

# The YOUTH'S INSTRUCTOR

Vol. LXIV

March 21, 1916

No. 12



THE BEST SPORT OF ALL





IN the Illinois Conference the pupils of the church school are building up their school libraries by selling TEMPERANCE INSTRUCTORS.

A GRAPEFRUIT has been pronounced a lemon that has had a chance. In return for this *chance* it adds \$2,000,000 a year to Florida's income.

THE railroads are paying out \$389,000,000 each year in wages to employees. The total expenses of the roads last year were \$2,200,313,150.

THE American hen could finance the building of a Panama Canal every year. She presents the country with 20,000,000,000 eggs and nearly 500,000,000 young chickens annually.

THE German and Austrian governments announced their intention of submarining enemy armed merchant vessels without warning, after March 1; and they are acting according to their announcement.

IF Europe waits for peace until 1917, the interest at four per cent on the national debt of Great Britain and of France will amount to \$400,000,000 a year for each country, and of Germany to about \$300,000,000.

I. T. NEDLAND, of North Dakota, has constructed an electric motor that weighs only five and one-half grains. It is barely an inch long. All the visible parts are finished in gold. It will run at a high rate of speed when connected with a small flash battery.

KIEV, sometimes called Kieff, one of the oldest cities of Russia, has been named "the mother of Russian cities." It was founded before the Christian era. More than a hundred magnificent churches, beautified with gilded domes and pinnacles, give the city a striking appearance.

AEROPLANES are to play an important part in seal hunting in the future. Cruising along the shores, the aeroplanes will locate the herds and then return to the vessels and pilot them to the navigable channels through the ice. This will prevent fruitless months of search on the part of the vessels.

LINDLEY M. GARRISON, as Secretary of War, held tenaciously to two principles which he regarded as fundamental; namely, that the United States should not at this time decree to give the Philippines their independence in four years; that the military force upon which the United States is to rely as its second line of defense upon the land, must be a national force and not an aggregation of State forces. Unless the administration assured him of their adoption, he was unwilling longer to be part of it, so resigned from the President's Cabinet as Secretary of War.

CALIFORNIA has a State law against secret societies in the public schools, and in San Francisco school authorities have had to expel a number of boys and girls because they persisted in joining secret societies. Some of the parents objected, thinking the board of education had no right to interfere in such matters. But of course it is not the wise parent who objects to such a sensible ruling on the part of the educational authorities. Winifred Black, writing in one of the national dailies of this incident, says: "Keep the frats out of the public schools, gentlemen of the board of education. If the parents don't know enough to bring up their own children, you'll have to help them to do it. That's the way it looks to me."

## How Yuan Saved the Missionaries

WHATEVER may be said of Yuan Shi-kai, the present heathen ruler of China, he is accredited with one act of great merit. According to the *Christian Herald*, certain Chinese priests decided they must take some very drastic measure to secure the empress dowager's cooperation in the Boxer movement; so they forged a paper, which purported to come from the foreign ministers, demanding that "she give up the throne and restore the emperor once more to power."

This produced the desired effect. The empress in her anger ordered every governor and viceroy to massacre all the foreigners and all the Chinese Christians in their respective provinces.

"Now suppose you had been acting governor of Shangtung instead of Yuan Shi-kai, what would you have done? If you disobey her, and do not do it in a wonderfully diplomatic way, you will surely lose your head, and your head is a very important part of your constitution. But if he wants to curry favor, perhaps the natural thing to do would be to disobey her. If he disobeys her, how will he do it in such a diplomatic way that she cannot get hold of him?"

"Yuan Shi-kai is a diplomat. He pretended he did not believe it came from her,—it was a forgery,—and he could not afford to put into operation such a vast and dangerous forgery as this without due consideration. He might have telegraphed to Peking. That, however, would have been too rapid a method, and he needed time. He sent a runner,—or perhaps in this case a walker,—and ordered him to go to Peking and remain there until he got confirmation from the empress dowager's own pen that this was a genuine edict. While that courier was on his errand, he removed all the foreigners from the province, and the Chinese Christians to places of safety, and when his messenger returned he was ready to obey the edict to the letter."

## It's a Good Letter, after All

SOME one has advanced the opinion that the letter "e" is the most unfortunate letter in the English alphabet, because it is always out of cash, forever in debt, and never out of danger. For some reason, he overlooked the fortunates of the letter; so we call his attention to the fact that "e" is never in war and always in peace. It is the beginning of existence, the commencement of ease, and the end of trouble. Without it there would be no meat, no life, and no heaven. It is the center of honesty, makes love perfect, and without it there could be no editors or news.—*Fourth Estate*.

WHAT is yours to bestow is not yours to reserve.—*Shakespeare*.

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# The Youth's Instructor

VOL. LXIV

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## Early Seed Sowing in the South Pacific Islands



It is with natural feelings of regret for the friends and associations left behind, and with more or less anxiety for the perils of the long journey by sea as well as for the new conditions under which work must be taken up, that our missionaries set sail for distant lands today. But there is a feeling of security about a large boat. Nor wind nor tide will hinder its onward course. Far below, the mighty engines are throbbing night and day. The bunkers are full of coal, the storerooms of food. An army of workers is there to keep everything in spotless order. On the wide decks are sheltered places for the comfortable chairs, where one may watch the changing face of the sea hour after hour, with as much comfort as his physical condition will permit.

But the "Pitcairn" was a *small* boat. No provision was made for comforts not absolutely essential; and the passengers suffered severely, often the whole distance, from seasickness. Thus privation and exposure and suffering were not postponed till the journey was ended, but were entered upon at once.

It was twenty-five years ago last October that the "Pitcairn" left San Francisco on its first cruise. Many of the large and comfortable boats now sailing proudly out of the Golden Gate week after week, were then undreamed of. Before that gallant little company lay a new and untried world, fraught with dangers and hardships; behind them, "where the gangplank was," lay all the delights and comforts of friends and home—never so precious or so prized as now. How they strained their eyes for the last dim outlines of the land they were leaving,—now fading, now appearing as a shadow of a low-hung cloud on the horizon's rim,—now entirely lost to view! The friends who had come down to the wharf at Oakland the evening before to bid them farewell were safe on solid earth, going about their everyday duties,—and these early "Missionary Volunteers" were out on the wide ocean in their little boat! But not alone. The protecting hand of God was over the missionary ship, built by the loving offerings of his children, and it went safely on its way.

Writing of that first cruise, Brother E. H. Gates says:—

"There was little to break the monotony of the trip, as we did not see a vessel from the time we left home until we reached Pitcairn. The day after starting, we saw three whales, and occasionally schools of porpoises and flying fish. One day our tablecloth was lost overboard, and when we tried to recover it, we saw a large shark following close to the vessel."

The little company suffered severely from seasickness; so it was not until the evening of October 30 that they were able to gather for evening worship on deck. "It was an interesting sight to see twelve or fifteen persons bowed together on the deck," says Brother Gates, "the sound of flapping sails mingling with their prayers, while overhead the stars shone with a splendor seldom seen on shore. To stand on the deck of a swiftly sailing ship, surrounded by the rolling waves of a boundless ocean, and see the glory

of the stars, and 'the moon walking in brightness,' is sufficient to inspire the Christian with feelings of reverence for his Creator."

### The "Pitcairn" at Pitcairn Island

The missionaries hoped to catch their first sight of Pitcairn Island on November 24, knowing that it was not far away. "All day long our eyes were strained to get the first sight," Brother Gates says. "But the air was heavy, and a little before night, when we should have seen land if it had been clear, a heavy shower obliged the captain to put about, as he was afraid to get too close to the land in the night, there being no harbor. About eleven-thirty, however, the mate came to my room, saying that the island was in sight. I went on deck, and there, through the darkness, was the island we had so long waited to see, appearing like a mere speck on the horizon. The islanders were no less happy than the missionaries at this meeting."

After resting a day or two the missionaries began public meetings. The people were hungry for the truth, and no matter how long a meeting was held, it was not too long for them. At five o'clock on the afternoon of Dec. 5, 1890, Elders E. H. Gates and A. J. Read administered baptism to sixty-four persons. On account of the heavy waves that broke in at the landing place, the rite was administered in a natural pool under the cliffs, which was filled by the heavy surf breaking over the rocks. At this time, however, it was quiet, and nothing hindered the impressive ceremony. The next day the ordinances were celebrated, and a few days later another baptismal service was held, when eighteen additional persons followed their Lord in this solemn rite. A church was organized, officers were elected, and elders and deacons ordained.

When the time came for the mission boat to leave the island, the people assembled for a season of prayer and to say farewell. A song composed for the occasion by Sister Rosa Young, was sung by all the people. Like the members of the church at Ephesus, the believers on Pitcairn wept when these dear friends who had come so far to bring them the blessed truths of the third angel's message were finally obliged to depart.

### Among the Islands

From Pitcairn Island the mission boat set sail for the Society Islands, twelve hundred miles away. Brother Gates wrote, "As we started, the British flag on the island was dipped in a parting salute, and ours was dipped in a return salute. By means of our glasses we could see the people on the cliff waving their handkerchiefs, although several miles away. Slowly the beautiful island faded from view, and at seven-thirty was lost to sight."

Dec. 24, 1890, after assembling in the cabin to offer praise to God for his prospering and protecting hand, the passengers of the "Pitcairn" landed at Papeite, Tahiti. Here, too, a church was organized, officers were elected, and elders and deacons ordained. The members of the new church showed their desire to



work for others by organizing a tract society of about seventy members. A substantial contribution was also placed in the hands of Brother Gates to be used in mission work.

The next stop was at Eimeo, a small island ten or fifteen miles from Tahiti, where John Williams first lived on his arrival from England, in 1817.

Raiatea, the largest of the Leeward Islands, which comprises the western part of the Society group, was next visited. Nearly sixty dollars' worth of publications was sold, and a number of meetings were held. The people received the missionaries kindly, and bade them an affectionate farewell.

Rurutu, about three hundred miles south of Tahiti, was reached on Sabbath, April 4, 1891. Friends who had heard of the coming of the missionaries, met them and gave them a warm welcome. As in other islands visited, the truth was presented to the people, and our books and papers were sold and given away. One week later the little mission boat reached Mangaia, a few hundred miles west of Rurutu.

The next morning after leaving Mangaia, the missionaries saw the high peaks of Rarotonga, which reach a height of over four thousand feet. Here they were kindly received, and invited to speak to the people. Here, too, they met an old man who remembered the time when Christianity was first brought to this island.

Aitutaki, in the Cook Islands, was next visited, and here also the seed-sowing work was done.

Leaving this group, the "Pitcairn" steered for Tuvalu, one of the islands in the Samoan group, from which place, in May, 1891, it sailed for Apia, a seaport on the north coast of Upolu, Samoa. One hundred and fifty dollars' worth of reading matter was sold to the people here, and literature was distributed on vessels in the harbor.

June 8 the "Pitcairn" left Apia, and three days later stopped at Vavau, the most northerly of the Tonga or Friendly Islands. There are about one hundred islands in this group. These are clustered into three natural divisions. The southern division is called Tonga, the middle Haapai, and the northern Vavau. "The natives of the Friendly Islands," says Brother E. H. Gates, writing of this visit, "are the most intelligent and civilized of any we have found."

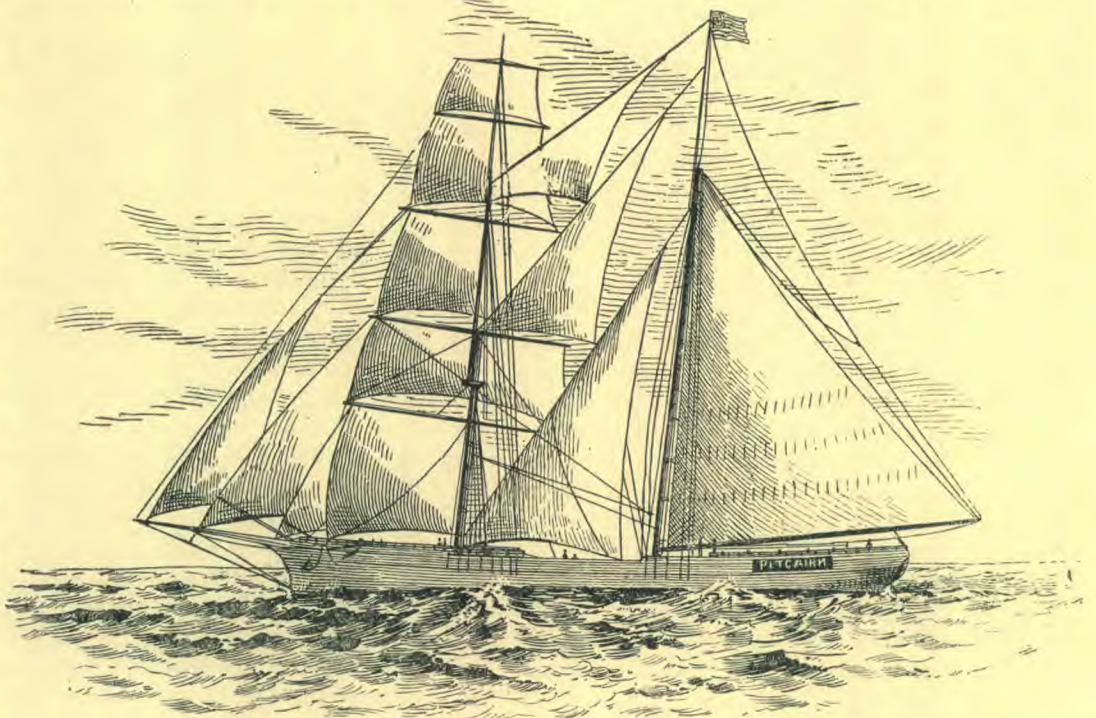
In the Vavau group a stop of a little over two weeks was made. During this time over two hundred and twenty-six dollars' worth of our books was sold. The Haapai group was next visited, and over one hundred dollars' worth of books sold.

On July 12 the "Pitcairn" left for the Tonga group, and the next morning landed at Nukualofa, the neat little capital. Permission was given to the missionaries to carry on their work, and books to the value of two hundred and twenty-two dollars were sold. The book sales of the missionaries on the "Pitcairn," for seven months, ending July 31, amounted to over one thousand dollars, besides many thousands of pages that were given away.

#### First Call at Fiji

Leaving Tonga, July 30, the "Pitcairn" had a safe and pleasant passage to Suva, Fiji. After staying about a week at this place, and leaving Brother Tay to circulate literature, the "Pitcairn" visited other islands of this group. Everywhere the missionaries were welcomed and treated kindly.

One day, on the island of Vanua Levu, Brother Gates rode on horseback into the interior. He says:—  
"In a secluded valley I met a dozen or more nearly



"The 'Pitcairn' was a small boat. No provision was made for comforts not absolutely essential."

naked natives, with painted faces, and all armed with large butcher knives. Had the same thing happened twenty-five years ago, I should have been served up as pot pie; but I had no fears, for the Fijians are as moral as any people that can be found in the Pacific. Christianity has done great things for Fiji, though there is yet room for improvement."

September 21 the "Pitcairn" left Suva and sailed for Norfolk Island, which was reached nine days later. This beautiful island is described by Brother Gates as being "like a park from one side to the other. Formerly it was covered with a dense underbrush, but is now as smooth as a lawn." Here the missionaries had the pleasure of meeting Capt. Joseph Bates, a nephew of Elder Joseph Bates, who had lived on the island nearly thirty years.

#### Home Again

From Norfolk, the "Pitcairn" sailed to New Zealand, reaching Auckland after a four days' trip. June 27, the following year, the "Pitcairn" left Auckland for San Francisco, stopping at Pitcairn Island and other points on the way. The brethren and sisters on Pitcairn Island were of good courage, and plans



were laid to start a school and some industry there. Tithes and offerings to the amount of \$234.76 were given to Brother Gates by the church treasurer.

This first cruise of the "Pitcairn" awakened a great deal of missionary enthusiasm. Everywhere the story of the distant islands was told, their needs were presented, and plans for further work were made. Loyal and hearty was the response to these calls. On Jan. 17, 1893, the "Pitcairn" began her second cruise. She had on board Mr. and Mrs. B. G. Cady, Mr. and Mrs. E. C. Chapman, and Mr. and Mrs. J. M. Cole; also Dr. M. G. Kellogg, Miss Hattie Andre, and J. R. McCoy. All these workers had responded to urgent calls, and were assigned to various places in the island field. They arrived safely at Pitcairn Island on the morning of February 19, thirty-two days after leaving San Francisco.

#### The Third Cruise

followed in a little less than eighteen months, the "Pitcairn" leaving San Francisco, June 17, 1894. D. A. Owen and family, Mr. and Mrs. G. O. Wellman, and Miss Lillian White, all of Battle Creek, Mich., had answered the call of these distant islands, and sailed on this trip, together with Dr. and Mrs. J. E. Caldwell, Mr. and Mrs. R. G. Stringer, Mr. and Mrs. Buckner, J. R. McCoy and daughter, and Maud Young. As usual, Pitcairn was the first island visited. The recruits were left at the various island stations, and counsel and help given to the workers already established.

#### The Fourth Cruise

While the missionary ship was on its third cruise, with its workers and other aids toward establishing the light of the third angel's message in these islands, still others were volunteering for service. When the "Pitcairn" left San Francisco, on Wednesday, May 1, 1895, there were on board, besides the officers and crew: Dr. F. E. Braucht and his wife; Elder E. Hilliard, wife, and child; Elder J. D. Rice, wife, and child; E. S. Butz, wife, and child; R. A. Prickett and his wife; Captain Graham's little boy; and a little Tahitian girl who had previously come to this country with Brother Read. The vessel sailed directly to Pitcairn Island, where Brother and Sister Butz were left to carry forward the school work. Tahiti was the next stopping place, where Brother and Sister Prickett were left. The boat then visited Rarotonga, the Tonga Islands, Fiji, and Samoa, returning to San Francisco Thursday, December 12.

#### The Fifth Cruise

May 19, 1896, the "Pitcairn" left San Francisco on its fifth cruise. Ten missionaries were on board for different points in the South Pacific. The various places where our work had gained a foothold were touched at; and these visits, though necessarily brief, were a source of great encouragement to the isolated workers.

It will be of interest to read one of the reports from Captain Graham concerning this last cruise of the "Pitcairn" as a missionary ship. July 20, 1896, he wrote as follows:—

"The 'Pitcairn' dropped anchor in the quiet harbor of Papeite, Tahiti, July 8, twelve days from Pitcairn Island. We found the mission workers well and the work progressing. Since the last visit of the 'Pitcairn,' a number of native families have accepted the message, besides three French ladies. Brother Paul Deane has spent some time in holding meetings in

outlying districts. Brother Bambridge, who speaks English, French, and Tahitian, has given up his occupation as blacksmith and wagonwright, and is now devoting all his time to gospel work, with very good success. Since our arrival, we have visited a district fourteen miles from Papeite, where a year ago there was but one Sabbath-keeping family; now five or six of the best families of the district are rejoicing in the light of the truth, several having been baptized. A church will soon be organized, and a house of worship built. A number of tracts have been printed and distributed, and the truth is finding its way to the hearts of the people. The prospects for solid, substantial growth are very encouraging. Brother and Sister Cady are becoming quite proficient in the language of the people, and are doing all they can to help them in various ways. They now have three bright young people in their family, and there are many others who, if given the same opportunity, might be trained for useful work.

"Elder Dexter and his wife have rented a small house in the city, and will spend some time here before going out to labor in other parts of the island. Brother Dexter has spoken three or four times already in the native tongue. Having lived here during his boyhood, he will not have to spend so much time in learning the native language as others do who come from abroad. The necessity of having a printer at work at once in Tahiti seemed so apparent that Brother and Sister Green have decided to stop here to take up that work. We expect the press here will be used to print tracts for the Cook Islands as well as for the Society Islands. Brother and Sister Prickett, who were left here a year ago, will go with us to Rarotonga to join Dr. Caldwell in medical mission work."

The fifth cruise of the "Pitcairn" ended Nov. 27, 1896, when the mission ship dropped anchor for the last time in port at Oakland.

Thus was the work of giving the third angel's message to the people of the South Pacific Islands begun. Its foundations were laid in sacrifice, and it was built up through hardships and loneliness and self-surrender. It was no easy work. Prejudice had to be met, opposition overcome; and in the islands, as elsewhere, and perhaps more than in many places, a lack of stability in the native believers caused discouragement and sadness to the workers. However, from these early seed-sowing days, and from the zeal and self-sacrifice of the missionaries in many places, a substantial work has been developed. This will be more fully described and brought down to date in another article.

A. B. E.

#### "Be Ye Clean, That Bear the Vessels of the Lord"

A STRANGER, a Bengali man of middle age, chanced to attend our Calcutta, India, Sabbath school some weeks ago. Announcement was made that twice daily during the ensuing week Bible studies would be conducted, and all were invited to attend. These were special Bible classes conducted for about a month for the benefit of new Sabbath keepers and interested Bengali people. The following morning, Sunday, the stranger was again present. Monday morning it was his intention to visit a friend and to miss the Bible class. However, as he passed the gate of the mission house, something seemed to draw him in, so the visit to his friend was postponed, and he again united with





The brother of whom Mrs. Mookerjee writes.

us in Bible study. From this time on he attended every class, and judging from his attitude, it was evident God was working in his heart. We noticed an expression of sadness in the stranger's face, and were desirous of having a heart-to-heart talk with him, in order that we might help him if possible, and after only a few days an opportunity presented itself.

One day my husband spoke on the subject of justification by faith. The message, by the blessing of the Lord, went right home to this man's heart, and the thoughts of his past life haunted him to such an extent that he was not able to sleep that night. Early next morning he came to our home to have an interview with my husband. He told of an experience in his past life during which he committed a heinous sin. The results of this sin were far-reaching, and it seemed an impossibility to adjust matters. On this account he was very sad and greatly troubled. He felt that God could not forgive him. After a study on forgiveness of sins, the poor man decided at all costs to endeavor to adjust affairs with the people concerned, and at once set about the humiliating task. God worked wonderfully in his behalf, and today our brother rejoices that the sin which so burdened his heart has been forgiven by God and man.

The particularly interesting feature to us regarding this man's past life I will briefly relate:—

About six years ago he was engaged by the Church of England Mission as an evangelist. His place of labor was out in the district, where he consented to be honorary magistrate. Serving in this capacity is not conducive to spiritual health, and consequently this man soon became more absorbed in worldly affairs than in spiritual matters. However, his evangelistic work was kept up, and the mission authorities thought he was doing good work. They decided to ordain him, and the date for the occasion was set for a certain Sunday; but God, who reads the heart, willed otherwise. Two days before the Sunday appointed, he was stricken with smallpox. Complications of a serious nature followed, until his life was despaired of. At this time he lost the use of his voice, so that for four

years he could not speak audibly; his memory also failed him, and to use his own words, those four years are as a blank in his life. During the last year, the condition of his voice has improved, and for the past three or four weeks we have been happy to see him join in singing hymns during services. His earnest prayer is that God in his mercy will continue the work of restoration until his voice is completely restored, that he may use it to glorify his Saviour.

Our dear brother has learned by sad experience, which he accepts as a punishment from God, that God will not be trifled with, and that we cannot serve two masters. Now that the gospel truths for this time have been revealed to him, he firmly believes that his life was spared so that he might be the means of proclaiming these special truths to others.

We have every reason to believe that this man has been genuinely converted, and it is our prayer that he may from this time on live in close contact with the Master, that by his consecrated life many others may be brought to the feet of Jesus.

Dear friends, shall not we who read these lines search our hearts and forsake our sins? Let us keep before us the lesson learned from the experience and affliction of this brother, and with this lesson associate the prophet Isaiah's admonition, "Be ye clean, that bear the vessels of the Lord."

MRS. C. M. MOOKERJEE.

### The Turning of the Tide

"WHEN sons are paired and daughters mated, the principal business of life is accomplished by parents," is a common saying among China's fathers and mothers. Because so many of these parents have made it their "principal business," and because the marriages were contracted when their sons and daughters were but infants, many lives and homes have been darkened.

The Chinese people are businesslike, and in arranging for a marriage, they do it in a manner resembling



Mr. and Mrs. T. C. Woo, of Canton, China.



a business transaction, and many times large sums of money enter into the consideration. It reminds one of buying and selling cattle or slaves.

The ancient idea regarding the position of girls and wives is best expressed by some of their own sayings; such as, "Eighteen goddesslike daughters are not equal to a boy with a crooked foot;" "Nothing will frighten a wilful wife but a beating." The way some daughters and wives are treated is largely the result of the marriage system; but the tide is turning, and women are being given their proper place in the home. This change is due to the influence which Christianity has had in this land.

Those who have had a Christian education or have been away to other lands where the Christian influence has molded the customs, are giving to women their place in the home, at the altar, and in society. Many young men of this type are making their own choice of companion, and are able to get the consent of their parents to do so. This has brought light and happiness into the homes of many in China.

On the preceding page is shown a newly married couple who have been attending our schools for some years. They found each other in quite the ideal way, and theirs is a happy home.

They were well fitted to take up life's burdens together, and at present are taking an active part in our mission work in the city of Canton, the great "Chicago" of South China.

A. L. HAM.

Canton, China.

### Fear Not

SOME one has called worry the great American disease; and doubtless more are afflicted with this malady than with almost any other. But this is one affliction against which Christians should be immune. True, life is full of trouble, sorrow, difficulties, disappointments, and perplexities. The future often looks dark and threatening. We all have our peculiar trials, and usually ours seem harder than our neighbor's. But if you and I cannot prove in our Christian experience that the religion of Jesus Christ saves us from worry, how can we say to the fearful ones about us, "Now don't worry."

Trust is the antidote for worry. If we trust, we cannot worry. And it is equally true that if we worry we cannot trust. Here is the secret of trusting, "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." If this promise had been written in 1916 A. D. instead of in 712 B. C., it probably would read, "Don't worry; I am with thee."

Surely, with your hand in his, you may go anywhere without worry. He is wise enough to deal with all your perplexities—from the little ones that annoy to the large ones that crush. He loves you enough to shield you from all harm, and to work out all things for your highest good. The loving Father who clothes the bear for the arctic frosts and equips the bird for soaring in the air, will prepare you for what you must meet, for he knows just what is coming your way.

It doesn't pay to worry. Time spent in worry is worse than lost. Worry kills; it never helps. It unnerves; it never strengthens. A few reckless ones live *below* worry, in a happy-go-lucky way, caring nothing for consequences. But every Christian should

live *above* worry, knowing that "all things work together for good to them that love God."

God does not permit hard and unpleasant things to come to us in order to worry us; they are the material we need for building strong, kind, heroic characters. Life is a school in which you and I are to develop heroism. It requires no heroism to be calm and patient when nothing tries us, to be courageous when no dangers are found, to be cheerful when nothing tends to depress us. Each one of us must learn to deal heroically with his own peculiar trials. There lies the victory. And he who learns to live the don't-worry life day by day—the serene, patient, trustful, cheerful life—is greater than he that taketh a city.

MATILDA ERICKSON.



### Fear Not

(See article "Fear Not")

(Texts for March 26 to April 2)

MEDITATIONS.—Teach me, O God, to drop worry out of my life. "My times are in thy hand." Thou knowest just what I shall meet. Teach me to be fully consecrated so that I shall not hinder thee from working out all that enters my life for my own good and for thy glory. Help me to make the promises in the Morning Watch verses this week my own, so that I may live above worry and irritability. Help me to keep so close to thee that my life may prove to others the possibility of being strong enough to keep sweet always. Master, I want to promise thee again this morning, "that no matter what comes, I will live on the mountain top, above worries, above repining, discouragement, and resentment."

SPECIAL PRAYER.—Let us pray earnestly and unitedly for the work in Mohammedan fields. Some of these lands now are under the curse of a terrible war. Think what many Christians in these lands are suffering!

"LUCK is the most overworked word in the English language, in spite of the fact that there isn't any such thing."



Copyright by Boston Photo News Co.

Russian wounded being carried to the hospital.





### Does the "Temperance Instructor Annual" Give the Message for These Times?

"YES, I think the TEMPERANCE INSTRUCTOR ANNUAL is a good paper, but I prefer to spend my time in circulating literature that gives the truth to the people." This reply was given a few days ago when a young man was being urged to devote time to placing the TEMPERANCE INSTRUCTOR ANNUAL in the homes of the people.

Others have held this same idea. So it is not unwise to consider whether our splendid temperance paper does contain truth for this time. Perhaps it would be well first for us to recognize what should be our —

#### Attitude Toward the Liquor Traffic

We are all familiar with the scriptures stating that the body is "the temple of God," and that nothing that defiles should ever be used. We are also familiar with the statements of the Bible regarding intoxicating liquors, which bring only "woe" and trouble of every kind upon the user (Prov. 23: 29-32), deceiving the heart and blighting the life. We are also aware of the "woe" pronounced upon him who even gives this thing to others. Hab. 2: 15. The scripture that no drunkard "shall inherit the kingdom of God" forces itself into our mind whenever we see such a person, or pass the gilded saloon or the evil-smelling den in the slum, where drunkards are made. Our first duty, then, is to "flee these things" ourselves, then give the warning to others, that they may recognize the evil and turn away from it.

Men and women with minds clouded and benumbed by alcohol cannot discern, much less appreciate, the many blessings of God which come to them day by day. They are not in a condition to distinguish between truth and error while they are deceived by the wine cup, nor can they recognize the Lord's eternal purpose concerning them.

Is not our first duty, then, to endeavor to change these habits of life, and thus clear their vision toward God, restoring strength to lost faculties and enabling them to appreciate more fully God's love for them? The Lord has done everything possible to save the human family from destruction. He gave the best he had for their salvation, but a great deceiver has come among men, who with untiring diligence works for their destruction. Too well is he succeeding, and one of his greatest weapons is the wine cup. Reliable statistics show that from eighty to ninety per cent of all the crime in the world comes from the liquor traffic. Men and women naturally kind are made callous, and perform horrible crimes of which they are not cognizant at the time, all because of the confused condition of their brains.

Surely, then, to engage in the fight against the liquor traffic is to be "laborers together with God," seeking to restore his lost image in mankind, helping men to reform before they are hopelessly lost, and placing them where they can discern more of the goodness of God toward them.

The TEMPERANCE INSTRUCTOR ANNUAL can be used to great advantage in this work of reform. The information it gives will be welcomed by many. Its stories from real life, so well written, will touch many hearts, saving them from falling into these same snares, thus preparing them for the great truths God is sending to them, and placing them where they can intelligently study these truths and unite with those who are determined to be "overcomers" and inherit eternal life.

Everything around us points to the speedy finishing of God's work in the earth. Earnest efforts should be made by all who love the Lord to win men and women to the Saviour. Can not we join heartily in the great temperance campaigns now being carried forward throughout our land, thus making this effort a great factor in our soul-winning work? The wide circulation of temperance literature will help wonderfully; bright, helpful temperance rallies can be held to advantage in almost all parts of the country. These can be made an entering wedge to the hearts of many. Let us plan at once for earnest, active work.

LIZZIE M. GREGG.

#### A Great Battle Line

THE reading world is becoming accustomed to long battle lines. There are battle lines in the present European war extending hundreds of miles. But the battle line in this country against the saloon is thousands of miles in length, extending, literally, from the Atlantic to the Pacific, and from the Gulf of Mexico to the international boundary.

Some of the great Central States occupy critical positions in this line,—Indiana, for example, where the liquor interests literally spent hundreds of thousands of dollars in their battle for the preservation of their saloons during 1915. During this period they succeeded in reopening only twelve saloons in communities which had formerly voted dry, but in the same period of time the dry forces succeeded in closing a total of one hundred and twenty saloons. This is a wonderful record when one considers the fact that this work has been done under city and township local option laws which were created in the interests of the brewers and distillers.

The city of Indianapolis is considering the possibility of calling a local option election. Friends of the dry cause point to the fact that if Minneapolis and Boston can come so near to closing their saloons as a result of local option elections, Indianapolis will stand a still better chance of going dry. Prominent men in that city claim that it can be voted dry by a majority of 20,000.

The National Convention of the Anti-Saloon League of America will be held in Indianapolis, from June 26 to 29 inclusive. Coming, as this convention does, so soon after the national conventions of the great political parties, it will be one of the most momentous gatherings of temperance forces ever assembled in this country. Plans are now on foot to make it a great school of methods where the latest and most scientific word concerning the war against beverage alcohol will find utterance. Men of national and even international fame will be on the program. Recognized leaders in the fight against the saloon throughout this country will be there, and will have prominent parts in the proceedings of the convention.

GEORGE E. A. HENRY.





# THE HOME CIRCLE

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



## A True Incident

IDA B. HUDSON

**M**ELBA was only a child when the grim monster Death paid an untimely visit to her home, and her mother was laid away to rest. Her young heart was thus made sore and tender, and in need of the love, warmth, and life of a human touch.

In an Eastern State lived a cousin, a teacher in a large school, whom Melba had seen but a few times; but she had been told, and had also read, of her literary attainments. Many heartfelt articles from her had been published in the leading Christian papers. A few days after Melba had followed the hearse to the cemetery, a letter came from this cousin. It was a day when Melba's heart seemed saddest, as she wandered from room to room in an almost hopeless effort to conceal her deep distress. From every piece of furniture she met only the echo, "Mother's gone."

The letter came as a message direct from the court above,—a message of hope and comfort, as her cousin pointed her to the One who alone can heal the broken in heart. New desires were stimulated into action as her numerous duties were mentioned, and she was bidden to continue in the way "mother" would have her go. She was touched by the earnest appeals that the voice of prayer ascend frequently through the day; that she wear a cheerful face, looking up steadfastly, ever bearing in mind that through trials and sufferings we are made beautiful, for only thus is strength gained to endure the sterner hours of life. The shadows are to bring out the perfect character the Lord will save in his kingdom. "With the greatest confidence and security," she was urged, "place yourself and all that concerns you in God's hands, resting assured that he will order all things for your good. He is the encourager to the depressed, a helper to the needy."

She was told to sit calmly down in the quiet hours of the day, listening to the voice of God through his Word. She would sometimes find friendship to fail, love would be unresponsive, and the world would appear forbidding; but if she would daily steal to the secret chamber, with a sense of sanctity, laying all upon the altar, withholding naught of the trials, temptations, and vicissitudes of life from her best Friend, she could then go back serene and fearless to meet whatever might come. And though at times through life she might catch the notes of the baying of the wolves, yet, whatever the danger, she was assured of supernatural help.

The written pages coming from time to time from this Eastern cousin were filled with kindly admonition, sympathy, and understanding, portraying always a vision of the Man of sorrows. Great was the joy that came to Melba's heart when, a few months later, plans were suggested and put into operation that she be sent away to school, and the full realization came that she was to associate with this Christian cousin, the latter as teacher and Melba as student, in the academy to which she was going.

Not having the longed-for Christian fellowship in her own home, she looked forward with joy unspeakable to the time when she and her cousin would study and pray together. That thought took away all pangs of home parting; and as the train carried Melba swiftly eastward, she sat for hours with her Bible in hand, studying, praying, and thanking her heavenly Father that soon, so soon, she would enjoy the sweet companionship of another Christian heart, as together they would pursue the study of his Word. "There would be the morning and evening worship without fail, and perhaps occasionally we shall find time at noon for a short and blessed season." Thus she mused as she journeyed.

In her own conveyance, drawn by her own gentle horse, the cousin met Melba at the station. Through the streets of the city and out into the suburbs where the school was located, she slowly drove, as the numerous questions pertaining to home and school life were asked and answered. Melba was silently wondering all the while if they would have a few words of prayer—thus initiating the evening worship into their lives—as soon as they arrived? or would they wait until after the supper hour? She decided to leave the matter entirely with her cousin. She would wait until she suggested it. Up through the corridors and flights of stairs in the girls' dormitory, her cousin led until they reached the spacious room they were to occupy together. Melba's first thought was to fall upon her knees in grateful thanks to him who had thus led; but no, *she would wait until her cousin suggested it.*

It was a busy time intervening between the arrival and the ringing of the supper bell. As the trunk and suit case were unpacked, and each article found its appointed place, many topics were discussed; but the one uppermost in mind, and occupying preeminent place in Melba's heart, was not mentioned. *She was waiting for her cousin to suggest it.*

After the supper hour the evening was quickly passed in introductions, a tour through the campus, and a hasty visit to the buildings.

Once again they found themselves alone in their room, and Melba's heart grew faint as her cousin suggested "to bed." "What," she thought, "without prayer!" She lingered long over a letter she was writing home, while her cousin prepared for the night, knelt, and *silently* offered a short prayer, and after a "good night" was said, was soon fast asleep.

Melba shaded the globe of the reading lamp, and sat deep in meditation a long, long while. For the first time the dreadful wave of homesickness came rushing over her, overwhelming in its rapidity, and again she wept for the little mother who alone could understand. She knelt in prayer, and except for the sound of an occasional sob she could not stifle, her prayer, too, was offered in silence.

Ah, how differently spent was this first evening from



what her hungry heart had anticipated! "But," she said, amid sighs, as she closed her weary eyes in slumber, "it will be different later on; cousin is tired and worried and anxious." But it was not different. It never was different. She who could write such wonderful letters, breathing of a consecrated life hid in Christ, could not *speak* of it. Timidity had always held her back, and she had not tried to overcome it. It was a sad period in Melba's life history when she saw the days come and go, and the weeks, until they wore on into the months, and the school year passed. But the season of united study and prayer had not yet come. She opened, read, and closed her Bible alone. Her cousin did the same, and sad to relate, though true, not once did Melba hear her cousin name the name of Christ. Not once did she bring into their conversation the things pertaining to the heavenly vision, and still Melba *waited for her to suggest it*.

Time passed, bringing perplexities and difficulties hard to meet; but Melba fought on alone, as far as human aid was concerned. Her keen disappointment in her cousin forbade her seeking there the advice she so much needed and longed for. Her cousin had succeeded through the avenue of the written page,

but utterly failed through the personal contact. In her studious, ambitious life, she had missed one of the grandest opportunities of a woman's life—that of counselor and confidante to a young girl. She was "aiming at the stars, and forgot the beautiful flowers at her feet."

When our hearts become restless in their lonely sphere, it is then the Master takes us by the hand, bidding us worship no false shrine. In the eleventh hour of this earth's history we find famishing hearts beside us daily. The Shepherd bids us, "Feed my lambs," "Feed my sheep."

Unknown to us we are at all times impressing others by the strange power emanating from our very being. The apparently trivial thing we do or say may be the most far-reaching.

In the choice of a life work, how often we find it due to the influence of some one who crossed our pathway in youth. Considering the development of those characteristics that make for permanent and enduring success, let us make of our influence a benediction. Truly, as Miller says, the personal touch is "like a light from a lamp, like heat from flame, like perfume from a flower."

## For the Finding-Out Club

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

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

THE following list of questions has been used in the New York University, Bowdoin and Barnard Colleges, and elsewhere as a test of war knowledge:—

1. Where is Gallipoli?
2. What is the capital of Bulgaria?
3. What countries bound Serbia?
4. In what country is Saloniki?
5. On what sea is Montenegro?
6. Who is in command of the French army?
7. Who is the prime minister of England?
8. Who is Von Bethmann-Hollweg? Poincaré? Venizelos? Briand? Von Hindenburg? General French? Sir Edward Grey? Viviani?
9. Name with proper title, the ruler of each of the following countries: Germany, Greece, England, Italy, Bulgaria, Russia, Turkey.

### Answers to Questions in "Instructor" of January 25

1. Porto Rico is under the jurisdiction of the United States.
2. The meaning of the name is "rich harbor."
3. The President of the United States appoints the governor and the executive council, numbering eleven. They serve four years. The thirty-five members of the House of Delegates are elected by the people, to serve for two years. The Legislative Assembly is made up of the Council and the House of Delegates.
4. The islands of Wake, Christmas, Gallego, Star-

buck, Phoenix, Penrhyn, Howland, Baker, Palmyra, Midway, Gardiner, Johnston, Morell, Marcus, and Guam are in the western part of the Pacific Ocean.

5. They belong to the United States.

6. Samos, with an area of about two hundred square miles and a population of about sixty thousand is a mountainous island in the Ægean Sea, lying near the coast of Asia Minor and southwest of Smyrna. The Turks exterminated the inhabitants in the fifteenth century, and it was abandoned by all for more than a hundred years. Afterward repopulated, the Samians took a heroic part in the Greek War of Independence, and the Turks were unable to overcome their resistance. In 1832, on the conclusion of peace, Samos was erected by France, Great Britain, and Russia into an autonomous principality and placed under the sovereignty of the sultan, to whom it pays an annual tribute. Except that the sultan appoints the prince of Samos, the island is self-governing. Wine, olive oil, and tobacco are produced. The inhabitants, almost exclusively Greeks, are industrious and enterprising. Vathy, the capital, was one of the first towns in the East to introduce the electric light.

7. Marconi's first experiments in wireless telegraphy were made in Italy in 1895, and put into practical use in England in 1896. In 1899 he established connection by the same means across the English Channel. On Dec. 14, 1901, the first wireless message across the Atlantic was sent.

8. This message was sent from Cornwall, England, to St. John's, Newfoundland.

"Many thousand commercial wireless stations dot the face of the earth. Daily time signals, weather reports, and storm warnings flash to ships far out in the ocean from government observatories. Late at night, in the midnight hours, when the world is asleep, powerful land stations commence to whisper press dispatches, and the next morning the ocean daily, containing the same news as our morning paper, is laid on the breakfast table of the ocean greyhound. A distress signal sends revenue cutters scurrying along the coast, and brings rescue to hundreds of imperiled



lives. The Navy Department issues an order, and a few minutes later it is in the hands of the commanding officer of a fleet, a thousand miles away. Wireless links two continents across a table, and yet this wonderful apparatus is so simple that a sixteen-year-old boy can build instruments with a little guidance, and listen to a far-distant station spell out its news."

9. Gold was discovered in California in 1848.

10. The United States has had twenty-eight Presidents.

#### Answers to Questions in "Instructor" of February 8

1. The Philippine Islands are about 650 miles from China.

2. There are more than three thousand islands belonging to the group, counting everything above high water.

3. There are three hundred and forty-two of these inhabited.

4. The nine largest islands are Luzon, Mindanao, Samar, Negros, Panay, Palawan, Mindoro, Leyte, and Cebú.

|    |             |           |           |
|----|-------------|-----------|-----------|
| 5. | Lö-zon'     | Nä'grös   | Mën-dô'ro |
|    | Mën-dä-nä'ö | Pä-ni'    | Lä'ë-tä   |
|    | Sä'mär      | Pä-lä'wän | Se-bö'    |

6. Magellan discovered the Philippines in 1521, in the course of his famous voyage around the world.

7. The discoverer met his death on March 12, 1521, on the island of Mactan, near Cebú.

8. Spain came into complete possession of the Philippines about 1565.

9. They remained under Spanish rule until 1898, when they were taken over by the United States.

10. "The chief executive is the governor-general. The legislative body consists of a commission, of four Americans and three Filipinos, constituting the upper house, and of a lower house, or assembly, elected by popular vote, and convened in its first session Oct. 16, 1907. The executive departments are those of the interior, finance and justice, commerce and police, and public instruction. For administrative purposes the islands are subdivided into thirty-six provinces, the governor of which, except in six provinces where the non-Christian tribes predominate, is elected by the people. In the non-Christian provinces he is named by the governor-general, with the consent of the Commission."

11. There are more than 8,000,000 inhabitants in the Philippines.

12. Thirty languages and dialects are spoken in these islands.

13. We are doing mission work in less than six of these.

14. The English language is now becoming very popular.

#### Members of the Finding-Out Club

|                  |                       |
|------------------|-----------------------|
| T. D. Sanford    | Harold E. Beasley     |
| Milton K. Dymot  | George F. Webb        |
| Helen Salisbury  | Frances C. Rosenkrans |
| W. C. Van Gorder |                       |

Our membership grows slowly; for while a number have sent in good lists of answers, they have not been perfect in every respect; so the writers' names have not been added to our membership list. If a person sends in a correct list of answers to more than one set of questions, the fact will be indicated by the appropriate numeral placed above and at the right of the name.

#### The Liberty Bell Bird Club

THE Liberty Bell Bird Club, with its membership of 602,000, is the largest bird club in the world, and possibly the youngest. It was organized Jan. 1, 1913. Its only object is to save the song and insectivorous birds, and it asks the cooperation of every bird lover.

#### The Pledge

"I desire to become a member of the Liberty Bell Bird Club, and promise to study and protect all song and insectivorous birds, and do what I can for the club."

All who copy and sign this pledge have their names enrolled, and the club button and twenty-page Guide will be sent to them free of charge.

There are no dues, no fines, no assessments of any kind. All that the club asks is that you do valiant service for the birds.

Send all signed pledges to the Liberty Bell Bird Club, Washington Square, Philadelphia.

#### The Platform

Protection, by competent laws, throughout the world for all song and insectivorous birds.

The teaching of practical ornithology in all public and private schools.

The regulation, but not the persecution, of cats, red squirrels, and all enemies of beneficial birds.

The establishment of bird sanctuaries in every city, town, village, and hamlet.

The planting of trees, shrubs, and vines that will attract and feed our birds.

The putting up of safe and artistic bird houses and the feeding of our winter birds.

The establishment of a National Bird Day on the second Friday in April of every year, to arouse interest in birds, bird conservation, and bird protection.

#### Suggested School Program for Bird Day

Invocation.

Music.

A short account of the Liberty Bell Bird Club and its work, and the reading of its pledge and platform.

Address by superintendent, teacher, or prominent bird lover.

Recitation: "The Birds' Rehearsal," "The Red-wing," or any good poem.

Essay: What the Conservation of Birds Means to Our Country.

Talk: Bird Sanctuaries; also a practical demonstration of bird houses, bird baths, and bird feeding devices.

Recitation: "Bird Biography," "The Origin of Birds," or any good poem.

Adjourn to a suitable place, and plant a tree or shrub to be dedicated to the birds. We suggest either a Russian mulberry or a chokecherry, mountain ash, shadbush, or high bush cranberry.

Music: "America."

#### The Birds' Rehearsal

THEY gathered in my garden,  
It seemed from miles around,  
As if they somehow judged it  
A good rehearsal ground.

I tried to catch a discord,  
Each had a different song,  
And each was singing loudly,—  
In vain, I listened long.

First one and then another  
Would pipe a little strain,  
Then two or three together  
Would try a sweet refrain;



Then as the dawn grew brighter,  
 Their notes were plain to see,  
 And from their chosen places  
 All joined in melody.

I wondered who was leader,  
 But no one could I find  
 Who by his place or manner  
 Seemed to that rank assigned.

They sang until the sunbeams  
 Had brightened all the sky,  
 Then here and there songs ended,  
 And off I saw them fly.

Soon, save for chirping gossip,  
 A silence fell around:  
 I hope they'll keep my garden  
 For their rehearsal ground.

—Arthur Wallace Peach.

#### The Redwing

I HEAR you, brother, I hear you,  
 Down in the alder swamp,  
 Springing your woodland whistle  
 To herald the April romp!

First of the moving vanguard,  
 In front of the spring you come,  
 Where flooded waters sparkle,  
 And streams in the twilight hum.

You sound the note of the chorus  
 By meadow and woodland pond,  
 Till, one after one up-piping,  
 A myriad throats respond.

I see you, brother, I see you,  
 With scarlet on your wing,  
 Flash through the ruddy maples,  
 Leading the pageant of spring.

Earth has put off her raiment,  
 Wintry and worn and old,  
 For the robe of a fair young sibyl,  
 Dancing in green and gold.

I heed you, brother. Tomorrow  
 I, too, in great employ,  
 Will shed my old coat of sorrow  
 For a brand new garment of joy.

—Bliss Carmen.

#### Bird Biography

WHAT bird is our emblem?  
 I, said the eagle,  
 In strength I am regal;  
 I'm America's emblem.

Who sings on the wing?  
 I, said the skylark,  
 From dawn until dark  
 I sing on the wing.

Whose feathers are downy?  
 Mine, said the goose,  
 They're put to good use;  
 My feathers are downy.

Who builds a hang-nest?  
 I, said the oriole,  
 In shape like a bowl  
 I build my hang-nest.

Who's poetry's bird?  
 I, said the dove,  
 For I coo of love;  
 I'm poetry's bird.

Who loves to chatter?  
 I, said the blackbird,  
 My harsh voice is heard,  
 I love to chatter.

Whose legs are long?  
 Mine, said the crane,  
 I've more legs than brain;  
 My legs are so long.

Who whistles "Bob White"?  
 I, said the quail,  
 Across wood and dale  
 I whistle "Bob White."

Who's pet of the household?  
 I, said the canary,  
 A right yellow fairy,  
 I am pet of the household.

What bird is handsome?  
 I, said the bluejay,  
 With plumes blue and gray  
 I'm very handsome.

—Alabama Bird Day Book.

#### Luxemburg and Her Ruler

THE Grand Duchess Marie Adelaide of Luxemburg is said to be the most unhappy ruler in the world. Luxemburg, a little neutral state, only 998 square miles in area, had the misfortune to lie on the direct path from Berlin to Paris when the present European war broke out. Three railway lines from the principal north German centers of population come together in the little town of Luxemburg, which, situated in a mountainous country itself, commands the flat and comparatively unprotected area of northern France.

When the Germans started for Paris, two hundred thousand German soldiers were rushed through Luxemburg as fast as they could be hurled. The young grand duchess bravely stationed herself in the center of the main road leading into Luxemburg, and declared that they had no right to pass. German officers seized her horses and led her out of the way.

For more than a year the little grand duchess has striven bravely to assert her rights and those of her people, in face of the overwhelming power of the German Empire, but the struggle is naturally a hopeless one. Luxemburg is reported to be occupied by 300,000 German soldiers, more than the entire population of the country.

According to the last reports, the grand duchess has become a physical wreck from the hopeless struggle and the sight of the misery around her. She has expressed her intention of abdicating her throne and retiring to a convent to find relief from her sorrows. She wishes to leave her throne to a younger sister, who, being more of a child than herself, has not been so much affected by the tragedy that has overtaken Luxemburg.

This pretty young girl, barely twenty-one years old, was adored by her prosperous little country before the war broke out. Today she is practically a prisoner in her own palace, unable to go out without a military escort, and forced to look from her prison windows upon a people starving, terrified, and forced to live upon charity.

To complete her misery, the grand duchess has been informed that she must marry a German prince, the object, of course, being to insure future control of Luxemburg.

#### The Spring Song of the Flowers

THE trees are wordless yet.  
 Soon, soon,  
 Weaving beneath the moon,  
 Their white song will they build  
 And sing it to us, sweet,  
 And we shall stay our feet  
 To hear each tiny fairy word of white,  
 To listen to their rhyming with delight.

—Mary Carolyn Davies, in the Ladies' Home Journal.

NOISE proves nothing. Often a hen who has merely laid an egg cackles as if she had laid an asteroid.—  
 Mark Twain.





## A Drop in the Indian Ocean

PETRA TUNHEIM

**I** WAS only a drop in that big ocean, tossed about by the furious storms and angry waves, when a large steamer sailed up toward me, pouring out a dense cloud of black smoke into the clear blue.

In a few moments a black sailor bent over the railing with a heavy wooden bucket in his hand, held by a rope. Splash came the bucket; and I was ushered into the ship. I thought, "What will this black boy do with me, who am so little, up on this immense boat? But in a jiffy he dashed me and my bucket companions over the deck, then with a large broom he turned, whipped, and whirled us up and down until every corner of the deck was clean. Then when he had finished with us, he plunged us overboard into our home again.

As I went down, I saw another black boy dressed in white, with a white cap on, pouring out unsightly refuse right behind us. While I was being tumbled and rolled about in this rubbish, I looked up and saw the sun, sending out his bright, pure beams, and I said to him, "Oh, take me up away from this filth and dirt, and make me pure and clean, that I may be of some use! I am so tired of these unpleasant surroundings!"

I was taken up into the cloud and made clean, beautiful, and fresh; even the heavy salt that clung to me down below, left me. Then the winds came whirling from different directions, and blew me down on the mountain top. Thence, with many other little friends, I was carried fast down over the rocks and mountain sides. As I passed some tall trees and shrubs on the way, I said, "Shall we not remain here and water these trees, so that they may bear fruit?" My carrier said, "No, these are dry and fruitless, and you would only waste your moisture, for they have had water before; but far beneath in the vale are thousands of thirsty plants, crying out for the sweet, pure water that is in your power to give." Here I, with my friends, was left, and not long after, on those former dry plains, plants of different kinds, loaded with goodly fruits, were making a beautiful sight.

I thanked the sun, who had drawn me away from the filth and dirt of my former abode, for making me useful to water the dry places and causing me to bring forth the good and pure fruits from the great harvest field.

Like the raindrop, I, too, a human being, was once as but a drop in the sea, tossed about in the filth of the world, down deep in the waves of sin. I asked my dear Elder Brother, the Sun of Righteousness, to draw me away from the filth and dirt of sin, and make me pure and clean, ready for usefulness, and to make me a channel through which his holy word — the living water — could flow to the dry soil.

The wind — the Holy Spirit — was my guide, my carrier. I said to him, "Here is an abundance of soil and many dry trees that need to be watered with living water." My Guide said, "No; these trees have been watered again and again, and have grown dry and fruitless. You must go far away, where there is much thirsty soil crying out to be watered with that pure, life-giving water."

In that far beyond, where the soil was formerly dry, there were very soon many fruitful plants seen, busily dividing the living water received, ready to bring forth much fruit for the heavenly garner. I thank and praise my Elder Brother, the Sun of Righteousness, for having drawn me away from the sin of the world, with the beams of his wonderful love, and for making me a channel that has been washed with his own precious blood, ready to be used for his holy word to flow through to water the dry soil, causing plants for the home of the Lord to grow and bear rich fruit, to be gathered soon into the heavenly garner.

"But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Mark 4:29.

### The Best Streak

REGINALD was an orphan, for his father and mother both died when he was a mere child. But there was a beautiful young woman who had had a sad disappointment in her life, and she said, "I'll be a mother to this boy, and bestow upon him my love." So she took him, cared for him, loved him, clothed his little body, and gave him wholesome food, plenty of sleep, and sent him to school as soon as he was old enough.

But one day his beautiful friend became sick and was taken to a hospital. Late one afternoon when the shadows of evening were falling, she went to sleep, a sleep from which she did not awake, for she was dead. Reginald was now a double orphan.

Reginald was a manly fellow, of unusual intelligence. His hair was auburn, and his beautiful brown eyes looked confidently out upon life. He was now twelve years old, homeless and motherless. But he brushed away his tears of grief, and said to himself, "I'll go to a newspaper man and tell him I want a home, and whoever will take me in will not be sorry." "Some day," he said, "I expect to be a great doctor and surgeon, for I have made up my mind to study hard and go to a medical college. I want him to put my picture in his paper and write a little story of my life, and maybe some kind-hearted people will want me, for I believe that I can appeal to the best streak in their nature and cause them to forget their troubles, if they will only give me a chance."

I am glad to tell you, Reginald found a home that gives him shelter and protection for the present, and



a possible chance to pursue his chosen course in life.

The brief recital of the experiences of this sturdy, healthy, happy-disposed boy teaches us the important lesson of bringing out the best streak in the other fellow, and to have a worthy ambition.

Schoolboys and schoolgirls should learn this secret of appealing to the best that is in their teacher and associates, and not to cause trouble and waste of time in disciplining and in the settlement of difficulties. Be a Reginald.

The voice of Nature speaks;  
Why will not mankind hear  
And heed the notes of warning,  
And catch the songs of cheer?

I. C. COLCORD.

### Umbrella Sam

I'LL tell you how he came to be called that.

At school he was always trying to shield some one in some way.

"Take care there!" he would say, "next thing your ball will go through the window, and then you'll be punished." It was said on the school ground that Sam would lie awake all night studying how to keep a fellow from getting a whipping.

I don't know that that was true, but I do know that he walked two blocks out of his way just to prevent little Kittie Gray from being scared almost to death by Butcher Adams's fierce dog.

"Ho!" Sam declared, "I'd just as lief go this way every night."

"He's keeping the storm off Jimmy," said a boy one day, pointing to where Sam stood with his arms around the trembling little fellow, while big bully Smouse stood over them shaking his fists and threatening.

"He makes a pretty good umbrella," said the teacher. "I should feel proud if I could do as good service."

And from that day he was called "Umbrella Sam."  
—*Herald of Life*.

### Pin Money

WHEN pins were first introduced into England, less than four hundred years ago, they were so expensive that only wealthy people could afford them, and those who could were as proud of the fact as people are to-day over the possession of automobiles.

Then, as now, the statute books contained some very peculiar laws. Among them was a regulation permitting manufacturers to sell their pins only on January 1 and 2. So, when the good wife went forth on these dates to get her pins, she bought them with what she called her "pin money." To have "pin money" in those days was an indication of social position, and we can imagine the people liked to exploit the fact. The expression has been preserved with somewhat the same significance. To have "pin money" is to have money that does not have to be spent for necessities.

It may be interesting to know that about fifteen hundred tons of iron and brass are used in the manufacture of pins in the United States yearly.—*The People's Home Journal*.

### "Getalongableness"

THAT is almost long enough for a German word. That word, however, was coined by an American business man, and named by him as an essential of business success.

We call it team play in athletics, in contrast with the individual grand-stand each-for-himself play, which is sure to lose a game. A young woman of whom I

know can sing very creditably by herself, but in spite of much training she cannot sing even respectably with others. She not only gets off the key, but she gets other people off.

Getting together, working together, and getting along together are just as essential in business or church work as in music or baseball. Some very bright and skilful people make failures of their careers because they simply are unable to work with others without friction. "Getalongableness" can be learned and cultivated. Corners can be worn off. Squeaky hinges can be oiled. Young people can adjust themselves to places and people.

The fact remains that a good many young people fail because they do not adapt themselves. They fail from lack, not of ability, but of adaptability. Rigidity of character is good, but it is not incompatible with being "all things to all men." A man may have a backbone and still be a good mixer. The vertebral column is composed of a good many small bones, so that you can bend your back without breaking it. The secret of "getalongableness" is, at bottom, unselfishness. Courtesy, kindness, graciousness,—these ought to be the fruits of Christian character, and will make one companionable, friendly, and so more efficient.—*The Wellspring*.

### Is It True?

NOT a missionary visit made, nor a paper or a tract given; not a missionary letter written, nor a Bible reading held; not one hungry person fed, nor a naked one clothed; not a sick person assisted, nor a treatment given; not a child brought to Sabbath school, nor a soul to Jesus! Is it true? From the oft-repeated assertion, "I have nothing to report," we are forced to conclude that it must be so, but it does not seem possible. Surely it is too terrible to be true. Such a message as we have, and nothing done for Jesus! Is it true?

"O brother, be faithful! and soon thou shalt hear  
Thy Saviour pronounce the glad word,  
Well done, faithful servant, thy title is clear,  
To enter the joy of thy Lord."

W. S. HYATT.

## MISSIONARY VOLUNTEER DEPARTMENT

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### Missionary Volunteer Society Programs for Week Ending April 1

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 April.

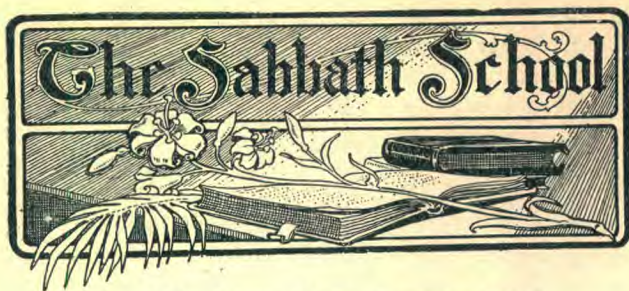
### The Bible Year

#### Assignment for March 26 to April 1

March 26: I Samuel 11 to 13.  
March 27: I Samuel 14, 15.  
March 28: I Samuel 16, 17.  
March 29: I Samuel 18, 19.  
March 30: I Samuel 20 to 22.  
March 31: I Samuel 23 to 25.  
April 1: I Samuel 26 to 28.

For helps and suggestions on this assignment, see the *Review* of March 23.





## I—"Ye have Done It unto Me"

(April 1)

LESSON SCRIPTURE: Matt. 25:31-46.

MEMORY VERSE: "As ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

## Questions

1. While still upon the Mount of Olives, what scene did Jesus describe? What shows that he will come as King? Matt. 25:31. Note 1.
2. Who will be gathered before him? What separation is described? Verse 32. Note 2.
3. Who are represented as being placed on the right hand of the King? Who on the left? Verse 33.
4. What invitation does the King give to those on his right hand? Verse 34.
5. For what does he commend them? How many ways of ministering are named? Verses 35, 36. Note 3.
6. In surprise, what do the righteous ask? Verses 37-39. Note 4.
7. In what way does the King say they have done these things for him? Verse 40.
8. What does the King say to those on his left hand? Verse 41.
9. Why are they bidden to depart? Verses 42, 43.
10. What reply do they make when they hear this? Verse 44. Note 5.
11. How does the King point out their neglect? Verse 45.
12. What will be the result of their sin? Verse 46, first part. Note 6.
13. What will be the reward of the righteous? Verse 46, last part. Note 7.
14. What do we learn from this lesson is the duty of those who would serve the King of heaven?

## Notes

1. In the Bible, Christ's coming is called "the glorious appearing." "Christ will come in his own glory, in the glory of his Father, and the glory of the holy angels. Ten thousand times ten thousand, and thousands of thousands of angels, the beautiful and triumphant sons of God, possessing surpassing loveliness and glory, will escort him on his way." "A diadem of glory rests on his holy brow. His countenance outshines the dazzling brightness of the noonday sun." We may now approach him as he sits upon the throne of grace, but soon we must meet him upon the throne of glory. If we seek and find him now, we shall not fear to meet him when he comes in all his glory.

2. The separation of the sheep from the goats—or the righteous from the wicked—takes place during the investigating judgment, which is now going on in heaven. In this life, day by day, we are deciding by our actions on which side we shall finally stand.

3. Children and youth may minister to Jesus in doing that which will bring comfort and help to his needy, afflicted children. Jesus counts every kind deed done to them as if done to himself. "The little attentions, the small acts of love and self-sacrifice, . . . the denial of self for the good and happiness of others, however humble and uncommended here, is recognized in heaven as the token of our union with him, the King of glory."—*Thoughts from the Mount of Blessing*.

4. The surprise of the righteous at the reward given in recognition of their deeds of love, shows that the Lord takes account of that which we think of little worth, or have entirely overlooked.

5. "Those on the left hand of Christ, those who had neglected him in the person of the poor and the suffering, were unconscious of their guilt. Satan had blinded them; they had not perceived what they owed to their brethren. They had been self-absorbed, and cared not for others' needs."—*The Desire of Ages*, p. 639.

6. The punishment of the wicked will be everlasting, because they will die never to live again.

7. This invitation to the righteous and the rejection of the wicked applies to the time when the righteous are gathered within the New Jerusalem and the gates are forever shut upon the wicked. See "Early Writings," under "The

Last Plagues and the Judgment." It is at this time that all nations, their cases having gone beforehand to judgment, are gathered before him.

## I—"Ye have Done It unto Me"

(April 1)

LESSON SCRIPTURE: Matt. 25:31-46.

## Questions

1. How does Jesus say the Son of man will come? What will he then do? Matt. 25:31. Note 1.
2. Who will be gathered before him? Verse 32, first part. Note 2.
3. What will he do to the nations? Verse 32, last part.
4. Where will he set the sheep and the goats? Verse 33.
5. What will the King say to those on his right hand? Verse 34.
6. What reasons does he give for calling them to their inheritance? Verse 35. Note 3.
7. What three additional reasons does he give? Verse 36.
8. What will the righteous answer? Verse 37.
9. What further questions will the righteous ask? Verses 38, 39.
10. What wonderful answer will the King give? Verse 40.
11. What will the King say to those on his left hand? Verse 41.
12. What reasons will he give for this command? Verses 42, 43.
13. How will they answer the King? Verse 44.
14. What remarkable answer will the King give them? Verse 45.
15. Where will these wicked then go? Verse 46, first part.
16. Where will the righteous go? Verse 46, last part. Note 4.

## Notes

1. When Jesus comes the second time, the event is to be so glorious that heaven will be emptied of all its inhabitants to form his escort of honor. Our finite imagination can gain but a faint conception of what the glory of that event will be. Jesus is to bring "all the holy angels with him." In Rev. 5:11 we are given some idea of what their number is, for it says "the number of them was ten thousand times ten thousand, and thousands of thousands;" or as the original gives it, more vividly, "myriads of myriads and thousands of thousands." A myriad in Greek is the definite number 10,000, so that this text really says "ten thousands of ten thousands and thousands of thousands." The smallest total number this could make would be 404,000,000, but the actual number of angels is beyond enumeration. Well may we conclude that "all the holy angels" who will escort the coming King on his glorious return, will be, as the translator of Hebrews puts it, "innumerable hosts of angels." Heb. 12:22, R. V.

2. The angels do not come with Jesus as an escort of honor alone. In Matt. 24:31 it is said that "they shall gather together his elect from the four winds, from one end of heaven to the other." What a grand and glorious gathering that will be!

3. It is important to notice that the service on which the King will base his commendation or condemnation, is service that is within the reach of every one, even of the least. The words "these my brethren" may seem to indicate that this service is to be given to Christ's followers only, but we should not interpret them narrowly. While there is a special bond of love between Christ and his followers, and a special promise to any who give them as much as a "cup of cold water" (Matt. 10:42), yet Christ will recognize the spirit of unselfish service that ministers to any one in distress, even when the service is performed by one who is not apparently a follower of Christ.

"Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at the peril of their own lives. Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard his voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God."—*The Desire of Ages*, p. 638.

4. The word "everlasting" in verses 41 and 46, and the word "eternal" in verse 46, are the same word in the original. It must be understood in each case as everlasting in effect. The fire will be everlasting in effect by consuming the wicked, as Malachi 4 says it shall "burn them up," and "they shall be ashes under the soles of your feet." Verses 1, 3. The punishment thus inflicted will be everlasting in effect—there will be no recovery from this destruction. Life can be everlasting in effect only by never being cut off. In short, there are only two results—everlasting death and everlasting life. The means and process of producing death need not be confused with the result—death.



# The Youth's Instructor

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## The Road to Heaven

YESTERDAY  
Has slipped away;  
God has got tomorrow.  
Take today and do your part,  
As your part is given.  
That's the way to gladness, heart;  
That's the road to heaven!

—Nancy Byrd Turner, in the *Ladies' Home Journal*.

## Why Not?

Why should not every Sabbath school have a correspondence class,—a class composed of several persons upon whom is placed the responsibility of keeping up a correspondence with every young person who leaves the town to go out to take up new work in a new place, and of those persons corresponded with? The influence of such a class would be far-reaching. Without doubt many young people who might otherwise drift from the church would be kept in the right path. The following letter from a Sunday school worker suggests the possibilities for good of such an effort:—

"You remember when Marion B—— left for that fine Washington position? Well, I wrote her, and she joined our correspondence class. I have a letter from her every week, and I write to her each week, and tell her all the home news as it comes to me. I suggested to her that amid so much that was novel and worth while there, it would be something of a temptation to her to neglect the things that she has been taught to consider of first importance, and she would need to keep in close touch with the church and school, and with those of us who have always known and loved her.

"She has done all this, and in her last letter she said, 'I am remembering all the advice that you and others gave me, and I want you to know that it has been followed, although it has not always been easy. The notes from the New Year's sermon that you sent me have done good work; I read them to my roommate, who is inclined to be rather too fond of good times; and yet, at heart, she is good. We agreed that we would not use our Sundays for sight-seeing and good times, but for worship and writing home, etc.; that we would, so far as we knew, keep that day holy. I got up courage enough to ask her to go to Sunday school with me, and she agreed, and now she has got so far interested that we have our morning read-

ing and prayers together. Though I act as a substitute teacher here in Washington, I still "belong" to you, and need just what you are giving me through this blessed correspondence department. Oh, but I am glad we have it, it is so worth while!"

"In eight months' time we have kept in touch with eleven of our young people who have left home for work; and five of the eleven, besides being cared for, have passed on the spirit of our work to others, and the influence of the written words is spreading and bearing fruit."

## "What are We Without God?"

"O TEACHER, what are we without God?" This is the question a native African woman recently put to Brother H. M. Sparrow as he was making a missionary tour, establishing outschools in the country near Shangani.

The uncivilized savage world shows the result of not having even an intellectual knowledge of God, while the crime, sin, and disease of civilized peoples show the result of not having a personal knowledge of him. He that is without God is without hope, without an anchor to hold the soul in the storm of temptation, and without chart or compass for sailing life's seas.

He that is without God is without a knowledge of the beginning or the end of things. He gropes through life in blindness.

He that is without God is without love. He has never seen the beauty of love as revealed in the cross of Christ.

As the world's night closes down upon the unsaved multitudes, there comes from every corner of the earth the cry, "O Christian, what are we without God? Come quickly and give us that knowledge for the lack of which we perish." And we who have a knowledge of God, but who are without the power of his life, allow the petty calls, bickerings, and wishes of our selfish hearts to drown out the great Macedonian appeal from the perishing millions. Yea, what are *we* without God?

## Be Careful How You Build

It is not enough for a man to build a ship so that it looks beautiful as it stands on the stocks. What though a man build his vessel so trim and graceful that all admire it, if when she comes to be launched, she is not fit for the sea, if she cannot stand stormy weather, if she is a slow sailer and a poor carrier, if she is liable to founder on the voyage? A ship, however comely she may be, is not good for anything unless she can battle with the deep. That is the place to test her. All her fine lines, her grace and beauty are of no account if she fails there. It makes no difference how splendidly you build, so far as this world is concerned, your life is a failure unless you build so that you can go out into the great future on the eternal sea of life.—Beecher, in *Young People's Weekly*.

A TWENTY-FIVE-THOUSAND-DOLLAR fire was ignited by inspectors for the State Board of Pharmacy at the Plaza in Los Angeles, California, the flames being fed by the contraband taken during police raids upon the city's opium dens. Among the confiscated goods were fifty opium pipes, one ton of marihuana or Indian hemp, valued at \$16,000, and cans of opium to the value of \$7,000.