after another was broken. I have never had them replaced." James 2:10.

"Well, you should have them made right immediately. You remember our master called them his 'ten words.' He spoke them and wrote them as well."

Now as they entered through the doors, a little sign was seen above them which gave them the right to enter after taking the steps. Rev. 22:14. Good Enough noticed the large windows. They represented the great lines of prophecy which gave True Believer much light. As Good Enough looked through the window of Daniel Two, he exclaimed, "I see that my master is due to return sooner than I expected."

"Very true," answered True Believer, "and when you look through these glasses of faith (Heb. 11:1, 6), that look will lead you to be very careful in your building."

Then True Believer took Good Enough through the rest of the house. He showed him the room called "Sanctuary," which had given him a better understanding of his master's purposes and plans than any other part of the house. It was here that he found that he and his neighbors each had a personal case to settle. His master, however, was to be his advocate. 1 John 2:1. Good Enough had no such room in his house, and so had little interest in it.

As they went on they came to the telephone room called "Prayer." True Believer opened the door, and they both walked in.

"I have a room similar to this," said Good Enough, "but the phone is always out of order."

"How unfortunate! Why, this room of mine is one that I use quite often. And the phone system gives me complete satisfaction. And do you know," continued True Believer in a confidential way, "I can talk to our master whenever I want to; and further, he gives me all that I wish. Matt. 7:7; John 14:13, 14. He tells me to ask without wavering. James 1:6. The trouble with your phone, Good Enough, is that you hang it up before the master has a chance to answer."

After visiting the rest of the house, Good Enough went home. He tried to make a few improvements on his house, but without success.

Not very long afterward a hard storm struck the estate. The houses built on "logic" and "reason" disappeared one after another. Some of the best stood for a while, but finally they fell with the rest. Only a few houses survived the storm, that of True Believer being one of them.

And then the nobleman returned to visit his servants. Matt. 25:19. Most of them he discharged and disinherited. When he found True Believer's house still standing (Luke 6:46-49), he said to him, "Well done, thou good and faithful servant: thou hast been faithful

over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." Matt. 25:21. And so True Believer lived forever with his master, and was no longer considered a servant (John 15:15), but became instead a joint heir with his master. Gal. 4:7; Rom. 8:16, 17.

The Man Who Wins

THE man who wins is an average man:
Not built on any peculiar plan,
Not blessed with any peculiar luck;
Just steady and earnest and full of pluck.

When asked a question he does not "guess"—
He knows, and answers "no" or "yes;"
When set a task that the rest can't do,
He buckles down till he's put it through.

Three things he's learned: that the man who tries
Finds favor in his employer's eyes;
That it pays to know more than one thing well;
That it doesn't pay all he knows to tell.

So he works and waits; till one fine day
There's a better job with bigger pay,
And the men who shirked whenever they could
Are bossed by the man whose work made good.

For the man who wins is the man who works,
Who neither labor nor trouble shirks,
Who uses his hands, his head, his eyes:
The man who wins is the man who tries.

—Charles R. Barrett.

The Fatal Grasp

TRAVELERS who visit the falls of Niagara are sometimes directed to a spot on the margin of the precipice over the boiling current, where a gay young woman some years ago lost her life. "She was delighted with the wonders of the unrivaled scene; and ambitious to pluck a flower from a cliff where no human hand had before ventured, as a memorial of her daring, she leaned over the verge and caught a glimpse of the surging waters far down the battlements of the rocks, while fear for a moment held her motionless. But there hung the lovely blossom upon which her heart was fixed, and her arm was outstretched to grasp the beautiful flower. The turf yielded to her pressure, and with a shriek she descended like a fallen star to the rocky gorge, and was borne away gasping in death."

Every hour life's sands are sliding from beneath incautious feet; and with sin's fatal flower in the unconscious hand, the trifler goes to his doom. "Without remedy," "suddenly shall he be broken." Prov. 6:15.

ERNEST LLOYD.

Scourging Jesus

DR. ALEXANDER WHYTE tells the story of a man who dreamed that he saw Jesus tied to a whipping post and a soldier was scourging him. He saw the whip in the soldier's hand, with its thick lashes studded here and there with bits of lead, which were intended to cut into the flesh. As the soldier brought the whip down on the bare shoulders of Jesus, the dreamer shuddered as he saw the marks and bloodstains it left behind. When the soldier raised his hand to strike again, the dreamer rushed forward, intending to stop him. As he did so, the soldier turned around, and the dreamer recognized—himself. We often think how cruel those men must have been who scourged and crucified Jesus. But whenever we do wrong, we, too, cause the heart of Jesus to bleed with sorrow and pain. —*Christian Herald*.

I HAVE been driven to my knees many times by the realization that I had nowhere else to go.—*Lincoln*.

The Malaysian Mission Field and the Philippine Islands

THE Malaysian Mission comprises an area about equal in extent to that of the United States. It includes the Straits Settlements, the Federated Malay States, British North Borneo and Sarawak (under British rule or influence), and the Dutch East Indies (except New Guinea), which are under Dutch control. About fifty million persons, most of whom are Malay Mohammedans, live in this mission field. No fewer than thirty European nationalities are represented, with twenty-two Malay races, ten Indian dialects, and twelve Chinese dialects.

A little further study of this interesting territory will be profitable.

1. *The Straits Settlements.*—This territory is under British control. It takes its name from the fact that it is "made up of detached blocks of land along the Straits of Malacca." It includes,—

"a. The island of Singapore, at the extreme south end of the peninsula.

"b. Malacca, a strip of land on the west coast of the peninsula about one hundred miles north of Singapore.

"c. The Dindings, a piece of the mainland and a number of islands 350 miles north of Singapore.

"d. The island of Penang and Province Wellesley, a strip of territory opposite Penang on the mainland, 480 miles north of Singapore."

2. *The Federated Malay States.*—"The Remaining territory of the Malay peninsula is divided into nine states, all under British protection. Four of these have united under a federation by which they are known as the Federated Malay States. By special arrangement Great Britain administers the governmental affairs of these federated states. The other five states are separate and independent. They have placed themselves under British protection, but each administers its state affairs, under the advice of British counselors."

3. *British North Borneo.*—This is a territory comprising 31,106 square miles in the island of Borneo. The capital is Sandakan.

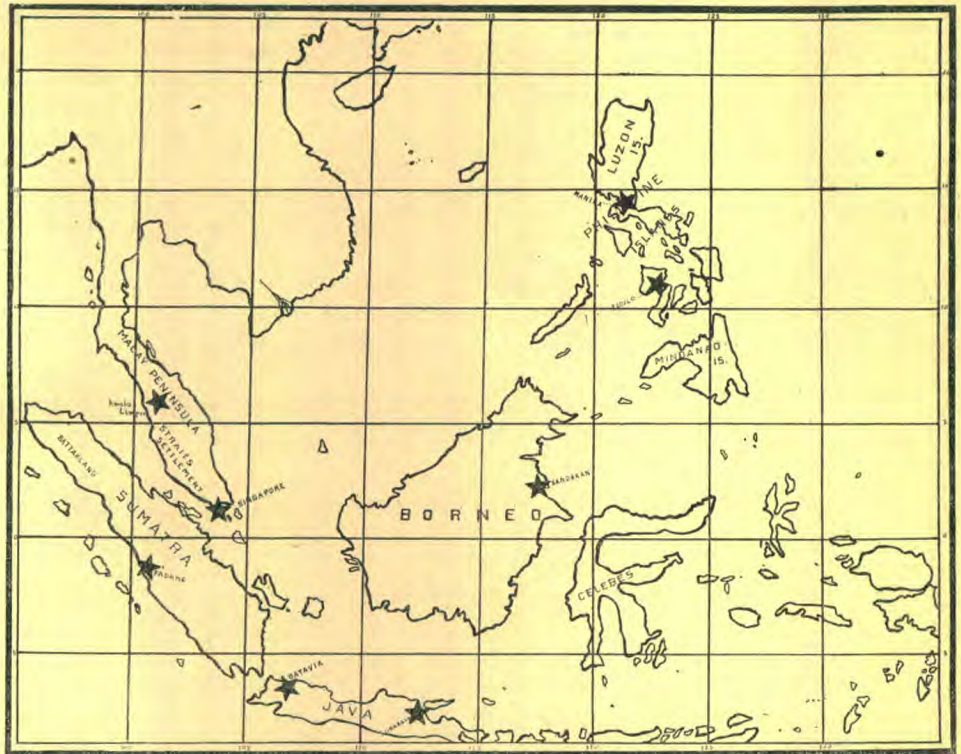
4. *Sarawak.*—A British protectorate comprising 55,000 square miles in Borneo. The capital city is called by the same name.

5. *Dutch East Indies.*—This territory includes parts of Java, Sumatra, Borneo, the Celebes, and other islands.

Our work in the Malaysian Mission field is operated in six divisions,—the Straits Settlements, the Federated Malay States, Sumatra, West Java, East Java, and British North Borneo. From the first it has been carried forward under very adverse conditions and often against open opposition. The health of the workers has failed, some have had to leave, and others

have struggled on faithfully when they were sorely in need of rest. While the results are comparatively small for the time and effort and money expended, it is good to know that in this distant field there are hearts that thrill with the same joy that a knowledge of this truth brings to us. During the last few years the work has been better established and organized, and advance is being made.

In the fall of 1913 the believers used the Harvest *Ingathering Review*, and obtained over \$400 gold from 1000 papers. The membership has nearly doubled in the past two years. The leaders are seeking to awaken the true missionary spirit among the members, realizing that often the natives can reach their friends where



MAP OF THE MALAYSIAN MISSION FIELD AND THE PHILIPPINE ISLANDS

a foreigner would be powerless. In Singapore a Missionary Volunteer Society has been organized, both young and old taking the Reading Course and studying the Standard of Attainment subjects. Some begin to pay tithes before they become members. One man who was baptized at Kuala Lumpur sent Brother Detamore a money order for \$16 (Straits money), of which \$11 was tithe, the first he had paid, and \$5 was an offering for the opening up of the work in the Solomon Islands.

The Philippine Islands

This field was first entered in 1906, by Brother R. A. Caldwell, who came to sell books. Evangelical work was begun in 1907, by Pastor J. L. McElhany, but for only the English-speaking residents. In December, 1908, Pastor and Mrs. L. V. Finster entered the field, and began work for the native people. The blessing of God has attended the efforts made, and the workers are full of courage. The following description of the mission stations under which work is now being carried forward is abridged from the report given by Brother Finster to the delegates at the general meeting of the Asiatic Division, held in Shanghai in the spring of 1915:—

"Until the latter part of 1913, our work had been confined to the Tagalog provinces, in and around Manila, but with the arrival of new missionaries at this time, we were able to open up work in three new languages.

"The Ilocano Mission

"This mission includes the provinces of Ilocos Norte, Ilocos Sur, Abra, and Union. Pastor Roy Hay and family went to Vigan, Ilocos Sur, to study the language and find an opening for our work there. They have been very busy on their language work and in preparing several tracts in the native language. The Lord has also blessed them with three converts, and many others are earnest listeners. The Ilocano people are among the brightest and most stable of the Filipino tribes. Pastor Hay reports many openings for work. In one of his recent letters he reports a man who, having heard that Pastor Hay kept the Sabbath, walked twenty-five miles to his home to study more of the truth.

"The Cebuano Mission

"The islands of Cebu, Bohol, Occidental Negros, Leyte, and Oriental Negros are included in this mission. The languages of the different islands vary but little. Dr. and Mrs. Carlos Fattebert, assisted by Robert Stewart and his wife as colporteurs, are working among the 2,000,000 people of these islands. Dr. Fattebert is located at Argao, and Brother Stewart at Cebu. The doctor's medical work has been

well received in Argao, and his dispensary receipts have paid about forty per cent of his salary and expense. His knowledge of Spanish has been a great help to him in his work and in learning the native dialect. He is now able to hold services in the native language. A large number of tracts have been prepared, and our press is now finishing an abridged edition of 'Thoughts on Daniel.' There are now eight or nine Sabbath keepers here, and many inquirers.

"Brother Robert Stewart has devoted his time to placing our medical books in the homes of the people. The Lord has richly blessed him in this seed sowing, and he has found interested persons in many parts of the islands.

"The Iloilo Mission

"The people of the islands of Panay and Occidental Negros form this mission. The language is quite similar to the Cebuano. Brother Floyd Ashbaugh first entered this field in 1912 with our literature, and placed many of our books in the homes of the people. These books created many openings, and helped to prepare the field for the arrival of Pastor E. M. Adams and his family in 1914. They have located in Iloilo, in the southern part of Panay. Pastor Adams has had as helpers Fausto Jarnadal and Wenceslao Rodriguez. Just before coming to this meeting, Pastor Adams baptized eleven and organized a church of sixteen members. We are very glad to receive the report of this our first church among the Visayan people. They have

TABLE SHOWING WORK AND WORKERS IN THE MALAYSIAN MISSION FIELD

NAME OF STATION	YEAR ENTERED	WORK	WORKERS IN CHARGE	OTHER WORKERS	RESULTS
SUMATRA					
Padang	1898	Evangelical	Mr. and Mrs. J. S. Yates	Mr. and Mrs. B. Judge	Church
Battakland	1912	Schools		Immanuel Siregar Brother Shin	Schools
STRAITS SETTLEMENTS					
Singapore	1904	Mission headquarters Evangelical School	F. A. Detamore Roy Mershon K. M. Adams	Mrs. F. A. Detamore Mrs. Roy Mershon Lawrence Fox Chan Teck Sung Mr. and Mrs. C. M. Lee R. A. Chinnappah Lo Khi Kwong Mr. and Mrs. Rantoeng	Good church, 85 members Church building Training school
JAVA					
Surabaya	1907	Evangelical	Mr. and Mrs. G. A. Wood	Mr. and Mrs. J. Van de Groep	Church
Batavia	1909	Evangelical	Miss P. Tunheim	Richard Sisley Bella Fox Petroes Longgo Emma Brouwer	Good church Believers
Soekaboemi		Publishing			
Semarang		School			
Bandong					
FEDERATED MALAY STATES					
Kuala Lumpur	1911	Evangelical	G. A. Thompson	Mrs. G. A. Thompson A. R. Duckworth Wong On Tong	Small church
BRITISH NORTH BORNEO					
Sandakan	1913	Evangelical	Mr. and Mrs. R. P. Montgomery	Wong On Tong Tsen Shaw Tsz Chan En Fook Kong Tsun Min	Good church Believers
Jesselton					

TABLE SHOWING WORK AND WORKERS IN THE PHILIPPINE ISLANDS

TAGALOG MISSION					
Manila	1906	Mission headquarters Evangelical Publishing School Nursing	L. V. Finster	Mrs. L. V. Finster Mr. and Mrs. W. E. Lanier Native workers	3 churches 5 companies Training school
ILOCANO MISSION					
Vigan	1914	Evangelical	R. E. Hay	Mrs. R. E. Hay	
ILOILO MISSION					
Iloilo	1914	Evangelical	E. M. Adams	Mrs. E. M. Adams Fausto Jarnadal Wenceslao Rodriguez	Church
CEBUANO MISSION					
Argao	1914	Evangelical Medical dispensary	Carlos Fattebert, M. D.	Mrs. C. Fattebert Mr. and Mrs. Robert Stewart	
Cebu		Colporteur			

prepared several tracts in the native language, and have an abridged edition of 'Thoughts on Daniel' about ready for the press. Pastor Adams reports the field more than ripe for the harvest, and many more calls for help than they are able to fill.

"The Tagalog Mission

"This is the oldest mission and the headquarters of our work. The working force consists of Brother and Sister W. E. Lanier, the writer and his wife, four Filipino evangelists, one Bible worker, and two Filipino Bible women. Nurse Blodgett has also been able to render much help to the sick.

"We have started a small printing plant for publishing native tracts, papers, and books, and during the past year have printed the following: 50,800 pages in Ilocano tracts; 51,200 pages in Cebuan tracts; 44,000 pages in Panayan tracts; 240,000 pages in Tagalog tracts; 468,000 pages in monthly papers; 60,660 pages in Sabbath school lessons; and 780,000 pages in Tagalog new book. We have also bound about two thousand books in our bindery. Brother W. E. Lanier has charge of the printing work.

"Our first mission home was completed in July. Our first church was erected in Malolos last January. There have been more than one hundred baptisms during the year, and the present membership is about two hundred eighty-five. Our literature sales will reach \$5,000, and the tithes about \$1,400, as compared with \$557.76 last year."

A missionary society has been organized, and an active interest in this work is being taken by the church. The believers are faithful in tithing, and at present the native tithe pays sixty per cent of the native wages and expenses. The Sabbath school work has been well organized, and the offering increased from \$75.57 gold in 1913, to \$189 gold in 1914.

The table on page six may lack a few details, but we have used the latest and most accurate information at hand, and believe it will be a help in fixing in mind the points at which work has been done, the location of the workers, and something of results accomplished. It is well to remember, however, that results are not always to be measured or counted or weighed. Eternity alone will show them as they really are.

A. B. E.

A Noble Example

GAVAREN PERIAUNAN, whose photo is shown, was born in Madras, India. As is common among the people of the East, he is not sure of the exact date of his birth, but he thinks he is now about seventeen years of age.

When Gavaren was a small boy, his parents, who were of the Tamil race, left India and came to Africa, landing at the port of Durban. The little boy Gavaren was left in India with his grandmother. Shortly after arriving in Africa, Gavaren's father, who was an idolater, hired himself to a gentleman for a period of five years, which time he served faithfully. At the

close of this period he returned to India, and on his return brought to Africa his young son. Then he with his boy entered upon a five-year contract with a faithful Seventh-day Adventist brother living near Ladysmith in Natal.

At this home the parents and the little children of the family, Gavaren with the rest, were brought in contact with the present truth, and came for the first time in close touch with a Christian home. While the father, mother, and other children during this five years of service did not seem to be especially affected by the religion of Christ, it was different with the little boy Gavaren. In his heart the gospel seed took root, and he determined to be a Christian, to serve God, and obey his law. The brother whom he and his parents were serving, bought Gavaren a Tamil Bible, which he delighted to read, and in which he found food for his hungry soul. In this Bible he learned more fully of the way of life; he read of the great sacrifice Christ had made in his behalf, and in it he read for himself that the Seventh-day is the Sabbath and should be kept holy unto the Lord. These truths settled down into the heart of this Indian boy, and he decided to yield himself fully to Christ.

All went along quite well while the family was in service to our Seventh-day Adventist brother, but on the expiration of the five-year contract, the family returned to Durban. Here, in the midst of an idolatrous community, Gavaren was called upon to stand alone for Christ. Now came the great test. His father and mother told him plainly that he could not be a Christian, that in doing so he

would not only ruin himself but them as well, and that he must relinquish his foolish notions about Christ and the Christian religion. But Gavaren, though only a young boy, remained true to principle and true to the Saviour.

When his parents saw his determination to be a Christian, they and their relatives were furious, and taking the boy's Tamil Bible from him, they trampled on it, and burned it to ashes. This was a great loss to him, for he loved his Bible, from which he was daily drawing so much to encourage and strengthen his heart; but now it was gone, and he was well-nigh broken-hearted. But Gavaren remained firm, and was not to be moved from his faith in Christ.

In every possible way his parents tried to lead him back to idolatry and to the worship of the temple gods, but the boy steadfastly refused. The supreme test came one evening when his father brought into the house an ax, newly sharpened, and told his son that if he did not go to the temple and worship the gods, he would soon be killed. But in the face of even this severe test Gavaren remained steadfast and true to Jesus. The threat to take his life was not carried out, but scorn, derision, and abuse of every description was heaped upon him by his relatives and the Indian community of Durban.

Gavaren now planned to obtain the necessary traveling permit from the authorities, and to escape from home and go where he could in peace serve the Saviour whom he loved. This he successfully accomplished.



GAVAREN PERIAUNAN



Boston Photo News Co., Boston, Mass.

GATHERING OF MONTENEGRINS AT THE CALL TO ARMS

and returned to the home of our Sabbath-keeping brother. Here he found a welcome, and he remained until he entered our Zulu Mission school, where he is at present.

Gavaren's great desire is to get an education so he can read our literature, and thus learn more of the present truth, and then, when older, do something to bring the truth to his people. This seems to be his all-absorbing desire, and to this end we shall give him all the assistance possible.

He was named Gavaren after a god in the temple, but he has now changed his name to Peter, refusing to bear the heathen name longer. Surely there is power in the religion of Christ to change the heart and to transform the life; and there is keeping power with God to hold the soul in times of storm and stress. This transforming power is going on in many hearts here in the Dark Continent, and for this we thank God and take courage in our work.

W. B. WHITE.

Clambering Over People

WHEN the French steamer "La Bourgoyne" went down off the coast of Nova Scotia, some persons reached the lifeboats by leaping over others. In the Iroquois Theater fire in Chicago, some men reached safety by making a bridge of the bodies of women and children.

We call this dastardly, yet in smaller affairs we sometimes show the same spirit. When a boy in high school gets himself elected president of his class through the undue influence of his own clique or his athletic prowess, by cultivating the friendship of those who can help him and by ignoring those who cannot, he has climbed by trampling.

We trample because we do not see those on whose feelings we tread. Selfishness is always blind. When we greet the family at breakfast and ignore the maid, we forget that the brightness of her morning as well as that of other members of the household is at least partly in our custody. When we storm because we get the wrong number at the telephone, we forget that the plug that makes the connection for us is in the hands of a human being, though not visible, and that we are helping to darken the day for some one whom we have never seen. So we go juggernauting along through the day, playing noisily upon the heartstrings of friends and strangers, quite unaware of the bruises and discords that we leave behind us.

That beggars and book agents deserve no courtesy seems a matter of course to some people. But the homeless Jesus would probably have treated them as potential friends, rather than as probable nuisances. I once learned something in this direction. A frail young woman came to my door to sell coupons for photographs. It was a bleak day, and my wife took pity on her and invited her in to get warm. She proved to be a young woman of ability and refinement, who had taken up this ungrateful work as a necessity. This was her first day at it, and it had been a hard one. She had received no kind word until she came to our door. The upshot was that she was a member of my household for three years, and became a lifelong friend.

Those who come to the door do not always turn out to be angels unawares. Neither do they deserve to be hurt at our thresholds. In the days of the patriarchs whoever crossed the threshold was treated as a guest from God. If he shared the salt, he was safe in sanctuary, even if he were an enemy. The threshold was so sacred that covenants were made over it as over an altar. It lay in the doorway as a guidepost to kindness. It seemed to say: "Tread on me if you will, because I am made of stone, but do not go forth over me to tread on the heart of a man, because that is not made of stone."—*Wm. Byron Forbush.*

The Great Hour in Life

THERE are great hours in the life at all epochs, but one of the greatest hours is at the dawn of manhood, when, standing at the parting of the ways, decisions are made for time and eternity. "It is a great hour when a surgeon holds a scalpel at the end of which is life or death for the patient. It is a greater hour when a lawyer faces a jury with the conviction that if he makes a mistake an innocent man will hang and a family be disgraced forever." But the greatest hour in the life of a human being is not when he lies on an operating table, or when he sits before a jury; it is when he is facing the rising sun of his manhood.

"God wrestles with us in the dawning of the day," says Dr. Geikie. "To let that season pass without deciding for God is to lose the time specially fitted by him for doing so; for though he will take us at any time, he seeks us in our prime, that the whole life may be blessed in his service."

M. G. CONGER.

"THE deepest rivers flow with the least sound."

A New Book¹

W. S. CHAPMAN

THE MEN OF THE MOUNTAINS" is a history of the Southern mountaineers, more particularly of those dwelling upon the Appalachian range of mountains. The interest and scope of the work is tersely expressed in the opening paragraph of the preface:—

"America knows least of what is American. Melting pot of the nations, with Europe's and Asia's cross thrown in along with their good metal, she is likely to forget, in all this conglomerate, the base of the alloy which made the nation, and which must preserve it. In the providence of God there has been saved to America a long wedge of that metal—a golden wedge of Ophir. Stretching from the North to the South, scarce two hundred miles inland, are the mountains that formed the frontier of English America when America became a nation. These mountains are filled with the stock of the Revolution, a race with the primitive virtues that won our liberties, that extended our borders, that preserved the ideal of freedom in its great hour of trial."

Beginning with the story of the settlement of Virginia by the English in the seventeenth century, and of the belief of the settlers that back of the mountain range lay the coveted "South Sea" and a new route to India, which was the great primal incentive to the exploration of that region, the author sketches graphically and tersely the early history of those settlements.

Introducing John Smith, of Pocahontas fame, and many of the other explorers who followed, including Daniel Boone, he brings his reader down to the coming of the Scotch-Irish emigrants who are the real ancestors of the men of the mountains. With ever-increasing interest, the seven great Indian tribes are presented,—the original owners,—and their desperate and nobly brave efforts at defense of their birthright, their final conquest, the breaking out of the Civil War, and the part the Southern mountaineers had in it that made their name famous. This historical matter fills the first three chapters with a wealth of important facts.

The rest of the book is devoted to details concerning the people and their customs and lives, charmingly presented, and of efforts in their behalf that have been made by pioneer missionaries and which are now being made by Seventh-day Adventists. As a people, this denomination is justly proud of its remarkably successful efforts along missionary lines in Latin and heathen countries; but here in America, among the neglected, far-away portions of the mountains, is being carried on a work among the uneducated people who have never come in contact with civilization, as meritorious and remarkable as has ever been accomplished in Europe, yet carried forward in so quiet and unpretentious a manner as to be practically unknown to the great body of Seventh-day Adventists. The writer of this review, though residing for several years within an hour's ride of the headquarters of this work, had no knowledge of the details until he read them in Mr. Spaulding's book.

With becoming modesty, as one of the participants, the author presents the missionary labors of these noble, self-sacrificing men and women, in a charmingly interesting manner, thrilling his readers with the details of their daily life among this neglected people.

Just a few extracts by way of illustration:—

"This girl, along with others, came to the school, but for two years she seemed to be incapable of making progress. . . . But at the end of two years, suddenly there seemed to come an awakening. She came to school neat and tidy, her dresses she kept in repair, and visits to her home revealed the fact that the lessons taught had at last borne fruit. . . . The reform began outside as well, and the farm began to look up. The change in the family, begun in the girl, was marvelous and complete.

"Some time after this transformation began to take place, a younger girl, a neighbor, came up to Anna's house one morning. She was much such a girl as Anna had been, dirty, ragged, and untidy. Anna looked upon her with the eyes of an apostle.

"'Dolly,' she said, 'I'm going over to Aunt Belle's this afternoon. Wouldn't you like to go with me?'

"'Yes,' said Dolly.

"'Then let me help you slick up, and I'll take you.'

"She took off Dolly's dirty and torn dress, putting one of her own new ones on her while she washed the other. She gave Dolly a bath, scrubbed her face and hands, and combed her hair. Then she ironed Dolly's dress. But it was torn in several places. Where she could she caught the edges together, but there was one rent too big to be spanned without a patch. All she had was a clean flour sack she had dusted and washed. And since she had nothing better, she took the white flour sack and made a patch on the little pink dress. Then they went together over to Aunt Belle's. . . . 'Anna,' said she, 'how did you come to do all that for Dolly?' 'Why,' answered the girl, 'I was helped: why should I not help others?'

"'Henry,' said Miss Margaret, one day, 'do you want to do something that would please me very much?' 'Sure I will, Mis' Margaret,' was his response. 'Then promise me never to use tobacco again.'

"It was a request for half his kingdom; but he had given the word of a king. The struggle was short. He knew the principle of the thing; the school had taught him the harm of tobacco; but he had grown up with it, and never yet had found his boyish stock of courage great enough to throw it away. Now his blue eyes shifted from Miss Margaret's face, and wandered down the hill, across the valley, and away to the far-off heights. . . . From those far hills, at last, his gaze came back to the eyes of his teacher. It was only a minute before he said, simply, 'I will, Mis' Margaret.' Slowly he drew the dry twist from his pocket, and with a quick fling, sent it spinning down the hill. He did not touch tobacco after that.

"When he went home and told his mother what he had promised, there was another convert; for, as she afterward told the teacher, 'I thought that if Henry was agoin' to fight that fight, he couldn't see me aroun' dippin' and chewin'. His mother ain't agoin' to be a millstone hangin' round his neck.' Girl victim of man's passion and cowardice though she had been, and slave besides to the most nauseous of vices, she had played a mother's part to this boy of hers as best she knew how, and now she answered the next appeal to her motherhood, and stepped one step higher with her son."

"The story is told of a minister visiting for the first time one of these homes far back in the mountains, and there to a little family telling the story of the cross. They followed him with rapt faces; and when he had

¹The author is A. W. Spaulding. The book contains 320 pages, and sells for \$1.50, cloth; 75 cents for a copy in paper cover. Order of your tract society.

concluded, the mother, leaning toward him, whispered hoarsely:—

“Stranger, you say all this happened a long time ago?”

“Yes;” he said, “almost two thousand years ago.”

“And they nailed him to that thar tree when he hadn't done nothin' to hurt 'em; only just loved 'em?”

“Yes.”

“She leaned farther and placed her hand impressively upon his knee. ‘Wall, stranger,’ she said, the tears standing in her eyes, ‘let's hope it ain't so!’”

The body of the book, however, contains *the story* among all the others,—the story of the establishment of the school at Madison, Tennessee, the building of the Rural Sanitarium, the education of missionaries, their scattering over the hills, and their settlement in the far-away valleys, among the men of the mountains; what they do; what they suffer; and the visible results,—all so vividly and truthfully delineated that the heart of the reader is gripped, aching in sympathy with the trials, beating with excitement over the lions in the way, and sighing in relief as the glorious results of a life work of faith are made plain. No Seventh-day Adventist, at least none belonging to the North American Division, should fail to read this book. Doubt and despondency cannot control a mind under the spell of faith which beams from this narrative.

How Government Appropriations Are Obtained

SEVERAL weeks before the opening of Congress in December, each of the ten Cabinet officers prepares a careful estimate of the amount of money needed to run his department during the next year. These estimates are submitted to the Secretary of the Treasury, who prepares from these a “Book of Estimates,” an enormous volume, containing thousands of pages. At the opening of Congress the Secretary submits this book to Congress. Not a dollar can be spent without the consent of Congress; so the various Cabinet officers must see to it that not an item of expenditure, however small, is omitted from their estimates.

“This year the country opened its eyes with surprise when it saw the amount that Congress is expected to appropriate for the next fiscal year. The total of the estimates made for the support of all the ten great departments amounts to about \$1,240,000,000. Never before in times of peace has Congress been asked to appropriate so large a sum—about \$150,000,000 greater than the expenses of last year. The Secretary of the Treasury and the Secretary of War ask for \$400,000,000 for the support of the army and navy. Last year the army and navy together cost about \$250,000,000. Thus the big figure of \$1,240,000,000 is easily explained; Congress will be asked to expend an extra \$150,000,000 on the army and navy. The people of the country will be deeply interested in what Congress does with this estimate—will it be accepted as it stands? will it be increased? or will it be cut down?”

HEAVEN is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to the summit, round by round.

—J. G. Holland.

LOSE other things, you never seem
To come upon their track;
But lose a naughty little word,
It's always coming back.

—Alice W. Rollins.



CONDUCTED BY THE MISSIONARY VOLUNTEER DEPARTMENT

New Things for the Christian

(Texts for February 13-19)

A NEW heart will He give you
For your stony heart of sin,
And a new and better spirit
To rule that heart within;
And if you're an overcomer,
He'll give a pure white stone,
Which has a new name written,
That you shall know alone.

He'll take the filthy garments
As black as deepest night,
And clothe you in fair raiment
Of pure and spotless white;
And for your songs of sorrow,
And foolish jests, and fear,
A new song of God's praises
Shall men rejoice to hear.

Walk now in sin no longer,
But in the new life true;
In Christ the old is hidden,
In him all things are new.
These new things now he giveth,
Amid life's grief and dearth,
And soon—O blessed promise!—
New heavens and new earth.

A. B. E.

New Things

(Texts for February 13-19)

THERE is a very definite delight in the possession of *new things*. A new book—with what a thrill of satisfaction we sit down to cut its pages, and, if it be worthy, what pleasure we find in its message, its illustrations, even in the “feel” of the crisp, new leaves. With what comfort and self-respect we replace our old, worn, shabby garments for new ones that are beautiful in texture and finish and design. And a new house! who has not dreamed of it, planned for it, worked for it, enjoyed it when it has come, and longed for it when it has been denied?

Our Morning Watch texts this week tell of “new things for the Christian.” And the newness begins exactly where we would have it begin. “Out of the heart are the issues of life;” and the old heart, the natural heart, “is deceitful above all things, and desperately wicked.” No hope of the goodly fruits of the Spirit from such a root. The heart must be changed—made new and tender. And this is the promise, “A new heart also will I give you, and a new spirit will I put within you.”

Note that the new heart is a *gift*, and a gift directly from God to us. So with the “new name, which the mouth of the Lord shall name,” and the “change of raiment” which Jesus himself has provided. The new song of praise and joy comes from him, too; and the new life, in which by his grace we are enabled to walk.

He who accepts the new heart finds himself in a changed world. He may have very few of earth's “new things,” which grow old and perish so soon with the using, but to him “all things are become new.” Suffering and poverty are endured with gladness; he takes the despoiling of his goods joyfully; even pain and persecution are borne with patience. Like Paul, he has received a new outlook on life, and he values things according to their true worth.

Not only are these “new things” a gift, and a gift more precious than the richest treasures of the kings of the world, but we may have them to *keep*. We need never lose them, but may take them with us—indeed we must take them with us—into that “new earth” which is the last and one of the most wonderful of the “new things” given to the Christian. Read Isa. 66:22, 23; 65:19-25; and Revelation 21 and 22 for the inspired description of the “new heaven” and the “new earth.”

Shall we value and cherish the gifts of earth, and fail to acknowledge, even to desire or accept, the most wonderful and precious gifts freely offered by our heavenly Father?

A. B. E.

Go to sleep in peace; God is awake.—Victor Hugo.

How to Work With the "Temperance Instructor"

IN order to be most successful, our workers must not only read but *study* the TEMPERANCE INSTRUCTOR for themselves. They must allow the facts it contains to become a part of them. They must realize that they are personally responsible before God to do everything within their power to remedy the existing evils and to save as many lives as possible. This personal, heart-felt interest begets interest in others, and causes them to act. Personal interest prevails more than any other one thing. It is a compelling power.

Enlisting New Workers

In the heart of a normal Christian the conviction of an existing need creates a *will* to aid, and the *will* always finds a way. When this will becomes strong, it leads to and far beyond individual work, and adopts the principle of the old Roman adage,—

"He that putteth ten men to work is greater than he that doeth ten men's work."

In comparison to the work we have to do in the cause of temperance, our forces are small. It is necessary, therefore, that each become a recruiting factor as quickly as possible, and engage others, and set them to work.

There is a large class of people who are willing to work, but who are waiting for a leader with suggestions and plans. Such persons will be found principally outside of organized bodies. Many of them will accept and act upon suggestions for plans of work.

Successful, Tried Plans

The most successful and substantial plan of circulating the TEMPERANCE INSTRUCTOR is selling it. The sales plan returns costs, with profits which enable the worker to maintain his work without loss. By this method almost any active person can make good wages, and at the same time accomplish much good in behalf of temperance. Temperance people should be asked to buy a number of copies to distribute as *their* part in promoting the work.

City Work

The business men of a city or town can be successfully solicited for donations for the free distribution of the TEMPERANCE INSTRUCTOR in the poorer districts or to the children in the public schools. The bankers and best business men of almost any town often give liberally to a work of this kind.

School Work

Usually a good work can be done in connection with the public schools in all places, including the country district schools. In cities and towns the presidents of school boards should be presented with a complimentary copy of the TEMPERANCE INSTRUCTOR, and their cooperation solicited in getting a copy of the INSTRUCTOR placed in the home of every family, through the school children. They may arrange for the purchase of sufficient copies for free distribution in the schools. In smaller places the superintendent of schools or the teachers should be interviewed and solicited in behalf of the circulation of the INSTRUCTOR.

Church Work

The pastors and Sunday school superintendents of churches in many places will arrange to pay for and circulate copies of the INSTRUCTOR, or will recommend it to their congregations, thereby making it easy for our workers to sell to the people in their homes.

Young Men's Christian Association Work

Secretaries of Young Men's Christian Associations in many places will be friendly, and will assist in plans for the purchase of the INSTRUCTOR for association work. Sometimes these secretaries interest their boys in the sale of the INSTRUCTOR.

Woman's Christian Temperance Union Work

The presidents and secretaries of Woman's Christian Temperance Unions should be visited, and arrangements made for the sale of the TEMPERANCE INSTRUCTOR at wholesale rates to their unions, and plans made with these officers for their cooperation in the circulation of the paper in different ways.

Other Organizations

The officers of all Anti-Saloon Leagues, of the Prohibition party, and other temperance organizations, should be solicited for aid in the circulation of the TEMPERANCE INSTRUCTOR. It is not enough merely to present these good people with a copy of the TEMPERANCE INSTRUCTOR and get their approval of it and of its circulation. We must get them to recognize their privilege and duty to join us in our work in a very practical way. If we *expect* them to help us, we must approach them with becoming confidence, and with many we shall not be disappointed.

Temperance Lecture Occasions

Wherever or whenever there is a temperance lecture conducted by any organization or party, our workers have an excellent opening for the circulation of the TEMPERANCE INSTRUCTOR. Those in charge of these lectures will generally recommend the paper, and advise their people to buy copies as they pass out. Sometimes a collection will be taken for procuring a supply for some definite local work.

Young People's Temperance Rallies

In the ultimate success of all temperance endeavor much depends upon the allegiance and consecration of the young people to the principles of temperance; and one of the best means of securing this result and of developing strong interest in and devotion to these principles, is young people's temperance rallies. They cannot be held too often. They not only interest and instruct others, but they qualify workers for temperance rallies in other churches.

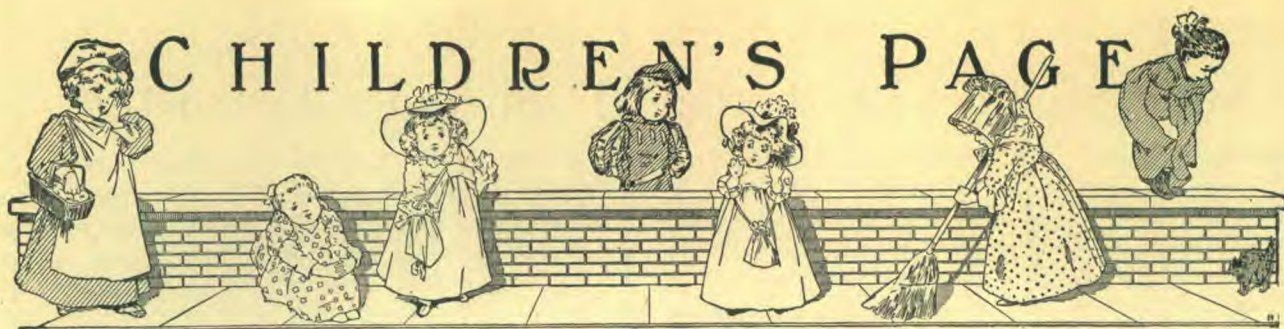
There are opportunities enough for service, and there are ways and methods sufficient to enable us to meet these opportunities successfully. Shall we do it?

True Bravery

A FLY of the commonest kind ever seen
Seemed to think it great sport that I brandished the screen
That composed the best part of the swatter. Each time
When I thought I could press him as flat as a dime,
He made off to some corner, but quickly returned;
For it seemed that my motives he shrewdly discerned.
And, again, like some people I know, he would dare
To approach, though he knew that great danger was there.
But why call such work gallant? No true heroes leap
Into danger because of the honors they reap.
We revere and admire, though a coward he's called,
Though he be but a peasant, with no rank installed,
The man who, detecting some pitfall to sin,
Turns his course far aside, lest, perchance, he fall in.

MABEL CORINNE CROKER.

If you had seen but one day of war, you would pray God you might never see another.—*Duke of Wellington.*



Give Him a Lift

I was trudging one day down a dusty road,
While my back was curved under a bit of a load,
And the way was long and my feet were sore,
And my bones ached under the load I bore.
But I struggled on in the summer's heat,
Till I came to a pool where I bathed my feet,
Then, resting a bit, I shouldered my load,
And wended my way down the dusty road.

The morning stretched into afternoon—
My journey's end seemed as far as the moon;
Till at length a horse and a wagon drew near,
And my heart revived with a spark of cheer.
But the man saw only his own small soul,
And the narrow way to his narrow goal,
And he whipped his horse to a guilty trot,
Though the sand was deep and the day was hot;
And he passed me by on the dusty road,
And I sank still lower beneath my load.

Yet out of the dust came another man,
With a grizzled beard and a cheek of tan,
And he pulled up short and he gayly cried:
"I say there, comrade, get in and ride!"
And he placed my bundle behind the seat,
And he said, "Climb in here an' rest your feet;
I never pass by a man on the road,
An' 'specially, friend, if he's got a load."

I reached my journey ere came the night,
And my feet were rested, my heart was light;
And I blessed the driver who'd gayly cried:
"I say there, comrade, get in and ride!"
Ah, the world is full of sore-footed men
Who need a slight lift every now and again,
And the angels can see through the white cloud rift
All the godlike souls who give them a lift.

—Joe Cone, in *Boston Herald*.

The Reason Aline Was Liked

ONE heard her name quite frequently in school. The freshmen would say, "Aline will tell us where to go about our credits," or one would overhear a junior declare that she meant to ask Aline to help her select her new fall hat.

So far I had not seen Aline, that is to know her from the other five hundred girls in the Woman's College. So I asked one of the girls to point out Aline.

"She's over there with Mariana and Ruth," pointing to a group of three standing at some distance on the campus.

I was near enough to get a general impression of the girl. She was of medium size, of average style in dressing. Her hair was golden. That was the only distinguishing feature from among several hundred girls.

I walked across the campus one day with the German teacher. She had just been reading a letter.

"I have had a pleasant piece of news. The position of English teacher in our high school at home will be vacant next year. I wrote to the directors about Aline. They said that they would consider any one whom I would recommend. I feel sure that she will be elected. The salary is excellent."

"Aline," I said. "The word has become to me like the raven 'Nevermore.' I hear 'Aline' wherever I turn. I have never met her. In what way is she such a wonderful person?"

The German teacher looked perplexed. She considered for some minutes, for she was not one to express herself hastily. "Wonderful? I would not call her wonderful. I have known more beautiful girls and more brilliant ones. I never said she was wonderful. She is——" She paused. There seemed to be no word in her vocabulary which just fitted the subject. "She is—is—just Aline," she finished lamely.

The autumn had been somewhat lonely for me. I was in a strange State, with people who were not in sympathy with many of my views. I kept my loneliness to myself, however, at least until one particular rainy, dull day.

My face must have expressed the innermost aches in my heart. I passed Aline in the hall as I went on my way to the library. She gave me a quick glance. We had never met, and so passed without recognition. I went to one of the little alcoves in the library. I spread out my notes and my reference book, but I did not work. I sat with my head propped up on my hands and thought.

Some one came into the alcove. I looked up. There before me stood Aline. She smiled. Then all at once I recognized wherein her charm lay. "I am Aline Berell," she said. "No one seems to consider that I might wish to meet you, so I'm forced to introduce myself. I came now particularly to ask you if you would go with me to supper. I go to Main."

I accepted her invitation. "I'll meet you here when the first bell rings," she said, and without further words was gone.

My spirits went up like the mercury in a thermometer, although outside it was raining harder than ever, and the early twilight had fallen. It was the sunshine of Aline's presence which had caused the rise.

I roomed across the campus at a private house. It came to pass as the months went by that Aline came often to see me. I observed her manner with the lady of the house. It was more than courteous. It was affectionate, kindly. She never left my apartments without remarking, "I must say 'good morning' to Mrs. Scott."

"I like Aline," said Mrs. Scott one day. I smiled, for I had heard the same remark made so many times before. Then Mrs. Scott added, "My nephew will be home Saturday. I would like him to meet a bright, cheerful girl like Aline. Will you ask her to visit you Saturday evening?"

This was a sample among many such. Aline was courteous, considerate, kindly. There was nothing assumed in her manner. She had love in her heart toward every one. She wished every one to be happy. She reflected herself in every one whom she met, and every one reflected the happiness back to her.

When spring came, the Southern climate was more than I could bear. One morning I got up from the breakfast table with a dizzy feeling. My hands were hot; I was ill. Later I was forced to leave the classroom and go back to my own room and to bed.

There were five hundred women in the school. At least fifty I knew well, and half that number knew that I was ill, but it was Aline who later softly opened my door and peeped in, then entered.

"I did not knock for fear I might waken you if you chanced to be asleep," she said. She laid a gentle hand on my head.

"It's the heat that is making you sick. You are not used to one hundred and fifty degrees in May. I know all about that. As she talked she had taken a towel from the chiffonier, and had drawn ice water from the refrigerator in the service hall. She soon had a wet cloth on my head, and a hot-water bottle at my feet. Later I heard her at the telephone. She had sent an order for ice cream.

"This is the best thing for you," she said. "I'm both doctor and nurse," she added, "and I must be obeyed."

I learned afterward she had denied herself lunching with friends at While-Away Inn because she feared I might be alone and neglected.

Before I left the school I found that I was just as the others there were. I, too, had Aline in all my schemes for a good time, in my plans for the summer.

I wished her to visit me up along the lakes during the summer. When I spoke to her of it, she said, with genuine appreciation, "It is very lovely of you to ask me."

Later I considered the motive which led me to invite her. I found pure selfishness on my part was the root of it all. Aline was happy and reflected happiness. She made every one about her comfortable. She was thoroughly unselfish.

Because I was comfortable and happy when she was with me, I coveted the visit from her. I told her about it later. "Aline," I said, "do you know that you were wrong when you said it was lovely of me to invite you. It was not lovely at all. I was downright selfish." Then I explained to her why.

"Your explanation is the greatest compliment that I have ever received," she said simply.

Here is a situation worth the consideration of any girl who wishes to make a success. Why was it that the one girl among five hundred should make and hold friends, and make a stronger impression upon a stranger who was with them for a year than any other girl?

There were more brilliant girls; many more beautiful; many had more money and were better dressed. These were outside considerations. The vital things in one's life come from within one — never from without.

Aline loved humanity. What she did was not done through any selfish motive, but because she wished every one to be comfortable and happy. She denied herself little pleasures to add to the happiness of some one else, yet she never made the mistake of effacing herself entirely. She never sacrificed her own vital interest to serve some one who had but slight need of her service. She was a good student and a hard worker. She was preparing herself to earn her own living, yet she had time and inclination always for the friendly world, the smile and the handshake.

She left the impress on all who met her. The German teacher was not alone when, an opportunity being open, she thought of Aline.

Aline had a heart that was without guile. She rejoiced in her own success, but she rejoiced also in the success of others. There was no malice or unkindness in her heart, and it followed as naturally as day follows night that no malicious speech or unkind word could fall from her lips.—*Jean K. Baird, in Young People.*

A Little Boy's Doings

It is only a few years since the kingdom of Korea has been opened to missionary effort. For a long time previous attempts to carry the gospel of Jesus Christ to this heathen land had failed.

Perhaps the very first seeds of sacred truth were sown there by a converted Chinese lad, who had learned to love the Saviour. At one of the mission schools at Ning-po he had been taught to read the Bible and to go to Jesus in prayer whenever he needed comfort or help.

When about nine years old, his father took him with him on one of his trading expeditions to the Korean capital. While there the boy was stolen and sold to the governor, who gave him to his wife as a present. He became her page, and would often try to tell his mistress of the Saviour he loved and trusted, but without success.

Finally, one day death entered the family and took away this woman's baby girl; then, in her great loneliness and sorrow, she remembered the words her little page had told her about Jesus and his love. So she called the boy to her, and asked him to tell her the story again. Day by day did this Christian lad talk of the Saviour, until his mistress, too, came to love and believe in Jesus as her friend and redeemer.

It reminds us of the Bible story of the little Hebrew maiden in the home of Naaman the Syrian, who told of the Lord's prophet who could heal the body of the dreadful leprosy.—*Selected.*

How a Little Girl Worked

"A LITTLE child shall lead them." A modern illustration is recounted in the *London Christian*. There are ninety villages belonging to the city of Tyre, in Syria, and not a Bible was to be found in any of them not so very long ago.

But a little girl who had been taught about Jesus in the British Syrian schools, at Beirut, went to Tyre to spend her summer holidays. She took her Arabic Testament with her, and read verses from it to the people. They began to get quite interested, and used to look forward to her coming to them day by day. But at last her holidays were over, and they had to say good-by to the Book and its little teacher.

They often thought and talked about her and about the beautiful words she used to read, until after two years they felt they must get a teacher of their own. So they wrote to Beirut and asked for one to come, and who do you think was sent? Why, this same little girl, who had by this time left school and was old enough to go as the teacher herself; and she worked up quite a flourishing school.

Now there are twenty-nine schools in different places, in which 3,000 children are being taught about Jesus.—*Selected.*

"By the grace of God any one can carry his burden till nightfall; any one can do his work for one day; any one can live sweetly, patiently, till the sun goes down. And this is what life really needs."

Sleep and Death

PERFECT sleep is a state of quiescence akin to death. In sound sleep there is no consciousness, and consequently no dreaming. Not only in the Bible are sleep and death used synonymously, but Webster's Dictionary gives *death* as one of the definitions of sleep.

It is unusual for a person to dread going to sleep at night, for he has little fear of not waking in the morning. Contrariwise there are few who desire to take the long sleep called death, but surely there is no promise of the daily awakening on which dependence can be placed equal to that of the resurrection from the dead when Jesus comes. To those who know the Scriptural teaching of the unconscious condition of the dead there can be no fear of insomnia. There will be no lying awake nor dreaming in the grave. Heavenly agencies now waken us morning by morning (Isa. 50:4), and it will be by the trump of God that the dead will be wakened when Jesus comes. Both the righteous and the wicked will hear that sound, and will live again.

Why should we who have been so faithfully awakened morning by morning so many years, who know the promise of the resurrection to life, have any fear to lie down and rest until the troublous times are past and Jesus comes to take us home? While there are legitimate pleasures in this life, and we realize, too, that death is an enemy, yet it seems that we who know this blessed message should have one supreme reason for desiring this life, and that should be to join in the work of soul saving. MRS. D. A. FITCH.

Sue's Rival

"I've worked for several months," said Sue,
 "And pricked my fingers through and through,
 To make this doily right;
 And how can old Jack Frost, pray tell,
 Embroider those creek banks so well
 In just a single night?"

MABEL CORINNE CROKER.

Do not pray for easy lives! Pray to be stronger men! Do not pray for tasks equal to your powers! Pray for powers equal to your tasks!—*Phillips Brooks.*



MISSIONARY VOLUNTEER DEPARTMENT

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

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

Missionary Volunteer Society Programs for Week Ending February 19

THE programs for the Missionary Volunteer Societies, Senior and Junior, for this date, with notes, illustrations, and other helpful material, will be found in the *Church Officers' Gazette* for February.

Missionary Volunteer Reading Courses

Senior No. 9—Review of "History of William Miller"

1. How did biographers obtain material for this book?
2. Write a paragraph of about 150 words on your impressions of William Miller.
3. How does William Miller's early life show the danger of evil companions and bad reading?
4. How does his labor emphasize the importance of much Bible study?
5. What led William Miller to believe Christ would come in 1843 or 1844?
6. How was he finally persuaded to take up public work? How did he feel concerning his public work after the dis-appointment?
7. Who taught the "shut door" theory? What was it?
8. How did Elder Himes help to spread the advent message?
9. When and where was the first camp meeting of advent believers held? What led to the formation of an advent church?
10. What special help have you received from reading the life of William Miller?
11. Will you take one of the Missionary Volunteer Reading Courses next fall? Which one?

Junior No. 8—Review of "Friends and Foes in Field and Forest"

ANSWER any ten. Be sure to answer 14 and 15. Answer all if you wish.

1. How many classes of insects have you read about in this book? Name the classes or families. Name one insect belonging to each class.
2. What changes does an insect pass through in life? Name the different parts of its body. How many legs has it?
3. Why are fleas called great athletes? How can a fly walk on the ceiling?
4. What diseases do mosquitoes carry? How can the mosquito larva be killed?
5. How does the bee gather honey? and how does it carry it home? Mention three uses it makes of pollen.
6. What did men learn from wasps about making paper?
7. What do you think is the most interesting thing you have learned in this book about ants?
8. Why do you think your State would dread an army of locusts? What have locusts done in some countries?
9. Tell five interesting things you have learned about the white ant.
10. Tell six interesting things you have learned about spiders.
11. Give five differences between butterflies and moths.
12. What is the difference between bugs and beetles? Why do Egyptians worship the beetle?
13. How is the silkworm cared for? and how does it make silk?
14. Mention one peculiarity or one interesting thing about each of the following: the ichneumon-fly, the grasshopper, the cricket, the mantis, the katydid, the dragon-fly, the ladybird, the weevil, the potato-beetle, the whirligig, the water-beetle, the butterfly, the firefly, the hawk-moth, and the looper caterpillar.
15. How do you think the study of this book should make us feel toward God?
16. May we count on your taking the Junior Reading Course next year?

IN the economy of God, no effort, however small, put forth for the right cause, fails of its effect.—*Whittier.*

The Bible Year

Assignment for February 13-19

- FEBRUARY 13: Leviticus 19 to 21.
- February 14: Leviticus 22 to 24.
- February 15: Leviticus 25 to 27.
- February 16: Numbers 1 to 3.
- February 17: Numbers 4 to 6.
- February 18: Numbers 7 to 10.
- February 19: Numbers 11 to 13.

NOTE.—For helps and suggestions on this assignment, see the Review of February 10.



VIII — For the Elect's Sake

(February 19)

LESSON SCRIPTURE: Matt. 24:15-28.

MEMORY VERSE: "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27.

Questions

1. What did the prophet Daniel say was going to come upon the people of Jerusalem? Dan. 9:27, last part, margin. Note 1.
2. When this prophecy should come to pass, what were God's true disciples told to do? Matt. 24:15, 16. Note 2.
3. What must they not take time to do? Verses 17, 18. Note 3.
4. For what were the Christians to pray? Verse 20. Note 4.
5. What still greater time of trouble did Jesus then foretell? Verse 21. Note 5.
6. What would be the result, if those days were not shortened? Verse 22, first part.
7. But what did Jesus promise to do? For whose sake was this done? Verse 22, last part.
8. Against what does Christ warn his followers in the last days? Verse 23.
9. What kind of deceivers will arise? What will they be able to do? How very deceiving will they be? Verse 24.
10. Why should we not be deceived? Verse 25.
11. What particular sayings are we not to believe? Verse 26.
12. How manifest will be the coming of Christ? Memory verse.

Notes

1. More than five hundred years before Christ, the prophet Daniel prophesied that a terrible time of desolation and destruction was coming upon the Jews, because of their rejection of Jesus. The idolatrous Roman armies would surround Jerusalem, the holy city, and the holy temple, and would there set up their idols. Daniel in speaking of this called it "the overspreading of abominations."
2. "The mountains of Palestine abound in caves, a safe retreat for those pursued."—*Barnes*.
3. The roofs of the houses in Eastern countries were flat. People often went up on them to pray or to rest. The meaning here is, that he who should be on the housetop when this danger came upon the city, should flee without delay; he should not even take time to find his coat or any extra clothing. Should he do so, he might lose his life.
4. We see from this command that the Sabbath was to be honored after Christ's death. For nearly forty years his disciples were to pray that their flight might not take place on the Sabbath day.

5. From speaking of the destruction of Jerusalem, Jesus passed on quickly to speak of his second coming and of the end of the world. Between the destruction of Jerusalem and his coming there would be more than a thousand years of such bitter persecution as God's people had never known. During the time called the Dark Ages, millions of his faithful children would be put to death.

VIII — For the Elect's Sake

(February 19)

LESSON SCRIPTURE: Matt. 24:15-28.

Questions

1. How much time was cut off for the Jews from the prophetic period of 2300 days? Dan. 9:24. Note 1.
2. What was to take place in the midst of the last week of this period? Dan. 9:27, first part. Note 2.
3. For what did the departure of the divine Presence from the sanctuary open the way? Dan. 9:27, last part. Matt. 24:15. Note 3.
4. What were the Christians in Judea to do when they saw the prophecy of Daniel fulfilled? Verse 16.
5. How urgent and hasty should be their flight? Verses 17, 18.
6. Who would meet special hardship? Verse 19.
7. For what should the Christians pray? Verse 20.
8. To what troublous time does Jesus next direct attention? Verse 21. Note 4.
9. How terrible would be the destruction of life? Verse 22, first part.
10. For whose sake would the time of tribulation be shortened? Verse 22, last part.
11. Against what does Christ warn his followers in the last days? Verse 23. Note 5.
12. What work of deception will then be carried on? Verse 24.
13. Why should we not be deceived? Verse 25.
14. What particular sayings are we not to believe? Verse 26.
15. How manifest will be the coming of Christ? Verse 27.
16. By what saying is Jesus' warning illustrated? Verse 28.

Notes

1. The 2300 prophetic days, or literal years, began with the command to restore and build Jerusalem in the spring of 457 B. C. Seventy weeks, or 490 full years, from that time reach to the spring of A. D. 34, when Stephen was stoned to death, the church at Jerusalem was scattered by persecution, and the apostles "went everywhere preaching the word," to Gentiles as well as to Jews.
2. Christ caused "the sacrifice and the oblation to cease" by his death upon the cross, when the veil of the temple was rent in twain, and the typical service of the sanctuary came to an end. Of what Jesus formerly had called "my Father's house," he said shortly before his crucifixion, "Behold, your house is left unto you desolate." Matt. 23:38. "Desolate" means *unoccupied, empty*, after being occupied; God no longer manifested his presence there.
3. At the siege of Jerusalem, a pagan power, the Roman, set up its own gods in the holy place,—fitting sequel to the rejection of the Messiah by those who once were God's "peculiar people." This is what Jesus referred to as "the abomination of desolation," a type of the greater abominations to follow in the Dark Ages. This "holy place" means a limited space around the city occupied by the Roman army.
4. Verses 21 and 22 cover the "long centuries of darkness" between the destruction of Jerusalem and the second coming of Christ, especially the period of persecution known as the Dark Ages. Compare Luke 21:24. "For more than a thousand years, such persecution as the world had never before known was to come upon Christ's followers. Millions upon millions of his faithful witnesses were to be slain. Had not God's hand been stretched out to preserve his people, all would have perished."—*The Desire of Ages*, page 631.
5. Commenting on verse 23, the same writer says: "Now, in unmistakable language, our Lord speaks of his second coming, and he gives warning of dangers to precede his advent to the world."—*Ib.*

The Youth's Instructor

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Australia to America: An Appeal

An Acrostic

HURRY up, United States, Australia's watching you!
Up north, down south, we're all alert to see what you will do.
Rum's talons here are fastened deep into the nation's heart,
Rum's interests dominate our states, and play the tyrant's part.
You oust King Booze from your domains, and that will help
us start!

Upheavals vast in liquordom will come about when you
Practice prohibition fair your whole great country through!

CORA FERRIS.

Australia.

War's Bloody Toll

IF the European war continues at the present rate of destruction, until April, 1916, it is estimated by a distinguished war writer, that 19,700,000 men will have been killed or permanently disabled. This means that thirty-seven of the chief cities of our country, according to the government's 1912 estimate of their population, would have to be depopulated of men, women, and children to furnish a number of persons equal to the war victims of Europe's bloody battle fields. The cities are: New York, Chicago, Philadelphia, St. Louis, Boston, Cleveland, Baltimore, Pittsburgh, Detroit, Buffalo, San Francisco, Milwaukee, Cincinnati, Los Angeles, Newark, New Orleans, Washington, Minneapolis, Jersey City, Seattle, Kansas City (Missouri), Indianapolis, Providence, Portland (Oregon), Rochester, Denver, Louisville, St. Paul, Columbus (Ohio), Toledo, Oakland (California), Atlanta, Worcester, Birmingham, Syracuse, Little Rock, and Lincoln (Nebraska).

Life Service in the Sabbath School

So often one is heard to say, "I have been teaching for a year or two. I should now like to be in a class for a while." It is a privilege to be a pupil in a class; but it is a greater privilege to be the instructor of a class. The desire to retire from teaching may come from a feeling of inability to serve acceptably, or it may be from an unwillingness to pay the price of good teaching. A teacher must study much harder to be a good teacher than to be the best of pupils. He must not only learn from one instructor, but from many; and especially must he sit at the feet of the Great Teacher, that he may discover clearly the truths of the lesson and how to impart these to his pupils.

One who had taught a class of boys in the First Presbyterian church in one of our Eastern cities for forty-

six successive years, recently resigned. He felt that in endeavoring to teach others he was enjoying the greatest of pleasures and privileges, and these he was loath to relinquish.

Let us as young teachers value the responsibilities and privileges of the Sabbath-school teacher, and take up the Sabbath school work as a life work. A person who cherishes this idea is far more likely to give acceptable service than if he were ready to drop a class when the first opportunity presented itself.

Fruits

IN the Japan *Weekly Mail* is a story of a Korean widow with four children, and they girls,—no very desirable asset in Asia,—who supported herself washing and ironing in a mud hut. The mother became a Christian. Twenty years later she retired from her humble laundry business, and was supported in her old age by her four girls, now women. What are they? The oldest is a Christian mother with four children. The second, a woman of exceptional gifts, is the head of the best middle school in Seoul, and a person of great charm. The third daughter has a large medical practice. "How she got across the wide ocean, learned English, reached Philadelphia, and graduated from a school of surgery and medicine, I do not know," says the reporter, "but this she did; and as number three in the train of a submerged family, has brought healing and joy to many thousands." The fourth is head of a training school for nurses,—accomplished, a good English scholar, trained in music, and at the beginning of a career of great promise. What but Christianity can produce such results? — *Record of Christian Work.*

For the Finding-Out Club

[Every one who sends in a correct list of answers to any set of questions will be entered as a member of the Finding-Out Club, if the list is received within three weeks after the date of the paper containing the list. Membership lists of answers to be accepted must follow the rules given below:—

1. The list must be written neatly.
 2. Pen and ink must be used.
 3. Writing must appear upon only one side of the sheet of paper.
 4. The answers must reach the editor's desk within three weeks after the date of the paper containing the questions answered.
 5. All lists must be folded and not rolled.
 6. The questions must not be repeated in the list of answers.
 7. Each answer must bear the same number as the question it is intended to answer.
 8. Every list must give the date of the INSTRUCTOR containing the list of questions being answered; for example, "Answers to questions in INSTRUCTOR of December 8."
 9. Every list must bear at the bottom the name of the one sending in the list.
- Failure to heed any one of these rules is sufficient to bar one from membership in the Finding-Out Club. Let us watch the membership grow.—Ed.]

The Philippine Islands

1. How far are these islands from China?
2. How many islands belong to the group?
3. How many of these are inhabited?
4. Name the nine largest islands of the group.
5. Mark the English pronunciation of each of the principal islands.
6. Who discovered the Philippines? When?
7. Where did the discoverer meet his death? When?
8. When did Spain come into full possession of these islands?
9. How long did they remain under Spanish rule?
10. How are the Philippines now governed?
11. What is the population of the Philippines?
12. How many languages and dialects are spoken in these islands?
13. In how many of these are we doing mission work?
14. What language is now becoming very popular?