

THE YOUTH'S INSTRUCTOR

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No. 33



YEA, MAN FOUND NEIGHBORS IN GREAT HILLS AND TREES.— Lanier.



SIR EDWARD GREY, secretary for foreign affairs, has been raised to the peerage.

HENRY CLAY served as Speaker of the House of Representatives longer than any other person.

THE American automobile industry's imports of crude rubber in the past year amounted to more than \$111,000,000.

EDEN is the ordinary term in the Sumerian speech for plains. So the garden of Eden simply meant the garden of the plain.

MINISTER of Munitions David Lloyd-George has been made secretary of state for war, succeeding the late Lord Kitchener.

WHEN the province of Ontario goes dry September 16 by act of the provincial legislature, Toronto, with 400,000 population, will be the largest dry city in the world.

WITH the same simplicity that marked her life, Mrs. Hetty Green, who died leaving a \$100,000,000 estate, was buried beside her husband, July 5, at Bellows Falls, Vermont.

THE tithe raised in Russia the year before the war was \$22,000. In 1915 the tithe was \$40,000. There has also been a large growth in membership during the last two years, despite war conditions.

THE entire water front of the city of Pensacola, Florida, was entirely swept away by a tropical storm which visited that city July 6 and 7, causing property damage of more than \$2,000,000, and a great loss of life.

TODAY there live in New York City and its environs as many people as lived in all England in the days of Queen Elizabeth. There live in New York City and its environs as many people as in the whole Dominion of Canada. There live in Chicago as many people as in three New England States.

THE Lake Union Conference is selling "Bible Readings" at the rate of two hundred a day; and the entire Review and Herald territory is disposing of five hundred a day. The office planned for a sale of 30,000 copies, but already 40,000 copies have been supplied, and another edition will soon be prepared.

THE Lincoln Highway is not to be used as a speedway, yet the chance it offers for quick travel from coast to coast is not to be overlooked. One daring driver forced his car over the road from San Francisco to New York, a distance of 3,384 miles, in six days and eleven hours—a much shorter time than that in which any other motor car has crossed the continent.

THE Gideons were started in a hotel bedroom in Wisconsin in 1899. Now there are 3,500 members. They announce their mission as being "to sell goods, to bring Christian influence to bear on commercial travelers (of whom there are 600,000 in the United States), and to put Bibles in hotels." Three hundred thousand Bibles have already been so placed. Gideons are said to be buying 50,000 Bibles a year at present, which makes their society the largest single purchaser of Bibles in the United States.

THE great New York merchant, A. T. Stewart, was educated for the ministry, but became discouraged over his unfitness for the work and tried school-teaching, with no better success. He lent a friend his savings (seventy dollars); the friend failed in business, could not pay the loan, and begged Stewart to take his shop. He did so, and upon his seeming failures he built the foundation for his success. Failure may be the only means to show us for what we are best fitted.

Attention! Superintendents, Pastors

THE Lincoln-Lee Legion, in accordance with its custom, will again furnish to the Sunday schools of the United States for World's Temperance Sunday, Nov. 12, 1916, *free and prepaid*, supplies for a pledge-signing service. Since 1911 tens of thousands of Sunday schools from all States and representing every denomination have used these supplies. The universal testimony regarding them is, "The best we ever used." The supplies this year will excel those of any previous years.

They will consist of, (1) an eight-page (6x9 in.) program containing new songs with the music, responsive service, giving the latest information regarding the progress of the battle for National Constitutional Prohibition, etc.; (2) duplicate Lincoln-Lee Legion pledge cards (3x9 in.) in two colors; (3) a wall roll (17x28 in.) in two colors, with spaces for 250 names; (4) a "wet" and "dry" chart (36x44 in.), giving two United States maps, one showing wet and dry territory in 1893, the other in 1916; (5) leaflets (3x6 in.), facsimile reproductions of the large chart.

Finally, to the first 5,000 schools enlisting for the day will be given the large, historic picture (22x32 in.) printed in three colors, of Lincoln presenting his pledge at South Fork schoolhouse in 1846. This picture was painted by Arthur I. Keller and is a companion picture to "Lincoln Pledging the Boy Breckenridge," which now hangs in tens of thousands of Sunday school rooms. If you have one, you will want the other. If you have not the one, you will want both. To the first 3,000 superintendents returning their acceptance cards will be given also the picture "Lincoln Pledging the Boy," if they do not already have it. Since 1911, three and a half millions of pledges have been signed in the Sunday schools of America. *Now for another million in a single day—November 12.*

In order to print the vast quantities of supplies necessary to furnish them to tens of thousands of Sunday schools, orders must be placed *at once*. If you are interested, fill in and mail today the coupon below.

To The Lincoln-Lee Legion,
National Headquarters,
Westerville, Ohio.

Date

Please send me full information regarding your plan to furnish to the Sunday schools of the United States, *free and prepaid*, supplies for a pledge-signing service on World's Temperance Sunday, Nov. 12, 1916.

Name

Post Office

Street or R. F. D. State

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The Youth's Instructor

VOL. LXIV

TAKOMA PARK STATION, WASHINGTON, D. C., AUGUST 15, 1916

No. 33

His Love for Me

EDNA L. HETHERINGTON

Do we love our blessed Saviour,
Love him with a heart sincere?
Do we long for his appearing?
Are we glad that it is near?

Have we given our hearts to Jesus?
Have we yielded all to him?
He has power to cleanse each sinner,
And remove each stain of sin.

If we knew how much he loved us,
Yes, and how he loves us still,
If we knew how he is longing
For us all to do his will;

If we knew the tender pity
Which he feels for you and me,
I believe we'd love him better.
Think of it—he died for thee.

And 'twas just because he loved us.
Has he won us with his love?
Think of being sons and daughters
Of the King who reigns above.

What is earth with all its pleasures
When compared with joys like these?
For this love let's thank our Saviour
Every day on bended knees.

On the Boundless Deep—No. 4

Backward Peeps at Honolulu

MRS. C. M. SNOW

DISTANCE limits not the rapidity of thought transmission. Instead, there seems to be an inverse ratio, and the farther one journeys from home, the quicker fly his thoughts backward. But it is not so with things more tangible—letters, for instance. It seemed impossible for a letter intrusted to a brown-skinned native in a rude hut on an island in mid-ocean, ever to reach the office in Washington where we spent so many happy days. The time required was too long, the distance too great, the chances too small. Because of this uncertainty, we could not send the continuation of the promised story of our trip.

But as today we read that letter in the INSTRUCTOR, the intervening weeks slip like sand through Memory's fingers. Again we stand on the deck of the "Sierra," bidding farewell to that "delightfully emancipated American city," fair Honolulu, with all her countless charms. Again and again will the mind renew this visit to the place so often called "the Blessed Isle," and revert to its wondrous and unique originality. Some of its finest buildings—and many of them are very imposing—are built of lava rock.

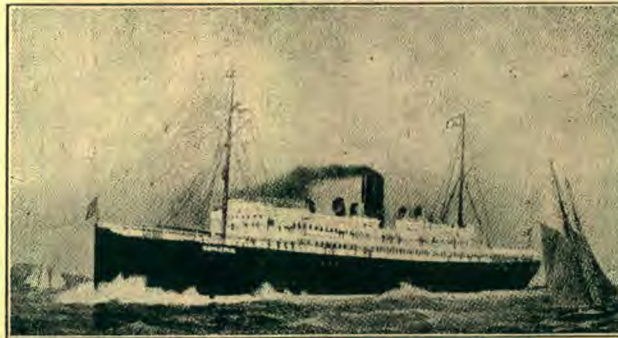
In a stroll outside the streets we saw palms towering up, thickly clustered with coconuts. Bananas waved their long, broad leaves. We walked under flowering acacias, palmettos, breadfruit trees, magnolias, and innumerable shrubs in glowing bloom. A shower had fallen and called out the perfume of the blossoms. The air hung heavy with their composite fragrance.

Hibiscus of many colors and the pomegranate crimsoned the hedges. Passion flowers, buginvilleas, and convolvulus crept up the tree stems or hung in masses on the wall. Even the huts in which the poorer natives live are redeemed by the foliage with which they are covered, and the bits of garden surrounding them.

We were all thankful for the breakdown of the automobile that occasioned this delightful country

ramble, by its load of passengers, in the heart of this winsome land.

We returned to the ship down a broad, well-paved street, fringed with great hotels, said to be far superior to most in Europe, emporiums, banks, and newspaper offices. This street is flanked by a narrow lane of Chinese shops and laundries, Japanese dens, and Hawaiian cafés.



THE "SIERRA," WHICH BORE ELDER AND MRS. SNOW TO AUSTRALIA AND ELDER FULTON TOWARD CHINA

In the cafés, curious tropical fruit is served by Chinese or Japanese waiters. There are also on sale American pie, five cents a slice, and ice cream. Canned goods from China jostle on the shelves with dried devilfish. Avocado pears, said to taste like beef marrow, and taro are sold from the same counter as are candies and soda-fountain drinks. Here you

find also the ice-cream banana, which is eaten with a spoon; the japai, a cross between a sublimated squash and a cantaloupe, and a delightful breakfast food; alligator pears, used as the basis for a salad, said to be delicious but indigestible; and mangoes, whose delicate aroma tempts one to taste, when he finds the flavor excels the fragrance.

From a little grove comes the tinkling of a Japanese guitar, accompanied by the near-by nasal cry of a cheap phonograph. Electric trains pass, filled with plump natives, Japanese in their national costume, Chinese families, and Portuguese coolies. Strings of patient little Japanese women clatter along in wooden pattens. An electric light standard rises from a grove of coconut palms. On one of these trees is a notice, "Blocks for sale, on terms."

Not quite all of Honolulu's heterogeneous population of sixty thousand are out to say good-bye to the "Sierra." We are reminded, however, that there are no great railway termini here. The coming and going of the great ships are the events.

Along the platform are the dark-eyed saleswomen, in pink and blue, red, yellow, and green gowns. Their

bright-colored wares are spread over and around them. Wreaths of every description are for sale, and encircle their necks and arms. They have coral sprays, tortoise-shell ornaments, and gorgeous-colored fish. Hawaii may well be proud of the fish taken from her waters. An aquarium of them would be a brilliant and sparkling addition to any home. There are blue fish, orange, pink, and all the rainbow colors; fish with birdlike beaks; fish with "pennant streamers like a home-going warship;" fish in black and white motley; fish that are like three yards of bright ribbon; fish that are globular; fish that are rectangular and box-like; fish that on the smallest atom of body support great flowing draperies which seem to be of the finest silk. They are beautiful, but somewhat uncanny. Even the ugly octopus, and a thousand weird forms of marine life, are native to these coasts.

Mark Twain gives this tribute to Hawaii: "No alien land in all the world has any deep, strong charm for me but that one; no other land could so longingly and beseechingly haunt me sleeping and waking, through half a lifetime, as that has done. Other things leave me, but it abides; other things change, but it remains the same."

Incidents in Porto Rico

IN a former issue of the INSTRUCTOR mention was made of a magazine of this island that was devoting much space to combating the third angel's message, and that at the same time a brother-in-law of the editor and his wife espoused the cause of present truth. Recently this man visited the editor and was informed by him that the book he most highly prized in his library was "Thoughts on Daniel and the Revelation." Imagine the editor's surprise on being told, "It is a Seventh-day Adventist book."

The janitor of a Baptist church was called upon by one of the lady missionaries, who spied in his possession a copy of "Daniel and the Revelation." Out of the kindness of her heart she advised him to dispose of it, since it was a very bad book, being published by the Adventists. Later she saw a copy of "Steps to Christ," and desired to read it. Permission was given, and when it was returned it was pronounced an excellent work. She was somewhat chagrined when told it was published by the Seventh-day Adventists.

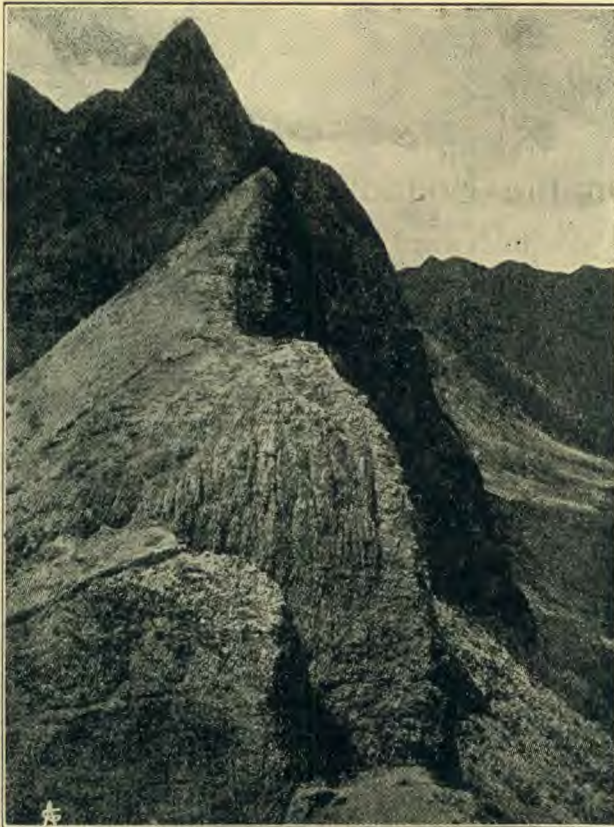
In this, as in some other countries, it is very common to address and speak of even mature persons by the first name only. They have two names, but we do not hear them together. One of our church members is Flora—Flora Rodriguez. Though dependent on her own efforts for a livelihood, she has now relinquished her place of work and gone to live with an adopted daughter to try to influence her into the truth. She attends service one Sabbath and remains

with the baby the next so the daughter may get the benefit of the instruction.

Another native pastor has been converted to the message. He is a man of excellent spirit and has begun to canvass for "The Great Controversy" in Spanish. His wife is his equal in manifestation of love for the precious truth. Their conversion is primarily due to the efforts of the faithful canvasser.

A man who has for a time been associated in work with one of our members has now relinquished his work that he may obey the Sabbath commandment. He gives evidence of genuine conversion.

In one English-speaking family the father, mother, and the second son have been members of the church for some time, while the oldest son long withstood the influences brought to bear toward his becoming a Christian. The pastor of the church determined on the conversion of Bernard, and to this end interested himself in the things in which he was interested and which could be turned to account for his spiritual good. The pastor taught him to run the stereopticon lantern for the Sunday night lectures. This helped him to overcome some of his natural diffidence, and later he gave his heart to God and is proving very helpful and earnest. The third son in this family, a lad of fifteen, gave satisfactory evidence of a change of heart coupled with an excellent knowledge of Biblical subjects, and the two brothers were baptized together a few weeks ago. The younger



THE PALI, HONOLULU

members will doubtless later be numbered with the baptized believers.

Recently Santurce has had the privilege of entertaining several of the young converts from Cayey who were on their way to Aguadilla to take part in evangelical work with Elders Steele and Moon, and at the same time take further instruction in Biblical subjects. Their testimonies in our social meeting expressed deep gratitude for deliverance from the darkness of Catholicism into the light of the third angel's message.

There were at the same meeting at least eight adult persons not of our faith who are investigating present truth. Among them is a Baptist pastor who once was sadly grieved that one of his members left his fold and found refuge in the one he himself is beginning to think may be the safest place to be found when Jesus comes.

A woman who severely punished her grown daughter for keeping the Sabbath, is now converted and ready for baptism. Two younger daughters also are church members. The elder one is now entering evangelical work.

A few weeks ago nine adult persons were baptized in the waters of the broad Atlantic, and this morning

five more were buried to rise and walk in newness of life. Several more are contemplating baptism as soon as more instruction is received.

Our first acquaintance with Mary L., was when, though not a Christian, she sought the pastor with a grievance against one of our members. She was dealt with in a firm but gentle manner. The advice given her led her to attend the services of our church, and she is now a genuinely converted person. She is learning to read and write besides taking Bible instruction. She has a good mind and is a diligent worker. All her spare time is spent in the distribution of literature and Christian help work. As she finds an interest, she calls on others to give the needed Bible instruction.

Morally, this woman might be considered a relative of the Biblical woman of Samaria, but she has now abandoned that life, and is living by herself, doing honest work with which to earn her daily bread.

A Baptist young man who is studying with my son took sides in favor of Adventists when they were being discussed just previous to a meeting of the young people of that church. The finger of scorn was pointed at him and he was asked, "Are you an Adventist? You'd better go out there and live with them." This he is now doing. He gave three reasons why he was attracted to us. First, the persecution being heaped on the church; second, the truths we teach; and third, the harmony existing among us. These are surely good reasons.

MRS. D. A. FITCH.

A Notice

WE are exceedingly thankful for the literature sent in response to our request a few weeks ago, but are already realizing that the supply is not equal to the demand, therefore we ask the readers of the INSTRUCTOR not to forget that we can still use to advantage any of the clean literature they have to spare.

D. D. FITCH.

12 Cerra Street, Santurce, Porto Rico.

The Two Lighthouses — A Lesson in Efficiency

ON Point Loma, near San Diego, California, are two lighthouses. One is a massive stone structure, built long ago when the Spanish occupied the land, high up on the point; and this seems to the casual visitor to be the dominating one. Surely, he thinks, it is to this lighthouse that the storm-tossed sailors look for the needed assistance in securing a safe entrance into the welcoming harbor of the bay.

Down lower on the point, much nearer the sea, is a small steel structure of more modern build, which seems hardly to merit the name of "lighthouse" in comparison with its overshadowing companion. But the comparison is unfavorable to the lesser structure only in the daytime, when lighthouses are not needed, and when their efficiency cannot be tested. Wait till night comes and the storm arises, and it will be found that it is the small lighthouse that does the work of illuminating the harbor entrance.

Indeed, because of its inefficiency, the more imposing lighthouse has been long since abandoned. Still standing, it is really a "castaway." Its very elevation invited the gathering fogs to settle about it and obscure its light.

The government engineers have learned that lighthouses are not effective because they are massively built or situated high. It is the lighthouse on the shore,

near the danger-fraught vessel, whose efficiency has been proved.

And herein is a parable of life. One does not need to tower high in the social world or in the financial world or even in the educational world to be a light to men. Some of earth's lowliest lives are conspicuous for their brightness. Somehow they are better able to reach the souls in need of light and guidance than many which occupy so high a place that the fogs of criticism and prejudice settle about them and obscure their light.

When our Lord said, "Let your light so shine before men, that they may see," he did not mean that the light is to shine *down*, but that from its lower place it is to shine *out*. Thus did his light shine among his fellows, and thus may yours and mine shine.

"There are hermit souls that live withdrawn
In the peace of their self-content;
There are souls, like stars, that dwell apart
In a fellowless firmament:
There are pioneer souls that blaze their paths
Where highways never ran,—
But let me live by the side of the road,
And be a friend to man."

—Rev. Henry C. Buell.

Welcome Clouds

HE was here, but he has left us —
Gone a dwelling to prepare
'Mong his Father's many mansions
For his faithful children here.

When the clouds are changing, shifting,
Growing darker as they speed,
Shutting out the light of heaven,
Rushing downward like a steed,

Then gaze upward, doubting hearted,
See the clouds encircle Him;
Hear the glad and blest assurance,
"In the clouds I'll come again."

Welcome, O ye clouds of heaven!
Let me gaze and gaze again,
Till I see my Lord and Saviour
Come to claim his blood-bought kin.

Rid my heart of sighing, doubting,
Let the bells of hope now ring;
Sing, my soul, with words increasing;
Welcome, clouds, that come with him.

ARTHUR FOX.

Perseverance

IN the office of a broker in plays in New York City this framed placard hangs: "Plays are not written; they are rewritten." Numbers of other people besides dramatic authors need this suggestion that things that are dashed off by the authors are dashed down by the readers. How would these do: "Sermons are not written; they are rewritten;" "Plans are not made; they are remade."

This recalls childhood's rhyme: "Only one makes a dunce; over again makes men."—*The Expositor*.

CENTERS or centerpieces of wood are put by builders under an arch of stone, while it is in process of construction, till the keystone is put in. Just such is the use that Satan makes of pleasures to construct evil habits upon; the pleasure lasts, perhaps, till the habit is fully formed; but, that done, the structure may stand eternal. The pleasures are sent for firewood, and the hell burns in this life.—*Coleridge*.

Tien-Hsia — No. 2

The Chinese Woman

W. S. CHAPMAN

IT is a difficult task, and in some respects an impossible one, fully and correctly to portray the position of woman in China. In some ways she is of very slight importance, a non-entity, of less value than the household cat; in others she is a tremendous and most important factor, for good or evil, in the life history of the nation. An actual residence in China and a daily social connection with the people, especially with their home life, and that for years, is the only practical means through which a Westerner can ever hope to comprehend the enigma of Chinese home relationship.

No other people, possibly, are more devoted to their children than the Chinese. Children have the right of way everywhere, and their young childhood is one of absolute indulgent freedom. Let the home be ever so humble, and the parents ever so poor, they will deny themselves even of necessities to gratify the children. So passionately attached are some of the parents to their children that their overindulgence often develops characters which make their owners a terror and a curse to their families and the community.

If the home is without children, the father will purchase one or several boys who will become his heirs and inherit his property. Girls when purchased become slaves. The childless wife is a miserable creature, treated with contempt by the other women, and soon losing the affection of her husband. But the birth of a son places the mother at once in an assured position, and she is treated with respect and consideration.

The disappointment to the family, especially to the mother, on the birth of a girl can, therefore, be imagined. The father's face darkens with the weight of the disappointment and the dishonor to his name. With a scowl and a curse he looks upon his wife, who he feels has defrauded him, while the little one, if its life is not then and there cut short, is rolled in some rags and tossed into a corner whence its pitiful wails fail to meet with any response from the mother, who, poor woman, breaks out in lamentations as she bewails her hard fate. With the passionate fondness for children the Chinese exhibit, it seems incredible that a child could be treated with such barbaric cruelty, but the Chinese are paradoxical in all that pertains to them. Singularly, too, should the child be allowed to live for a few hours until the sting of the disappointment has somewhat quieted, a revulsion of feeling

ordinarily takes place, the child is restored to favor, washed and dressed, and given to the mother, who overwhelms it with caresses. From thence on the child takes its place with the other children in the estimation of the family.

Chinese cannot marry members of their own clan, city, or village. Neither can the young people choose their own mates. A go-between, generally an old woman, must be employed, who finds the bride, the couple not being supposed to see each other's face until the marriage ceremony brings them together. It is considered disgraceful to show any interest in each other until after marriage, and then only in the privacy of the home. The husband ordinarily does not leave his home to search for a wife, the girl being brought to him. This is done that there may never be a vacancy in the ancestral home when there would not be a son to worship before the ancestral tablet. Some of these customs are not adhered to strictly at the present time.

Among civilized nations when a son marries he is supposed to start a home of his own, and so, in time,

the children all marrying, at last leave the parents solitary and alone. Not so with the Chinese; the son frequently brings his bride to his father's house, and assumes charge of the ancestral home, carrying it on until his son, in turn, brings home a bride, dispossessing his father and assuming the reins of government. The theory, as a theory, has some pleasant features,

but as a reality carried out in the home life of the Chinese, is productive of much that is deplorable in domestic life. As time passes, homes have to be enlarged and built up until many homes become large compounds in which dwell together several generations of one family. Thus, while the daughters are sent out of the family to be married, the sons remain in the old home, and their sons after them. If other causes did not combine to carry off the ever-multiplying families, the homes would become veritable beehives of human beings and their living occupants food for pestilence.

Marriage in China is practically compulsory. No man who can by any possibility raise the money needed to purchase a wife would ever dream of remaining single after coming of age, and for the parents of a girl to fail to arrange for her marriage at a proper age, would be an everlasting disgrace. This is why it is so hard to explain to a Chinese why foreign-



A CHINESE MOTHER AND CHILD



CHINESE WAIFS



HAPPY CHILDHOOD

ers are not disgraced when they remain unmarried.

The sight of foreign women walking their streets is a decided shock to their sense of propriety, for unmarried girls never appear on the streets except on special occasions and feast days, then only in company with their parents.

Ugliness or deformity, such as would in other nations bar a girl from marrying, or militate against her obtaining a desirable husband, does not count in China. All details of the marriage are left with the go-between, who decides concerning the fitness, as in all other points. Neither the parents nor the contracting parties are consulted. The matchmaker extols the virtues of the bridegroom to the girl and her parents, and represents the bride-to-be to the groom and his parents in extravagant words of praise. Nothing is thought of it, however, if either or both fall far short of the descriptions; there is no escape or release, the bargain is closed with the payment of the money. And the marvel of it all is that divorces are rare. Not a divorce court exists in all China.

One would suppose that such a people would be very unsympathetic and have little respect or consideration for one another, but this is not the case. There is something admirable in the attachment of the husbands to their wives. The first look into each other's face at the ceremony is the crucial moment for both. If mutually satisfied there springs up in their hearts an affection that deepens often into passionate love. If disappointed, not a sign of it appears on the face of either, but stoically each sets to work to make the best of the situation and the result is, generally, the growth of tenderness and appreciation. Paradoxically, again it is considered a disgrace to exhibit affection for one another in public, any token of fondness or love must be reserved for the privacy of their own home. To give any sign, publicly, of affection for a wife would subject the husband to ridicule and even to injury by the onlookers.

It is difficult for a Westerner to consider a resi-

dent of the East from the viewpoint of the Easterner. For instance, a traveler coming from his home in some large metropolitan city in America, where he has been accustomed to scrupulous cleanliness of person, of home, and of city, is set down in certain cities of China, with their teeming thousands of people, whose homes are unclean in the broadest sense, where privacy such as the Westerner is accustomed to, is never seen or dreamed of, and the members of the family unclean and unchaste, with a home on a street which has never been swept or otherwise cleaned since it was laid out centuries in the past, in which filth of all descriptions lies and rots in the broiling sun, and vile seepage flows through the underground drain, often choked and overflowing, emitting indescribable odors. He marvels that these poor heathen have any semblance to humanity left in them—yet, pause a moment. Critically examine the people as they throng past you. In spite of all the filth and degradation, notwithstanding the deadly taint of corruption because of the use of opium, the people, generally look, and to all appearances are, healthy, and their faces, beaming with good nature and fun, show that they are contented, if not

happy. How else could so many millions of people live in such close quarters if it were not so? Making due allowance for heredity, for training and environment, the Chinese of today is, in many respects, a nobleman, and his wife, with all her faults, a lovable character.

Returned in Good Measure

A LITTLE girl, whose mother was a widow and ill, stopped a young man on the street and begged him to buy some of her chestnuts. He was very poor, but could not withstand her pitiful look. He handed her a coin, saying, "I cannot use your chestnuts, but you are welcome to this." The little girl thanked him and hurried away.

Twenty years passed. The little girl grew to womanhood and became the wife of a great banker. Passing the library one evening she saw a man with her husband, whom she recognized as the



A BRIDAL PAIR



EATING RICE AND DRINKING SAMSHU (WHISKY)

man who years before had assisted her. When he had gone, she inquired his errand. "He came to see if I could give him a vacant position in the bank." "Will you give it to him?" she asked. "I don't know," he replied. "I wish you would," she said, and then recited the story of her poverty and the man's generosity.

The man sat that night beside the bed of his sick wife, when a liveried servant brought him a note. "We shall not starve," he exclaimed to his wife. "I have the position." On opening the note, he found inclosed a check for two hundred and fifty dollars, with these words, "In grateful remembrance of a little silver piece a kind stranger gave the little chestnut girl twenty years ago."

Reader, a good deed is never lost. Giving brings material prosperity to the giver. Jesus says, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—*Selected*.

Bible Societies: Methods of Distribution

THE cause of Christianity has perhaps been advanced more during the past century by the great Bible societies of England and America than by any other agency. The two principal societies are the British and Foreign Bible Society of England and the American Bible Society of the United States. Their organization and activity began in the early part of the nineteenth century, and it is noteworthy that their existence is contemporary with the enlightenment of recent times.

The sole purpose and reason for the existence of these societies is the distribution of the printed Scriptures. The organizers of the societies recognized that the first and most important step in the evangelization of the world was the placing of the Bible in the hands of the people. They knew that the Word of God possessed power of itself to convert men.

The aim of the societies is to translate the Scriptures into every language, and then to promote their distribution. The translation is usually made by competent missionaries, who find that their work cannot advance unless the Bible is put into the native tongue. The translation is criticized under direction of the society and is published at its expense.

For the purpose of distribution a complete system of agencies exists. Under the direction of the head Bible house are depositories and agencies located in the chief cities throughout the world. The world is divided into districts, with each distributing house as a center, and this house looks after the work in detail in its own district. Aside from the agencies maintained exclusively by the societies, the mission stations of all denominations are made auxiliary distributing points. The society supplies the Scriptures to all missions on such terms that no charge is made on their funds. Except under special circumstances, the society does not encourage wholesale free distribution, but provides cheap editions at prices which the poorest can pay. Experience has taught that when the Scriptures are given away wholesale they are not properly

valued, and have at times been thrown down and trampled upon. The price of the Bible in a foreign land is not fixed according to its cost, but according to the ability of the people to pay. Usually a day's wage is fixed as the price. On the whole the society receives from sales about forty per cent of the cost.

The success of the Bible societies in distributing the Bible throughout the world is due to the noble work of the colporteurs, who have entered new countries, and have gone from city to city, selling the Bible or portions of it. Mr. George Burrow, a young Englishman, was one of the pioneer colporteurs in Spain, 1830. Of his experiences he writes:—

"The first village at which I made an attempt was Caberra, about three leagues from Madrid. I was dressed in the fashion of the peasants in the neighborhood of Segovia, in Old Castile; namely, I had on my head a species of leather helmet, or *monterce*, with a jacket and trousers of the same material. I had the appearance of a person between sixty and seventy years of age, and drove before me a burro with a sack of Testaments lying across its back. On arriving at the village, I directed my steps to a house, around the door of which I saw several people gathered, chiefly women. On my displaying my books, their curiosity was instantly aroused, and every person had speedily one in his hand, many reading aloud; however, after waiting nearly an hour, I had disposed of but one copy. I was about to gather up my merchandise and depart, when on a sudden the curate of the place made his appearance. After having examined the books for some time with considerable attention, he asked me the price of a copy, and upon my informing him that it was three reals, he replied that the binding was worth more, and that he was afraid that I had stolen the books, and that it was his duty to send me to prison as a suspicious character; but added that the books were good books, however they might have been obtained, and concluded by purchasing two copies. The poor people no sooner heard their curate recommend the volumes, than all were eager to secure one, and hurried here and there for the purpose of procuring money, so that between twenty and thirty copies were sold almost in an instant."

By the work of the colporteurs has the Bible been distributed, and their work is the most important branch of the Bible society endeavor. As Seventh-day Adventists we may well recognize that the canvassers, who distribute our literature, constitute one of the most important corps of workers connected with the work of the third angel's message.

HARVEY COOPER.

A SAILOR on a vessel tumbled out of the rigging; in his fall he caught with both hands a rope, and observers said, "He is saved!" But the rope itself had no fastening, and he fell farther and faster as the rope played out, till he struck the deck a mangled mass. A man may attempt to save himself by will-power; but what if the will itself have no hold on God!—*Canon Wilberforce*.

"WHEN Dr. Grant, of the Nestorian Mission, received discouraging intimations to the effect that it might perhaps be best for him to return to America or plant a mission elsewhere, he answered: 'I cannot leave this field till I have reasons which I can give at the judgment seat, where I expect soon to stand.'"



The Sentinel

THE morning is the gate of day,
But ere you enter there
See that you set, to guard it well,
The sentinel of prayer.
So shall God's grace your steps attend,
But nothing else pass through
Save what can give the countersign:
The Father's will for you.

When you have reached the end of day
Where night and sleep await,
Set there the sentinel again
To bar the evening's gate.
So shall no fear disturb your rest,
No danger and no care,
For only peace and pardon pass
The watchful guard of prayer.

— Annie Johnson Flint, in *Sunday School Times*.

Are You Ready?

WHY study for Standard of Attainment, or keep up with the Morning Watch and other outlines of work and study as laid out by those who deem it a privilege and duty to do all in their power to assist the youth in carrying this message to the world in its appointed time? Perhaps a personal experience of a few years ago may help some one to realize at least one great value of doing this, of knowing and having the Word instilled in the mind until one can speak words of comfort to the afflicted and point sinners to Christ.

I spent a number of days and nights beside the sick-bed of a girl friend of almost eighteen years of age. She had not been reared in a Christian home, and her knowledge of a Saviour's love was very limited. As the physician said it was only a matter of a little time, only a few short days, before her decease, I felt sad as I realized that this young life so pure, so kind, and loving would soon be no more. There was no one else in the neighborhood to hold out to her the hope we had, no one she cared to talk to so much as to me.

How could I, then, let her lie there and see her life-blood ebb away without saying something to her about her soul's salvation. I was greatly troubled. Her mother felt that her daughter would recover. She could not believe that she would die. I prayed earnestly that God would give me opportunity to speak some word to her of his love; yet I knew should I speak to her on this subject her mother would worry lest it might make her worse. Still I felt she must not go in that condition; so I continued to ask God's direction.

Hour after hour passed by, and it seemed the enemy was making sure of his victim without hope, and that the right moment would never come. Her parents apparently gave little thought to God, but at an unexpected moment the broken-hearted mother slipped a Bible into my hand and said, "Read and talk to her." How often we are surprised when God answers our prayers. My heart bounded with joy, but soon sank in despair. Where, O where should I read? what words could I read at these anxious moments, and

where should I find them? The more I tried to think, the more confused I became.

It was then I felt my shame, reared an Adventist as I had been, that I knew so little about the truth with which God had intrusted me. I then felt deeply that every Christian should study to show himself approved unto God. I read as best I could, but great anxiety was mine as I felt that her life was fast slipping into eternity, and I really did not know how to break the bread of life to her.

Had I studied such outlines of this message as are laid out by our Standard of Attainment, I am sure I could have done better. I am sure that as I folded her hands in rest on that July morning, I could have done it with less sorrow. I might have felt when she called to me, "I am dying," that God was calling his own; but now as thoughts come to me of those anxious days, they leave inscribed on my memory, "An opportunity ineffectively improved, and without excuse."

May all who read this be spared the pain it leaves in my heart. You may be called to comfort a dying companion who has never thought of Christ until he feels his lifeblood ebbing away. Are your words of comfort ready? Have you studied "to show thyself approved unto God"? If you have not, you will find this a most difficult place. Will your mind be stored with words of comfort, or will it be so shattered and confused with embarrassment by the situation that you cannot point the dying soul to Christ, and show him the love and sympathy that should be there?

Are you ready to give, with open Bible, comfort to the sorrowing heart? As the time of trouble thickens, the time when men's hearts are failing for fear, when they are trembling at their own neglect, when they long for words of comfort, are you ready to minister to them? Are you storing in your mind words or passages from God's Letter that will help you to stand as Daniel stood? May God help us each to improve the opportunities that now lie within our reach.

MAE MARK.

When One is Converted

"HE took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." Acts 16: 33.

The jailer at Philippi was an apt learner, and his case is typical of those who are really converted. His life was changed. As the jailer simply, he thrust Paul and Silas into the stocks, unmindful of their bleeding backs. When he was converted, he washed their stripes—at the same hour of the night. Converted people do the things that need doing.

And he did not put off the next step the converted one must take; he was baptized, that in a public way he could proclaim his change of heart. "He and all his"—he gave his family the same privilege of hearing the gospel that he enjoyed. And again he showed of what spirit he was, for he was baptized *straightway*.

The habit of doing straightway the things that need doing is commendable. If a brother has bleeding stripes, dress them. If one is converted, baptize him. If one is hungry, feed him—and straightway.

MAX HILL.

God expects that every man
Shall do the very best he can
To make our world be filled with song
And happiness the whole day long.

E. C. JAEGER.



THE HOME CIRCLE

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



Serving by Littles

ALBERT CAREY

NAUGHT but the smallest tasks are mine to do,—
To speak a word, to help another through
Some trying hour, to smile away a frown,
To patient be, to live some evil down.

Lord, make me true here in my little sphere,
Living each day thy wounded side so near,
I, too, though wounded, may a helper be
To one of thine, and thus, my Lord, to thee.

My little light is, oh, so very small!
'Mid greater lights it scarce would shine at all;
But in the dark, dark world around it may
By some be seen, and lead them to the day.

So let me live, willing to humbly serve,
Always with thee. Let not my frail heart swerve
To turn aside, but 'fore my God and men
Be clean as fit to see thy face again.

Sunshine and Shadow—No. 1

Jessie's Sad Mistake

EVA ROBBINS DAGGETT

AND you were a Seventh-day Adventist when you married a man who was not a Christian," said Elder Benton, when visiting the home of Jessie May, whom he had known for several years. From early childhood Jessie had been an earnest Christian, and as she grew to young womanhood, the principles of the truth of God's Word grew even more precious to her.

She had spent several years in the colporteur work, selling hundreds of dollars' worth of large books containing the third angel's message. Elder Benton remembered that God had signally blessed her efforts, and he shook his head slowly and significantly as he said, "Too bad, too bad! Surely it must be a mistake."

Jessie was aware of that fact, and longed for a word of consolation, but none came; the good man seemed to frown hopelessly. Was she without hope? "Yes," she said to herself after Elder Benton went away, "I did unite myself for life with one who did not know God, and I knew it, was more and more conscious of it as our wedding day drew near; but was that a sin that could not be forgiven? Moses, meek as he was, killed a man, but was forgiven." Then she recalled the quiet, retired life the Lord led him to follow for so many years. He endured as seeing Him who is invisible, and God used him later to accomplish a great work. He learned valuable lessons in that lonely shepherd life. "Well, I will try to be faithful," she said to herself, "but it is uphill work. Am I remaining as faithful as I might? am I holding on to the promises of help to rightly represent Jesus? am I enduring as seeing Him who is invisible?"

George May was a kind-hearted man; he loved his home, and Jessie felt that his love for her would influence him for God and truth if only she could demonstrate the love of God in the home life. She did hope that in some way his heart might be won to the Saviour, but she asked herself over and over, "Do I see any evidence of it? I wonder if he ever does think seriously of eternal things." She recalled many pleasant hours when they were first married, in which they had studied the Bible together, and knelt at the altar of prayer while she poured out her heart's desire to

God for heaven's blessing upon them both. She then felt her husband's sympathy and respect; but now, oh how different,—he is too busy; business must be attended to, so she must study and pray alone.

Jessie loved the horses, chickens, all the creatures on the farm, loved to help care for them; and her husband was so occupied, so intent on making everything count, that he failed to notice how very tired she was most of the time. There was unmistakable evidence, too, that his interest in the things of God was waning; instead of appreciating more the message of salvation, he was becoming more indifferent.

"George, couldn't you go to church with me tomorrow?" asked Jessie one Friday afternoon when she was sure there was nothing special to hinder him from doing so. Mr. May reminded his wife that he was glad to have her go and enjoy religion all she could, but that he positively could not take time. "You know," said he, "we are laying out a great deal of money this year on the farm, and there is no other way than for these two hands to keep busy."

Jessie turned away greatly disappointed. "Money, money, money!" she said. "My dear, I hope you will not make money your god."

"Well, you see how it is," he replied.

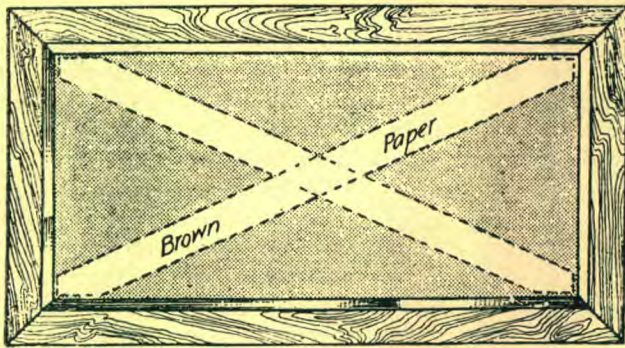
Jessie went into the house and took her purse to count out her change for her tithe envelope. She could not repress the tears. "I know we are spending a great deal of money; there is so little for Sabbath school and other donations; even my tithe seems difficult to lay aside. O dear," she sighed as she slipped a few pieces into her envelope, "I have certainly made the mistake of my life. How can I ever be really happy?"

Just then she took up the *Review*. "I ought to be paying for the weekly visits of this paper for father," she said, "instead of his sending it to me; well, I hope sometime to make it up to him in some way." As she read, her attention was directed to an article in the Home department which gave her fresh courage. She knelt and sought God for power to live a Christian life. She found Jesus very near to her, and took fresh courage, but found so true these words of the Rev. F. B. Meyer: "Believers in such unions do not level

their unbelieving partners up to Christ, but are themselves dragged down to infinite misery and self-reproach." She was learning too late that the Holy Spirit could not cooperate with her efforts, as might have been the case if she had been obedient instead of committing such distinct disobedience.

Suggestions from "Popular Science Monthly"

WHEN mirrors are to be stored or to be shipped by mail, they may be securely packed in the following manner: Carefully paste two strips of stout brown paper diagonally across the mirror, as shown in the illustration. In the case of very large mirrors, use



several strips of paper. Then wrap carefully in heavy Manila paper.

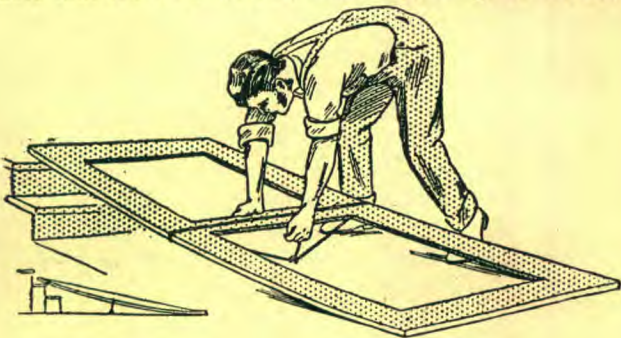
Housewives are apt to use most any kind of oil, grease, or even furniture polish on the leather upholstery of their furniture, and frequently with very bad results. The oils soil the clothing and the polish ruins the leather. To overcome this trouble a sales manager of a large Eastern furniture house made tests of many fluids prepared for the purpose, some of which were very satisfactory. Finally a chemist was consulted, and the reply was, "Use sweet milk." The furniture house immediately tried the use of mopping the upholstery with milk, and the results were very gratifying. The leather should be gone over three

times annually, and after being smeared for several minutes, the milk should be wiped off with a clean cloth. The leather will be sufficiently oiled, thoroughly cleansed, and will not soil the clothing.



The convenience and usefulness of electric flatirons is sometimes impaired because of the connecting cord's continually catching on the end of the ironing board or other obstruction. An arm-band has lately been invented which will hold the cord close to the operator's elbow, and thus make it follow all motions of the arm naturally. This not only conserves the temper of the user but saves wear on the cord.

In screening doors and windows, it is highly desirable that the wire screens should not bulge or wrinkle,



and that they should be as taut as possible between the frames. In the accompanying illustration, a method is shown for accomplishing this. One end of the door or frame to be screened is made to rest on the steps, and the other rests on the floor or walk. By means of a piece of wire or cord and the screw eye in the floor, the center of the door is sprung so that it is held three or four inches below the sides. The door must be held in this sprung position until the wire screen has been completely tacked in place. The tacking should begin at the center and proceed to the corners of the frame. When the tacking is completed, the door or frame can be released from its taut position; and it will be found that a neat job, with a well-stretched screen free from wrinkles and bulges, will be the result.

Mother's Idol

THERE is beauty
In the dewdrop,
There is sweetness
In the rose,
There is silent
Satisfaction
In the sunset's
Quiet close;
But there's nothing
To a mother
That has half the
Cheery charms
Of the little
Newborn being
That she carries
In her arms.

—Selected.

"Let His Beauty Be upon Us"

To help make the world a little more beautiful is not only a human privilege, but ought to be regarded as one of the highest expressions of the religious spirit.

"Consider the lilies," urged the Master, and then showed his own love for the beautiful things of earth; showed with what appreciation he had watched the blossoming colors about the farm homes of Judea, by adding that "Solomon in all his glory was not arrayed like one of these."

To keep and beautify a garden was the first task given to man; and the God who not only covers the summer world with flowers and in autumn makes the whole earth almost like one huge bouquet, but also gives us the glory of sky and sunset and "night, with her stars," must also will that we should live daily with eyes ever open for the beauty with which he has sought to surround us. Every really devout soul must echo the prayer of Moses, "the man of God," in the wonderful ninetieth psalm: "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us."—*The Progressive Farmer*.

Hints for Preventing Infantile Paralysis

- Don't permit the child to mingle in crowds.
- Don't permit persons to kiss and fondle the child.
- Don't allow the child to use common drinking cups or towels.
- Don't fail to summon the doctor immediately if the child becomes sick.
- Don't fail to isolate child following symptoms.
- Don't fail to destroy all mouth and nose secretions.
- Don't fail to disinfect room of patient.—Dr. W. C. Rucker, Public Health Service.

The Sanhedrin — and Gamaliel *

C. C. CRISLER

THE origin of the Jewish Sanhedrin is lost in obscurity, though in all probability the council of seventy elders instituted by Moses was the genesis of the idea of a court of appeal for the consideration of perplexing problems connected with the government of Israel. That such a court did not exist, however, during the period of Joshua and the judges, nor even in the time of Ezra and Nehemiah, is generally admitted.

Rabbi J. Z. Lauterbach, Ph. D., of New York City, in an article on the Sanhedrin in the Jewish Encyclopedia (Vol. II, pp. 41-44), advocates the theory that there were "in Jerusalem two magistracies which were entirely different in character and functions and which officiated side by side at the same time," the one having to do with civil matters, and the other with religious questions. This view makes possible the condemnation of Jesus by the "highest political authority" in Jerusalem, rather than by the "highest court dealing with the religious law," and does not seem to be in harmony with the facts given in the New Testament Scriptures.

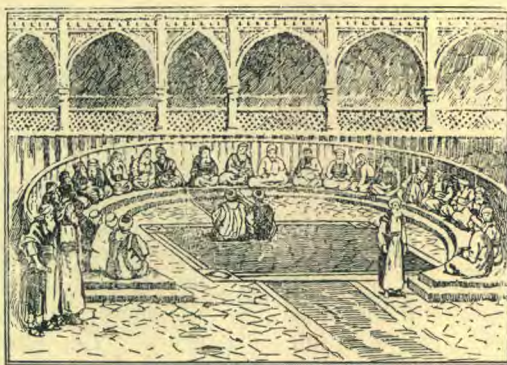
The following concise statement by the Rev. H. Heathcote, of London, concerning the Sanhedrin, holds closely to facts set forth in Holy Scripture and in reliable history:—

"According to Jewish tradition Jose ben Joeser and Jose ben Johanan, circa 170 B. C., were the first president and vice president of the Sanhedrin, and formed the first of a line of duumvirates which ended with Hillel and Shammai in the second half of the first century B. C. The chain of tradition is carried back from Jose through the Men of the Great Synagogue, the prophets, the elders, and Joshua, to Moses, who is said to have organized the first Sanhedrin. . . . This tradition supports the theory that from the time of Moses there was always a representative body (though not in session at all periods) which changed its name and form from time to time but never became defunct—the Elders, Men of the Great Synagogue or Synod, Council of Elders, and finally the Sanhedrin, the one merging into the other. . . .

"The Great Sanhedrin [the body before whom Christ and the apostles were brought for trial] was composed of priests, elders, and scribes, in what proportion is not known. It was presided over by the *Nasi* (prince, or patriarch), assisted by a vice president, the *Ab Bêth Din* (Father of the House of Judgment), making a total of seventy-one members, twenty-three forming a quorum. There were two secretaries, one to record acquittals and the other condemnations. Vacancies were filled up from among those who had held office in each of the lower courts in succession. A man was not elected to membership unless he was faultless morally and physically, versed in languages, and possessed of such knowledge as would qualify him to decide cases. . . .

"The Sanhedrin met in the . . . Hall of Hewn Stones, within the temple area, and was in session every day except Sabbath and festivals, between the hours of morning and evening sacrifice. It was the supreme Jewish tribunal, deciding questions religious, criminal, and civil. On the destruction of Jerusalem the seat of the Sanhedrin was transferred to Jabneh, and finally to Tiberias, where it gradually lost its distinctive character, and became extinct."—*Murray's Illustrated Bible Dictionary*, London, 1909, art. "Sanhedrin."

Among the most celebrated of the Jewish doctors in the Sanhedrin in apostolic times was Gamaliel. It was Gamaliel whom Paul acknowledged as his master-teacher in rabbinical lore; and it was Gamaliel, also, who showed himself friendly to the disciples of Christ when many members of the Sanhedrin desired to put a stop to their work. So active was Gamaliel in befriending the followers of Jesus, that Christian tradition has counted him as one who finally became a Christian himself. This the Jews refuse to admit, and in all probability they are right in believing that he died a Pharisee. But, as one writer has naively said, "There were Pharisees and Pharisees." "The dark side of Pharisaism which is brought before us in the Gospels—the common and



THE SANHEDRIN

current Pharisaism, half hypocritical, half mechanical, and wholly selfish, which justly incurred the blighting flash of Christ's denunciation—was not the *only* aspect which Pharisaism could wear. . . . The New Testament furnishes us with a favorable picture of the candor and wisdom of a Nicodemus and a Gamaliel. In the Talmud, among many other stately figures who walk in a peace and righteousness worthy of the race which sprang from Abraham, we see the lovable and noble characters of a Hillel, of a Simeon, of a Chaja, of a Juda 'the Holy.' It was when he thought of such as these, that, even long after his conversion, Paul could exclaim before the Sanhedrin with no sense of shame or contradiction—'Men and brethren, I am a Pharisee, a son of Pharisees.'"—*Farrar, "St. Paul," Vol. I, chap. 3, par. 5.*

Dr. W. Bacher, of the Jewish Theological Seminary, Budapest, Hungary, writing of the life of Gamaliel I (see *Jewish Encyclopedia*, Vol. V, pp. 558, 559), declares that according to tradition he was the successor of Hillel "as *Nasi* and first president of the Great Sanhedrin of Jerusalem. Although the reliability of this tradition, especially as regards the title of *Nasi*, has been justly disputed, it is nevertheless a fact beyond all doubt that in the second third of the first century Gamaliel (of whose father, Simeon, nothing beyond his name is known) occupied a leading position in the highest court, the Great Council of Jerusalem, and that, as a member of that court, he received the cognomen *Ha-Zaken*. Like his grandfather, Hillel, he was the originator of many legal ordinances with a view to the . . . improvement of the world. . . .

"Gamaliel appears also as a prominent member of
(Concluded on page fifteen)

* Illustrative of the Sabbath school lesson for Aug. 26, 1916, on "Gamaliel Gives Counsel" (Acts 5:29-42).



An African Deer Pursued by Wolves

AFTER the rains begin, the fields and veldt are covered with very beautiful wild flowers. There are lilies of every kind. Some flowers look as if they were sprinkled with gold dust.

Our little boy, Winkie, loves to gather them. When he sees a pretty red lily, he makes straight for it through any kind of grass, and thinks of nothing but getting the blossom.

One Sabbath afternoon we went for a walk. We were returning from across the stream in the meadow just below our house, when we heard the sound of running feet on the sod. As I looked up, a deer sped by. I called to Winkie to look, and to our astonishment soon a big African wolf, or wild hunting dog, rushed after it. We thought it would catch the deer and kill it before our eyes, but they were soon lost to view in the tall grass. As we were moving away, a pack of seven wolves followed, all with their noses to the ground. They did not see us. If they had attacked us (something they do not do as a rule), we had only a stick and an umbrella with which to defend ourselves, and there were no good trees near by to climb. As we were moving to a little safer distance, Winkie spied the ninth wolf loping along through the grass.

Deer seldom escape from these ferocious wild dogs, but we think this one did, for it was seen again on the mission in the evening, and the boys, as they came out of night school, heard the cries of the dogs.

S. M. KONIGMACHER.

A Potato Story

IT is not a large nor a beautiful church of which I am to tell. There are no paintings or other decorations to be seen; it is a small and very plain frame church, in the State of Illinois, in which for the first time a collection for missions was to be taken. Two boys, Jacob and Stephen Holt, who attended church regularly, stood sad and disconsolate near the stove of the church, because they had not even a penny to offer. "We may be the only ones of our class who will not be able to give anything," sighed Stephen.

Meanwhile Jacob's eyes were wandering about the church, and he called out in astonishment: "Ah, how came a potato in the church? See! there lies one on the floor." "Apparently some one dropped it, as they were gathering in food for the poor," replied the other.

But Jacob had thought out a plan. Quickly he picked up the potato, and called to his brother: "Suppose we plant this, and offer the proceeds yearly to missions? What do you think?" "A splendid idea!" answered Stephen, fully satisfied; "but today we have nothing to offer." Of course when the plate was passed they regretted having nothing to place on it; but having fully settled upon the plan for raising money for missions, they soon smiled in anticipation of future offerings.

Sun, dew, and earth seemed to favor their plan, and

father Holt, to whom they imparted their secret, remarked some time afterward: "If I could grow such potatoes on all my land, I should soon be a rich man!"

When the time for harvest came, the one mission potato had yielded forty beautiful, magnificent potatoes. Happy were Stephen and Jacob when the time came to dig them, and they discussed how glorious it would be at the mission festival when their plans were executed. They washed carefully the forty potatoes, and tagged each with the writing, clear and intelligible: "This is a mission potato, and will be sold for ten cents, on condition that the buyer pledges himself to plant it the coming spring and yearly give the proceeds to missions. Stephen and Jacob Holt."

It was great fun to see how the people rushed to get a potato! A man from Chicago came in the evening and offered a gold dollar for a potato, but he couldn't get any. Jacob and Stephen with radiant faces made an offering of four dollars. Their next undertaking was to plant a well-arranged mission garden, whose proceeds yielded considerable for missions. — *Youth's Friend*.

A Letter from Algeria

SOME months ago an invitation was given to the boys and girls of our missionaries in other lands to write a letter to the INSTRUCTOR, in order that we in the homeland might become acquainted with our young friends.

How many, do you think, accepted our invitation? Just one, and that letter came from Algeria, North Africa. Though written the latter part of March, it is just as interesting as if sent yesterday, so it is given herewith:—

"DEAR MRS. CHASE,—

"I thought it so very kind of you to remember me at Christmas time. It was a great surprise and made me very happy.

"I read what you said in the INSTRUCTOR, and I asked papa if I could write too. He said it was meant for missionaries' children like me, so I have tried. If it is not good enough, please polish it up for me, if you think you can make it do. I wanted to wait and read some of the other girls' letters first, but papa said, 'No, don't wait. Mrs. Chase must have received many other letters, and if you wait you may be too late.' So please do not think me forward if I have written too soon.

"I want fifty of the Tobacco special of the INSTRUCTOR. Papa says I may ask you for them, and request you to charge to his account, care of Latin Conference, E. D. C. Kindly inclose with the papers a duplicate of the bill. This is for the French customhouse here.

"With best regards,

"Your little friend,

"AGNES COLTHURST.

"*Impasse d'Ecosse, Mustapha, Alger.*"

This is an interesting letter, and we hope to hear from other of our youthful friends in far-off lands. Tell us what you do, what you are interested in, and what you hope to make your life work.

How different all this world would seem
If we'd not only try
To know each other face to face
But also eye to eye.

E. C. JAEGER.



CONDUCTED BY THE MISSIONARY VOLUNTEER DEPARTMENT

Friendship

(Texts for August 20 to 26)

THERE are many theories about friendship. There always have been; there always will be. Every now and then a disciple of a new and particular kind arises and passes on with a small following. But after all, real, true friendship is like religion—its beauty and richness are to be found not in its science or in its theories, but in its practice, in the life that is lived through it. Because of the life thus lived we find the depth of religion and the meaning of friendship.

Whatever may have been my theoretical knowledge about friendship, or whatever may have been yours, there comes a time sooner or later in the life of most of us when we find ourselves possessing a true friend, and realizing friendship. Only then do we know anything about friendship, even as we know nothing of religion until its influence has permeated and sweetened our everyday self and our everyday life. Heaven pity the man who has never known a friend! He who has never known a friend has never known God. Who loves his fellow men most loves God the best.

Friendship with God lessens the need for human friendship, we are told. Divine intercourse may lessen the need for human intercourse, but it increases the capacity for it. Abraham who was called a friend of God, was of all men of ancient times the most cosmopolitan, the most friendly. He entertained strangers, angels, and kings alike. He would never have been sent on a mission to a strange land had he not been capable of making new friends, and as he became a friend to man he was finally awarded the honor of being called a friend of God. As a friend of God, he became a better friend to man. What higher incentive could be held up to us to encourage us in the making of friends than to realize that in so doing we are fitting ourselves for the higher and holier friendship with God? As Solomon says, "A man that hath friends must show himself friendly," and only by being friendly can we make friends or keep those once made. Would you have a friend? Then be one.

C. H. LEWIS.

About Ben Adhem

ABOU BEN ADHEM (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw within the moonlight in his room,
Making it rich, and like a lily in bloom,
An angel, writing in a book of gold;
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
"What writest thou?" The vision raised its head,
And with a look made of all sweet accord,
Answered, "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the angel. Abou spoke more low,
But cheerily still; and said, "I pray thee, then,
Write me as one that loves his fellow men."

The angel wrote and vanished. The next night
It came again, with a great awakening light,
And showed the names whom love of God had blessed,
And, lo! Ben Adhem's name led all the rest.

— Leigh Hunt.

SPECIAL PRAYER.—Let none of the members of our Morning Watch circle forget to pray this week for our missionaries in non-Christian lands. Pray that they be protected from dangers, that their health be preserved, and that they be greatly blessed in their soul-winning work. M. E.

Resting in Jesus

WHEN the way is dark and gloomy,
When the cross is heaviest,
When the path seems hard and lonely,
Then in Jesus will I rest.

He has bidden all his children,
Sad and travel-stained and lone,
Cast upon him every burden,
And to him each pain make known;

For he knows our every weakness,
He has trodden every way,
He has passed the night of sorrow,
He has borne the weary day.

So I trust him with the burden,
Give to him the grinding care,
Seeking comfort in his presence,
Finding rest and solace there.

MAX HILL.

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Missionary Volunteer Society Programs for Week Ending August 26

THE programs for the Missionary Volunteer Societies, Senior and Junior, for this date, with notes, illustrations, and other helpful material, will be found in the *Church Officers' Gazette* for August.

The Bible Year

Assignment for August 20 to 26

August 20: Ezekiel 20 to 22.
August 21: Ezekiel 23 to 25.
August 22: Ezekiel 26 to 28.
August 23: Ezekiel 29 to 31.
August 24: Ezekiel 32 to 34.
August 25: Ezekiel 35 to 37.
August 26: Ezekiel 38 to 40.

For helps and suggestions on this assignment, see the *Review* for August 17.

"AN Arabian princess was once presented by her teacher with an ivory casket, not to be opened until a year had passed. The time, impatiently waited for, came at last, and with trembling haste she unlocked the treasure; and lo, on the satin linings lay a *shroud of rust*—the form of something beautiful, but the beauty gone. A slip of parchment contained these words: 'Dear pupil, learn a lesson in your life. This trinket, when inclosed, had upon it only a spot of rust; by neglect it has become the useless thing you now behold, only a blot on its pure surroundings. So a little stain on your character will, by inattention and neglect, mar a bright and useful life, and in time leave only the dark shadow of what might have been. Place herein a jewel of gold, and after many years you will find it still as sparkling as ever. So with yourself; treasure up only the pure, the good, and you will be an ornament to society, and a source of true pleasure to yourself and your friends!'"

The Sanhedrin — and Gamaliel

(Concluded from page twelve)

the Sanhedrin in the account given in [the fifth chapter of] Acts (verse 34 and onward), where he is called a 'Pharisee' and a 'doctor of the law' much honored by the people. He is there made to speak in favor of the disciples of Jesus, who were threatened with death (verses 38, 39): 'For if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it.' . . .

"Gamaliel, as it appears, did most toward establishing the honor in which the house of Hillel was held, and which secured to it a preeminent position, within Palestinian Judaism soon after the destruction of the temple. The title '*rabban*,' which, in the learned hierarchy until post-Hadrianic times, was borne only by presidents of the highest religious council, was first prefixed to the name of Gamaliel. That Gamaliel ever taught in public is known, curiously enough, only from the Acts of the Apostles, where (Acts 22: 3) the apostle Paul prides himself on having sat at the feet of Gamaliel."

The character of the rabbi who taught Paul, has been characterized thus by Dean Farrar ("St. Paul," chap. 3, par. 4):—

"We see from the numerous notices of him in the Talmud, and from the sayings there ascribed to him, that he was a man of exactly the character which we should infer from the brief notice of him and of his sentiments in the Acts of the Apostles. In both sources alike we see a humane, thoughtful, high-minded, and religious man—a man of sufficient culture to elevate him above vulgar passions, and of sufficient wisdom to see, to state, and to act upon the broad principles that hasty judgments are dangerously liable to error; that there is a strength and majesty in truth which needs no aid from persecution; that a light from heaven falls upon the destinies of man, and that by that light God 'shows all things in the slow history of their ripening.'"

Most people would succeed in small things if they were not troubled with great ambitions.—*Longfellow.*



GETTING ACQUAINTED



IX — Gamaliel Gives Counsel

(August 26)

LESSON SCRIPTURE: Acts 5:29-42.

MEMORY VERSE: "Then Peter and the other apostles answered and said, We ought to obey God rather than men." Acts 5:29.

Questions

1. Who gave the injunction found in the memory verse? Acts 5:29.
2. Why did they say this? Verses 27, 28.
3. Of what crime did the apostles accuse the priests? Verse 30.
4. What had God done for Jesus? What does the Saviour wish to give to all? Verse 31.
5. What work had been given the apostles? Who witnessed with them? To whom does God give his Holy Spirit? Verse 32. Note 1.
6. How did the members of the council feel as they heard the defense of the apostles? Verse 33. Note 2.
7. Who then rose to speak? Why did the other members listen to his counsel? Verse 34. Note 3.
8. What did Gamaliel command should be done? Verse 34, last part.
9. To what did he urge the leaders among the Jews to take heed? Verse 35.
10. What illustration did he cite? Verse 36. Note 4.
11. How else did he illustrate his point? Verse 37.
12. What advice did Gamaliel then give concerning the apostles? Verse 38.
13. What did he say they would be doing if the work was of God? Verse 39.
14. To what did the council agree? What did they do to the apostles? Verse 40.
15. How did such treatment cause the disciples to feel? Verse 41.
16. What did they continue to do? Verse 42.

Questions for Diligent Students

1. Give one example outside the lesson where the choice has been made to obey God rather than men.
2. Quote a text in which Jesus tells his followers what to do when persecuted.

Notes

1. "In this generation there are many who are treading on the same ground as were the unbelieving Jews. They have witnessed the manifestation of the power of God; the Holy Spirit has spoken to their hearts; but they cling to their unbelief and resistance. God sends them warnings and reproof, but they are not willing to confess their errors, and they reject his message and his messenger. The very means he uses for their recovery becomes to them a stone of stumbling."—*"The Desire of Ages,"* p. 587.

2. These men were not cut to the heart on account of their sin in persecuting the disciples, but they were filled with rage and anger because their way was opposed.

3. "In the council there was one man who recognized the voice of God in the words spoken by the disciples. This was Gamaliel, a Pharisee of good reputation, and a man of learning and high position. His clear intellect saw that the violent step contemplated by the priests would lead to terrible consequences. Before addressing those present, he requested that the prisoners be removed. He well knew the elements he had to deal with; he knew that the murderers of Christ would hesitate at nothing in order to carry out their purpose."—*"The Acts of the Apostles,"* pp. 82, 83.

"Evil angels were moving upon the priests and elders to put the apostles to death; but God sent his angel to prevent it by raising up among the Jewish leaders themselves a voice in favor of his servants. The work of the apostles was not finished. They were to be brought before kings, to witness to the name of Jesus, and to testify of the things which they had seen and heard."—*"Early Writings,"* p. 196.

4. THEUDAS.—"He appeared, according to Luke's account, at the head of about four hundred men. He was probably one of the insurrectionary chiefs or fanatics by whom the land was overrun in the last year of Herod's reign."—*International Bible Dictionary.*

The Youth's Instructor

ISSUED TUESDAYS BY THE

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For the Finding-Out Club

PROF. VERNON P. SQUIRES of the University of North Dakota conducted a brief quiz on the Bible in his English classes, the result of which is disclosed in the following article by Professor Squires, which appeared in the *Journal of Education*. All who send in to the editor of the INSTRUCTOR a perfect list of answers to the questions will become members of the Finding-Out Club; but the editor desires that as many as can do so will answer the questions entirely from their present knowledge, not looking up any point or asking help of any one. Will all those who do this, make a statement to that effect in writing when sending in the list of answers? The article follows:—

Almost daily we come in our reading upon illusions to the Scriptures, a clear understanding of which is absolutely indispensable for the appreciation of the passage in hand. But far too often to the majority of my students the reference is meaningless. The Scriptural name calls up no concrete image. The suggestive phrase, whether directly quoted or delightfully reminiscent of Biblical style, is lost upon dull ears.

So forcibly has this general ignorance of the Scriptures thrust itself upon me that I recently tried an experiment with a group of freshmen. I asked them to answer a few simple questions in regard to the Bible. It was optional with them whether or not they should do so; but one hundred and thirty-nine attempted the examination, and I have every reason to believe that they took the matter seriously, and answered the questions to the best of their ability. Accounts of similar experiments have appeared in various periodicals, but a report of my findings may not be without interest. I would remind my readers that these young people were all high school graduates who had completed fifteen year-units of high school work. Most of them come from good homes, and they certainly represent a grade of culture considerably above the average of the community.

The questions were as follows:—

1. What is the Pentateuch?
2. Name ten books in the Old Testament.
3. Name ten books in the New Testament.
4. Into what groups or divisions is the Old Testament divided?
5. Who was (1) "the apostle to the Gentiles"? (2) "the beloved disciple"? (3) "the wisest of men"? (4) "the strongest man"? (5) "the first murderer"?
6. What idea is suggested to your mind by each of the following nouns? (1) Apollos, (2) Cana, (3) Carmel, (4) Esther, (5) Hezekiah, (6) Ishmaelites, (7) Jephthah, (8) Jezebel, (9) Saul, (10) Sinai.
7. Briefly explain the allusion in each of the following passages:—

- (1) "When Lazarus left his charnel cave."—Tennyson.
- (2) "And so the Word had breath, and wrought
With human hands the creed of creeds."
—Tennyson.
- (3) "A hungry impostor practicing for a mess of pottage."
—Carlyle.
- (4) "The two St. Johns are the great instances of the
angelic life."—Newman.
- (5) "The man of Uz."—Browning.

(6) "You stand stiff as Lot's wife."—Tennyson.

(7) "A clamor grew as of a new-world babel."

—Tennyson.

(8) "Jonah's gourd."—Tennyson.

(9) "Except they meant to bathe in reeking wounds,
Or memorize another Golgotha."—Shakespeare.

8. Where did you learn what you know of the Bible—at home, school, church, Sunday school, or elsewhere?

If we regard 75 per cent as the "passing mark," twelve "passed" this test. Ninety-one received less than 50 per cent; seventy-one received less than 40 per cent. The average standing of the entire group was about 40 per cent.

An analysis of the answers to some of the questions is rather interesting. Ten could not name a book in the Old Testament, and only sixty-eight answered the question properly. This is, however, as a matter of fact, a too liberal allowance, as it is based on the acceptance at full value of such spellings as "Deuteromy," "Deuteromoty," "Deuterominy," "Duderominy," "Goshua," "Salms," "Nehiamiah," "Joob," "Jobe," "Jeob." Fourteen named "Hezekiah" as one of the books; five named "Solomon;" two, the "Book of Moses." Among original ideas were the mentioning as Old Testament books of "Paul," "Timothy," "Titus," "I and II Romans," "Phenecians," "Babylonians," "Gentiles," "Philistines," and "Xerxes."

The answers in regard to the New Testament were still more unsatisfactory. Twelve were unable to mention a single book; only forty-six mentioned ten, as requested. Five put Samuel in the New Testament; three the Psalms; three, Ruth; and two, Esther. One mentioned "I and II Judges." Seventeen mentioned "Paul," or "St. Paul," or "Paul's." Three suggested "Simon," two "Jacob." There were also mentions of "Thelesians," "Philipi," "Thomas," "Lazarus," and "Samson Agonistes."

The answers to Question 4 were too varied and vague to be reported here. Question 5 brought several surprises. I will mention two. The expression, "the apostle to the Gentiles," is so common that I at first hesitated to include it. It seemed to me that every one would answer it correctly. To my surprise twenty-seven made no attempt at an answer. Seventy-two replied correctly, the remainder voting for John (12), Jesus (12), Abraham (5), Peter, John the Baptist, Judas, Moses, Jacob, and Methuselah. As to "the beloved disciple," sixty-eight were right; twenty made no attempt; thirty-seven (strange to say) guessed Peter, while others named Paul, James, Jesus, Abraham, and David.

In Question 6 I confess to have intentionally included one or more pitfalls. For instance, I expected that some would be confused by the name Apollos. The results, however, exceeded all expectations. Seventy-four (over one half) made no attempt at an answer. Eleven others answered so vaguely as to be unintelligible. Twenty-six declared it to be the name of a Greek (or heathen) god. Only seven gave answers which were clearly correct. Four thought it meant a mountain; three, a town. Others answered "a king," "a giant," "a judge," "an apostle of the Greek church," "another name for Paul," etc. In regard to Cana, too, I expected some confusion. The results were as follows: No attempt, 49; altogether too vague, 20; "the Promised Land," 22; fairly correct, 28. Other answers were "a mountain," "a desert," "a land in Egypt," "a city in Egypt," "a sinful city that was destroyed," "the first murderer," "a battle fought in Italy."

"Hezekiah" was included in the list with the knowledge that for some reason or other a good many people have the idea that there is a book in the Old Testament bearing this name. Only eleven in the class, however, so voted, though twenty-six thought it the name of a prophet. Eighty made no attempt; fourteen got it right. Other answers were "a mountain," "an idolater," "a priest," "a woman," while one said that to him it suggested "the handwriting on the wall."

Jezebel is a name used so frequently to suggest a virago or wicked woman that I really expected a large percentage of correct replies. To my surprise 101 left the answer blank; thirty answered it correctly; five thought it the name of a man. One wrote "a prophetess in the temple," and one, by a peculiar confusion of ideas, replied, "a wicked woman who demanded the head of Paul."

The replies to Question 7 were equally unsatisfactory; but it is hardly necessary to go into further details. I will add a few words about Question 8. To this only sixteen failed to reply. Ninety-one said that they had attended Sunday school. Sixty-eight mentioned the home as one of their sources of Biblical knowledge. It was noticeable that with a single exception every one who "passed" emphasized the home. The writer of the best paper said "especially at home;" the writer of the next best paper said, "mostly at home and by personal study." This emphasis on the home is, I believe, suggestive. Biblical knowledge cannot be taught by ordinary Sunday school methods any more than other sorts of knowledge could be so taught. The only means to exact information is study—hard, painstaking study. This, I fear, is hardly to be expected in present-day Sunday schools. Nor can Biblical study be carried on in school. There would be trouble at once, were it attempted. But the home remains—the home, which, after all, is the logical place for religious instruction.