

# The YOUTH'S INSTRUCTOR

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CANADIAN HOUSE OF PARLIAMENT, OTTAWA, CANADA

This historic building was largely destroyed by fire on the night of February 3. The loss is estimated at \$5,000,000. The building is said to have been the finest example of Gothic architecture in the Western world. The corner stone was laid in 1860 by the Prince of Wales, later King Edward VII. The fire is supposed to have been incendiary.



TRIPOLI has received its first American linotype machine.

THE United States is shipping to Europe an average of fifteen aeroplanes a day.

MOST of the shadows that cross our path are caused by our standing in our own light.—*Dinger.*

A PATENT for a pair of suspenders was granted Samuel E. Clemens ("Mark Twain") in 1871.

FIVE hundred billion cubic feet of natural gas was produced in the United States during the year 1914.

A DEPOSIT of cinnabar, from which mercury, or quicksilver, is obtained, has been discovered in western Nevada.

A PROMINENT English scientist has published a book in which he gives many reasons for believing that the planet Venus is inhabited.

THE United States exported ten times as much cotton yarn to Argentina in three months of 1915, as she sent in the whole year 1914.

A SOUTHERN man has patented a substitute for eggs, to be used in pastry and cakes. It is made of dried and powdered yams, suitably flavored.

AN Oregon man has invented a device which can receive, record, and relay wireless telegraph messages at a speed of nearly two hundred words a minute.

ONE of the new war industries is the manufacture of "Turkish" carpets in Ireland. They are reported of such high-grade design and color as to win the favor of experts.

THE Germans have built a mosque for their Moslem prisoners from French Africa in the camp near Berlin. The minaret is over ninety feet high, and a *khoja* prisoner recites the prayers.

THE record for long-distance wireless transmission was broken Nov. 29, 1915, when a station at Honolulu copied a message sent from Nauen, Germany, a distance of nine thousand miles.

It is estimated that in the States of Indiana, Illinois, Kansas, Iowa, Ohio, and Nebraska, an increase of one inch above three inches of rainfall during the month of July, increases the value of the corn crop \$160,000,000.

AN entirely new method for producing pure iron has been discovered by Dr. Trygve Yenson, an assistant in the experiment station of the University of Illinois. No patent will be taken out on the process, which will save about \$15,000,000 a year to the electrical industries alone.

THE vibrations of the earth, caused by the firing of the artillery in Europe, are recorded by seismographs long distances away. Different types of guns produce tracings of a different appearance, which experts are studying, to establish a table of reference which may prove of great practical value.

THAT the beautiful trees which surrounded his old home might not be destroyed, Charles M. Schwab had his home, "Immergrün," elevated to a height of thirty-four feet, and moved over them. It was moved at this elevation a distance of about one thousand feet, before its location was reached. Mr. Schwab will build a million-dollar summer home on the old site.

ALTHOUGH aluminum is the most abundant of all the metals, constituting about fifteen per cent of the earth's crust, its price until a few years ago was fourteen or fifteen dollars a pound. This was on account of the extreme difficulty encountered in reducing it to the metallic state. At the present time electrical methods of manufacture have been found which have reduced its price to about twenty cents a pound.

THE engineering department of the University of Illinois has made experiments which show that concrete which has been allowed to set at temperatures of from sixty to seventy-five degrees has about twice the strength of material which sets at temperatures of from thirty-two to forty. The experiments also show that uniform temperature gives a steady increase in strength with age.

Things to be Remembered

- AIM high.
- Being is even more important than doing.
- Cultivate cheerfulness.
- Do it now.
- Every thought, word, and deed leaves some impression behind.
- Fear nothing but your own weakness.
- Good intentions alone are worthless.
- Hold fast the right; reject the wrong.
- Indolence means failure.
- Judiciousness is required in choosing associates.
- Keeping at it wins success.
- Live only one day at a time.
- Make each day worth while: something accomplished, something done.
- Nothing good comes without striving.
- One in the right is equal to one hundred in the wrong.
- Put not off till tomorrow what you should do today.
- Quietness in public places is a mark of refinement.
- Rule yourself before you attempt to rule others.
- Silence usually accompanies strength.
- Truth must be welcomed as such, or we lose sight of her.
- Union is power.
- Vice is best vanquished with virtue.
- Wishbone never takes the place of backbone.
- Xercise is the prime essential of growth.
- Youth is the time when habits are fixed.
- Zeal should be preceded by definite knowledge.

CORA FERRIS.

DARE to do right; dare to be true!  
 The failings of others can never save you;  
 Stand by your conscience, your honor, your faith,—  
 Stand like a hero and battle till death.  
 —*Wilson.*

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# The Youth's Instructor

VOL. LXIV

TAKOMA PARK STATION, WASHINGTON, D. C., FEBRUARY 29, 1916

No. 9

## Elijah — the Man of Invincible Courage

(Continued)

C. C. LEWIS

**T**URNING to Ahab, who had looked on with helpless and horrified amazement, Elijah said, "Get thee up, eat and drink; for there is a sound of abundance of rain." The sensual, pleasure-loving king needed no second suggestion. He quickly repaired to the feast, while the prophet of God went to the top of the mountain to pray. There he cast himself down upon the ground, put his face between his knees, and said to his servant, "Go up now, look toward the sea." The servant obeyed, and returning, reported that there was nothing to be seen. The effectual, fervent prayer of the prophet was continued, and seven times the servant was sent on the same errand, and returned with the same report until the seventh time, when he said, "Behold, there ariseth a little cloud out of the sea, like a man's hand." That was enough. To the inhabitant of that country, then as now, it was and is the sure precursor of a violent storm. The prophet commanded his servant, "Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not." And then, under a divine impulse, Elijah arose and girded his sheepskin robe about his loins; and while the heavens became black with clouds, the lightnings flashed, the thunders roared, the wind blew, and the rain fell in torrents, as an advance courier before the chariot of the king he ran through the darkness of that tempestuous night the eighteen miles to the entrance of Jezreel—a feat of astonishing endurance, and an act of loyalty in proof that his mission was one of reform and righteousness, and not of treason to the government of the nation.

### The News Broken to Jezebel

Exhausted from the strain of the tremendous ordeal through which he had passed, Elijah sought some humble lodging place, while the king was borne to his luxurious palace, where the queen was impatiently awaiting his return.

"What is the news?" we can imagine her saying. "It must be favorable, as indicated by such a glorious rain!"

"Unfavorable enough, I am sorry to say."

"What do you mean? What can have happened? Where are my prophets?" she cried.

"Where you will never see them again; for by this time their bodies are carried out to the sea." And then he told Jezebel the whole story of the awful events of the day.

### The Queen's Cunning Plot

The anger of the wicked queen knew no bounds. Like a lioness bereft of her cubs, she paced up and down the floor while the story was being told, interrupting the narrative with exclamations of rage and vows of vengeance. But even in her frenzy her cunning did not desert her. She might easily have taken the life of the prophet, but she saw that in the present state of the people revolution would be sure to follow, and her own life and the lives of her family would be

forfeited. She saw, also, that unless something was done to rid the land of this man who exercised such wonderful power over the people, the cause of Baal was forever lost. And she laid her plans with satanic cunning. Before she slept she sent this message to Elijah: "So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time."

### Elijah Flees for His Life

We are unprepared for the result. Elijah, the invincible one! Elijah, with the courage of a lion and nerves of steel, who had stood alone and single-handed against the prophets of Baal, ready to take his life—we would have expected him to listen calmly to the queen's message, send her back a note of defiance, commit his cause to the God of Israel who had hitherto preserved him, and quietly return to his much-needed rest. But not so. The shaft of the queen seems to have pierced the joints of his armor and to have found a vulnerable and vital part. He had thought the battle was over and the victory assured. Aroused from his slumbers, and listening to the blood-curdling threat of Jezebel, a reaction seemed to set in; a nameless terror seized him; and the strong man, who seemed to know nothing of fear, arose and fled, panic-stricken, from the wrath of a wicked woman. Out into the darkness he went, over hill and dale, with no thought but to get as far as possible from the object of his terror. On he fled for his life, nor paused until he reached Beersheba, the southernmost village of Judah, on the borders of the desert, a hundred miles away from the cause of his alarm. Nor did he stop here, but, leaving his servant, plunged a day's journey into the desert, until, completely exhausted, he cast himself under a broom tree, the most welcome bush of the desert, and longed for death. "It is enough!" he cried, in bitterness. "Now, O Lord, take away my life; for I am not better than my fathers."

### The Kindness of the Lord

Behold, now, the goodness and mercy of God. He gave to his worn servant what he most needed—sleep, "nature's sweet restorer, balmy sleep." And then he prepared for him food, and sent an angel to gently touch him and say, "Arise and eat." He ate and drank, and again he slept. Once more the angel touched him, and said, "Arise and eat; because the journey is too great for thee." Once more he ate and drank, and in the strength of that food he continued his journey one hundred and thirty miles farther, to Horeb, the mount of God. This seems to have been his objective point from the start,—the mount of God, where Jehovah so wondrously manifested himself in the days of Moses. Here, if nowhere else, perhaps he might find God.

### Elijah at Mt. Horeb

Here the word of the Lord came to him. O that he had waited for it before he fled from Jezebel!—

It pierced him through and through with the question, "What doest thou here, Elijah?" Elijah could not answer directly, for the word of the Lord had not sent him there. He could only beat about the point with lame excuses. He had been very jealous for the Lord; but the people of Israel had forsaken God's covenant, had thrown down his altars, and had slain his prophets; only Elijah remained, and he had fled away to save his life. Evidently his faith in God was shattered, and the Lord must make such a revelation of his character to his servant as would restore his confidence and set his feet again in the right way. And so he sent a strong wind that rent the mountains and broke in pieces the rocks, and after the wind an earthquake, and after the earthquake a fire; but to Elijah the Lord was not in these. Then came a still, small voice, which softened his heart, and he went out and stood with bowed head and covered face at the entrance of the cave. And the voice repeated the former question. "What doest thou here, Elijah?" Although his heart had been touched, there was still lacking that deep, thorough-going repentance and confession that the Lord desired to see in his servant. In the same self-justifying spirit he reiterated his former complaints and excuses, and the die was cast. The work which he might have completed was transferred to another. Tenderly but sadly the Lord still dealt with his wayward child. He assured him that he was not the only faithful one, that there were still left in Israel seven thousand who had not bowed the knee to Baal, and told him to go and anoint Elisha to be prophet in his stead. Elijah obeyed, and cast his mantle upon Elisha, who understood the symbolic act, and followed him as his minister to the glorious end of his career, to which he must now hasten.

#### **Last Meeting with Ahab**

Once more Elijah appears, to denounce upon Ahab the judgments of God because of his murder of Naboth and his ruthless seizing of Naboth's vineyard. "Hast thou found me, O mine enemy?" And Elijah replied, "I have found thee: because thou hast sold thyself to work evil in the sight of the Lord. . . . I will bring evil upon thee, and will take away thy posterity." And again, we see him calling down fire upon the soldiers sent by Ahaziah to take him, when Elijah was sent to rebuke the king for sending to Baal-zebub, the god of Ekron, to inquire whether he would recover from his sickness. Then comes the evensong of his life, spent in fostering the schools of the prophets, an institution founded by Samuel and later revived for the training of young men for the work of the Lord. At Bethel, Gilgal, and Jericho, during his declining years, he gathered around him the most promising of the youth who still remained true to Jehovah, and educated them in the truths of God's Word. These schools were the missionary seminaries of those times, and in them some of the later prophets may have received impressions that have since thrilled the entire world. The last picture we obtain of Elijah is that of visiting these schools in order before he was caught up to heaven in a whirlwind of fire.

#### **Lessons from Elijah's Life**

##### **"The Coming of Elijah"**

We are now ready to see what lessons may be drawn from Elijah's life that may be appropriate to the present occasion. And here we are embarrassed by the wealth of material from which to choose, for every page of the narrative is studded with precious gems

of experience and truth, to gather a tithe of which would be beyond the possibility of the hour. We may be guided in our choice, however, by remembering the prophecy of Malachi in the last verse of the Old Testament, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and heart of the children to their fathers, lest I come and smite the earth with a curse."

Interpreting this prophecy as applying to the person of Elijah instead of his work, the people at the time of the first advent of Christ looked for the literal return of Elijah before the manifestation of the Messiah. Nevertheless, the angel of the Lord, in announcing to Zacharias the birth and the work of John the Baptist, declared that he should go before the Lord in the spirit and power of Elijah, to make ready a people prepared for the Lord. And Jesus himself said of John, "If ye will receive it, this is Elias, which was for to come." And when the scribes objected to his Messiahship on the ground that Elias must first come, Jesus admitted their claim, but declared that Elias had come already, in the sense of the prophecy, in the person and work of John the Baptist. But this was only a partial fulfillment of the prophecy. The coming of "the great and dreadful day of the Lord" includes also the events connected with the second advent of Christ; for Jesus said of Elijah that truly he would first come "and restore all things," and Peter declared on the day of Pentecost that the heavens must receive the Messiah "until the times of restitution of all things," thus positively connecting the Elijah prophecy with the times of the second advent. Moreover, on the mount of transfiguration, when there was given for the instruction and encouragement of the three leading apostles a miniature representation of the future kingdom of Christ in its glory, there appeared Moses, the representative of those who shall be raised from the dead as subjects of that kingdom; and also Elijah, the prototype of the living saints who at the coming of our King shall be translated into his glorious kingdom without tasting death.

With confidence, therefore, we believe the Scriptures teach that as the message of John the Baptist fulfilled in a measure the prophecy of the coming of Elijah, and prepared a people for the first advent of Christ, just so another message of warning and repentance, proclaimed in the spirit and power of Elijah, will prepare a people for the full accomplishment of the great and terrible day of the Lord at the second advent of our Lord Jesus Christ. And we believe that this final message is now going to the world, and that the very object of our existence as a separate people is to contribute to its proclamation. What great moral and spiritual lessons, then, can we draw from the story of Elijah that will be especially helpful to us who go out to battle with the myriad forms of idolatry of the present corrupt generation? From the multitude of such lessons we shall have time for but four that stand out in strong relief.

#### **Courage and Loyalty**

And first, let us learn to have courage in the Lord and be loyal to his cause. If there is one thing more than another that is illustrated in the character of Elijah, it is his invincible courage and his loyalty to the truth. An unlettered child of nature, taught only by the Spirit of God, he had courage to stand in the presence of royalty, surrounded by all the pride and pomp and luxury of a wealthy and corrupt court, and

denounce the crime of kings in language so unanswerable and with manner so impressive that they quailed and shriveled before his presence, and though longing to have his life, dared not lift a finger against him, but did what he commanded them. Single-handed and alone, armed only with right, he stood in the midst of the prophets of Baal, who would have torn him limb from limb in a moment if they had dared, and conducted to a successful triumph a trial that won a nation back to God, and has challenged the admiration of the world. Nor was his courage merely that which has no fear of death. There is a physical courage, inherited or acquired by cultivation, which enables the soldier to march without flinching into the very jaws of death, or the criminal to meet his just deserts upon the scaffold without a sign of fear; but such courage does not command our highest admiration. True courage rises no less superior to the fear of death, but it contains also a moral element. Its value is measured by the virtue and nobility of the object that calls it forth. Thus measured, how can we admire enough the courage of Elijah? It stood against luxury and corruption and licentiousness and idolatry. It stood for purity and honesty and manhood and God. It stood for loyalty to the spiritual worship of the true God when all the nation were going after the senseless forms and corrupting practices of Baal worship. And it was born of the indwelling presence of the Holy Spirit and the abiding consciousness of responsibility to God. "As the Lord of hosts liveth, before whom I stand," reveals to us the secret of his power. May the Lord raise up more of such men for the issues of today,—men who cannot be bought nor sold, men who are as true to duty as the needle to the pole, men who are afraid of nothing but the taint of sin and the displeasure of the Almighty, men who are filled with the Spirit of God, who will be loyal to his sacred cause, and who will go forth in the spirit and power of Elijah to proclaim the knowledge of a crucified, risen, and soon-coming Saviour, into the farthest and darkest corners of the earth.

(To be concluded)

### The Story of Odulia Castro and Her Bible

THIS remarkable story was told in personal letters from Brother James T. Thompson, one of our missionaries in Uruguay, South America. Surely, any boy or girl who has already fallen behind in the Bible Year will take it up with new enthusiasm after reading this interesting story of devotion to the Bible. Doubtless we shall find food for thought in the way this poor girl kept the morning watch. Perhaps, too, some young person who has an abundance and to spare would like to answer the appeal in Brother Thompson's last sentence.

"I must tell you of a recent experience that I have had with my Sabbath school class. The members of the class are very good missionaries, and frequently bring strangers with them to the class. About three months ago a girl of sixteen was brought in this way. She seemed to be very timid, for nothing that I could do would induce her to look up. I thought it was only another case of where they come one or two Sabbaths, and then we see no more of them, their curiosity being satisfied.

"About the third Sabbath the girl that brought her told me that the new member had learned her lessons so well that she had committed all the texts to memory. So I said to the girl, 'How am I to know that you have

learned your lesson? You never look up, and I have been unable to get you to answer. Next week I am going to see how much you know.' The next Sabbath she was there, and greeted me with a friendly smile. As I promised, she was given her share of the questions to answer, which she did by promptly repeating the words of the text. As we got acquainted with her, I began to make inquiries about where she lived and how she came to the Sabbath school. Imagine my surprise to learn that the girl had for two years been trying to come to our Sabbath school, and only recently had gained the consent of her parents. During this time she had been subjected to the fiercest persecution by her family.

"Two years ago a family living near them accepted the truth, and were subjected to the usual ridicule and persecution by their neighbors. This little girl joined them, and one of her pranks was to throw mud on the white clothes that this sister had washed, in her efforts to support the family. The sister said nothing, but patiently washed the clothes again. After a time the



ODULIA CASTRO, OF URUGUAY, SOUTH AMERICA

girl became conscience smitten, and came confessing her wrongs with many tears. Our sister readily forgave her, and talked to her about the gospel. The girl was very much interested, and wished to know more, so our sister gave her a Bible.

"But when she brought the Bible home, her father demanded that she return it or he would destroy it. Instead, she took it out into the garden and hid it in the grass beneath the bushes. Then early in the morning she would rise before any one else was up, and go out there to read her Bible, all the time praying that the Lord would change the hearts of her parents. After several months, they consented to her having the Bible, but she must not go anywhere near those *evangelistas*.

"Little by little they have relented, though all the time her sisters and brothers have made life very unpleasant for this girl, until about three months ago the mother consented to her coming to Sabbath school. You may be sure there is not a happier member in our school than she.

"Last week Mrs. Thompson and I went to visit her. She was alone when we arrived, but expected her mother to return in a few minutes. We waited about an hour, but she did not come. So the girl went across the street to see if she had stopped at her sister's house. She soon returned, and said that her mother refused to come while we were there. With shame and disappointment she burst into tears, and begged us to pardon

the conduct of her mother. Then she said, 'What shall I do to win them to the Lord? The day of probation may close and they be lost.' We comforted her as best we could, and after a season of prayer she was quite cheerful again.

"Here is a diamond in the rough. She has little education; she and a younger sister are the only ones in the family who can read. But she is reading her Bible and endeavoring to learn all that she can. She works in a candy factory, wrapping caramels, at which she earns about eleven or twelve cents a day. She has to give that to her mother, but every night when she brings the money home, she puts down eight or nine cents, and then says, 'Now, mother, here is the greater part of my earnings for you. Won't you let me have these two or three cents for myself?' These little savings she places in the care of the sister who gave her the Bible, until she has enough to buy a book. In this way she has purchased 'The Coming King,' 'Steps to Christ,' and a hymn book, and is now saving money to buy 'The Great Controversy.' Don't you think a girl like that ought to be helped to go to school?"

M. E. KERN.

### Efficiency Rules

**Stop talking.** Learn to speak only in such a way that you and your friends will somehow profit thereby.

**Stop worrying.** When you can handle the present as well as God will handle the future, you will laugh at your worries.

**Stop wishing.** A wish is a confession of weakness. Want what you want hard enough to get it, or else feel superior to the need.

**Stop criticizing.** Only an ass wastes energy in braying.

**Stop hesitating.** It is the plunger who goes to the bottom of things. And whether gold or mud is at the bottom, the man who has found it rests.

**Stop imitating.** A real ruby is worth more than an artificial diamond.

**Stop idling.** Either work or play, sleep or travel; in short, make even your rest period a thing of ambition, volition, system.

**Stop hurrying.** When you teach your brain to outrun your body, your body will stay quiet.

Sit up straight, walk with your chest out, look every man in the eye, and declare yourself as good as the best. Humility is not hump-shoulderedness.

Go to the open window and take a dozen huge breaths, deeply and slowly, stretching your legs and arms at the same time, and feeling the purified blood leap through your veins and arteries. Do this whenever you have a headache or a grouch.

Read books that build, not the mush in the six "best sellers." Read the writings of men who produced food for the minds of real men. And of all literature of action, biography is best. You can judge the progress of your neighbor on the achievement path by the heroes whose lives he studies.

Eliminate idlers from your acquaintance. This includes all who enjoy play more than work.

Lose yourself in your work. Come early and stay late. Use every spare moment in developing methods, first to work better and then faster. If there is a man higher up in the same business, devote an evening a week to studying how he got there.

Analyze your average day, and find how many hours a week you waste. Then consider that your time outside of working hours is worth twice as much, because

that belongs to you, while the other is only your employer's. Thus, if you earn ten dollars a day, every hour outside the office routine is worth at least three dollars — too much to squander.

Line your walls with portraits of the world's conquerors. Traits of character map themselves on the face. The countenance of a winning pioneer is of itself a heaven-born stimulus.

Picture yourself in absolute command of the place you aspire to, in permanent possession of the thing you want, with every ambition satisfied and every aspiration met. Failure is a fool's name for lack of grit; not being a fool, you will not talk of failure.

Face to the front, unceasingly and unqualifiedly. Consider that the past never was, except in the lessons it has brought. No man regrets while he marches on.

Attack the hardest job in sight. Do this first. A little reflection will show what it is — probably a slipshod habit or ugly propensity or chronic weakness that needs handling without gloves. The man of might is he who was merciless to himself.

If you have done all these things, and whatever else occurs in the doing, then look for a chance to help somebody who is down, lift a burden that has grown too heavy, whisper a word of love and sympathy to the lonely, the forlorn, the misunderstood. For the sad and poor and helpless can most appreciate, and will most bless, the prompt and generous nature of the Man Who Acts.— C. E. Purinton.

### Deceitfulness of Sin

SIN is the most deceitful thing in the world. The tempter never would have any patronage did not his goods *deceive*. All he can ultimately give any one is death; for "the wages of sin is death." So he sugar-coats his pills of poison and puts a false label on them. He handed Eve the fruit, and to her it looked pleasant, good, and harmless. He hands the boy a cigarette or a glass of liquor and whispers, "You will have to take this to prove you're a man. It won't hurt you. Others won't know." He places a sensational novel in the hand of a girl and assures her that it contains help that is unjustly withheld from her. So he goes on and on, peddling his wares among young people, and you may be sure he does not fail to dangle some of his most tempting goods before the eyes of young Christians.

Little sins are the most deceitful of all; they look so harmless. But do not forget that little foxes spoil the vines. One day a majestic-looking tree which had been the pride of its owner came down with a crash. Why did it fall? The reason was soon discovered. Evidently a little worm had entered long ago, and soon an army was at work. The tree had been honeycombed until only the bark remained to hold it up, and now a gentle breeze sent it to the ground with a crash.

The promising young man who shocks the community by committing some dreadful crime has been honeycombed by small sins. The charming young girl who disappoints her friends by plunging into a sinful career has been deceived into thinking that little hidden sins are harmless.

Every sin in your heart makes a difference in your life. Every sin, however small, invites all other sins; it is a magnet drawing them in. This is one of the most deceitful things about sin. You cannot keep one isolated long. No pet sin can be hidden away in the heart but that it will smuggle in a whole host of evil companions.

Sometimes when young people begin to realize the sinfulness of sin, Satan changes his tactics. They have learned that the pleasures he promises end in grief, and that his opportunities are filled with bitter regrets. So next he tries to discourage them with their sins. "You have made so many mistakes," he whispers, "there really is no use of your trying again. You know you will fail." But this, too, is the deceitfulness of sin. Here, too, the tempter lies, for God "is able also to save them to the uttermost that come unto God by him."

When you are tempted to sin, think of the eagle. It swooped down on a big black snake and was carrying it triumphantly up to its nest. It rose higher and higher, until it seemed only a speck in the sky. But, alas, the king of birds was deceived. The serpent twined itself around the body of the bird, and the two began to fall; faster and faster they came down, and soon the crushed body of the eagle lay on the rocks below. For a time a sinful course may seem to bring success and happiness. But "the end is not

yet" — it is only the prelude to final and ignominious failure. Sin is too dangerous a thing to play with, and the young person who persists in gambling with the tempter forfeits the best things in this life, and all hope of life eternal.

MATILDA ERICKSON.

High Testimony

A LETTER with the signatures of Lord Roberts, Grenfell, and Methuen, three marshals of the British Army, is now being circulated among British officers. Among other things it remarks: —

"Holding His Majesty's commission, you will probably before long serve abroad among non-Christian peoples. We would venture to remind you of the great influence of such a position and the serious responsibility it entails.

"Whether we recognize it or not, our personal lives materially affect the estimation in which the claims of Christianity are held by numbers of natives around us. A thoughtless word or careless behavior may give them wrong and unfavorable impressions as to beliefs and institutions which we are sure you, at any rate in your heart, really value and would wish to honor. Respect for the Christian Sunday and the attitude of a British officer toward Christian worship are closely observed, and have great effect on the native mind. During his recent visit to India, the high example of His Majesty the King in these two particulars has made a profound impression.

"Besides this (somewhat unconscious) personal influence there is the fact that you will almost certainly come into contact with the representatives of various Christian missionary societies whose special work it is to show to non-Christian peoples the love of the Christ you profess to serve. We commend these missionaries to you as a body of men and women who are working helpfully with the government, and contributing to the elevation of the people in a way impossible to official action. Some object to Christian missions, in ignorance of their real value. We would suggest that you use all opportunities of making yourself personally acquainted with the work they are doing and the character of the converts. Most missions will bear looking into, and we are convinced that if you do this you will never afterward condemn or belittle them.

"Some of the noblest characters we have met have been missionaries, and the friendships we have made with them are among our cherished memories. We venture to hope you will make the acquaintance of such men, thus showing a fellow countryman's sympathy in what is very frequently a very difficult and discouraging effort, sometimes sorely trying to health and spirits."

This suggests a different story from that which Carey and the other pioneers had to tell of the officials of the East India Company a little over a century ago.—*Record of Christian Work.*

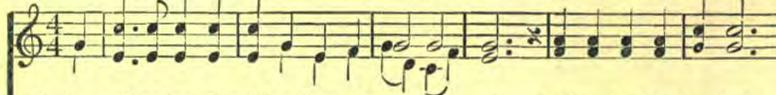
No. 15.

As a Volunteer.

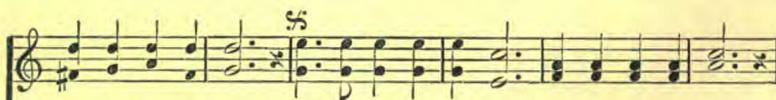
W. S. Brown.

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Chas. H. Gabriel.



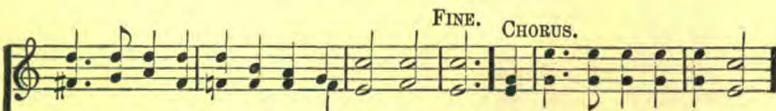
1. A call for loy-al soldiers Comes to one and all; Soldiers for the con-flict,
2. Yes, Jesus calls for soldiers Who are filled with pow'r, Soldiers who will serve Him
3. He calls you, for He loves you With a heart most kind, He whose heart was broken,
4. And when the war is o-ver, And the vic-t'ry won, When the true and faithful



Will you heed the call? Will you an-swer quick-ly, With a read-y cheer,  
Ev'-ry day and hour; He will not for-sake you, He is ev - er near;  
Bro-ken for man-kind; Now, just now He calls you, Calls in accents clear,  
Gather one by one, He will crown with glo-ry All who there ap-pear;



D. S.—Je - sus is the Cap-tain, We will nev - er fear;



FINE. CHORUS.

Will you be en - list - ed As a vol - un - teer? A vol - un - teer for Je - sus,



Will you be en - list - ed As a vol - un - teer?



A sol - dier true! Oth - ers have en - list - ed, Why not you?



O why not?

While the song "As a Volunteer" was not written especially for our Missionary Volunteers, it may be very appropriately adopted by them. We hope it will find so much favor among them that it will be sung in our homes and churches throughout the country.



# THE HOME CIRCLE

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



## Making the Most of Sabbath Afternoon

**H**OW frequently we hear mothers asking, "What can I do with the children on Sabbath afternoon?" Many earnest mothers want to make Sabbath a pleasant and religiously profitable day for their children, and would do so if only some one would show them how.

Mrs. Brown says, "Johnnie is so restless and Mary won't pay attention. I really have tried to teach them Bible verses and their Sabbath school lessons, but I just can't do anything with them."

Mrs. Goodwin says, "I have bought books for the children that tell them what to do on Sabbath afternoon. They will not use them."

Is there nothing that can be done for the children in the home that will make them familiar with Bible characters, scenes, and events, and give them a rich fund of memorized verse as a foundation for the deeper religious life that is to come later only with experience? Mrs. Stoner has well said, "The path of knowledge should be a joy to all children." If this is true of the attainment of secular knowledge, how much more true is it of things pertaining to God and our relationship to him!

Let us visit a home where the parents have met with some success in attempting to solve this problem.

Dinner is over at two-thirty, and five eager little faces are looking questioningly at mother, waiting for something to do. Does she put them on five straight-backed chairs in the parlor and stand stiffly before them, Bible in hand, frowning on the least evidence of overflowing of spirits, as she drills them on the commandments and Psalms? Oh, no! She says, "Grant, run and bring your blocks—the wooden construction blocks and the stone building blocks." The dining room table is cleared while the children crowd eagerly around it.

"What shall we make?" says mother.

"The temple," answers twelve-year-old Fred.

Quickly the little children form Solomon's porch, while the older ones build the temple proper out of the stone blocks.

When it is completed and each child has passed judgment on it, mother says, "When do we first hear of Jesus in the temple? Where was he, and what was he doing?"

Elizabeth points to Solomon's porch, saying, "Here he was found in the porch talking to the doctors when he was twelve years old."

"What happened here?" asks mother, pointing to the court of the Gentiles.

"I know, I know," cries Fred enthusiastically, jumping up and down and almost tilting the table. "Jesus drove out the cattle, overturned the tables, and expelled the money changers."

"Can any one tell me what he said?"

"I think I know," says thoughtful little Grant. "My house shall be called a house of prayer for all nations, but ye have made it a den of thieves."

"In what part of the temple did Jesus spend his time during the Passover week?"

"In the court of the Gentiles, teaching the groups of people who gathered about him," answers Elizabeth.

"Now," continues mother, "who can tell me what happened in the temple during the dark hours of the crucifixion?"

There is a moment's pause, then Fred says, "I don't know, but I can find out." Running for his Bible, he turns to the last of Matthew, then says, "I have found it, 'The veil of the temple was rent in twain.'" Elizabeth shows the little ones where the veil was—separating the holy of holies from the court of the priests.

Leaving the temple on the table for father to see, they turn to the blackboard. Mother draws a shepherd's crook, and the first one who can give a verse suggested by it says, "There were shepherds abiding in the field, keeping watch over their flocks by night."

Next a star is drawn, and that suggests the story of the wise men.

Baby Mary is elated when mother draws a picture of the rushes and a basket, for she knows it is baby Moses.

Before the blackboard game was over, father came down stairs, and, thanking the happy family for letting him have a good nap, said he had a new game to suggest. So all went into the parlor and entered enthusiastically into father's plan. Then with songs and a Bible verse contest the happy afternoon went quickly by.

Another Sabbath afternoon mother brings out the box of Perry Pictures showing scenes in the life of Christ. She lays them all face down, and then raises one at a time just long enough for the children to guess—"The Sistine Madonna," "Three Fishermen," "Christ Teaching from a Boat." When they have grown tired of these, they take turns in giving word pictures. I see a sick man by the roadside, and a man with a donkey who is going to help him. They all shout, "The Good Samaritan." Or they have living pictures in which the children represent Bible characters.

"But," says some one, "does this not take a great deal of the mother's time? Does it not involve sacrifice?" What has the Lord given the mother time for? To answer the letters that have accumulated through the week, to make a social call, or take a nap so that she may be better able to do the drudgery of the coming day? No; she might better take a half day off through the week, or neglect some household duty. It will mean so much to the boys and girls to have these hours to look back upon when they are far from the home nest.

One mother, in speaking of her four boys, says: "My time with them is short. The church and society will have them when my nestlings are gone from the home

forever." Is it too much of a sacrifice to ask of mothers that they give themselves to their children?

Two women reared their children in the same town, the same church, the same school. Today one mother welcomes back to the old home a distinguished pastor, an able lawyer, and a capable business man, all paying to her the highest tribute. They say, "Mother made us what we are by her unselfish devotion and love." The other, in sorrow, reads of the unprincipled business transactions of her two boys. She had little time to give them when they were children. Now they bring to her only sorrow.

Which mother, think you, made the greater sacrifice? — *May H. Barclay, in the Western Christian Advocate.*

### A Boy's Prayer Answered

THE vicarage drawing-room on this November afternoon looked warm and cozy, its fire burning cheerily, and its thick curtains drawn over windows and doors as if to defy the cold winds outside.

The gas had not yet been lighted, for the little group gathered around the hearth loved to have the children's hour with just the bright flames of the log fire.

The vicar, who had returned from his Sunday school, had thrown himself into the big armchair, while his little son of five had scrambled up on his knee and nestled down into his arms, quite prepared for this hour which the children loved best of all in the whole week. His brother, a boy of eight, was sitting on the floor by his mother, stroking his white Persian kitten.

With a bright, intelligent face the elder boy looked up and said, "Now we're ready, father."

"Well, what shall we talk about this afternoon?"

"Oh, do tell us about our Miss Price, daddy," broke in little Freddie, the younger.

So once more the story, of which they never tired, was poured into their listening ears, of how Miss Price (who was formerly their much-loved governess and friend) had given up home, friends, and indeed all, that she might go and carry the blessed news of Jesus Christ's love into a land where few had heard of him, and fewer still had learned to love him; how she had become their own missionary, representing their parish in Ceylon.

The children well remembered the day when she came to say good-by to them. Their own hearts were sad, and as Fred unwined his little fat arms from her neck, there were tears in the big brown eyes. But there was that about her which struck the children with something like awe, for while they were sorry for her to go, she seemed so glad, and her face beamed as she spoke of her future work.

Then they remembered that for two Sundays after that they had joined the large congregation in church in singing a hymn "for those at sea," and they had learned that it was for their own missionary, that God would take care of her on the voyage. It all came back vividly as they listened.

And now the vicar had come to a part in the story which interested the boys above measure, and which sounded to them more like one of their nursery tales than sober, everyday fact,—how their friend had no home of comfort as she had in England, but lived in rough surroundings, in a house where the rain often came through the roof, and with no such thing as carpets; how, too, she had to put up with large rats, big spiders, and other creepy things as companions in her room, and how even out of doors she was not safe, because of the venomous snakes and reptiles.

The very sound of all this struck a note of adventure in the elder boy's heart, but in little Fred's it was rather one of fear, and his face changed from interest to sadness as he thought of his missionary with snakes about her.

Tea had long been cleared away, and the vicar was ready for his evening service; but, as was his custom, he just looked into the nursery to say goodnight to his baby Fred. The sight which met his eyes was a familiar one, and yet it appealed to him with more than ordinary force tonight. By the fire sat his wife on a low chair, and at her knee knelt a little white-robed figure saying his evening prayer; and as the vicar waited a moment, this is what he heard:—

"God, bless dear mother and father, and make me a good boy, for Jesus Christ's sake. Amen."

And then in a quivering but earnest voice:—

"And, O dear God, take care of my Miss Price, and oh, please do keep her safe from the snakes."

The vicar's eyes met his wife's in a loving glance, and he kissed the little curly head. Then with eyes suspiciously moist, but with a new and valuable lesson in his heart, he went joyously on his way to preach to his congregation on "The Power of Prayer."

Far away in Ceylon a lady missionary is wending her way to a house she calls "home." Her arms are full of books, and she has just come from her little Tamil children. She seems tired, and yet she has that look of brightness and joy which is characteristic of her.

As she nears her house, she thinks of the dear ones in the homeland, and for a moment she longs for a glimpse of them and for the opportunity of joining once more in their evening worship; and in a stronger way than usual her mind lingers on that cozy vicarage, with its two dear little occupants.

But she is brought back to her present surroundings by a sudden and unexpected danger; right across her path she sees to her dismay one of the small but most venomous snakes of that district, its neck and head raised and arched, its eyes gleaming with a malignant fire, ready with a lightning stroke to spring upon her with its awful poison fangs. What can she do? To escape seems impossible, and for one terrible moment she is riveted to the spot in mortal dread.

Was it the look of terror in her eyes that cowed the fearful creature? She knew not, but to her inexpressible relief, as well as to her utter astonishment, it seemed suddenly to change its mind, and turning round in an opposite direction, it deliberately and noiselessly resumed its way among the long, thick grass.

With a cry of thankfulness the tired worker reached her room as fast as her trembling limbs would carry her, and going on her knees, she poured out her heart to God, who had saved her from such a terrible and certain death.

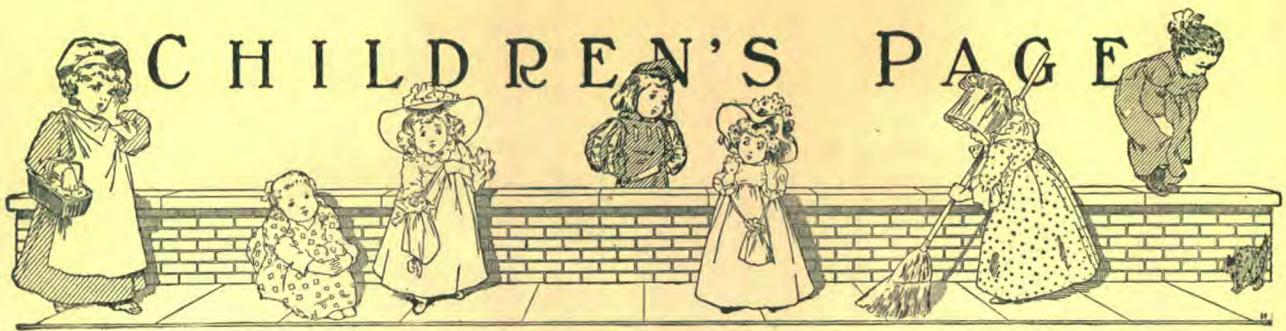
The days passed quickly away, but the incident still kept fresh in her mind, and the more she thought of it the more she marveled and wondered.

Mail day, which brought her news of her loved ones in England, was ever a day of delight to the missionary, and among her little pile of letters was one from her vicar. As she read it, her heart was cheered to know that since she had become their missionary, greater interest had been stirred up in the parish, and more zeal manifested in the work which was so dear to her Master's heart. But the postscript at the end of the letter thrilled her as she read it.

(Concluded on page thirteen)

## Summary of Missionary Volunteer Work in the North American Division Conference for Quarter Ending September 30, 1915

CONFERENCES	No. Societies	Present Membership	Conf. Society Members	Missionary Letters Written	Missionary Letters Received	Missionary Visits	Bible Readings	Cottage Mt'gs	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 Temperance Pledge	Offerings for Foreign Miss'ns	Offerings for Home Missions	Conversions
<b>ATLANTIC UNION</b>																								
E. New York	6	60	13	19	25	24	14	..	61	266	33	6	6	147	39	28	24	10	2	..	\$ 8.08	\$ 1.79	10	
Greater New York	7	217	..	374	136	840	273	7	445	1171	507	132	8	995	231	142	..	..	..	..	91.33	29.59	3	
Maine	4	85	18	37	5	19	..	..	398	316	644	177	..	1059	..	75	..	..	..	..	35.00	..	30	
Massachusetts	9	184	9	425	101	1330	316	105	10184	5813	80	119	57	78466	386	106	15	19	..	23	89.18	165.13	15	
N. New England	2	13	..	6	2	33	..	..	6	70	519	35	28	..	135	120	240	..	..	..	8.82	..	14	
S. New England	5	54	1	18	15	14	11	4	2000	2665	12	19	..	249	310	9	6	..	16	..	26.52	..	..	
W. New York	7	85	6	130	65	432	82	27	952	3931	331	81	628	3752	316	399	58	10	53	17	68.96	85.34	14	
<b>CENTRAL UNION</b>																								
Colorado	16	290	5	196	86	701	84	9	201	1736	244	163	2	3853	1277	263	586	47	8	1	152.15	24.46	25	
Kansas	13	196	..	159	73	675	229	72	808	10258	206	99	324	3273	429	171	33	10	27	15	52.30	40.36	3	
Missouri	19	364	15	168	53	180	30	..	1736	2955	443	156	..	4356	1033	68	36	11	118	5	108.84	21.78	7	
Nebraska	4	23	..	16	38	23	8	12	75	313	10	6	..	61	350	21	2	13	3	8	12.75	.60	1	
W. Colorado	3	25	5	104	12	15	6	..	..	319	27	7	..	15	336	33	6	8	..	..	2.00	..	25	
Wyoming	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
<b>COLUMBIA UNION</b>																								
Chesapeake	7	123	..	46	63	172	29	17	427	2391	78	37	235	1162	277	79	7	14	8	..	42.50	..	.75	
District of Columbia	4	294	..	551	56	83	19	..	29	1986	28	55	..	70	197	69	10	1	1	..	372.05	..	.70	
E. Pennsylvania	12	188	..	71	22	98	31	10	849	1599	300	26	76	1740	483	163	40	..	11	26	35.74	18.07	8	
New Jersey	13	164	..	173	76	347	50	126	441	2512	107	195	6	10401	1020	156	67	100	..	..	76.85	8.10	6	
Ohio	14	257	..	252	370	327	510	44	1019	2423	125	129	76	894	497	458	67	..	..	..	87.77	58.90	..	
Virginia	5	130	..	72	19	167	104	75	1242	324	48	60	4	1098	102	125	..	..	..	..	14.39	4.49	6	
W. Pennsylvania	4	74	..	13	25	172	195	104	94	5839	566	46	20	1535	191	281	14	..	2	..	127.23	72.70	..	
West Virginia	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
<b>LAKE UNION</b>																								
E. Michigan	34	459	1	229	67	401	72	8	2684	2379	1809	135	91	3105	588	475	258	36	11	..	206.93	292.23	28	
Indiana	16	243	..	150	55	643	217	7	676	842	194	73	331	1072	417	97	26	..	96	..	205.78	16.23	8	
N. Illinois	27	392	2	406	236	856	601	28	1935	5238	361	264	1177	11742	1009	582	123	486	134	6	341.92	67.54	10	
* N. Michigan	4	32	..	41	6	32	12	6	117	430	159	23	54	550	4	66	3	..	..	..	45.91	68.75	16	
S. Illinois	8	105	10	127	74	248	91	13	234	2228	270	91	4	585	208	226	66	19	48	..	110.49	8.41	12	
W. Michigan	17	352	5	131	46	291	45	4	90	2921	85	272	114	1338	449	195	266	27	9	..	94.72	65.80	10	
Wisconsin	10	145	..	100	60	106	18	2	46	1098	35	78	16	540	717	214	141	123	37	9	46.08	24.57	..	
<b>NORTHERN UNION</b>																								
Iowa	22	413	14	134	57	408	127	19	1337	2180	105	167	172	1613	602	323	179	39	86	1	176.80	69.64	24	
Minnesota	15	343	97	396	220	384	49	22	1091	4651	344	177	19	3755	1107	238	220	181	152	..	106.86	61.17	25	
North Dakota	4	111	..	49	73	101	36	3	1352	304	1	10	..	77	25	64	..	..	11	..	25.50	..	17	
South Dakota	6	100	..	146	45	131	32	31	57	1021	79	49	..	1456	124	201	..	..	20	..	190.79	1.80	..	
<b>NORTH PACIFIC UNION</b>																								
Montana	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
S. Idaho	7	140	..	21	5	21	..	..	26	545	84	36	23	124	55	11	..	..	..	..	1.00	5.35	..	
S. Oregon	6	96	5	71	33	175	49	2	5	1232	58	39	..	516	121	67	16	30	3	..	68.85	11.30	..	
Upper Columbia	6	243	..	161	36	109	23	2	316	1618	254	32	2	494	222	100	65	4	24	1	41.58	10.59	2	
W. Oregon	15	340	6	129	55	323	69	7	291	4286	27	152	132	1800	701	280	171	93	59	..	373.39	59.93	17	
W. Washington	11	199	..	73	24	100	51	1	120	1690	138	66	11	965	170	88	18	..	1	7	26.01	11.55	7	
<b>PACIFIC UNION</b>																								
Arizona	2	32	..	33	9	103	20	1	45	496	128	18	..	91	7	13	19	4	..	..	17.15	25.95	..	
California	6	213	..	141	30	209	111	50	53	5403	13	128	237	2563	239	310	34	117	59	..	61.01	11.06	4	
Can. California	9	192	..	82	36	311	114	8	44	2536	57	65	3	427	137	90	37	54	12	..	74.99	34.67	..	
Nevada Mission	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
N. California	3	71	..	23	10	44	27	..	6	465	4	17	6	200	16	38	..	..	4	..	15.14	8.02	3	
N. W. California	9	300	..	143	59	447	144	35	88	215	59	185	12	3787	616	311	63	18	72	1	138.55	13.74	10	
S. California	12	291	..	224	40	684	62	16	293	2206	61	108	23	1609	2632	309	30	..	369	16	53.05	24.05	11	
S. E. California	1	..	..	32	12	56	1	..	..	1525	12	8	..	198	21	50	2	..	9	..	20.54	..	..	
Utah	3	45	..	345	85	5997	92	18	228	1100	252	297	910	1848	523	187	25	..	115	..	10.00	74.92	..	
<b>SOUTHEASTERN UNION</b>																								
Cumberland	3	70	3	39	5	77	14	2	40	406	64	23	..	39	31	60	..	..	16	..	..	..	1	
Florida	12	232	..	159	92	225	84	16	231	1326	58	70	12	521	415	215	60	12	28	..	37.34	15.59	9	
Georgia	3	83	..	103	56	666	128	3	449	918	46	245	32	441	283	142	2	..	27	..	67.65	..	2	
North Carolina	6	222	..	63	25	205	65	14	1735	406	4	147	6	157	256	62	..	..	1	..	35.00	5.33	..	
South Carolina	1	62	..	3	1	20	12	..	104	34	6	6	..	..	5	33	..	..	..	..	32.50	1.30	1	
<b>SOUTHERN UNION</b>																								
Alabama	4	73	..	103	87	442	218	1	118	1487	102	40	..	1192	737	342	66	12	125	21	..	36	15.12	3
Kentucky	3	69	..	76	22	98	47	2	191	698	32	21	293	267	71	64	9	1	21	..	4.32	3.16	..	
Louisiana	2	38	..	100	112	315	93	26	976	677	136	55	26	86	267	167	8	..	10	12	17.81	22.00	..	
Mississippi	3	29	..	11	6	86	3	..	3	105	..	8	..	42	9	10	4	..	2	..	..	..	..	
Tennessee River	4	85	..	61	24	93	35	..	346	2247	205	44	100	556	70	96	13	30	15	..	41.04	110.80	9	
<b>SOUTHWESTERN UNION</b>																								
Arkansas	6	114	6	72	51	88	48	14	106	728														



## “I Will Rebuke the Devourer”

PEARL TOLHURST

**B**RING ye all the tithes into the storehouse. . . . And I will rebuke the devourer for your sakes.” When I read these words, memory’s finger points backward to the year 1899, now sixteen years past, and I can say, “Amen. Truly the Lord’s promises are sure.”

Away in the northeast corner of the little southern state of Australia proper, four miles from the town, lived a Sabbath-keeping family. Loving the Lord and this message whole-heartedly, they strove to live up to all the light that shone from the pages of God’s Word, and endeavored to return to the Lord his own in tithes and offerings. We children were taught to keep count of our pennies, and when we had ten, to give one to the Lord.

The story I am going to tell belongs to the summer of 1899. The season was well worthy of its name, for each day the sun’s rays seemed to send out, if possible, a fiercer heat. Slowly life and energy seemed to be leaving us. Stock died, and everything was in a parched, dried-up condition.

Our home was surrounded by bush land, and along the southern boundary flowed a clear-water creek. Away to the southeast, portions of the Australian Alps could be seen. In summer these often appeared a combination of smoke and flame, for bush fires were prevalent in those parts; while in the winter they put on a cap of snowy purity.

As I said before, we were experiencing one of the hottest summers known for many years, and bush fires were raging in many places. Christmas was approaching—a time in childish minds associated with nothing but joy and happiness. For many weeks we had been surrounded by a thick wall of smoke, sometimes close at hand, sometimes farther away. At first this caused some anxiety, but gradually that died away, and the old saying, “Familiarity breeds contempt,” might be applied here. Several times father had been called out to fight fires that had started a short distance away, but that, too, had grown to be a common occurrence.

At last word reached us that a fierce bush fire was raging some miles away, and was traveling in our direction. The wall of smoke grew denser, and at times we were unable to see more than a chain from the house.

It was Sabbath, the day before Christmas, and it seemed impossible for the sun to send out greater heat. We children dispensed with as much clothing as possible, and endeavored to keep still and quiet. A fire had started about three miles from our home, and father had gone away early that morning to assist in an endeavor to check it.

The smoke all around seemed to thicken, and between twelve and one o’clock mother sent one of the boys to a neighbor’s to inquire whether he thought there was

any possibility of the large bush fire reaching us. He came back with the assurance that the fire was miles away, and going in another direction. That was comforting, to say the least; for what could two women, with six children to protect, do against this terrible scourge?

Mother said that when one of the boys had had something to eat, he was to take some refreshment to father. When he had finished his dinner, he went out to get his pony, but rushed back almost immediately with the cry, “The fire’s in our paddock!”

Mother went out, and there, not more than two hundred yards from the house, was the awful fire fiend sending out tongues of flame in every direction, and licking up all in its path. The large fire had reached us! What was to be done? To combine rapidity of action with presence of mind was absolutely necessary. Mother gathered us around her, and for a moment knelt in prayer, committing us to the care of our heavenly Father, who is all-powerful.

Blankets were snatched and wrapped around the three little ones, as a protection against sparks, and they were given into the care of us three older ones, the eldest but sixteen. The next question was where to go. One of our paddocks had been almost completely cleared of timber, and that was the first place thought of; but on second thought it was decided that the creek would be the safest place. Mother sent us ahead, for she had to help grandma, who had more than reached her allotted span of life.

When a short distance away, I looked back and saw that the stables and barn were alight. We hastened on while sparks flew over and around us and lighted trees on the other side of our path. After reaching the creek, we waited for mother, and then we all went to a neighbor’s across the creek.

Where was father all this time? Those at the other fire found they were unable to check its fury, and seeing smoke coming from the direction of their own homes, turned toward them. Being unable to reach home by the usual route, father had to make a circuit of about three miles. When he reached the homestead, everything around it was blackened, but the house stood firm, a monument to the truthfulness of God’s word. Right through the apiary of one hundred hives the fire had swept, but only *one* hive was destroyed.

No human hand had been there to check the progress of the flames, and nothing but the interposition of God through his angels could have done so. We went home in the evening, and the most eloquent language would fail to portray the solemn grandeur of the scene. As the shadows deepened, the red glare in the heavens, the flaming trees, and the millions of sparks that were sent skyward, equaled the finest display of fireworks.

Next day the three horses were found still huddled in a corner of one of the paddocks, where they had

stood with their heads to the fire. How close the devourer came to them may be judged from the fact that the animals' noses were scorched. The neighbors on either side of us lost their homes; in the same district two or three lost their lives, while our losses were comparatively slight.

Truly the God that now lives is the same God that led his people out of Egypt and through the wilderness to the Promised Land, and still he cares for and leads his children in this wilderness of sin, and if we trust him he will bring us through to the Promised Land.

"Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

*Haapai, Tonga.*

### The Boy and the Book

THE boy had only three books, the Bible, Bunyan's "Pilgrim's Progress," and "Æsop's Fables," but these books the boy read and reread until he knew them from cover to cover.

The boy was very poor. He was born in a little log cabin, and all his boyhood he lived in the backwoods, so books were a luxury, and the boy was fortunate to have even three books to read.

Although his mother had a busy life, she always found time to teach her children, and the boy and his older sister would listen in wonder to the tales she told from the books she had once known.

She taught the boy to read when he was very young, and she taught him from God's book, the Bible, and the boy never forgot her teaching. Thus he was early impressed with the love of truth and justice, with the protective care and tenderness for anything weaker than himself, with sympathy for his fellow man, and with reverence for God.

One day he heard of a neighbor who owned a book, "The Life of George Washington," by Weems. So the boy went to the farmer, borrowed the book, brought it home, and after his chores were done he stretched his long body out by the fireplace and began to read by the light of the fire. The family all went to bed, but the boy, fascinated by the book, read on and on until the fire went out. He then climbed up to his rude room in the loft, and sitting up in bed he read by candlelight until the candle burned out. Then the boy left the book open upon a shelf on the wall, and went to sleep.

In the night a heavy storm swept over the cabin. The wind blew the driving rain against the rude walls, and in the morning the boy awoke to find the book water-soaked with the rain. He knew that he had been very careless with this borrowed book, and being an honest boy, he did not try to excuse himself, but went to the neighbor, told him the truth and showed him the pages that were spoiled.

"I have no money to pay for this book," he said, "but I can earn the price by working out, if you will let me."

The neighbor knew that the boy was honest, and he set him to work on his farm pulling corn for the cattle. For three days the boy worked with all his strength, and then the neighbor told him that the book had been paid for and gave the boy the soiled copy for his own. So the boy earned his first book, "The Life of George Washington."

We all know the name of this boy of the backwoods.

The name of Abraham Lincoln is now placed beside the name of George Washington, the hero he so much admired and loved. In fact, the name of Abraham Lincoln grows more beloved each year, and all unite to do him honor. The humble log cabin in Kentucky in which this boy was born on Sunday, Feb. 12, 1809, is now covered by a costly marble building, and people journey to it as they would to a shrine.

A boy born in a log cabin—a man who became President—it seems a long journey from a log cabin to the White House, and yet that journey was possible to this boy who had made the most of his opportunities, and all his life had traveled with "The Book."—*The Youth's Companion.*

### How Men in President Wilson's Cabinet Started

MOST of the men surrounding President Wilson and in his official confidence started in life as poor boys. They were obliged to work hard with their hands, and for very small wages. Of the present Cabinet only Mr. Burleson, Postmaster-General, and Mr. Lansing, Secretary of State, passed through the period of youth unused to hard and continuous manual labor. And these men who swept floors and dug coal and hoed corn as boys are not afraid of work now.

In the words of Franklin K. Lane, Secretary of the Interior, "Man was blessed and not cursed when the Mighty Voice in the garden of Eden said to Adam, 'In the sweat of thy face shalt thou eat bread.'" Mr. Lane is a printer by trade. He was hired by a country editor to sweep out the office, wash inky rollers, distribute type, and "kick" the cumbersome press during hours when he was supposed to be resting. Before that, he had been a clerk in a little store in California, receiving a salary of three dollars a week.

The Secretary of Labor in the Cabinet, Mr. Wilson, was a coal digger. He came to this country when he was eight years old, on money that his father had borrowed. Because the family was desperately poor and his father crippled from rheumatism, the boy entered the mines at the age of nine years. It was his work to shovel coal into little cars while his father, who was unable even to stand up, sat on the floor of the mine and did undercutting.

To an interviewer, Mr. Wilson said recently: "We had plenty or little to eat according to the amount of coal I could shovel during the week."

The Secretary of the Treasury, the President's son-in-law, William G. McAdoo, began his business career in the streets of Milledgeville, Georgia, as a newsboy selling the *Macon Morning Telegraph*. At first the office sent him only three copies, on which he made three cents each. Finally he had earned and saved the sum of \$3.24, with which he bought several yards of linen. Says Mr. McAdoo, "With this cloth, my mother made trousers for my younger brother and myself. When the trousers wore out, it was a case of selling more papers to earn another pair."

The Secretary of Commerce, William C. Redfield, had expected to go to college, but business reverses came to his father, and the young man was thrown out in the world on his own resources. The postmaster at Pittsfield, Massachusetts, gave him a job as clerk. Says Mr. Redfield: "My duties began at five-thirty in the morning and did not end until nine-thirty at night. I even slept in the office to answer nocturnal calls and to warn off burglars if any came around." Yet, as he looks back on his early hardships, he realizes that they helped to make a man of him. "Perhaps I was the

gainer," he says. "The boy who has never been compelled to face the strain of life is in great danger of breaking down when trials come."

Congress has among its members many whose muscles ached and whose hands were sore and calloused from hard work in their boyhood days. There, for instance, is Champ Clark, Speaker of the House of Representatives. At the age of ten he went to live with an illiterate farmer who thought the boy might be worth his keep. Champ's mother was dead, and his father, an itinerant dentist, traveled from farm to farm and village to village on horseback. So the lad was "farmed out."

"I paid for my board," says Speaker Clark, "by feeding livestock and cutting wood. Part of my duty morning and evening was to give hay and corn to thirty mules. I abandoned farming at the age of fourteen, and went to clerk in a crossroads store at eight dollars a month."

These life stories remind us of words that one may read on a bronze tablet set in the outer wall of a modest little house in Hannibal, Missouri. "The life of Mark Twain teaches that poverty is an incentive rather than a bar; and that any boy, however humble his birth and surroundings, may, by honesty and industry, accomplish great things."

After all, who knows what he can do or be till once he really tries? — *Clinton French.*

**A Boy's Prayer Answered**

*(Concluded from page nine)*

"Little Fred never forgets to pray for you. Two Sundays ago I was telling the children of your life of danger and hardship, and the dear little fellow was so upset to think that his 'dear Miss Price' was in danger of anything that, of his own accord, he prayed earnestly that God would take care of you, and keep you safe from the snakes. He prayed for this with such simple faith, and with such a natural and an eager expectancy for an answer, that he quite put me to shame."

The missionary read this over and over again, and her eyes were dim as she laid the letter down.

Yes, it was that very day! Now she understood; and with a new meaning she read the text hanging over her couch: —

"Before they call I will answer, and while they are yet speaking I will hear." Isa. 65: 24.

It was a happy little boy who went to bed in the vicarage some three weeks later. He had that day received a letter from Miss Price, telling of her experience with the snake, and how God had protected her. — *The Silent Evangel.*



**Deceitfulness of Sin**

*(See article on page six of this issue)*

**(Texts for March 5-12)**

**Meditation.**— Surely the texts this week will lead me to pray more earnestly than ever before, "Lead us not into temptation, but deliver us from evil." For if I continue to yield to the tempter, I shall become petrified in sin. I must strive to live the victorious life in order to be helpful to my friends. I shall plead with God for a "clean heart" and a "right spirit," that I may live above deceit, above faultfinding, above complaining; that I may be true and kind to others; and that I may live "to bless others" as he did.

**Special Prayer.**— Let each of us pray earnestly for a tender conscience, poised so delicately that the scales will quiver when the least grain of dust falls on the balance. To keep your conscience in this condition you must not tamper with it; you must obey its promptings assiduously and without delay. Also to keep your conscience tender, you must strive to know how to discern between right and wrong. A man lost in the wilds of the mountains may be ever so sorry, and wish desperately hard for the cottage that is waiting for him, but unless he somehow learns what route will take him there, he is a lost man. So we must study the Guidebook in order to know the way.

M. E.

**Forgiveness for Me**

**(Texts for March 12-19)**

**Meditation.**— Help me, O God, to be strong enough to live above bitter feelings. Teach me how to forgive others as I would have thee forgive me.

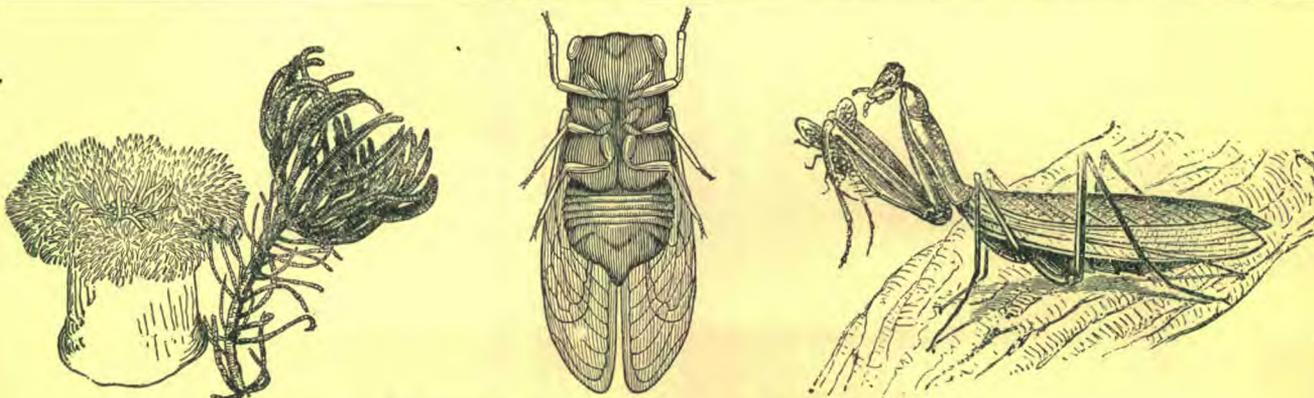
**Special Prayer.**— Let our prayer circle remember in a special way the General and Division Conference Committees. Just now the leaders in the North American Division Conference are busy in a very important series of union conference meetings. With our prayers we may help to make these meetings supremely successful; may help to insure good health and safe journeys to the workers who attend.

M. E.

**Forgiveness for Me**

"THAT man gets out in June," said my friend, as we met the prisoner who drove the warden's carriage. He was a "trusty," and was often seen driving that beautiful span of seal-brown horses. I used to notice his face. How it shone with happy anticipation! His sentence had been mitigated; very soon he would be a free man and go home to his wife and children. Do you wonder he was happy?

But whose face should beam more than the Christian's? How generously God forgives! Beecher says, "God pardons like a mother, who kisses the offense into everlasting forgetfulness." We come to God loaded down with sin; we go away unburdened and



ANIMALS FOR THE FINDING-OUT CLUB TO NAME

free. We come to him guilty of death; we turn away with the gift of everlasting life.

Forgiveness for me! Can you think of a sweeter or a more comforting phrase in all the English language? God's forgiveness is like the air we breathe. There is enough of it for everybody; but sometimes we do not take all we need—all God wants us to have. We limit him; for he cannot forgive us more generously than we are willing to forgive others. He has taught us to pray, "Forgive us our debts, as we forgive our debtors." Truly, as Lord Herbert says, "He who cannot forgive others breaks the bridge over which he must pass himself."

Have you counted the cost of harboring an unforgiving spirit in your heart? It limits God. It makes others uncomfortable, for the law of kindness cannot rule the heart that harbors grudges. It limits your own happiness, and your power for service. You cannot be really happy while unkind feelings lurk in your heart, neither can you be strong to do and to dare.

The unforgiving heart is filled with *self-pity*, one of the most deadly foes of true manhood and noble womanhood. Young people who want to succeed have no time for *self-pity*. They must live above it; for it crowds out the better elements of life, and gives a distorted view of almost everything.

Then learn to forgive generously. Give others your sympathy, but fortify your heart against *self-pity*. If some one hurts your feelings, remember that in nine cases out of ten it was unintentional, and probably the person whom you hold guilty never dreams you are suffering. If some one deals unkindly with you, do not stoop to bitter feelings or revenge. You cannot afford it. God will help you to *forgive* so completely as to forget, and you will find in the experience a sweeter joy and a fuller appreciation of God's forgiveness than you ever have known before. "Never," says E. H. Chapin, "does the human soul appear so strong as when it foregoes revenge and dares to forgive an injury."  
M. E.

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**Missionary Volunteer Society Programs for  
Weeks Ending March 11 and 18**

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

**The Bible Year**

**Assignment for March 5 to 11**

- March 5: Deuteronomy 22 to 25.
- March 6: Deuteronomy 26 to 28.
- March 7: Deuteronomy 29 to 31.
- March 8: Deuteronomy 32 to 34.
- March 9: Joshua 1 to 4.
- March 10: Joshua 5 to 7.
- March 11: Joshua 8 to 10.

For helps and suggestions on this assignment, see the *Review* of March 2.

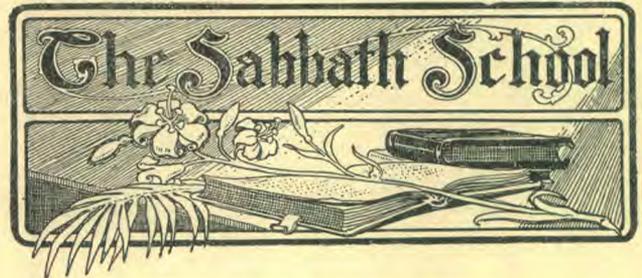
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**The Bible Year**

**Assignment for March 12 to 18**

- March 12: Joshua 11 to 13.
- March 13: Joshua 14 to 17.
- March 14: Joshua 18 to 21.
- March 15: Joshua 22 to 24.
- March 16: Judges 1 to 5.
- March 17: Judges 6 to 8.
- March 18: Judges 9 to 12.

For helps and suggestions on this assignment, see the *Review* of March 9.



**XI — The Tarrying Time**

(March 11)

LESSON SCRIPTURE: Matt. 25: 1-13.

MEMORY VERSE: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25: 13.

**Questions**

1. To whom does Jesus again liken the kingdom of heaven? Matt. 25: 1.
2. When is the kingdom of heaven like unto ten virgins? First word of verse 1. Note 1.
3. Where did the ten virgins all go? What did each one take? Verse 1.
4. What is said of them? Verse 2.
5. Why are the last five called foolish? Verse 3.
6. Why are the first five called wise? Verse 4.
7. Through what trying experience did they all pass? What did they all do in this tarrying time? Verse 5.
8. In the very darkest hour of the night, what cry was heard? Verse 6.
9. What did all the virgins make haste to do? Verse 7.
10. What discovery did the five foolish virgins make? What request did they make of the wise virgins? Verse 8, margin.
11. What success did they have? Why could their friends not help them? What did they advise them to do? Verse 9.
12. Who came while they were gone to obtain oil? Who went in with him to the marriage? After those who were ready had entered in, what was done to the door? Verse 10.
13. What saddest of all experiences awaited the foolish virgins when they returned? Verses 11, 12.
14. What does the Lord want us to learn from this parable? Memory verse. Note 2.

**Notes**

1. "Then," that is, during the waiting and watching time just before the Lord's return, of which we learned in our last lesson.
2. Read "Christ's Object Lessons," pp. 405-421.

**XII — Use of the Lord's Goods**

(March 18)

LESSON SCRIPTURE: Matt. 25: 14-30.

MEMORY VERSE: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things." Matt. 25: 23.

**Questions**

1. What parable did Jesus relate to throw further light on the coming kingdom? Matt. 25: 14, first part.
2. What did the man about to travel do before he left home? Verse 14, last part.
3. How much of his goods does he intrust to one servant? How much to another? How much to a third? Why does he give more to one than to another? Verse 15, first part. Note 1.
4. What does the nobleman do immediately after dividing up his goods? Verse 15, last part.
5. How does the first man use the five talents which have been intrusted to him? Verse 16.
6. What does the man who has received two talents do? Verse 17.

7. What about the man who has received one talent? Verse 18.
8. How long is the lord of these servants absent? What does he finally do? Verse 19.
9. What report did the servant receiving five talents make to his lord? Verse 20.
10. What words of praise does he receive? What reward is given him? Verse 21.
11. Although the second man had not gained so many talents as the first, what does the lord say to him also? How does his reward compare with the other man's? Verses 22, 23.
12. How does the third man introduce his report? Verse 24.
13. What had he done with his lord's money? Verse 25.
14. What kind of servant does the Lord call him? What should the servant have done? Verses 26, 27.
15. What is done with his one talent? Verse 28.
16. What reason is given for this? Verse 29.
17. What is done with the unfaithful servant? Verse 30.
18. Who is represented by the lord in this parable? By his servants? By the talents? Note 2.

**Notes**

1. He gives "to every man according to his several ability;" that is, he gives to every man as much as he has power or skill to take care of.
2. "The man traveling into a far country represents Christ, who, when speaking this parable, was soon to depart from this earth to heaven." The servants represent the followers of Christ. "To his servants Christ commits 'his goods,'—something to be put to use for him. He gives 'to every man his work.' Mark 13:34."  
"The talents that Christ intrusts to his church represent especially the gifts and blessings imparted by the Holy Spirit." 1 Cor. 12:7-11. But these special gifts of the Spirit are not the only talents. "It includes all gifts and endowments, whether original or acquired, natural or spiritual. All are to be employed in Christ's service,"—our power to think and to speak, our influence, our time, our health, our strength, and our money. See "Christ's Object Lessons," pp. 325-365.

**XI — The Tarrying Time**

(March 11)

LESSON SCRIPTURE: Matt. 25: 1-13.

**Questions**

1. To what will the kingdom of heaven be likened at the time described in the closing verses of the preceding chapter? Matt. 25: 1, first part. Note 1.
2. What did the ten virgins do? Verse 1, last part.
3. What is said of five of these virgins? What is said of the other five? Verse 2.
4. What kind of preparation did the foolish make? Verse 3.
5. Wherein did the preparation of the wise differ from that of the foolish? Verse 4. Note 2.
6. While the bridegroom tarried, what did all the virgins do? Verse 5. Note 3.
7. What cry went forth at midnight? Verse 6.
8. What did all the virgins then do? Verse 7.
9. What request did the foolish make of the wise? Verse 8, first part.
10. What reason did they give for this request? Verse 8, last part, margin.
11. How did the wise answer them? Verse 9, first part. Note 4.
12. What counsel did the wise give the foolish? Verse 9, last part.
13. What took place while the foolish were gone to buy oil? Verse 10, first part.
14. What did those who were ready do? What was then done? Verse 10, last part.
15. When the foolish virgins returned, what did they say? Verse 11.
16. What answer did the master of the wedding give? Verse 12.
17. With what exhortation did Jesus enforce the lesson of the parable? Verse 13.

**Notes**

1. "Then" refers to the time described in the previous verses. There is a very evident relation between this parable and the theme of the preceding lesson. Two notes sound forth clearly throughout the parable and its application: Watch and get ready. Watching, that is, keeping wide awake, is the main essential to being ready. This represents a class of people who are looking for the coming bridegroom, and waiting to go out to meet him. Note that all the waiting ones are virgins—pure in faith. The parable is, therefore, for the church, not for the hypocrites or the heathen. In your study, watch for the one cause of the failure of half the waiting ones.
2. Mark the difference, in the parable, between the preparation of the foolish and that of the wise, for on this difference turns the meaning of the whole parable: the foolish "took no oil;" the wise "took oil." All had lamps, and the lamps were

- all filled with oil to start with; but only half the virgins provided against delay in the coming of the bridegroom.
3. In the parable, no blame is attached to the virgins directly for falling asleep; they *all* went to sleep. Yet the peril of sleeping on the eve of the great and solemn event just before them is evident from the outcome. If the foolish had taken the time of delay to go and replenish their oil, instead of spending this time in sleep, they would have gone into the marriage with the wise.
  4. At first thought the answer of the wise may seem selfish. But these virgins were to have an important part in making the wedding a success. Their first duty was to discharge this responsibility faithfully. It had to be an individual work. So with the Christian: he cannot say to another, Give me of your supply of grace; he is to go to "them that sell," to the Source of grace, and buy for himself. "Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Eze. 14:20.

**XII — Use of the Lord's Goods**

(March 18)

LESSON SCRIPTURE: Matt. 25: 14-30.

**Questions**

1. What parable does Jesus introduce to throw further light on the coming kingdom? Matt. 25: 14, first part. Note 1.
2. What did the man about to travel do before he left home? Verse 14, last part.
3. How did he distribute his goods among his servants? Verse 15, first part.
4. On what basis did he distribute them? Verse 15, last part. Note 2.
5. How did the servant receiving five talents make use of them? Verse 16.
6. How did the servant receiving two talents use his? Verse 17.
7. What did the servant who had received one talent do with his lord's money? Verse 18.
8. After a long time, what did the lord of those servants do? Verse 19.
9. What report did the servant receiving five talents make to his lord? Verse 20.
10. What response did the lord make to this servant? Verse 21.
11. What report was made by the servant who had received two talents? Verse 22.
12. How did the lord respond to this report? Verse 23.
13. What preface to his report did the servant receiving one talent make? Verse 24.
14. What course had he taken with his lord's money? Verse 25.
15. To what admission did the lord call his servant's attention? Verse 26.
16. What did his lord say he ought to have done, and why? Verse 27.
17. What did the Lord command to be done with the one talent? Verse 28.
18. What reason did he give for this command? Verse 29.
19. What did he direct to be done with the unprofitable servant? What statement did he add? Verse 30.

**Notes**

1. The introduction of this parable with "For" indicates a continuation of the Saviour's theme as to how it will be at his coming. The parable of the faithful and the evil servant in chapter 24 would seem to apply primarily to leaders, those made responsible for others, and shows the evil result of misusing the time of delay before the Lord's coming. The parable of the ten virgins shows the danger of being thoughtless or careless, during the tarrying time, in making necessary and complete preparation for the bridegroom's coming. In both these parables, it is urged that the only means of safety is to watch. Now this parable of the ten talents shows how to use the time till the Lord's return. The best way is to engage actively in work for the Lord.
2. The lord is represented here as giving his goods to each servant according to his ability. No more is required of any man than the faithful, energetic use of his God-given ability, whatever that ability may be. Ability, talents, grow by use. It is not the Lord's plan that we merely preserve from waste the ability he gives us, if that were possible without using it, but he expects an increase.

"BEAUTIFUL hands are those that do  
Work that is noble, and true,  
Moment by moment, the whole day through."

LET a man do his work; the fruit of it is the care of another than he.—*Carlyle*.

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# The Youth's Instructor

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### Inquire of the Lord

CHRISTIAN, if thou wouldst know the path of duty, take God for thy compass; if thou wouldst steer thy ship through the dark billows, put the tiller into the hand of the Almighty. Many a rock might be escaped if we would let our Father take the helm; many a shoal or quicksand we might well avoid if we would leave it to his sovereign will to choose and to command. The Puritan said, "As sure as ever a Christian carves for himself, he'll cut his own fingers." "I will instruct thee and teach thee in the way which thou shalt go," is God's promise to his people. Let us, then, take all our perplexities to him and say, "Lord, what wilt thou have me to do?" Leave not thy chamber this morning without inquiring of the Lord.—*Charles H. Spurgeon.*

### Is It Worth While?

ABOUT forty years ago a Korean baby boy was born an orphan, his father having died some months before. His mother had some rice fields which she worked untiringly to aid her in rearing her son, her only hope. When he was thirteen years of age, she chose for him a wife three years his senior.

His mother gave him what schooling she could by sending him to a Chinese school.

When sixteen years of age, one morning his mother sent him to see to letting the water into their rice field some distance from home. As he neared home on his return, he heard the sound of mourning, and learned that his mother had died suddenly during his short absence.

He and his wife found it very hard to meet the trials and perplexities of life without the mother's guiding hand. Soon he fell into bad company and took to gambling. Before many years he was without home or property.

He and his wife, with their two little ones, left their native place to go out as traveling merchants. A donkey carried the merchandise, and the mother carried the baby, as they went from place to place. Sometimes without money to buy food, they would be compelled to lie down to rest their weary bodies for the night. Often the father would go out and spend the night in gambling. Thus many years were spent. Then he took up another work,—that of healing the sick by enchanting the evil spirits to leave.

In this work he prospered better financially, but only

a few years were thus spent, for a greater power took hold of him, which enabled him to rise above those evil things. He found his Saviour. He again went into the merchandise business, and was greatly prospered. He was so anxious to see his friends saved that he worked untiringly for them, with the result that he soon raised up a company of believers who feared and loved their Saviour. He is now one of the most faithful workers in the cause of God.

MRS. W. R. SMITH.

### The Tobacco Number

NEXT week's issue of the INSTRUCTOR will be devoted to the tobacco evil. Temperance workers having objected to the discussion of the tobacco question in the Temperance Annual, it seemed advisable that we should this year devote the entire annual to the liquor question. This was done; and the INSTRUCTOR of March 7 will be an antitobacco number. This will be a strong issue, worthy of an extended circulation.

One of the leading articles is by Dr. Harvey Wiley, who is an authority on the subject. This article should be scattered broadcast over the entire land.

The need of an antitobacco number is apparent. Everywhere boys are being ruined by cigarettes. One hundred and fifty thousand, it is estimated, begin smoking each year; and an alarmingly large number of our own boys are victims of the cigarette habit. Shall we stand idly by and not lift a finger to stay the dread evil, or shall we see that every boy and young man in the entire land has a copy of this number of the INSTRUCTOR? It is evident that we should wage a most energetic campaign against the "little white-slaver," holding rallies, distributing antitobacco literature, securing signers to the pledge, and working in every other way possible. Let every one rally now to the standard and do his duty, for life's working days are fast slipping by.

The tobacco number sells for 5 cents a copy. In clubs of five or more the price is 2½ cents.

Order of your tract society.

### Answers to Questions for the Finding-Out Club in "Instructor" of January 11

1. It takes time to communicate motion to a body. The rifle ball's contact with the glass is of too short duration for its motion to be communicated to the whole glass. The inertia of the glass keeps it in the frame, except the small part in the path of the ball. A ball thrown by hand is moving more slowly, and the whole glass acquires its motion.

2. The compressibility and elasticity of air are greater than of rubber; so the jar is absorbed by the resiliency or elasticity, of the pneumatic tire, and not transmitted as in the case of the solid rubber tire.

3. The cord is broken because the potential energy of the lifted weight becomes kinetic energy in the falling weight. This force is added to the pull of gravity.

4.  $5280 \times 3.1416 \div 30 = 552.9$  per minute.

5. Because the stone in the sling passes through a greater arc than when in the hand, but in the same period of time; hence the velocity is greater.

### Members of the Finding-Out Club

T. D. Sanford	Harold E. Beasley
Milton K. Dymot	George F. Webb
Helen Salisbury	Frances C. Rosenkrans