

The YOUTH'S INSTRUCTOR

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From Here and There

Lemons as large as grapefruit are now being raised.

Hibbing, Minnesota, a town of 10,000 inhabitants, is accommodately moving itself over to South Hibbing, that the iron mine underneath it may be worked.

There are at present eighty-two national cemeteries in the United States and one in Mexico City, where a number of American soldiers were buried following the Mexican War in 1846.

May 12, 1920, is the one hundredth anniversary of the birth of Florence Nightingale. Her centenary will be celebrated by the Red Cross and by nursing associations in most parts of the world.

Mr. John Burroughs, the naturalist, recently celebrated his eighty-third birthday. He is hearty and hale, and can vie with the ex-kaiser in the wood-sawing exercise. He is an abstainer from both liquor and tobacco.

As a part of the equipment of the ancient College of Imperial Surgeons in Peking, there was a bronze manikin showing the 700 places where the human body could be punctured by a sharp needle with safety as a remedial measure.

The boys and girls of the Los Angeles public schools are combining vocational training with their regular school work. Carpentry, cobbling, blacksmithing, type-setting, engineering, plumbing, cement work, and agriculture receive attention.

Vice-President Marshall claims that a business manager as well as a President is needed at the National Capital. He therefore offers the suggestion that the duties of such an officer might well be performed by the Vice-President of the Republic.

According to the bulletin of the Department of Agriculture, there were eighty-seven earthquakes in the United States in 1919, and it was an "off year," as there are usually from 100 to 200 such disturbances every year. The majority of quakes were reported from the Pacific Coast.

An experienced teacher claims that the school orchestra, among school students of all ages, is found under proper conditions the organization which utilizes to the best effect the surplus energy of the pupils and which at the same time proves itself a decided asset to the school and the community. Why not try it?

When A. M. Andrews, of Chicago, was a youth of sixteen, and was told that he had tuberculosis and must go to a distant State, he said, "I'll come back and buy this building some day," referring to the Chicago Herald building. He accomplished this feat a few weeks ago. Mr. Andrews is a multi-millionaire, a perfect athlete and yachtsman, and employs 5,000 persons.

Ex-Senator Elihu Root has championed the "wet" cause before the United States Supreme Court. He, as counsel for a New Jersey Brewer, argued that the prohibition amendment was unconstitutional, not having been properly ratified. He claimed that while forty-six States had ratified, only twenty-five had complied with their constitutions in making such ratifications, the other twenty-one States having failed to submit the ratification to a referendum as provided for by their State constitution. The Government solicitor argued that it was not necessary to submit the amendment to a referendum in the States having such, because the Federal Constitution itself provided the way in which the States were to ratify amendments to the Constitution, and this method had been complied with.

Miss Minnie Hill, of Washington, D. C., famed for her walking exploits and holder of a world's record, started at nine o'clock on the morning of March 28, from the post-office building, upon a 1,800-mile walk to the Canadian border by way of New England and return to Washington. Miss Hill will travel alone, and intends to walk the entire distance. This young woman has a number of endurance records in hiking achievements. Most notable among her walks was a tramp from the Atlantic to the Pacific coast, almost 3,000 miles, in 140 days, about four years ago. She is said to be the only woman who ever performed the feat. On this hike she averaged twenty-five and a half miles a day. No record is said ever to have been made of a woman, walking alone and unaided in any way whatsoever, successfully completing such a tramp in so short a period.

The State of Washington ratified the proposed suffrage amendment to the Federal Constitution on March 22, being the thirty-fifth State to ratify. Only one more is needed. Are the men of the country going to sit supinely by and allow women the right of suffrage? Will they not learn a lesson from the "wets" and seek to find some way out of this painful situation? If they do not, it would seem as if they thought ratification of a proposed amendment by thirty-six States was a legal and determining procedure, though this is denied by the anti-prohibitionists.

Never since the dawn of history, it is claimed, has there been such profanation of the places of the dead as has recently taken place throughout Central Europe. The tombs of Bismarck, Queen Louise of Prussia, Emperor William, Empress Augusta, Duke Frederick I, besides nearly all the tombs of the rulers of Russia from the time of Peter the Great, have been broken open and robbed by the Bolsheviki and other ghoulis fiends, for the gold and jewels they contained.

President John Grier Hibben, of Princeton, has announced that already seventeen scholarships have been established by friends and relatives of the university's hero dead, ranging in amount from \$5,000 to \$40,000. These will, in most cases, be awarded on a merit basis, like the famous Rhodes scholarships to English universities. Princeton hopes eventually to possess a similar scholarship for each of the one hundred forty-six men on its roll of honor.

Chylomicrons is the name given by Dr. Simon H. Gage of the department of histology and embryology at Cornell University, to the newly discovered organisms in the blood. Dr. Gage, the discoverer, claims they are produced by fatty foods and are smaller than the corpuscles.

The Youth's Instructor

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Your Easiest Way

EUGENE ROWELL

YOUR easiest way lies down a hill,
Through a pleasant valley of blossoms sweet,
With never a turn from your own dear will,
And never a thorn for your happy feet.

Rough Duty Mountain, it goes around,
And leads, with never a hill to climb,
Where cheapest and showiest things are found,
And a resting place called Plenty-of-time.

You will come to a tavern called Afterwhile,
And sleep in the chamber I'll-do-as-I-please.
You'll breakfast at will in a kingly style,
And go on your way at your own sweet ease.

It will lead you on through the unused years
Like fields a-blossom with rose and rye,
Without any labor or wounds or tears,
And never the trouble to answer why.

You'll have as companions one "I. Don't-care,"
And "Happy-go-lucky O. What's-the-use"—
A pleasing but worthless, improvident pair,
Whose words are vain and whose ways are loose.

But listen! Blank as a blank, bare wall,
With never a portal, turn where you may,
You'll find, without love, without honor and all,
That hard is the end of your easiest way.

Never Mind What the Philistines Think

A. W. SPALDING

IF I had any idea of making a success in the Lord's work, I wouldn't go to school to the Philistines. It might very well be, as in Samson's day, that the Philistines were more popular, more enterprising, more successful, than my own people. I might say to myself that they ate finer food, lived in bigger houses, and contrived to sequester more gold than any poor Danite or Benjamite I ever knew. But for all that, I would try to take advantage of those great moments when, as with Samson, the Spirit of the Lord began to move me, to make a final and irrevocable decision not to go to school to the Philistines.

And why? Because I have no ambition to end my days as a blind slave to the pleasures of the mob and to write my own epitaph in the words, "Let me die with the Philistines!" There may be something of splendor in the great deeds their challenges provoke because I never quite assimilated with them; and yet, somehow the most heroic possibilities degenerate into farce when connected with the Philistines.

But one thing is certain: If I associate with the Philistines, I am going to acquire their ideals, and as certainly act upon them. There is no act of more importance in the life of the young man or the young woman than the selection of wife or husband. And in the selection of this life companion there is the Philistine way and the Israelite way. The Philistine way is: (1) Select your wife or husband without regard to parental advice; (2) Make your selection on the ground of fascination rather than of sound sense; (3) Let passion mark your courtship, your marriage, your conjugal life, and your divorce; (4) Spend your remaining and broken days lamenting your folly and your failure. That is the Philistine way. Samson proved it. When his father and mother would have advised him about his marriage, he thrust them aside with the rough words, "Get her for me; for she pleaseth me well."

And the woman he chose was a silly thing. Right afterwards Samson and his new wife quarreled, of course, just as that kind always does; and Samson went away angry. Not to be outdone, his wife quickly found a new affinity, and laid the foundation for a

tragedy that involved herself, Samson, a number of the Philistines, and three hundred foxes.

But Samson was not cured. How could he be? He had acquired his education among the Philistines, and though his ears heard and his memory recorded the knowledge of a better way, his habits were set, and he would not surrender and break them. His after-career was disgraceful for a Nazarite. He never knew a true love in his life, never a home to welcome him, nothing at last but captivity begun in shameful living and ending in death. That is the Philistine way. And though the Philistines of Samson's day are all dead, the Philistines of today are very much alive. For "in the last days . . . men shall be . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5.

God made man and woman as the compound expression on earth of his universal fatherhood. In their union as husband and wife, in happy, holy wedlock, lies the sweetest mystery lesson of time. It symbolizes the character of the Creator and Preserver who is God. The oneness that is in God the Father and his Son Jesus Christ, yes, the oneness there is between Jesus Christ the Saviour, and every human soul that accepts and holds him, this oneness is sensed most immediately in the happy marriage union of a man and a woman. It is a lesson—no, a lifelong school—awaiting every young man and young woman—to be either gained or lost by them. Is it worth while to start in the right way, since in one direction lie sorrow and infinite loss, and in the other, joy and eternal success?

Now, whatever the standards of the world, whatever the Philistines say and whatever the Philistines think, let it not concern us. There are divine principles given to the Israel of God which concern us if we would be successful. These principles are not written in a code, though they are contained in the decalogue; they are scattered all through the Bible in precept and in example. Let us condense and modernize their lessons thus:

1. When you have reached manhood or woman-

hood (not before; not when you are merely thirteen, fifteen, or seventeen), have some one, preferably your father and mother, but anyway, some one older, in whom you can confide and from whom you can receive counsel in the selection of your wife or husband.

2. Let the mastering purpose be the success of your own particular work for God, and let the companion you select be one not only congenial to your disposition and character, but ministrative to your purpose in life,—a young man or a young woman who is sensible, happy-spirited, reflective, energetic, capable in practical as well as in philosophical things, devoted if not pious; that is, if you have sense enough to perceive these qualities and can match them. If not, don't marry; go to life's school a while longer.

3. Draw all forces together for the accomplishing of one great work, yea, the highest work it is possible for you to do. Let it not be to make a good show, for the gaining of personal praise; nor to acquire great store of gold or learning, for the slothful pleasure of later days; nor to produce many and mere converts to the cult you preach. Let it be rather the living of a life, simple but broad and sympathetic, which shall have vitality wherewith to bless others, in sickness, in distress, or in perplexity; and meanwhile to take pleasure in all the happiness of life, from sunshine to children, from the making of books to the treading in a furrow. Thus, I warrant you, you shall best be able to bear the message of the King who soon shall come in glory. And so God bless you both. Amen.

A Miraculous Deliverance

R. W. MUNSON

SKEPTICS and unbelievers generally discredit the stories narrated in the Bible which represent that miracles were wrought in the deliverance of God's chosen people in ancient times. Particularly the crossing of the Red Sea by Israel in their flight from Egypt is marked for criticism. No sane man, say they, can accept that story as authentic; but here is one abundantly verified by many now living who either themselves or their parents passed through this experience.

It happened in the Sangir group of islands that lies between the Celebes and the island of Mindanao in the Philippine group. The missionary, whose name I have forgotten, was fortunate in having entered that field before the missionaries of Islam, or Mohammedanism, went there. They came later, and succeeded in winning over the sultan and his court to the worship of the false prophet. By that I mean, not to the worship of Mohammed, for no Mohammedan worships anything but God, but rather the worship of God as taught by Mohammed.

By way of explanation I should say that this group lies directly in the volcanic belt, or "line of fire," as Sir Alfred Wallace calls it, that starts in Sumatra and runs through Java and the islands that lie to the east of Java, northward through the Celebes, then through the Sangir group, through the Philippines, and finally terminates in Japan.

The missionary had labored for a long time among a people who were most accessible to missionary influence,—raw heathen, Bishop Thoburn of India would call them,—and had gathered out a church of about one hundred fifty members. A church had been built, and a mission home, both of which stood on a rise of ground in the farther end of the town from the sultan's palace, if the rude, palm-thatched structure in which he lived could be called by so noble a name. There had been some signs of activity in the old volcano that lay just across the mile-wide strait that separated the main island from the one on which the volcano stood. There had also been signs of persecution emanating from the "palace," incited by the Mohammedan emissaries, who wielded a great influence over the mind of the sultan. Trouble was feared, and it was significant that trouble from two quarters at the same time seemed about to burst upon the devoted band of Christians.

Finally, the volcanic disturbance, accompanied by agitation of the earth's crust, as is often the case, so alarmed the Christian community that they fled to the missionary's home and person for the protection which they felt that he could afford them. Nor was their confidence misplaced.

As they all stood in front of the church, gazing at the belching volcano, they suddenly beheld the volcano "blow its head off," and a large part of the summit of the mountain was lifted by the tremendous internal force and slid right down into the straits. The displacement of the water of the straits that inevitably took place, created a tidal wave some sixty feet or more in height, which swept straight on to the village where the church and mission home and group of Christians stood. They saw it coming, and knew well what it meant if God, the Almighty One, did not avert the calamity. They all involuntarily fell upon their knees or faces and cried to God to save them. And save them he surely did in a most marvelous manner.

As the wave advanced, it swept everything before it, including the sultan's palace and all in it and around it, as well as the entire village. When the water reached the mission compound, it stopped at a certain point, and ran around the property on either side, as if checked by a wall of invisible glass. Then it piled up higher and higher as it came on, rising in a vertical wall thirty or forty feet high, and remained in that position until time allowed the water to find its level by escaping out to sea at either end of the straits, leaving the mission compound, and all within it, dry and unhurt by the wave.

No one was injured, and all were profoundly impressed by the fact of God's presence there to deliver his people that believed in him.

The son of the missionary, who was just a lad at the time when this happened, said that it was just like a huge aquarium. They could see the sharks and fishes swimming around in the wall of water exactly as one would behold them in an aquarium. They were deeply solemnized by this experience, and when the knowledge of it spread to other parts of the island untouched by the tidal wave, and to other islands of the group, it resulted in practically the entire population of the group, numbering nearly a hundred thousand, becoming followers of the Lord Jesus.

I got this wonderful story from Alfred Lea, agent of the British and Foreign Bible Society as far back as 1888. He had visited the island group, met the old missionary, and got the story first-hand from him. Mr. Lea said that he went out and examined the traces that still remained of the elevation to which the tidal wave rose, as clearly marked high up on the hillside, and it impressed him as very few incidents of his life had ever done.

I questioned the Ambonese brother whom I met in Batavia, Java, in 1911, and he made it very clear indeed that the wall of water stood upright as if congealed, and remained so till the flood had receded. The water of the straits could not overwhelm the Christians, just as the waters of the Red Sea could not overwhelm the Israelites. But it did overwhelm the enemies of the truth, as the waters overwhelmed the armies of Pharaoh in the Red Sea. Their bodies and their weapons were cast upon the seashore. In like manner the bodies of the sultan and his court and of the Mohammedan missionaries were thrown up on the shores of that island.

In ancient times God said, "Touch not mine anointed, and do my prophets no harm." He still has a care for his ambassadors who go out to the ends of the earth with the gospel message.

Let this incident strengthen our faith in the God of battles who knows how to deliver the godly out of "temptations [trials], and to reserve the unjust unto the day of judgment to be punished."

The God of Abraham, Isaac, and Jacob still lives, and will work mightily in behalf of all who fully trust in him.

Self-Interrogations

WHERE is the one who befriended you in your youth, who gave you the best part of her life? Is she in an Old Ladies' Home, while you enjoy your own home with all its luxuries?

Where is the person who helped you through school? Do you know that he does not need help in his declining years?

Do you write your mother really interesting letters, or do you just occasionally send a scribbled note or card to her?

Do you go to the theater or "movie," not thinking whether your course may influence others in the wrong way?

Do you express real appreciation often for favors shown you? Or do you think the initial "thank you" is sufficient? Even though one has voiced gratitude and appreciation once, one can incidentally or less formally refer to the favor again.

Do you make few promises, but keep what you make?

F. D. C.

Whence Came the Watermelon?

AFRICA is the native home of the watermelon, which may account for the black man's proverbial fondness for the delicious fruit.

This melon is now widely cultivated throughout the world, being of greatest commercial importance in the United States and Southern Russia. In 1910 there were in this country 137,000 acres devoted to the raising of watermelons, and the sale of the crop amounted to \$4,453,101.



A Pleasant-Spoken Man

GOD said of this man, "I know that he can speak well," and so he could, for he spoke so well that the elders of Goshen "believed, . . . bowed their heads and worshiped" when he introduced Moses to them to be their leader out of the bondage of Egypt into the liberty of the Promised Land.

There are many good things to be said of "Aaron the saint of the Lord;" the first high priest of God to Israel; the man who performed "signs in the sight of the people" in Goshen; who went in fearlessly with Moses to meet the proud Pharaoh on his throne; the man of whom it is said, "Aaron held his peace" when Nadab and Abihu, his sons, were slain for their sin, being priests of the tabernacle. There is much to be said of this man who when Korah and "the company of Abiram" were destroyed by the earth's opening and swallowing them up, who with incense in his censor, risking his life for an ungrateful people, literally "standing between the living and the dead," made an atonement for them and stayed the plague.

This was Aaron whom the Lord had chosen to be with Moses and Miriam, his prophets, to lead the Israelites in their journey to the land "flowing with milk and honey."

But he was a man of pleasant speech at the wrong time; and this trait in the man was a snare both to his family and his people. Had he been more firm his sons would never have thought that common fire was good enough to offer before the Lord, that time when fire came out from the Lord and devoured them. And in the matter of the golden calf it is said that "if Aaron had had courage to stand for the right, irrespective of consequences, he could have prevented that apostasy." But his natural disposition to please led him to go to greater lengths to do what the "mixed multitude" wanted done, than he really meant to go. The people proclaimed, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." And Aaron basely permitted the insult to Jehovah. He did more. He proclaimed, "Tomorrow is a feast to the Lord," pretending that the golden calf on yonder high place, around which the people danced, represented the God of Abraham, Isaac, and Jacob.

The example of a pliant attitude is more far-reaching than one might suppose. It is written again, "His compliance with the desires of the people, and the calm assurance with which he proceeded to carry out their plans, emboldened them to go to greater lengths in sin than had before entered their minds." "His influence to sin in Israel, cost the life of thousands," for "Aaron's yielding spirit and his desire to please, had blinded his eyes to the enormity of the crime he was sanctioning," or the far-reaching effects it might have. I tell you, "those who are honored with a divine commission, are not to be weak, pliant timeservers," but are "to perform God's work with unswerving fidelity."

I am sorry to write it, but "there are pliant Aarons now, who, while holding responsible positions in the church, will yield to the un consecrated and encourage them in sin." Men who are just as good as they can be, who are very accommodating to others, and who

spend and are spent for the work of the church, are still so weak when it comes to opposing the harder will of others, that they allow sin to enter the sacred precincts of the church without serious protest and rebuke.

We need more of the spirit of the meek man Moses as he faced that guilty company of rebels at the foot of Horeb and cried: "Who is on the Lord's side? let him come unto me." We need less of that spirit of Aaron when that same day he sought to soothe the spirit of Moses, saying, "Let not the anger of my lord wax hot; thou knowest the people, that they are set on mischief." Too much of the spirit of conciliation, of the spirit of condemnation of others, too many excuses for ourselves, make "pliant Aarons" of us all. I like the expression, "Quit you like men, be strong."

We all like a pleasant-spoken man, and we should cultivate the art of being agreeable to those with whom we come in contact, always striving to speak a word in season to him that is weary, always ready to give encouragement to the heavy laden. But there come circumstances and times when it is the duty of every man to stand stiffly for what is right, no matter who may be offended. Not pliant timeservers but minute-men, always ready to come up to the help of the Lord against the mighty.

J. D. MONTGOMERY.

Pioneer Work Among the Marquesans

MR. AND MRS. GEORGE L. STERLING have decided that the Marquesans, a fast-vanishing people, shall not pass away without some one having held out to them the lamp of life. The last issue of the *Missionary Readings* contained the following extract from a letter from Brother Sterling, telling of their effort to reach the islands, and of his work for the Marquesans:

"We returned from Australia to Raratonga in February, 1919, and two months later we proceeded to Tahiti to be in readiness to catch any sailing vessel that might be going to the Marquesas. We waited in Tahiti a full three months. In fact, we began to wonder if the Lord had closed up the way to the Marquesas, and was indicating that we should return to Raratonga.

"At last the way opened very unexpectedly, but, alas, the vessel was full of a cargo of copra [dried coconut meat] for San Francisco, and would not accommodate our three tons of effects. Again, it would call at one port only in the group, a port to which we had no thought of going to start our work. Nevertheless, we accepted the opportunity, and with our hand luggage only, started out.

"We were landed here at the bay of Tai-o-hae, after nine days at sea. The fare charged us was very reasonable, because the vessel was calling here to land a French passenger who had agreed to pay for four passengers to induce the vessel to land him. Had we two been the only passengers we could not have paid the amount required by the shipping company.

"One is filled with pity as he contemplates the rapid disappearance of a race so strong and vigorous only fifty or seventy-five years ago.

"Now their strength and beauty have departed, and with leprosy, elephantiasis, and tuberculosis preying upon them, the time is not far distant, even if the world were to continue, when the Marquesan would be classed along with the mound builders of America and other extinct races.

"This part of the group is all Catholic,—natives, officials, ship owners, and traders. Two resident priests are very active against us, and are now doing everything they can to keep the people from hearing the truth. We have been here ten weeks. Five adults are keeping the Sabbath as a result of the effort thus far. We hope for others from this village.

"We find these people very ignorant, degraded, and unstable. The Marquesans have become a byword for instability in things religious. One half of this village is married; the other half living together unmarried. Europeans who have lived there in the past have set the example,

"I took a trip a fortnight ago to the village of Hakaui, lying in another bay a few miles along the coast to the westward. A small schooner leaving Tai-o-hae for Hakaui to take on a cargo of pigs for Tahiti afforded me the opportunity. Equipped with two canvas bags with shoulder straps, one containing my Bible, books, tracts, etc., and the other containing a rug, a towel, and a few biscuits, I went on board with the engineer about nine o'clock in the morning. At twelve o'clock we were in Hakaui harbor. We had lunch on board, so we did not get ashore until after one o'clock. No fare was charged for my passage.

"On reaching shore I was confronted by a large stream of water knee-deep between myself and the village. Others were wading through, so I removed my footwear, and proceeded. I had received an invitation a week previous from a half-caste Chinese to put up with him if I ever went to Hakaui, so I looked him up and made his home my headquarters.

"The village lies like a long ribbon between the river on the one side and a perpendicular wall of sheer rock about 1,000 feet high on the other side. When I thought of sleeping at night under the very shadow of this towering wall, I was glad that Nukahiva is not subject to earthquake shocks.

"The afternoon was spent in visiting, distributing Tahitian tracts, and giving Bible studies. In the evening several young men came to where I was staying, and with them I had a long Bible reading until ten o'clock.

"Coffee is customary at six o'clock in the morning. My host had the coffee ready, but I took a little hot water, hard biscuit and jam.

"About seven o'clock I called on the sole government official of the place, a native police, having a talk with him on the Scriptures. He is a possessor of a Bible in the Tahitian dialect, and reads it occasionally, though he would not admit to me that he ever read it. As most of the natives of these islands are Catholic, very rarely do I find a Bible, so rarely, in fact, that I feel like noting it down. No Bible has ever been published in the Marquesan language.

"I determined to leave about nine o'clock, so I busied myself for a while in looking for a suitable house in which my wife and I might live and hold services with these people a little later on. I found none empty, so it looks as though we may have to construct a thatch house for ourselves when we go to Hakaui.

"My return trip was made on foot over the mountain trail, a distance of about fifteen kilometers. With my canvas bags strapped over my shoulders, and boots in hand, I made my way over the streams, then shod my feet for the mountain climb. The trip is usually made on horseback, but since it would be difficult for me to return the horse to the owner, I preferred walking.

“The first climb was only slight. From there I descended again to the seashore. Then after passing along under trees for nearly a mile, began the long, steep zigzag climb in the hot sun, till I found myself fully 2,500 feet high, and traversing the top of ranges. There were higher points to be seen not far away, the highest being about 3,860 feet. When I began the long descent into Tai-o-hae Bay, the rain began. I need not describe the remainder of the journey, suffice it to say, I reached home at 12:30, wet through.

“Those of you who have always traveled on paved roads by horse carriages or motor cars will hardly be able to understand the inconveniences we are put to here on Nukahiva where such luxuries are unknown.

"There are no roads on these islands, only trails where tall weeds strike you on either side as you pass. Wheeled vehicles are so useless that they are never seen, not even in the village. Bicycles are utterly useless. As a proof of the precipitous nature of Nukahiva, Mrs. Sterling counted eleven waterfalls after a few days' rain, all visible from the little wharf in front of our house.

"Recently I made a trip to the north side of the island. I was away from home four days, traveling on horseback and on foot 100 kilometers. The village of Hatiheu, on the north side, is in a large, productive valley. Population, about 200 natives. We should enter this village soon.

“The most interesting part of my trip was my visit to the valley of Aakapa, fifteen kilometers beyond Hatiheu. On inquiring the population, natives told me there were twenty-six grown men. Here I met a native tattooed in old Marquesan style who learned and accepted the Protestant faith while away on another island nearly ten years ago. He is a poor, ignorant native, unable to read a word of any language, but through his efforts he has induced about half the people of the valley to unite with him. They have a neat native meeting house. They have three Bibles among them. They have appealed time and again to the Protestant society for a native missionary, but they have been put off, because they are so few in number.

“The old tattooed native, Matahas, pleaded with me for a leader for his people. He said, ‘We are all so ignorant, but we want to know the truth. Can’t you send us help?’ They urged me to stay with them, but that was impossible. They wanted to buy my own Bible from which I spoke to them the night I stayed there.

"Pray for us in this difficult field."

The General Conference Mission Board has recently received from Elder Sterling the first piece of Seventh-day Adventist literature in a language of the Marquesas Islands. It is a leaflet called "*Te Bibiria*" (The Bible) in the Nukahivan tongue. It is interesting to see the islands of the sea turning to God and lining up with those who "keep the commandments of God, and the faith of Jesus."

Are You an M. A.?

DOUBTLESS very few of the INSTRUCTOR readers can read the writing here reproduced, but if you will look closely I believe you can tell what it is. "Examen Historia Denominacional" looks much like "Denominational History Examination," does it not? This is the first page of a seven-page examination paper written by a Porto Rican girl, Edwarda Simán.

The character of the whole paper is indicated by the grade at the top.

How cheering to know that all around the world young people are studying to reach the Standard of Attainment! Requests for certificates are coming from Africa, Australia, India, China, Philippines, Porto Rico, Central America, and South America, as well as Europe and America. This is a standard worthy of the best endeavor of all the Adventist youth everywhere. But sometimes I think that young people of other lands who have been redeemed from darkness and superstition are more anxious to pass perfect examinations than those who have always known the truth.

It should be the ambition of every Missionary Vol-

Examen
Historia Denominacional
y Respuestas 100

- 1- El estudio de nuestra historia denomina-
cional es importante, 1° porque podemos com-
parar las profecías relacionadas con la
obra y su cumplimiento y esto nos fortalece,
2° que podamos contar a otros del avan-
tamiento y progreso de la obra y 3er que re-
cibamos inspiración la cual viene por el con-
tacto con el conocimiento de nuestra misión.
- 2- El gran tiempo profético que fue la
fundación del movimiento adventista, lo
encontramos en Dn 8: 14 y aclarado en
Dn 9: 24-27.

Los 2, 3, 10 días o años

ac 457 8 demandas 4 años 408

62 demandas 434 años

18 10

- 3-^o William Miller - Fue uno de los mas promi-
nentes el el movimiento adventista, y ~~eroge~~
no^a en ella tanto por sus predicciones como
por medio de literatura

unteer to be a Member of Attainment. Any young person who has been a Missionary Volunteer for a few years and is not an M. A., ought to be — ashamed.

M. E. KERN.

The Sun

I go to work at break of day,
Nor stop at all to rest or play;
Till night comes on to take my place,
I toil out in the fields of space.

I cross strange lands and see strange men,
While at my work in God's high glen;
All hail me with great joy, for I
Bring fruit and grain down from the sky.

I part the clouds, and with my sword
Cut through the fog on lake and sward;
I make of dew great heaps of gems,
And draw up straight the bent rose stems.

The wee babe wakes from sleep, nor cries
When I stoop down to kiss his eyes.
Love beams, and hate slinks to his hole,
As down the sky the dark I roll.

When earth hangs up the moon for light,—
For men may lose their way at night,—
Before I go to sleep I hand
My torch to her to light the land.

N. D. ANDERSON.

The Correct Thing

"If Unfit to Fight, Fight to Get Fit"

SOME time ago the Wisconsin Anti-Tuberculosis Association sent out a pamphlet in which occurs the slogan, "If unfit to fight, fight to get fit." When the young men were being called into the service of their country during the great World War, many of them were rejected because of tubercular trouble. And this leaflet was an appeal to them and to others to fight that dreaded disease. The appeal begins thus: "Enlist again, rejected man. Not in the army, nor in the navy. That is not your place." They were called to fight a very different foe.

Your society is a small division in the army of Prince Immanuel. It is called to do exploits on the battlefield in this great soul-winning campaign. But in order for your society to do its full share in this campaign, it needs the unabridged strength of every member. It needs your full strength. It calls upon you to go forth as an efficient soul-winner!

Is that the kind of service you are rendering? If not, then fit yourself for such service. If you are "unfit to fight, fight to get fit." If you cannot go forth in service with a conscience void of offense, and without the condemnation of known sin, if you are not living the life of a soul-winner, then enlist at once in a struggle for personal liberty from sin. Yes, "fight to get fit." That is the great need in some of our societies today. Perhaps it is in yours.

"I wish I were as good a personal worker as Ruth is," sighed Margaret.

"Do you really?" asked Agnes seriously.

"Yes, I do."

"Do you really wish it enough to pay the price Ruth does?"

"Pay the price Ruth does! What do you mean? Why it just seems to come natural for her to help folks to be good."

"Well, it may seem so. But just the same, Ruth pays the price of success in soul-winning work. Back of Ruth's work is a consistent Christian life that proves the saving and keeping power of the gospel. You never hear of Ruth's going to questionable places of amusement. You never find yellow-backed novels, in book or magazine form, or any other kind of novel, for that matter, on Ruth's table. 'No, Agnes,' she said the other day, 'I couldn't wear that. It may not be wrong, but my example might cause some one to stumble. And it isn't worth while to run any such risk. I'd rather be safe than sorry.' That's Ruth for you. And, I tell you, Margaret, it costs a girl of Ruth's type a great deal to deny herself any one of the things I have mentioned."

Margaret's head drooped a bit. She thought of her wardrobe, of the magazines on the library table in her room, then she thought of the movie she had attended a few nights before, and all the while she kept asking herself, Is that what it costs to be a soul-winner?

Yes, Margaret, that is what it costs! You and I cannot hobnob with the enemy while trying to wrest souls from his toils. Only he who lives the life of a soul-winner is fit to fight for the deliverance of others. There lies the secret of success in our business here. So the message to you and to me today is: "If unfit to fight, fight to get fit."

MATILDA ERICKSON ANDROSS.

Likes and Dislikes

THE editor recently passed out blank slips of paper to about fifteen or eighteen young people with the request that each write upon it a number of things that he does not like to see one do, and also a number that he does like.

The following summary made from the return slips is of interest. The thoughtful reader may find in it a hint as to some of the things in himself that offend or distress himself or his associates.

Things Not Liked

Selfishness, I abhor.

Discourtesy, I detest.

I don't like people who think they are better than others.

Folks who cannot take a joke, but who are always willing to play one on the other fellow, I don't like.

A superior air, overfussiness, sharp retorts, inquisitiveness, affectation, glorying over others' misfortunes, and gloomy people,—none of these do I like.

Chewing gum in church or other public places is decidedly vulgar; so I do not like to see any one do it.

The loud talker in public places and the loud whisperer in church are unbearable.

I do not like the person who ignores the interests, welfare, or opinions of another because that person differs from him on some point of minor importance.

Noisiness of people in public, especially in meetings; boasting, insincerity, flattery, disregard for the convenience of others, and unkind criticism of the absent, are specially distasteful to me.

Fun at others' expense is a poor quality of fun.

The habit of being tardy is an unfortunate one to make a part of one's character.

I dislike to see in an office undue familiarity between men and women employees. It is not only unbecoming and out of place, but should be, and most always is, decidedly distasteful to young women.

The grumbler, the unreasonable person, the gossip, and the shirker are all on my black list. I do not like any one of them.

I hate to see a person have the idea that every one must live according to his standards.

Despicable are those who ridicule another's peculiarity or infirmity.

Rudeness and giggling bore me.

I do not like people to feel that their religious faith excuses them from observance of the accepted conventions of society.

I don't like to see people judge a person's religious experience *solely* by feathers, flowers, wedding rings, and *Ladies' Home Journals*.

I don't like to see people leave the church or change their seat during the service, if it can be avoided.

I do not like to hear the faults of others discussed. If there are things we do not like to see in others, why not by example reveal the better way? No one has ever yet been won to God through unkind criticism, but many have been won through love, patience, endurance, and prayer.

I dislike the inattention that compels a speaker to have to repeat.

I do not like the employee who cannot work a minute after the bell rings.

A proof-reader's "likes and dislikes" may be similar to those of other people in general, but she has "specialties," as revealed by the following:

"I do not like to have writers, in using quotations, leave out words, insert one or more words of their own,

or substitute their words or phrases for those of the original: and I do like for writers, in quoting extracts, to indicate, in the margin or otherwise, the full reference,—as name of book and page, name of magazine or paper, and date of issue."

Things That Are Liked

Helpfulness, friendliness, a warm handshake, neat appearance, and nicely combed hair appeal to me.

I like a good reason and not an excuse.

The optimistic, sympathetic, generous, cheerful, always ready-to-help person, is very likable.

I like to see people with a generous spirit. Such a spirit reacts upon one's own character and enhances its attractiveness.

I like to see people obey instructions, work faithfully, and possess the ability to be silent when "silence is golden."

I like people who are true to their own convictions, yet considerate of those of others.

I like those who keep appointments; who make few promises, but keep those that are made; who return borrowed articles; who dress according to the weather; live within their income; and who avoid unpleasant mannerisms.

I like to see seniors recognize children, even little tots, on the street; to see clerical help move about quietly, and speak not loud enough to be heard by all in the room. It is preferable to sing alone from a book; so I like a person to decline a hymn book, or half of one, if he does not wish to sing.

I like persons who are always the same whenever or wherever met; and persons who are fond of children. Jesus loved children.

I like cheerfulness, kindness, respect for the aged, and thoughtfulness for the comfort of others rather than of self.

I like those who are broad-minded, who respect the opinions of others.

I like those who can talk of the things of God and enjoy it, instead of being bored.

I like constancy in friendship, good taste in clothes, appreciation for favors, unselfishness, poise of manner, backbone, sympathy for and understanding of others' feelings, perseverance, and willingness to work hard.

I like people to possess and exhibit that enviable "saving sense of humor."

I like people to be tactful — always.

I like frankness, politeness, and a sunny smile; a good listener; a willing helper; and a girl who conducts herself as a lady should.

I like the habit of looking for the good in others and speaking of it.

Mr. Roger Babson, president of the Babson Statistical Organization, the largest organization of its kind in existence, says that in the business world people are *employed* and *promoted* largely because their employers *like* them. When a young man applies for a position, the man to whom he applies notes his general appearance, manners, and other quickly observed characteristics, and decides either favorably or unfavorably upon the case. It is wise, then, for us all to make a great effort to cultivate the qualities that are generally approved, and as conscientiously and vigorously keep ourselves free from the many disagreeable and unlikable characteristics.

F. D. C.

"Let me die facing the enemy." — Bayard.



A Balanced Diet

IN order to meet all the needs of the body, the diet must contain four necessary food substances: carbohydrates, fats, proteins, and mineral salts. Each class serves a distinct and special use, and is required in more or less definite proportions.

Carbohydrates comprise starches and sugars. They serve an important use in the system as heat producers and as energy-giving substances. We have a sort of furnace within which keeps up a constant temperature of 98.6° F. The fuel necessary for this slow-burning fire is starches and sugars. Carbohydrates also furnish the energy which enables us to walk, to run, to work, to think, to play. So needful is this class of foods that more than one half of our day's ration should be in the form of carbohydrates. Grains, breads, and vegetables contain starches; beet sugar and cane sugar, honey, sirups, milk, and fruits are sources of sugar.

Sugars burn up more readily than starches do. Have you noted that when you eat candy before you come to the table, you do not care for much of the good substantial food before you? This is because sugar is very quickly converted into heat and energy, and therefore the immediate call or desire for other food materials disappears.

Fats serve two purposes in the body — they furnish heat, as do the carbohydrates, and they are stored as fat to round out the body. We require more fats in cold weather than in warm weather. People who live in frigid climates subsist largely on fats, oils, etc. The foods from which we chiefly derive our fats are butter, cream, milk, vegetable oils, and nuts.

Proteins are the albuminous or nitrogenous substances found in foods. They are necessary to repair the worn-out tissues of the body. They are found in such foods as eggs, milk, cheese, nuts, peas, beans, lentils, flesh meats. Grains also contain protein. We do not require protein in large amounts — not more than one-tenth or one-twelfth part of the day's dietary needs to be protein. Decided harm is felt when an excess of protein is taken. On the other hand, a lack of protein elements results in weakness and decay. Persons who subsist on a flesh dietary are in danger of eating too much protein; those whose diet is vegetarian must guard against protein shortage.

Mineral salts are found in small percentages (from about one-half to two per cent) in grains, vegetables, fruits, and milk. They are essential for the nourishment and growth of bone, teeth, and nerve tissue. A diet deficient in mineral salts leads to certain constitutional diseases which are often progressively fatal.

A balanced diet comprehends a combination of these four food substances in proportions equal to the day's needs and in a form suitable for digestion and assimilation. The appetite is not a safe guide in the selection of foods. It leads us to choose foods to please the palate rather than to nourish the body. We should learn to select our diet with reference to our needs rather than our likes.

CLARA M. SCHUNK, M. D.

Nature and Science

Waiting to Grow

LITTLE white snowdrops, just waking up,
Violet, daisy, and sweet buttercup;
Think of the flowers that are under the snow,
Waiting to grow!

And think of what hosts of queer little seeds
Of flowers and mosses, of ferns and of weeds,
Are under the leaves and under the snow,
Waiting to grow!

Think of the roots getting ready to sprout,
Reaching their slender brown fingers about
Under the ice and the leaves and the snow,
Waiting to grow!

Only a month or a few weeks more,
Will they have to wait behind that door,
Listen and watch and wait below,
Waiting to grow!

Nothing so small and hidden so well,
That God will not find it, and presently tell
His sun where to shine, and his rain where to go,
Helping them grow!

— Selected.

Blindness Sweeps Sahara

A PLAGUE of blindness is sweeping the oasis towns of the Sahara Desert, according to a dispatch received here yesterday from Biskra. Dr. Toulant, of the Pasteur Institute of Ophthalmology, who is conducting experiments on a herd of monkeys in an effort to isolate the germ which is blinding tens of thousands of Arabian children, has informed the American Red Cross that eight of every ten children in the Sahara are now affected.

The white nuns of the Sahara are treating the eyes of hundreds of children. With Biskra, the "Garden of Allah" oasis, as their headquarters, they tour the desert on camels, visiting the oasis towns, where the plague is at its worst.

With the approach of the hot months it is feared the disease will become even more widespread. The filth of the oasis towns, and the uncovered camel meat market, breed countless millions of flies even during the winter months. Flies are believed to carry the germs of granular trachoma, with which in northern Africa 100,000 Arab children are infected.—*The Washington Post*.

To Fireproof Clothing

WHEN Dr. Charles F. Pabst, of Brooklyn, was coroner's physician, he was so deeply impressed with the frequency of deaths among children from their clothing catching fire that he was impelled to do what he could to get parents to adopt a simple preventive measure. In one period of sixteen days, he attended twenty-one children who had thus been burned to death, and during one year there were in Brooklyn 185 deaths from burning, of which he estimated that 90 per cent resulted from carelessness.

Dr. Pabst offers the following cheap and efficient method of fireproofing clothing: Dissolve a pound of ammonium phosphate, obtainable at any drug store, in a gallon of water. Garments soaked in this solution for five minutes and then dried are fireproof. The ammonium phosphate does not injure the garment in the least. The fire-resisting quality remains until the garment is washed, or is soaked out by a rain.

He also suggests the advisability of fireproofing lace curtains, and the flimsy things used for pageants, carnivals, receptions, and for Christmas and New Year decorations.

Many children are burned when playing around bonfires or when playing with fire, or by falling into an open fireplace. The cowboy suits and Indian suits with their fringes, are particularly liable to catch fire. If the play suits of children are fireproofed, it will do much to lessen the danger of fatal burning.

G. H. HEALD, M. D.

Cure for Sleeping Sickness

IN view of the somewhat alarming increase of cases of sleeping sickness reported from different parts of the country, it is interesting and important to note that a French scientist, Arnold Netter, has submitted to the French Academy of Medicine a carefully studied diagnosis of this disease and a remarkable method for its cure. Acting on the knowledge that in 10,000 cases which occurred in France there were more than 3,300 deaths, he declared that this mysterious ailment constitutes the most serious menace known to the medical world, and that therefore it must be energetically combated.

The Netter remedy consists in terebenthene injections, which artificially develop an abscess from the suppuration of the various pathological elements in the patient's body. On the removal of the abscess, the patient awakes and recovers. In confirmation of his theory, M. Netter stated that his observation showed that out of twenty-five cases treated by the old method eighteen died, whereas out of twenty-seven cases treated by the terebenthene injection nineteen recovered, and death occurred only when the treatment was started too late.

It is remarkable that this modern scientist was led to his experiments by the theory of Hippocrates as to the relation between lethargy and an abscess. Hippocrates, who is often termed "the father of medicine," flourished about the year 400 B. C. He was the first to cast superstition aside and to base the practice of the medical art on the inductive method of experiments again and again repeated. His cardinal maxim was that all diseases must be scientifically treated as subject to natural laws. Modern medicine owes much to Hippocrates. For example, it was a study of his works which in the early part of the nineteenth century suggested to Laennec the invention of the stethoscope and the consequent extended practice of auscultation, which has been followed ever since with far-reaching beneficial results. Should the new method of dealing with sleeping sickness prove successful in general application, it will be yet another tribute to the skill and wisdom of the ancients.—*The Washington Post*.

A Peculiar Way of Acquiring Food

HAVE you ever heard of an animal that eats its food by passing its stomach out through its mouth and surrounding its prey with it? Such is the method used by the starfish. Of all the myriads of animals found along the seashore the starfish is perhaps one of the most interesting. It is found near the level of the low tide, and sometimes down in the deeper water. In the furrows of its under surface are hun-

dreds of small, tubelike feet. These feet are operated by forcing water into them, the water being supplied by sacs connected above, and then withdrawing the water, thus forming a vacuum in the tube. This causes the foot to adhere to the surface upon which it may be while others are cast forward, thus enabling the animal to draw itself slowly along the beach.

The clam, whose intestine passes through its heart, is the favorite morsel of food for the starfish. But how can it devour an animal so well protected as the clam, which is inclosed in a hard shell? The starfish is equal to the occasion. Upon coming in contact with the unfortunate mussel, the starfish, with the aid of its tube feet, folds its arms around it in a strong embrace. By continued pressure the muscles holding the shell together soon become fatigued, as the natural position of the shell is to be slightly ajar, and the bivalve is now at the mercy of the enemy.

Immediately upon the opening of the clam's doors, the stomach of the enemy is ejected and surrounds the soft body of the clam. The digestive fluids are made to act upon it, the clam is digested, and then the stomach withdrawn through the mouth. The empty shell is rejected, and the marauder continues on his way searching for other victims, perhaps not being satisfied with less than a dozen for the day's repast.

ALFRED KASKY.

For the Finding-Out Club

PART I

Places

LOCATE each of these places. Tell what part of the world each is in:

- | | |
|-----------------|--------------------------|
| 1. Archangel. | 11. Delhi. |
| 2. Verdun. | 12. Honolulu. |
| 3. Granada. | 13. The Yukon District. |
| 4. Warsaw. | 14. Shanghai. |
| 5. Los Angeles. | 15. Athens. |
| 6. Melbourne. | 16. Edinburgh. |
| 7. Stockholm. | 17. Waterloo. |
| 8. Tokio. | 18. Straits of Magellan. |
| 9. Cape Town. | 19. The Baltic. |
| 10. Cape Horn. | 20. The Volga. |

Books

Who wrote these books?

1. "Treasure Island."
2. "The Count of Monte Cristo."
3. "Les Misérables."
4. "Faust."
5. "Tale of Two Cities."
6. "Pendennis."
7. "The Scarlet Letter."
8. "The Inferno."
9. "The Greatest Thing in the World."
10. "The Vicar of Wakefield."
11. "The Waverley Novels."
12. "Don Juan."
13. "Don Quixote."
14. "Evangeline."
15. "Uncle Tom's Cabin."
16. "In Memoriam."
17. "The Iliad."
18. "The Æneid."
19. "Ghosts."
20. "Pilgrim's Progress."

Answers to Questions Printed in "Instructor" of April 13

PART I

1. John Marshall was appointed Chief Justice of the United States Supreme Court by President Adams, which honor he held for more than thirty years, exerting an influence upon the development of a strong national government within the United States which was second to that of no other man.

2. Stephen A. Douglas was Democratic Senator from Illinois in 1848, and a prominent figure in the interstate slavery disputes which eventually reached their crisis in the Civil War.

3. Impeachment is the accusation or arraignment of a high civil officer before a proper tribunal. In the United States a resolution for the impeachment of the President must originate in the House of Representatives, and the trial must take place before the Senate.

4. President Johnson was tried in impeachment proceedings in 1868. Thirty-five Senators stood for conviction and nineteen for acquittal, giving one less than the two-thirds vote required for removal from office. The President's "crime" was his desire to remove from office a member of his cabinet.

5. In 1805, Aaron Burr attempted to organize the western part of our country into a district government to be ruled by himself. He was arrested and tried for treason, but freed after a tedious trial lasting six months.

6. The citizens of the city of Washington and all living within the District of Columbia are deprived of the vote because a majority are employed by the Government. The local government is administered by a committee of the Congress.

7. The "referendum" is a process by which the people may veto or revoke a law or measure enacted by a legislative body.

8. Louisiana is the great rice-producing State of our country, although a vast area is also cultivated in Texas.

9. The harbor of San Francisco is called the Golden Gate.

10. Fifty-six citizens were signers of the Declaration of Independence. They represented the thirteen original States.

PART II

The lightning bug.
Michigan.

Indulgences Promised

IN a daily paper of the national capital there recently appeared the following notice:

"A plenary indulgence [complete remission of sins], it was announced at St. Aloysius' Church last night, has been granted by the Pope for the benefit of all who make the *novena* of grace which begins at St. Aloysius' today, and who, during the *novena* or within eight days afterward, shall receive the sacraments of penance and holy communion and pray for the intentions of Pope Benedict."

It seems strange that in a land where there are millions of Bibles, that a daily paper could be found to print such a notice. Only Jesus himself can forgive sins, and he cannot do it in the wholesale way indicated in the notice.



Just for the Juniors



The Cripple

E. F. COLLIER

LAST winter, when mother and father
Both died of the terrible "flu,"
It left me alone, a poor cripple,
And wondering what I should do.
But I guess God looks after sparrows
And poor orphaned cripples the same,
For while I was thinking and praying,
My dear Aunt Margaret came.
She brought me with her to the city,
To live here on Paradox Street;
For I had the spinal men'gitis,
And can't use my legs or my feet.

Aunt Maggie is poor, so we live on
The side of the street that is gray;
Across, there are beautiful gardens
Of flowers, and sunshine all day.
Each dull little cottage on our side
Is made of smudgy old boards,
While over the street there are mansions
With everything money affords.
On our side people wear shoddy;
Across, they're resplendent in silk;
The "cream of the land" is their portion—
We're lucky, we think, to get milk.

On Sabbath, when aunt goes to meeting
In a church-room up over a store,
She gives me a *Friend* and INSTRUCTOR
She brought home the Sabbath before;
And fixes a chair by the window
That overlooks Paradox Street,
And gives me a kiss, and places
A pillow down under my feet.
Then I read till both eyes grow tired;
And then I look over the way
And wonder what rich people's children
Are doing on God's holy day.

Sometimes when the rich people's children
Come out so happy and gay
To climb in their big automobile
And then go whizzing away,
I laugh with delight to imagine
How wonderf'ly nice it would be
To sit up in front with the chauffeur—
I guess he wouldn't mind me.
Those soft seats of leather and velvet
I know wouldn't give many jars;
Why, I guess that even a cripple
Could ride in those fine, easy cars.

Sometimes when I feel a bit lonely,
And wish I could do something more
Than sit in a chair by the window,
And be crippled and orphaned and poor,
Aunt Maggie comes over beside me
And points to the stars in the sky,
And tells of the mansions that Jesus
Is building for us up on high.
Then after she's talked long and kindly,
She kneels down beside me to pray,
Till the stars shine as bright from my window
As they do from over the way.

Bad Company

MAYBE you have heard of the company of crows that called one spring morning on a farmer to inspect his field and steal his young corn. This farmer determined to put an end to such thievery, so he loaded up his shotgun and slipped out along the fence, prepared to make it warm for them. This farmer had a parrot who, like a good many young people, was very sociably inclined. He also saw the crows pulling up his master's corn, but instead of giving the warning, flew over and joined them. The farmer did not see the parrot when he fired at the crows. Then he climbed over the fence to see what he had accomplished. Imagine his surprise when he found three dead crows, and his pet parrot with ruffled feathers and a broken leg! He took Polly home and showed her to the family. The children wanted to know who had hurt their pretty bird, and how it all happened. Instead of the father answering, the parrot said in a solemn voice, "Bad company! Bad company!" The father said; "That is right. Polly was with some wicked thieves when I fired, and so received a shot which I intended for them. Remember the parrot's fate, children. Beware of bad company."

The parrot's leg was bandaged, and in a few weeks she was as lively as ever, but she never forgot her adventure in the cornfield. Whenever the children engaged in play with quarrelsome companions, and there was the noise of anger and strife, the parrot would cry out, "Bad company! Bad company!"

Polly was not doing anything bad in the field. She was only found in bad company, but she got into trouble. So will every boy or girl who continues to go in bad company. People will judge us by the company we keep, for that old proverb is true that says, "Birds of a feather flock together." If you are not like them now, you will soon learn their wicked ways if you continue to go with them. You know what is said of one bad apple in a barrel of good ones.

Our associations, whether good or bad, are among the strongest influences brought to bear upon us in the formation of character. 2 Corinthians 3:18 tells us that by beholding the glory of the Lord we become changed.

Turn with me to 1 Corinthians 15:33, and let us see what the Lord says concerning our associates. The American Revised Version says, "Be not deceived: Evil *companionships* corrupt good morals." Another translation says, "Beware"—notice the words—"Beware lest ye be led astray: converse [or conversation] with evil men corrupts good manners."

Whenever you hear the "caw" of a crow or see a parrot, I hope it will remind you that God says to us, "Beware lest ye be led astray" by evil boys and girls. God has not only told us this in these strong words, but all through the Bible he has given us stories to teach us the powerful influence wicked people have over us. Did you know that God had to destroy this earth by a flood,—change the whole earth's surface, and bury beneath it the terrible influences of evil—because God's young people went out and associated with the wicked young people, and so became wicked themselves?

Then again at the Tower of Babel, God had to confuse the language and scatter the people over all the face of the earth, because the good people allowed themselves to be corrupted by evil associations with the wicked.

You remember how the young people of the children of Israel began to associate with the young people of the wicked nations. They wanted to eat and drink, dress and act, just as worldly young people did. They not only got into trouble themselves, but caused all Israel to sin.

Children, think of it! Israel, God's chosen people, were destroyed as a nation; Solomon's beautiful tem-

ple, and even Jerusalem, was destroyed and lay a heap of ruins for seventy years, and the Jewish people are now in unbelief and sin, just because they would associate with those who did not love God or keep his commandments. Just like the parrot of our story, and like many boys and girls today, they went with the crowd in order to be popular.

It was not safe for Polly to go into the cornfield just because a great many other birds were there. It is never safe for us to do anything just because a great many people are doing the same thing. We want to be careful and know that the thing that we want to do is right, and a good thing to do, rather than that there are many or few people who are doing it. The boy who is always running with the crowd, and with no better reason than because "the other fellows" do it, will be sure to come to grief. The same is true of the girls. Be careful how you go with the crowd. Turn to Matthew 7:13 and let us read it together.—*Selected.*

Courage to Be True

A YOUNG man went to Brazil. A Spaniard told him that moral deterioration within six months was all but certain to come to every young man who began life there. But he was determined not to give way to bad habits. When he reached Santos, his companions urged him to give himself up to all kinds of vice; they told him that it was either this or death. They emphasized their words by pointing to a young man who had determined to keep straight, and had been left to himself until he was demented. But the boy made up his mind that he must live as God wished him to live, and he turned a deaf ear to all entreaties.

Another book of biography tells of a boy who delighted in playing cards with his father and mother. But, when he united with the church and became president of the Christian Endeavor Society, he began to wonder whether he was doing right. One night his father took up the cards, and called him to play whist.

"I don't think I'll play whist any more," he said quietly. "I've been thinking that perhaps it isn't right for me to play."

"Are you setting yourself up to judge your father and mother, young man?" his father asked sternly.

"No, I didn't say it isn't all right for you to play," was the reply. "But you know I am president of the Christian Endeavor Society, and some of the members don't think it is right to play. So I guess I'd better not."

His father looked at him thoughtfully for a minute, then picked up the cards and threw them back into the drawer.

"Charlie," he said, "I want you to understand that I think you have done a manly thing tonight, and I honor you for your courage."

That was the end of whist in that house.

Courage showed itself in much the same way in the life of J. Marion Sims, the great surgeon. He used to tell how, when he was a boy at a South Carolina school, he was able to take a stand that had its effect on his whole after-life. Many of his fellow students were sons of wealthy planters, and their habits were not always the best. On several occasions they tried to lead him into mischief. They were particularly anxious to make him a companion in their drinking bouts. Twice he gave way to their pleas, but after

sorrowful experience of the results of his lapses he decided to make a brave stand. So he said to his tempters:

"See here, boys; you can all drink, and I cannot. You like wine, and I do not. I hate it; its taste is disagreeable; its effects are dreadful, because it makes me drunk. Now, I hope you all will understand my position. I don't think it is right for you to ask me



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ROAD MAKING IN GERMANY

The Mother Tends the Baby While Breaking Stone.

to drink wine when I don't want it and when it produces such a bad effect on me."

To say this required real courage; but the results were good, not only in himself, but also, fortunately, in some of his companions.—*John T. Faris.*

The Beautiful Girl

A YOUNG woman who had just returned from a visit to her brother's fiancée, was talking over with a favorite aunt the many charms of the girl. The aunt also was enthusiastic over her beauty. "Yes, auntie, May is pretty; and she is pretty not only when she is dressed up for the day or for the evening, but she is just as pretty when she first wakes up in the morning." A compliment, indeed, for the girl who was charming of face, but how much more so for the one whose sweetness, gentleness, and winsomeness are apparent at all hours of the day and on every occasion.

EDYTHE A. AYRES.

"GIVE as you would if an angel
Awaited your gift at the door;
Give as you would if tomorrow
Found you where giving was o'er.
Give as you would to the Master,
If you met his searching look;
Give as you would of your substance
If his hand your offering took."

A Call for Papers

PROF. P. A. WEBBER, Missionary Volunteer secretary of the Japan Union Mission, writes that he could make good use of several copies of the *YOUTH'S INSTRUCTOR*. Shall we not try to answer this call? Shall we not seize this opportunity to help finish the work in Japan? If we cannot go ourselves, we can in this way carry out the sentiment expressed in the familiar song from which the following stanzas are adapted:

"If you cannot cross the ocean
And the heathen lands explore,
You can send to them your papers,
Send them once, and o'er and o'er;
If you cannot speak like angels,
If you cannot preach like Paul,
Let the papers tell of Jesus.
Who will answer to this call?

"While the souls of men are dying,
And the missions call for you
To send your papers to the heathen
(This is something you can do),
Gladly send them all your papers,
Let this work your pleasure be;
Answer quickly while they're calling —
Send your papers o'er the sea!"

Some Missionary Volunteer Societies might arrange to send week by week small clubs of *INSTRUCTORS* one or two weeks old.

Write to the Missionary Volunteer Department, Takoma Park, D. C., for the address, stating the number you will promise to send.

EMMA E. HOWELL.

Missionary Volunteer Society Meeting Topic for May 22

SENIOR: "A Man Whose Heart Betrayed Him."

JUNIOR: "Choosing Wrong Company."

The Bible says, "The heart is deceitful above all things." Then how important that we, as Missionary Volunteers, should keep our hearts atune with the love of God. "Out of the abundance of the heart the mouth speaketh;" so if Christ dwells in our hearts, it will be easy for us to speak words of comfort and cheer such as the Master would have us speak. If our heart and conversation is thus pure, we shall desire only the friendship of those who also love and serve the best Friend.

No Missionary Volunteer can afford to miss this meeting. Perhaps you have a friend who does not belong to the society. Bring him, and help him to become acquainted with the Friend of friends.

Our Counsel Corner

Can a Junior Missionary Volunteer be forced to take an office?

R. E. D.

God never "forces" any one to serve him. He yearns in love over him, and in his great wisdom places him in the circumstances which will best lead him to choose his service. The very purpose of a Junior Missionary Volunteer Society is to awaken in the heart of a child the desire to give loving service by tasting the joy of it early in life. For a boy or girl to be forced to take an office, or, in fact, to do anything set before him by a Missionary Volunteer Society, would be to defeat that purpose. Pray over the matter, and by loving encouragement, and the efforts of the Holy Spirit, the child may be led to choose to accept responsibility in the Missionary Volunteer Society of which you speak.

H. M. H.

Can any one who desires, take the Testimonies Reading Course, and are all who do so entitled to the gift books offered by the Missionary Volunteer Department? Will those who began the course in 1918 and finish in 1920 receive a gift? What book is given for completing this course?

J. A. P.

At the Missionary Volunteer Council held in July, 1917, it was recommended, "That in every union and local conference a systematic campaign be started at once to enlist our Christian young people in the careful, prayerful reading of the nine volumes of the 'Testimonies for the Church.'"

A short time after the foregoing recommendation was passed the Missionary Volunteer Department decided to offer a gift to all young people who finished reading the Testimonies in two years. It has now been decided, however, to extend this offer one more year, that all may have ample time in which to complete the course. So, no matter when you began the Testimonies Reading Course, if you have finished the nine volumes by Dec. 31, 1920, you will be entitled to a gift book.

It has been hard to know just where to draw the line in making this offer,—for, of course, we could not give a book to every one who might read the Testimonies,—but we have decided to make this applicable to members of Missionary Volunteer Societies only.

We are suggesting six books from which those entitled to a Testimonies Reading Course gift may choose:

"Gospel Workers."

"Early Writings."

"Thoughts from the Mount of Blessing."

"Christ's Object Lessons."

"Life Sketches of Ellen G. White."

"Education."

All Missionary Volunteers who have finished the Testimonies Reading Course should write to their conference Missionary Volunteer secretary, stating the gift book they desire, and the book will be forwarded to them.

For further information in regard to the Testimonies Reading Course, we would refer you to the leaflet, "Testimonies Reading Course," M. V. Series, No. 65. Price, 1½ cents. Order from your tract society.

E. E. H.

The Sabbath School

Young People's Lesson

VIII — Angel Ministry to Men

(May 22)

Ministry to Abraham and Lot

1. What promise was made to Abraham regarding his posterity? Gen. 15:1.
2. Who were the "three men" entertained by Abraham in the plains of Mamre? Gen. 18:1-3, 22:19:1.
3. How did the Lord at this time tell Abraham the promise concerning his seed was to be fulfilled? Gen. 18:9-15.
4. What was the mission of the angels to Sodom and neighboring cities? Verses 17-22.
5. What did Lot not know when he invited these two strangers to his home? Gen. 19:1-3.
6. What reference is made to this incident in the New Testament? Heb. 13:2.
7. In what way was the real character of Lot's guests revealed? Gen. 19:9-11. Note 1.
8. What did the angels then tell Lot regarding the object of their visit? Verses 12-14.
9. While these angels had been sent to destroy the wicked inhabitants, what was their work in behalf of Lot and his family? Verses 15-25. Note 2.

Ministry to Hagar

10. When Hagar fled from her mistress, who found her in the wilderness? Gen. 16:6-8.
11. What message did the angel give to her? Verses 9-13.
12. When Ishmael was fourteen years of age what difficulty arose? Gen. 21:9-11.
13. In what distressing situation did Hagar soon find herself? Verses 12-16.
14. Who heard the cry of the dying lad who called to Hagar? Verse 17.
15. How did God help this poor discouraged mother? Verses 18, 19. Note 3.

Notes

1. Lot's "words were like oil upon the flames. Their rage became like the roaring of a tempest. They mocked Lot as making himself a judge over them, and threatened to deal worse with him than they had purposed toward his guests. They rushed upon him, and would have torn him in pieces had he not been rescued by the angels of God. The heavenly messengers 'put forth their hand, and pulled Lot into the house to them, and shut to the door.' The events that followed, revealed the character of the guests he had entertained." — "Patriarchs and Prophets," p. 159.

2. "We need to understand better than we do the mission of the angels. It would be well to remember that every true child of God has the co-operation of heavenly beings. Invisible armies of light and power attend the meek and lowly ones who believe and claim the promises of God. Cherubim and seraphim, and angels that excel in strength, stand at God's right hand, 'all ministering spirits, sent forth to minister

for them who shall be heirs of salvation."—*"The Acts of the Apostles," p. 154.*

3. "Thus it is that Heaven ministers to man's needs. These poor exiles were hopeless and friendless. No more could they return to the abundance of Abraham's house. Moreover, he to whom the future is as an open book, knew that Ishmael would not choose to walk in the paths of righteousness; yet notwithstanding all this, he sent an angel from heaven to this sorrowing mother and her suffering child to supply their needs.

"In this dark world, there is many a mother whose heart aches as did Hagar's; many a one who, like the outcast Egyptian, knows not what to do. Often her heart is too full for utterance. There may be no true human friend to whom she can tell her sorrows, none from whom she may seek counsel. In utter hopelessness, she may feel that life is too bitter to be borne, and long for the time when she may rest from her troubles. But there is not one such who may not find comfort and help from God."—*"Ministry of Angels," p. 128.*

Intermediate Lesson

VIII — Sermon on the Mount — Judging; Fruit-Bearing; Right-Building

(May 22)

LESSON SCRIPTURE: Matthew 7.

RELATED SCRIPTURES: Luke 6: 37-49; 11: 9-13.

MEMORY VERSE: "Whatsoever ye would that men should do to you, do ye even so to them." Matt. 7: 12.

LESSON HELP: "Thoughts from the Mount of Blessing," pp. 169-209.

PLACE: The mountain side, near the Sea of Galilee.

PERSONS: Jesus, the twelve, the multitude.

Setting of the Lesson

Jesus continued his sermon on the mount, pressing the truths of his message closer and closer to the hearts of the people. The sermon ended with a startling parable illustrating the extreme importance of putting into practice the words he had spoken. The following word picture from "Thoughts from the Mount of Blessing" brings the scene vividly to mind:

"As they sat upon the hillside, listening to the words of Christ, they could see valleys and ravines through which the mountain streams found their way to the sea. In summer these streams often wholly disappeared, leaving only a dry and dusty channel. But when the wintry storms burst upon the hills, the rivers become fierce, raging torrents, at times overspreading the valleys, and bearing everything away on their restless flood. Often, then, the hovels reared by the peasants on the grassy plains, apparently beyond the reach of danger, were swept away. But high upon the hills were houses built upon the rock. In some parts of the land were dwellings built wholly of rock, and many of them had withstood the tempests of a thousand years."

"We'll build on the Rock, the living Rock,
On Jesus, the Rock of Ages;
So shall we abide the fearful shock,
When loud the tempest rages."

Questions

1. What did Jesus say we should not do? What rule will be followed when the Lord judges us? Matt. 7: 1, 2.
2. What is in our own eye when we are looking upon the mote in our brother's eye? What must we first do before we can help our brother? Verses 3-5. Note 1.
3. What three precious promises does Jesus make? Verses 7, 8.
4. How did Jesus illustrate the willingness of the Father in heaven to give good gifts to his children? Verses 9-11. Note 2.
5. What golden rule is laid down for our guidance under all circumstances? Verse 12. Note 3.
6. How is the pathway of one who is traveling toward heaven described? To what is the pathway of the sinner likened? What is said of the number traveling in each path? Verses 13, 14. Note 4.
7. How are false prophets and teachers described? How are we to know them? What questions did Jesus ask to make his meaning clear? Verses 15, 16.
8. What kind of fruit does every good tree bear? What is true of a corrupt tree? What can a good tree not bring forth? What can a corrupt tree not do? Verses 17, 18.
9. What is done with trees that do not bring forth good fruit? What statement did Jesus repeat? Verses 19, 20.
10. Who only will enter the kingdom of God? Verse 21.
11. What boastful words will some people say? What will Jesus say to them? Verses 22, 23.

12. To whom does Jesus liken those who hear and do his sayings? Verse 24.

13. What tests will such a house stand? Why? Verse 25.

14. To whom does Jesus liken one who hears his sayings, but does not do them? Verse 26.

15. What test will such a house not stand? What is said of its fall? Verse 27.

16. How did this Sermon on the Mount affect the people? Why were they astonished? Verses 28, 29.

What Lesson Is Taught

By the relation of parent to child?

By the highway?

By grapes and figs?

By the trees?

By the builders?

1. He who has spots or dust on his glasses, necessarily sees spots and dust; and to the one who wears colored glasses there is a shadow over everything. This helps us to understand how our own faults should keep us from unkindly criticism of others.

2. To make his meaning clear, Jesus selects a familiar incident—that of a hungry child asking for something to eat. Parents must refuse to give their children some things for which they ask, but they do not refuse food to children when they are hungry. So our heavenly Father responds to the cry of him who hungers and thirsts after righteousness.

3. "In your associations with others, put yourself in their place. Enter into their feelings, their difficulties, their disappointments, their joys, and their sorrows. Identify yourself with them, and then do to them as, were you to exchange places with them, you would wish them to deal with you."—*"Thoughts from the Mount of Blessing," p. 183.*

"We call Jesus' measure the golden rule, because it measures the most precious thing—love. There are quart measures, peck measures, and yard measures for things we use. This is the love measure for things we do. We should always keep it in our thought as we keep the other measures to use."

4. "In the time of Christ the people of Palestine lived in walled towns, which were mostly situated upon hills and mountains. The gates, which were closed at sunset, were approached by steep, rocky roads, and the traveler journeying homeward at the close of the day, often had to press his way in eager haste up the difficult ascent, in order to reach the gate before nightfall. The loiterer was left without. The narrow, upward road, leading to home and rest, furnished Jesus with an impressive figure of the Christian way."—*"Thoughts from the Mount of Blessing," p. 189.*

An Alternative

ONE proof of the inspiration of the Bible is the testimony of men of brains not known as active Christians. In this list we find the names of such men as Franklin, Emerson, Webster, Napoleon, and Disraeli. "When a man of brains speaks well of the Bible and Christ, he consciously or unconsciously bears tribute to the inspiration of one and the deity of the other.

"If the men who wrote the Bible were not inspired, they were liars, and we have to explain how the Book which contains the highest morality ever given on earth, could be written by a set of liars."

ARLIE MOON.

The Sky Is a Drinking Cup

THE sky is a drinking cup
That was overturned of old,
And it pours in the eyes of men
Its wine of airy gold.

We drink that wine all day,
Till the last drop is drained up,
And are lighted off to bed
By the jewels in the cup.

—Richard Henry Stoddard.

If you censure your friend for every fault he commits, there will come a time when you will have no friends to censure.

"WHEN nations are in transition is the time to give them impulse in the right direction."—J. C. White, India.

Wireless and Prayer

HOW alike are the two; and yet how different! Josephine L. Peabody says of the wireless:

"This is a marvel of the universe:
To fling a thought across a stretch of sky—
Some weighty message, or a yearning cry,
It matters not; the elements rehearse
Man's urgent utterance, and his words traverse
The spacious heavens like homing birds that fly
Unswervingly, until, upreached on high,
A quickened hand plucks off the message terse."

A marvelous feat; but for centuries and millenniums has prayer transcended even this wonderful accomplishment. From coast to coast, over land or sea, wireless carries its messages; but prayer spans the orbits of planets, systems, universes, reaching the ear of Him who is enthroned at the center of all.

Prayer is the poor man's wireless. It is the isolated man's succor. It is the universal wireless, open for all, at all times, the world over. Friend, do you use it?

F. D. C.

Susan B. Anthony

ROCHESTER, New York, was the home of one of our greatest reformers, Susan B. Anthony. We must not think of Miss Anthony as a suffrage agitator alone; she was a champion of woman's rights in general.

Born on February 15, 1820, one hundred years ago, her young womanhood and maturer years were spent in an age when woman was accorded far fewer of her rights than she is at the present time.

Miss Anthony, herself a successful teacher, had to stand on the floor one-half hour at a teachers' convention while the men, who were in the minority, discussed her right to speak to the convention. The privilege was finally accorded her, so that she was the first woman to speak in a teachers' convention. She championed there the cause of better pay for women teachers. Why should she not? She herself had taught with marked success a school that a male teacher had been obliged to give up because of inefficiency, and yet she had received only one fourth his salary.

Miss Anthony also championed the cause of co-education. At that time in this country there were few opportunities for higher education open to women. Not many years previous to this time the governor of New York, in his annual message, said:

"I cannot omit to call your attention to the Academy for Female Education at Waterford; this is the only attempt ever made in this country to promote education of the female sex by the patronage of Government."

The Cornell idea and its fulfilment is said to have resulted from Miss Anthony's campaign work.

She urged men and women of means to leave money for industrial schools for girls as well as boys. This work of reform went on for many years, and public sentiment finally so changed that before she retired from public life, colleges were glad to have her address their students.

"Miss Anthony, however, was not content with platform influence. She was essentially a practical reformer and not a visionary. When she was chosen in 1892 a member of the board of managers of the New York State Industrial School at Rochester, what was it she observed on her first visit to the institution? A lamentable deficiency in the curriculum of studies?

Not at all. What she did see was that while the boys' department was fitted up with all the requisite appliances of a steam laundry, the girls, in their own department, were many of them bending their backs over washtubs and ironing boards throughout the week, and week after week. Immediately she arranged to have all the girls' laundry sent over to the steam plant, where a few girls were able to dispose of it in two or three days.

"From her own modest means, she pledged \$2,000 to help open to women the University of Rochester, which for fifty years had been a college for men only. Today, on the campus of that institution, stands Anthony Hall for women students, a fine memorial to this true friend of women, and many a co-educational college, or woman's college of a university, is no less a memorial to her."

F. D. C.

Macedonian Cry Still Sounding

A LADY nurse is wanted for Hawaii, a printer for Shanghai, an all-round publishing man for Africa, and men and women to fill positions of responsibility in various other fields.

Why is it these calls remain unfilled? Why should our Mission Board be compelled to wait for months for a nurse to go to Hawaii? Where are the hundreds of nurses who have been graduated from our sanitariums?

True, there are opportunities to serve in the homeland; and if the homeland is where God has purposed you should work, all's well; but if the Father above has planned for you to serve in Hawaii, all is not well, unless you answer the call to go.

Hawaii, Africa, China, or India is the best place on earth to work, if the Lord himself has out of earth's millions chosen *you* for that place. Then heed the Master's call:

"To God and thy better self be true,
Do with thy might what thou find'st to do.

"The harvest is white, and the field is wide;
And thou at thine ease may'st not abide.

"Go forth and labor! A crown awaits
The faithful servant, at heaven's high gates.

"The Master has given his pledge divine:
Who winneth souls, like the stars shall shine."

There's a great work to be done for God in the earth before the forces of evil gain the controlling power. Is it not time for all our young people in training to keep the ear open to the calls that are made, and answer readily, "Here am I; send me"?

F. D. C.

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