

The INSTRUCTOR

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No. 6



THE RESURRECTION

"Go quickly, and tell his disciples that he is risen from the dead." Matt. 28:7.

From Here and There

A thorough course in public speaking and voice culture will soon be included in the curricula of both the elementary and the high schools of the District of Columbia.

William F. Halsall, the Boston painter of exquisite marine pictures, died on November 7 at the age of seventy-eight. One of his pictures, the fight between the "Monitor" and the "Merrimac," hangs in the Capitol at Washington.

In Los Angeles, California, last year, a small boy of six took out a regular license to teach other people how to swim and dive. He learned to swim when only three, and already holds many medals and cups won as prizes for his wonderful swimming and diving performances.

As a step in the "world dry" movement, Miss Anna Adams Gordon, president of the National Woman's Christian Temperance Union, and Miss Julia F. Deane, editor of the *Union Signal*, the organization's official publication, plan European, Oriental, African, and South American trips. The tour of Europe will be begun in April, to be followed by visits to the Orient, South Africa, and South America.

A farmer in New York State who suspected muskrats of killing his ducks was astonished to learn that snapping turtles were the guilty ones. When he applied to the Conservation Commission for permission to kill muskrats, an agent visited his farm and soon proved that the muskrats had not changed their usual diet of roots and stems. Big snapping turtles will seize even large ducks and drag them under water.

A large proportion of the shade trees of many Western cities are cottonwoods, and because of the "cotton" that drops from them and adheres to streets and buildings, they are counted a public nuisance. For twenty-five years the question of what to do to prevent the "cotton" nuisance has been discussed, and rediscussed. The solution finally settled upon is to remove the cotton-bearing trees, which are the female cottonwoods, and substitute for them male trees. It is thought ten years will be required to carry out this program.

A quantity of radium, worth about \$72,000, was used in treating a patient at a Rochester, Minnesota, hospital, and one tube of the precious substance, measuring about a quarter inch in diameter by an inch and a quarter in length and worth about \$6,000, came up missing. It developed that the tube had accidentally got into a bundle of dressings which had been burned in the furnace. A scientist was called in. By the aid of a delicate instrument he found the radium in the ashes—fortunately this remarkable element does not burn. The ashes were put into glass jars and taken to Pittsburgh to be treated by a radium chemical concern to retrieve the valuable chemical.

Among the greatest of Arizona's attractions are the petrified forests. There are three of these forests scattered over an area of many square miles, where are the trunks of hundreds of gigantic trees that stood in majesty in an age long gone. When they fell, they must have been carried down some stream to their final resting place. The next step in their history was the deposit of sand and clay above them until they were deeply buried. Then underground water gradually replaced the wood cells with silica. Next came the erosion of the overlying sand and the uncovering of the marvels that are now like the jewels of Aladdin's cave. Here are amethyst and topaz, onyx and chalcedony, carnelian and agate. Efforts have been made to cut the logs and release some of these jewels, but not much can be done in this direction when a six-inch steel saw is worn to a ribbon half an inch wide in the attempt to saw through a single log. Even then the work requires several days.

The Difference Between the Boys

TWO poor boys from the old town of Plymouth, Massachusetts, went down to a lonely part of the coast gathering a certain seaweed from the rocks, which, when bleached and dried, is sold as Irish moss, for culinary purposes. The boys lived in a little hut on the beach; they were out before dawn to gather or prepare the moss, which had to be wet with salt water many times, and spread out in the sun until it was thoroughly whitened. They had one hour each day free from work. One of them spent it lying on the sand asleep. The other had brought out his books, and studied for that hour, trying to keep up with his schoolmates.

Fifteen years later, the first boy, now a middle-aged man, was still gathering moss on the coast near Plymouth.

The second emigrated to Kansas, became the leading man in a new settlement, and a wealthy, influential citizen.

"No matter what was my work," he said lately, "I always contrived to give one hour a day to my education. This is the cause of my success in life."—*Sunday School Herald*.

It Is Not Always Easy

- To apologize,
- To begin over,
- To take advice,
- To be unselfish,
- To admit error,
- To face a sneer,
- To be charitable,
- To be considerate,
- To avoid mistakes,
- To keep on trying,
- To endure success,
- To forgive and forget,
- To profit by mistakes,
- To think and then act,
- To keep out of the rut,
- To make the best of little,
- To shoulder deserved blame,
- To subdue an unruly temper,
- To maintain a high standard,
- To recognize the silver lining,

But it always pays.

—N. Y. Central Magazine.

The Youth's Instructor

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With the Reverence of a Tree

WITH the reverence of a tree
Lifting up its heart to Thee,
As the evening shadows fall
Let me lift my heart in all
The adoration of a prayer
For thy goodness everywhere.

With the stanchness of a tree
Let me live so close to thee
I may feel when night winds blow,
With their whispers soft and low,
Thou art talking tenderly,
Talking kindly unto me.

With the sureness of a tree
Let me live my life in thee,
Send my roots into thy heart,
Of thy very self be part,
Feel thy strength pour into me
Like the currents of the sea.

With the calmness of a tree
Let me rest content in thee;
In thy rest may I find rest
As the sun sinks in the west;
In thy wisdom may I know
It is best for me to grow.

— William L. Stidger.

Victory Day by Day--No. 1

MATILDA ERICKSON

HOW are you getting along? Is there a victory song in your heart each day as the sun sinks behind the western hills? Or are you sad at heart tonight? Did you lose out in the battle with temptation today? Well, keep up your courage. Whatever your experience has been, think quietly and carefully about the secret of victory and the secret of defeat. How did you come to win out yesterday? And why did you fail today?

First of all, let us set down this great fact: *We may be victorious every day!* Every day?—Yes, every day, for “God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape.” Then why are we not always victorious? Let us face this question squarely and without self-pity. There can be but one answer. When we fail, it is because we do not make use of the way of escape which the Saviour has provided for us.

Keeping Away from Temptation

We cannot escape temptations. They are bound to come. But most of us encounter more than those that lie in wait for us along the path of duty. Now and then we wander away to gaze at the forbidden fruit. And when we do, we are almost sure to fail, just as Eve did; and just as Achan did a few centuries later. A temptation that rises up before us in the path of duty is a call to fight! But a temptation that we have gone out of our way to find is a call to *flee*. We cannot overcome in the tempter's country. We cannot fight on his battlefield. We must hasten to the place of safety, and the quickest way to reach that fort is by the path of unconditional surrender,—no matter how often we have made the surrender before.

It is told that at the siege of Namur, William of Orange saw Godfrey, a deputy governor of the Bank of England, standing in a dangerous place. He had come to the camp on business, and his curiosity led him out on the battlefield. “What are you doing here?” demanded William of Orange. “You have no business here, and have no right to run these hazards.”

“But, my dear Majesty, I run no more risk than you do.”

“Not so; I am where duty calls me, and without presumption may commit my life to the care of God; but you —”

His sentence was not finished, for at that moment a cannon ball killed the unfortunate man whose curiosity had led him into unnecessary danger.

Now let me ask you quietly: Do you really desire to be kept from sin? or is it the fear of the results of wrong-doing that keeps you back? Do you realize that, as Horace Mann once said, “Whoever yields to temptation submits himself to the law of falling bodies”? This is a truth we cannot emphasize too much to our own hearts, for every sin we harbor, however small, is a magnet drawing other sins into our lives and dragging us down. We pray, “Lead us not into temptation,” but are we co-operating by trying to keep away from temptation? Truly, as Ruskin has said, “No one can ask honestly and hopefully to be delivered from temptation unless he has honestly and firmly determined to keep out of it.”

Why Am I Tempted?

“Why am I tempted?” you ask. The question will depend upon your viewpoint. But always remember that when you slip out of the path of duty and go browsing in the “pleasant” pastures of sin, you will have more temptations than your heavenly Father desires to permit. In one sense we really make many of our own temptations. Our appetites become perverted, and clamoring for more they lead us on and on, while blunted senses and a seared conscience almost fail to warn us of the danger ahead.

God would not have it so. He would have us stand firmly for the right, and if you and I follow closely where he guides, we shall always find the way of escape. Think what that will mean! It is the tree that lives on and on for years on the storm-swept plain, that is ready for the highest polish and can render the most valuable service. Just so, if we stand firmly for right, temptation about us will be to our lives what the storms are to the oak. And that is why God permits temptations to sweep across your path of duty. He wishes to use them in developing in you a character

of very high quality, for he desires to use your life in rendering very important service.

But the tempter has an entirely different reason for tempting you. He has lost his position in heaven, and he is determined to do his utmost to get you to lose the one that is waiting for you. That is why he tempts you. O that every young person would realize this and answer the tempter as did Billy Bray, the Cornish evangelist! One day when sorely tempted he said to his wily adviser: "Thee is a pretty feller to give a man advice. Thee had a good situation theeself, and thee lost it; and thee wants me to lose mine too, does thee?" Yes, that is exactly why he is tempting *you* today.

Safety First

If Satan did not camouflage his snares, if he did not bait his hooks, if he would leave the sugar coating off those bitter poisons he passes out to young people, it would not take such close detective work to steer clear of him. If he would ask us to do our worst, to turn around and head for ruin, we probably should say firmly: "Get thee behind me." But Satan has made it his business to deceive. We know this. Let us remember it, too. He paints the picture before us bright with hope or makes it the blackness of despair as will best serve his purpose. Put it down as a tested truth that with him things are not what they seem. Every temptation has a lie in it somewhere.

Then how can we know? How can we take the course of safety first? These are not easy questions to answer. In fact, every young person should not only obtain help from older and more experienced Christians with regard to those questions, but he should study them alone with God and his word. Just the other day, when discussing a similar question, a young woman said to me, "Well, I surely wouldn't do it, if my conscience hurt me. But it doesn't." "And are you sure it should not be hurting you?" I ventured to ask.

Young friend, your conscience is not a safe guide unless "this mind be in you, which was also in Christ Jesus." You must keep your conscience in tune with the word of God if you would be able to depend upon it. Does it seem as if you just must have a share in some of the good times that the young people in the world enjoy? Yes—perhaps. Is it hard to give up that worldly position that would bring you five times as much salary as you can draw in soul-winning work? Well, it must be at times. Are you tempted to become discouraged over the inconsistencies of others, which Satan keeps telling you about till you just cannot help seeing them? Well, hold on! Don't be hasty. Talk things over with God. Study his word. Pray earnestly. Be sure you get your orders from him before you move. That is safety first.

My Impressions of the "Shoe-string Republic"

R. T. BAER

SINCE my last report to the INSTRUCTOR, certain changes have come in our work and field of labor. I am now acting as president of the Chile Conference, and have been in this field nearly four months. The Santiago church extended to me a hearty welcome, which is indicative of the general attitude of our Chilean brethren toward new workers.

The country here is beautiful. Those who have been in both Chile and California, say they are much alike as to climate, scenery, and natural advantages. The city of Santiago is the capital, and the largest city in the "Shoe-string Republic." It is surrounded by snow-capped mountains. In the summer there is very little rainfall, so that irrigation is well developed, and there are canals leading out into the country sections for irrigation purposes. Nature has so arranged it that when the weather is hot and dry, there is an abundance of water, for the melting snows keep the streams full. The country is also adapted for growing all kinds of fruit, as apples, peaches, pears, and small fruits. Grapes are grown successfully, and those engaged in the wine industry are making fortunes. The railways in Chile are state owned, and though the system is not up to that of the United States, yet the administration manages to transport the people from one end of the narrow republic to the other.

There are many foreigners living in Chile. Large numbers of North Americans and English reside here. They have their own churches and pastors, and there is a real society of English-speaking people in the capital of this republic. The large, modern stores are much the same as those in the United States and England.

Farming in Chile

In the science of farming the Chileans are quite content to make progress slowly. They do not consider the horse the beast of burden, but prefer the ox with his traditionally slow gait, for what cannot be done today can easily be left over until *mañana* (tomorrow). In a large field that is being prepared for sowing wheat, one will observe many ox



TRAVELING BY OX TEAM, CHILE

teams hitched to plows. The yoke is placed on the necks of the oxen just back of the horns, and tied to the horns with straps of rawhide. In the country sections where many of our people live, one will observe on Sabbath morning a number of oxcarts loaded with men, women, and children on their way to Sabbath services. It does not matter how long the distance, how steep the hills, or how deep the mud in the valleys; the oxen, and the courage and interest of the people, make pretty sure the attendance at the church services. The Chileans enjoy the meetings, and never tire of the Scriptures.

Churches and Sabbath Schools

We have in the Chile Conference twenty organized churches, besides several small groups and isolated members. The people as a rule are poor, and therefore the conference is not self-supporting, but we hope to see the time when the believers in this field will be able to sustain the work by means of their tithes and offerings. We are now making a strong propaganda in this direction, to test the financial strength of this field. Our Sabbath schools are beginning to get the same spirit of giving that our people in the homeland have, and now the larger Sabbath schools are placing goals before the members, and in nearly every case the goals are reached and sometimes passed. We are asking the schools to do all they can to educate our people to give of their means for the extension of the work of God in the earth.

The Conference School at Pua

The conference operates a ten-grade school at Pua, which is situated in the southern part of the field. In the past this school has struggled, sometimes succeeding and sometimes bordering on failure; but of late the Lord has blessed in the selection of students and teachers so that confidence prevails, and the school is beginning to fill the place that was designed for it in the work of God. Pastor W. W. Wheeler is the principal, and with him are four consecrated teachers who are doing all they can to make the school a success. I recently had the privilege of visiting the school, and was deeply impressed with the character of the work done. Fifty-six students are in attendance this year, which is the largest enrolment this school has had for several years. There is need for more buildings in order properly to care for a larger patronage. Next year promises to be better than this, and unless we can provide more room for the students, we shall not be warranted in making further propaganda to increase the attendance. Surely we should not deprive worthy students of a part in our school simply for want of a place to live. This matter has especially concerned the conference committee, as the needs have come up before them, and they have realized the lack of means with which to add equipment.

Colporteur Work in Chile

The colporteur work is moving forward. Much time has been lost this winter, owing to bad weather, but the field missionary secretary assures me that we shall be able to reach our goal. Once we thought that religious books could not be sold in these strong Catholic countries, but now books like "The Great Controversy," "Heralds of the Morning," and "The Coming King" are leading our sales.

The home missionary department has undertaken to educate our church members in the science of soul-winning, and a large per cent of our membership have united to win souls for Christ.

This has been a trying year for the workers in this department, as the Transindino Railway that crosses the great Andes Mountains has been closed all winter, owing to the heavy snows in those high regions. These conditions have hindered the delivery of our missionary paper, *El Atalaya* (the Watchman), which is published in Buenos Aires. The snow is twenty feet deep in many places, and though there are hundreds of men employed to open the line, still as fast as they open it, great winds blow the snow back into the open cuts in the mountains. While much has been lost by not having this paper, yet the work has made gains. The reports from the churches this month are better than ever before, hence the Lord is blessing the work. While we have not had the papers, we have tried to



PUBLIC SQUARE, SANTIAGO, CHILE

urge our members to work with our small books and tracts, and our literature has gone out to the public in a way that we hardly dared to imagine.

We expect this month to see thirty persons follow their Lord in the ordinance of baptism, and in the south of Chile there are as many more waiting to take this step when a minister can visit them. So the evangelistic work, together with the home missionary work, is being blessed with fruit for the garner of the Lord.

In the short time I have been connected with this field I have visited every organized church in the conference, and have become somewhat acquainted with the conditions, and feel that with the help of the Lord, we shall be able to see advance in all departments of our work. Time is short, and it is imperative for our people to work as never before for the salvation of souls. I find expression of our needs today in the following words:

"The great people of the earth today are the people who pray — people who take time to pray. They have not time. It must be taken from something else. That something else is important, very important and pressing, but still, less important and pressing than prayer.

There are people who put prayer first, and group the other items of life's schedule around and after prayer. These are the people today who are doing the most for God in winning souls; in solving problems; in awakening churches; in supplying both men and money for mission posts; in keeping fresh and strong their lives far off in sacrificial service in the foreign field, where the thickest fighting is going on; in keeping the old earth sweet a little longer."

As I close this report the sun is setting behind the snow-covered mountains on the Pacific Coast, telling me that another day is gone. We only wish in the days to come to press the battle on to victory and see the cause of present truth triumph in the Shoe-string Republic.

Santiago, Chile.

The Student Volunteer Movement Convention

THE Student Volunteer Movement is one of the greatest present-day factors in the promotion of foreign mission work. As the name implies, it is primarily an organization for stimulating interest in foreign mission enterprises among students in accredited colleges and universities of the United States and Canada. The movement is interdenominational. Once every four years — so often that no young person can complete his course of study without coming more or less directly in touch with its molding and inspirational influence — a convention is held, delegates being selected from the student body of each institution.

Such a convention was recently held at Des Moines, Iowa. Young people were present from a number of our denominational colleges. From Washington Missionary College, Messrs. Julian Gant and L. G. Sevrens, and Miss Ruth Wilcox were sent as representatives, accompanied by Prof. C. Sorenson of the faculty and Prof. O. M. John of the General Conference Educational Department.

They returned, bringing with them a contagious spirit of missionary enthusiasm. Those who listened to their reports caught a new vision of the needy fields beyond, and joined them in a new consecration for service wherever the Master may call. A few items gleaned from their reports may be of interest to those of our readers who are out of immediate touch with the school spirit.

A brief history of the Student Volunteer Movement, given by Miss Wilcox, took us back to the year 1886, when 250 Christian students met at Mount Hermon, Massachusetts, by invitation of D. L. Moody. He set before them the needs of the foreign fields, and told them what God could do with even *one* consecrated man. One of the young men present, Robert P. Wilder, accepted that challenge, and said, "By God's help I will be that man." He visited 147 schools in the interests of foreign missions. In the summer of 1888 another student conference was held, this time at historic Northfield; the name Student Volunteer Movement was adopted, and Mr. Wilder was chosen leader.

The organization, since it is interdenominational, does not interfere with the activities of any church, its only purpose being to increase the interest of young people in foreign missions, and thus increase the number going out from all churches. Admission to membership is obtained by simply signing the declaration, "It is my purpose, if God permit, to become a foreign missionary." The movement has grown

from small beginnings until it now has active agents in 1,852 colleges, with a membership enrolment of 47,681 students. There has been also an astonishing increase in mission offerings given by these young people during the last few years. The watchword of the Student Volunteer Movement is, "The evangelization of the world in this generation." The present leader is John R. Mott, and at this, the eighth convention, there were eight thousand delegates, representing one thousand schools.

Mr. Sevrens, in introducing the brief sketches which he gave of some of the leaders of this great movement, spoke of the wonderful inspiration which came from meeting with such a large company of the finest young people in the land, who possess a spirit of unreserved consecration, and are striving toward a common goal — a life of service in lands where the Master's saving grace is unknown.

Men like Mr. Mott, who refused the presidency of Princeton University and the ambassadorship to China on the plea that he was engaged in more important business; Robert E. Speer, Robert P. Wilder, Marion Lawrence, Sherwood Eddy; Samuel Zwemer, who has given his life to service in the Moslem world; W. Douglas McKenzie, William Isaac Chamberlain, and other gifted men are giving their lives to the fostering and forwarding of this great student movement.

The impossibility of putting the spirit and inspiration of such a meeting into words was emphasized by Mr. Gant as he gave a few of the most striking points in some of the messages given.

In opening the meeting Mr. Mott gave the delegates three reasons for the calling of the convention: (1) That they might gain a vision of a new world, a strange world, a shaken world, a world which the Great War has left humble and teachable; (2) That they might receive a new commission; and (3) That they might come to realize more fully their wondrous unity in Christ Jesus.

Robert E. Speer brought a message of God's nearness to every one of us, at all times, and everywhere. Again and again he emphasized the three points — God is great; God is good; God is near.

Sherwood Eddy, just returned from a long tour abroad, took the delegates with him in imagination first to Europe, where fifteen millions face starvation, and then on around the world to Asia, Africa, and India, the strongholds of Mohammedanism, where for every convert won from paganism to Christianity ten are gathered for Mohammed.

Dr. Vance gave an address on "What the World Needs," which left a lasting impression with the delegates, and the key thought which they brought back from him is that the world needs love — volunteers who will lay down their lives for their brethren, not as an atonement, but as a sacrifice of love.

In giving a brief summary of the whole convention, Professor Sorenson made special point of the wider opportunities afforded Seventh-day Adventist young people in view of the particular message for this time, to the giving of which the Master has called us. It is for us to *know* the missionary task, *glow* with missionary enthusiasm, and *go* to earth's remotest bounds. Then we may claim a fulfilment of his promise, "Lo, I am with you alway." God in his providence is using this great Student Volunteer Movement as an incentive to us to step more lively along the line of advance, for to us has been committed as a special duty "The evangelization of the world in this generation."

Nature and Science

The Unbought Good

WHAT would our land be worth to us,
The land we sell and buy,
And fence about, and call our own,
Without God's open sky
To hold the sunset's rose and gold,
The white clouds floating high?

What would our fields be worth to us
Without the gifts he sends;
Without the sunshine and the rain,
On which our bread depends;
His little brooks to flow for us,
His birds to be our friends?

Oh, as the land without the sky
That ever bends above,
So barren and so desolate
Our lives without his love!
The blessings that no gold can buy
Our greatest riches prove.

—Annie Johnson Flint.

Our Little Phœbes

FOR four years, two dear little phœbe birds have made their home near our dwelling. In fact, the past summer they made their nest under the roof of our piazza. The first year they came, they decided to set up housekeeping in a vacant room in the barn, to which we had no objection. We protected the nest as best we could from would-be marauders.

In the early morning hours, and the last thing at night, we could hear their cheery call, "phœbe! phœbe!" They succeeded in rearing their families, two broods during the season, without molestation; and when the last call came, and they had winged their way to the sunny Southland, I greatly missed their cheery "phœbe." But what was my delight one morning in early spring to hear a familiar call of "phœbe," which I recognized as coming from my little birds. They were travel-worn, and appeared tired from their long flight,—but delighted to get back and have their food furnished them awhile. After a few days' rest, their wonted activity returned, and their exultant cry of "phœbe" rang out as of old.

Again they were successful in rearing their families, and once more they bade me good-by, and winged their way southward. In the following spring, they returned to cheer and gladden my heart, for I had become very fond of my little feathered friends.

For years, I have made it my special duty to feed the birds, especially in the early springtime, and have kept shallow dishes of water in conspicuous places, that they might quench their thirst. The birds show their appreciation for these provisions for their needs, by returning year after year. Four years did my little phœbes come and go. Last year, had I not been more than watchful, my little birds would have met a tragic end.

We were obliged to make use of the vacant room in the barn, and of course the poor little phœbes had to be shut out. But they had just arrived, so had not yet started their building. They determined, however, to make their nest as of yore, and would fly against the window until nearly exhausted. I felt sorry for them, and had it been possible, I certainly should have let them have their old home.

Some one on going to the barn left the window open, and the female bird flew in, only to be caught by one of our pet cats. The cat carried the bird down through the long barn, making a high leap in order to reach

the outside door, and brought it proudly where we could see it.

We sprang to the rescue. The cat had carried the bird so gently in her mouth, that she was still alive, though so badly frightened and possibly hurt, that she could not fly, and could scarcely breathe. I took the poor bird to a secluded fence post and set her down. As I did so, she turned her head and gave me a pitiful look and opened her bill and made a faint little peep, saying as plainly as bird language could, "I thank you for saving my life."

Then, for fear the cats might find her, I carried her to the carriage house, and placed her in an abandoned nest, high above all danger, and left her with the hope that she might be restored to her mate, safe and sound, with the new day.

It was most pitiful to hear the plaintive call of the mate, "phœbe; phœbe!" that resounded through the grounds till the sunset gold had turned to purple, and then into the deeper shades of night.

The next morning I hastened to the nest, to find it empty. My little bird had gone. But where? I looked carefully around, but she was nowhere to be seen. Finally I heard a faint "phœbe!" and there, high up in a cherry tree, clinging to a slender twig, was my dear little bird, swaying joyously to and fro with the breeze; and her happy mate was near by. Oh, how glad I was!

Scarcely were we over our first fright before another tragedy came near being enacted. This time, it was the male bird who nearly came to grief. In looking for a suitable place to build, he had flown in through the big barn doors, and could not find his way back. He continued to fly back and forth, high up in the barn, for some time, every little while hurling himself against the panes of a large window and falling to the ledge, until I feared he would wear himself out and be caught as his mate had been. All the while he was frantically trying to get out, the female bird kept uttering piercing cries of "phœbe! phœbe!" and would fly to the window from the outside. In fact it was her cries of distress, that sent me hurrying to the barn. I at once mounted the ladder that was leaning against the loft, and finding a long pole, I did not hesitate to break one of the panes of glass. In a few moments the little captive was free. As if to thank me, a joyous "phœbe" came floating back as they darted away.

A few days later, they began to build a nest in an unused part of the hennery. I was not quite satisfied with the location, for I believed it to be not out of harm's way. Soon it was completed. And a wonderful nest it was, the inside being soft and downy, while the outside was most artistic. How happy the little builders were! But soon their happiness was turned to grief; for one morning as I went out to investigate, I found the nest broken, and lying, a wreck, on the floor. I was sorry for the little architects. What would they do now? Would they build again?

The maxim of my little friends seemed to be, "Never give up." If discouraged, they showed it not, but began immediately to look around for another building spot. To my great relief they flew to our piazza, which is a large one, and looked, and peeked, and peeked, and looked, with their heads close together as if in consultation. They finally decided it would be just the place, and began at once to build.

In a short time another nest as wonderful as the first was completed, and housekeeping began.

We were careful not to disturb them; but after a short time their shyness wore off, and we were able to watch them without fear of the mother bird's leaving the nest.

Only one family was reared; but no harm came to any one of them, and it was with genuine regret I bade my phœbes good-by. I hoped that they would be kept from all harm, and would return another year; and my wish has been granted, for since I began this article they have returned.

MRS. O. M. HATCH.

The Largest Granite Center in the World

BARRE, Vermont, is a city of about 15,000 inhabitants in the north central part of the State. It is the largest granite center in the world.

Quarrying is the chief industry. The quarries are situated a short distance from the city. There are several, the largest being the Boutwell, Milne & Var-num. This one yields only the dark granite. It is about three hundred feet deep and has flights of steps by which to descend. About four hundred men are employed here. The quarry is of the open-shaft type. That is, there is no tunneling out under the ground, but merely the large opening where the rock has been blasted away.

Each quarry has its "scrap pile," the place where the pieces of granite too small to be of use are piled. There are long, high trestles leading out from the quarry to these piles. It is interesting to walk out to the end of one of these trestles and look far down below at the pile of small chips.

After the granite has been cut loose from its bed, it is taken to the sheds, which are situated in the city proper. Jones Brothers' shed is the largest monumental shed in the world; that is, it turns out the largest amount of the finished product. Excellent pieces of sculpture have been cut here.

The monument of Burns, the famous Scottish poet, situated in the foreground of the Spaulding High School in Barre, was carved at this shed by an Italian, Eli Corti. It is well worth one's time to give this monument a close inspection. At the top is a life-size statue of Burns, standing erect; chiseled around the base are several "home scenes" from Burns.

Mr. Corti was a resident of Barre for many years. He was killed in a riot in that city several years ago, his death being due to a bullet wound. Sixteen years ago a monument, which may be classed with that of Burns for the skill and beauty of its workmanship, was erected to his memory. It stands in Hope Cemetery. This monument was cut from a solid block of granite. Carved in bas-relief upon the front of the block is a life-size figure of Mr. Corti, seated, with his chin resting on his hand, his tools, with a palm branch, by his side. So lifelike is the statue that it almost seems it could speak.

The next place of interest is the Presbrey-Coykendall Company. This is the largest retail monumental shed in the United States. In visiting these sheds one must be on the alert for danger from flying stone chips. Some persons have lost their eyesight from these flying chips. Then, too, there is the chance of a derrick rope's breaking while lifting an immense block. Men have been caught beneath the falling block, and crushed until unrecognizable.

Stone cutting is a well-paying trade. A man can earn about five dollars a day, and an engraver much

more. The engravers do the lettering, which requires skill. But while it offers much in a financial way, it offers nothing from the viewpoint of health. Nearly every workman contracts what is known as the "stone-cutters' consumption." This is caused by continuous breathing of the fine, grayish white dust which fills the air, especially near the surface cutter, or machine which smooths the face of the blocks.

Owing to so much of this kind of work, Barre is not an exceptionally pretty city; but it is a rapidly growing one, and is interesting to the tourist who desires a first-hand knowledge of the quarrying process.

HAZEL R. RUSSELL.

Echoes of History

America's First Settlers and Their Peculiar Customs

VARIOUS theories have been advanced regarding the origin of America's earliest inhabitants. The one now most generally accepted is that in some distant age of the past, a few Asiatics made their way across the narrow Behring Strait, whence their descendants found their way southward and eastward, until both continents of America became peopled by them.

We do not know whether this view of the matter is correct or not, but one may notice a similarity of complexion among them all, wherever located. Yet it should not be supposed that a uniformity of language has been maintained among them. It has been substantially reported that more than two thousand languages and dialects have been noted among them, thus distinctly separating them into various-sized tribes. Prominent among these are the Sioux, Shoshones, Dakotas, Chippewas, Senecas, Oneidas, Onondagas, Cayugas, Choctaws, Seminoles, Cherokees, Mohicans, Apaches, and Mohawks.

The force of circumstances made these savages semivegetarians. Though partially engaged in hunting and fishing, their lack of proper implements for successful results, obliged them largely to depend for subsistence on maize (Indian corn) and a few simple vegetables, which the rich virgin soil bountifully produced without special cultivation. Cows, sheep, swine, and horses were unknown to them until brought to the country by Europeans. The little work done toward cultivating crops was performed by the women, while the men were hunting, or on the warpath.

From theories concerning diet held by some, one might suppose that these ill-starred people would be lacking in every essential of physical development. But the records show that while not developing much muscle, on account of not engaging in what we call manual labor, they did show great endurance in tramping across country and through the almost impenetrable forests. General Crook once declared that he had seen an Apache scout trot fifteen hundred feet up a mountain side without showing any sign of fatigue. Indeed, from infancy all were trained to suffer hardships without murmuring—a good example for children brought up amid modern luxuries.

In some parts, especially in Ohio, many mounds of earth still exist that are supposed to have been built by the red men, under which to bury their dead. In a paper read before the Connecticut Academy of Arts and Sciences in 1868, Mr. O. F. C. Marsh, F. G. S., describes one of these Ohio mounds as being conical

in form, about ten feet in height, and eighty feet in diameter at the base. It was, he said, made of soft limestone, and near its center, was a string of more than a hundred beads of native copper, and a few small bones of a very young child. Just below these were two adult human skeletons. Quite a number of implements of various kinds had also been deposited near the human remains.

The religious belief of all the early Indian tribes seems quite uniform. They affirmed that after death they would roam about in some undefinable happy hunting grounds, where game would be abundant and the means of securing it infinitely enhanced. Consequently it became customary to bury with the dead man all his hunting apparatus. He was also generally buried in a sitting posture, with his hunting utensils placed directly by his side.

Hiawatha's League of Nations

But the most interesting feature of early Indian life, as reported by the first explorers, was the league of organized tribes, known as the Iroquois, or Six Nations. This was so powerful an organization, that it was said of them, had the discovery of America been postponed a hundred years, the entire country north of Mexico would have been under its control. Originally but five tribes combined to form the league, but afterwards they received the Tuscaroras from the South. This came about through an unfortunate chain of circumstances. This latter-named tribe attacked the white people in South Carolina, but upon being subdued, pledged to maintain peaceful relations ever after with the whites. The pledge was broken by the whites, and the Tuscaroras again flew to arms. Hundreds of them were killed or taken prisoners, and the remainder fled to the North, where they joined the five tribes composing the Iroquois confederacy.

The wampum records give the traditions of the organization of this old-time league of nations, an organization most wonderful in its wisdom and completeness. It is supposed to have been formed about the opening of the seventeenth century. Its object was plainly set forth by its founder, Hiawatha, in the following words addressed to the assembled warriors, on the hillslope north of Lake Onondaga:

"We have met, members of many nations, many of you having come a great distance from your homes, to provide for our common safety. To oppose by tribes, or single-handed, our foes from the North, would result in our destruction. We must unite as a common band of brothers, and then we shall be safe. You, Mohawks, sitting under the shadow of great trees, whose roots sink deep into the earth, and whose branches spread over the vast country, shall be the first nation, because you are warlike and mighty. You, Oneidas, a people who lean your bodies against the everlasting stone that cannot be moved, shall be the second nation, because you give good counsel. You, Onondagas, who have your habitation by the side of the great mountain and are overshadowed by its crags, shall be the third nation, because you are greatly gifted in speech, and powerful in war. You, Cayugas, whose dwelling place is the dark forest and whose home is everywhere, shall be the fourth nation, because of your superior cunning in hunting. And you, Senecas, a people who live in the open country and possess much wisdom, shall be the fifth nation, because you understand the art of making cabins and of raising corn and beans. You five great and mighty nations must combine and have one common interest,

and then no foe shall be able to subdue us. If we unite, the Great Spirit will smile on us. Brothers, these are the words of Hiawatha. Let them sink into your hearts."

The members of this league were first called Kanon-sionni, which meant "builders of the long house." This name was bestowed because of the fact that the league embraced tribes dwelling from the eastern border of the country to the western mountains, and all becoming members of one house or family. While each nation of the league had its chief sachems, that is, civil magistrates,—the league itself maintained a president who, with his six advisers, could summon representatives from all the tribes when concerted action was deemed necessary.

Elaborate means were devised for firmly uniting this Iroquois confederacy. For instance, females were made eligible to sit in its councils, and vote on questions relating to peace and war. Eight tribes were recognized in each nation, carrying the names of wolf, bear, turtle, snipe, beaver, deer, horse, and heron. Each of these tribes was divided into five clans, making forty in all, and one member of each of these was located in every nation except his own. The sign mark of all these must be subscribed to every treaty to make it available. Each tribe was considered of one family, the members of which were not allowed to intermarry. These strict regulations bound all the nations firmly together, into one great family, thus preventing disorder or anarchy.

It seems a great pity that the native talent of these "Romans of the New World," could not have been civilized for the spiritual benefit of all the inhabitants of the primitive Western world, instead of cultivating their hatred for the white race. Indeed, on several occasions, they attempted, for their own safety, to form peaceful alliances with their destined sharers of the country they had so long considered their own special inheritance. But the drastic folly of those who were supposed to have been far in advance of them in intelligence and goodness, was permitted to turn them against the advantages almost within their grasp. It is indeed consoling to think and believe that the time is not far distant when these human rivalries will forever cease. What a joy it will be to hail with confidence that prospective time of eternal peace!

J. O. CORLISS.



Early Inventions and Inventors

BEFORE the world was, Satan invented the lie. "He is a liar, and the father of it." He has used this invention as his chief instrument up to the present time. With it he found his way into the heart of man in Eden. With it he attempted to overthrow the Son of God in the wilderness of temptation. With this same invention he attempts to bring to naught the whole church of the living God, for he is "the devil that deceived them;" and if it were possible, he would "deceive the very elect."

Inventor of the City

Cain was an inventor. While the world was young and men were few in it, he invented the city. He

gathered men together into communities where evil flourished, and the hearts of mankind became corrupted by close contact with one another. Cain was the man who, according to Josephus, "first contrived to plow the ground" with an instrument of some kind. If this is true, then the plow was invented by the first man born into the world. The plow has proved to be an indispensable instrument of agriculture from that early day to the present time, and ever shall be. Josephus also declares that Cain "was the author of measures and weights."

Inventor of Harp and Organ

Jubal, a near descendant of Cain, "was the father of all such as handle the harp and organ." Or, as Josephus puts it, Jubal "exercised himself in music, and invented the psaltery and the harp." Perhaps he had heard his great-great-grandfather Adam describe the harps and the music of the angelic choir, and his instruments were an attempt at imitation. Anyway, if this descendant of a wicked father actually invented musical instruments among men, then he did men a great service. David, the sweet singer of Israel, was an expert on the psaltery and harp, and mentions them and their music many times in the inspired psalms.

Probable Inventor of Tents

Jabal, the brother of the inventor of musical instruments, is said to be "the father of such as dwell in tents, and of such as have cattle." The record does not exactly say that Jabal invented tents, and cattle breeding, but that seems to be the intimation. Tents have played a part in the world's history since time began. In the Eden of God the vines and branches were trained to form bowers and dwelling places. Even at the present time, tents of cloth are used in which to preach the gospel to the world in this generation.

Invented Art of Making Brass

According to Josephus, Tubal-cain, a half brother of both Jubal and Jabal, "first of all invented the art of making brass." The inspired record says, "He was an instructor of every artificer in brass and iron." The Revised Version has it, "the forger of every cutting instrument of copper and iron" (margin). So it appears that Tubal, the son of Cain, was a worker in metals. He formed cutting instruments of brass and iron. He invented the art of forging metals into useful implements. As claimed by some writers, incidentally he may have greatly advanced the art of war by his inventions.

Inventions Further the Gospel

All the foregoing inventors were wicked men, the immediate descendants of the first vagabond in the earth, Cain. Many of both ancient and modern inventors were ungodly men. Though many of the inventions of the present time may have been conceived in selfishness, with the desire for fame and gain as the motive, God has made these contrivances serve for the furtherance of the gospel and the convenience of his people. Sometimes men may not like to retain the knowledge of God in their minds, and they use the mental powers given them to their own aggrandizement; but the inventions of their minds only serve to make the warning of the world before the coming of Jesus Christ, more easily accomplished.

J. D. MONTGOMERY.



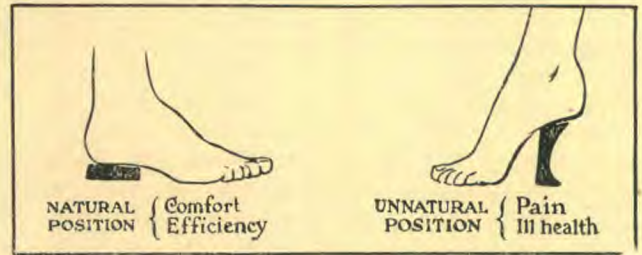
HEALTH HINTS

The Way to Success

THE high-heeled, pointed-toed shoe is the target of criticism and condemnation of all sensible men and women of the country. In some places it is prohibited by law.

It is curiously strange that any one who is particular about the looks of her feet should wear French-heeled shoes. Who can see anything beautiful about them? Surely, they are anything but good looking; and they cause an awkward and unnatural gait.

The girl or woman who wobbles along with her gravity center outside of her own body and her equi-



librium disturbed because her high heels tilt her body forward, is an object of pity as well as of unsightliness. The truly upstanding and up-to-date girl refuses to deform her feet and body by the demands of fashion.

The Bureau of Social Education of the National Board of the Y. M. C. A. of New York City issues a card-sized leaflet on which the following excellent shoe specifications are given:

- "A shoe to be correct
- "Should have a straight inner border, because the foot is by nature straight on the inner side.
- "Must allow room for the toes by having an outside curve following the lines of the toes.
- "Must have a broad, low heel.
- "Should preferably have a flexible shank, because this allows the muscles of the arch to remain strong through use.
- "Should be low, allowing free circulation and use of the foot and ankle muscles."

Another card gives this valuable suggestion as to walking: "Walking is standing in motion. *In walking, the toes should point straight ahead* and the arms should swing evenly at the sides."

The January number of the *Ladies' Home Journal* contains an excellent article by Dr. Charlotte C. West, on the subject of "High Heels," with X-ray pictures showing their effect on the bones of the foot. I advise all to read this article.

It seems to me that among Seventh-day Adventists, the elimination of the high-heeled shoe and the adoption of correct footwear should become as much a law and standard as the discarding of tea and coffee from our tables.

CLARA M. SCHUNK, M. D.

"PURCHASE only what you need and take care of what you have."



Just for the Juniors



Surety

HATTIE E. PORTER

I WONDER if the junior members of the INSTRUCTOR family are all familiar with the meaning of this little word "surety."

The following article, which I picked up in Australia, illustrates so beautifully the meaning of this word, that I am passing it on to you through the columns of the INSTRUCTOR. When you have read the article, turn to the fifty-third chapter of Isaiah and read carefully and thoughtfully the third, fourth, and fifth verses, and learn if you and I have a surety and who he is. The article is entitled,

"Ragged Tom, the Surety"

"On Sunday afternoon a big boy stood at the door of the Sunday school. He was so bad that he had been turned out of school the Sunday before. His father and mother brought him, and begged he might be received again. The superintendent said: 'We would be glad to do him good, but we are afraid he will ruin all the other children. It is very bad for a school when a big boy sets a wicked example.'

"'We know he is a bad boy at school,' said his parents, 'but he is ten times worse at home, and he will be lost if you do not take him back.'

"'We could take him back if we could secure his good behavior. I will see,' said the superintendent.

"So he stepped back into the school and rang the bell for silence. All listened while he said: 'That boy wants to come into the school again, but we cannot take him back without making sure of his good behavior. Will any one be surety for him?'

"A pause followed. The elder boys shook their heads. They said they knew him too well. The others did not care for him. But one little boy pitied the big, bad boy, and was very sorry no one would be surety. The little boy went by the name of 'Ragged Tom.' It was not his fault that he was ragged, for his mother was very poor. The superintendent soon heard the little voice, 'If you please, sir, I will, sir.'

"'You, Tom? A little boy like you? Do you know what is meant by being a surety, Tom?'

"'Yes, sir, if you please; it means that when he is a bad boy I am to be punished for it.'

"'And you are willing to be punished for that big boy?'

"'Yes, sir, if he's bad again.'

"'Then come in,' said the superintendent, looking toward the door; and the big boy, with downcast face, walked across the floor. He was thinking as he walked, 'I know I'm a bad boy, but I'm not so bad as that! I'll never let that little fellow be punished for me — no, never!' God had graciously put that thought into the big boy's mind. He was helping Tom as a surety.

"As the children were leaving school, the superintendent saw the big boy and little Tom walking together. He said to himself, 'I am afraid that boy will do Tom harm. I must go and look after them.'

"When he reached the cottage where Tom lived, he said to his mother, 'Where is your son, Tom?'

"'Oh, he's just gone upstairs with a great big boy he brought with him! I don't know what they are doing.'

"'May I go up?'

"'Oh, yes, sir.'

"The superintendent went softly and quickly up the stairs, and as he reached the top, he could see through the door that Tom and the boy were kneeling together. He soon heard Tom's voice saying, 'O Lord, make this boy who has been the worst boy in the school, O Lord, make him the best.'

"The superintendent knelt down by Tom's side, and they all prayed together.

"God heard them, and he made the big boy one of the best boys in the school; and raised up friends for 'Ragged Tom,' who put him to school, and after that sent him to college, so that at length he went as a missionary to the heathen."

"So Exasperating"

AND how is Ella Rankin doing?" Miss Carroll, the pretty seventh-grade teacher asked of Miss Dickey, the teacher of the eighth grade, as they sat sociably enjoying their luncheons together, in the teacher's restroom.

"Why, quite well," Miss Dickey replied, in an oddly guarded tone.

"She's such a bright, pretty girl," Miss Carroll said, "I grew very fond of her when she was in my room. She always led her class in arithmetic."

"She is taking hold of her algebra wonderfully well, too," Miss Dickey said. "She is a bright girl, as you say."

"And yet?" Miss Carroll prompted her. "I can see you have some reserve in your own mind."

"Well, to be frank about it," Miss Dickey admitted with a laugh, "Ella exasperates me by her habit of always trying to excuse herself for the most obvious, unquestionable faults. I do like to have a pupil admit frankly where she's been wrong, then I have some hope of her correcting her error. But Ella doesn't do that. Now you know yourself what a talent she has for drawing. She can do the best work in the class when she gives her mind to it. But much of the time she doesn't half try. She handed in some work this morning that showed the greatest haste and carelessness on her part. I understood the matter at once. She has been spending altogether too much time on the program for the 'Social Club,' and her work has suffered in consequence. I am going to have a serious talk with her about it. But this morning when I told her how poor her drawing work was and that she would have to take more pains with it in the future, she exasperated me by saying, 'I do the very best I can, Miss Dickey.'

"'Your best, perhaps, in the short time you have left for your drawing, but you shouldn't have allowed yourself to get so hurried,' I insisted. But she murmured something again about doing her 'best,' and

said she was sorry I wasn't pleased with her work. She looked as if she wanted to cry, too, so I wasn't so hard on her as I ought to have been, probably," Miss Dickey ended. "She is a dear, sweet girl, but some day I am going to take a half-hour off just to show her up to herself—tell her how she must stop this habit of uttering senseless excuses. That one this morning was merely a sample of many—she is always doing it!"

"Yes, I know," Miss Carroll said, thoughtfully. "She was like that when she was in my room. It is annoying!"

"Yes, it is very irritating to have a pupil say, 'I've done my very best,' when you know positively she has not. But when a girl really does try and comes short of success, I feel altogether different. Now there is Marian Judson—she simply cannot draw! She doesn't seem able to grasp the idea of perspective."

Miss Carroll nodded with quick understanding. "Yes, she always made poor work of her drawing, but she really did try!"

"This morning," continued Miss Dickey, "Marian brought me the most painstaking sheet—neat as it could be, and showing conscientious effort in every skewy, out-of-drawing detail. 'I know it's all wrong, Miss Dickey,' she told me, 'I am ashamed to hand it in, but I did my best.' And I just hugged the girl up to me—I couldn't help it. 'I know you did,' I assured her. Queer how exasperating or how soothing that phrase, 'I did my best' can be!"

"I don't know whether I am going to be able to stand Hilda or not," Mrs. Barrett announced to her

sister. Hilda is a high school student "working for her board."

"Why—what's the matter with her? She seemed such a bright, pleasant girl to me."

"Yes, she is bright and intelligent as can be. But she has one of the most exasperating ways."

"What is that?"

"She doesn't take corrections as she should—though I'm sure I always speak to her kindly and pleasantly. Instead of saying promptly 'I will do my best,' she says positively, 'But I do my very best.' The absence of that little word 'will' makes all the difference in the world."

"Just what do you mean?" inquired the sister curiously.

"Well, to illustrate: I've told her to be especially careful about covering the food in the pantry, and that when she puts fruit back into the jar, she should cover it till it's used again. She is always forgetting to do this. Today I spoke to her about it for at least the fifth time. I had just found both the pickle and conserve jars uncovered. And her only reply was, 'But I do my very best, Mrs. Barrett. I don't have time for all these things!' That is, as you know, a perfectly absurd excuse. As I told her, she could put those covers over the jars while she held her breath! It was merely a matter of taxing her mind with it and remembering. But she murmured again: 'I do my very best—there isn't time enough!' No, I cannot stand that disposition in a girl. I'm afraid Hilda will have to find another home unless she learns not to defend herself for faults that are not defensible."—*Bertha Gerneaux Woods.*

Our Junior Pledge

IRENE CURTISS

SO you belong to the Junior Missionary Volunteer Society, do you? And this is your pledge: "Loving the Lord Jesus, and trusting him to help me, I will try to read my Bible and to pray every day; to be pure, honest, kind, cheerful, obedient, and reverent always; and to take some active part in the work or meetings of our society every week." Well, surely that is a fine standard for any boy or girl. But remember that no matter how beautiful the pledge may be, it can do nothing for *you* unless you put it into practice in your daily life. It is just like a check on the bank. The check may be good, and for a large sum of money, but so long as you keep it in your pocket, and do not present it for payment, it will not benefit you. But when you decide to use it,—turn it into cash,—then you reap its full value.

Every part of this beautiful pledge is essential to a successful Christian life. But if you truly love Jesus, and trust him to help you, and study your Bible and pray every day, I am sure it will not be very difficult to live up to the rest of the pledge, for the love of Jesus changes hearts. Bad-tempered people grow kind and gentle when they really love Jesus. Selfish people lose their selfishness, and dishonest ones become honest by his help. All kinds of faults are cured when people come to know and love Jesus and truly try to serve him and live as he wants them to. When you are tempted and weak, Jesus will strengthen you; he will curb your hasty temper, and help you to obey; he will purify you and make you cheerful and sweet, gener-

ous and kind. All you need to do is to take Christ as your Leader and your Guide.

You need to read your Bible and to pray "every day" in order to grow spiritually, just as you need to eat and drink to grow physically. Have you ever seen a Japanese fern ball? Before it is placed in water it seems so brown and dead; but when it is kept very moist, and is put in the sunshine and light, the little stems will shoot forth from the barren ball, and after several weeks it will be beautiful and green. Light, moisture, and food have wrought the change. So you need light and food and drink for your soul. By prayer to God, by reading his word, by loving him and everything he has made, you are to grow in grace and knowledge, even as Jesus grew. As you read God's word and study the life of Jesus, you will see that his life was such as the pledge calls for,—“Pure, honest, kind, cheerful, obedient, and reverent always.”

And let me say right here, that any boy or girl who now lives up to this pledge will be known as a boy or girl who has "good manners," for good manners are the fruit of kind and pure thoughts, sweet speech, generous deeds, kindly acts, and respect and reverence for God and others.

The boy or girl who lives up to this pledge will, also, be a little missionary. I do not mean that you will go right off to Africa or China or India. There are other missionaries than those who go to far-away lands. Jesus is the greatest missionary the world ever knew, and we read that "he went about doing good." If

going about doing good made Jesus a missionary, it will make you one, too. You do not have to wait until you grow up. Even very small children may work for the Lord. Cheerfully doing errands for father and mother, or caring for little baby brother, is real missionary work. Little children can carry food to the hungry, take flowers to the sick, be kind and helpful to the aged, and do many things to make people happy. And remember, too, that you will not only make others happy, but will add to your own happiness, for the best way to gain pleasure is to give pleasure.

While you do not need to go to foreign fields to do missionary work, yet you can help in these far-away places, too, by giving your money and your prayers for the missionaries who have gone to other lands. The faithful Junior will both give and pray. Unless we pray for others, our prayers are very selfish. And in order to pray for others sincerely, we must be willing to work and to sacrifice for them, too. The help that comes to people through the prayers of others cannot be measured. Time after time, when missionaries have been in special danger or engaged in some hard task, some marvelous new strength has come to them or something unexpected has happened to take them out of danger. Then later they have learned that at the very hour that help came to them, some one, perhaps some group of persons, was praying for them. So you will not forget to pray for others, and also to give as much as you can.

Are you thinking, Does my pledge really include all this? Yes, it does, and much more! Your pledge is to help you to live to the glory of God and the service of others. It makes you a soldier of Jesus; and if your heart is full of love, and you are attentive to Christ's words, and obedient to his commands, you can go out to battle "strong in the Lord, and in the power of his might." He will go with you, and trusting in him you are sure to conquer.

"Jesus bids us shine, through the gloom around,
Many kinds of darkness in this world are found;
Sin and want and sorrow: so we shine,
You in your corner, I in mine."

A New Year's Letter to the Boys and Girls

WELL, boys and girls, 1919 is gone and 1920 is here, and with it, its wonderful possibilities and opportunities that come to all boys and girls. I hope you will be able to see them as they come, and make just the right use of every one. Do you think, when 1920 has gone, that you will be able to look back over the year and feel that it has been the best year you have ever spent, and that you really have done the very best you could do in everything? That is possible, and I hope it will be so with every one of you. I hope you are remembering that —

"We build the ladder by which we rise
From the lowly earth to the vaulted skies,"

and you should mount to its summit, round by round.

As I think of the boys and girls that I have known and been associated with in school and elsewhere, some of them, I am sorry to tell you, have been content to stop way down near the bottom of the ladder. They have not climbed very high. Some seem to have lost a vision of what they would find at the top, and have stopped altogether. Today, if you would look them up, you would find some driving delivery wagons, some clerking in stores, some working for day's

wages on farms, some in factories — some in one place and some in another. Others have come to occupy places of influence, and have already become molders of thought and opinion. You will find them leaders: they stand out from the mass because of their sterling qualities of leadership. If they had been content to stop at the bottom, or to stand still on the lower rounds of that ladder, they would never have attained the success that is theirs. They will climb steadily toward the top; already some are being heard from, and others are bound to be heard from sooner or later. I even found one boy whom I had known and been associated with at school, who was content to be a rag peddler!

As I have thought about all these boys and girls, I have tried to figure out why it is that there is such a difference. I have come to the conclusion that it is not so much where we start that counts, as where we are content to stop. As I think of you, scattered all over this big old world in which we live, I realize that it will be the same with you, and that it will not be where you start that will have so much to do with life when it is summed up, as where you stop. I hope that every one of you will determine to make this year in every way the best year you have ever lived.

I have tried to think of the things that you need to take into account in your plans, and while the INSTRUCTOR cannot give me as much space as I would need to tell you of all of them, there are two or three that I want to mention. First, let us remember the instruction that the Lord has sent to us through his great letter, the Bible: "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee." You will find this in the second chapter of Proverbs and the tenth verse. And again, did you ever think that the thing most of us are doing, about everything we do, is to bring ourselves to the place where we can be happy? And have you ever seen men and women who thought they could secure happiness by having a great deal of money and fine homes and great treasures? Boys and girls, happiness will not come to you that way, but "happy is the man that findeth wisdom, and the man that getteth understanding, for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her." "Get wisdom, get understanding: forget it not; . . . forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee." Prov. 3:13-18; 4:5-9.

I really hope that this will help you to see what is the foundation upon which we can build our future successfully. I cannot refrain from telling you that a real education means more than getting a great many things into our heads; a real education will provide for an honest and strong mind, well developed and equipped with knowledge. It will insure a good strong physical body. And last, but by no means least, the beginning of it is the fear of the Lord. The boy or

girl who neglects any one of these phases of growth and development, is one-sided. Let us give attention to all three, excluding none, but especially do I counsel you to give particular attention to the development of the spiritual, for "the greatest want of the world is the want of men,—men who will not be bought nor sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall." And after all, this is what will make you accounted really successful in the truest sense.

I wish I might meet all of you, but I am glad the good INSTRUCTOR can offer us a medium of communication so that we can get acquainted, in a little way at least.

I am glad to know that there are 30,000 of our boys and girls this year enjoying the privileges afforded by our schools. If there are any of you who have not been able to be in one of our schools, begin planning right now for next year, and take the Lord into your plans and let him help you. While you wait, don't forget that the Standard of Attainment offers you a wonderful opportunity to become better acquainted with the fundamental principles of our truth, and will help you when you need to tell some one else about it; and remember also that your own devotional life can be helped and strengthened by the Morning Watch and the Bible Year.

Sincerely yours,
G. R. FATTIC.

"SUPPOSE we think little about number one,
Suppose we all help some one else to have fun;
Suppose we ne'er speak of the faults of a friend,
Suppose we are ready our own to amend;
Suppose we laugh *with*, not *at*, other folk,
And never hurt any one "just for a joke;"
Suppose we hide trouble and show only cheer—
'Tis likely we'll have quite a Happy New Year."

Missionary Volunteer Society Meeting Topics for February 21

SENIOR: "Why Have a Missionary Volunteer Society?"

JUNIOR: "Loving and Trusting Jesus."

"I have just looked over the January *Gazette* and it seems to me that the programs are the best ever," wrote a Missionary Volunteer worker about a month ago. "The February programs are fully as good as those given for January," said another. We hope they are. Anyway the topics before the Senior and Junior Missionary Volunteer Societies today sustain a very vital relation to our organization and to our missionary work. Do not miss this meeting. Come and give your best; come and get the blessing which the Master is waiting to give you at this time. The February *Gazette* contains programs and helps.

Our Counsel Corner

[Conducted by the Missionary Volunteer Department]

How can I obtain one of those beautiful pictures you used as the Junior Reading Course gift?

A SENIOR MISSIONARY VOLUNTEER.

By drawing five Junior certificates. The Junior course is not limited to Juniors, though, of course, it is conducted especially for them. The picture given for completing five Junior courses is the same as that found on the Junior Reading Course certificate, only it is a beautiful sepia 10 x 12 inches. Get it. Frame it. Hang it on your wall and let it speak to you daily of the Perfect Pattern for us all. M. E.

Do you think it right to act the "Ten Virgins" at a social gathering? My mother thinks it is too solemn a thing to be acted, but other members of the church do not. M. H. D.

We think your mother's decision the safer one to follow. Object lessons are impressive; but it is difficult to see how this could be handled carefully and skilfully enough not to be a burlesque on a very solemn theme. M. V. D.

The Sabbath School

Young People's Lesson

VIII — Rejoicing in Christ

(February 21)

LESSON SCRIPTURE: Phil. 3: 1-7.

GOLDEN TEXT: "What things were gain to me, those I counted loss for Christ." Phil. 3: 7.

True Joy

1. What is the source of the Christian's joy? Phil. 3: 1, first part. Note 1.
2. What does Paul say about so frequently exhorting the Philippians to rejoice? Verse 1, last part.

False Confidence

3. Against what does he warn them? Verse 2.
4. What kind of people are called dogs? Ps. 22: 16; Isa. 56: 10.
5. Who are really of the circumcision? Phil. 3: 3. Note 2.
6. How does the apostle again define a real Jew, or true circumcision? Rom. 2: 29.

Paul's Righteousness

7. If outward ceremonies were of value, how did Paul's experience compare with that of other men? Verse 4.
8. In what outward forms could Paul make claims? Verse 5. Note 3.
9. As a Pharisee, how zealous was Paul? Verse 6, first part.
10. What was his record so far as obedience to the letter of the law was concerned? Verse 6, last part.

A Change of Heart

11. After Paul saw that there could be no righteousness except in Christ, how did he feel toward all these outward advantages? Verse 7. Note 4.

Notes

1. Satan has counterfeited joy as he has every other good thing. And some ignorantly or innocently accept his counterfeit as the reality. They imagine that joy lies in having what they call "a good time." If they have beautiful clothing, plenty of money, if they are admired and flattered, if they can go and come at the dictates of fancy, they think they have joy. But this is all a delusion. There is no true joy except "in the Lord." It is a fruit of the Spirit of God. Jesus desired that we keep his commandments, "that my joy might remain in you, and that your joy might be full." And again, as the apostle John expresses it, "I have no greater joy than to hear that my children walk in truth." This is the joy that has no sting, it is the real joy, the joy that endures. It is the joy promised to the good and faithful servant, "Enter thou into the joy of thy Lord." No wonder that Paul has no apology to offer for so frequently wishing his brethren this joy.

2. "Concision" means merely a cutting of the flesh, an inflicting of wounds on one's body as was practised in heathen worship. Paul here warns us against any mere form of religion, any act performed merely for outward show or human approval. Such religion is but having "confidence in the flesh," confidence in outward ceremonies, and is no better than heathen worship.

"Should my tears forever flow,
Should my zeal no languor know;
This, for sin, could not atone;
Thou must save, and thou alone."

3. "Circumcised the eighth day." Paul from infancy was thus outwardly bound to God's people; he was born into God's family on earth, which humanly speaking was a closer tie than to have been converted from the Gentiles.

"Of the stock of Israel." Even Paul's parents were Jews by birth.

"Of the tribe of Benjamin." The tribe of Benjamin had not apostatized as had the ten tribes. It was the only tribe besides Judah that had remained loyal to the temple worship at Jerusalem. Therefore, nationally, Paul had the advantage.

"A Hebrew of the Hebrews." Paul was not only born but bred a member of the chosen race. He was taught by Jewish teachers. *Hebrew* had a special reference to the language, *Jeus* had reference to the nationality, *Israelite* to the religion.

"As touching the law, a Pharisee"—the strictest sect among the Jews, Paul was true to his birth and training.

4. But when Paul caught a glimpse of heaven, all that he possessed by inheritance or education he was willing to give up in exchange for the meek and lowly Jesus. Like the man in the parable, who sold all that he had for the sake of the hid treasure; like the merchant man who sold all that he had to gain the pearl of great price; so Paul counted all his possessions loss for Christ.

Intermediate Lesson

VIII — Nicodemus Visits Jesus; John Again Testifies of Jesus

(February 21)

LESSON SCRIPTURE: John 3.

MEMORY VERSE: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

LESSON HELP: "The Desire of Ages," pp. 167-182.

PLACES: Jesus' place of retirement near Jerusalem; *Enon*, meaning "springs," near Salim, on the west side of the Jordan.

PERSONS: Jesus; Nicodemus; John the Baptist; the disciples of John and Jesus.

Setting of the Lesson

NICODEMUS: After cleansing the temple, Jesus spent the rest of the day healing the sick and ministering to the people. Nicodemus had watched Jesus all that day. He had also studied the prophecies relating to the Messiah, and he wondered if Jesus could be the king for whom they were looking. Nicodemus was a member of the Sanhedrin, the highest Jewish council, composed of seventy-one members.

"Nicodemus related to John the story of that interview, and by his pen it was recorded for the instruction of millions. The truths there taught are as important today as they were on that solemn night in the shadowy mountain, when the Jewish ruler came to learn the way of life from the lowly Teacher of Galilee."—*The Desire of Ages*, p. 177.

JOHN THE BAPTIST: "For a time the Baptist's influence over the nation had been greater than that of its rulers, priests, or princes. If he had announced himself as the Messiah, and raised a revolt against Rome, priests and people would have flocked to his standard. Every consideration that appeals to the ambition of the world's conquerors, Satan had stood ready to urge upon John the Baptist. But with the evidence before him of his power, he had steadfastly refused the splendid bribe. The attention which was fixed upon him, he had directed to Another."—*Id.*, p. 178.

"A ruler once came to Jesus by night,
To ask him the way of salvation and light;
The Master made answer in words true and plain,
'Ye must be born again.'

"Ye children of men, attend to the word
So solemnly uttered by Jesus the Lord,
And let not this message to you be in vain,
'Ye must be born again.'"

Questions

1. Who once came to Jesus by night? Who was Nicodemus? What did he say when he came into the presence of Jesus? John 3:1, 2. Note 1.
2. What reply did Jesus make? What question did Nicodemus ask that showed he did not understand what Jesus meant? Verses 3, 4. Note 2.
3. How did Jesus emphasize his first statement? Verse 5. Note 3.
4. What did Jesus say of that which is born of the flesh? What did he say of that which is born of the Spirit? Verse 6. Note 4.
5. How did Jesus illustrate the work of the Holy Spirit upon the heart? Verses 7, 8. Note 5.
6. How did Nicodemus show his astonishment? What did Jesus say in kindly reproof? Verses 9, 10. Note 6.
7. To what experience in the wilderness did Jesus refer? Verses 14, 15. Note 7.
8. What statement did Jesus make concerning God's love for man? Verse 16.
9. What effect did this interview have upon Nicodemus? Note 8.
10. Where did Jesus then go? Verse 22.
11. Where was John? What was he still doing? Verses 23, 24.
12. What complaint did John's disciples make to him? Verse 26.
13. Of what did John remind his followers? Verses 28, 30.
14. What did he say the Father had given to the Son? What do those have who believe on the Son? What will be the fate of those who do not believe? Verses 35, 36.

Why

- Why did Nicodemus visit Jesus at night?
Why did this leader of the people know nothing about the "new birth" conversion?
Why did God give his Son for the salvation of men?
Why was John not envious of Jesus?

Notes

1. "He [Nicodemus] greatly desired an interview with Jesus, but shrank from seeking him openly. It would be too humiliating for a ruler of the Jews to acknowledge himself in sympathy with a teacher as yet so little known. And should his visit come to the knowledge of the Sanhedrin, it would draw upon him their scorn and denunciation. He resolved upon a secret interview, excusing this on the ground that if he were to go openly, others might follow his example. Learning by special inquiry the Saviour's place of retirement in the Mount of Olives, he waited until the city was hushed in slumber, and then sought him."—*The Desire of Ages*, p. 168.

2. "Born again," or "born from above," as given in the margin.

3. "Nicodemus knew that Christ here referred to water baptism, and the renewing of the heart by the Spirit of God."—*Id.*, p. 172.

4. Jesus meant for Nicodemus to understand that by nature, as we are born, the heart is evil. No person can change his own sinful heart. God only can do that, working through the Holy Spirit.

5. "The wind is heard among the branches of the trees, rustling the leaves and flowers; yet it is invisible, and no man knows whence it comes, or whither it goes. So with the work of the Holy Spirit upon the heart. It can no more be explained than can the movements of the wind. . . .

"While the wind is itself invisible, it produces effects that are seen and felt. So the work of the Spirit upon the soul will reveal itself in every act of him who has felt its saving power. When the Spirit of God takes possession of the heart, it transforms the life."—*Id.*, pp. 172, 173.

6. Nicodemus, a religious leader, ought to have understood that even a man as just and honorable as himself must yield his heart to the Spirit of God that he may be "born again" to a new life, if he would secure a place in the kingdom of God.

7. "Here was ground with which Nicodemus was familiar. The symbol of the uplifted serpent made plain to him the Saviour's mission."—*Id.*, p. 174.

8. "The words spoken at night to one listener in the lonely mountain were not lost. For a time Nicodemus did not publicly acknowledge Christ, but he watched his life, and pondered his teachings. In the Sanhedrin council he repeatedly thwarted the schemes of the priests to destroy him. . . .

"After the Lord's ascension, when the disciples were scattered by persecution, Nicodemus came boldly to the front. He employed his wealth in sustaining the infant church that the Jews had expected to be blotted out at the death of Christ."—*Id.*, p. 176.

A Girl Without Opportunities

SHE had "no chance in life," so any one would have said who met her. She lived in the mountains of West Virginia, sixteen miles from the railroad. She had never traveled on the railroad in her life. She had no money and no education. It would be hard for a city girl to imagine just how plain and rough and hopeless was the lot of this girl in her teens.

But the girl herself had hope. She meant to go to school. The term commenced in September. She had no money for the entrance fee, and no dress fit to travel in, but she had a flock of turkeys. She wrote to the school that she must wait till her turkeys had "grewed big enough to sell." That was not until December, and of course the turkeys were sold at far below city prices.

Nevertheless, when the railroad train stopped at the lonely station one December day, it took on a very happy-faced girl as a passenger. She had on a fifty-cent sweater for her winter coat, and her cotton voile dress was more like cheesecloth than anything else. Her tiny box had the scantiest of wardrobes—but she was going to school. She had taken the first step toward a larger life, and today she is one of those of whom the school is most proud.

"A girl without opportunities"—she refused to believe it of herself—and she proved against odds that it was not true. Is it really true of any one who tries?—*Selected*.

"HE that is of a proud heart stirreth up strife."

"In ocean's depths where all is darkest night,
Those creatures see that learned to make their light."

Being Grateful and Saying So

ORDINARILY little trouble is required to express appreciation for favors shown. A heartfelt "Thank you" is easily said; but there are many who are not quick to speak the little word that is always appreciated by those who have served by gift or deed. There is an eminent man in our country today who, when a youth, was not afraid to make a real effort for the purpose of expressing his gratitude to a benefactor. This man is General Bliss, one of the great generals of this country and a member of the Peace Conference which sat in Paris. When only seventeen years of age he was given an appointment to West Point through the efforts of a Congressman from Pennsylvania. The young man's father told him he should go to the Congressman, who lived fourteen miles away, and thank him for the appointment. Undaunted, young Bliss set out on this task, walking the twenty-eight miles on a hot August day. It is safe to say that the Congressman congratulated himself on having appointed a youth of such sturdy character.

An Italian proverb says that "old thanks are not for new gifts." Every gift, favor, or service is worthy of its own thanks. The giver is always conscious of the fact, however modest he may be about accepting thanks, and the receiver should certainly be as conscious.

Gratitude is such a wholesome virtue that it is said, "One may believe anything that is good, of a grateful man;" and it may not be altogether wrong to assert the converse of one who seems devoid of a grateful spirit.

Charity counts herself well paid if she but receives acknowledgment from a grateful heart.

An Arabian proverb wisely bids one not to cut down the tree that affords one shade; but that is what the ungrateful or careless person does. Persons who serve one will not be likely to continue to do so, unless assured that their work is appreciated.

Although gratitude is one of "the fairest blossoms that spring from the soul," one can be so profuse in expressing appreciation as to appear to be begging for a second favor. Here, as in everything else, the happy medium is better than either extreme. F. D. C.

"Speak a Gude Word for Christ"

THE little Scotch mother lay on her bed. The current of life was ebbing away. No human hand could hold it back. By her bedside sat her only son. Looking into his eyes for the last time she said fondly: "Speak a gude word for Christ, Davy; speak a gude word for Christ." Today we are passing the little Scotch mother's message on to you.

Young friends, "speak a gude word for Christ." "Speak a good word" for that changeless Friend. He came to seek and to save you and me. He sweat drops of blood for us. He chose to die on the cross for us. Even now he follows us wherever we go, that he may be our all in all — if we will let him. We may spurn him, but he changes not. We may ridicule him, still he stretches out his hands to save us from ourselves. We may forget him, but he never forgets us. He longs to dry our tears, to chase away our blues, to give us success, to make us all that we should be, and he

yearns to have us "speak a gude word" for him to others.

Young friends, next week when there is an opportunity to testify, be a Missionary Volunteer. "Speak a gude word for Christ." You are his witness in the social meeting. And yet how often there is a painful lull when the leader sits down, saying: "Now, who will be first?" We are *Missionary Volunteers*. But have you never been in a consecration service in which very few volunteers volunteered "a gude word" for the Master? How it must grieve him, who has done so much for us, to see us sit there as if glued to the seat when opportunity is given to thank him for his goodness!

Every social meeting is an opportunity to "speak a gude word for Christ." How much that word is needed we cannot know. But you may be sure that it is needed. How little we know what it means to have us "speak a gude word for Christ!" One evening a young woman spoke in social meeting of a definite victory she had gained through the week. Her story was simple, and simply told. But God used it in saving a soul from sin. After the meeting a stranger who had taken her stand for Christ that evening, came to the young girl and said:

"I had not planned to be here. I was not a Christian and cared nothing for religion, but I came because my friend urged me. I am a stranger in town, and am leaving on the midnight express. But before I go, I want you to know why I decided tonight to become a Christian. It was not the songs, nor the prayers, nor what the leader said. *It was your testimony.*

What if this young woman had failed to "speak a gude word for Christ"? What if we fail? But perhaps it is very hard for you to testify. Well, be glad to do something hard for Jesus, he has done much harder things for you. You feel you have nothing new to say? Never mind, say the same thing you did last week. The story of God's keeping power never grows old. You fear "they" will think you are a hypocrite? Get up anyway. Ask the friends present to pray that your life may measure up to your profession. Always "speak a gude word for Christ," for the Master wishes to use your testimony for drawing some one else nearer to himself.

"Speak a gude word for Christ" today,
If you are his volunteer;
"Speak a gude word for Christ" today,
He is a friend most dear.

MATILDA ERICKSON.

To be a true American one must love liberty for the other man as well as for oneself.

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