

# The YOUTH'S INSTRUCTOR

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No. 11



WINTER LIGHTS AND SHADOWS





IT was said of Athens that it was easier to find a god there than a man.

ALUMINUM is by far the most plentiful of the metals in the earth's crust.

IT is recommended that a woman sleep in her own guest room at least once a month.

THERE are 380 members, or 72 per cent, of the present Congress who report collegiate education. They represent 173 institutions. The University of Michigan has 27 representatives, while Johns Hopkins and Stanford have none.

DAVID LLOYD-GEORGE is minister of munitions in England, and Albert Thomas has the equivalent post in France. Not so many years ago, as a poor boy in a country town, Albert Thomas delivered bread for a baker, earning money for a college education.

LOUIS D. BRANDEIS, President Wilson's recent appointee as justice of the Supreme Court in the place of the late Justice Lamar of Georgia, was born in Louisville, Kentucky, of Jewish parents. He was graduated at the head of his class in the Harvard Law School at twenty years of age.

DURING 1915 there were in this country sixty-nine lynchings, seventeen more than in 1914. In four cases it was later proved that the victims were innocent. Three of those lynched last year were women. Leading universities of the Southern States are starting a movement to put an end to this lawlessness, which is a disgrace to the country.

A NEW electric auto horn has been invented by U. P. Seng, of Chicago. Within the steering wheel is a metal or signal ring, which takes the place of the electric button, and the driver may operate it without removing either hand from the steering wheel. It takes a simple pressure of one of the fingers against any part of the ring to "trip" this switch, and the chauffeur loses no time in feeling around for the button before he sounds the horn.

THE steam locomotive may give way to the electric locomotive. The Pennsylvania Railroad Company has inaugurated an electric train service over its main line between Philadelphia and Paoli. The Norfolk and Western Railway Co. also is operating an electric service between Bluefield, West Virginia, and the coal mines. The advantage of the change is shown in the fact that because of steep grades and a heavy freight traffic, the steam-operated trains made only seven and one-half miles an hour, while the electric trains haul heavier loads at twice the speed.

A DRY-CLEANING establishment in Cincinnati, employing about three hundred persons, has come to the conclusion that if these people hear music at frequent intervals while they work, it will not only make them happier, more contented workers, but that they will do more work than if they were without the music. So, following this theory, the enterprising firm has installed throughout the big establishment enough phonographs to keep lively music playing almost all day long. It is like one big entertainment. The phonograph has solved better than any shop foreman or superintendent the problem of promoting voluntary "speeding up" among employees. Nearly every South American establishment has its musicians to play for its employees during business hours.

THE size of American universities, as indicated by their registration on Nov. 1, 1915, is indicated by the order in which they are named: Columbia (11,888 students), California (10,555), Chicago (7,968), Pennsylvania (7,404), Wisconsin (6,810), Michigan (6,684), New York (6,656), Harvard (6,351), Cornell (6,351), Illinois (6,150), Ohio State (5,451), Minnesota (5,376), Northwestern (4,408), Syracuse (4,012), Missouri (3,868), Texas (3,572), Pittsburgh (3,569), Nebraska (3,356), Yale (3,303), Iowa (3,138), Kansas (2,806), Cincinnati (2,524), Indiana (2,347), Tulane (2,160), Stanford (2,061), Western Reserve (1,825), Princeton (1,615), Johns Hopkins (1,586), Washington (1,254), Virginia (1,008).

#### Missionary Volunteer Pledge

A pledge against the use of tobacco in any form, known as the Anti-Cigarette Pledge, has been printed on a neat card for the use of our Missionary Volunteers. Every true Missionary Volunteer is an enemy to tobacco; should sign the pledge, and labor earnestly to persuade others to do the same. This pledge is "Missionary Volunteer Pledge No. 8;" price, 1 cent each. Order from your tract society.

#### For Thirty Years an Employer

THE *National Advocate* gives the following testimony from a business man who for thirty years has employed young men:—

"I have never given employment to any young men who have acquired the use of tobacco or liquor in any manner, shape, or form. In our banks, when a young man makes application for a position, we ask him a good many questions, but there are three on which I lay emphasis:—

"Do you use liquor in any form?

"Do you use tobacco in any form?

"Are you a member of any church?

"The answers to these three questions have a great deal to do with giving a young man a position, and I have never yet employed a young man who said he used tobacco or liquor. I do not want to be classed as a fanatic or a crank in regard to the use of tobacco. I have a good many business associates, men in whom I have great confidence, who, unfortunately, are users of tobacco, but there can be no question in my mind about one thing: The young man who starts in life divested of this habit has a great advantage over the other fellow."

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# The Youth's Instructor

VOL. LXIV

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NO. 11

## ■ Elijah — the Man of Invincible ■ Courage

### Lessons from Elijah's Life

(Concluded from *Instructor* of February 29)

C. C. LEWIS

#### The Weakness of Humanity



LET us learn, also, how quickly and to what depths even a man of such courage may fall, cut off from the sustaining power of God and left to his own unaided resources. Could ever a man's discomfiture have been more complete? Elijah lay down on that fateful night a conquering hero, but arose a craven coward, and fled from the threat of a woman as if he had never stood undaunted before the king and the priests of Baal. There was neither sense nor reason in his conduct. He did not stop to consider. His only thought was to put as much space as possible between himself and Jezebel. Did he not know that God still lived and would continue to protect him? Were not the people with him who swept to their doom in a moment the hundreds of priests of Baal? and would they not have closed about him like a wall of adamant to protect him from any attempt upon his life? Jezebel herself did not dare to injure him, else she had not suggested waiting till the morrow. The same messengers that bore her threat of vengeance could, humanly speaking, have taken his life if that had been her purpose, and she had been ready to reap the result at the hand of an infuriated populace. And he had plenty of time to secrete himself among the now friendly people. From neither a human nor a divine viewpoint was there ground for serious alarm. But none of these considerations had any effect upon him. On he went for the desert as fast as his feet could carry him. And, withal, he suffered a complaining spirit of disappointment and dissatisfaction to take possession of his heart, and wished that he might die.

Patently the Lord tried to lead him to see his wrong and put it away by repentance and confession. Twice — once before and again after the great parable in nature on Mt. Horeb — did the Lord ply him with that piercing question that should have revealed to him his sin in not looking to Jehovah for guidance in his extremity, and in not waiting for the word of the Lord before deciding what to do, — that intensely personal question, "What doest thou here, Elijah?" But although his heart seemed a bit softened by the still, small voice, the answer was the same as before — that he had been very jealous for Jehovah; that Israel had forsaken the covenant, thrown down the altars of Jehovah, and slain his prophets; that he alone remained faithful, and his life was sought by the enemies of the very God for whom he had been so jealous. All this implied that he had not been properly supported, but had been left to himself in the time of greatest danger. There is no sincere repentance, no taking hold of the arm of the Lord by faith.

#### Lessons of Warning

And so the work of reformation, which even now might have been resumed and carried on to a successful consummation, had to be delayed until the burden

could be transferred to other shoulders not yet prepared to receive it. How sudden and how sad the downfall! And cannot we perceive the causes? — the giving way to a sudden reaction upon overstrained nerves, the letting go of the arm of God by the casting away of confidence, unseemly haste in fleeing from danger before inquiring the mind of the Lord, cherishing a spirit of complaining, and stubbornly refusing to return to God through frank and full-hearted repentance. Let us note these sins and shun them faithfully; for they have marred many a great man's work in the cause of God, — Moses, who for a moment's impatience and speaking unadvisedly with his lips was denied entrance into the Promised Land; Saul, who was utterly rejected as king of Israel because he waited not for Samuel, but offered sacrifice himself, and was otherwise disobedient; Peter, who through shame denied his Lord, but by heartfelt sorrow and repentance was fully restored to his place in the Master's work; and Elijah, who fled from his post of duty, and never fully recovered his former position, although honored of God by translation. All these examples were recorded for our instruction, not to make us think we must fail because they did, but to teach us how to avoid their mistakes, and to warn him that thinketh he standeth to take heed lest he fall.

#### Quiet Forces and Gentle Measures

Behold now the power of quiet forces and gentle measures in accomplishing moral ends. What else can be the meaning of that "beautiful natural parable," as Meyer calls it, which the Lord presented to Elijah on the mount? Let the lesson be conveyed in the eloquent words of this author: "Presently there was the sound of the rushing of a mighty wind; and in another moment a violent tornado was sweeping past. Nothing could withstand its fury. It rent the mountains, and brake in pieces the rocks before the Lord; the valleys were littered with splintered fragments; but the Lord was not in the wind. And when the wind had died away, there was an earthquake. The mountain swayed to and fro, yawning and cracking; the ground heaved as if an almighty hand were passing beneath it; but the Lord was not in the earthquake. And when the earthquake was over, there was a fire. The heavens were one blaze of light, each pinnacle and peak glowed in the kindling flame; the valley beneath looked like a huge smelting furnace; but the Lord was not in the fire.

"How strange! Surely these were the appropriate natural symbols of the divine presence. If we had been asked to describe it, we should have used these first of all. But hark! a still, small voice, like the trembling echoes of a flute which is being played among the hills. It touched the listening heart of the prophet. If the more tumultuous outburst of power had expressed the storm and tumult of his nature, this elicited and in-



terpreted a sweeter, nobler self, and cast a softening spell over his tempest-tossed spirit, and seemed to be the tender cadence of the love and pity of God which had come in search of him. Its music drew him from the cave, into the innermost recesses of which he had been driven by the terrible convulsions of nature. 'And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave.'

"What was the meaning of all this? It is not difficult to understand. Elijah was most eager that his people should be restored to their allegiance to God; and he thought that it could be done only by some striking and wonderful act. He may have often spoken thus with himself: 'Those idols will never be swept from our land unless God sends a movement swift and irresistible as the wind, which hurries the clouds before it. The land can never be awakened except by a moral earthquake. There must be a baptism of fire.' And when he stood on Carmel, and beheld the panic among the priests and the eagerness among the people, he thought that the time—the set time—had come. But all that died away. That was not God's chosen way of saving Israel. And because he did not go on working thus, Elijah thought that he was not working at all; and abandoned himself to the depths of despondency.

"But in this natural parable God seemed to say: 'My child, thou hast been looking for me to answer thy prayers with striking signs and wonders; and because these have not been given in a marked and permanent form, thou hast thought me heedless and inactive. But I am not always to be found in these great visible movements; I love to work gently, softly, and unperceived; I have been working so; I am working so still; and there are in Israel, as the results of my quiet, gentle ministry, seven thousand, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.' Yes, and was not the gentle ministry of Elisha, succeeding the stormy career of his great predecessor, like a still, small voice after the wind, the earthquake, and the fire? And is it not probable that more real good was effected by his unobtrusive life and miracles than was even wrought by the splendid deeds of Elijah?

"We often fall into similar mistakes. When we wish to promote a revival, we seek to secure large crowds, much evident impression, powerful preachers,—influences comparable to the wind, the earthquake, and the fire. When these are present, we account that we are secure of having the presence and power of God. But surely nature herself rebukes us. Who hears the roll of the planets? Who can detect the falling of the dew? Whose eye has ever been injured by the breaking of the wavelets of daylight on the shores of our planet? 'There is no speech nor language, where their voice is not heard.' At this moment the mightiest forces are in operation around us; but there is nothing to betray their presence. And thus was it with the ministry of the Lord Jesus. He did not strive, nor cry, nor lift up, nor cause his voice to be heard in the streets. While men were expecting him at the front door with the blare of trumpet, he stepped into his destined home in the disguise of a peasant's child. His going forth is ever prepared as the morning. He comes down as showers on the mown grass. His Spirit descends as the dove, whose wings make no tremor in the still air. Let us take heart. God may not be working as we expect, but he is working; if not in the wind, yet in the zephyr; if not in the earthquake, yet in the heartbreak; if not in the fire, yet in the warmth of sum-

mer; if not in thunder, yet in the still, small voice; if not in crowds, yet in lone hearts, in silent tears, in the broken sob of penitents, and in multitudes, who, like the seven thousand of Israel, are unknown as disciples."

#### The Tenderness and Mercy of God

Throughout the experiences of Elijah, we see the infinite tenderness and mercy of God in dealing with his wayward children. When Elijah fell fainting beneath the juniper tree, the Lord gave him what he most needed—sleep and food to restore his exhausted physical powers. There was as yet no word of reproach. "Arise and eat," were the Lord's words through the angel; "because the journey is too great for thee." And when the favorable time came for reproof, it was not given with severity, but in question form,— "What doest thou here, Elijah?"—designed to open the eyes of his servant to the fact that he had left his post of duty without due authority, through groundless fear. And then the Lord gave him the parable to further open his mind to the true issues of the situation, and repeated the question through the still, small voice—"What doest thou here, Elijah?" And when this failed to restore the prophet to that position where God could carry forward his work according to his original plan, still he dealt with his servant tenderly; commissioned him to anoint Elisha as prophet in his stead, but directed the latter to accompany him for a time as his servant and pupil; gave him a peaceful close to his stormy career, through his imparting to the young men of the schools of the prophets valuable lessons from his long experience in the things of God; and finally caught him up to heaven without his tasting death, to become the type of those who shall be translated when our Lord shall appear.

#### Concluding Exhortation

O the goodness, and the mercy, and the long-suffering tenderness of our God! Let us all learn to love him more fervently and serve him more loyally. Let us be of good courage in the Lord, be loyal to his truth, go forth in our places in his cause in the spirit and power of Elijah. In times of darkness and perplexity, may we not let go of his mighty hand, but look unto him for direction, and patiently wait for the unfolding of his plans. Let us not cast away our confidence in him, but ever remember that he is our loving heavenly Father, who has promised never to leave nor forsake his children. So shall our lives be fruitful in loving words and gentle deeds, and a little while from now, from our various fields of labor throughout the earth, we shall be caught up, like Elijah, to meet the Lord in the air, and go with him to the heavenly city, there to renew the sweet fellowship one with another begun here upon earth, and together enjoy his blessed communion forever.

#### Results

A STORY comes to us from far-off Australia which beautifully illustrates the results of the work of the colporteur, though often unseen by him. We pass it on to our young people through the YOUTH'S INSTRUCTOR, feeling assured that it will not only be read with interest, but prove a blessing as well in giving confidence in the printed page as an agency for reaching people with the gospel message. The story is related by the colporteur himself, who was showing a lady one of our large books.

"'Oh! I have a splendid book on that very subject. I bought it of a man in Dunedin,' she said, as we spoke



of the policy of Rome. 'And,' she continued, 'I lent it to a lady friend of mine who was about to marry a Catholic gentleman, and it broke off the engagement. After a vain attempt to win him from that church, she gave him up.'

"Miss Irvine had given me this lady's name, requesting me to call on her, and I was anxious to win her confidence and later hold Bible studies with her. Miss Irvine had met her while canvassing for *Life and Health*.

"'Yes, and what did you say was the name of the book?' I inquired.

"'Let me see, "The Great Controversy." It's an Adventist publication, but I like it. I got their temperance paper, *Life and Health*, from a young woman at my door a few days ago. Yes, "Great Controversy" is a splendid book. A few months ago I was asked to write an essay on "The Church during the Dark Ages" for our teachers' Mutual Improvement Society, and I copied most of it from that book. By the way, the man who sold it to me said he hoped to train for a missionary.'

"'Do you know his name?' I asked, now deeply interested. I was thinking of our 'Great Controversy' campaign in Dunedin three years ago, and the canvassers who sold the books. 'Who was it?' I thought.

"'A Mr. Johnston,' she said."

Then followed the account of a colporteur by the name of Johnston having sold "The Great Controversy" in that territory three years before, and though he knew nothing of it, a young woman had been saved from what doubtless would have proved an unfortunate marriage, and according to report was about ready to accept the whole message. In his letter the colporteur adds:—

"Is it not wonderful the way in which the Lord works? Truly 'God moves in a mysterious way his wonders to perform.' No doubt there are persons to whom you have brought a knowledge of the truth who are now waiting for further help to bring them into the full light of gospel truth. Will you not join with us in praying for this woman?"

Surely we will all join in praying for this young woman, and thousands of others who, like her, have been and are being saved from the deceptions of the last days through the excellent work done by consecrated colporteurs in the circulation of the printed page.

Another interesting feature of the story is that the young man "Johnston" who sold the copy of "The Great Controversy," had himself been brought into the message by a book sold to him by a colporteur. Thus the seeds of truth sown by Christian workers take root and grow, and bring forth fruit. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

W. W. EASTMAN.

#### Missionary Volunteer Work in the Orange Free State

MRS. O. K. BUTLER, Missionary Volunteer secretary of the Orange Free State, South Africa, gives some facts about the Missionary Volunteer work in that land which I am sure will be very interesting to the majority of INSTRUCTOR readers:—

"I am often surprised at the eagerness with which the young people here grasp the few opportunities we are able to offer them, and at the good use they make of them.

"I must tell you a little about the work in the Free State, that you may the better understand our needs. This province, with the exception of the northeast corner, is principally a flat, hot, dry plateau, divided into farms containing anywhere from six hundred to six thousand acres. The former is considered a very small farm. You can see that this would entail a very scattered population. We have but one church in the conference that can hold regular Sabbath meetings as a church, and that is here at Bloemfontein. The rest of the churches are broken up into little Sabbath schools, usually composed of one or two families. The church as a whole seldom meets oftener than once a quarter, then for quarterly meeting.

"At first it seemed to me impossible, under these conditions, to have any regularly organized Missionary Volunteer Societies; but we have organized three, all of which are doing good work. None of them, I think, can meet as a whole every Sabbath, but they meet in bands as they can get together, and do the best they can to carry on the work. I am sure that the fact that they have an organization which they must keep up is an inspiration to them.

"Besides this we have the conference society, with seven or eight members. Practically all the young people have and use the Morning Watch Calendar, and a great many of our older people are using it too. Its study is the first habit that I try to establish with a young person, for I am sure the study of the Bible is at the foundation of all successful Christian experience and work.

"We have three candidates for the Standard of Attainment examination this spring (it is late spring here now), but as yet none of us have received the examination questions. We hope they will reach us soon. I think these young people will have no difficulty in passing creditably. Others are studying, and we hope for more candidates in the fall.

"Our first experience with the Reading Course was last year, and it was not altogether successful. For one thing, we could not obtain the current course books, and had to use some old ones that were at the office. While no doubt these were just as good, we missed the inspiration and help of the INSTRUCTOR outlines, and some of the young people felt that they were being served rather stale fare.

"The books for the present course have just arrived, and we are going to try to do better this year. I ordered twelve sets each of the Senior and Junior for our conference, and we hope to use them all.

"Of course any figures that we can give of our work are woefully small compared with the work at home. Twenty-four Reading Course sets would be nothing there; but conditions are very different here, and we must do the best we can."

Thus in spite of difficulties our Missionary Volunteer work is winning its way into all parts of the world, and carrying hope, inspiration, and the means for increasing the efficiency in service to our young people.

M. E. KERN.

LET nothing disturb thee,  
Nothing affright thee;  
All things are passing,  
God never changeth.

—Longfellow.

MANY men owe the grandeur of their lives to their tremendous difficulties.—*Spurgeon*.



## On the Boundless Deep—No. 3

The Paradise of the Pacific

MRS. C. M. SNOW

**T**HE days grow longer, as on and on we sail. Yet before daybreak of December 13 many passengers on the "Sierra" were on deck, peering into the distance, to catch the first outline of the Hawaiian Islands. Finally a faint opal tint in the east began to blur out the stars as it crept higher and higher. Suddenly the islands threw off their cloudy robes and bathed in the bright morning air. In green and russet they were clothed, with a white ruffle skirting the beach, and a few night clouds lingered caressingly about their spire-like steeples.

Molokai is the first land sighted. Forty miles long and seven broad, it is a beautiful and fertile island. A small peninsula at the north, fenced off from the rest of the island by a lofty and almost vertical precipice, is the leper settlement. Most of Molokai's land is devoted to pasturage.

There are eight habitable islands in the group, in order of size as here named: Hawaii, Maui, Oahu, Kauai, Molokai, Lanai, Niihau, and Kahoolawe. They lie between 18 and 23 degrees north latitude, and 154 and 161 degrees west longitude, in the North Pacific Ocean, not the South Seas as often stated.

Hawaii's vast mountains attract most attention. Three mighty domes are seen from the ocean, the two highest often wearing snow caps and glistening like gems amid the clouds. Mauna Loa holds in its lap, at an elevation of four thousand feet, the great active volcano of Kilauea, in whose crown is one of the largest active craters in the world. At intervals of years tremendous bursts of molten lava roll down the mountain side. The table-lands of Hawaii are used for pasture or to raise sugar cane and the coffee shrub. Its bold cliffs are streaked with cascades. A few streams rush madly downward until lost in the briny surf. It has many deep and dangerous gulches, black and jagged reefs, and two wide bays, Hilo and Kealahakua.

Maui is composed of two mountains, the tallest of which is a cluster of jagged ridges, the loftiest peak being 5,800 feet high. The other mountain is a vast volcanic dome, named Haleakala. It is 10,030 feet high, and contains in its summit the vastest extinct crater on the globe. The mountain slopes and lower levels are in rich cultivation,—fruits, grains, vegetables, and sugar plantations without end. Here, too, is one of the best schools in the Hawaiian government free school system. It was started by American missionaries nearly eight years ago.

Oahu is first in commerce and manufactures, and, according to its size, in agriculture. It is mountainous, with peaks over four thousand feet high. Its harbors can accommodate the largest steamships. Its area is about six hundred square miles. It is distinguished for holding the capital city of the group, Honolulu.

Kauai is called the garden isle, because of its rich vegetation. Its center is the large mountain Waialeale. This island has more living streams and beautiful cascades than any of the others.

Niihau, its sisterly neighbor, with its seventy thousand acres, is as picturesque, in miniature. It all belongs to one firm of sheep raisers.

Lanai, one of the most beautiful of the islands, is devoted to pasturage and agriculture.

Kahoolawe is fourteen miles long by six broad. Cattle and goats have so depleted the pastures that parts of the island are blown away to sea in clouds of red dust. The government is taking over the island for conservation purposes.

After six days at sea, we welcomed these emerald hills in the azure blue, as the islands rose from the sea. Everywhere along the coast of the Hawaiian Islands, grandeur of outline broken by delectable vistas up valleys and between mountain ranges, catches and holds the eye. "Nearer Oahu: the verdant palis, or precipices, of the latter rise like green walls from the blue sea. Everything is superlative; even the Oahu lighthouse, now sighted, is the largest of its kind in the world.

"The lighthouse at Makapuu Point is passed, the open crater of Koko Head draws nearer, and the great spouting horns at its base send geysers of sea water high in air. Koko Head is outlined against the sky, like a lion couchant on guard, for beyond Diamond Head is Honolulu, and within this peaceful-looking crater is one of the greatest fortifications of modern times. Guns, miles away, concealed in smiling coconut groves, may be aimed and fired with unerring accuracy at approaching vessels by a man hidden within that peak of rock crowning peaceful Diamond Head.

"Half an hour, and Waikiki and its surf-riders, royal coconut groves, and famous hotels, are glided by. The anchor is dropped, and the doctor climbs aboard."

Evidently we are expected; there are a number of puffy, important-looking little tugs out to meet us. Small fishing craft is scattered about us; so we no more feel alone on the broad deep.

From the outer harbor Honolulu is seen in all its radiant glory. The young Hawaiian on board helps us locate the points named in our guidebook, and correctly to pronounce the musical names whose vowels are so many.

The gap in the mountains far away is the famous pali, over which Kamehameha the Great, the Hawaiian conqueror or Napoleon of the island, drove the Oahuan army a hundred years ago.

"The mountains on either side are from three to four thousand feet high. The great green plains at the foot of the mountains, stretching to the sea, are the sugar plantations, the most productive in the world. Behind them are the largest pineapple fields in any land, pines planted in rows miles in length. The hill seemingly in the center of the city is Punch Bowl, five hundred feet high. The great square stone structure in the foreground is the Alexander Young, a million-dollar hotel, the stones of which were quarried in the States and brought to Honolulu, to be put in place. The large white house jutting out into the sea is the private residence of J. B. Castle, one of the sugar magnates.

"The real Honolulu is hidden, however, behind the thick foliage of banyan trees, coconut and royal palms, scarlet frangipani, and the brilliant red and purple bougainvillea vines that climb over villas and encircle church spires with their gorgeous cascades of color.



"The doctor through his examination, in half an hour the vessel steams up the channel between the breakers that pound incessantly upon the coral reefs. And soon a score or more of brown-skinned Hawaiian boys are seen swimming out to meet the ship—and dive for nickles and dimes. The penny is unknown in Hawaii. These boys clamber aboard, climb to the highest rigging, and leap, feet foremost, sixty, seventy, or even a hundred feet, to the water below, for a nickel that is thrown over. They are the crack swimmers among the Hawaiian youth. No matter how much of a start the bright bit of metal gets, the bronze diver will follow it down, down till he gets it and places it in his mouth for safe-keeping. Don't throw pennies. The boys won't dive for them.

"From the wharf come the strains of 'Aloha Oe' (love to you), the national song of Hawaii, composed by ex-Queen Liliuokalani, who still resides in her old capital, Honolulu," though not in her former palace. This is the Royal Hawaiian Band, which is still supported by the government.

Marvelously beautiful are the trees and shrubbery of Honolulu, all of which are imported from tropical and subtropical climates, and the flowers from everywhere. Over fifty thousand varieties have been imported. The two most valuable trees of the Hawaiian Islands are the coconut and the algaroba. The algaroba is the honey-making tree. It gives food for cattle, and grows out of the very rocks, disintegrating them and making rich soil. The coconut provides man with food and drink.

We felt the charm of the languid beauty of this rich island at the crossroads of the Pacific, and would willingly have remained to enjoy and explore for a month or more. It is said that from the heart of Honolulu one may take a different walk every day all the day long, for three hundred and sixty-five days in the year, and still not exhaust its gemlike beauties. "Mountain and sea, valley and plain, ever within an hour of one another—a world in a nutshell." There are a hundred trails and footpaths leading out of Honolulu into the mountains.

We went through several valleys, everywhere finding the same scenic grandeur and quiet, almost indolent beauty. Pauoa valley is said to be the most fascinating of all the valleys. The Emma Street car line goes up a mile into the valley. Thence an automobile road is built halfway up the valley, then up the side of the cliffs to Pacific Heights.

Our last trip was on the car whose signboard read, "Kahili and Waikihi" (To the Aquarium, Kapiolani Park, and Waikihi Beach). This aquarium rivals the world-famed one in Naples. Here are seen the wonderful multicolored fish of Hawaii. A live shark is usually kept in a great tank.

Half a mile beyond the aquarium is Wakihi Beach. Swimming is indulged in the year round, and our party enjoyed an hour's sport in the water. The breakers along this beach form the finest coasting place of the surf-board riders. Both whites and natives come riding in for a quarter of a mile perhaps, standing erect upon a tiny board. Here, too, the outrigger canoe shoots before the waves at a speed of forty miles an hour, under the guidance of expert Hawaiian helmsmen. Body surfing, or shooting before the waves with only the head out of the water, is another Wakihi accomplishment.

The vague, languid smell of Asia is over all. A gentle, indolent ease seems resting over the place, sort

of a bone-idle feeling, as it were. But it is said that in the evening and until an early morning hour, certain parts of the city are wild with hilarity of every kind. There are more varied nationalities represented in Honolulu than in any other place of its size in the world, and each vies with the others in presenting its favorite sports. It is at once a buckler to America, holding a strategic position, like Gibraltar to Britain and like Helgoland to Germany, and at the same time is a vast playhouse, where the pleasure lover may find whatever amusement he desires.

All religions are represented here. The Emma Street car took us past the Mormon church. And places for almost every form of worship, from the most ancient to the most modern, are easy of access.

An appetizing lunch was served us at the mission, with tropical fruit such as we had never seen. We ate of the fruit of the magic isle, and passed under its spell. We sailed away with orange-colored wreaths around our necks, and with our newly made friends waving to us from the shore, until this Pearl of the Pacific was lost in the distance.

### That New Year's Resolution

I WONDER if all our young people appreciate the value of "My New Year's Resolve" in the Morning Watch Calendar?

In Venezuela, where our work is just getting started, the little company appreciate it very much. Elder S. A. Oberg, our missionary there, writes:—

"All are enjoying the texts of the calendar, and the resolution has simply captivated us. Our leader said, by way of explanation of thoughts in it last Sabbath, that as a temptation came to him during the week, he said to himself, 'No, that is not what I resolved to do; I have resolved not to do that any more.' His argument so impressed us that we all have decided to commit to memory the resolution, taking a part every week, to be recited with the memory verses until it has become a part of our natures."

This company of Spanish Sabbath keepers has set us an excellent example. Let us commit this resolution, if we have not already, and make it a part of our lives.

M. E. KERN.

AN Englishman in India was watching not long ago the great ceremonial in the Hindu temple. When it was over, he said to the priest, "How long has this worship been going on?"—"Two thousand five hundred years." "And I suppose," said the Englishman, "it will go on for another two thousand five hundred years?" The priest said, "No." "And why?" asked the Englishman. Then the priest raised his eyes and spread out his hands, and said one word—"Jesus."



American Issue

A Rumless Road from Coast to Coast





## The South Pacific Islands Mission Field

Map Article — No. 1

EDITH M. GRAHAM

THE South Pacific Islands Mission Field consists of three divisions,—Melanesia, Micronesia, and Polynesia. Melanesia takes in the western islands, those nearest to Australia. First in importance in this group is the large island of New Guinea, where the population is largely heathen. The western half is under Dutch rule, and is attached to the Malaysian Mission. The remainder is in the Australasian Union Conference mission field and marks its western boundary.

The Bismarck Archipelago consists of the Admiralty group, New Hanover, New Ireland, the Duke of York group, New Britain, and a chain of volcanic islands bordering the mainland. Most of the natives are savages, a race of totally naked cannibals. In places missionaries have exerted some influence over them. These islands, with a part of New Guinea, formerly belonged to Germany, but were captured by Australia early in the present war.

The British islands of New Guinea, though perhaps as numerous, are by no means as important as those formerly belonging to Germany. The Louisiade Archipelago, the D'Entrecasteaux, Trobriand, and Woodlark Islands, are the chief of them. The people in some parts are cannibals. Some of the natives have a strong admixture of Polynesian blood, and are well disposed.

The Solomon group consists of a double row of islands extending southeast from the Bismarck Archipelago for a distance of about seven hundred miles. It comprises seven chief islands. There are numbers of small islands as well. The people are mostly of the Papuan type, and are the most dangerous of all the natives of Melanesia. The islands are not thickly populated, but a different language is spoken in almost every one of them.

The Santa Cruz Islands lie about two hundred miles east of the southern islands of the Solomon group. None of them are large. The people are of Papuan origin, and apparently good-natured and well disposed, but not to be trusted.

The New Hebrides extend for a distance of over five hundred miles in a direction roughly north and south, midway between the Santa Cruz and Loyalty groups. There are about forty islands in the group, some of which are of considerable size. The natives of the north are for the most part of a friendly disposition, differing from those of the southern part of the group. The larger part of the people are of Papuan origin. Christian missions have been established in these islands, chiefly in the south, and in Aneityum the people are all professed Christians.

New Caledonia is the most southerly of the Melanesian islands. It is two hundred and fifty miles long and averages thirty-five miles in breadth. It is owned by the French, and is used by them as a penal settlement. The natives are a well-made race, with frizzly hair, dark skin, and pronounced features. They are divided into tribes, and the languages are numerous.

The Loyalty Islands consist of three principal islands. The population a few years ago was estimated at 19,000, but is said to have diminished. The people are the most civilized of any Melanesians, except perhaps those of Aneityum.

The Fiji Islands complete the Melanesian groups. These

are divided into two great divisions, and consist of a large number of islands, of which a few are of considerable size. They have come under Christian influences.

### Polynesia

The Tonga or Friendly Islands, the Samoan, Cook, and Society Islands all belong to this division, and have all been entered by the message.

Savage Island, or Niue, situated nearly midway between the Tongan and Samoan groups, is a small and very fertile island about nine miles long. The people are of mixed Samoan and Melanesian blood, and are now all nominal Christians. The population is about 5,000.

The little Tokelau or Union group consists of three small islands, inhabited by a Christianized people closely resembling the Samoans, and speaking an allied dialect.

The Ellice group consists of a number of low coral islands and atolls, arranged in nine clusters. The population numbers about 2,500, and almost all are Christians. All can read, and most can write. The inhabitants of Niue speak the language of the Gilbert Islands. All the others speak a Samoan dialect.

The Austral or Tubuai group is seldom visited. It consists of four chief volcanic islands. The population does not exceed 1,000.

The Paumotu, Tuamotu, or Low Archipelago, forms a cluster of about eighty islands, about sixty of which are inhabited. They are scattered over a vast area, and have a population of less than 6,000 persons.

The Gambier Islands consist of five high volcanic islets inhabited by Roman Catholic converts, whose numbers were increased in 1879 by the immigration of the bulk of the inhabitants of Easter Island, 300 in number.

Pitcairn Island lies at the extreme southeastern limit of the Low Archipelago.

North of the Low Archipelago, and almost nine hundred miles from Tahiti, are the Marquesas, of which seven are inhabited. The population is estimated to be over 6,000. The aborigines are usually described as the very finest of all the South Sea islanders. Their complexion is of a pure, healthy yellow, with a soft, ruddy bloom on the cheeks. Few of them remain, however. About fifty years ago there were fewer than five hundred. The efforts of missionaries to evangelize this group were long fruitless, but recently the majority of the natives are said to have adopted the Roman Catholic religion. Nevertheless they still remain savages.

North of the Society group lie several widely scattered islets that are seldom visited. Caroline or Thornton Island, Manihiki, Penrhyn or Tongareva, and perhaps Suvarrow may be regarded as forming the Manihiki, or, as it is called by some, the Penrhyn group. North of these are Starbuck and Malden.

Another group of islets is the Phoenix group. Most of these are scantily populated. In most of these groups the people are nominally Christian.

Easter Island is far out in the mid-Pacific, 1,400 miles



beyond lonely Pitcairn. There are now about one hundred inhabitants, all Christians. This island marks the eastern boundary of this great mission field.

#### Micronesia

North of the equator, between New Guinea and the south coast of Japan, the great ocean is studded with countless little islands, which in consequence of their remarkably small size are collectively called Micronesia.

The Gilbert Archipelago consists of sixteen islands, nowhere more than twenty feet above the sea. There is no fern nor grass. A little taro is grown in trenches with great care. The food of the people is mostly procured from the sea, and ranges from the whale to the slug. The islands are thickly populated, the population of the whole group being estimated at 40,000. The natives are tall and stout, and appear to be a mixed race.

The Marshall Archipelago is arranged in two parallel chains, that to the east being known as the Radack group, and that to the west as the Ralik group. There are forty-six islands, and the population is estimated to be 10,000. The natives are decreasing rapidly in number.

The Caroline Islands occupy a vast area. The majority of the islands are low and coralline. The climate is very

healthful, and where sufficient soil is found, fruits flourish. The people are believed to number about 30,000. They exhibit a considerable mixture of race and variation in color, from very dark copper in the west to almost a light brown in the eastern islands. Many are of unusually tall stature and strongly built.

The Pelew Islands consist of one large island and a few small ones. Their population is between 12,000 and 14,000. The people are smaller in stature and darker than those of the Caroline Islands. They are friendly in disposition, and intelligent.

The Ladrone or Mariana Islands extend in a chain about five hundred miles from north to south. The chain consists of seventeen islands, with a total population of a little over 10,000. The islands are peopled by Tagals and Visayans from the Philippines, with a few Caroline islanders, and numerous half-breeds, and also by the mixed descendants of natives of South American tribes. These islands are not often visited, being out of the regular trade routes. Guam, now in the possession of the United States, is a coaling station.

It will be seen, from this survey of the South Pacific islands mission field, that the giving of the warning message all through it is a difficult proposition. But in some way it must be done before the Lord comes in glory.

## For the Finding-Out Club

### Answers to Questions in "Instructor" of January 18

#### Part I

1. "IN all Asia there was no hospital for women until Jan. 1, 1874, when Dr. Clara A. Swain opened a hospital for women in Bareilly, India. When Dr. Swain went to India as a missionary physician, people in America thought that the women of India would be too superstitious to take treatment from a woman, but she treated in the first year one thousand two hundred and twenty-five patients. She at once opened a medical college, and three years later thirteen girls were granted certificates to practice medicine. A Hindu woman said, 'Your God must be a very kind, good God to send a doctor to the women. None of our gods ever sent us a doctor.'"



Dr. Clara A. Swain

2. "Jan. 30, 1839, was the birthday of Samuel Chapman Armstrong. His early home was in the Hawaiian Islands, where his parents had the Hilo Manual Labor School. The boys paid their expenses by carpentering, housework, gardening, etc. At the close of the Civil War in the United States, General Armstrong said, 'We must have a school like the Hilo school, for these colored boys,' and he started the famous Hampton Normal and Agricultural Institute of Virginia. Among the most noted pupils of this school was Booker T. Washington, who later founded a similar school at Tuskegee, Alabama."



Gen. Samuel Chapman Armstrong

3. "Jan. 14, 1843, was the birthday of Joseph Hardy Neesima. At that time no Japanese was permitted, under penalty of death, to leave his country, nor was any foreigner allowed to land on the shores of Japan. But young Neesima heard of the schools and the learning of other countries. He found a Bible, which he read at the risk of his life. He managed to escape on a ship, and arrived in America. Alpheus



Joseph H. Neesima

Hardy and his wife, of Boston, took the boy to their home and sent him to school. After graduation he returned to Japan, where he was gladly received. Joseph Hardy Neesima founded the great Doshisha University, the first Christian university in Japan."

4. "'At last, it is done,' said Adoniram Judson on Jan. 31, 1834, at Moulmein, Burma, after he had completed the translation of the Bible into Burmese. He and his wife, Ann of Ava, had left the United States twenty-two years before. During all these years his main work had been the translation of the Bible. For a time he was in prison. To save his manuscript from being lost, his wife sewed it up in a pillow. The pillow was so hard that no wicked jailer stole it, and after several years the manuscript was printed. His contribution to literature is immeasurable."



Adoniram Judson

#### Part II

1. Cover the table with a silence cloth, which is usually made of double-faced Canton flannel or felt. On the silencer lay a pure-white damask cloth. A well-laundered cloth is a matter of prime importance; it should be ironed almost without starch, and in as few creases as possible. When spread, its long central crease should divide the area of the board exactly in half, and it ought to be wide enough to hang in folds to within twelve or eighteen inches of the floor.

Place a service plate in the center of the space allowed for each person, allowing from twenty-five to thirty inches in length and fifteen inches in depth for each cover. The plate, as well as all cutlery and silver, is set about one-half inch from the edge of the table.

Place knives at the right of the plate, with the cutting edge toward the plate; spoons to the right of the knives; and forks to the left of the plate, with the prongs up. Bread-and-butter plates (not used at formal dinners) are placed at the upper left-hand of the service plates, and the glasses at the upper right-hand, near the knives.

2. Men's cards are smaller than those of women, being both narrower and shorter.

3. A gentleman is always to be introduced to the lady, never the lady to the gentleman, except in case of one greatly superior in rank or age.





# 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."



## Ready for Church

**A**RE you ready, girls?" Father's voice sounded a bit sternly up the stairs. "The bell's tolling, and Cousin Helen's been waiting ten minutes."

"Oh, never mind me!" said the guest, smiling, as the two sisters stumbled down, donning jackets and grabbing Sunday school quarterlies on the way.

"How is it you're always slick and serene, Helen, while we're just scrabbling our things together, and usually late to service at that?" asked Gladys, tearing her new gloves in her haste.

"Why, you see, I begin getting ready the Monday before!"

"Monday?" chorused her cousins.

"Yes. I brush my best things and put in fresh ruching or strengthen buttons if need be before I put them away. Then in the evening I study my lesson: you know there's seldom anything on that night."

"H'm'm," reflected Dorothy, "there's that hook still off my coat. I never thought of it since last Sunday."

Just then the church door was reached, so the topic wasn't continued till after dinner, when the invalid mother asked for the text.

"Well," giggled Gladys, "the pins in my hat were all sticking into me so I only heard half the minister said. I forgot to trim it till late last night, so there wasn't time to sew the ribbon on."

"And when we stood up to sing," chimed in Dorothy, "I just remembered my shirt waist wasn't more than half buttoned: we were in such a rush, and I never thought I'd take off my jacket. That mixed me up so I never heard a word; but Helen gets ready a week before, so she can tell you, mother." Her cousin gave the required information, and added, on request, a brief sketch of the sermon.

"If I were as forehanded as you, I shouldn't have anything to do Sunday morning," joked Dorothy.

"Oh, but I find plenty to do!" replied her guest soberly.

"Tell them what, dear," begged her aunt. "I think preparation of mind and heart is the most important."

"Yes, do," pleaded the older sister, "it's always been too much for us to get clothed in time, to say nothing about being in our right mind as well."

"Why, you see," hesitated Helen, blushing, "I found I had to spend half the church time getting quieted down in order to take part in the service and listen to the sermon."

"My, sometimes I spend the whole of it!" groaned Gladys, honestly.

"So I decided to try to get ready for church before I went——"

"Be silent, my soul, before God," quoted mother.

"Yes, you understand what I mean. Just the time you bow your head on going in isn't enough. I most always read a psalm at home, or on communion Sundays the sixth of John."

"Oh, about the bread of life! And do you really find that 'quiet hour' helps?" Gladys was serious now.

"Indeed I do. Truly girls, church means twice as much now. It's worth getting up a few minutes early for."

"You're the best preacher we've heard yet," interrupted Dorothy. "Let's call her our new minister, shan't we, mother?" — *Lucy Fairbanks Alword, in the Wellspring.*

### What Mary's Mother Learned from the Swimming Lesson

A MOTHER had for several days been watching her little daughter's swimming lessons in the lake.

"Splendid for her, isn't it?" said another mother.

"Yes, splendid," said Mary's mother. "But do you know that these swimming lessons have taught me in Mary's case, as nothing else could have done, what sleep means to a child? When I saw that on the days after she had had her full allowance of sleep she could swim twice to the float and back, and when she had been up late she could only reach the float and back once, it set me thinking. I began to see just what I had been doing to my child by being careless about the bed hour. If we had company, she would sit up a little later; if we got interested in playing some game, she sat up a little later; if she was interested in her reading, I let her sit up a little later; if I got lazy and forgot to notice the time, she sat up a little later; and so on for every excuse. After that swimming lesson revelation I reasoned that each time I let her lose any of her regular allowance of sleep, I was actually pinching just so much good muscle right off her little bones. She is not a very rugged child, and it is my fault; I might just as well have bled her a little every night as to have let her lose her sleep. Now Mary goes to bed on time. Company or no company, game or no game, book or no book, Mary goes to bed on time. And look at her! Three times to the float and back, and yet not winded!"

This mother saw truly what so few mothers see: that insufficient sleep absolutely prevents the normal development, both physical and mental, of a child. A child should go to bed so early that he will awaken in the morning of his own accord, not only willingly but also glad to get up. If he has to be awakened, or if he begins the day languidly and seems to lack energy and enthusiasm, an earlier bed hour is distinctly in order.—*The Ladies' Home Journal.*

### Counting Their Blessings

It was the day before Thanksgiving. In her tiny kitchen, pretty little Margaret Lane was preparing a Thanksgiving dinner, the first one in the pretty home over which she had come to preside but a short six months before.

Her nimble fingers were busy fashioning a plum pudding. Her heart was so light that almost unconsciously she burst into song. The room was small and the day warm, so she had left the door partly



open, and her sweet voice floated out into the street.

A man passing by paused to listen:—

"When upon life's billows you are tempest-tossed,  
When you are discouraged, thinking all is lost,  
Count your many blessings, name them one by one,  
And it will surprise you what the Lord has done."

The man passed on, but the words seemed to ring in his ears. A cynical smile curled his lips. "Count my blessings, indeed," he muttered; "I wonder what they are. I presume that sweet little singer would say my wealth, but it has never brought me one happy moment, not one."

Then some way, it seemed to him that the pages of his life swept back, and he saw again a fair face bend above him, a face so pure it might have been an angel's. She was gone now, but his whole life had been softened by her influence. Surely he must count the memory of a Christian mother among his blessings.

There was another, too, away back in his younger days, whom he had named the sweet name wife, and a tiny daughter nestled in his arms. But not for long. God took them from the sorrow here; yet the happiness of those short months was very dear to him.

His face grew thoughtful. Was it not a blessing to have had such treasures? Tears came to the eyes that had long been strangers to them, as the meaning of the song seemed to be brought home to him, and he said, "I will arise and go to my Father."

And Margaret sang on:—

"Are you ever burdened with a load of care?  
Does the cross seem heavy you are called to bear?  
Count your many blessings, every doubt will fly,  
And you will be singing as the days go by."

The woman across the street shut her door with a slam. "Little she knows about it. Wait until she has to work as I do, and she won't find time to sing or count her blessings, either."

But the words of the song were with her. Burdened she surely was, for her health was not good, and there were three little ones to do for, and yet—

"Count your many blessings, name them one by one." The words came to her in spite of the closed door, and she smiled grimly as she thought, "Tom is well and has plenty of work, that is one, I suppose; and does not spend his money for strong drink as some do. Then our home is paid for, and the children are well, and good to help me."

A look of surprise came over her face, and she wondered if there was not much for her to be thankful for after all. The words of the song held a new meaning for her, and she found herself trying to hum the air as she went about her many tasks.

"When you look at others with their lands and gold,  
Think that Christ has promised you his wealth untold.  
Count your many blessings; money cannot buy  
Your reward in heaven, nor your home on high."

A young girl heard the words as she hurried to school. "I believe I needed just those words to set me right," she thought. "I am afraid I was envious this morning because Mabel had such a beautiful new suit and I must wear my old one. I was cross about it, too, and it will worry mamma, for she is doing all she can for me, and——" Her face paled as she thought: "Mabel has no mamma; I am sure she would be willing to wear old clothes if she could only have her dear mamma. What would I care for money without my dear mother to share it? I will never worry her again, never; and I will tell her so at noon, too," and she passed into the schoolroom.

"So amid the conflict, whether great or small,  
Do not be discouraged, God is over all;  
Count your many blessings, angels will attend,  
Help and comfort give you to your journey's end."

"It will not be long, either," murmured a poor old woman, as she toiled painfully along. "The end is not far off, and my greatest blessing is that it is so. I was feeling discouraged this morning to think my Master kept me waiting so long, but he knows best. Aye, he will help and comfort me to the end. I am glad I heard the singer; God bless her!"

The pudding was finished, and so was the song, and Margaret, with a high heart, began putting the little kitchen to rights, not knowing that while she sang, four souls had been brought nearer to their Maker, and that on the morrow each would return thanks for blessings overlooked in the hurry of the world until a song, heard by chance, set them right.

Was it really chance, or a part of God's divine plan? Who can say?—*Michigan Christian Advocate.*

### The West

Out where the handclasp's a little stronger,  
Out where the smile dwells a little longer,  
That's where the West begins.  
Out where the sun is a little brighter,  
Where the snows that fall are a trifle whiter,  
Where the bonds of home are a wee bit tighter,  
That's where the West begins.

Out where the skies are a trifle bluer,  
Out where friendship's a little truer,  
That's where the West begins.  
Out where a fresher breeze is blowing,  
Where there's laughter in every streamlet flowing,  
Where there's more of reaping and less of sowing,  
That's where the West begins.

Out where the world is in the making,  
Where fewer hearts in despair are aching,  
That's where the West begins.  
Where there's more of singing and less of sighing,  
Where there's more of giving and less of buying,  
And a man makes friends without half trying,  
That's where the West begins.

—*American Bar Association Journal.*

### Decay of the Caste System

THE Bible, which has been touching the life of students through many different agencies, is doing much to destroy the system of caste which for centuries has blocked the progress of India.

A professor in one of the cities which I visited, invited a number of Bible students to his home for a social evening. There were present both Hindu and Mohammedan university men. When refreshments were served, the professor prepared two tables, in accordance with the usual custom, since the Hindu students were not expected to touch food which had been offered to those not of their own faith. It chanced that the Hindu students ate all their cakes, and being still hungry, inadvertently remarked to their host that they would not object to a second helping. After investigation, the professor found that all the cakes had been served; whereupon the Hindu students, perceiving that there were still refreshments remaining upon the tables where the Mohammedan young men had been eating, suggested that the Mohammedans' cakes would be quite satisfactory. The professor, astonished, said, "But you are Hindus." The answer came from a bright-faced Brahman of high social position, "We have changed our view somewhat in relation to this matter as we have studied together the principles of the Founder of Christianity concerning his social order."—*The Christian Herald.*

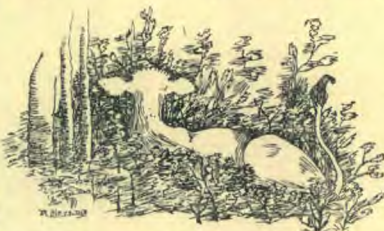


# BABY BOSSY'S JOKE.

## A Tale of a Tail.



**B**ABY BOSSY had frisked and played till he was quite tired out, his stomach was full of good green grass and leaves, and he was looking for a comfortable spot in which to lie down and chew his cud while dozing and resting. Baby Bossy was an aristocratic, thoroughbred little Jersey, but he cared not a fig about that, nor thought a thing about it. He enjoyed galloping through the cornstalks or over the lawn with his tail held wildly out behind, almost standing on his head at times, and kicking his hind feet high in the air in anything but a dignified and aristocratic way, and exactly as the most lowly born little calf does when in good spirits and a playful mood. But Baby Bossy's eyes were very soft and purplish and velvety, his black markings were very handsome, while the general hue of his smooth coat was a rich brownish-fawn color, which to see was to admire. Moreover, it was by means of that same brownish fawn-colored coat of his that Baby Bossy played his practical joke on Girlie.



"And there he lay as comfortable as a bossy could be."

Some of the leaves on trees and bushes were already turning brown, but not from frost. A prolonged drought with the heat of summer had ripened them prematurely, and they had turned to autumn tints while yet in the midst of summer weather. Baby Bossy wished his resting spot to be cool as well as otherwise comfortable, so he crossed the garden patch and paused where the hot sunshine was somewhat tempered by the shade of a cluster of trees. A low thicket of running oak grew under these trees on the border of the garden, and toward it Baby Bossy turned his soft eyes. It seemed to be the very spot he sought, for without more ado he walked over and lay down at once in the edge of the thicket, with his back to the garden gate; and there he lay as comfortable as a bossy could be, chewing, chewing, and flipping his black-tipped tail regularly up and down like a jumping jack, to keep all troublesome flies away.

Now the running oak thicket where Baby Bossy had made his bed was one of the bush clumps which had ripened in the summer drought. The leaves were still thick upon it, but they had turned a brownish-fawn color, and were only waiting to loosen their hold and fly away in a passing breeze. Baby Bossy did not go deep into the thicket, but only into the edge of it, where the bushes were not high enough to cover him. Yet, when he lay down, he seemed at once to disappear from sight, because, because,—can't you guess why? The leaves of the thicket and Bossy's coat were so nearly the same color that they blended as one, and even when his delicate ears moved to and fro, as they did occasionally, they seemed but large brown oak leaves, fluttering in the wind. Only Bossy's black, jumping-jack tail tip seemed to be out of place and not belonging to the spot, but it had to be there for Baby Bossy's use in playing his joke, as well as switching flies.

Out of the back door of the big farmhouse, under the catalpa trees, and through the garden gate, came Girlie. She had business in the garden that kept her some little time, but she had no need to hurry. A glance toward the farther edge of the garden showed her a half-grown chicken, in the running oak thicket, jumping up and seemingly making desperate efforts to capture bug, worm, or other choice morsel of food, in a bush too far above its head to be reached. Girlie was used to seeing chickens picking and foraging in the garden, so, at first, she paid little attention to the one in the thicket. But presently its persistent jumping caused her to notice it more closely. Jump, jump, jump, went the chicken, without ever seeming to tire or grow discouraged. Girlie watched it with more and more interest and curiosity. The regular jumps continued. "Whatever can there be in the bush that that chicken wants so badly and is so determined to have?" thought Girlie. "I believe I'll go and see."

So she started across the garden toward the chicken, which did not take fright and run away at her approach, as might have been expected, but kept up its jumping as regularly as ever, and paid not the slightest attention to her. Jump! jump! Girlie was quite near now. But all at once she stopped abruptly. The toss of a head, the flip of two ears, or perhaps the shifting of a body suddenly revealed Baby Bossy's graceful proportions, very close indeed to the jumping chicken. Chicken! Girlie looked again, and

then flounced off toward the garden gate, quite provoked and disgusted. The chicken she had come to see was only Baby Bossy's black tail brush, switching flies.

But Girlie's disgust lasted only a minute, and then she saw the joke, and laughed gayly to think Baby Bossy should trick her in so cunning a fashion. Out of the garden gate and back to the big farmhouse went Girlie, leaving Baby Bossy still jumping his "chicken" in the brown oak thicket. But if he played the joke on any one else that afternoon, we never heard anything about it.

MINNIE ROSILLA STEVENS.



### God Honors Whom?

IN the north of England two brothers went into business. They had been reared in poverty, and had nothing with which to start business. But they were enthusiastic in religion.

They were determined to give to the Lord, and they made arrangements that the Lord Jesus Christ should be a partner in the concern, and that a fixed portion should be given to him out of all profits. They so gave, and prospered. The first year they had a generous sum of money to give. The second year they had more. The third year they had still more. The fourth year the profits were so great that they went into four figures.

Then they thought the portion to be set aside for God was too much to give to charity. Always be suspicious



when you change your terms. It was for charity now, not for God. Seeing it was such a large amount, they divided it, took half away. The next year, on the testimony of one of the brothers, they did not make a cent. And before the end of six months of the following year, they came to a crisis.

The two brothers met and locked themselves in the office to face the situation. William said to James: "We have never prospered since we robbed God. The first charge on the business must be to pay back what we have robbed." They knelt down and prayed, and made this promise. Before the end of the year, their business revived. Strangely enough, after some years they made a similar mistake, and had a similar experience. Today they are among the wealthiest Christian people in the land. They prospered as they honored God in their living. — *Christian Herald*.

### Chinese Telegrams

It might well seem impossible to send a telegram in a written language that has no alphabet, but is made up of a vast number of characters, no two of which are alike. Not only is the Chinese language composed of several thousand characters, says a writer in *Les Inventions Illustrées*, but there are so many dialects spoken in China that there are more than a hundred ways of pronouncing each character, although the written language is uniform throughout the country. How is it possible to send a telegram in such a land and such a language? The difficulties have been very ingeniously overcome, and it is now easier and less expensive to send a telegram in Chinese than in French.

In every telegraph office in China there is a dictionary, or special code, in which the written characters are listed and numbered. There are places for 9,999 characters, but a number of spaces are at present blank; they can be filled with characters when that becomes necessary.

The sender of the telegram writes his message in the ordinary manner. The operator knows the numbers of most of the characters. If there are any of which he is ignorant, he finds them in the catalogue. Each number is composed of four Morse numerals; for example, 5913.0013.0414 signifies Yuan Shi-kai, the name of the president of the Chinese republic. It follows, then, that the Morse numerals will serve to telegraph 9,999 different Chinese characters. — *Selected*.

### New Plants and Seeds

THERE were five hundred and thirty different plants imported and listed in the three spring months of 1915 by our government Office of Foreign Seed and Plant Introduction, which searches the whole world for plants and seeds that can be transplanted to this country and made useful here.

Among them were a melocoton from South or Central America, an edible fruit of the melon variety, so fragrant that it is used for perfuming clothing; a honey-carob from Spain; a Manchurian wild pear, which will grow in spite of intense cold; a red currant from the Great Altai Mountains; a large-fruited variety of Chinese haw of great hardiness; and a yellow potato from the Andes.

Our agricultural explorers are conducting their search particularly in the remoter regions of the earth. Probably few of their discoveries will be of direct usefulness, but many of them are valuable experiments

in hybridization, and may give an entirely new characteristic to some of our familiar varieties.

As yet there has been no organized plan to exchange the information gained with other countries. An international bureau which would file all the data collected; and answer inquiries or suggest experiments, might well find a wide field of permanent usefulness. — *The Independent*.

### Submarine Wonders of Hawaii

NOWHERE else in this wide world are there such rainbow fish as in Hawaii, of every color and shade and hue. If there is any tint or gradation of tints in the prism that is not reflected in the scales of the finny tribes of the waters around the islands, I should like to see it. A visit to the Honolulu Aquarium (far superior as it is to the world-famous one in Naples), or to the "Coral Gardens," where we see the fish through a glass-bottomed boat, disporting themselves in their own front yards, so to speak, are excursions one never forgets. That God in his infinite love should paint the lily seems wonderful; but that he should paint the fish of the sea as gorgeously and as delicately as the petal of a flower is surpassingly wonderful. The flowers of Hawaii declare the glory of God, and the fish showeth his handiwork. — *The Christian Herald*.

### Have You Read It?

IF you have not, just the moment that superlative Temperance number of the YOUTH'S INSTRUCTOR reaches you, take the time to catch the inspiration of that wonderful picture from real life painted so vividly by the Hon. J. Frank Hanly, ex-governor of Indiana. It alone is worth many times the price of the paper.

Every year I am led to wonder whether it will be possible for the editor and publishers to bring out another special equal to the current issue. Those fears seem groundless. The Temperance Annual this year is at once the most attractive and the most convincing piece of temperance literature which it has ever been my privilege to read.

The monster has been driven into his lair. He stands at bay. The great destroyer must be destroyed. Our duty is plain. It is to be a battle to the death. Our watchword — "For God and Home and Native Land."

Missionary Volunteers, listen! Like one mighty sob rolls in the wail of a million broken hearts. Missionary Volunteers, look! Catch a vision of broken hearthstones, degraded manhood, crushed womanhood, ruined childhood. Missionary Volunteers, act! You have volunteered. You are accepted. You are enrolled in this great, mighty army which has been recruiting, drilling, and marshaling, yes, and winning victories for years. Arm yourselves for the battle. Load your ammunition wagon with hot shot to be poured into the camp of the enemy. Order scores, hundreds of rounds of temperance ammunition, and plunge into the fray. *We win!* God is on our side. "They that be with us are more than they that be with them."

An unusual opportunity is before us this year. Many counties in the various conferences are to wage local option campaigns. The cry has gone up, "Make Chicago dry in 1916." A great State-wide prohibition campaign is on in Michigan. More than half the State is already dry under county option. But a fierce battle will be on in order to dislodge the demons of rum from



some of their well-defended strongholds. Every temperance organization in the State has joined in a great, mighty movement to "Make Michigan Dry."

Now is the time of all times for our grand army of young people to show their colors. Let these temperance specials be sold, be mailed, be given away, until, when the glorious victory is won next November, it can be said as it was in Maine a few years ago, when more than 50,000 papers were used, "One very important contributing factor to the success of our campaign was the circulation among our people of tens of thousands of the temperance special of the YOUTH'S INSTRUCTOR."

Michigan alone should set its goal at 100,000 copies. Who can estimate the result of such an effort?

Not only should they be sold, but thousands of people would subscribe liberally to a fund provided for the free distribution of the paper among those who need it most but who would be the last to buy.

Bring this number to the personal attention of temperance leaders and workers everywhere. The temperance organizations will order by the thousand.

Let us take hold of this campaign in earnest. Low rates when ordered in quantities. Order through your tract society. We have been instructed to do all that lies in our power to put down this evil, by "voice and pen and vote."

C. A. RUSSELL.

### A Monument to the Confederacy

OLD King Darius, who ended the wicked luxury of Babylon and permitted the Hebrews to rebuild their temple, as told in the Bible, was the first man, so far as we know, to conceive the idea of perpetuating history by carving heroic life-size statues out of the living rock of the mountain side.

Gutzon Borglum, the distinguished American sculptor, is now engaged in plans for the carving of the history of the Civil War on a mile of a granite hillside near Atlanta, Georgia.

This tremendous undertaking will require eight years to complete. It will employ an army of steam and air drillers, blasters, surveyors, engineers, rock cutters, and other artisans. When they have sufficiently hewed the rock into shape, then eight of the most promising young sculptors of America will be called in by Mr. Borglum to "point up" and "block out" the rough masses of the design. Finally Mr. Borglum himself, with his chisel, will go over it, finishing them into wonderful naturalness.

There will be hundreds of figures—horsemen, artillerymen, infantry—in full relief, and thousands in low relief. The whole work will cost \$2,000,000, and will indeed be the eighth and greatest wonder of the world.

This colossal monument is to be a memorial to the Southern Confederacy. The stone armies which will march across the granite hill will be led by Robert E. Lee and "Stonewall" Jackson. The greatest generals and leaders of the Confederacy will be shown in the high relief figures. They will be fifty feet high, and their faces will be recognizable at a distance of two miles.

Hundreds of portraits of lesser heroes of the Confederacy are being collected in all the Southern States, and faithful likenesses of these will be reproduced also.

At the base of the hill a temple dedicated to the United Daughters of the Confederacy will be hewn deep into the granite. In this will be kept the most

complete archives obtainable of the Civil War and the records of those who took part in it.

In all the history of the world there has been no monument such as this will be.—*Washington Post*.



### Unbelief

(See article entitled "Unbelief")

(Texts for March 19-25)

**MEDITATION.**—As I study the texts this week, I am constrained to pray most earnestly to be saved from *unbelief*. If there is *unbelief* in my heart, God cannot do any mighty work in my life nor through it. Did I get up from my knees this morning believing that he had heard me? Do I really believe that he will use me today to help others? If I really believe that he controls all that concerns me and my loved ones, can I worry? If I do worry, is it not because of *unbelief* in my heart?

**SPECIAL PRAYER.**—This week we have before us a topic for special prayer that should drive us to our knees in the spirit of Jacob—refusing to give up until the blessing is obtained. Yes, pray for the young people who are drifting into the world, in a never-give-up spirit. Spread before God his promise found in 1 John 5:14-16; read into that text the names of a few for whom you are especially burdened, and then never let go while God gives you breath to pray.

### Unbelief

**UNBELIEF** in the heart is like a cork in a bottle. It will do no good to hold the bottle under the faucet to be filled. The cork must be removed, then the filling becomes an easy matter. So if you and I will pull the plug of *unbelief* out of our hearts, heaven's blessings will flow in and fill our lives with cheerful service for others. Because of *unbelief*, many hearts, filled with fear and trouble, are shutting out peace, comfort, and happiness. The doubting heart is ever fearing what may come, and what may not come, on the dreaded *tomorrow*.

*Unbelief* is sure to cripple one for service. The dead engine on the track is useless. Its arteries are full of cold air. It cannot even move itself. So is the young Christian whose heart is filled with *unbelief*. He can neither draw himself nor others to Christ. He is paralyzed spiritually; for *unbelief* shuts Christ out of the heart, and "without me ye can do nothing."

But, listen! "All things are possible to him that believeth." This is the wonderful declaration Jesus made when he came down from the mount of transfiguration. And this declaration comes down through the ages and challenges each one of us to keep the channel of life open, that the love of God may flow through us to others.

Are you troubled with *unbelief*? Does doubt struggle to possess your heart? "Tell it to Jesus," and to Jesus only. Tell him all about it. Resolve to get better acquainted with him; for when you truly *know* him, you will realize that you are dearer than life to him, and that he will never permit one thing to come to you that will not in some way be for your good. *Unbelief* really is distrusting this wonderful Friend. What a shame! Shall we not say strongly, "Lord, I believe," and then pray earnestly each day, "Help thou mine *unbelief*"? Let us do this until, by his



grace, we shall learn how to live above worry, fretting, faultfinding, and constant fear; and above all other faults that are rooted in unbelief.

MATILDA ERICKSON.

Two bright little eyes,  
And a questioning nose,  
A fluffy, curled tail,  
An inquiring pose—  
Then, a dart of gray color  
Through tree tops that sway  
And little gray squirrel  
Has scampered away!

—New York Tribune.

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### Missionary Volunteer Society Programs for Week Ending March 25

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

#### The Bible Year

##### Assignment for March 19 to 25

March 19: Judges 13 to 15.  
March 20: Judges 16 to 18.  
March 21: Judges 19 to 21.  
March 22: Ruth.  
March 23: 1 Samuel 1 to 3.  
March 24: 1 Samuel 4 to 7.  
March 25: 1 Samuel 8 to 10.

For helps and suggestions on this assignment, see the *Review* of March 16.



#### Review

(March 25)

LESSON SCRIPTURE: Matthew 22 to 25:30.

MEMORY VERSE: All the memory verses for the quarter.

#### Chapter 22

1. Relate the parable of the marriage of the king's son. What wedding garment must every one put on who attends the marriage supper of the Lamb?
2. Is it right to pay tribute money to an earthly ruler? How did Christ once answer this question? What tribute should we pay to the King of heaven?
3. "Which is the great commandment in the law?" Who once asked this question of Jesus? How did he answer?

#### Chapter 23

1. How did the Pharisees make themselves appear more holy than other people? Which places did they love best? How did they love to be honored?
2. How many blessings, or beatitudes, were pronounced in the fifth chapter of Matthew? How many woes, or curses, in the twenty-third chapter? Repeat the words that show that Jesus' heart was filled with pity when he pronounced these woes upon the Pharisees.

#### Chapter 24

1. What did Jesus foretell concerning the beautiful temple at Jerusalem? What concerning Jerusalem itself? How did the Jews bring this destruction upon themselves?
2. What other great destruction did Jesus foretell? What signs did he give so that his people might know when to get ready?

#### Chapter 25

1. Relate the parable of the ten virgins. What lesson does this contain for us?
2. Tell the parable of the talents. How should we be using the talents which God has given us?

#### Memory Verses for the Quarter

1. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." Rev. 3:5.
2. "Render therefore to all their dues." Rom. 13:7.
3. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. 22:37.
4. "God resisteth the proud, but giveth grace unto the humble." James 4:6.
5. "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." Matt. 15:8.
6. "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23:37.
7. "But he that shall endure unto the end, the same shall be saved." Matt. 24:13.
8. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27.
9. "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:35.
10. "Be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:44.
11. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25:13.
12. "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.

#### Lesson XIII — Chapter Outlines and Review

(March 25)

LESSON SCRIPTURE: Matt. 22:1 to 25:30.

CHAPTER 22 — MARRIAGE OF THE KING'S SON; TRIBUTE MONEY; THE RESURRECTION; TWO GREAT LAWS; WHAT THINK YE OF CHRIST?

1. Give the leading lesson in the parable of the marriage of the king's son. Note.
2. What great principle was taught from the tribute money?
3. How did Jesus instruct the Sadducees concerning the resurrection?
4. Repeat the words of Jesus on the two great laws.
5. How did Jesus answer his own question, "What think ye of Christ?"

CHAPTER 23 — WARNINGS AGAINST PHARISAISM; WOES ON THE SCRIBES AND PHARISEES; LAMENT OVER JERUSALEM.

1. What distinct Pharisaical practices did Jesus condemn? How did he define true greatness?
2. Give the ground for each of the eight woes against the scribes and Pharisees.
3. Repeat the words of Jesus' lament over Jerusalem.

CHAPTER 24 — SIGNS OF THE DESTRUCTION OF JERUSALEM, AND OF THE END OF THE WORLD; INSTRUCTION AND EXHORTATIONS IN VIEW OF THE END.

1. Enumerate the signs that apply primarily to the destruction of Jerusalem.
2. Which of these signs apply also to the last days?
3. What signs are given that refer only to the second coming of Christ?
4. What instruction and exhortation did Jesus give regarding the coming of the Son of man?

CHAPTER 25: 1-30 — PARABLE OF THE TEN VIRGINS; PARABLE OF THE TALENTS.

1. Repeat the parable of the ten virgins.
2. What is the chief lesson of this parable?
3. Give the substance of the parable of the talents.
4. What lessons are taught by this parable?

#### Note

Do not fail to master the chapter outlines for this quarter. Go back also and review previous chapter outlines in Matthew.



# The Youth's Instructor

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## His Will

LORD, give thy people eyes to see  
 The only path to victory;  
 Speak to each heart in this dark hour,  
 Reveal the weapons of thy power;  
 The sword of thy omnipotence,  
 The shield that is a sure defense.  
 Show us our whole security  
 Is in obedience to thee.  
 Make us to know thy will, and then  
 Teach us to do that will. Amen!

—O. B. Adams, in the *Christian Herald*.

## Bakery and Bible

THE great city of Chicago has 1,600 bakeries, and it takes good care of them. There are six bakery inspectors, each with a district under his charge. No bakery can get its necessary license till it is approved by him. If it is in the basement, its floor must not be more than five feet below the sidewalk, and it must be of cement. Besides, the room must be at least eight and a half feet high. If the bakery is above the street level, the floors must be of cement or hard wood, or some other impervious material. The ceilings, as well as the walls, must be smooth and well painted, or whitewashed or calcimined. The lighting and ventilation must be good, everything must be clean, screens must keep out the flies, the employees must be free from consumption and from skin diseases, and they must wear washable clothing, including slippers or shoes that can be washed. No one may sleep in the bakery, and cats are the only animals allowed there.

These regulations have brought down the number of cellar bakeries from 744 to 187 in eight years, and have resulted in many other improvements. It would be difficult now to find a baker who would say, as one did when forced to wrap his bread in paper, "The papers get so dirty that the customers refuse the bread!"

All this care for the material bread leads us to wonder whether we are careful enough regarding the bread of life which we feed to the hungry souls of little children and of adults. Are we heedful that it shall be the pure Word of God, undefiled by our human fancies and blundering misconceptions? Is it always "the finest of the wheat"? Are our hands clean of sin as we handle it? We have the blessed privilege of those that minister to others in the bread of life; it is a blessed privilege, but ah, it is also a heavy responsibility. Let us allow no baker to put us to shame.—*Caleb Cobweb*.

## Prayed for Shoes

A LITTLE fellow of few years was accustomed to take his special needs to the Lord. His parents not being blessed with an overabundance of this world's goods, Amos had often to wait long for some of his reasonable wants to materialize. A few weeks ago he was in serious need of a pair of shoes, having even to remain indoors in stormy weather for the need of them. He finally decided to take the matter to the Lord; but not receiving an immediate answer, he concluded that the reason the Lord hadn't sent him a new pair was because he hadn't seen the hole in the old ones. Amos placed the most unpromising-looking shoe on his pillow, with the sole up and a pencil sticking in it, so that the Lord would be sure to appreciate fully his need. Upon further thought, he concluded that it would be wise to make another attempt to enlist his father's interest, as the Lord might desire in some way to use him in providing the shoes. He accordingly transferred the appealing shoe from his own bed to that of his father, and believing that his father should not only see the evidence of his need but should hear the petition offered for a new pair, he waited long for his father to come to his bedroom.

At last the desired footfalls upon the stairs were heard, and almost as quick as thought Amos was out of his bed and in the attitude of prayer beside his father's bed, earnestly petitioning the Lord—or his father, which?—for the needed footwear.

Suffice it to say that the shoes made an early visit to the cobbler, and are doing service while Amos hopefully waits for a full answer to his petition.

## How to Search

JESUS CHRIST said, "Search the Scriptures." Have we understood that word "search"? You have seen a man dig for silver? That is one help toward the meaning of the word "search." You have seen a woman light a candle and sweep the floor and seek diligently until she had found the piece that was lost? That is a hint toward the meaning of the word "search." You have seen a man looking for one document, which, if he could find, would make him a peer of the realm? Look at him with spectacled eyes, with busy fingers, with bent form, with eager face; look how he listens to any suggestion, what letters he sends out to registrars, clerks, any person or persons likely to help him. Have you seen such a process? This will give you some idea of what Jesus meant when he said, "Search." He did not mean that we were to look around with cold, indifferent eyes, and take up anything that might occur in our process of blind looking. He meant the industry of the soul, the very agony of the spirit, a searching, seeking, digging, striving that meant the very agony of the combined faculties which make us men.

Jesus did not come with a new Bible. He read the old one; and when he read it, men's hearts burned within them. We need no new Bible; we need the right heart to read the old one, and then it will make the heart that so reads it glow with sacred emotion; it will lift up that heart to heights of rapture and triumph, in the feeling of which, time will be but a passing shadow and earth a speck neither to be mentioned nor named.—*The Silent Evangel*.

SELF-REVERENCE, self-knowledge, self-control,—these three alone lead life to sovereign power.—*Tennyson*.