

# THE YOUTH'S INSTRUCTOR

Vol. LXV

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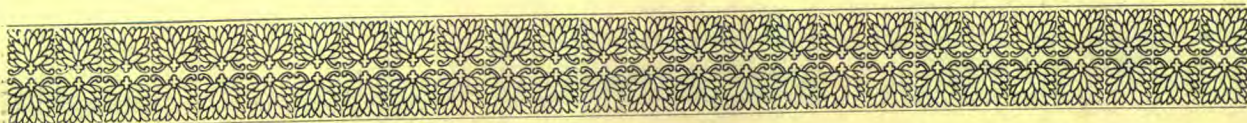
No. 8



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## THE "ENDURANCE" ENGULFED IN THE ICE

A winter flashlight in the Weddell Sea, showing an upheaval of more than ordinary intensity. The ice was thrown about in huge blocks, threatening to crush at any moment the "Endurance," Sir Ernest Shackleton's south polar ship. The flood came within two feet of the vessel, and then, as if by a miracle, stopped. The boat, however, underwent a tremendous strain, the decks and planking groaning under the stress. For twelve months the ship and the camp on the drifting floes were threatened by an immense iceberg, named by the expedition the "Rampart Berg," which drifted north with it, and seemed often on the point of plowing through the pack ice onto the "Endurance." (See page 4.)







The income tax reveals that there are 120 Americans who have an annual income of more than one million dollars.

There are 6,000 students in America from fifty different nations of the world. Of this number, 600 are from China.

Lord Beresford said recently that since the war began 1,470 allied and neutral ships had been sunk by enemy vessels.

Australia produces well-nigh one quarter of the gold output of the world. Some of the mines reach four thousand feet into the earth.

A young woman earned fifty dollars in one year by saving clover lawn clippings, drying them, and selling to city buyers for winter chicken feed.

The Chinese, it is claimed, successfully preserve watermelon for winter use, by coating it with white-wash and indigo, then keeping it in a cool, dark place. Varnish may be used.

The lowest death rate in the country's history was recorded in the year 1915. The rate was 13.5, and was based on reports from twenty-five States and forty-one cities with a total population of about 67,000,000.

"That the Turk shall be driven from Europe," is the demand of the Allies. Any peace terms meriting their attention must offer this provision, for Russia expects Constantinople as remuneration for her service.

When Dr. David Jordan Higgins was ninety-five, his family missed him one morning. When they found him, they discovered that he had slipped over to the University of Southern California, and registered in the department of Philosophy.

The tabernacle to be erected this spring in New York City for Billy Sunday's services will accommodate 20,000 persons—larger than any other structure in the city. The estimated cost is \$50,000. It is to be located at Broadway and 168th Street.

The government has appropriated ten thousand dollars for the erection of signposts in the Mohave Desert, California. The posts will indicate the way to water holes. The automobile traffic has increased to such a degree that these signposts are imperative.

It is reported that 2,734,000 acres more than last year at this time are planted in the United States to winter wheat. The average condition on December 1, however, was not so high as could be wished. The whole wheat belt now needs a heavy fall of snow as a protective covering during the cold months.

The remarkable vitality of the humming bird is well known, and is evident in the "almost incredible speed of its wings and its endurance in flight without rest or soaring." These capabilities are said to be due to the fact that the heart of the bird is three times the size of its stomach when full. Great changes would be noted in the religious and social world if man were built after the plan of the humming bird,—with more heart than stomach.

On Dec. 14, 1916, the people of Denmark voted by referendum on the proposal to sell the Danish West Indies to the United States. They favored it by a majority of nearly two to one. On December 20 the Danish Folkething passed the bill that ratifies the sale.

A new bullet, capable of piercing armor as thick as that which covers the famous British "tanks," has been invented and tested by the ordinance corps of the United States Army. The bullet will penetrate a three-quarter-inch steel plate and other objects beyond, and it is said that it will be able to pierce from twenty to thirty men in a row.

Mr. Carnegie began life in the business world by working as a bobbin boy in a factory for \$1.20 a week. He has been successful enough in his subsequent career to be able to give away \$325,000,000. His only daughter, a young woman of nineteen, will receive at his death only about thirty millions, as Mr. Carnegie's studied plan has been to die relatively poor.

A railway extending from New York City to Buenos Aires, the capital of the Argentine Republic in South America, is strongly urged in the report of the International High Commission, which points out that this would not be difficult of accomplishment because many existing stretches of railway in both North and South America could be connected to make a continuous intercontinental line.

Cotton recently sold in New York for twenty cents a pound, or \$100 a bale, the highest price it has brought in any market since the Civil War. Conservative estimates predict that the South will this year receive one and one-fourth billions of dollars, making a per capita cotton income for that section of \$37.88. On Sept. 1, 1916, \$39.59 was said to be the per capita money in circulation in the United States.

A Baptist church in Philadelphia employs a cobbler two evenings a week to teach boys cobbling. Ten cents is charged for the supplies for the season, and there are no other expenses. These boys not only learn a trade, but they are able to repair shoes for the family which would otherwise be thrown away. Many a boy has become expert, and has passed on his information to other members of his family. The members of the cobbling club keep their own shoes in repair, and they half-sole and patch the shoes of the boys who come to the other clubs of this social center. Classes in many trades are conducted, such as carpentry, wood carving, plastering, and molding.

"Rise early, work late, play hard, be merry, don't worry, and be good," is the business maxim of Joseph Dixon Lewis, controller of concerns with a capitalization of \$150,000,000.

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# The Youth's Instructor

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No. 8

## Two Dreams and a Vision

**M**RS. E. G. WHITE was converted at the age of eleven, and when twelve was baptized and joined the Methodist Church. At the age of thirteen she heard William Miller preach on the second coming of Jesus. She became deeply interested, and finally accepted the doctrine of the near coming of Jesus. After this she cast in her lot with the Advent people, and sought earnestly to have a heart free from sin, ready to meet her Saviour at his appearing. God richly blessed her, and gave her two impressive dreams and a vision. The two dreams follow, and the vision will be given in next week's number:—

"I dreamed of seeing a temple, to which many people were flocking. Only those who took refuge in that temple would be saved when time should close. All who remained outside would be forever lost. The multitudes without, who were going their various ways, were deriding and ridiculing those who were entering the temple, and told them that this plan of safety was a cunning deception, that, in fact, there was no danger whatever to avoid. They even laid hold of some to prevent them from hastening within the walls.

"Fearing to be laughed at and ridiculed, I thought best to wait until the multitude were dispersed, or until I could enter unobserved by them. But the numbers increased instead of diminishing, and fearful of being too late, I hastily left my home and pressed through the crowd. In my anxiety to reach the temple, I did not notice or care for the throng that surrounded me. On entering the building, I saw that the vast temple was supported by one immense pillar, and to this was tied a Lamb all mangled and bleeding. We who were present seemed to know that this Lamb had been torn and bruised on our account. All who entered the temple must come before it and confess their sins.

"Just before the Lamb were elevated seats, upon which sat a company of people looking very happy. The light of heaven seemed to shine upon their faces, and they praised God and sang songs of glad thanksgiving that seemed to be like the music of angels. These were they who had come before the Lamb, confessed their sins, been pardoned, and were now waiting in glad expectation of some joyful event.

"Even after having entered the building a fear came over me, and a sense of shame that I must humiliate myself before these people. But I seemed compelled to move forward, and was slowly making my way around the pillar in order to face the Lamb, when a trumpet sounded, the temple shook, shouts of triumph arose from the assembled saints, an awful brightness illuminated the building, then all was intense darkness. The happy people had all disappeared with the brightness, and I was left alone in the silent horror of night.

"I awoke in agony of mind, and could hardly convince myself that I had been dreaming. It seemed to me that my doom was fixed, that the Spirit of the

Lord had left me, never to return. My despondency deepened, if that were possible.

"Soon after this I had another dream. I seemed to be sitting in abject despair, with my face in my hands, reflecting like this: If Jesus were upon earth, I would go to him, throw myself at his feet, and tell him all my sufferings. He would not turn away from me, he would have mercy upon me, and I should love and serve him always. Just then the door opened, and a person of beautiful form and countenance entered. He looked upon me pityingly, and said: 'Do you wish to see Jesus? He is here, and you can see him if you desire to do so. Take everything you possess and follow me.'

"I heard this with unspeakable joy, and gladly gathered up all my little possessions, every treasured trinket, and followed my guide. He led me to a steep and apparently frail stairway. As I commenced to ascend the steps, he cautioned me to keep my eyes fixed upward, lest I should grow dizzy and fall. Many others who were climbing up the steep ascent fell before gaining the top.

"Finally we reached the last step and stood before the door. Here my guide directed me to leave all the things that I had brought with me. I cheerfully laid them down; he then opened the door and bade me enter. In a moment I stood before Jesus. There was no mistaking that beautiful countenance. Such a radiant expression of benevolence and majesty could belong to no other. As his gaze rested upon me, I knew at once that he was acquainted with every circumstance of my life. . . .

"I tried to shield myself from his gaze, feeling unable to endure his searching eyes; but he drew near with a smile, and, laying his hand upon my head, said: 'Fear not.' The sound of his sweet voice thrilled my heart with a happiness it had never before experienced. I was too joyful to utter a word, but, overcome with ineffable happiness, sank prostrate at his feet. While I was lying helpless there, scenes of beauty and glory passed before me, and I seemed to have reached the safety and peace of heaven. At length my strength returned, and I arose. The loving eyes of Jesus were still upon me, and his smile filled my soul with gladness. His presence filled me with holy reverence and an inexpressible love.

"My guide now opened the door, and we both passed out. He bade me take up again all the things I had left without. This done, he handed me a green cord coiled up closely. This he directed me to place next my heart, and when I wished to see Jesus, take from my bosom and stretch it to the utmost. He cautioned me not to let it remain coiled for any length of time, lest it should become knotted and difficult to straighten. I placed the cord near my heart, and joyfully descended the narrow stairs, praising the Lord and joyfully telling all whom I met where they could find Jesus. This dream gave me hope. The green cord represented faith to my mind, and the beauty and simplicity of trusting in God began to dawn upon my benighted soul."



## The Antarctic Explorations

**A**N incomprehensible fascination seems to hover about polar waters and polar lands, for though explorers have suffered untold hardships, and even death, in the effort to explore these ice fields, yet every few years other intrepid men are found who are both willing and anxious to make an effort to chart polar regions.

As early as 325 B. C., explorers reached the arctic circle, but not until the eighteenth century was the antarctic reached. The regions of the arctic had, therefore, been for centuries a resort of adventurers in search of a route to the East when the antarctic was found.

After interest was really awakened in the antarctic continent, all of the leading civilized nations — Eng-

land, America, Russia, Germany, Belgium, France, and Norway — have had a part in the exploring of its lands and waters, and as a result of the work accomplished by these expeditions we have mountains, seas, rivers, bays, peninsulas, islands, and capes bearing the names of the leaders of the various expeditions.

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THE TERRORS OF THE WEDDELL SEA

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Among these, Sir Ernest Shackleton, who has made three expeditions to the south polar lands, has established the latest record. He accompanied Captain Scott in his dash for the pole in 1901, but broke down on the way back to the coast. In 1908 he returned with an expedition of his own, and got within ninety-seven miles of the pole, when he was obliged to turn back on account of shortage of provisions. On this second expedition, Mr. Shackleton, who was accompanied by Prof. T. W. Edgeworth David, of Sydney University, Australia, accomplished several important feats. "The discovery of a considerable fresh-water fauna and of a poor, but characteristic flora was one of the most unexpected results. Apart from many minor excursions and surveys, the expedition per-

formed three journeys of the first importance, each of them surpassing any previous land work in the antarctic regions. Before winter set in, Professor David, with five companions, made the ascent of Mt. Erebus, starting from the winter quarters on the fifth of March, and gaining the summit at an altitude of 13,300 feet on the tenth. This was found to be the edge of an active crater, the abyss within being 900 feet deep, though rarely visible on account of the steam and vapors which rose in a huge cloud 1,000 feet above the summit.

"The second achievement was the attainment of the south magnetic pole by Professor David, with Mr. Douglas Mawson and Dr. Mackay. The third and greatest achievement of this remarkable expedition was Mr. Shackleton's great southern journey," when he came within ninety-seven miles of the south pole. On Sept. 18, 1914, this successful explorer started on his third expedition. He with his main party, numbering fifteen, left England to join their exploring vessel, the "Endurance," which was to await them at Buenos Aires. They sailed from that port on October 27, for South Georgia. Their plan was here to coal, then enter Weddell Sea, south of the Atlantic, and make their winter camp on the coast of Prince Luitpold Land, thence to cross the continent from Weddell Sea to Ross Sea, on the route reaching the south pole. Thence he was to go to Beardmore Glacier, where he was to meet the second part of his expedition, which was expected to start on the ship "Aurora," from some Australian port, December 1, for McMurd Sound, for the purpose of forming a supply depot at the foot of Beardmore Glacier for the transcontinental party when it reached this point on its way to McMurd Sound.

(Concluded on the last page)



## Concentrating in 1917

ERNEST LLOYD

**T**O make our religion a business is the only way to succeed. "Now, lad, make religion the everyday business of your life, and not a thing of fits and starts; for if you do, temptation and other things will get the better of you." This advice, given David Livingstone by one of the village patriarchs, he followed throughout his wonderful career.

### Why Should We Concentrate?

"The general reason for concentrating is that we have in effect only the power that we exert upon any one thing. Our maximum ability is not what we possess, but what we are able to bring to bear upon any one task. A nation at war may have a great army scattered over a vast territory, but her fighting force in a battle is the number of men she can concentrate. Scattering uses up our energies, but accomplishes nothing; concentrating magnifies our energies. By concentration we realize ourselves. The measure of what one can do is given by his power of bringing his energy to bear upon a given work. Many persons are self-distrustful, afraid to undertake large and difficult works, because they have never really tested the abilities that God has given them. By concentration we redeem the time. Time is our most important asset. By concentration we get most out of our time."

"Every reason that urges the expediency of concentration in anything, is equally valid in religion. He who succeeds in any field of endeavor, concentrates; religion is not an exception." "This one thing," says Paul. He who succeeds in religion, concentrates upon religion.

"One can focalize the rays of the sun by means of a lens, and thus kindle a fire; one can strike blow after blow upon the same place and break a rock. The diffused rays and the scattered blows are types of the ineffective attempts at Christian living; the focalized rays and the concentrated blows, of the efficient life."

### What Is It to Concentrate in Religion?

It is, first, to break with the sinful and the mistaken past. The figure of Lot's wife looking back at the doomed city from which she had just fled, is one of warning to the would-be Christian. "It is fatal to look back; it is success to look forward. Looking back is paralyzing; looking forward is invigorating. Until sin has been confessed and forgiven, one cannot concentrate; until one's point of view has been rectified, he cannot concentrate; until one escapes the discouragement of his past failures, he cannot concentrate." Forget the things which are behind.

To concentrate, one must have vigor of purpose, the forward look, and outreaching faith. "One must begin a new life in confidence that the future holds all opportunity for the correction of the past. Discouragement will yield to earnest purpose and faith. The pilgrim band of the household of Abraham, setting out from idolatrous Mesopotamia, is a type of the Christian's reaching forth unto the things which are before."

To concentrate, one must recognize the fact that he is to contend for a prize. "The racer panting to reach the goal, the wrestler straining to throw his antagonist, are types of the Christian as he contends

against the world, the flesh, and the devil to win the prize. It is sometimes deemed appropriate to sneer at the religion that offers a reward, as an appeal to selfishness. The sneer is a shallow one; to be truly a Christian is to deny self. But the motive of gaining the prize is one that we need if we are to succeed. The weariness of the way will overcome one who does not fix his eye upon the prize."

### A Method of Concentrating

The right point of view is essential to concentration. But how shall we attain that point of view? "The study of the Bible is indispensable if we would know God's will for men. He alone who made men can reveal to them the truth concerning themselves and their relations to him. But the study of the Bible must be accompanied by prayer, else we shall fail to obtain its message, which is meant for the heart as well as for the head. We cannot know the message of the Book unless we also know the Author." "Your interpretation of that poem of Browning cannot be right," said one to a lady. "I know, for I am personally acquainted with the author." The same critic was afterward frivolously rejecting some teachings of the Bible. But said the same lady: "I cannot permit you to judge of that, for I personally know the Author."

"Communion with God and meditating upon the truths of the Bible are the means of gaining the moral strength that makes purpose effective. New Year's resolutions are proverbially unstable. Conceived in our own strength, they must necessarily be so. Prayer hardens good purpose into holy deeds. The consciousness of the presence of Christ gives one both courage amidst all dangers and perseverance against all obstacles." Gaunt and wasted by sixteen years of African fever, one arm disabled and hanging limp at his side as the result of a lion's attack, Livingstone said, on the occasion of receiving his honorary doctor's degree from the University of Edinburgh: "Shall I tell you what supported me through all those years of exile among a people whose language I could not understand, and whose attitude toward me was always uncertain, often hostile? It was the promise, 'Lo, I am with you always.'"

The prayer life and the Bible-reading habit must be maintained by daily practice. This is the true doctrine of the perseverance of the saints. They who do not continue in prayer and the Word of God cease to be saints. This is the way to concentrate and to continue in the Christian life. Let us determine to cultivate this gift of continuance during 1917, and concentrate more and more upon the great essentials of life, for our own sake and the sake of our associates.

### Signs of Christ's Coming — No. 5

#### Spiritualism Versus Christianity

IN Paul's missionary tours he came in contact with many cases of spirit possession. Mediums were all about him. The evil spirits which controlled these persons, sought in every way to hinder Paul in his gospel labors. It has ever been the purpose of Satan and his angels to interfere with God's plans.

By the pen of Paul, God gave special warning to his church, that in the last days it would meet the same



spiritistic influences that Paul had to contend with. The message is: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, *giving heed to seducing spirits, and doctrines of devils.*" 1 Tim. 4:1.

There is no harmony between the teaching of spirits and that of the "faith." One tears down; the other builds up. For the sake of making it more acceptable, satanic error may be tintured with more or less truth, but the very source of the doctrine is sufficient to discredit it in the minds of those who believe the Word.

The "faith" of the Bible makes no provision for receiving communications from the supposed spirits of the dead. "The living know that they shall die: but the dead know not anything," is the declaration of the wise man. Eccl. 9:5. This text closes and bars the gate of the grave to the living.

Centuries before Paul's day, a prophet drew a definite line between the teaching of God and that of the spirits. In fact, it is a prophecy which had the beginning of its fulfilment when Christ appeared upon earth, and will continue in force as long as men need instruction from above.

Just before the Israelites entered the land of Canaan, God, through his servant Moses, gave them a plain warning. The heathen nations with whom they would come in contact had religions of their own, and did not recognize the God of heaven. From the statement of Moses, it is evident that their religious worship was made up largely of intercourse with the supposed spirits of the dead. Moses said:—

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord."

The Lord then points the people to a Prophet whom he would raise up. He should be among the living, and teach them the precepts of heaven.

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall harken." Deut. 18:10-15.

This Man is no other than Christ himself. Peter, in one of his sermons, applies this prophecy specifically to Christ:—

"He shall send Jesus Christ, which before was preached unto you. . . . For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto me; him shall ye hear in all things whatsoever he shall say unto you." Acts 3:20-22.

This counsel to leave the abominations of Spiritualism alone, and seek the precepts of Christ, becomes a part of the Christian's duty. The struggle between these two powers in this dispensation is the direct fulfilment of a great prophecy. We see the battle going on all around us.

Those who from unbelief or neglect fail to obey this instruction, certainly dishonor their Creator. So long as God is alive, the Bible in existence, and the Holy Spirit ready to teach us, there is no reason for going elsewhere to secure supernatural wisdom. To turn from them is to place oneself in the grasp of the enemy.

Men little know what they are dabbling with when they enter the ranks of Spiritualists. The terrible influence of the powers of darkness is not at first realized. Many no doubt enter upon it innocently; possibly some from curiosity. They have not studied the Scriptures

to learn how God views such a course and what the sure results will be. God in ancient times pronounced the death sentence upon all who consulted mediums.

The association with evil spirits is itself debasing and degrading; for the spirits have no regard for morality. The high standard set by the Word of God is largely repudiated or ignored.

Some time ago an experience with Spiritualism was published in *Truth* (September-October, 1915). It was a letter to the editor, and was not intended for publication, but it frankly and honestly describes the tendency of this "ism." At the suggestion of friends the writer of the letter became a medium. After communing with the supposed spirits of the dead, he says:—

"I discovered the fact that these former dear friends of earth, in whom I placed the most implicit confidence, had degenerated into just common, ordinary, low-down liars, and were capable of falsifying to me concerning the things of the most vital and sacred nature to me.

"The spiritual intelligences, my controls, knew nothing whatever about Jesus, other than their mere *belief* that he was a medium; and some of them professed to act as a medium for him, and transmitted alleged communications from him that were so at variance with his life and teachings when he walked and talked with men, that it would turn a man away in disgust."

The medium then tells of his struggle with the spirits. They would force him, against his will, to speak words dictated by them:—

"I had to make an address of welcome in the interests of a fraternal organization. I had but just risen and faced my audience when some spiritual intelligence—whose identity I do not know even yet—took absolute trance control of me (by right of conquest), and very generously proceeded to make the address of welcome of which the audience still believes me to be the author, and for which I still receive the credit, because I could not tell them that a disembodied intelligence, some spirit in fact, had taken possession of my will and voluntary powers, and actually delivered the address without my knowledge or power to prevent it.

"A few days later a powerful spiritual influence attacked me, and I had to exert every ounce of my energy to resist that awful, blighting influence which it was able to project upon my consciousness and which I could not throw off for days afterward."

The advice of this medium to others who might be tempted to investigate this deception, is valuable. But he could have been saved his terrible experience had he followed God's Word. He says:—

"My advice to all mediums, based upon the definite knowledge gained through absolute personal experience, is to 'right-about-face,' and do everything in their power to regain what they have sacrificed through self-surrender.

"I know enough of mediumship to say that as far as I went it was a downward course. I deliberately and of my own free will and accord went into its mystic realms, and I paid the price of my folly—to the uttermost; and so will you, for 'God is no respecter of persons.' The most exalted monarch that ever lived and the most obscure peasant can meet on that level and both receive their lawful due. I know that I got just what I deserved."

Just before Christ returns, the world is to witness wonderful manifestations of Satan's power. The revelator says that the great battle of Armageddon will be  
(Concluded on page fifteen)



# GOOD MANNERS

## Miss California Teaches Manners to Her School Children — No. 2

### What to Do

1. COME to school on time, wearing as clean clothing as possible, with face and hands and neck and ears washed, teeth brushed, nails cleaned, shoes polished, and hair neatly brushed and combed. If you come barefooted, see that your feet are as clean as possible.

2. Be cheerful. Say "Good morning" and "Good night" to your teacher and to your schoolmates.

3. Treat the school buildings and the school furniture with respect. They are for use, but not for abuse. Talk and move quietly in the schoolhouse whether school is in session or not. If you are a boy, take off your hat when you enter the door of the school building.

4. Use all books carefully, keeping them as clean and in as good shape as possible.

5. Treat the school grounds with respect. Throw all pieces of paper, scraps of food, etc., into the garbage can. Help sometimes to put the school yard in specially good order. Take pride in the way it looks.

6. Be kind to the younger and weaker boys and girls, to those who are crippled, to strangers and foreigners, and to all others who need your help.

7. If you are a boy, be respectful to ladies and to girls. Raise your hat when you greet them. Stand aside to let them pass out of a doorway first. Carry heavy bundles for them.

8. If you are a girl, receive the attention of boys courteously. Always say, "Thank you" distinctly, so they can hear you, whenever boys have done favors for you, such as opening doors, carrying parcels, or handing you something you have dropped.

9. Stand and walk with head erect and shoulders thrown back.

10. Lift your feet in walking; have a spring in your step.

11. Look people straight in the eyes.

12. Always say, "Excuse me," or "Pardon me," when you cannot avoid passing in front of a person.

13. Repeat to your friends the pleasant things you hear said of them, and try to forget the unpleasant ones.

14. Remember to offer your services from time to time. Do not wait till your teacher asks a favor of you, but before she makes the request ask her if you can be of help.

15. Be thoughtful of schoolmates who are ill and out of school. Write to them. If possible, send them flowers or other little gifts. Perhaps, unless ill with a contagious disease, visit them sometimes; at least ask how they are.

### What Not to Do

1. Do not pout when asked to do something which seems unpleasant.

2. Do not tease those who are deformed or crippled or any who are weaker than yourself.

3. Do not laugh at the mistakes or failures of others.

4. Do not boast when you win in a contest.

5. Do not whine when you are beaten in a contest.

6. Do not crowd and push through doorways.

7. Do not look over another's shoulder to see what he is reading or writing.

8. Do not interrupt a person speaking.

9. Do not flatly contradict any one.

10. Do not listen at doors or windows to conversations which you are not expected to overhear.

11. Do not rudely stare at strangers, or question them curiously about their private affairs.

12. Do not talk or laugh noisily or play roughly in the school building.

13. Do not spit on the floor or on any part of the school building or buildings.

14. Do not forget to have a clean handkerchief, nor to use it when necessary.

15. Do not handle books carelessly or with dirty hands.

16. Do not forget to say "Good morning" and "Good night" to your teacher, nor to say it pleasantly and heartily. If you are a boy, and are outside the building, wearing your hat, do not forget to lift it when you greet your teacher.

17. Do not be late to school nor absent from school unless it is necessary. When you come late or are absent, you give other people trouble; and giving other people trouble when it is not necessary to do so is bad manners.

18. Do not be in a hurry to tell tales about the misdoings of other people, but be in a great hurry to tell when you yourself have made a mistake or have done something wrong. You are probably sorry. Do not be afraid or ashamed to say so.

### Ancient Laws

THE Virginian law books still maintain that "any one who makes fun of a minister, or who fires a gun on Sunday except at an Indian, shall be fined ten pounds of tobacco;" also, "that any man who makes love to two women at the same time shall be tied to a whipping post and receive twenty lashes."

Quakers used to be arrested for the most trivial offenses — the colonists having it in for Quakers generally. Here is a strange kind of lawbreaking found in the Massachusetts archives: "Late one Saturday night the married daughter of Mistress Mary Fay was suddenly taken ill. Next morning Mary hastened to her daughter on horseback. She was arrested, and convicted of traveling on the Lord's Day, and compelled to pay the court a fortune of \$300."

"Any one who shall utter profane words concerning the Holy Trinity, or any person thereof, shall be bored through the tongue." This law still exists in Washington, D. C.—*Truth Seeker*.





### No Baby Carriages in Japan

ONE'S first impression on reaching Tokio is that it is exceedingly well provided with means of transportation. Up through the middle of the city runs the elevated trestle, under which scores of warehouses and shops utilize the covered space, and on this four-track trestle, electric and steam trains enter and leave in steady streams. The streets are filled with automobiles, motor trucks, bicycles, man-drawn carts—every type of vehicle except the baby carriage. The baby carriage of Japan is the mother's back or the daddy's shoulder, and I have no doubt that this closeness of mother and child throughout months and years has much to do with the excellent behavior of the bright little babies. Street cars pass a given point every minute or two, and at a crossing there are always a half-dozen big trams in sight.—*Maynard Owen Williams, in the Christian Herald.*

### Is It Worth While?

POBAI was a little Korean girl, only twelve years old, barefooted, dirty faced, and clad in rags; but she was not plain, nor was she wholly unhappy. She had to work very hard, but she loved her mother and her grandfather and the fat baby brother she carried on her back. As for her father, she saw little of him. She would have been contented to stay at home always, run errands, and help mother from morning till night. But as to getting married,—the thought was terrible, and to some one she had never seen!

The price had been paid, the gifts from the bridegroom's family had already arrived, also the gorgeous silks and brocades to be made into wedding garments. For three days after the night they came, Pobai lay on the floor with her face to the wall, feigning sickness, and eating little. The fourth day, when her mother persuaded her it was no use to resist, what must come would come, and she must resign herself, she arose with a heavy heart to assist in the preparations for the great event.

The six weeks flew by, and the fatal day came. The nuptial knot was tied, and the poor child went out from her parental roof to her unknown future.

The next six years were one long nightmare of slavery, misery, and suffering. Pobai was the household drudge in her mother-in-law's family, and many a midnight found her ironing her husband's shirts, or doing the family washing, perhaps breaking the ice to do it.

When she was eighteen, the baby came, and—oh, shameful misfortune!—it was a girl. But in spite of sneers and scorn, in Pobai's heart sprang up the tenderest, purest, truest love she had ever known. She named it Kwehi,—Precious,—and loved it with the love of both father and mother.

A few months later, her husband died, and she was sold a slave to another man, and with her sick baby was dragged one wintry morning to his home, and set at once to work. All day Pobai carried her babe on her back,—it had been nearly frozen that morning,—hoping the warmth of her body would restore it; but no,—the little mite of humanity grew colder and

colder, and when the shades of night had fallen, and the rest of the household had retired, she took a sharp-pointed hoe from its peg, and out on the frozen plain, away from the group of houses, she scooped out a hole, laid the body in it, and raked together the icy clods and rocks to cover it.

And then back to wretchedness! The years that had preceded were all pleasant ones compared to the misery which she now endured. Many, many times she looked into the dark, swift-flowing river, and longed to be hid under its silent waves, but something held her back.

One day from old Sim Sssi, the sorceress, Pobai learned of the missionaries and their strange doings, and their religion. One thing that was said she could not forget: "They seem to get a lot of comfort out of it." Comfort! That was the thing she craved. So alone, after nightfall, the poor wretched heathen woman walked the six miles to the church, and there learned the good news of salvation. Oh! what peace, what richness of joy! Again and again she went. Though she was beaten by Mansiki, her husband, and forbidden to go, still she kept the wonderful light shining in her heart, and prayed that Mansiki, too, might find Jesus.

And he did. He had been watching his patient, gentle wife much lately. One day while in a neighboring town, Mansiki heard the gospel and accepted it, and his wicked heart found peace. Humbled and repentant, he returned to Pobai to make amends for the past.

He found her lying on the floor, praying, but the usual kick and curse did not accompany his coming in. Instead, laying his hand gently on her shoulder, he said, "Pobai, I have found your Saviour, and I will never again lay my hand upon you except in love." Pobai felt her heart thrill with rapture.

Together these two dark-skinned Koreans erected their family altar, began for the first time to love each other, and a real Christian home was born.

What did it?—The love of Jesus Christ, the Man of Calvary. Does it pay? Is it worth while?

ETHYLE COBERLY.

### Prayer for Missionaries

A MISSIONARY from Labrador was the guest of a family in London. He told the children much about his missionary life, and when he went away asked them to pray for him. So every night one little boy would always finish his prayer with the petition, "Lord Jesus, bless the dear missionary, and keep the polar bears from hurting him." Day after day for a year he offered the same prayer. The father wrote to his friend and told him, inquiring if he had any adventures with polar bears. The missionary answered, saying he had been mercifully kept, and he hoped his little friend would continue to pray. Not long after, the missionary was appointed to preach many miles away. He went on board a small ship with two natives who were to row him to the place. As they came near a narrow arm of the sea, they saw on the steep precipice overhanging the water a bear ready to spring upon them. The natives wanted to turn back, for they said the monster would jump and overturn their boat, and plunge them all into the greatest danger. But the missionary said, "No, we will go on. There is a little boy in England who has been praying for a year that God would protect me from the bears. God will do it!" They went on.



The bear sprang into the water, and came swimming toward them. One of his men fired his pistol. The bear was wounded, and started away from the ship to the shore. As he reached the bank, another shot killed him. They rowed to the shore, and the missionary cut off a paw of the bear and dressed it, and sent it with a kind letter to the faithful boy in London who had prayed for him. The boy is a man now, but he treasures his bear paw, and loves to tell the story of how he obtained it.—*Selected.*

#### Missionary Volunteers in Basutoland, South Africa

A SOCIETY was organized on Emmanuel Mission about a year ago by Brother H. C. Olmstead, but until now the writer has not had the opportunity of visiting it.

In company with Pastor White, our Union Conference president, I went to the mission station to attend a Bible school, which lasted one week and was enjoyed by all present. Several services were devoted to the interests of the Missionary Volunteer work, which, I believe, proved a blessing and help to the members. Instruction along lines of practical missionary effort, as well as reports from the field, was given; new officers were chosen; twenty-seven persons joined the Standard of Attainment course; and plans for more aggressive work were laid. Two leaders of bands were chosen to visit the near-by huts, and hold meetings and Bible studies with the people.

This society is not large in numbers, but has done, and is now doing, good work for the Master. Now that it is better organized and instructed, we hope to see it enlarge its sphere of influence, and be the means of carrying the light of present truth to many needy ones.

G. H. CLARK.

Cape Town, South Africa.

#### "If Haply They Might Feel After Him"

PLINY testifies that at the time of Nero,—in Paul's day,—Athens "contained over three thousand public statues, besides a countless number of lesser images within the walls of private houses. Of this number the great majority were statues of gods, demigods, or heroes. In one street there stood before every house a square pillar carrying upon it a bust of the god Hermes. Every gateway and porch carried its protecting god. Every street, every square, nay, every purlieu, had its sanctuaries; and a Roman poet bitterly remarked that it was easier in Athens to find gods than men."—*St. Paul in Greece,* G. S. Davies.

Among the magnificent representations of heathen deities in the Grecian capital, was Phidias's statue of Athena (Minerva), "with the face, hands, and feet of pure ivory, and the figure draped in coverings of pure gold, worth more than half a million dollars." This statue, seventy-five feet high, and standing as

it did on the Acropolis, five hundred feet above the sea level, served as a notable landmark. The materials from which it was made, had been drawn from the rich spoils taken from the Persians following the Grecian triumph on the plains of Marathon, B. C. 490.

Religious as were the Athenians, and splendid as were their representations of the gods, and solemn as were their frequent festivals, yet, "underlying all the splendor and artistic beauty, forming the very soul and spirit of the scene in all its wonderful richness, was the demon of idolatry."—"Paul the Orator," Maurice Jones. And the gods of the Grecians, "vindictive, passionate, intriguing, mendacious," had in them no power to satisfy the longings of the human soul.

The heart of man, sinful and defiled, can be purified and set at rest with God only as it is brought into touch with the Saviour, and thus into touch with God. Continually the Holy Spirit is striving with the hearts of men, to turn them from sin to righteousness; and those who desire to do right and to be set free from the power of evil, are thus led, while yet in the darkness of error and superstition, to feel after God.

The prophet Isaiah has made this very plain. In his bold characterization of the heathen reaching out

after God, he makes them say: "We wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon-day as in the night; we are in desolate places

as dead men. . . . For our transgressions are multiplied before thee, and our sins testify against us." Isa. 59:9-12. This picture, seemingly dark, is nevertheless bright with hope; for the benighted souls are represented as actually groping after God, and there is always hope for those who are feeling after their Maker and Lord.

Jesus, our Saviour, was sent into this dark world as "a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house;" and he declares: "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Isa. 42:6, 7, 16.

Tennyson has visioned the universal longing after God, the heart hunger of those who are reaching out after something that satisfies; and he has represented the seeker after God as saying:—

"I falter where I firmly trod,  
And falling with my weight of cares  
Upon the great world's altar stairs,  
That slope through darkness up to God,

"I stretch lame hands of faith, and grope,  
And gather dust and chaff, and call  
To what I feel is Lord of all,  
And faintly trust the larger hope."



OFFICERS AND MEMBERS OF THE BASUTOLAND MISSIONARY VOLUNTEER SOCIETY



"But what am I?  
An infant crying in the night;  
An infant crying for the light,  
And with no language but a cry."

Yet God's ear is open to the cry of every such one. He is never far from those who are seeking him thus earnestly. He whom the apostle Paul set before the idolatrous Athenians as the Creator,—as the one who "giveth to all life, and breath, and all things,"—is ever close to those who have eyes to see and ears to hear and hearts to feel; and he will grant to all such the assurance of his presence and blessing.

C. C. CRISLER.

### The Gigantic Serpent

THE Rev. Jacob Chamberlain, an American missionary for thirty-seven years among the Telugus of India, gives an exciting account of an encounter he had with one of India's immense serpents. The account follows, and is taken from Mr. Chamberlain's book, "In the Tiger Jungle:"—

"We were in the great teakwood forest, with trees towering one hundred and fifty feet above the woodman's path, up which we were wending our way to the great Godaveri River, and along which path, or rough cart track, were clearings every few miles, and villages and cultivation. We had that morning taken a long march, preaching and disposing of Gospels and tracts in every village and hamlet that we passed. At ten o'clock, learning from our guide that about a mile ahead was a large village or town, I rode on in advance to find a place in which to pitch our tent.

"As I came near, I saw the elders of the city coming out of the city gates—for it was an old walled town—to meet me. Passing the salutations of the day, I asked them where there was a shady place where I could pitch my tent for the day and night.

"'You need not pitch your tent,' they replied; 'here is a new thatched building just erected for a shelter for our cattle. That will be fully as comfortable as your tent, and will save the trouble of pitching; please accept the use of that.'

"Close by us, just outside the gates of the town, was this new building, with roof and walls made of palm leaves, and with an open doorway, but no door. The floor was the virgin sod, still green, for it had not been used.

"I accepted their hospitality, and as soon as my cart came up I took out my camp cot, put it in the middle of the hut, and threw myself down to rest while my servant was preparing my breakfast. My native assistants had not yet come up, as they had found another little hamlet after I left them, and had stopped to preach in that.

"I was lying on my back on my cot, reading my Greek Testament, which had been my daily companion from a boy. I was holding it up over me, reading a little, and shutting my eyes and thinking a little. This continued for near half an hour. At length the passage I was reading was finished, and I let the arm that was holding the book fall.

"Then, and not until then, did I become aware that a huge serpent was coiled around one of the bamboo rafters, with some four feet of his body hanging down directly over my head, with his eyes flashing and his tongue darting out, just above where my book had been and had concealed him. He had evidently been asleep in the roof; the putting in of my cot had awakened him. While I was reading he had let down one third of his body or more, and was

looking to see what this leprous-looking white man was about, for he had probably never seen a white man before.

"His darting tongue was almost within arm's length of my face when I caught sight of him. I remembered that during my course at the medical college, in the skylight dissecting-room of the old College of Physicians and Surgeons in New York, I once looked attentively over the muscles of the human frame, and wondered whether a person lying down could jump horizontally without first erecting himself. I found it could be done with proper incentives, for off that cot I came at one bound, to my feet, without first raising my head, for that serpent was too near it.

"Running to the door, I seized an iron spit some five or six feet long, with a sharp point, used for roasting purposes in the jungle, and which was in the cart. Coming back and using that as a spear, I was successful at the first thrust in piercing the body of the serpent where it coiled around the rafter.

"But then I found myself in another difficulty. I caught hold of the spear to keep it from falling out and releasing the serpent; but the serpent would draw back, and with a tremendous hiss, strike at my hand that held the spear, and come suspiciously near hitting it with his tremendous extended fangs. If I should let go, the spit would fall out and the serpent would get away, and he and I could not sleep in that hut together that night, especially after he had been wounded by me. If I held on, his body might slide down the spit until he could reach my hand, which might be fatal to me instead of to him.

"However, in answer to my lusty calls, my servant soon appeared with a bamboo club. Holding the spit with my left hand and taking the club in my right, I administered to the serpent a headache, from which he died. As I took him down and held him up by the middle, on the spit, to the level of my shoulder, both head and tail touched the floor, showing that he was about ten feet long.

"Just as I was holding him in this position, one of the village watchmen passed the door of the hut, going into the village, and saw what I had done. It occurred to me at once that now I should find myself in a 'bad box,' for the people revere serpents as demigods. They dare not kill them or harm them, and will always beg for the life of a serpent if they see any one else killing one. They think that if you harm one of these deadly serpents, it or its kin will wage war on you and your kin and descendants until your kin are exterminated. I, a missionary, had come there to preach; how would they hear me when I had killed one of their gods?

"Knowing that the news had gone into the town to the elders, I began to prepare my line of defense, for I thought that they would soon come out to call me to account. I remembered a verse of one of their Telugu poets commending the killing of venomous reptiles, and having a copy of that poet with me, I opened my book box and took it out, but had not found the verse when I saw the chief men of the place coming out toward the hut.

"To my astonishment, they had native brass trays in their hands, with sweetmeats, coconuts, limes, and burning incense sticks on them; and as they came to the door of the hut, they prostrated themselves before me, and then presented these offerings; for they said I had rid them of their most dangerous enemy, that that serpent had been the bane of that village for several years. It had bitten and killed some of



their kine, and, I think, also a child. They had made every effort to drive it away from the village by burning straw closer and closer to it to make it go farther and farther away, but it would always return. They had tried to coax it away by putting little cups, each holding half a teaspoonful of milk, every two yards or so out into the jungle; but as soon as it had drunk all the milk it wanted, it would turn round and crawl back into the village and into some house, and then the people of that house would have to vacate until it chose to leave. It had become the terror of the village.

"But now I, a stranger and foreigner, had killed it without their knowledge or consent. That was their safety; for if they had seen me doing it they would have begged for its life, lest they be taken as accomplices. Now it was dead, and they were guiltless, and it could harm them and theirs no more. Would I please accept these sweets? They had sent to the flock in the fields to have a fat sheep brought me as an offering, and would I please accept the sheep? Now whatever I had to say they would listen to me gladly, for was not I their deliverer? . . . The serpent was not a cobra,—cobras never grow so large,—but it was said to be equally venomous.

"When the heat of the day was over, we all went into the town to preach. At the gate was the village

crier with his tom-tom, or small drum; and as soon as we appeared, he went through all the streets beating the tom-tom and crying, 'Come, all ye people; come and hear what the serpent destroyer has to say to us.' A royal audience we had, while we spoke to them of the 'old serpent' and his deeds, and Christ, who bruised the serpent's head. The killing of the serpent, instead of proving a bar, had opened a door of access to the gospel."

### Turkey Declares Independence

TURKEY has declared her independence of the European powers, through a note addressed to Germany and Austria-Hungary and communicated to the neutral nations. In this note the Ottoman government announces that it regards the conventions of Paris and Berlin as no longer binding upon Turkey.

The Treaty of Paris was signed in 1856 at the close of the Crimean War, in which France, England, and Italy fought Russia to protect Turkey. The Treaty of Berlin, in 1878, was the result of the joint intervention of England, France, and Germany to prevent Russia from taking Constantinople, after she had, with the aid of Roumania, defeated Turkey.

The six powers whose control over Turkey is thus shaken off are Great Britain, France, Russia, Italy, Germany, and Austria-Hungary.

## For the Finding-Out Club

[Every one who sends in a correct list of answers to this or any future set of questions will be entered as a member of the 1917 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.

The number of lists that one has successfully answered is indicated by the small figure at the upper right-hand corner of the name. Failure to heed any one of these rules is sufficient to bar one from membership in the Finding-Out Club. Let us watch the 1917 membership grow.—ED.]

1. What is the Crescent City? What river is known as the "Father of Waters"?

2. On what island are more foreigners landed than at any other port in the United States?

3. What provision has our government made for caring for immigrants when they land at this port?

4. What are some of the requirements made of immigrants before allowing them to settle in this country?

5. Why did President Wilson recently veto the immigration bill that had been voted on favorably by both houses of Congress?

### Answers to Questions in "Instructor" of January 16

#### First Part

1. Meriwether Lewis, private secretary to President Jefferson, who caused his selection as one of the leaders, with Lieut. William Clark, led what has become known as the "Lewis and Clark Expedition" across the continent (1804-06) to explore the region acquired in the Louisiana Purchase. The exploring party left St. Louis in May, 1804, and reached the Pacific Ocean at the mouth of the Columbia in November, 1805. A vast amount of valuable data was gathered concerning the country traversed. As a reward for his services Lewis received from Congress a grant of 1,500 acres of land.

2. Detroit was founded in 1701 by Antoine de la Mothe Cadillac, who had pointed out the importance of the place as a strategic point for determining the control of the fur trade.

3. The Society of the Cincinnati, so called after Lucius Quinctius Cincinnatus, was founded, with Washington as president-general, in May, 1783, at the close of the Revolution, by the officers of the American army. All officers of the Continental army who had served for three years, or who had been disabled and honorably discharged, and all French officers who had ranked as high as colonel in the French army serving in America, or who had commanded a French war vessel or fleet, were eligible for membership in the society. The object of the society was to promote friendship and to aid members in want.

4. The first Western President was Ulysses S. Grant, born in Point Pleasant, Ohio, April 27, 1822.

5. Eight presidents were born in the State of Virginia.

6. St. Augustine, Florida, is the oldest city in the United States.

7. The "Battle Above the Clouds" is a name popularly given to that part of the Battle of Chattanooga which resulted (Nov. 24, 1863) in the capture of Lookout Mountain by the Federals under the immediate command of General Hooker, who charged up the mountain through a heavy mist.

#### Second Part

1. Matthias was chosen by lot to take the place of Judas.

2. Paul lodged with Aquila while preaching at Corinth.

3. Rhoda answered Peter's knock at the gate, and then before opening the gate, ran to give the news of his return.

4. Ishmael, Hagar's son.

5. Orpah, sister-in-law of Ruth, who married Boaz.

6. Nebajoth was Ishmael's first-born son.





## Percy — A Monkey

**P**ERCY is a black Brazilian ring-tailed monkey, with a smooth white face; bright, beady black eyes, and a little patch of black hair on his head that gives him the appearance of a very weazened old man with a skullcap. He has long limbs, and hands very much like a human baby's hands.

I purchased Percy in Los Angeles, from a man whose brother captured him in Brazil, and brought him all the way to California. He was about six months old when I got him. This man was very cruel to Percy and used to beat him unmercifully, trying to tame him, and I bought him because I hated to see him so abused.

Percy was so wild when I bought him that we could hardly go near him; but he immediately took up with my cousin, who has always been very kind to animals of all kinds, and went up on her shoulder and kissed her all over her cheek. Although he has only seen this woman once in three years, when he did see her he immediately went to her and loved her in the same way, and would hardly go back to his window.

Percy is very fond of peppermint candy, and one day, while sitting on this woman's shoulder eating a peppermint, the thought seemed to strike him that she might like candy too, and quick as a flash he took the mint out of his own mouth and popped it into hers, as she opened it to say something.

When I receive a letter from this cousin, Percy always wants the envelope and smells it all over, and finally chews the stamp, but will not destroy the envelope, as he seems to know that it is different from other envelopes. Sometimes he will play with it all day, and at other times he will take a pencil and mark all over the envelope, when we tell him to "write to Ella." He never wants to write to any one else.

He is very intelligent and seems to understand everything one is speaking about. If you give him anything, he never forgets it, and always expects the same thing when he sees you. For instance, one man let him go through his pockets and take out something he had brought for him one day, and ever since, when this man comes, Percy has to go into his pockets immediately and search until he finds something. Another man let Percy knock off his hat the first time he came to see him, and now when he comes, Percy immediately knocks off his hat.

Percy lives in a store where he has an opportunity to see many people. Very quickly he picks out his friends and makes up his mind that he dislikes some people. He is always glad to see his friends, but if any one whom he dislikes comes in, he makes faces at him, and acts very much like a badly spoiled child.

He is not very fond of children, as a rule, and does not seem to notice them much, unless they are very nicely dressed, when he shows a preference for little

girls with bright-colored ribbons. There is, however, one little boy named Bobbie who comes to see Percy, that seems to be an exception to this rule, as Percy immediately comes down from his cage and wants to run and play with him.

Sometimes when things have gone wrong and Percy is crying, I say, "Here comes Bobbie." He immediately stops crying and begins to look for Bobbie. We believe the reason he likes Bobbie better than other little boys is because Bobbie is gentle with him.

We had Percy in the window of the store, and crowds of people used to stand outside to watch his antics when he was performing on his trapeze. The louder they laughed the harder he would perform, seemingly trying to show off still more.

We have to watch Percy very closely, as he is mischievous. He seems to realize when he is being watched, and will wait until he thinks the coast is clear before attempting his mischief. When caught at any mischief, he cries very hard and seems to be very angry at the person who has discovered him. The only way to stop his crying is to pretend to whip that person.

He is very industrious and likes to do what others around him are doing. For instance, if I am sewing, Percy has to have a needle and thread and piece of cloth, and sew too. He pushes the needle into the cloth with his hands and pulls it out with his teeth. He likes to try to mend his playthings when they are broken, and will work hard trying to fix them.

He eats nearly everything that we eat, but has an especial preference for grapes, and when eating them he holds his head back so that he will not lose any of the juice. He is also very fond of raw eggs, and will hold one in his hand, make a small hole in one end, and suck out the inside without spilling a drop. He can drink from a cup or glass just as a person drinks, and can use a spoon very nicely.

When his master goes away, he grieves for him and will hardly eat. The moment he sees his master coming, he says, "Ah-hah," which seems to be an expression of enjoyment.

In the mornings he is quite talkative, when he wants his breakfast, and says, "Ah-hah, ah-hah." When his master says, "You must say it *three* times," he does say, "Ah-hah, ah-hah, *ah-hah*," emphasizing the last one very strongly.

When bath time comes, we give Percy a pan of water, and he gets right into the pan and washes himself, using his tail for a wash rag. He washes his feet like a person, washing between his toes very carefully, then after he has dried himself he holds out his feet to his master to have his toenails manicured.

When Percy gets sleepy, he wraps himself up in his little blanket, curls up into a little furry ball, and goes to sleep. He used to have a white rat for a pet, and



he always wanted it when he got sleepy. He would hold and rock and love that rat, just like a mother with her baby, then curl up for the night, with it in his arms. When his rat died one day, he grieved for it and would not be comforted for a long time.

I have been offered large sums of money for Percy, but we have become so attached to him that it would seem almost like selling one of the family, and we would not think of accepting any price. I believe that the little monkey would very soon grieve himself to death if he were separated from us.

The cute things that he has done would fill a book.  
—*Mrs. A. E. Robinson, in Our Dumb Animals.*

### The Instructor Literature Series

THIS is a series of booklets comprising the very best of supplementary readers and classics for all grades. They can be obtained for five cents a copy and postage of one cent. It is a remarkable series covering history, biography, literature, nature, industry, geography, and stories of the States. The titles of some of the booklets are:—

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 Pump, *Hawthorne*

One can obtain besides these, any of the common great poems, biographies of almost all of the great historical characters; stories of battles, flax, glass, water drops, wool, silk, sugar, time, birds, coffee, tea, salt, rice, currants, honey, coal, wheat, and the stars. Order of your tract society, or of the Review and Herald Publishing Association, Takoma Park, D. C.

“IN every well-contested battle there comes a moment when the combatants on both sides become exhausted, and the general who then makes one more effort will generally succeed,” writes a recent biographer of Stonewall Jackson. And we are told that in the contest for Calais, if the Germans at one point had come on for another half hour, they would have got through.”



### God's Other Book

(Texts for February 25 to March 3)

DAVID had learned to love the Bible as well as nature; and when he has sung of the one in this psalm, he turns abruptly to declare his delight in the other. His meditations are of the law; and notice that verses seven to eleven are constructed on a uniform plan. Each is an outburst of his exuberant delight in the law; each gives an attribute of it and one of the effects of keeping it.

David must have meditated often, long, and devoutly on the law of God, or there never could have issued from his lips such a flood of beautiful synonyms descriptive of the heavenly code. He had found it his best guidebook in character building; from it he had learned what God was and what he himself ought to be. The law spoils the coarse gratifications of the disobedient, and becomes a prison wall to them, but David had learned that submission to the law meant joy and peace and an enriched life.

As he pondered on the law, it must have expanded and enlarged till he could read between its lines the whole gospel story. What a wonderful law it is! It is a perfect rule for conduct. It is *sure*; no part of it shall fail; nor can we afford to ignore one jot or tittle of it; it contains no empty phrases, and should be followed in every detail. It is *right*; there are no false statements sandwiched in; it prescribes the course which they must take who would attain the true goal of life. It is *pure*, like the rays of the sun; so our hearts can safely take it in in its entirety. It is *clean*. What a contrast to the rules of idol worship with its many loathsome rites! It is *true* and *righteous*; its commands are in full harmony with “the justice that abides in the bosom of God.”

Not only to David, but to all who love God's will and do it as expressed in the law, comes refreshing and restoring power. Do you recall how the disciples left Jesus tired and hungry, and when they came back and found him refreshed, he explained, “I have meat to eat that you know not of”? Judson loved God's law, and it enlightened his eyes, till he could look beyond his dismal surroundings, and see that “prospects are as bright as the promises of God.”

Sometimes the law of God stands between a young person and an enviable position. It is a hard test. Satan does all in his power to make the law appear a nonessential, a grievous burden, a barrier to success; and it is only in the school of meditation, prayer, and obedience that the young people can learn that the law is sweeter than honey, and that keeping it brings a greater reward than all the fine gold in the world can buy.

In the closing verses of this psalm, David's petition arises to God. Contemplation of God's law has led to self-examination; and one cannot long look within without feeling the need of help from above. Shall we not make the psalmist's prayer our own? Let us obtain complete deliverance—deliverance from the sins that are hidden from our own eyes; from the sins



that are lurking in the dark, unexplored regions of our hearts, and springing out every now and then to mortify and wound us. And then there are the presumptuous sins,—the habit of doing things that we know are not in accordance with the Master's will. Just as the white ants eat the inside of wood, leaving only the shell intact till a gentle breeze or touch crushes it, so small, insignificant sins gnaw away at the substance of life till the will is completely enslaved and the open, palpable sins break out. There is safety only in complete deliverance. Complete deliverance is the only thing that will satisfy the heart of God and our own deepest desires.

And now go back to the first of this psalm and glance over it as a whole. How sweetly David sings of nature and nature's God! But his song of nature is only a prelude to the deeper music of God's law. Then as a fitting climax to this Hebrew classic, he confesses that he must have upon the throne of his heart, the God who rules the heavens. And how overwhelmingly sweet is the thought that we may have the Ruler of the universe enthroned in our own hearts!

**MEDITATION.**—How grateful I am for God's two great books. Through prayerful study of them I may become acquainted with the Creator of the universe; and to know him means "life eternal." To know him will change my life so "that those who know me and do not know him, will want to know him because they know me."

**SPECIAL PRAYER.**—Faithfulness in tithe paying is our subject this week. As we pray earnestly let us not forget to do our part in answering this prayer.

M. E.

## MISSIONARY VOLUNTEER DEPARTMENT

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### Missionary Volunteer Society Programs for Week Ending March 3

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

#### The Bible Year

##### Senior Assignment

February 25: Deuteronomy 1 to 3. Retrospect.  
 February 26: Deuteronomy 4 to 6. The law repeated.  
 February 27: Deuteronomy 7 to 9. Exhortation and warnings.  
 February 28: Deuteronomy 10 to 12. Reminiscences; pleadings; laws.  
 March 1: Deuteronomy 13 to 16. Doom of idolaters, tithing.  
 March 2: Deuteronomy 17 to 19. The coming prophet.  
 March 3: Deuteronomy 20 to 22. Social and moral laws.  
 For notes on this assignment, see the *Review* for February 22.

##### Junior Assignment

February 25: Numbers 13. The twelve spies; a good report.  
 February 26: Numbers 14. Complaining and punishment.  
 February 27: Numbers 16. Rebellion of Korah, Dathan, and Abiram.  
 February 28: Numbers 17. The rod that budded and bore fruit.  
 March 1: Numbers 20. Israel at Kadesh.  
 March 2: Numbers 21. The fiery serpents.  
 March 3: Numbers 22. Balak and Balaam.

#### The Complainers

We hope that each of the Juniors is keeping a notebook, and making notes of the most interesting lessons read each week. One of the most striking features of this week's lesson is that, of the eight instances of murmuring and complaining recorded in Numbers, five are in these chapters. The first three are in chapters 11 and 12. Make a little table of five columns in your notebook, showing the reference, who complained, against whom the complaint was made, the cause, and the result. Your table when finished will show that the fourth instance is recorded in chapter 14, the fifth and sixth in chapter 16, the seventh in chapter 20, and the eighth in chapter 21. Also that in the fourth, sixth, seventh, and eighth cases the whole congregation murmured; in the fifth it was chiefly Korah, Dathan, and Abiram, and two hundred and fifty princes.

In the fourth case, the murmuring was against Moses, Aaron, and God; in the fifth, sixth, and seventh cases, against Moses and Aaron; and in the eighth, against God and Moses. The fourth was because of the evil report of the spies; the fifth, jealousy of the leaders; the sixth, because of the destruction of the rebels; the seventh, for water; and the eighth, because the people were discouraged.

The result of the fourth and sixth was a plague; the fifth, earthquake and fire; and the eighth, fiery serpents whose bite was fatal.

Having this little table before us makes the practical lessons we should learn from the stories stand out very clearly. Let us notice some of them.

First, how natural it is when trials come and things do not go to please us, to complain and murmur. This is especially true when all around us others are finding fault. Any one can complain and repine, but it takes a brave, noble heart to be cheerful and courageous as Caleb and Joshua were in the face of the whole congregation. The Lord rewarded them, and he still rewards that spirit in his children.

Second, we cannot help admiring the nobility and generosity of Moses' character, for though he was the object of their faultfinding, he always prayed for them. Who would not choose to be large-hearted, patient, and forgiving like Moses, rather than always criticizing and complaining like the people?

Third, we should remember that it is a dangerous weakness of character to murmur and complain at every trial and hardship. God is not pleased with such a spirit now any more than in the days of Israel. Plagues and judgments may not fall now as then, but the complainer gains a mean, narrow, and cowardly spirit. Let us join the Caleb and Joshua society, and always cultivate a brave, cheerful spirit in the face of difficulties and trials.

M. M.

### Report of Oklahoma City Missionary Volunteer Society for Year Ending Dec. 31, 1916

DURING the year 1916, our society has steadily grown, each successive quarter's report showing an increase over the preceding quarter. These reports of progress have been of much interest to the society. The society has both the missionary and the reporting spirit, which has made the report for 1916 exceed that for 1915. In the following we give only a portion of the report, but every item in it exceeds that of 1915:—

Letters written .....	262
Letters received .....	109



Missionary visits .....	342
Bible readings .....	72
Papers mailed, lent, or given .....	7465
Tracts mailed, lent, or given .....	644
Hours Christian help work .....	412
Offerings for foreign missions .....	\$254.77
Tithe paid church treasurer .....	479.29

The financial standing of the society is good. The expenses of carrying on missionary endeavor have not been small, but the liberality of the members, and of others interested in the young people's work, has made it possible for us to come out with a small balance on hand at the end of the year 1916. The Present Truth Series has been used extensively during the year just ended, and the club of *Signs* has not failed to be mailed each week to interested persons, by the periodical committee. The *Signs Magazine*, *Liberty*, and *Watchman* have been sent to libraries and to the State penitentiary at McAlester. The expenses thus incurred, together with other minor expenses, have amounted to \$82.89. Our receipts for home missions amounted to \$86.79.

MELISSA FERGUSON.



## IX — The Gospel Opposed at Ephesus

(March 3)

LESSON SCRIPTURE: Acts 19:21-41.

MEMORY VERSE: "Thou shalt not make unto thee any graven image." Ex. 20:4.

### Questions

1. Where did Paul purpose to go after he left Ephesus? What two cities did he wish to visit? Acts 19:21. Note 1.
2. Whom did he send to Macedonia before him? Where did he himself remain? Verse 22.
3. What arose at that time? Who led in this stir? What was his business? What is said of the profits it brought? Verses 23, 24. Note 2.
4. Whom did Demetrius call together? What did he say of Paul's work? What did he say was in danger? Verses 25-27.
5. How did this speech cause the tradesmen to feel? What caused an uproar? Verse 28.
6. With what was the whole city filled? What was done with two of Paul's companions? Verse 29.
7. What did Paul wish to do? Why did he not go into the theater? What word did his friends send him? Verses 30, 31. Note 3.
8. Describe how the mob acted in the theater. Verse 32.
9. Whom did the Jews put forward to speak? Verse 33. Note 4.
10. When it was known that Alexander was a Jew, what did the people do? Verse 34.
11. Who quieted them? What did this official say of Ephesus? How should its people conduct themselves? Verses 35, 36.
12. What did the town clerk say of Paul and his fellow workers? Verse 37.
13. How should the tradesmen settle their difficulties? Of what danger did he remind them? Verses 38-40. Note 5.
14. After this speech, what did the clerk do? Verse 41.

### Questions for Diligent Students

1. How did the riot in Ephesus help the missionaries in their work?
2. Give a description of Ephesus and its famous temple.

### Notes

1. Paul made Ephesus the center of his work for more than three years. A strong church in the city was one result of his labors, and from there the gospel was proclaimed throughout Asia. Paul had ever the most tender love and care for those he led to accept Jesus. He wrote to the church in Thessalonica, "We were gentle among you, even as

a nurse cherisheth her children: . . . we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us." At the same time he kept his eye upon "the uttermost part of the earth," and it was his ambition to carry the gospel where it had never been preached.

2. The "silver shrines" made by Demetrius and his fellow workers, were models of the temple and of the goddess Diana. The rich bought them and gave them to the temple, where they were hung. Some were placed in the homes, or worn as charms by the people. Those for the poor were made of marble or some cheap material. The priests of Diana threw the cheap ones away, and melted those made of silver, and there were so many worshippers that those who made the shrines became rich.

3. In the confusion the people began to search for Paul, but his brethren had hurried him away. He was no coward, and would have gone into the place of greatest danger, but angels of God guarded him, for his work was not yet done. When Paul was not to be found, two of Paul's fellow workers were seized, but as far as we know they were not harmed.

4. The Jews wished to show the enraged people that they had no sympathy with Paul, and they brought forward one of their number to speak. This Alexander was one of the craftsmen, a coppersmith, who, Paul afterward wrote, did him "much evil." 2 Tim. 4:14. Because Alexander was a Jew the people would not listen to him, so they vented their feelings by outcries of, "Great is Diana of the Ephesians!"

5. This town clerk was a man of good sense. His office was next to the highest in the city. He first allowed the people to tire themselves out by shouting, then he showed them their danger on account of making charges against men whose guilt had not been proved, and that they might be punished because they had been disturbers of the peace without cause.

## Signs of Christ's Coming — No. 5

(Concluded from page six)

brought about through the influence of spirits: "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together in a place called in the Hebrew tongue Armageddon." Rev. 16:13-16.

A careful examination of the following points should convince any one of the folly of seeking wisdom from the so-called spirits of the dead:—

*The dead are devoid of knowledge —*

"The living know that they shall die: but the dead know not anything." Eccl. 9:5.

*The dead know nothing about the social or financial conditions of living relatives —*

"His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21.

*Their thoughts perish the day they die —*

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4.

*They do not remember God —*

"For in death there is no remembrance of thee: in the grave who shall give thee thanks?" Ps. 6:5.

*When man dies, he disappears —*

"Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" Job 14:10.

*They become dust, and not spirits —*

"All go unto one place; all are of the dust, and all turn to dust again." Eccl. 3:20.

*They cannot be raised up by mediums —*

"Man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:12.

*No necessity of seeking to the dead —*

"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:31.

CLAUDE E. HOLMES.



# The Youth's Instructor

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## Loyalty to Truth

"If it were not for the Sabbath, I could do that." "That" may be any one of a hundred occupations which call for Sabbath labor; profitable occupations, and many of them thoroughly legitimate, but the Sabbath stands in the way.

Those who say such things would do well to ask themselves whether they actually love the Sabbath as it is their privilege to love it. Are they fretting under the restrictions God's law lays down? Do they almost wish they did not know his claims upon them? If so, do they observe his law — the Sabbath included — as they should?

The greatest test of love is obedience, whole-hearted and sincere. It is not sincere obedience if one feels the least restraint; and formal compliance with the law of God is no better than positive disobedience.

Often the test is severe, but what a strength may be gained by taking the right course and holding to it! God's laws are binding, and to every soul comes the duty of obedience. Only loving obedience will avail; but with true love for God in the heart, no one will look longingly toward the fleeting opportunities and roseate promises of the world. Rather, he will say, "The truth is too precious, I cannot compromise with sin. I will be true to principle."

MAX HILL.

## The American Can Company

CALEB COBWEB tells how he was taking a noon-time stroll through South Boston. He was in a receptive frame of mind, ready to see and be interested in anything that was interesting. But, "It was a very monotonous district I was traversing," he says, "and I was beginning to feel a trifle bored, when all of a sudden I came face to face with a big sign,—

"The American Can Company."

"Now I don't know a thing about the American Can Company. They may make tomato cans or sardine cans or milk cans or biscuit cans, or all of them together. I do not know, and I do not care. But they have a capital name.

"The American Can Company! That's what I want to belong to! The great company of canners! The group of men that have cut the word 'can't' out of their dictionary.

"Hundreds of thousands of Americans do belong to the Can Company. That's why our country is forging ahead so fast among the nations of the world. If

we belonged to the Can't Company, we should be back with Tibet and Patagonia.

"And certainly every Christian should belong to the Can Company. Paul did. 'I can do all things,' he stoutly asserted, 'through Christ which strengtheneth me.' That strength, and not our own, admits every one who will take it, into membership in the Can Company."

It has been said that the word "king" comes from the same root as can. And while we are not sure that this is true, certainly kings are men who can, and people who can are kings.

The leaders of our Missionary Volunteer Societies have a good chance to find out who are the canners. They come to meeting when it rains. They take part in the program when asked. They do their part of the missionary work, and report it. They are always lifters and not leaners. It is so restful to work with them. They are willing workers, and will surely have their reward.

Let us all join the American Can Company!

M. E. KERN.

## The Antarctic Explorations

(Concluded from page four)

But if there is any place on the earth where the plans of men miscarry, it is in polar regions. Instead of crossing the antarctic continent, the expedition, although the best equipped of all, returned without having reached the continent. The relief expedition which was sent out to meet him on the other side of the pole likewise had to return unsuccessful. Both expeditions had to leave parties behind.

"The 'Endurance' left the island of South Georgia in December, 1914, but as it approached the antarctic coast it was caught among the ice floes, from which it never escaped. In July the ice had piled about the ship in ridges forty feet high. By fall the pressure had become so terrific as to throw the ship up upon the ice. When the ice broke up, the 'Endurance' was so strained and leaky that she was abandoned on October 27, and sank a month later.

"The party rescued such supplies as they could, and camped all winter on the ice, which was drifting toward the north. In April they came within reach of Elephant Island, one of the South Shetland group. Here Mr. Shackleton left most of his party, and with five men set out in a small boat for South Georgia Island. This he reached two weeks later, and walked across the island over glaciers to Stromness, where there is a Norwegian whaling station. South Georgia Island had been visited by German scientists, but no one had ever ventured to cross it before. With a boat and crew provided by the Norwegians, Mr. Shackleton tried to rescue the party left on Elephant Island, but could not reach it, so he went to the Falkland Islands for help."

The Hudson Bay Company gratuitously placed a vessel at the disposal of the British government to be used in rescuing the members of the expedition marooned on Elephant Island; but Mr. Shackleton, fearing to wait for the Hudson Bay Company's ship, made his fourth attempt to rescue the men who had been waiting since April 24, by means of a steamship lent him by the Chilean admiralty. He was successful in this effort, and reached Punta Arenas, Chile, on Sept. 3, 1916, with all of the twenty-two men whom he found well, but somewhat hungry.

"THE soul that prays holds God by the hand"