

THE YOUTH'S INSTRUCTOR

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No. 13

CHEER UP!

[Let a boy recite this, with the exception of the "Cheer up!" For this, train a company of girls, who will sit in the front row, and come in at the proper places with their birdlike chorus.]

A little bird sings, and he sings all day:
"Cheer up! Cheer up! Cheer up!"
No matter to him if the skies are gray —
"Cheer up! Cheer up! Cheer up!"
He flies o'er the fields of waving corn,
And over the ripening wheat;
He answers the lark in the early morn
In cadences cheery and sweet;
And only these two little words he sings,
"Cheer up! Cheer up! Cheer up!"
A message to earth which he gladly brings:
"Cheer up! Cheer up! Cheer up!"

He sings in a voice that is blithe and bold,
"Cheer up! Cheer up! Cheer up!"
And little cares he for the storm or cold —
"Cheer up! Cheer up! Cheer up!"
And when in the winter the snow comes down,
And the fields are all frosty and bare,
He flies to the heart of the busy town,
And sings just as cheerily there.
He chirps from his perch on my window sill,
"Cheer up! Cheer up! Cheer up!"
This message he brings with a right good will:
"Cheer up! Cheer up! Cheer up!"

This dear little messenger can but say,
"Cheer up! Cheer up! Cheer up!"
As over the housetops he makes his way —
"Cheer up! Cheer up! Cheer up!"
O let us all learn from this wise little bird
A lesson we surely should heed;
For if we all uttered but one bright word,
The world would be brighter indeed.
If only earth's children would blithely say,
"Cheer up! Cheer up! Cheer up!"
How jolly a world would be ours today!
"Cheer up! Cheer up! Cheer up!"

— Amos R. Wells.

FROM HERE AND THERE

According to the latest figures from a reasonably reliable source, the European war has cost over \$61,-000,000,000, or nearly three times as much as the twenty greatest wars, before the present one, in the last hundred years.

Anna Dickinson, who was the pioneer and most distinguished woman public speaker in America, was paid forty thousand dollars by the National Committee to campaign for Horace Greeley, and the same amount to help defeat Grover Cleveland.

A governess once tried to give her pupils some idea of the relative size of certain distant countries by saying, "Cambodia is about as large as Siam." But when one of the little girls attempted to repeat the information in a written exercise, she put it thus: "My governess says that Cambodia is about as large as she is."

The Senate, on January 25, passed the House bill to provide a National Leprosarium for lepers in the United States. The United States Public Health Service is authorized by the bill to proceed with the selection of a site and the erection of buildings. It is expected that this law will not alone provide care for the lepers, but will make it possible entirely to eliminate leprosy from the country.

The California big trees are safe, at least from the ax, and probably from fire. By the gift of \$20,000, the National Geographic Society has enabled the government to take over the Giant Forest—a table-land about two miles in diameter in the heart of the Sequoia National Park. The tract includes the largest trees in the world, one of them thirty-six and one-half feet through at the base and two hundred and seventy-nine feet high. They are also the oldest living things in the world.

Roquefort cheese, now selling at eighty cents a pound, is a French product. Manufacturers have claimed it could be made of sheep's milk only, and must be aged in caves of low temperature and high humidity, the process requiring about four months. But our Department of Agriculture, after an eight years' attempt to produce a product equaling in every way the French cheese, have succeeded in their task. Cow's milk is substituted for that of sheep, and refrigerators for the caves. The price, too, is about one fourth that of French Roquefort.

"Henry Ford, still healthy, and strong enough to ride in his own automobile, left the farm at sixteen to become a machine apprentice in Detroit. A few years later, when he married, he accepted the gift of an eighty-acre farm from his father, and tried to interest himself in agriculture. But it was no use. He was back in Detroit after a few months, working twelve hours a day as an engineer for \$45 a month. In 1898 he organized the Auto Company, and received a salary of \$100 a month as engineer; and in 1903 he was able to start the Ford Motor Company, and to increase his salary to \$2,400 a year. But always he saved—and the Ford Motor Company is one of the few great industries in the country that have been built entirely out of their own savings, without the aid of borrowed money."

Wonderfully beautiful effects are secured by the use of marble instead of glass as a means of transmitting light. This has been accomplished by a process devised by an engineer of Hamburg, Wilhelm Engle. He succeeded in making plates of marble no more than three millimeters in thickness, and for the use designated it is available up to twenty millimeters thick. The suitability of marble for this purpose was realized some years ago, but the difficulty encountered was that of obtaining the marble in slabs of sufficient thinness. These plates permit of the passage of a greater amount of light than frosted glass does, and at the same time impart to the rays a much pleasanter color. Most opal glass imparts to the light an undesirable greenish tinge, while the light that passes through the marble has a reddish violet tinge that is much more agreeable. After the marble has been ground down to the desired thinness, it is subjected to an immersion in oil under high pressure. The effects secured in this manner are said to be superior to those attained with the use of stained glass.

The Bureau of Manufactures of the Department of Commerce has gathered information with reference to the industry that has of late sprung up in western Texas for the making of wax from the wild candelilla plant. Experiments in this line were begun on the desert plant in Mexico a few years ago. On account of the difficulty of refining the crude product, its value was not immediately recognized. Not long ago a process was discovered for refining the crude wax, and regular shipments are now being made to New York. The candelilla weed flourishes on land that was formerly deemed worthless, and is harvested by Mexican labor at low cost. The method of extracting the wax is simple and cheap. Large tracts of land owned by Texans are covered with candelilla weed, and firms operating the different factories are now trying to obtain long leases of them. The refined product is used in the manufacture of phonograph records and for various other purposes. It is said to be the highest grade of vegetable wax known.

For the safety of our song birds it is proposed to require owners of cats to pay an annual license tax and to confine or tether pussy at night. "Dr. Frank M. Chapman, of the American Museum of Natural History, New York City, believes that there are 25,000,000 cats in the United States. There may be twice as many; but if we assume that only one fourth of the 25,000,000 cats live in the country and kill only five birds each year, we have 31,250,000 birds killed by cats annually in the farming and forest regions of the United States alone."

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TAKOMA PARK STATION, WASHINGTON, D. C., MARCH 27, 1917

No. 13

Brain Rust

MRS. M. A. LOPER

A FEW weeks ago I was forcibly impressed by the protest of the editor of the *INSTRUCTOR* against being called "Takoma Park Station," instead of having her mail addressed properly. Such a protest would be amusing were it not that there is a serious side to it.

There are persons in the world who prize accuracy, and whose work bears that stamp as they go through life. Such persons believe "it is better to wear out than to rust out." But many who have heard this maxim, have never taken time to comprehend its meaning.

A machine may be very valuable. It may be perfect in mechanism and beautiful in appearance, but if it is never put to service, its polished steel will become rusty, and in time it will become useless.

There are many people the delicate mechanism of whose mental machine is becoming rusty—rusty from inactivity. There are young people who are beginning to show symptoms of mental rust, some of whom would gladly escape the malady if they were properly enlightened in regard to it, while others need to be convinced of the direful consequences if they do not make use of the preventive.

The editor's protest against not using the mind when real service is needed, awakened memories of a lad I once knew who visited our farm home during the happy days before my father's death. My father, being fond of honey, enjoyed caring for his own bees. One day he was somewhat nonplused by the lad's thoughtless inquiry, "How many bees are in a hive?"

On another occasion the young visitor was out in the grain field, and was attempting the feat of driving real live horses. He was told to drive between two certain shocks of grain. Without comprehending the simple English of the one directing the work, he absent-mindedly inquired, "W-h-i-c-h s-i-d-e?"

As before stated, a machine is kept bright through use. The mind is kept bright in the same manner. Do not be afraid to use it; it is given for that purpose.

It is the rare exception that one uses the mind too much along right lines. The fact is, few minds are kept as bright as they might be.

The faculty of memory is given us for service, and there is no age limit to which it is confined. But how easy it is to be heedless even in the little things of life, and when something has been neglected, to excuse ourselves with the self-condemning statement, "I forgot."

If the memory is allowed to be largely dormant while year after year passes by, the task of remembering will become more and more difficult. Many among the older people seemingly believe that they are excusable for not memorizing texts of Scripture or other valuable thoughts. They consider the Morning Watch texts a difficult task, so difficult that I fear many do not even read them regularly.

We never feast on mental food that we do not put forth some effort to secure.

God wants these intellectual machines of ours to be used in doing their best thinking and their best memo-

rizing. He wants every one to keep this delicate, divinely constructed mechanism in the very best condition for the most valuable service.

If the mind is permitted to lie dormant beyond certain limitations, it will never become what it might have been if it had been rightly used earlier in life and all along the way.

To use this mental machine ruthlessly, in a way for which it was never designed, is as injurious to its delicate mechanism as mental rust. The brain was constructed by the great Creator for thinking along spiritual, moral, and uplifting lines. Such activity tends to keep it in repair and to prolong its usefulness.

It is a sacred responsibility which rests upon every soul—that of properly caring for his own intellectual machine, which is such an important part of the "temple of the Holy Ghost." We are told that "the intellect should be cultivated, the memory taxed. All intellectual laziness is sin, and spiritual lethargy is death."

Life is made up of little things—minutes. All the good one ever accomplishes is done in that infinitesimally small space of time known as the present, which is ever with us, and yet is constantly urging us onward in years, whether we practice mental activity of a high order, or allow our minds to become dull through wrong thinking or rusty through inactivity.

All the self-improvement we ever make, is made in this "little space between two eternities."

Brain rust is very easy to contract, but very difficult to cure when it has become chronic.

Brain rust is catching—do not forget your responsibility to others.

The preventive and cure (when curable) lie in conscientious Christian activity.

Signs of Christ's Coming—No. 6

How These Signs Impress Men

AT the second advent of Christ, human history closes. All the plans and speculations of men suddenly come to naught. The cities of the nations fall, and the whole earth is turned upside down.

Such a tremendous cataclysm as the destruction of the world will not come unannounced. It will not be kept secret. Every one involved in this catastrophe, whether he will be saved out of it or not, will be given an opportunity to know about it.

The signs of Christ's coming that have been mentioned in previous articles, and many others, are indeed stirring the inhabitants of this world. That is God's purpose. He would be pleased to have all prepare for that event. But, sad to say, the majority prefer to continue in their own ways, until that day comes upon them as a thief in the night.

There are many explanations of present-day events, and various interpretations of the Bible prophecies in relation to these events. Yet there is a striking unanimity of belief that these things point to the near second coming of Christ.

The premillennial return of our Saviour is a definite doctrine of belief in a number of churches. Men are arising here and there teaching this truth in practically every denomination. Books dealing with this subject are becoming numerous, especially since the great European war broke out. Sermons on the signs of the times are being preached everywhere.

Roman Catholic Testimony

In a clear, definite voice, a Roman Catholic missionary priest appealed to his fellow communicants some years ago. His articles first appeared in several of the leading Catholic papers, and were later published in book form. Speaking of the signs of the times, he wrote:—

"Let us be serious; let us think and reason and speak like men and like Christians. Let us be persuaded that the end of the world cannot be very far. Scripture, tradition, the Fathers of the church, most learned, grave, and pious authors, older and more modern saints, and innumerable servants of God of every age, class, and condition in life, belonging to almost every country upon earth, announce its approach. Famine and pestilence, seditions, revolutions, rebellions, wars, schisms, heresies, the frightful increase of vice and crime in society, charity cooling, iniquity abounding upon earth, earthquakes, destructive conflagrations, terrible accidents on land, shipwrecks on the ocean, sudden deaths, increasing mortality, visions in the sky, disorder in the seasons, spots on the sun,—all nature, in short, announce the pangs of dissolution. But the majority of men affect to be incredulous. This, as we saw above, is an additional sign of the end of the world foretold by our divine Saviour. Let us then believe and act like sincere and devout Christians. Let us place our treasure in heaven and our heart with our treasure. If we are poor in earthly goods, let us rejoice, for we shall leave behind fewer materials as fuel for the universal conflagration."—*The Christian Trumpet*, pp. 278, 279 (published 1874).

"Meditation for Advent" is a tract written by a Jesuit, and published by the International Catholic Truth Society. It is circulated at the present time. "One of the signs of the second coming of our Lord being nigh at hand will be that no one will expect it," says this booklet. "All the world will be satisfied that things will go on as hitherto for many a century, and they will ask: Where is the promise of his coming? . . . The very fact that we think the world has still centuries to run, may be an indication that the end is not far away."—*Id.*, pp. 17, 18.

Presbyterian Belief

"The Master shamed those who knew 'how to discern the face of heaven' yet could not 'discern the signs of the times.' What is signified today by 'signs of the times' more lurid than any that have dawned on this world for a hundred years? . . . There are, of course, a multitude of Christians who believe this present convulsion to be the veritable fulfilment of what is written in the twenty-fourth of Matthew and the twenty-first of Luke: 'There shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world.' To such, what is now happening is, therefore, only the prophesied prelude of the quick return of the Lord in glory. . . . And they may be right. . . . And if such is God's will for an immediate day at hand, every

Christian should gladly cry, 'Even so, come, Lord Jesus.'"—*Editorial in The Continent*, Aug. 13, 1914.

In the "Brief Statement of Doctrine by the Southern Presbyterian Church," the denomination is urged to "toil and pray for the speedy coming of the day when our glorious Lord shall see of the travail of his soul and shall be satisfied."—*United Presbyterian*, June 12, 1913.

Methodist Views

A contributor to *Zion's Herald* (April 23, 1913) states that "one of America's most noted evangelists said to me some months ago on the ship in which he was sailing for a foreign campaign: 'If I did not believe in the soon coming of Jesus, I should give up in utter despair, since church work is now so hard.'"

"The Second Coming of Christ" was a subject for discussion at a western Methodist meeting. We find these words in the *Pacific Christian Advocate* (April 7, 1915): "We think that Christ can come at any moment. We want to be prepared. It is urgent that every means be employed to tell the glad tidings to all the world and especially to those about us. We have no sympathy with the idea of setting a date for his coming, but *he will come soon*, and may come any moment."

Word from a Lutheran

Writing under the title of "Signs in the Sun, Moon, and Stars," a correspondent in the *Lutheran* (Dec. 5, 1912) says: "The old church fathers held that there was a spiritual meaning to these signs, besides the literal one, and their interpretation only impresses us the more with our nearness to the Saviour's second coming. . . ."

"When the professed followers of Christ, called Christians after him, no longer do the works of the Master or even proclaim his excellence, how Satan must rejoice, and how near the time be of his downfall, together with this world."

A Baptist Interpretation of Prophecy

A striking article on "Turkey—Its History and Prophecy," is found in the *Word and Way* of Sept. 9, 1915. The writer states that "Christians are peculiarly blessed in having the last days laid bare before them by the prophets." "By searching the Scriptures, then, we learn that the door of the future hinges upon the Ottoman Empire, or Turkey."

He rightfully says that "the king of the north—Turkey—will 'plant the tabernacle of his palace between the seas in the glorious holy mountain,' and that 'this can be no place but Jerusalem.'" "When Turkey becomes so hard pressed that she cannot hang on any longer in Constantinople, in Europe, the sultan will take refuge in Jerusalem." Then, shortly, Michael "will appear on the scene, and after a brief time of unprecedented trouble close the book of time forever."

The Christian Church

"Why should it be thought a thing incredible that we should live at the end of an age?" asks the editor of the *Christian Standard* (April 4, 1914). "The assurances of the Lord often point to such a culmination of things, and the developments of past decades, both in race movements and in material development of natural resources, give evidence that mighty forces are at work hurrying on toward a climax of some sort."

Other Religious Periodicals

The New York *Weekly Witness* (May 7, 1913) publishes an article on "The Signs of the Times," in which it is pointed out: "Already we hear in the dis-

tance the mutterings of the storm; already in the distress of nations with perplexity, in the lowering of the standard of morality, in the craze for pleasure, in the neglect of God's house, and the contempt for his Word and commandment, we see tokens of the last great struggle between good and evil which is yet to be waged."

Under the same title a writer in the *Herald of Light* (April 24, 1915), appeals to his readers: "Let us pay attention to what our Lord said when he was on earth, recorded in the twenty-fourth of Matthew, twenty-first of Luke, and thirteenth of Mark, and also a few of the utterances of the apostle Paul recorded in 2 Tim. 3:1-4. Many other references could be given, but time and space forbid. As I read the Word of God, I am strong in the belief that night is settling down upon this old world and we are near the closing out of this gospel age. . . . Jesus is coming!"

The testimonies from various persons expressing a belief in the near coming of our Lord, as quoted above, are significant. They indicate that God's Spirit is working upon men's minds and hearts, and calling their attention to that wonderful event. Different writers are impressed with different signs, but they all agree that *something is about to happen*. We are glad to say that the majority believe the signs point to the second advent.

Thousands have read the articles containing these thoughts. How many will be stirred to prepare for his appearing?

Let us look up and lift up our heads, for our redemption draweth nigh. Luke 21:28.

CLAUDE E. HOLMES.

Items from Porto Rico

ONE of our sisters whose husband is a canvasser, cares for her family, and has gathered more than twenty persons into a Sabbath school. Some of these are keeping the Sabbath as the result of her teaching. This shows what can be done by one in a locality where the truth was formerly unknown.

Remote from any one of our faith, a Presbyterian pastor and his wife accepted the truth by reading books sold him by a canvasser.

Another pastor is said to be observing and teaching the Sabbath truth, while still holding his pastorate in the Methodist Episcopal church.

The janitor in one of the city churches studied and accepted the truth, thereby losing his work as janitor. His mother, too, is exceedingly happy in her new-found faith. The man also who succeeded to the janitorship lost the work because he investigated the truth and began keeping the Sabbath. His wife, who was previously unconverted, is now accepting the commandments of God and the faith of Jesus as her rule of life.

When any of the literature sent us from the States is soiled before mailing, or becomes soiled or worn on the journey through insufficient wrapping, so that we do not wish to present it to the people, we place it in a reading rack, when it can be taken by any one wishing to read. One morning a card was found in the rack, asking for literature in Spanish. The address was given, and the family has been visited, with encouraging results.

In the western part of the island are two public school teachers who are living the truth, and give promise of becoming valuable workers. They are doing much in connection with their teaching work.

One has already done some translating for us from English into Spanish. We have a Sabbath-keeping printer, and when our prayer that the mission come into possession of the much-needed printing press, is answered, we shall have more literature in the language most needed here.

Pastor Fitch was traveling by railway, and was delayed for several hours by a wreck. The time was utilized in Bible study with the passengers, among whom was a teacher who had been educated a Catholic, but is now a Spiritualist. She became interested to the extent that she consented to receive a Bible, and it has been sent to her. It seems that many Catholics are renouncing that faith to accept of the spiritualistic belief.

The worth of the writings of Mrs. E. G. White is evidenced by the practice of a native pastor who has not yet accepted the truth, but who willingly acknowledges that he bases his sermons on the contents of the book, "The Great Controversy."

The first license given to a native of Porto Rico to act as a minister of the Seventh-day Adventist denomination, was recently received by Brother Salvador Rivera, formerly pastor of a Baptist church. He has proved his efficiency by helping several others to see and accept the truth.

The superintendent of this field was absent several weeks. On his return it was a joy to present him with several converts. So will it be when Jesus comes. May he help us each to have many sheaves to present to him for his garner.

Mother Benjamin is ninety-one years of age, and is about the happiest Christian in Porto Rico. Though old and lame, she goes about with a wooden tray on her head, selling fruit, and a fruit beverage which she makes in her own home.

Her birthday came a few weeks ago, and she had saved the requisite amount for an offering—a penny for each year she had lived. Very few have occasion to give so much for a birthday offering.

I just met her on the street, and she said, "The Lord has been good to me this week. I have worked four days and have cleared thirty cents every day, and now I am going home." This was Friday, and she hastened on to get ready for the Sabbath. She aims to have literature with her to give as opportunity presents.

MRS. D. A. FITCH.

Beauty and Plainness

AN Indiana reader writes to ask: "Can a poor woman whose face is ugly live that kind of Christian life that brings glory and honor to the name of Christ? Does she ever have as much influence over the unregenerate as does the woman of beauty or the woman who, being less beautiful, has a sizable bank account?"

Neither ugliness nor beauty is merely physical. Either is largely self-made. The most irregular features become beautified by the glow of kindness and spiritual fervor; the most perfectly formed face may be marred and rendered repulsive by coldness or the scowl of greed, vindictiveness or envy. One of the most famously beautiful women now living is horribly pock-marked. The most attractive, most loved, and most influential women of all history have not, as a rule, been known as beautiful.

The power of mind over matter, of which we hear so much, is as nothing compared with the power of the soul over the face. Mere physical beauty has been vastly overrated by the artists and poets. The man

who loves his sweetheart or wife simply because of the symmetry of her form and features, and without sounding the depths within, does not know what true love is. Who thinks of selecting one's friends because of their straight noses? More than that—far more than any outer feature—is essential to friendship worthy of the name. Who does not love a dear old mother, despite perhaps a wart on her nose and wrinkles in her cheeks? A lifelong devotion has generated in her a spirit of real beauty that no physical deformity can shut in. Beauty of face and form is a gift of the gods, maybe; but the beauty of soul which illumines and makes lovely the plain face is a far richer gift still, coming from the true God. The answer to each of the questions above is, *Yes.*—*Christian Herald.*

“Take It to the Lord in Prayer”

A DEVOTED and successful young minister was telling of the struggle he had to earn money, to get through his first year at college. He had enough to cover the tuition, and received a little outside help, but even with that aid he subsisted for most of the year on very limited rations.

By spring his meager resources had become exhausted, and he began to feel the pinch of real poverty. He made his great need a matter of earnest prayer, but conditions seemed to grow worse. At length, finding himself with nothing to eat, and unwilling to tell of his plight, he decided to leave college and go to work.

That night, while he was packing up his books, there was a click at the letter slot in the door and an envelope dropped into the room. Opening it, he found a twenty-dollar bill. That bill tided him over the turning point in his life, for it gave him courage and help to complete the school year. He has never discovered who gave him the money. Up to the time he received the gift, it was his thought that no one knew of his need.

It pays to *stay* and *pray*.

ERNEST LLOYD.

An Aim in Life

THERE is a great question that enters the mind of every thoughtful young man who has begun to think seriously of life: What is my life work? or, What is my aim in life?

These questions are of paramount importance. They are of profound significance, and command the attention of every young person. “What is my aim in life?” This seems to ring constantly in his ears, demanding an answer. Will he give this matter superficial thought? or will he, with solid judgment, consider it with due respect for his personal welfare?

One author has said, “The aim in life is what the backbone is to the body: without it we are invertebrate, some lower order of being.” How evident it is that the great question with every young man is, What am I to be? This aim in life is what an architect's plans are to a builder. A course must be “visualized” before it can be pursued. One must know where he is going before he can get there.

Many people fail, simply because they do not have a clear idea of what they desire. “In the battle of life, those succeed best who can form definite ideas of what they are going to do before they start to do it.” After an architect, on the witness stand, had given an explanation of the difference between an

architect and a builder, the opposing counsel hurled this question at him: “Pray tell us, Mr. Architect, who was the architect of the tower of Babel.” The architect replied, “There was no architect, sir; hence the confusion.”

With a definite ideal in mind, one must make it his “insistent desire,” from which nothing but death can separate him. When this spirit is exercised toward the supreme purpose of reaching that ideal, success is inevitable. Failure may come, but “a thousand failures are forgiven and forgotten to him who wins the decisive struggle.”

A. E. NELSON.

Visiting Solusi Mission's Outschools — No. 2

WE left Gilbert's school at ten-thirty Wednesday morning and soon reached the Zuzumba River, down which we traveled several hours. Along this river we saw much small game, such as wild guinea fowl, pheasant, stembuck, and ducker (a larger buck). A little late in the afternoon we camped for dinner, just before leaving the river. After crossing a stony ridge, our road to Samuel's school took us down into the Godzo River valley. Soon after sundown we camped for the night on the bank of this river. In a short time we had a large pile of wood near the wagon for our night's camp fire. There are no lions in this part of the country, except as two or three sometimes pass through; but the native keeps his camp fire burning all night, especially if it is the least bit cold.

At this particular place where we camped there were no native kraals near, so this was the first, and, in fact, the only night of the ten we were out that we were left entirely to ourselves. While I did not realize that it interfered with my pleasure or efficiency in the least to have from five to twenty natives and several of their dogs around when I was preparing and eating my meals, yet somehow I believe my supper and breakfast tasted a little better in the absence of thin dogs and extremely dirty babies and children.

One of the accompanying pictures * shows half of a group of twelve little girls who came down to our wagon one morning to watch the white man. We were outspanned for breakfast, and they stood near watching my breakfast from the time it came in sight for preparation till it went out of sight for assimilation. It happened to be my morning to shave, and they watched that process with great interest until I suddenly reflected the sunlight into their faces with the mirror, when they scattered like a flock of quail into which a shot had been fired. But most of them soon learned that it was not anything that would hurt them, so they returned. Two, however, I drove all the way home by occasionally throwing the light at them, when they would run a little farther.

Thursday we broke camp at 8:30 A. M., and began the remainder of our journey to Samuel's, still traveling away from home. We reached there soon after one o'clock. This gave me nearly the entire afternoon to visit with Samuel, and learn what he was doing, and the general facts concerning the people of his community.

At that time Samuel had no school because of the busy harvesting time, when the children are taken from school to help gather the harvest. Yet he was not idle. He puts in full time every Sabbath going round to the kraals, holding meetings and reading his Bible to the people. He takes time during the week to visit the sick and minister to the needy. He

* Through an oversight the picture of the girls referred to by Mr. Robinson does not appear.

told me how he helped a little boy who was bitten by a snake. He was down at the river getting water when he saw a boy running and crying loudly. As soon as he learned that the boy was bitten by a snake, he ran to a store some distance away, where he got some medicine from a white man who told him how to use it. He applied the medicine according to instruction, then carried the boy home on his back. He went to see him every day till he was well.

Samuel is a man who has implicit faith in the promises of God, and he goes forward in his work with a childlike confidence and trust that is in advance of that of many of his white brethren. He told me what he did in another experience he had, and it helped me to realize as never before that if more of the same spirit characterized my own work I should see greater results in my efforts. He was called to see a sick woman whose condition was critical. Because of the nature of her illness there was nothing whatever he could do for her, so he knelt down and prayed for her. He went every day after that to see her, and all he did for her was to pray. He said she was well in a few days.

I asked Samuel something of his earlier life, and he told me he had been over nearly all of South Africa. He served during the last two years of the Boer War, most of the time driving the mules of a Maxim gun for the English artillery. He speaks English quite well. He came to the mission ten years ago, where he attended school several years and learned the truth. He was baptized, and because of his simplicity of life and earnest Christian experience, he was sent out as an outschool teacher, in which work he has since remained. Today he is one of our most trusted and faithful teachers.

Because of his earnest efforts in his community he has recently sent three girls to school here at the main station, and two of them are members of our large baptismal class. Other girls say they are going to come to the mission. Two did start, but were overtaken on the road and compelled to return. There are even married women who desire to come here to school, but are held back because of the cruelty of their husbands. The two girls who are members of the baptismal class are quiet and faithful in their work, and manifest every indication of true conversion.

During the evening we spent at Samuel's, a company of twenty gathered around our camp fire. Samuel read a chapter from the Bible, explaining it as he proceeded; then we had prayer, after which a half hour or more was spent singing our good songs. This company seemed to be those of Samuel's nearest neighbors, who not only were his intimate friends, but were interested in the truth.

Thursday afternoon Samuel had sent word to everybody to come to the meeting Friday morning. At half past nine we opened the meeting in his front yard, with but thirty persons present from the many kraals around. Human nature seems to be the same in every country and among every people—satisfaction, contentment, and indifference. Samuel said many of the people around him did not care to hear the Bible. But we had a good meeting with those who came.

After the meeting and the usual dispensary work which followed, we were off for Henry's school at 11 A. M.

RALEIGH P. ROBINSON.



Large cobra killed near the Solusi Mission. Mr. Robinson holds the snake.

Mr. MOODY once said, "Prayer is more powerful than gunpowder." "How do you know, Mr. Moody?" a friend inquired. "Well," he said, "during the Civil War I was holding a meeting in Nashville, Tennessee, when a young soldier came to me with a letter in his hand, trembling from head to foot. 'Mr. Moody,' he said, 'I want you to pray for me. I have just received a letter from my sister, and she tells me that this very evening, as the sun goes down, she is on her knees in prayer to God for my salvation. I don't know why it is, but I have been trembling like a leaf ever since I received this letter, and I am afraid that something dreadful is going to happen unless I am converted.' The prayer was offered, and the soldier was saved. This young man, with all his bravery before the cannon's mouth, was at heart an infidel. He did not believe in prayer or in Christianity, but his sister's prayer of faith, six hundred miles away, made him tremble from head to foot with the ague of conviction, which the dangers of battle could not do. Therefore I say that prayer is more powerful than gunpowder."



A white ant heap by the roadside.

A Poor Man

A MAN is poor when he has lost the confidence of his friends, when people who are nearest to him do not believe in him, when his character is honeycombed by deceit and punctured by dishonesty. He is poor when he makes money at the expense of his character, when he does not stand clear out, supreme in his idea. When this is clouded, he is in danger of the worst kind of poverty. To be in the poorhouse is not necessarily to be poor. If you have maintained your integrity, if your character stands forth square in the world, if you have never bent

the knee of principle to avarice, you are not poor, though you may be compelled to beg bread.—*Queen-land Freemason.*

"LIVE, live today. Tomorrow never yet
On any human being rose or set."

Peter's Death

In the early light of morning gray,
The watchers at the prison say
That Peter now must meet his doom,
And meet it in the prison tomb.
The word is passed from guard to guard,
From court to corridor and yard;
Then out upon the streets it goes
Into the ears of friends and foes,
That Peter, who his Lord denied,
Today is to be crucified.

Throughout that Roman city there,
A hundred hearts hold Peter dear;
A hundred knees are lowly bent,
A hundred prayers to heaven are sent.
The throne of deity is sought
That Peter may not be forgot,
That Peter, who his Lord denied,
May faithful prove when crucified.

About God's throne there stands a horde
Of mighty angels of the Lord;
Anxiously they wait the word.
The Father speaks, command is given,
And angels leave the court of heaven.
The gates of heaven now open swing;
Hark! how the heavenly arches ring.
Hark! what a joyous song they sing.
On wings of light they speed away
To be with Peter on this day;
For Peter, who his Lord denied,
Today is to be crucified.

But Peter, aged, worn with care,
Is sleeping all unconscious there,
Because he thought how once before,
An angel came to his prison door,
And led him out into the street,
And sent him forth his friends to greet,
And bade him preach "the word" to men,
That Christ our Lord is risen again.
And since that Christ is living still,
He sleeps submissive to his will.

In dreams he's led once more to see
His fisher home in Galilee,—
The nets, the boats, the grassy shore,
The youthful faces as of yore;
And again he hears that strange report
Of a prophet of the ancient sort.
So midst the multitude he goes,
To grassy banks where Jordan flows,
And hears that prophet strange declare,
"Messiah stands among them there."
The hope of Israel has come
To manifest himself to men.

Responding prompt to Andrew's call,
He meets the mighty Lord of all;
And again as his disciple, he
Tramps o'er the hills of Galilee.
He hears the dumb chant glad refrain,
And sees the sick made whole again,
And sees the lame leap as a hart.
He sees the grateful teardrop start;
He sees the multitudes in love
Follow the Saviour's every move.
He hears the Master's "Peace, be still;"
Lo, wind and waves obey his will.
He sees the maniac so wild,
Become submissive as a child.
He sees the leper — loathsome one —
Kneel lowly to God's holy Son,
Then, joyful, hasten to his home,
From whence he was condemned to roam.
He sees a life, so full and sweet,
Poured out the needs of man to meet.

Beside all this, in strange contrast,
He sees his life from first to last,—
Ambitious for self, forward to speak,
Proud, boastful, inclined the best to seek,
Impulsive, ready and quick to act,
Then just as ready to retract.
He sees the palm branch waving now,
And sees the throng on Olive's brow.
He hears the lisping ones proclaim
Their blessings on that holy name.
To Zion now has come her king,
Today let all rejoice and sing.
He sees within the upper room
The thirteen sit in darkening gloom.
He hears the Master as he saith,
"As emblems of my coming death,
This wine and broken bread I give:
Take, eat and drink, and live."

Before him lies the garden now.
He sees the Saviour's pallid brow,
And he himself so fast asleep,
When asked one hour a watch to keep.
He sees the sword, the severed ear,
He hears the mocking rabble cheer.
He sees the soldiers and the maid,
He sees the fire where coals were laid.
He sees the Pharisee's proud scorn,
He hears the cock's shrill clarion,
He hears his words, oh! dreadful thought,
"I am not he! I know Him not."
He sees that look of love so true
Which cleft his traitor heart in two.

Mistakes, mistakes, how thick they stand
Throughout his life on every hand.
Still, as he views those record leaves,
With gratitude his bosom heaves.
For o'er it all, he sees there written,
And sealed with blood by the King of heaven,
The precious word, "Forgiven, forgiven."
Like the balm of Gilead 'tis poured on his heart,
By the angels which stand in that prison court.
Still Peter, who his Lord denied,
Today will sure be crucified.

He is roused from sleep by the commanding tone
Of one who says, "Your time has come.
You're only a Jew, and so the decree
Says you must die on the prison tree."
As Peter beholds that cross of wood,
He contrasts himself with the Son of God.
"My brow which oft hath worn a frown,
Might fitly wear a thorny crown;
My feet that went so far astray,
Might well be pierced with nails today;
These hands which failed to do the good,
Might well be nailed to a cross of wood;
This heart so false and so untrue,
Deserves a spear to pierce it through;
This Peter, who his Lord denied,
Is fit but to be crucified.

"Unworthy, unfitting that I should be
Thus crucified the same as he.
This head that has led my feet astray,
Shall be humbled in the dust today;
But these feet which have been by the Saviour led
Shall be lifted up near the Saviour's head.
Thus let me die, head toward the sod,
Where I must sleep till the Son of God
Shall call me forth in glory bright,
To reign with him in realms of light."
So Peter, who his Lord denied,
On an inverted cross was crucified.

— R. S. Owen.

For the Finding-Out Club

Answers to Questions in "Instructor" of February 20

1. NEW ORLEANS is called the Crescent City, because years ago it was built along a bend of the Mississippi River. Because the town grew along this bend its form at that time was like a crescent. The Mississippi River is known as the "Father of Waters," from two Indian words, *miche*, *sepe*.

2. On Ellis Island in the harbor of New York more foreign people are landed than at any other port in America.

3. About one thousand men and women are employed on Ellis Island to help the foreigners that land. "All of them are under the control of the commissioner of immigration. It costs about four dollars to care for each person that lands on the island. This money is raised by taxing every one that comes to make his home in the United States." There is an excellent hospital on the island, in which all the sick immigrants are cared for.

4. A person who is a criminal, or one who has no money, is not allowed to enter the country as an immigrant. As soon as the foreigner lands, his money is counted, and he must be told where and how to go to the places he wishes to find.

5. President Wilson vetoed the immigration bill because he does not think immigrants should necessarily

be debarred from entering the country because they cannot read or write.

Answers to Questions in "Instructor" of February 27

1. The Rock of Gibraltar is located on the southern coast of Spain at the entrance of the Mediterranean Sea. The southern extremity has an elevation at Sugar-loaf Point of 1,439 feet. England has so strongly fortified the rock with guns and soldiers that if she objects, it would be very difficult for ships to either enter or depart from the Mediterranean Sea. There is a signal station to the north of the rock, through which the names and messages of passing ships are cabled to all parts of the world. There is also an inclosed harbor in which a fleet can safely anchor secure from the attack of torpedo boats.

2. The greatest rock in America is Plymouth Rock. This was the first landing place of the Pilgrims, Dec. 21, 1620. It is honored as a place where religious freedom was brought to America. The rock was moved in 1775 to Liberty Pole Square, where it remained until July 4, 1834, when it was moved to a spot in front of Pilgrim Hall. In 1880 it was taken back to its old home on the "sea-beat shore."

3. The first English settlement was at Jamestown, Virginia. It was founded in 1607.

4. Independence Hall is in Philadelphia. It bears this name because it is the building in which the independence of the American colonies was declared.

5. The wooden bridge across the Concord River, twenty miles north of Boston, has become famous because in the fight near this little bridge, the war, which lasted eight years, really began. "Near one end of the bridge is a bronze tablet on which it is stated that in the battle fought here in 1775, the first blood was shed in armed resistance to the English king. Here is where the American colonists began their struggle for independence. It is not quite true that the first blood in the struggle for independence of the colonies was shed here," as "before this time men had given up their lives in New York City, in North Carolina, and elsewhere, fighting for their liberty."

6.
Princeton University, Princeton, New Jersey.
Dartmouth College, Hanover, New Hampshire.
Cornell University, Ithaca, New York.
Harvard University, Cambridge, Massachusetts.
Yale University, New Haven, Connecticut.
Amherst College, Amherst, Massachusetts.
Mt. Holyoke College, South Hadley, Massachusetts.
Smith College, Northampton, Massachusetts.
Tufts College, Somerville and Medford, Massachusetts.
Vassar College, Poughkeepsie, New York.
Columbia University, New York City, New York.
Oberlin College, Oberlin, Ohio.
Radcliffe College, Cambridge, Massachusetts.
George Washington University, Washington, D. C.
Bryn Mawr College, Bryn Mawr, Pennsylvania.

7. West Point is noted for its military academy, and Annapolis for its naval academy.

8. A mile north of San Antonio, Texas, the United States has one of its largest military posts, that of Fort Sam Houston, named after Sam Houston. It is located on a hill, and from the tower in the center of the quadrangle of the post, one obtains a splendid view of the city and of the San Antonio River which winds in and out for thirteen miles within the limits of the city.

9. The Alamo, a building or group of buildings within the limits of San Antonio, Texas, is sometimes called "The American Thermopylæ" and the "Cradle of Texas Liberty." "Remember the Alamo" was the battle cry adopted by the Texans because of the heroism and bravery of about 180 men who defended unsuccessfully the Alamo when it was besieged by some 2,500 Mexicans. The expression was heard even in songs, and was often used to arouse men to face difficulties boldly.

The Correspondence School

THE Fireside Correspondence School enrolled during 1916 three hundred and eighteen new students. Its goal for 1917 is three hundred and fifty. With the variety of subjects the school offers, the moderate tuition charged, and the efficient service rendered, this goal will surely be reached. There were eighty-six subjects completed last year, and 5,381 lessons corrected.

Prof. M. S. Reppe, of the Danish-Norwegian Seminary, Hutchinson, Minnesota, writes of the work of the school:—

"My eyes have been opened to the great value of this school to our people. There is certainly no excuse for any one to complain because he does not have the opportunity of getting an education. The school is within reach of all. The tuition is reasonable, and one can study at home or while on a journey."

Similar to this is the experience of Prof. R. B. Thurber, who has been principal of the Holly Academy, Michigan, and of Elk Point Academy, South Dakota. For several years he was principal of the Meiktila Technical School, Burma. He is now on the faculty of Emmanuel Missionary College, Berrien Springs, Michigan. Writing from Rangoon, Burma, he said:—

"I am fully satisfied with the good I have received from the study of church history. I want to emphasize my appreciation of the strength of the courses, and the good judgment shown in the selection of the textbooks which put the powers of the student to the stretch. You may quote me as a missionary who says, 'I believe the establishment and successful work of the Fireside Correspondence School is the most important advancement our denominational educational system has made in recent years.'

"I have thoroughly enjoyed these psychology lessons. I have studied them at spare moments during busy days and exacting labor, on the trains and in public places, and under the cool and restful shade of the pine trees of the Shan Hills. I bid good-by to these lessons with regret."

After the foregoing was written, he completed the course of study in logic.

Those who are interested in the plans of the Fireside Correspondence School for advanced study are invited to write to C. C. Lewis, Principal, Takoma Park, D. C.

GOOD dressing, quiet ways, low tones of voice, lips that can wait, and eyes that do not wander; shyness of personalities except in intimate communications; to be light in hand in conversation; to have ideas, but to be able to talk without them; to belong to the company you are in and not to yourself; I should say that this was a fair capital of manners to begin with.—
Oliver Wendell Holmes.



CHRIST'S COMING IS VERY NEAR

Donald Hears a Sermon Which Stirs His Heart

CARLYLE B. HAYNES

IF I live to be threescore and ten I do not expect to die." The quiet voice of Brother Harris reached out over an audience of six hundred people who were moved with profound interest as he finished his sermon on "The Signs of the Times." He had made them realize that "your Lord may be here very soon."

They sat as if turned to stone by a thought too big for emotion. There had been no exhortation, no playing on fearful hearts, in that sermon.

There were hardly any emotion-stirring periods. It was just as if this man were assembling facts which others had not read — as if he were bringing to their attention things they never knew, as he marshaled his reasons why Christ is soon to come.

He did not pretend to set time. In fact, he deplored altogether the fanaticism which heretofore had surrounded the preaching of the second coming of Christ. He talked quietly and calmly in a conversational tone, which was very impressive, and made Donald Hunter, who was there with his parents, feel very solemn. He submitted passage after passage of Scripture to his audience, and read to them from these passages what he called "the signs of the times."

"I believe the coming of Christ is so near that my own life span will compass it," he told them.

As he talked, the coming of Christ seemed very near to his hearers. The passages he read from the Bible made it seem so. And there were many there that night who were stirred as they had never before been stirred by religious things. There were many who decided that they must get ready at once to meet the Lord in safety when he should come. Among these were Donald Hunter and his mother, father, and sister.

Brother Harris began by reading Matt. 16:3. He pointed out that just as the Jews were given many evidences of the Messiahship of Jesus, and of his first advent, so God would give the people today signs of the nearness of the second coming of Christ. He said: —

"In Dan. 12:4 it is predicted that at 'the time of the end . . . knowledge shall be increased,' and 'many shall run to, and fro.' These words were spoken about twenty-five hundred years ago. Here 'the time of the end' is clearly marked by an unparalleled running to and fro and an increase of knowledge. Go to any railroad station and see the fulfillment of this. There is more travel today than ever before in the history of men. They are running to and fro by the million. And we now have methods of transportation that were unknown a century ago. The passenger train, the steamship, the electric street car, the automobile, the aeroplane, the bicycle, were not known one hundred years ago. Men traveled then by means of some beast of burden, just as Abraham did

thousands of years ago. This is an age of great running to and fro, of unparalleled travel.

"And knowledge has increased in other lines. The time has come when the prophecies are fulfilling, and increased knowledge of the Bible makes them clear to us today. Knowledge in all realms has increased. — in religion, science, invention, mechanics, industry, and the arts. The increase of knowledge during this past century has been unequaled. Therefore it is plain that this is 'the time of the end.'

"In Luke 21:25, 26, we are given other signs of the Lord's return. We are told that there will be 'upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth.' This is fulfilled today before our eyes. There is 'distress of nations, with perplexity,' which has been brought about by the terrible war in Europe. 'The sea and the waves' have been roaring in tidal wave and flood. When men look forward to the inevitable crash which is coming between capital and labor, and contemplate the fearful consequences of the rapidly advancing cost of living, their hearts do fail them for fear, and 'for looking after those things which are coming on the earth.'

"Even this strife between the rich man and the poor man is pointed to in the Bible as a sign of the near coming of Jesus Christ. In James 5:1-8 we find a correct description of the present conditions in the industrial world, given nearly two thousand years ago. Here we are told that the last days will be days when there will be an unparalleled heaping together of treasure, of great fortunes, which have been created by defrauding the working man, the poor. No one needs to be told that this prediction points unerringly to the days in which we are now living. The relations between capital and labor are becoming more and more strained. The rich are becoming richer and more oppressive, the poor are becoming poorer and more desperate; and even the most conservative are predicting a terrible struggle. What does it mean? The eighth verse of this chapter answers: 'The coming of the Lord draweth nigh.'

"There is another sign of the last days given by Paul in 2 Tim. 3:1-5. Here is a catalogue of a long number of sins which will be especially prevalent in the last days. It is a terrible list. It reads: 'Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.'

"And these sins are very noticeable today. But

they are not said to be the sins of the world. Worldlings have always indulged in these things. But this is a picture of the conditions of God's professed people, the churches of today. Instead of the world's being converted by the church, the church in the last days will be converted by the world, and will engage in worldly things, and fall into worldly pleasures.

"Now," continued the speaker, "I have no wish to make any lengthy comments on this prediction. I will leave it to this audience if this is not a good likeness of the conditions which prevail in the churches today. Notice especially the statement that church people in the last days will be 'lovers of pleasures more than lovers of God.' Is that true today? Is it true here in this city? Let me tell you an excellent way to find out. Tomorrow is Wednesday, prayer meeting night. Let some one tomorrow evening visit every prayer meeting in this city and count the number of church members present; then visit every moving picture show and theater, count the number of church members present in these places of worldly amusement, and then compare the results. I think if this is done, he will have a good comment on the fulfillment of this prophecy.

"Christ is coming. There is no doubt about it. All the predictions in the Bible regarding his coming are rapidly being fulfilled before our eyes. I plead with this audience that you give up your sins, turn away from the world with its allurements, and give your hearts completely into the keeping of Christ, that you may meet him in peace when he comes."

Donald was greatly stirred by the sermon, and he felt a sense of guilt when Brother Harris mentioned moving pictures, for he loved to go to them. In the question-and-answer service he sent up a question which read, "Is it wrong to go to moving picture shows?" He felt a conviction that it was wrong for any one who was looking for Christ to come to go to such shows, but he wanted Brother Harris to say so.

"Yes," replied Brother Harris when he reached this question, "it is wrong to attend the ordinary moving picture show. These shows are giving our youth an education in crime and sin and infidelity. They are worldly amusements, and their tendency is downward, not upward. They are of the world, and God says, 'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.' 1 John 2:15-17."

Donald was very quiet on his way home from the meeting. There was one thing he had discovered about being ready for the Lord to come, and this was that he must give up moving pictures. He was thoroughly convinced of it. He saw that to be looking for Christ and spending one's time in worldly amusements is not consistent. If he was to go with Christ when he came, he must break away from the things which held him to the world, and which would pass away with the world, and fix his affections upon the things of Christ. But it was a sacrifice, and he did not feel like talking about it; and when Margaret asked, "Will you go to any more shows, Donald?" he replied, "I don't know."

Very seriously he went to his room, and lay tossing about for a long time before he finally fell asleep. He almost decided not to attend any more of the meet-

ings, they made him feel so uneasy. But he was fully convinced that Christ's coming is very near at hand.

It Pays to be a Good Father

THIRTY years ago a little Irish boy, riding his bicycle through the streets of Belfast, complained of the bumps. His father, J. B. Dunlop, was a veterinary; but he set to work to please his little son, and the pneumatic tire was the result.

"Sausage tires," as manufacturers called them, did not find a welcome, says *Tit-Bits*. There was fierce opposition to putting them on the market. Only when an Irishman named Du Cros and his six sons came over to England, and with the Dunlop tires beat all the other amateur racers, did the public show any interest in pneumatic tires. Even then Dunlop could raise less than \$75,000 to start his industry, and that mostly from cyclists like Du Cros, and his personal friends. He employed only six workmen.

In less than six years the business sold for \$15,000,000. It now employs 30,000 men. In the United States, pneumatic tires produce yearly \$350,000,000. It is probable that the world sale amounts yearly to \$650,000,000.

And all because a little Irish boy didn't like to be bumped.—*Every Week*.

When Senator La Follette proposed that the government build railroads in Alaska, the suggestion created an uproar. Today we have the Postmaster-General proposing that the government buy every telegraph and telephone line in the United States; and the proposal creates hardly a ripple of surprise. The governor of rock-ribbed Massachusetts proposes State health insurance and pensions; and even the most conservative newspapers praise his statesmanship. The Union Pacific Railroad announces the insurance of all its employees; intelligent observers predict national health insurance within a year or two.

The sneezewood tree, a native of South Africa, yields a wood which is invaluable in building docks, piers, and jetties, for it remains unusually sound under water. Sneezewood is so bitter that even the worms refuse to have anything to do with it. Something in the make-up of this peculiar wood causes those who handle it to sneeze violently—hence its peculiar name.

Fifty years ago visitors to a tenement found Mary Ellen screaming behind a door. She was covered with welts where her mother had beaten her. The visitors brought Mary Ellen into court, and out of the turmoil which her bruised body created came the Society for the Prevention of Cruelty to Children, which in New York alone has helped and protected 218,715 children.

There are nine men who never vote,—the Justices of the United States Supreme Court. Of course they cannot vote in Washington, but they never go to their home States to vote. The law does not prevent their voting; it is simply a tradition of the court, an unwritten law.

The Rumanian government charges that the Germans are deporting all male Rumanians between the ages of sixteen and sixty-seven into the interior of Germany for internment, and has made a protest to neutral nations.



Our American Knight

HE was not born in a castle, our American knight; no, indeed, far from it. He was born in a little log cabin in the wilderness. He was not clothed in shining armor; nor did he ride about on a great horse. No, he was dressed in a homemade suit,—the shirt was of homespun, while the coat, trousers, and moccasins were of deerskin,—and on his head he wore no helmet, but a cap of raccoon skin, with the tail of the animal hanging down his back. He had no shield or spear or sword with which to defend himself, and he was born into a fighting life of hardship in those pioneer days in the wilderness. But he had great strength, and he used this strength for the good and the right.

It is not the shining armor or the castle home, however, which makes of man a knight; it is rather the spirit of knighthood—the feeling of brotherly love and tenderness for all those who are in sorrow or distress, the courteous care for those who are weak and oppressed, the desire to right their wrongs and protect them in every way. And this knightly spirit was early shown by him when he was but a boy in the backwoods.

A story is told of how one morning in the school yard a group of his play-fellows were torturing some poor turtles by placing red-hot coals upon their backs to make them crawl faster, when suddenly our young knight came into their midst. He was only one among many; but he forced those boys to brush away the coals and let the turtles go.

And later, when he went into the schoolroom, he wrote his first composition on "Showing Kindness to Dumb Animals."

At another time, when he was helping his father to move the family over into the wilderness of Illinois, in the excitement of crossing a stream swollen by the ice and snow his little pet dog was forgotten. Suddenly they heard a loud barking from the bank opposite. "Yer, yer, yere; don't leave me here!" yelled the poor doggy.

It was too much for the strong young knight; but his father refused to recross the swollen stream with his oxen and heavy load.

"Then I must go!" said the young man, and, pulling off his shoes and socks, he waded through the icy water. Shaking with the cold, he returned triumphant, holding in his arms the poor little shivering dog.

When he put the dog down upon the ground, the little fellow bounced about, wagging his tail and trying to lick the feet and hands of his friend, as he barked his thanks. Long afterward, in speaking of this experience, the young man said:—

"His frantic leaps of joy, and other evidences of a dog's gratitude, amply repaid me for all the exposure I had undergone."

Later we hear of our young knight, no longer as the pioneer backwoodsman, but as a young lawyer. One time, when he was dressed in his best clothes and was riding from one country town to another in order to make a speech, he suddenly heard by the roadside a pitiful squealing, and as he looked he saw a poor pig sinking in the mud.

"Eee-eee-eee!" cried the poor pig. As much as to say: "Aren't you going to help me out?"

"I really am sorry for you, piggy," said the young man to himself, "but I cannot help you, for I am dressed in my best clothes."

He started to ride on, but the feeling of pity for any-

thing in trouble came to him; so he jumped from his horse, waded out in the mud, and pulled the pig from the mire. When his friends teased him as they heard the reason for his mud-stained condition, he said:—

"I couldn't help it. I just had to do it. I could not stand the look in that pig's eyes as I rode by. It seemed to say to me: 'There goes my last chance.'"

Another time, when he was riding with a party of friends, he was missed, and as they turned to look for him there was the tall, ungainly knight bending over in the road. When he rejoined his friends, they asked impatiently: "What caused your delay?"



MEASURING CHIN CHIN FOR SHOES

This baby of the New York Hippodrome recently contracted a severe cold while standing on the ice during his act in a Boston theater. In order to prevent a recurrence of the illness the management had H. V. Scates, head of the shoe department of Filene's in Boston, measure the little elephant for a pair of warm shoes. Now Chin Chin is delighted. The new shoes measure thirty-four inches in circumference, are nine inches high, and are made of blue calfskin lined with lamb's wool and trimmed with ermine fur.

The kind knight smiled gently upon them and answered: "Two young birds were blown by the wind from their nest. I could not have slept unless I had restored those helpless little creatures to their mother."

The hand that lifted the baby birds and restored them to their nest was the hand chosen to lift up a broken people and free them from the curse of slavery. Truly, when we read his life story, we know of no knight of old who ever gave to the world more deeds of valor or showed a more heroic devotion to the cause of duty than has our American knight, Abraham Lincoln.—*Selected.*

The Sunny Side and the Dark Side

I WAS thinking this morning of the difference between the sunny side and the dark side. I was up quite early, and am sorry for those of you who missed the beauty of a glorious morning.

I went first to the shady side of my house. The wind was coming from the northwest, over the snowy fields of the mountain region, and I felt a sense of chill and gloom. But when I went to the other side of the house, I found it very warm and genial; for the sun coming up out of his chambers was shining there, and no wind was blowing.

Most things in this world have a sunny side, and almost everything has a dark side. I suppose there is a sunny side even to going to the dentist's. There was a man who had to go there, and he stayed on the dark side of it for quite a while, thinking how much he must suffer. But it occurred to him to get on the sunny side of the matter; so he thought how much better it would be for his health and his comfort, and then he was quite ready to go. Afterward he laughed to think how little it hurt him, after all!

I once knew a man who made the acquaintance of his neighbor, and thought that he was a very shady sort of man, particularly because his neighbor did not recognize him sometimes. But he went around to the sunny side of the neighbor, and found that he was nearsighted, and more than that, that he had a very kind heart. It all lay in getting around to the sunny side, you see.

And I take it there's a shady and a sunny side to ourselves. Sometimes we look at the dark side of ourselves and see what mistakes we make and how naughty we are, and we get discouraged and are about ready to give up. But suppose we just get around on the sunny side, where the love of God is shining upon us, and where his beams glow with warmth; then we shall begin to think differently even of ourselves, and we shall get new comfort and heart to try again.

Suppose we determine to try to find the bright side of ourselves, of the people we know, and of the great world. When it is dark, there is always some place where the sun is shining, and where it is bright and cheery and warm. Let us send our minds there, even if we can't go ourselves!—*Selected.*

Mrs. Daly, in writing of the Chinese custom of girls' being married to unknown men, says: "Of late years a number of progressive young Chinese women formed a club, the members of which were pledged to commit suicide rather than marry a man of whom they knew nothing. About *one hundred* young women have actually fulfilled this pledge."

Things the Pastor Sees from the Pulpit

1. SOME folks always coming in punctually late.
2. Others always in the same place, where they seem to belong.
3. Some irreverence at the beginning of the service; not much, but some, and some is too much.
4. Strangers without any hymn books, and no one offering them any. It makes him feel nervous. How would you feel?
5. When the offering baskets are passed, some folks look at them as if they had never seen them before, and wondered what they were.
6. Once in a while a few people come in after the baskets are passed. I do not think they do it on purpose.
7. There are faces that are a benediction to look at; and a few, only a few, that seem to be mourning over the money they lost yesterday.
8. Once in a while a man, now and then a woman, who seems to be asleep; but appearances may be deceptive.
9. Folks he has baptized, and married, and laughed with, and cried with. He does not always see them distinctly.
10. And many other things he sees from the pulpit; and let us hope that most of the things he sees help him to preach when he rises to give his message.—*From Dr. Charles M. Sheldon's Church Calendar.*



On Guard

GR-GR-R-R! What you want 'round here?
Gr-gr-r-r! Don't you see I'm near?
Better not come very close;
While I'm not at all morose,
I'm on duty now, and you had better fear.
How did you find out my name is "Span"?
Better not come up too close now, Mister Man.
I was sent with "Little Miss;"
Told to watch her just like this,
So you keep a proper distance,—that's the plan.
So you're Little Miss's uncle? Maybe so,—
She is not so very fearful of you, though;
But if everything's not right,
You can just expect a fight,—
Gr-gr-r-r! I will growl a little low.

J. G. LAMSON.



Thoughts of God

(Texts for April 1-7)

God's love. "That stooping, active love incloses, like a golden circlet, all else that men can know and say of the perfection whose name is God. It is the white beam into which all colors melt, and from which all are evolved. . . . 'Thy loving-kindness is in the heavens,' towering on high. It is like some divine ether, filling all space. The heavens are the home of light. They arch above every head; they rim every horizon; they are filled with nightly stars; they open into abysses as the eye gazes; they bend untroubled and unchanged above a weary earth; from them fall benedictions of rain and sunshine. All these subordinate allusions may lie in the psalmist's thought, while its main intention is to magnify the greatness of that mercy as heaven-high."—*A. Maclaren in "The Psalms."*

Faithfulness. "But mercy standing alone might seem to lack a guaranty of its duration, and therefore the strength of 'faithfulness,' unalterable continuance in a course begun, and adherence to every promise either spoken in words or implied in creation or providence, is added to the tenderness of mercy. The boundlessness of that faithfulness is the main thought, but the contrast of the whirling, shifting clouds with it is striking. The realm of eternal purpose and enduring act reaches to and stretches above the lower region where change rules."—*Id.*

Righteousness. "The point of comparison with 'the mountains of God' is, as in previous clauses, their loftiness, which expresses greatness and elevation above our reach; but the subsidiary ideas of permanence and sublimity are not to be overlooked. 'The mountains shall depart, and the hills be removed,' but his righteousness endures forever. There is safe hiding there in the fastnesses of that everlasting hill."—*Id.*

Judgments. "They [God's judgments] are obscure by reason of their vast scale, which permits the vision of only a fragment. How little of the ocean is seen from any shore! But there is no arbitrary obscurity. The sea is 'of glass mingled with fire;' and if the eye cannot pierce its depths, it is not because of any darkening impurity in the crystal clearness, but simply because even light cannot travel to the bottom. . . . The plain blessings of an all-embracing providence should make it easier to believe in the unmingled goodness of acts which are too vast for men to judge, and of that mighty Name which towers above their conceptions. What they see is goodness, and what they cannot see must be of a piece."—*Id.*

Fellowship with God. "The real proof beyond the grave is the resurrection of Jesus; and the pledge of it is present enjoyment of fellowship with God.

"Such thoughts lift the psalmist to a height from which earth's troubles show small, and as they diminish, the perplexity arising from their distribution diminishes in proportion. They fade away altogether when he feels how rich he is in possessing God. . . . Heaven without God were a waste to this man. With

God he needs not nor desires anything on earth. . . . Whatever outward calamities or poverty may be his lot, there is no riddle in that divine government which thus enriches the devout heart; and the richest ungodly man is poor, because he shuts himself away from the one all-sufficient and enduring wealth."—*Id.*

Good and forgiving. "All the psalmist's other pleas are merged at last into that one contained in verse 5, where he gazes on the revealed name of God, and thinks of him as he has been described of old, and as this suppliant delights to set to his seal that he has found him to be—good and placable and rich in loving-kindness."—*Id.*

Righteousness and justice are the foundation of thy throne. "But more blessed still for the psalmist, in the midst of national gloom, is the other thought of the moral character of God's rule. His throne is broad, based upon the sure foundation of righteousness and justice. The pair of attributes always closely connected—namely, loving-kindness and troth or faithfulness—are here, as frequently, personified. They 'go to meet thy face,'—that is, in order to present themselves before him. 'The two genii in the history of redemption (Ps. 43:3) stand before his countenance, like attendant maidens, waiting the slightest indication of his will.'"—*Id.*

MEDITATION.—The psalmist's thoughts concerning God comfort and encourage me. If I test God as the psalmist did, I, too, shall find him the same unchanging Friend; my "one all-sufficient and enduring wealth."

SPECIAL PRAYER.—Father, help me to become better acquainted with thee, that I may find thee my all in all. Show me what is hindering thee today from revealing thyself more fully to me; and then give me grace to put it away.

M. E.

MISSIONARY VOLUNTEER DEPARTMENT

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Missionary Volunteer Society Programs for Week Ending April 7

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

The Bible Year

Senior Assignment

- April 1: 2 Samuel 1 to 4. David's lament; war with the house of Saul.
- April 2: 2 Samuel 5 to 7. David's kingdom established.
- April 3: 2 Samuel 8 to 10. David shows kindness to the house of Saul.
- April 4: 2 Samuel 11, 12. David's sin and punishment.
- April 5: 2 Samuel 13, 14. Banishment and return of Absalom.
- April 6: 2 Samuel 15 to 17. Conspiracy of Absalom.
- April 7: 2 Samuel 18, 19. Defeat and death of Absalom.

For notes on this assignment, see *Review* for March 29.

Junior Assignment

- April 1: 1 Samuel 10; 11:22-25. Saul anointed; chosen; made king.
- April 2: 1 Samuel 12. Samuel's farewell to Israel.
- April 3: 1 Samuel 15. Saul disobeys God.
- April 4: 1 Samuel 16. Samuel anoints David.
- April 5: 1 Samuel 17. David and Goliath.
- April 6: 1 Samuel 18:1-16; 19. David flees from Saul.
- April 7: 1 Samuel 20. Jonathan befriends David.

A Dwarfed Giant

We study the lives of other men that we may learn how to live. We should copy the virtues and avoid the mistakes of the people we read about. All of these Bible stories are interesting, but they should also be profitable, and will be if we think about the lessons in them for us.

A few years ago I was in a large crowd of people who were all standing. There was one man that could be seen from any place in the building. He was a head taller than anybody else. He surely did look odd. But I like to see men with powerful bodies, and also with strong minds. We like to see a big policeman on the corner, for we know he is strong to help people who are in danger. Saul was a giant in body. He was head and shoulders above every one else. Physically he was an ideal king to lead the army and rule the people.

Saul was a giant in courage, too. He was prompt to act, and he was a hard hitter. He was a victorious general.

He was also a giant in humility, and truly, humility is a gigantic quality. He didn't push himself. Indeed, when he was being chosen for king, he hid himself. And when "the sons of Belial," "the sons of worthlessness," sneered at the choice and did not recognize him, he quietly went home and waited for an opportunity to prove his leadership. And when that leadership was proved by the victory over the Ammonites, and some wanted Saul to take vengeance on those who had not supported him, he said, "There shall not a man be put to death this day." That showed a noble trait of character.

But Saul is an example of a great man who became dwarfed. He failed to depend on the Lord for complete victory over self, and he lost his kingdom and his life. His self-will destroyed his humility. His impatience and overconfidence led him to disobey the word of the Lord. Then he became very jealous of David, and this jealousy destroyed his courage. He was a giant in humility and courage no more. He became dwarfed by his own course of action. And finally his giant body was destroyed; in what way?—By suicide.

The once bright light was snuffed out. His whole life, it would seem, was a suicide, from the time of his first disobedience at Gilgal. How important that we obey the Lord in every particular. Thus we may grow and become stronger, and be able to do things that are worth while. But however noble we may be in bearing, and whatever privileges we may have had, if we seek our own will instead of God's, we become dwarfs.

M. E. K.

Question Box

Is it proper to have associate members in our Missionary Volunteer Societies? If so, do they sign the pledge before they are church members?

No provision has been made for associate members in our general plans of organization. This has been considered in our representative gatherings a few times, but our Missionary Volunteer workers generally have not favored the idea of a regular associate membership.

There is no objection, however, to societies establishing such a membership, if desired. It is suggested that such members be called "preparatory members." They would not vote nor hold office, neither would it be proper for them to sign the membership pledge, for any one who can truly sign the pledge is ready to become an active member.

There are young people among us who have not become church members, but who really count themselves Adventists, and fully expect to be baptized and join the church. Whether or not such young people become "associate members" they should be heartily welcomed to our societies, and should be the objects of earnest prayer and loving labor.

M. E. K.



I — Paul Arrested in the Temple

(April 7)

LESSON SCRIPTURE: Acts 21:18-22, 26-40.

MEMORY VERSE: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." Matt. 5:10.

Questions

1. After Paul and his company arrived at Jerusalem, whom did he visit? What did he declare to them? Acts 21:18, 19.
2. When they heard Paul's experience, what did they do? How many Jews were believers at that time? For what were they zealous? Verse 20. Note 1.
3. What report had been brought to Jerusalem about Paul? Who did the elders say would wish to hear him? Verses 21, 22.
4. Where did Paul spend almost seven days? Who saw him there? What did they do? Verses 26, 27.
5. What was their cry? What did Paul say Paul taught? Of what did they further accuse him? What led them to suppose he had polluted the temple? Verses 28, 29. Note 2.
6. What effect did the outcry have on the people of the city? What was done with Paul? Verse 30. Note 3.
7. What did the people attempt to do? Who heard there was a disturbance in the city? What report was carried to him? Verse 31. Note 4.
8. What was done to quell the riot? What effect did the presence of the captain and soldiers have upon them? Verse 32.
9. What did the captain command should be done with Paul? What inquiries did he make? How did the people reply? What command did he then give? Verses 33, 34.
10. What was necessary when they came to the stairs? How did the multitude show their hatred of Paul? As the apostle was led away what did he say to the captain? Verses 35-37.
11. Who did the captain suppose Paul was? Verse 38. Note 5.
12. What did Paul say of himself? What did he say of his birthplace? What privilege did he ask? Verse 39.
13. How did the apostle secure silence? In what language did he speak? Verse 40.

Question for Diligent Students

1. What illustration do we have in this lesson of the difficulty of judging correctly from circumstantial evidence?

Notes

1. The brethren glorified the Lord, not Paul. The gifts made by the Gentile believers had been brought to the leaders of the church. These gifts were an evidence of their love for the Jewish believers, and that they wished to be one with them. All could see that the Lord had greatly blessed Paul in his labors among the Gentiles.

2. Jews from Asia where Paul had preached saw him in the inner court which the Gentiles were not allowed to enter. They had seen Gentile Christians with him in the city. They thought Paul had brought a Greek into a place from which Gentiles were excluded. To do this was a crime which the Jews punished with death. Paul had not done the things of which they accused him. As he was a Jew, he himself had a perfect right to be in the temple.

3. "This cry aroused the whole Jewish crowd in the temple courts. They could not tell whether the accusation was true or not. But the time (A. D. 57, 58) was only twelve years before the final destruction of Jerusalem, and in the unsettled period which led to that destruction, when the Jews had to be intensely watchful against the tendency to defile their temple with emperor worship. The nervous strain and excitement were like a coal mine filled with explosive gas, which a spark could explode."—*"Peloubet," 1909, p. 288.*

4. A chief captain commanded one thousand men. The name of the captain who rescued Paul was Claudius Lysias. A Roman band of soldiers comprised about six hundred men.

5. Josephus mentions the "Egyptian" whom Lysias thought Paul to be. This man had incited a large number of Jews to gather on Mount Olivet. He made them believe that he was the Christ. He told them that he could make the walls of Jerusalem fall down if he spoke the word. Felix went out against this company, and they fled at his approach. It is said that there were four thousand assassins—those who used daggers—and many thieves.

The Youth's Instructor

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How the Gulls Get the Clam

At Atlantic City one day we were engaged in watching the ever-fascinating ocean, with its restless, almost humanlike waves, rolling and tossing and sending its silvery spray shoreward, when our attention was attracted by the peculiar antics of some sea gulls. We discovered that each gull was seizing a clam in its claws, and after soaring some twenty or thirty feet in the air, would let it fall upon the firm, sandy beach. This stunned the clam, and caused it to open its shell, and then the gull would thrust in his sharp bill and enjoy as delicious a fresh clam on the half shell, and as toothsome and tempting to the palate, as could be opened by the deft hands of the man in the restaurant.

There are opportunities and chances for achievement lying all around on the shore of life that, silent and clamlike, are waiting for the keen, wary folks to discover and appropriate them to their own wants and needs.—*L. M. Cross.*

Neutral Protests

NORWAY, Sweden, and Denmark, acting together in accordance with their agreement at the beginning of the war, have dispatched a joint note to Germany, protesting against the proposed submarine warfare as contrary to international law and an infringement of the rights of neutral commerce. The note points out that a belligerent has no right to prohibit peaceful navigation in zones distant from the enemy's coast, or to sink a neutral ship unless it offers resistance or tries to escape. The Scandinavian countries reserve freedom of action in case of loss of life or property.

The Chinese Republic has gone farther than any of the other neutrals in following the example of the United States, and has likewise threatened to break off diplomatic relations. The Chinese note reads in part as follows:—

"China, therefore, protests energetically to Germany against the measures proclaimed on February 1, and sincerely hopes that the rights of neutral states will be respected and that the said measures will not be carried out. If, contrary to expectation, this protest is ineffective, China will be constrained, to its profound regret, to sever diplomatic relations. It is unnecessary to add that China's action is dictated by a desire for further peace and the maintenance of international law."

The Swiss government complains that nearly all the ports through which Switzerland can receive food and raw materials are covered by the blockade proclaimed by Germany. The note continues:—

"The maritime blockade by the government of the German Empire follows a series of measures taken during the war by both parties of belligerents in opposition to the law of nations and international agreement, by which our liberty of action in economic matters is already restricted and against which we have vainly raised our voice. In such circumstances this blockade is all the more pressing and more weighty with consequences."

In compliance or at least in accordance with the protest of Holland, the British Admiralty has curtailed the "dangerous area" which it defined on January 25. The long triangle stretching from the Danish coast clear across the North Sea to the English coast, has been cut off so as to leave a free lane between the British and the German war zones through which ships may pass southward to Holland. The British blockade in front of the German coast remains, but the coasts of Holland and Denmark are left open.—*The Independent.*

How He Knew God

A CERTAIN man had become totally deaf and, in rebellion at his misfortune, had lost his faith. Looking at the world through the lens of his own bitterness, he saw only cruelty and injustice. After a while he learned lip reading. It gave him back much of what he had lost, but did not soften his bitterness. He was still angry with the God in whom he did not believe.

One evening, sitting at his window, he saw a man and a woman in the little park in front of his house. Something in their attitude betrayed their misery. He got his glass and "listened;" he could read their words clearly. They had come to the end of their resources, and were saying that the only thing that seemed to be left was to end it all. A fierce anger swept the watching man.

"That," he cried, "is a specimen of God's administration! I can do better than that, at least. I'll take care of those poor wretches myself."

He sent for them and had a long talk with them. As a result of the talk he put the young woman into a school where she could learn to earn her own living, and he found a position for the man. The experiment turned out so well that he began to search for other people to help, and still others. His life became very rich and full.

One day he began to think back. The trail led to his own deafness, which had been the direct means of his discovering the first two whom he had helped. Every step of the way was clear: the God he had denied had led him all the way. *When he began to do God's work, he knew that God was!*

It is the proof that never fails. No man or woman can honestly try to live the life of love and service that Jesus Christ asks of his followers and not know that God is—that he is caring for his world today exactly as much as he did two thousand years ago, and that the reason there is still such endless pain and sorrow in his world is because there are still so few among the millions of earth who yield themselves to work with him.—*Youth's Companion.*