

The YOUTH'S INSTRUCTOR

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No. 13



THE RHODES MEMORIAL, GROOTE SCHUUR

(See article on page five)

FROM HERE AND THERE

INSECT ravages cause \$500,000,000 damage annually to our crops.

THE Missouri State Normal School at Warrensburg was burned on March 6. The loss was \$500,000.

WAR orders exceeding \$300,000,000 in value have been placed in this country. Every week there are additions.

CONSERVATIVE estimates place the number of men killed, wounded, and missing since the beginning of the war in Europe at fully two million.

A GERMAN official proclamation prohibits the sale of motor tires to private individuals, as all available tires are needed for military purposes.

MISS ELIZABETH KILBOURN, the first woman in America to use a sewing machine, recently died in Connecticut, at the age of eighty-six years.

A UNITED STATES commission headed by ex-Governor Fort of New Jersey has been sent to Haiti to investigate conditions in this revolution-torn country.

THE Germans have introduced a new weapon into warfare. They spray the trenches with blazing oil, which compels the enemy to evacuate or be burned to death.

ON March 1 the Senate passed a bill authorizing the incorporation of the Ellen Wilson Memorial Homes Corporation to build model houses in the capital, an enterprise in which the President's wife was deeply interested. The bill later passed the House.

"PRINZ EITEL FREDERICK," a German cruiser, sailed into Newport News, Virginia, on the tenth of March. During her cruise, which began at Tsingtau, China, in November, this cruiser sank ten merchant vessels, three of which were British, three French, one Russian, and one American, the latter being the "William P. Frye," carrying a cargo of wheat to England.

THROUGH its "moonlight" or rural night schools, the Woman's Forward Movement is making splendid progress toward its goal, "the wiping out of illiteracy in the State of Kentucky by 1920." Enthusiastic meetings are being held throughout the State, and larger plans are being formulated for opening the avenue to education to thousands of men and women who are groping in the darkness of illiteracy.

It is not often that an inventor sees the fruition of his labors as in the case of Dr. Alexander Graham Bell. In 1875 he first talked a distance of a few feet over his epoch-making invention—the telephone. The last week in January Mr. Bell spoke to his assistant in his first experiment, Mr. Thomas W. Watson, across the American continent. Mr. Bell was in New York, and his voice was clearly audible to his hearer in San Francisco, a distance of 3,400 miles.

A GREAT hurricane, accompanied by an earthquake and a tidal wave, swept the Manua Islands, in American Samoa, on February 10. It wiped out entire villages, destroyed crops, and damaged shipping. The United States gunboat "Princeton" hurried to the relief of the three thousand inhabitants whom the storm left destitute. On the same day a furious storm did nearly \$1,000,000 damage to the Panama Canal breakwater at Colon.

AN American manufacturer of water colors faced a business crisis when trade relations with Germany were interrupted by the European war, making it impossible to import camel or rabbit hair brushes from that country. The company has always included one or more of these brushes in each box of its paints, and there was little doubt that the demand for the sets would cease when the brushes could not be furnished. Search for a substitute for rabbit hair resulted in the discovery that the hair in a cow's ears is as soft and strong as is needed for this character of brush material, and that it can be obtained without difficulty at the stockyards.—*Popular Mechanics*.

THE shavings which are produced in large quantities at box factories are often regarded as waste material and burned. One large factory in California has turned this waste material into a profitable by-product by baling and selling it. The shavings are used principally as a mulch for orchards, and as bedding for horses and cattle, and there is a ready market for all the shavings produced when they are put in convenient form for handling. They are baled in a specially designed baler somewhat similar to an ordinary hay baler.

A NEW method that has just been announced for hastening the repair of fractured bones consists in injecting into the fracture a mixture made of granulated bone and petroleum jelly, or petrolatum. A fresh piece of bone is dried, ground to powder, mixed with petrolatum to the consistency of paste, and then sterilized. After the fracture is located, a hollow needle is pushed through the flesh to the bone, and the paste is injected between the broken ends by means of a hypodermic syringe.

THE number of British vessels in 1912 was 39,345. If the Germans are to wipe out the British shipping with their submarines and mines, they will have to sink them at the average rate of one hundred for every work day and a hundred and fifty on Sundays and legal holidays in order to complete the job within a year.

A STATUE of Florence Nightingale, pioneer of army nurses, was unveiled recently in London. This is the first time a woman's statue, aside from royalty, has been erected publicly in London.

THE Chinese government has appealed to American bankers for a loan of \$5,000,000 with which to pay for labor on an immense engineering project for flood prevention.

EXCAVATIONS in ancient Ostia (Italy) have revealed the fact that the ancient Romans lived in apartment houses.

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The Youth's Instructor

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No. 13

The Attempts of the Montanists to Reform the Church

W. E. HANCOCK



DURING the second century a cry against the growing worldliness of the church was made in the reign of Marcus Aurelius by a sect called Montanists, after their founder, Montanus. Dr. Schaff says that this movement was a "morbid exaggeration of Christian ideas and demands." Another writer has said that "it was a powerful and fanatic protest against the growing laxity of the church."

This sect had its rise in Phrygia, a province of Asia Minor, where Paul and Barnabas worked with marked success. The founder of this new movement is said to have been a recent convert to Christianity from heathenism, and formerly a eunuch priest of Cybele. He claimed to receive revelations from God which were to inaugurate a new dispensation, the dispensation of the Paraclete. He began to present freely his alleged visions which were to raise up a new life in the church. Soon two women of noble birth, Priscilla and Maximilla, left their husbands and joined themselves to Montanus, to be enrolled under the title of "perpetual virgins." The movement, under their leadership, soon grew to such proportions as to attract the attention of the whole Christian church. The Montanists appealed to the Bishop of Rome, but, as we shall see, were finally condemned.

In these revelations there was not found much which, of itself, could be called heresy. Their heresy consisted largely in their attitude and in their fanaticism about prophesying. Montanus claimed to accept faithfully all the doctrines of the church, but himself to be the promised Paraclete, the Comforter. Most historians have accused him of pretending to be the Holy Ghost itself. In reality, however, it seems that he made a distinction between the Holy Ghost, as received by the apostles on the day of Pentecost, and the Paraclete, or Comforter, as promised by Christ. He understood by the latter that Christ had promised a divine teacher who was to complete the work of Christ by the addition of some teachings omitted by him while on earth, and to bring out more perfectly for the church the light which had already been expressed incompletely or obscurely.

He prescribed two more fasts to be kept by the church each year, besides that which is known as Lent; that the fasts of Wednesday and Friday should be until sunset instead of mid-afternoon; that second marriages should be absolutely forbidden to Christians; that persons excluded from the church for certain offenses should never be restored to Christian fellowship in this life, although they were not necessarily excluded from heaven.

But their austerities and their fanaticism did not stop here. Some historians say that the Montanists condemned all care of the body. This statement seems to be an exaggeration of the facts. They did go to extremes on the manner of dressing, and made a religious crime out of all kinds of pleasure. It must be

remembered, however, that this was only an extreme way of protesting against the increasing pride and worldliness of professed Christians. Montanus, personally, showed a great dislike for intellectual advancement. He thought that philosophy, arts, and cultural literature should be mercilessly banished from the Christian church. But this attitude was not taken by his followers in aftertime. The very mention of the learned Tertullian, the greatest defender of Montanistic views, is sufficient to prove this.

We of today will say that this was all fanaticism, and so it was; but we must remember that they were earnestly contending against what they considered an overwhelming tide of pride and corruption in the church. Many of these extreme views were afterwards abandoned by the Montanists themselves. But when we consider the fatal influence of false philosophy, heathen literature, and heathen customs upon the church, we cannot but sympathize with the purpose of the Montanistic movement, although we deplore its extreme fanaticism. The beginnings of most attempts at religious reform are characterized by more or less fanaticism. The Montanists were endeavoring to maintain the old simplicity of the church, as they understood it, against apostate innovators. Dr. Kurtz says, in his history of the church: "Their moral earnestness and zeal against worldliness, hierarchism, and false spiritualism, rendered an important service to the church, both in the way of admonition and warning."

Prophesying in ecstasy, as the Montanists called it, itself was an effort to maintain this spiritual gift which they saw fast waning among Christians. These ecstasies, according to their interpretation, were the same manifestations as those of the prophets when they spoke of being "in the Spirit" and "a vision appeared unto me." With them, however, it meant a sort of frenzy in which the person lost all control of himself, very much, one would judge, after the manner of the Holy Rollers and Shakers of our time.

But because there was fanaticism, and because we find grave errors and abuses among the Montanists, the significance of this movement ought not to be underestimated. It was the first unsuccessful, although formidable attempt made within the church to reform. It counted among its adherents many pure and noble souls who loved truth and were willing to sacrifice their lives for it. Many of the visions have come down to us from their prophets; while they do not manifest any marked evidence of divine inspiration, they evince a purity of purpose and a sincerity of devotion which are praiseworthy.

The Montanists at first attempted to effect the desired reforms within the church itself. Being excommunicated by the authorities of the Asian province, they immediately appealed to the church at large for recognition as the true representatives of the Christian church in that province. In many provinces and parts

of the empire their appeal met an ardent response. We find many Montanists in southern Gaul and in North Africa. They temporarily established themselves at Rome, about the end of the second century, having received letters of peace from the then Bishop of Rome, probably Zephyrinus. But they were finally condemned by Rome, and established independent churches.

When the Montanists were excluded by the bishops of Asia, Montanus and his followers received what they considered revelations authorizing them to set up a new church and to found a new city, to be the beginning of the New Jerusalem. This center was established in a little Phrygian town called Pepuza. The Phrygian church continued to be a power in its original home until the middle of the sixth century, when it was stamped out by Justinian, the orthodox persecutor.

In North Africa and other provinces of the empire, Montanism continued to be a power within the church some time after it had separated itself from the body of the church in its native province. In North Africa, under the leadership of Tertullian, the most brilliant and distinguished writer of his day, it had many notable followers, and was honored with many martyrs. Tertullian never severed his connection with the church, but he became the leader of a movement the inner qualities of which made a separation inevitable. Like John Wesley in his relation to the Church of England, Tertullian always opposed separation from the church of his day, and would never become a party to separation. Yet again, like Wesley, he constantly did things which brought about separation. In each case, the great man is blamed for separation, or praised for it, as the case may be, because the movement which he championed within his church afterwards did separate and called itself after his name. The Montanists of North Africa called themselves Tertullianists, after their great leader, just as the Methodists called themselves Wesleyans in England, and Montanist churches continued a separate existence until the beginning of the fifth century, when they all returned to the unity of the church.

In this first notable attempt to reform the Christian church from within, we find the chief characteristics which marked practically all the succeeding attempts made by or within the church to reform the old body. During the first fourteen centuries of the Christian religion there were many attempts made within the church to reform and to return to the simple teachings and practices of the primitive church; but they were nearly all characterized by extreme austerities, solemn vows of chastity, celibacy, and poverty, and by more or less religious fanaticism and superstition. These features will be especially noted in the next study, on "The Attempts of Monasticism to Reform."

Little Things

Just a cheery word in season
Is a little thing,
But to some wayfaring brother
It may courage bring.

Just a bright and happy greeting
As you pass along,
May in some heart, sad, discouraged,
Echo like a song.

Just a little act of kindness
In this earthly strife,
May lead some soul, undecided,
To the better life.

Then let's not forget the trifles
We may do each day
To bring joy and hope to others
All along life's way.

FLORENCE M. SACKETT.

"The Lord Hath Need of Thee"

EVERY life is essential to God. George MacDonald once said: "I should rather be what God chose to make me than the most glorious creature that I could think of; for to have been thought about, born in God's thought, and then made by God, is the dearest, grandest, most precious thing in all thinking." There are no accidental lives. There are no useless lives, except those which make themselves so. As no man is born to be bad, so no man is born to be useless; and as long as God leaves him on earth, there is some work for him to do.

The little girl who led Naaman to the prophet to be healed was as essential to God's plan as was the prophet himself. The boy who gave the information of a plot against the life of Paul was as essential to God's plan as the chief captain or the two centurions and their soldier bands who delivered the apostle safely into Herod's palace. The little boy, who, like all small boys, had carried his snack as he followed the crowd that day by the Sea of Galilee, was as essential to God's plan as was the miracle power of the Master himself.

We cannot all serve within the temple. Those who hew the wood and draw the water are also needed; and the success of the whole is just as dependent on the faithful performance of their duty as on that of those charged with greater responsibilities. Let us put the spirit of divine service into our daily task, gladdening and beautifying what might otherwise seem routine drudgery with the thought that in its faithful performance we are witnessing to the truth, assured that such a spirit will make for righteousness.

"The Lord hath need of thee." What a blessed thought! The Lord of the universe hath need of me! To think that he *can* use me! O let us be wise enough to give the Master a chance "to will and to do of his good pleasure" with us and through us!

ERNEST LLOYD.

Respect for Old Age

WHY did God tell the Israelites to honor and respect old age (Lev. 19:32), and why are children taught to do so now? Here are some of the reasons:—

Because old age, as well as youth, is God's ordinance. God has made our bodies so that they grow feeble with age. If we ever dare to be disrespectful to old people, we are being disrespectful to God himself, for he makes them old.

Because old people have learned through long suffering, and are wise by the rough discipline of life. There is little left for them to enjoy, yet they are more patient and more kind than young people who have not suffered.

Because old people are always more or less lonely. Their own parents and sisters and brothers, often their own children, and husband or wife, are dead; and the world seems to them peopled with strangers. Respect their loneliness, try to make up to them a little for all they have lost.

Because we must all grow old some day. You would not like any one to be unkind to your dear mother and father, or little sister or brother, when they become old. Then do to others as you would they should some day do to you and yours.

Because some old people are specially near to God and his heaven. They will soon go into eternity; make them as happy as ever you can in the short time left. God will never forget your kindness to these, his children.—J. Ellis, in "Stems and Twigs."

Table Mountain, South Africa

W. B. WHITE



HERE is an African legend which says that "he who dwells in the shadow of Table Mountain, let him go where he will, if the spirit of the mountain calls, then must he come."

As one enters Table Bay at the southernmost extremity of Africa, there rises before him in all its grandeur, as if disputing his entrance into the country, this majestic piece of nature's handiwork. The mountain is three thousand five hundred and eighty-two feet high, and is called Table Mountain for two reasons: first, it is quite flat and level at the top, as shown in the illustration; and second, at times a cloud rests on its summit, and, hanging down over the edge, resembles very much a tablecloth spread over a table. "The grand old mountain has a subtle fascination all its own, and whether its crown is swathed in the rolling mists which form this 'tablecloth' or its rugged outlines stand out clear, it is always beautiful."

There are about sixty different paths leading to the summit, some of which require the skill of an experienced mountain climber, but other routes are comparatively easy. On the summit there is heavy rainfall during the year, and here are the great reservoirs which supply Cape Town and its suburbs with fresh water. After a heavy rain there may be seen all about the mountain numerous cataracts and waterfalls, which are indeed wild and beautiful.

On its sloping sides grows the silver maple, the leaves of which are sent as souvenirs to all parts of the earth. It is rare, growing in only a few other places in the world. Here also we find a profusion of wild flowers, many of which are unknown by name to those who have lived in the Northern Hemisphere. Here is seen the red disa, known as the "Pride of Table Mountain," and also a great variety of ferns. On the southern slope is considerable timber, and in the dry season forest fires often do considerable damage.

On this slope, farther down the mountain, is the estate of and beautiful memorial erected in honor of the late Hon. Cecil Rhodes, the empire builder of Africa; and on the rugged outlines of the mountain, but near the top, is seen an almost exact profile of the face of this man who did so much to open up this country.

From the summit a beautiful view of land and sea may be obtained, probably one of the finest in the world. A sunset viewed from this spot has been thus beautifully described by another: "The last hour of daylight on the mountain, if the weather be favorable, is one of almost pure joy. In the west the day lies dying. Like mourners in some royal obsequies the cloudlets mass with pomp and splendor; and the pontifical sun, officiating over the last and solemn rites,

draws from the sea, like smoke from the sacrificial altar, mists that blot out all below and leave one stranded in the clouds, in a world above the world. A hush descends, and all grows strangely still. Long shadows creep across the mountain sward and curtain all the grottoes. Through the giant caverns faint airs sigh, and the heather rustles sadly. The gladioli, helmeted like Roman soldiery, stand sentinel and still as one more day is lowered into the grave of times that are past; and the sun, wrapping its mantle of gold and pearl, sinks swiftly into the west."

Not far from Table Mountain, and boldly facing the sea, is a lone and silent sentinel, called Lion's Head. It receives this name from the fact that its summit strangely resembles the figure of a crouched lion, which, facing north, seems to be silently watching all incomers into the country, an appropriate guardian, surely, to the Dark Continent.

A few days spent in the forests and cañons about Table Mountain, a climb to its summit, and possibly a night at the top, will never be forgotten by the one who enjoys this rare treat.



CAPE TOWN AND TABLE MOUNTAIN

Presence of Mind

"MAMMA, what does presence of mind mean?" queried Howard as he glanced up from the

book he was reading. "Here it says that Washington was attacked by a band of Indians one time when he was out surveying, and had it not been for his presence of mind, he and all his men would have been killed."

His mother thought a few moments and then replied: "It is the ability to do just the right thing at the right time. Do you remember the time that Harold saved us all when the gasoline tank caught fire?"

"O, yes; we were all in the kitchen, and I had just filled the tank and started to light the stove, but my hand slipped and tipped the stove over."

"And the next instant gasoline can, stove, floor, and wall were in flames," added his mother.

"And I was so frightened that I stood stiff, and the rest of us thought the tank would explode any second; but Harold grabbed his raincoat and threw it over the can, smothering the flames, and then beat out the rest of the fire with papa's old coat."

"That was presence of mind. Harold did not get frightened as you did, nor wait to run into the other room to get a rug. By that time the can might have exploded and killed us all. Nor did he pour a pail of water over the fire, because then the gasoline would have run into every part of the room. But he kept cool and did exactly the right thing."

"So it was with Washington. He did not lose his presence of mind when he was surrounded by the Indians, but by thinking quickly and acting at once he saved himself and his comrades."

EDWIN THIELE.

What South Lancaster Academy Did

B. F. MACHLAN

ONE year ago the students of South Lancaster Academy sold during the temperance campaign about four hundred copies of the Temperance number of the YOUTH'S INSTRUCTOR in Clinton. At the time of the election, it was a great disappointment to know that the vote stood for license, but all were pleased to know that it stood at a very low majority. If the votes of four persons could have been turned to no license, Clinton would have gone dry. The fact that the vote was so close gave the young people courage to believe that greater efforts would result in seeing the town free from saloons.

This year when the matter was taken up, about eighteen hundred of the YOUTH'S INSTRUCTOR were ordered by the students for the regular temperance campaign work. This, however, was independent of the city of Clinton. It seemed to some that if the papers could be given away, the class that needed education most could be reached; so it was decided to ask the teachers and students to contribute to a fund for the purpose of giving the YOUTH'S INSTRUCTOR free in Clinton. The question was, How many shall be asked for? It was felt that five hundred would do some good, but a thousand would do a great deal better, yet it was feared that sufficient money to pay for a thousand could not be raised. However, on presenting the matter to the school in chapel, about six-

teen hundred papers were paid for. This of itself indicated the spirit of enthusiasm and earnestness on the part of the school, and on the Wednesday before the Monday of the election, thirty students, together with the teacher who had this matter in charge, went to Clinton and disposed of all the papers paid for. The magazines were well received, and the work was appreciated by the local temperance organization; and to the joy of teachers and students, on Monday evening when the votes were counted, it was found that Clinton had gone dry by thirty-four votes. On Tuesday morning there was a most enthusiastic meeting held in the chapel, and all felt an interest in the work that had been done in Clinton.

I must not forget to speak of the regular work done by the students. About eighteen hundred papers were sold, and much enthusiasm marked our Temperance Day. It was interesting, indeed, to hear the testimonies given in chapel the next morning. All who went felt that the Lord had especially blessed them, and, as many expressed it, they expected to go again.

South Lancaster Academy—teachers and students—look upon the INSTRUCTOR as one of the most valuable periodicals published by our denomination, and we trust the Lord will continue to bless the efforts of those who are responsible for this periodical, and that it may continue to grow in favor and efficiency.

What Others Are Doing

EMMANUEL MISSIONARY COLLEGE is also doing a most admirable work for the temperance cause. The president writes:—

"We had a very interesting temperance meeting last Saturday night. Our chapel was full to overflowing. The young men of the school had prepared a temperance program in the form of a mock trial in which rum, represented by 'Mr. A. L. Cohol,' in the form of a large jug, was on trial. The court sitting was almost complete, and was carried through—judge, jury, attorneys, witnesses, court clerk, court crier, etc.—very successfully. At the close, over one thousand Temperance INSTRUCTORS were ordered, and in addition to this, about \$12.50 was raised to carry on a campaign.

"Nine young men, divided into three companies, are going out into the schoolhouses and smaller churches of the county to hold temperance programs. Local option is to be voted on in this county in April. We are working shoulder to shoulder with the anti-saloon forces. I believe the movement is going to do much to break down prejudice."

Why would not this be a good example for all our schools to follow. An appreciative audience without doubt could be obtained in all places within easy reach of the school, where the students, after rendering an effective temperance program, could dispose of a large number of INSTRUCTORS.

The papers need not necessarily be given away. If a program is rendered, the people will gladly pay for the papers, either by taking part in the collection or by buying the papers.

Another inspiring word comes from Utah. Brother W. M. Adams says:—

"We are in a terrific fight for prohibition in the

State of Utah. The Temperance issues of the YOUTH'S INSTRUCTOR are doing a splendid work.

"I placed four issues of the special Temperance INSTRUCTOR in the hands of the president of the Prohibition League in Utah. He telephoned me that he wanted me to get him all the temperance numbers of the INSTRUCTOR, for 'they furnish the best ammunition for prohibition he has found.'

"I am placing a copy of the Temperance issue in the hands of every legislator, with an inclosed request from the Seventh-day Adventists of Utah for him to vote for prohibition. The YOUTH'S INSTRUCTOR is the best youth's paper published, and the special Temperance issues appeal to every sane, unselfish person."

May the 1915 Temperance Annual be scattered broadcast throughout every State and county of this nation by the enthusiastic service of our young people.

Temperance Notes

THE Utah State-wide prohibition bill which passed the senate two weeks previously, passed the house on March 1 by a vote of forty to five.

The South Dakota Senate voted on February 24 to submit the question of State-wide prohibition to the people at the next general election. The house is said to be favorable to the bill.

Governor Alexander, of Idaho, has signed the State prohibition bill, which becomes effective on Jan. 1, 1916.

The New Hampshire liquor laws committee has voted to report favorably a bill to introduce State prohibition.

Both houses of the Alabama Legislature recently

passed over the governor's veto a bill prohibiting newspapers published in that State from printing liquor advertisements, and also preventing the circulation in the State of papers published outside of Alabama which carry such advertisements.

Des Moines, Iowa, has refused to renew its saloon licenses.

According to a late report, the sale of liquor is abolished everywhere on the Pennsylvania Railroad system.

Some March Birds

The Song Sparrow

THE earliest bird to sing in March is the song sparrow, and his song is not only one of the sweetest, but he varies it wonderfully. In fact, there are at least seven different arrangements of his theme; each one is three bars long, and is repeated many times before another is begun. The song will come to your notice before the bird. Some morning it will pour down upon you like an avalanche of melody, so sweet that it goes right to your heart. You look up into the bare tree top, and there on the topmost twig sits a little bird about the size of an English sparrow. The sun makes its plumage shine like gold.

As it stays in one place for a long time if undisturbed, you may get the school children out in time to hear the wonderful song. And they will form the habit of listening for it, and looking for the bird perched on the tiptop of the bush or tree. Night or day, winter or summer, this song may be heard; for the song sparrow oftenest spends the winter in the North. "Maids, maids, maids, hang on your teakettle-ettle-ettle"—so runs the song, and this will help us to find him. But a more elaborate lay is poured out when the bird flies. See the tail flap up and down as if it were a paddle to aid in the bird's swift flight. No doubt it is. All among the roadside bushes we shall see the song sparrow, and know it by its buff breast streaked with brown and marked by a central black spot. The beak is grayish brown and streaked with darker rusty color. The head and throat are streaked; the wings and tail, plain brown. If we watch him closely and scatter crumbs and grain, we shall learn to know this bird well, and he and his mate will reward us by building their nest in the grass or on a low bush close by. And he will catch insects on our bushes, and so more than pay for his keep.

The Brown Thrasher

Before the month of March is out, some boy or girl is sure to run into the schoolroom and say that a brown bird with speckled breast is flying in and out of the shrubbery and evergreens in the yard. That is surely a newcomer, and you send Susie and Mary and George to find out in five minutes all they can about the new bird. When you tap on the window sash, they come in, their eyes sparkling; and the cross-questioning begins, which results in the following description of the bird:—

It is about as large as a robin, but longer and slimmer. It has a very long tail, and its back is like a robin's breast,—cinnamon brown,—only lighter colored. The breast is almost white, and closely spotted with big brown spots. Its bill is long and curves down. The eyes are yellow. It hopped like a robin at first, and then flew to the top of the arbor vitæ tree, and all the while it flapped its tail up and down. A robin never does that. It didn't seem a bit afraid,

but threw its head up and sang as loud as it could sing, and kept on wagging its tail.

This is a brown thrasher. Open the windows and let in the clear, brave song, much more musical than the robin's morning lay, and also more elaborate.

The farmer often scolds at the brown thrasher, and accuses him of digging up and eating his corn and wheat after it is put into the ground. Later, he may catch him stealing a strawberry. But it is well known that the bird eats the grub of the June bug. If he does occasionally take a grain of corn throughout the season, insects are "the chief of his diet." We may spare him a berry now and then and still be deeply in debt to the bird. No intelligent farmer will drive him off the place. The brown thrasher and the wren are second cousins, the strenuous twitching of the tails being one of the most marked characteristics shared by both. It is a mannerism of the family. The mocking bird of the South, the catbird, and the brown thrasher are all first cousins.

The Bluebird

Even before the robin comes, we may spy a pair of bluebirds come back early in March, and eagerly peering into holes in dead limbs and fence rails, in search of a building site. Now bring out the bird house, and almost every time it will be chosen. Try the experiment at once, and see. A bluebird has "the sky color on his back, and the earth color [cinnamon red] on his breast." He is more slim-bodied than the English sparrow, but otherwise is about its size. Soft-voiced and gentle-mannered, he is a most delightful neighbor whose "walk and conversation" are models to men. But the English sparrow will attack the pair as they build their nest, even stealing the straws as they bring them. Indignation then makes our gentle bluebird a vigorous and generally successful fighter; and all who behold such a contest must rejoice at the victory.

In meadows and uplands we meet the bluebirds, and it would be a happy thought to tear the bark off a rotten stump in hopes that they would find and feast upon the insects curled up there asleep. There are probably some blackberries and red haws that they know about still left in the woods for them to feed upon during this month, and April will bring plenty of insects.

The Red-Winged Blackbird

We shall see this month great flocks of the red-winged blackbirds sweep over the wet meadows, all talking at once, to alight and swing on the cat-tail stems in the marshes, there to continue the conversation. "Windy congresses" these certainly are, and the talking of these birds is no more musical than that of their relatives, the crows. But as the month grows older, the birds use more musical tones. The meadows resound with the "On-ca-ree"—a love song, which rises in the scale with each syllable, and gathers emphasis as it proceeds. Singing is hard work, too, for each declaration is uttered with a shrug of the shoulders, a spread of the tail, and a contortion of the whole body. The bird is a trifle smaller than the robin, with lustrous black plumage brightened by scarlet shoulder caps edged with yellow. His mate is duller, mottled black, with no shoulder decorations.

MARY E. BARRETT.

THE great bulk of the eggs used in New York City come from the States bordering on the Mississippi River.



AN EARLY SPRING OCCUPATION—GATHERING MAPLE SAP

From the Missionary Volunteer Mail Bag

M. E. KERN

YOU have seen the children crowd around when the postman brought a letter from "Aunt Mat" or somebody else. No doubt there are hundreds of our Missionary Volunteers who would be as delighted to come around my desk in the morning and afternoon, and see the bunch of mail opened, and hear the letters read from all parts of the field.

Here is an order for supplies from some new conference Missionary Volunteer secretary, perhaps, or a hard question to answer. Here comes a long list of names of those who have finished the Reading Course or passed the test for the Standard of Attainment. That means that I must come back to the office tonight and sign certificates. Here is a letter from Brazil or China telling about the young people of that country, whose hopes are centered on the finishing of the work and the coming of Jesus. What is that picture?—Ah! it is the picture of one of our Chinese Missionary Volunteer Societies with papers, all ready to go out to work. What is this in the larger envelope?—It is the Morning Watch Calendar from Japan.

But best of all are the reports. I am going to share with you a few extracts from recent letters:—

"Our Indian church school in the Oneida Reservation (Wisconsin) sold seven hundred Harvest Ingathering papers, earning twenty-three dollars."

"One young man in the Canal Zone, without previous experience in canvassing, sold over 1,000 copies of a four-page leaflet on the war question, published by the Watchman Press."

"Our College View (Nebraska) Missionary Volunteers have placed 15,000 tracts in 7,000 homes of the city of Lincoln. We are in need of about one hundred King's Pocket League cards. We have had made

neat red-leather cases in which to carry the tracts, and seventy-five persons have already joined the league."

"One thousand Temperance INSTRUCTORS have been ordered in West Philadelphia, and the Missionary Volunteers are to begin a campaign with them, selling them near Evangelist Sunday's tabernacle."

"All but one of our society have joined the Bible Year band. One Junior has also joined us, besides three who are not members, one of whom is not an Adventist. All but two of the society have the Morning Watch, and we are trying to raise four dollars a member, instead of two and a half."

"One of our Southern New England Volunteers, a lad in the teens, devised a pilot wheel, with which to measure our proportion of donations week by week. He is a lad who attends night school after working in an office during the day, and I am sure God will bless such earnest effort to the good of our work."

"I have received some encouraging letters with reference to the work for the year, which indicate that the young people of Oklahoma are expecting to do their part in reaching the 1915 goal."

"The Juniors of Indiana have a 'mission tree' book. The tree contains ten holes, and when filled, holds ten dimes. The children are very enthusiastic over this new plan. Several have already filled their trees."

"We have also a large class to take the Standard of Attainment examination."

"I find almost whole churches in North Carolina enrolling for this work, and all want to sign the blank as a help in keeping them at it. In one church two strangers were visiting, and they, too, joined the band of readers."

"Already over two thirds of the amount assigned to Ohio for 1915 has been taken up by the young people."



SUGAR MAKING ON A SMALL SCALE — THE ENTIRE FAMILY HELP IN THE WORK

"The Juniors' money for 1914 was earned by sending out dimes to increase for China, \$31.80 bringing a gain of \$193.64."

"I am glad to say that it was my privilege at the beginning of the year to organize a society at the Danish-Norwegian Seminary, at Hutchinson, Minnesota, and I believe it will be a live society. They will render the programs in the Scandinavian language, but will follow the outline as nearly as possible by translation. They are enthusiastic over the plan, have a good leader, and the faculty is in harmony with the plan. One member of the faculty is a standing member of the program committee."

John Green's Pocket — A Story From Fact for Pocket Leaguers

JOHN GREEN was an honest, industrious farmer, brusque of manner, but withal kind-hearted and whole-souled, as became the zealous follower of Christ that his neighbors admitted him to be.

On this Sunday morning, as he followed his plow back and forth across the sixty-acre field bordering the country road, his thoughts were divided between the ever-present problem of making "both ends meet" and the outlook for the Christian in the bright and better state that he hoped would be ushered in at no distant date.

"Sunday morning," did I hear you say?—Yes. For Farmer Green was not only a believer in the soon coming of Christ, but also a firm believer in the good old Bible doctrine of the seventh-day Sabbath, and consequently had rested from his labors the day before.

The fact of John Green's working on Sunday may not affect you who are accustomed to such things as

it did a certain stranger who happened at this identical hour of the day to be passing along this particular road at this particular section of it. As his eyes rested upon the approaching plowman, mild astonishment was mingled with a rising indignation that any respectable man, as this farmer appeared to be, should show such disrespect for the day. In his time he had met a few men godless enough to work occasionally on Sunday, and being a strict churchgoer himself, and zealous for what he believed to be right, had always grasped the opportunity—or made it, if one was not already made—to chide them severely for their lawless conduct. Here was an opportunity to be improved. Riding up to the fence, he awaited the approach of Farmer Green.

As the latter arrived within hailing distance, the stranger called, "Hello! Don't you know this is the Sabbath day?"

"No!" came back the decided reply, as the plow was tipped at the end of the furrow, "that is something I don't know." And reaching into a convenient pocket, John Green pulled out a tract, which he handed over the fence to the astonished stranger. The tract was entitled "Sunday Not the Sabbath." Without further remark our farmer friend turned his horses' heads and resumed his plowing.

The traveler began reading, and his astonishment grew apace. Upon the return of the plow he at once asked, "Why wasn't this known before?" Without a word, John Green went down into his pocket, and handed out the little tract "Why Not Found Out Before?" and proceeded unconcernedly on another round across the field.

The stranger sat as if spellbound, slowly turning the leaves of the little document until the walking



THE FINISHED PRODUCT — AS IT USED TO BE MADE

depository returned and gave him the opportunity to remark, "But didn't Christ instruct the apostles that Sunday was to be the Sabbath for Christians, and didn't they always keep that day after his resurrection, and teach it all through the New Testament?"

As if the query were anticipated, there promptly came forth from the mysterious information bureau another tract, and with the remark, "Look that over," John Green handed over the fence "The Sabbath in the New Testament," and proceeded to turn over another furrow.

Completely nonplused and bewildered by this sudden shock to his lifelong beliefs and habits of thinking, the dazed traveler read until the enigmatical plowman came again within earshot. As one after the other of his questions had been so astonishingly answered, his increasing wonder had taken on curiosity approaching awe at the man himself. He could contain himself no longer, and in a peculiar tone of voice said, "Well, what are you, anyway? you seem to be well loaded."

"O," came the reply, "I'm only a busy farmer. It isn't always convenient for me to stop and answer questions or go into arguments, so I keep a few of these tracts with me. They do the work better than I can, and it saves my time."

"And you keep Saturday for Sunday —"

"No; I keep the Sabbath, the seventh day of the week, the day before Sunday." "Of course, that's what I meant. Well, I am astonished, I must say. One of these tracts speaks of Seventh-day Adventists. I have heard of them before. Are you one of them?"

"Yes, I am glad to say."

"Why are you called 'Adventists'?"

"Because the Bible teaches that Christ will return very soon, probably in our day. This will tell you

about it," and once more the handy pocket was visited, and the stranger was given a tract headed "The Coming of the Lord." "Take them along with you," John Green added, "and this, too. You will find plenty there to keep you studying awhile." The last one was "Scripture References."

The stranger asked a few more questions, thanked his newly formed acquaintance, took his address, and rode away.

And I sat thinking, and this thought came: There are other John Greens, and busy men and women everywhere. And there are now many more little tracts than the John Green of a score of years ago could obtain,—precious little messengers of truth,—and there are opportunities, hundreds of them, and hungry souls as dear to the Master as you or I. Do you catch the suggestion? Have you a pocket?—*Selected.*

"Speaking Leaves" is the significant title of an attractive little booklet, just off the press. It contains some very helpful and interesting suggestions regarding the use of tracts.

It tells how our Pocket Leaguers can take advantage of talks with friends and chance acquaintances when such subjects as war, storms, social unrest, and other "signs" are discussed, and thus "sow as they go." Who hasn't felt chagrined at such times for the want of a tract? Join the Pocket Leaguers, and be prepared to scatter the seed. *Remember John Green.*

Ask the missionary secretary of your society to get a supply of "Speaking Leaves" for the members. This little booklet is free. It tells you what you want to know about practical methods for everyday work with our literature. It also contains a list of our tracts, with the prices.

ERNEST LLOYD.

Seeing the Sprinkled Blood

(Founded on a Jewish Legend)

"FATHER, I cannot sleep; the prophet's words
Ring in my ears; they fill my heart with fear;
For am I not the first-born, and the one
On whom the destroying angel's shaft would fall
Were not the token on the lintel found?
Thrice have I named the patriarchs, and once
The creatures great and small that Noah drove
Before him in the ark; but all in vain.
I cannot sleep. O father, art thou sure
The blood is sprinkled as God gave command?"

"Peace, peace, my child; just as the evening fell,
The fairest lamb of all the flock was slain,
And roasted then with purifying fire;
With bitter herbs, and bread devoid of leaven,
In haste we ate the Lord's appointed feast.
Nor were the means of saving thee forgot;
Scarce was the yearling slain ere I gave word
For sprinkling of the blood upon the door.
Sleep, then, my first-born, God's avenging one
Will see the signal, and pass over thee."

Thus on that dark night which God had chosen
For passing throughout all fair Egypt's land,
To smite on every side the loved first-born,
Sparing not e'en the firstlings of the flock,
A Hebrew father soothed his restless child;
Restless himself, as now with girded loins,
Sandals upon his feet, and staff in hand,
He waited for the solemn midnight hour
When God's almighty arm should break the chain
That bound his people to proud Pharaoh's throne.
The bread, unbaked, was in the kneading trough,
The scattered flocks were gathered in the fold,
And all betokened plans for hasty flight.
There was a thrilling silence in the air;
A quiet joy burned in the rabbi's breast,
Joy that was not unmingled with regret
At leaving thus his birthplace, though it was
A house of bondage, for the Promised Land.

The night wore on,

And yet again the pleading voice was heard:
"Father, sleep will not come; before my eyes
I see the angel pass, and at our door
Pause sadly, as though he wept to enter,
Yet dared not hasten unavenging by.
O father, if the blood has been removed,

Or if the herdboy heeded not thy voice,
Then never shall my weary eyes behold
The land of Canaan with its waving fields."

"Rest little one, faithful our Jared is.
Not only on the side posts of the door
Should be the stain, but on the one above;
So if some hungry dog should from its place
One token lick, the others will remain.
Sleep, my sweet child, for thou hast need of rest;
The journey will be rough for little feet."

The anxious voice was silent; in that home
Obedience reigned supreme, though not as yet
The law had sounded forth from Sinai's top;
With patience dutiful she sought to woo
Soft slumber to her long-unclosed eyes.
Sleep came at last, but with it dreams of fright,
Wherein she tossed, and moaned, and oft cried out.

The midnight hour drew nigh; unbroken still
The darkness' solemn hush; the child awoke
With a loud cry: "Father, I thought I heard
The cock's shrill crow to greet approaching morn.
My heart is beating with a sick'ning dread
Of danger near. O, take me to the door
And let me see the red blood sprinkled there!"

Lighting a torch, the father gently took
His first-born in his arms, and bore her forth—
Started and paled to see no paschal sign,
No warning that their door should be passed by!
With trembling hand he snatched the hyssop then,
Himself applied the blood in eager haste.
A long sigh of relief escaped the child;
Almost before he placed her on the couch
Sweet sleep had fallen on her heavy lids,
Nor when the "great cry" rose did she awake.
That agonizing wail of man and beast
Reached not her ears, with drowsy slumber sealed;
And at the dawn they bore her, sleeping still,
Away from Egypt's darkness and despair.

Christ, our blest Passover, is slain for us;
The "blood of sprinkling" for our sins is shed;
Have we the atoning sacrifice applied,
Made sure our entrance to the Promised Land?

—L. W. Herrick.

How Our Work Started in Italy



As we study our various mission fields, it is always interesting to look back to the beginnings. Here are a few paragraphs concerning our work in Italy in the early days:—

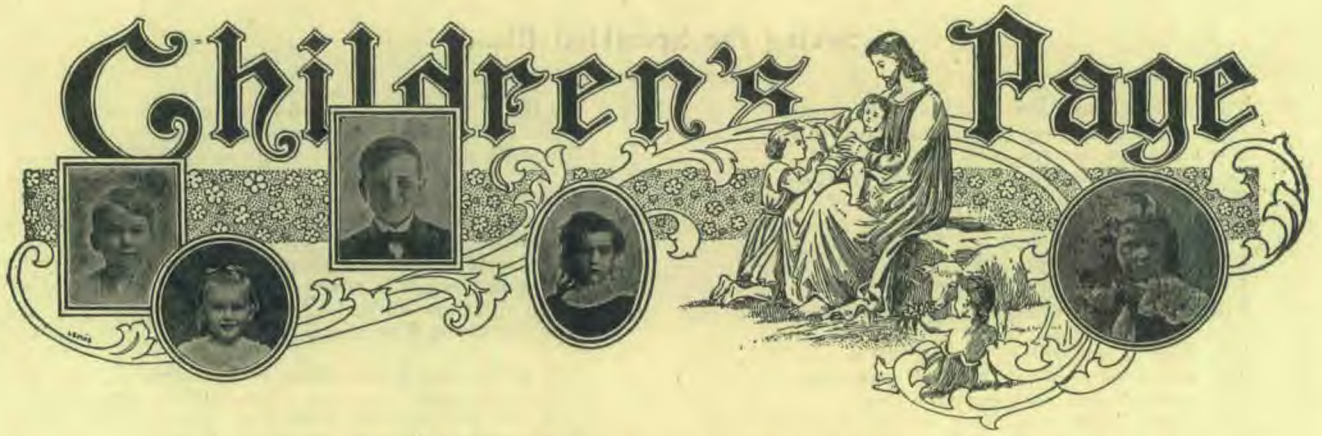
In 1881 Elder Haskell visited Italy, and Mrs. E. G. White did so in the year 1885. Speaking of her visit to the Piedmont Valleys, she says: "There will be many, even in these valleys, where the work seems to start with such difficulty, who will recognize the voice of God speaking to them through his Word, and, coming out from under the influence of the clergy, will take their stand for the truth. This field is not an easy one in which to labor, nor is it one which will show immediate results; but there is an honest people here who will obey in time. The persecutions which their fathers endured have made them apathetic and close-mouthed, and they look upon strangers and strange doctrines with suspicion. But the miracle of God's mercy, working with man's human effort, will yet cause the truth to triumph upon the very soil where so many have died to defend it. Knowledge will be increased, faith and courage will revive, and the truth will shine as the light of the morning all through these valleys. The old battle field will yet be the scene of victories now unseen, and the adoption of Bible truth will vindicate the past fidelity of their fathers."

At the time of Mrs. White's visit to Italy, Elder D. T. Bourdeau was laboring in Torre Pellice, Italy. At the close of the effort a church of fourteen was organized. Elder Bourdeau labored also in St. Germain and other cities. A church was established in Naples as early as the year 1877. But for many years the work was neglected in this country, and many lights went out.

After this visit, Sister White wrote: "We must have more books and pamphlets in the French and Italian languages. We are moving altogether too slowly in this respect. Time is passing. Workers who are willing to enter this field as evangelists or translators should be selected and educated."

Elder Everson, after entering the field in 1903, wrote: "We have begun a new campaign at Rome. We have many studying the truth. Many are becoming convinced of their duty, but thus far we have found great difficulty about the Sabbath question, because the country is poor, and work is scarce. But we know that God must have some solution of this problem also for this people. We expect to open up work this year at Turin, a city about the size of San Francisco before the earthquake. It is the ancient capital of the Italian reigning house. There are already some Sabbath keepers there."

M. E. KERN.



Thrilling Missionary Experiences Among the Tibetans

TIBET always has been and still is a land of mystery. Repeatedly foreigners have tried to effect an entrance only to be politely or impolitely transported to the Chinese border as soon as they were discovered, or else killed outright by the superstitious natives.

Among the first Europeans who made an attempt to enter the country for missionary purposes were Petrus Rijnhart, a Dutch minister, and his wife, who was a trained physician. They left America in the autumn of 1894, determined to enter Tibet from the Chinese border, and settle in the forbidden land if possible. They had no human guaranty of support, and were under the control of no missionary society. Since they felt a divine call to do pioneer work, they set out with courageous faith for the future, trusting in him who commanded his followers to "go and make disciples of all nations," and promised, "Lo, I am with you all the days, even unto the end of the world."

Mr. and Mrs. Rijnhart safely reached Tankar, a city just across the border line, and there they remained long enough to learn the ways of the people among whom they had chosen to cast their lot, and acquire a thorough knowledge of the Tibetan language. This was not an easy task. Mrs. Rijnhart says: "The lamas, or Buddhist-priests, are the sole possessors of letters, the masses of the people being unable to read or write, and they were not overpleased with the thought of communicating their sacred language to 'foreign devils.' However, we finally succeeded in getting a teacher."

In the far interior of Tibet, about one hundred miles north of the Himalayan range, sheltered by sacred mountains on every side, is Lhasa, the capital of Tibet, the only city in the world which is absolutely inaccessible to Westerners. To set foot within its walls has been the ambition of many travelers in past and present centuries, but, one after another, they have been obliged to retreat within sight of the coveted goal. In 1904 Colonel Younghusband marched through the country with a regiment of British cavalry and entered Lhasa by force. The Dalai Lama, or chief religious ruler, fled from his palace, and is still in hiding, the country being now more directly under the suzerainty of China, but still practically inaccessible to foreigners. I shall let Mrs. Rijnhart tell the story of their experiences:—

"In common with other missionaries and travelers we had thought, read, and dreamed about Lhasa, even before we reached the border, and our hope and faith

led us to look forward to the time when the gospel could be preached there as well as in every nomadic encampment on the Tibetan plateau. We knew that if ever the gospel were proclaimed in Lhasa, some one would have to be the first to undertake the journey, to meet the difficulties, to preach the first sermon, and perhaps never return to tell the tale. We felt called of God to do pioneer mission work, and so 'On to Lhasa!' became our watchword through all the months of waiting!

"When our Tibetan friends learned our purpose, they were horrified. We were begged to change our minds, and told that we might go as far into the country as we wished, provided we did not try to get into their city of worship, as contact with Europeans would surely defile their high priest. However, we persisted in our course, and finally were ready for our journey into the interior. Our party consisted of Rahim,—a native who had left his home near Lhasa and now wished to return,—two Chinese servants, Mr. Rijnhart, baby Charlie, and myself. We made quite a caravan when all our pack horses were loaded and we were mounted for the road. All of us were dressed in native attire.

"Tibet is really a beautiful country, and the tents nestling here and there among the green, wooded hills made a picturesque scene. The first month's journey might be said to be a series of ups and downs, in more senses than one; the road continually ascending or descending, the grass and firewood being one day abundant, and the next absolutely wanting. Our road led in a southwesterly direction, and a tedious march of several days through miry ground and red clay must have discouraged our two Chinese boys; for one morning when we rose, we found they had decamped during the night. The desertion of these men left us in a quandary, but we rearranged our loads so that they might be handled by Mr. Rijnhart and Rahim, and continued our journey after a short rest.

"Finally we reached the Dang La Mountains, beyond which lay the Lhasa district of Tibet. The people had been rather friendly to us on the whole, and we were full of courage. Then the morning of the darkest day in our history dawned, full of promise, bearing no omen of the cloud about to fall. Before evening our darling boy was dead. We were obliged to bury him that very day because robbers were in the vicinity, and should they attack us would dispose of the body after Tibetan fashion. Our drug box, emptied of its contents, and lined with towels, was the coffin. Mr. Rijnhart read the burial service in the native tongue

so that Rahim might understand, and rolling a large boulder over the grave, we pressed on toward Lhasa, but O, with what aching hearts!

"We journeyed three days in the Lhasa district proper. Often we were accosted by the servants of petty officials and forbidden to proceed. As often we eluded the guards of the lama and pressed onward. Suddenly, while crossing a mountain pass, we were confronted by about forty men who were well armed and evidently awaiting our coming, and we were required to await a visit from their chief. When this official reached our camp, he said that no European had ever been in this place before, and that under no conditions could we proceed. He demanded that we return to the Chinese border over the same route by which we had come, and this Mr. Rijnhart positively refused to do. We tried desperately to obtain permission to winter in his province, but this he would not grant. Finally we compromised by agreeing to return by another road, if he would furnish guides and fresh horses. Our plan was to get out of his territory and reach Lhasa by another road, as soon as we could dismiss our guides without arousing suspicion.

"We were used to the caravan road, but our guides were overanxious to fulfill their duty and get home, so we were pressed to travel almost night and day. After two days' journey on the road, we parted with faithful Rahim, who, according to our agreement, was to be allowed to go to his home. We were now alone among strangers. Some three or four days later, toward nightfall, we were attacked by robbers in a mountain pass. Several of our horses were killed, and our guides deserted us, taking with them all the rest except one poor, worn-out beast. We earnestly prayed for guidance, for we knew not which way to turn nor where to go. We made two packs of such of our goods as we could carry, and started out, Mr. Rijnhart on foot, and I mounted the horse. Again robbers attacked us, killing the horse and stealing one pack. We divided the remaining goods and pressed on, footsore and weary. Finally our food was almost gone. O, how earnestly we prayed for deliverance! In the morning we spied some tents in the distance, the first for many days, and Mr. Rijnhart determined to visit them. To cross over to them he must swim a swift river. We talked the matter over, and he said he would be back before dark if possible, but if he should be detained he would call out when near me, so that I would not be afraid. When about to enter the water he turned, waved his hand, shouted Good-by, and was soon out of sight around the corner of a large boulder. *I never saw him again.*

"For three days I waited his return, hoping and yet fearing, praying and yet trusting my all to God. Then when he did not come, I knew he had been killed. I could not stay there alone, yet what could I do? My only possessions were a revolver, the clothes on my back, in which was sewed quite an amount of silver, and our telescope. I went down the river some distance toward some tents which had been pitched the day before, and shouted for help to cross the river. They would not help me that day, but the next evening a man with two yak came after me. I was drenched when we finally reached the opposite bank, but they would not allow me to enter a tent. Pointing to an open space near the camp, they told me I might sleep there. However, I demanded shelter, and finally they drove a sick cow out of a near-by cave, and there I stayed for several days.

"At first they seemed determined not to help me on my journey, but finally, when they saw that I would probably stay with them,—and they did not dare to kill me,—we came to terms. Horses and three guides furnished by this camp took me five days' journey. They were really very kind to me, and I was sorry to part with them. The substitutes which they hired tried to kill me and rob me, and did succeed in cheating me. Finally, seeing an encampment, I determined to send them back and obtain new helpers, if possible—some who were responsible to a chief for my safety. The official gave me two men on condition that I would send my telescope back to him as a present, in addition to the regular pay he would receive. To this I agreed, assuring him that if they did not bring the telescope back with them, it would be their own fault. I am sure there are no worse men in any penitentiary than were those two. They avoided all tents, and never a night while alone with them did I close my eyes. Often they would call softly to see if I were awake; and when they saw that I did not mean to be caught napping, every evidence of kindness in their manner fled. Only for fear they would be killed if they returned without the telescope, and the respect they had for my revolver, kept them at a distance. Finally, coming in sight of some tents, I determined to go for help. They protested vigorously, but I dragged my tired horse down toward the valley, and they reluctantly followed. We there learned that there was an epidemic of smallpox in the border town toward which we were going, and they positively refused to go any nearer to it. Tibetans have an intense fear of sickness, and I knew it was no use to argue with them. So, taking the telescope, they departed gladly; and while I did not know who would show me the remainder of the road, I was thankful to see the last of them.

"A friendly Chinese merchant, when he heard my story, offered his two sons as guides to the border.
(Concluded on page sixteen)



Fourteenth Week

April 4. 2 Samuel 9 to 11: David shows kindness to the house of Saul; David's sin.

April 5. 2 Samuel 12, 13: David's punishment; Absalom's exile.

April 6. 2 Samuel 14, 15: Absalom's return and conspiracy.

April 7. 2 Samuel 16, 17: Counsel of Ahithophel.

April 8. 2 Samuel 18, 19: Death of Absalom; victory turned to mourning.

April 9. 2 Samuel 20 to 22: A psalm of thanksgiving.

April 10. 2 Samuel 23, 24: Review First and Second Samuel. Make a list of the chief events recorded in these books. Outline briefly the lives of each of the three principal characters.

Samuel

The influence of this prophet-judge was not confined to a small area in Israel. "He traveled through the whole land, appointed public meetings, and announced to the multitudes the lessons revealed to him by the Spirit of God. Year after year he called together the elders of the people. At Ramah, his residence, frequent meetings of the tribes took place." One of the greatest works of Samuel was the founding of the schools of the prophets, where young men of studious mind might receive an education that would fit them to be leaders and teachers in Israel.

"When Saul became king, Samuel formally and publicly laid down his office of judge. . . . The twelfth chapter of First Samuel is called Samuel's farewell address, not because it was given near the close of his life, but because, like Washington's farewell address to the army, it marks the close of one phase of his public career."

Saul

The life of the first king of Israel may be divided into three parts: (1) Promise time; (2) testing and failure; (3) disobedience and doom. He entered upon his career with the fairest possible prospects; before him were spread out "wonderful and beautiful possibilities. The morning of his kingdom rose almost cloudless." That his life should have gone out in such darkness and disgrace was due, not to a lack of opportunity for the development of moral fiber, but to his neglect to restrain and subdue the natural impulses of the human heart. Self-will, jealousy, and greed were allowed to rule his course; and gradually "he lost his kingly nature and power. His faults developed—treachery, vanity, selfishness, iniquity, blasphemy. He became almost insane."

David

It has been recently said that at the present day the two most versatile men in the world are Kaiser Wilhelm of Germany and ex-President Roosevelt. As we reread the life of King David, we are impressed by the degree to which he possessed this admirable gift, as shown in the great number of things he could do, and do well.

"His is the widest character on record," says Charles Reade. "In Holy Writ, Moses, Elijah, and Paul; in profane history, Solon, Alexander, Cæsar, Charlemagne, Napoleon, and others, excelled David in one quality or another. But David presents a greater number of distinct and striking features than any one of those great men; and that is why I style him the widest character on record,—a shepherd, a soldier, a courtier, a famous friend, a fugitive, an actor, a marauder, a general, a king, a statesman, an exile, a priest, a prophet, a saint, a criminal, a penitent,—and nothing by halves."

The character of David, "the sweet psalmist of Israel," has been called "a harp of many strings." Its foundation was laid in a "peculiarly firm and unshaken trust in Jehovah, and the brightest and most spiritual views of the creation and government of the world, together with a constant, tender, and sensitive awe of the Holy One in Israel; a simple, pure striving never to be untrue to him; and the strongest efforts to return to him all the more loyally after errors and transgressions."

The Hittites

Abimelech, mentioned in 1 Sam. 26:6, was a Hittite; so was Uriah, the husband of Bathsheba. Reference is often made in the Old Testament to this people; yet only a few years ago, because the traces of their ancient cities were unrecognized and the territory they occupied was unknown, scoffers denied their existence. However, when the Rosetta stone had unlocked the ancient Egyptian hieroglyphics, and those on the temple at Karnak were read, men who had sneered at the Bible record were surprised to read of the wars of Rameses with the Hittites. "Still the scholars refused to believe that the Hittites were a people of prominence."

Then came the finding of the clay tablets of Assyria, with their cuneiform writing, whose secrets the Behistun rock inscriptions had unlocked. When these old records were read, it was found that the Hittites were often mentioned. "Tiglath-pileser, of 1100 B. C., mentions them; Assur-nasir-apli, of 885 B. C., says that he collected tribute from them; and Sargon boasts that in the year 711 B. C. he captured the Hittite capital city of Karkemish, destroyed it, and brought the Hittite people to an end."

"At length, with all these evidences, the scholars acknowledged that the Hittites did exist. Now we know that this mysterious people once had large, fortified, walled cities, . . . and that their power was scarcely inferior to that of Assyria or of Egypt. . . . Thus a nation which played a prominent part in the history of the early world, but to which the scholar of a few years ago denied an existence, is now resuming a place in history. Another voice from beneath the soil of Asia is now calling out its long-silenced testimony."

MISSIONARY VOLUNTEER DEPARTMENT

M. E. KERN . . . General and N. Am. Div. Secretary
C. L. BENSON . . . Assistant Secretary
MEADE MACGUIRE . . . N. Am. Div. Field Secretary

Senior Society Program for Sabbath, April 10

1. REVIEW Morning Watch texts. Have each member give some lesson he has learned from the life of Moses.
2. Reports of work done.
3. Bible Study: "The Heavenly Sanctuary." See *Gazette*. Review last week's lesson.

4. Standard of Attainment Quiz: Heb. 9:23-26. Review all back texts.

5. Talks: "How Our Work Started in Italy;" "Baptismal Scene in Italy;" "Messages From Rome." For helps, see "Notes on the Mission Studies;" "Outline of Mission Fields," 1915 edition, pages 44, 45, 47, 51; and article "How Our Work Started in Italy," in this INSTRUCTOR.

Junior Society Program for Week Ending April 10

1. REVIEW Morning Watch texts. Have each Junior tell some lesson he has learned from Moses' life.
2. Reports of committees and individuals.
3. Bible Study: "Type and Antitype Meet." See *Gazette*. Review last lesson. Instead of reading before the society all the notes in the lesson, assign the following paragraphs to be committed to memory: "The Desire of Ages," chapter 78, paragraphs 46, 48, 51.
4. Poem: "Seeing the Sprinkled Blood." See this INSTRUCTOR.
5. Standard of Attainment Quiz: 1 Cor. 5:7.
6. Mission Talks: "How Our Work Started in Italy;" "Baptismal Scene in Italy;" "Messages From Rome." For helps see "Notes on the Mission Studies;" "Outline of Mission Fields," 1915 edition, pages 44, 45, 47, 51; and article "How Our Work Started in Italy," in this INSTRUCTOR.

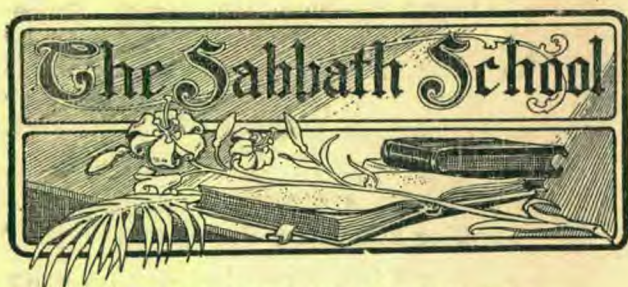
Missionary Volunteer Reading Courses

Senior No. 8—Lesson 26: "The Desire of Ages," Chapters 54 to 58

1. WHAT led Jesus to tell the story of the good Samaritan? Tell what it teaches concerning,—
 - a. Who is our neighbor.
 - b. Duty to those in need.
2. Explain Christ's answer to the Pharisees as to when the kingdom of God should come.
3. For what purpose were children brought to Jesus? What encouragement is this to fathers and mothers?
4. What part will children take in the closing work of God?
5. With what question did the rich young ruler come to Jesus? How did Christ test him? What was his lack?
6. What lesson did the Master draw from his decision?
7. Why is means intrusted to us, and how only may we prove ourselves good stewards?
8. Why did Mary and Martha send for Jesus? Tell why he did not go at once to Bethany.
9. How did he speak of the death of Lazarus?
10. At their meeting with Christ, how did both Martha and Mary show their faith?
11. Give three reasons why Jesus wept.
12. Describe the raising of Lazarus.

Junior No. 7—Lesson 26: "Easy Steps in the Bible Story," Pages 429-452

1. WHEN was the promise of the Saviour first given? Tell some of the names by which he is known, and their meaning. How was his coming kept before the minds of the people?
2. To whom were the Jews subject at the time when it was expected the promised Messiah would come? Why did Herod rebuild the temple? Describe the building. How long did it take to complete it? What did the Jews hope?
3. Tell of the angel's visit to Zacharias. What great work was his son to do? What message did the same angel bring to Mary? By what name was she to call her son? What name was given to the son of Zacharias and Elizabeth?
4. What law was made by the emperor of Rome about the time that John was born? Who came to Bethlehem at this time? Where did they lodge? When the child Jesus was born, where was he laid?
5. Who appeared to some shepherds in a field? What did the angels sing? Describe the visit of the shepherds to the manger. Where was the child taken when he was eight days old? When Simeon saw the babe, what did he say? Who joined him in giving thanks?
6. Describe the visit of the wise men. What gifts did they bring? Why was it necessary for Joseph and Mary to flee into Egypt? What cruel order was given by Herod?
7. In what city did Joseph and Mary live when they returned from Egypt? How has Nazareth been described? What do we know about the childhood of Jesus? What does the Bible say of him?
8. Where did the parents of Jesus take him when he was twelve years old? What feast was held there each year? How did they travel?
9. What discovery was made by Joseph and Mary when they had traveled a day on their homeward journey? Where did they find him? What was he doing? What did Mary say to her son? How did he reply? What did he do?



II — Fruit Bearing; Doing; Building

(April 10)

LESSON SCRIPTURE: Matt. 7: 15-29.

MEMORY VERSE: "Wherefore by their fruits ye shall know them." Matt. 7: 20.

Questions

1. Of what did Jesus tell his followers to beware? Matt. 7: 15, first part.
2. Why were his disciples in danger of being deceived? Verse 15, second clause.
3. Although these false prophets were so gentle in appearance, what did Jesus declare them to be? Verse 15, last part.
4. How would Christ's followers be able to recognize them? Verse 16, first part.
5. How are fruit trees known? Verses 16, 17; Luke 6: 44.
6. What kind of fruit does every good tree bring forth? What is equally true of a corrupt tree? Matt. 7: 17.
7. What is it impossible for a good tree to do? A bad tree? Verse 18.
8. What is done with trees that do not bring forth good fruit? Verse 19.
9. How may false prophets as well as bad trees be known? Verse 20.
10. Who only will enter the kingdom of God? Verse 21.
11. What boastful words will some people say to Jesus when he comes? What reply will he make? Verses 22, 23.
12. Into what two classes does Jesus divide those who hear his sayings? Verse 24, first part, and verse 26, first part.
13. To what does he liken the first class? The second class? Verses 24-27. Note 1.
14. What effect did the words of Jesus have upon the people? Why were they astonished? Verses 28, 29.

Note

1. "The great principles of the law, of the very nature of God, are embodied in the words of Christ on the mount. Whoever builds upon them is building upon Christ, the Rock of Ages. In receiving the Word, we receive Christ. And only those who thus receive his words are building upon him." — *Thoughts From the Mount of Blessing*, page 213.

Jesus' story of building upon rocks reminds us of the light-houses built upon the rocks and reefs along the seashore. A light at the top shines out across the water and shows the dangerous rocks to the passing ships.

One of these houses has strong iron rods that pass deep down into the rock upon which it stands, and a strong stone wall is built, upon which the house rests. When the fierce winds blow and storms beat heavily against it, it is not moved, for it is built upon a rock.

The other house is built on sand. It stands high on wooden props; but when the heavy storms come, that house will not stand against them. It does not pay to build like this. We are all builders; each life is a building. Every day a new block is added to our building. The storms that come to our building are the temptations, the trials, the hard things. Unless we build on a strong rock, they will beat so hard against us that we cannot stand. The Word of God is our rock, the only sure foundation. By building on self or the world, we are building on sand.

II — Fruit Bearing; Doing; Building

(April 10)

Daily-Study Outline

- Sab. Read the lesson scripture.
 Sun. Beware of false prophets. Read "Mount of Blessing," pages 208-210. Questions 1-3.
 Mon. Know them by their fruits. Questions 4-7.
 Tues. Doing the Father's will. Questions 8-10.
 Wed. Building on a rock. Questions 11-14.
 Thurs. The teaching of Jesus. Read "Mount of Blessing," pages 211-218. Questions 15, 16.
 Fri. Review the lesson.

LESSON SCRIPTURE: Matt. 7: 15-29.

Questions

1. Of what are we to beware? In what guise do false prophets come to us? What is their true nature? Matt. 7: 15.
2. How are we to know them? Verse 16, first part.
3. What illustration is given to enforce this principle? Verse 16, last part.
4. What kind of fruit does a good tree bring forth? A corrupt tree? Verse 17.
5. What can a good tree not bring forth? A corrupt tree? Verse 18.
6. What is done to a tree that does not bring forth good fruit? Verse 19.
7. How, then, are we to know trees? How may we discern the spirit of religious teachers? Verse 20. Note 1.
8. Who are not sure of entrance into the kingdom of heaven? Who are sure? Verse 21.
9. What plea will many make in the day of the Lord? Verse 22.
10. How will the Lord respond to such a plea? Verse 23.
11. To what does Jesus liken one who hears and does his sayings? Verse 24.
12. What tests will such a house stand? Why? Verse 25.
13. To what does Jesus liken one who hears his sayings, but does not do them? Verse 26.
14. What test will such a house not stand? What is said of its fall? Verse 27. Note 2.
15. How did the teachings of Jesus affect his hearers? Verse 28.
16. What reason is given for this effect? Verse 29.

Notes

1. With every wind of doctrine blowing, we are to know whether influences and teachings are drawing souls to the divine standard of the commandments of God and the faith of Jesus, and building up God's cause. See Isa. 8: 20 for the Bible rule. And we must not omit applying this principle of deciding the nature of a thing by its fruits, to our own personal habits of life. We shall get no good fruit out of wrong habits of talking, or thinking, or reading, etc. Let us bring every practice to the test, "Does it minister to my spiritual growth, and yield fruit to holiness of life and earnestness in God's service?"

2. This wonderful Sermon on the Mount, so called, is really many sermons condensed into one, so full of meaning is every passage. Jesus may have given it more fully than is recorded here, but as it has come down to us it is a compendium of gospel principles to live by. There could hardly be a more fitting close, or climax, to this sermon than the parable of the two houses. The mere hearing of truth does not edify nor build strength into character. It is only when the truth takes hold upon the heart, and works itself out in the deeds of life, that it brings salvation to the hearer.

BETTER blunder than do nothing, if only you know you are blundering, and are really trying to do well, and are properly ashamed of yourself for not doing better.—*Scottish Reformer*.

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Our Example

PATIENT and calm the Saviour stood,
 Reviled for you, for me.
 If he, the innocent, endured
 In silence, mockery,
 Should we, whose guilt was borne by him,
 Complaining lift our voice?
 O, let us do as Jesus said,
 When trials come, rejoice!

C. F. E.

A Field Marshal's Pay

A BRITISH field marshal never retires from the army. He may be placed on half pay, but is still borne on the active list.

By the regulations there must not be more than eight field marshals receiving pay as such; that is, exclusive of honorary field marshals, such as foreign kings, emperors, and princes. Of the eight regular field marshals two must be selected from the Indian army.

The position of field marshal is a great one. The field marshal commanding in chief in the Mediterranean gets \$25,000 a year. Probably a field marshal actively employed will get at least \$15,000 a year.

This is better than the pay of an admiral of the fleet, who may be said to be a naval field marshal, and gets only a little more than \$10,000 a year, exclusive of allowances.—*Selected.*

Follow Good Impressions

SHORTLY after coming to Washington, D. C., from Battle Creek, Mich., I met an aged business man. From our first acquaintance, he seemed interested in the work of Seventh-day Adventists. He frequently gave me a cordial invitation to visit him at his store.

When the special Capital and Labor number of the *Signs of the Times* was published, I decided to call upon him and present him a copy. When I arrived at his place of business, he was temporarily engaged with a salesman. A clerk informed me that he would soon be at liberty, and requested me to wait a short time.

After a few minutes I became restless and decided to postpone my visit with him until another day. But somehow I felt impressed to wait. In spite of my impressions, however, I returned home. It was not many days afterwards that in passing that way I noticed that the store was closed, and crape was upon the door. Upon making inquiry I learned that my friend had passed away.

A pang of regret shot through my heart. My impression to wait and have a talk with him upon religious things had been heaven-sent, I have always believed. I made a vow never again to neglect an opportunity to speak for Christ.

CLAUDE E. HOLMES.

Thrilling Missionary Experiences

(Concluded from page thirteen)

I gladly accepted their aid. Once more I fell into the clutches of robbers. There were fifty or sixty men in the party, and the majority of them were intoxicated. They opened up our packs and helped themselves, dragged my boys about by their queues, and finally one man, grinding his teeth in rage at not finding in our belongings anything valuable enough to suit him, rushed toward me, drew his sword from the scabbard, held the naked blade over me, and bade me dismount and give him my horse. As I got off, I cried aloud to God for deliverance, and in a moment the men galloped away down the river road.

"I knew that I must walk the rest of the way, about eighty miles. One day we traveled thirty miles. My sheepskin shoes were worn to shreds by the rough stones. It was midwinter, and the snow quite deep. I reached Tankar just two months after Mr. Rijnhart's disappearance—thankful, O, so thankful to my loving Heavenly Father for life to serve him still."

LORA CLEMENT.

Falling East

BECAUSE the earth whirls so fast, rocks dropped into the very deep shafts of Michigan copper mines disappear on the way down. At some of the shafts, which are nearly a mile deep in a straight drop, it is the general belief that a load of broken stone can be dumped into the hole at the top without causing any injury to a man standing at the bottom.

On account of the motion of the earth a rock will not fall perfectly straight, but will bear to the east, lodging in the timber lining or perhaps bounding from wall to wall until it is broken up or caught by some projection.

A group of experimenters from the Michigan College of Mines has verified this by careful tests with steel balls. One ball was hung by a thread over the hole, about four feet from the east side, and the thread burned. A clay box had been placed at the bottom of the shaft to catch the ball, but it never appeared. Another ball was then dropped, by the same method, a little farther away from the east edge, and this ball, also, did not get to the bottom. Careful search located the first ball imbedded in the timbers eight hundred feet down, but the second ball never has been found.

As the earth revolves, the surface is moving eastward at a rate which varies with the latitude. Down in the earth the rate is not so fast, on the same principle that a point on the tire of a wheel revolves faster than one on a spoke. Consequently at the distance of a mile below the surface the speed rate is less than at the surface. The falling ball, however, continues to move toward the east at the same velocity it had on the earth's surface.—*Saturday Evening Post.*

"No matter what any man or men may think of you, or what they may say to you or about you, or how you have been misunderstood, forgive and forget it all."