

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

Vol. LIII

WASHINGTON, D. C., MARCH 14, 1905

No. 11

GOOD MANNERS

On the Street

THE streets and thoroughfares of earth are but her great show-windows, revealing in a multitude of phases the conditions of human life to be found in the homes of the people. Here are displayed wealth and penury, thrift and indolence, hunger and gluttony, thirst and drunkenness, health and disease, happiness and misery, peace and contention. Here infancy, childhood, youth, manhood, and old age make up the motley throng, including the grave, the gay, the generous, the selfish, the cultured, the unrefined, the educated, the ignorant,—all passing to and fro, some with decided step, indicating a definite aim in life; others whose listless attitude bespeaks an aimless existence. The majority in the throng are treading the downward way which leads to destruction, even many youth and children bearing the impress of crime upon their young faces. The ever-varying scenes in this great panorama are enacted but once; yet "history repeats itself," and the similarity in many respects is maintained from day to day, from year to year.

Mingled promiscuously in the vast, moving throng, are philanthropic souls, who have consideration for the woes of humanity, and are ready to improve the opportunities that come to them for adding to the happiness of others. Blessed thought! there are, amid the moral and spiritual darkness of the world, a few who shine as lights; who are in the world, but not of the world; whose characters are above reproach, untarnished by the polluting touch of sin's foul breath.

The great desert waste of waters has its flowers, but they are so hidden by the ever-restless waves that the casual observer has little or no conception of their infinite variety and marvelous beauty. So with the flowers of the sea of humanity. One stands upon a crowded thoroughfare of a great city, and looks upon the surging sea of human beings; and although the flowers are there, they are so hidden by the waves that only occasionally does their beauty become apparent.

Upon the street as elsewhere there is a great dividing line which separates humanity into two very uneven classes. On one side are the multi-

tudes, arrayed in garbs of selfishness; on the other are the loyal few, who wear the spotless robes of righteousness. And every soul who treads this mundane sphere, belongs to the one class or the other; for there is no middle ground. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

One's appearance and deportment upon the street have much to do with his influence in the world about him. Therefore always wear modest apparel. Keep the shoulders back, the

shun the most deadly of poisons. Upon entering a store, modestly await your turn to be waited upon. Do not incur the displeasure of clerks by requesting them to show you numerous pieces of goods, just to satisfy a morbid curiosity, when you have no thought of making a purchase.

Little acts reveal the character. Who has not seen the narrow-minded individual performing the dog-in-the-manger act while traveling? Not content with occupying one seat in a railway coach, she enjoys having two double seats turned together, and with the aid of various personal effects, succeeds in keeping three extra seats, while a portion of the coach may be crowded. Then there is the sight, very familiar in some localities, of ungentlemanly men and boys occupying seats in street-cars, while ladies and the aged are obliged to stand. Boys, and girls too, should be prompt in yielding their seats to aged persons. They should cultivate reverence for gray hairs. There is no more beautiful mission in all this world than that of ministering to the comfort and happiness of those whose locks are white with the snows of years, whose weary feet are slowly nearing the end of life's journey. It matters not what may be their outward apparel, always treat them with becoming courtesy.

If you have occasion to spend a half-hour upon a street-car, do not take with you yellow-back literature to help while away the time. It is not a good recommendation; and one should be just as much ashamed to be seen in the company of bad books as in the company of bad boys and girls. Degrading literature unfits the soul for fulfilling successfully the grand mission of life. Think too much of your example and influence in the world, to allow yourself to countenance such evil associations. It is not good manners to look over another's shoulder while he is reading or writing. Your location in a car may make this easily possible, but one should live above

infringing upon the personal rights of others in any direction.

Never indulge in flirtations. "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." So avoid everything that would give occasion for remarks against your good name.

The street is not the proper place to form new acquaintances. One never knows with whom he may come in contact, so it is better not to accept of any advances; yet one need not be rude in showing resentment. There is a quiet, modest way in which an individual may attend to his own business, and thus impress others that he is



A LITTLE JAPANESE VISITOR TO THE WORLD'S FAIR

chest high. Cultivate an elastic step, and maintain a pleasing gait, free from everything that savors of affectation or immodesty. In greeting ladies or gentlemen upon the street, boys should not neglect to lift the hat, and every child should learn to speak politely. It is not good manners to point the finger on the street, or turn around to gape at some one whom you have just passed, and who may be gazing at you at the same time. Such greetings after having started in opposite directions, are by no means pleasant. Never patronize the low grade restaurant, where there is no food to be found that is fit for either the body or the soul. Shun the saloon as you would

not of the rude sort. Many a well-meaning person has been mercilessly swindled by confidence men, simply because he listened to the oily tongue of some rogue who called him by name, pretending to be an old-time acquaintance, but whom he really never had seen before. How many an unsuspecting, innocent girl has been lured to ruin by exchanging compliments with some stranger who took pains to play the agreeable for a time during her temporary absence from the home nest. Satan is seeking to claim every soul as his victim, and he cares not by what means one's destruction is accomplished. He may come to you "transformed into an angel of light," but be not deceived. Preserve the proper dignity under all circumstances, and strangers will understand that you are not to be trifled with.

Boys and girls should esteem personal dignity too highly to remain indefinitely upon street corners, indulging in loud, boisterous laughing, and rude, uncultured conversation. They should have more consideration for the feelings of others than to do so. It is not commendable to be of that number of whom it is said, "They are always on the streets." Persons tire of seeing the same faces every time they go shopping. And it is a terrible mistake to squander upon the streets precious time that might be used in accomplishing some good purpose. Children who start out in life by taking a thorough course in street education, are almost certain of failure in the end; for it is seldom that they change their evil course. The low, vulgar whistle which announces the convening of the night school on the streets, should never be responded to by any boy or girl who cares anything for a good moral character. "Blessed are the pure in heart; for they shall see God."

Children who remain upon the streets in the daytime when they have no business there, are learning lessons in elementary sin. And children who frequent the streets at night, receive the more advanced instruction, whose post-graduate course is taken behind prison walls. The child who has learned to enjoy the society of street companions more than he enjoys the society of the members of his own family circle, is truly an object of pity. Boys and girls whose names are upon the church roll, put themselves in the way of temptation; and it is little wonder that they fall. Instead, they should cherish such a sense of their obligations to a loving Heavenly Father that they would pray earnestly, "Lead us not into temptation, but deliver us from evil." And they should help answer that prayer by shunning the very "appearance of evil." The atmosphere of the streets is contaminated with the poison of immorality from sunset to sunrise, and children and youth who choose such perilous surroundings, are not following the footprints of Him who trod the triumphal pathway from earth to heaven; but, instead, they are following the slimy trail of the serpent, only to lose their good character, their good name, their good influence,—all that fits the soul for doing a grand work for others. If the boys and girls would spend their precious evening hours at home, in the company of helpful books, or in useful employment, the mercury in the moral thermometer would begin to rise, instead of remaining so near the zero mark as it is at present. The lessons of life that are of lasting benefit are not learned in the saloon, the theater, or the gambling hall. The music of life that thrills the inmost soul, is never sung by the jeering midnight rabble.

On the rock-bound shores of the "Sundown Sea," near the Golden Gate, at San Francisco, stands the famous Cliff House, so familiar to thousands traveling to and fro. The great waves beat madly against its solid foundation, but it moves not; for it is "founded upon a rock." It is the precious privilege of every individual to build upon the rock Christ Jesus, secure from

the lashing fury of the destructive waves of sin.

The child or youth who thinks it commendable to make his exit through a window in order to join his street companions, while his fond parents believe he has retired for the night, is sadly lacking in the foundation principles upon which noble manhood and womanhood are reared. Such escapades are always led by Satan, and bring only misery and wretchedness in the end. Such children dishonor their parents in taking a course which may yet bring down their "gray hairs with sorrow to the grave."

There are children who seem to think that their parents do not know nearly so much as they do; and when they are kindly advised to keep out of the way of temptation, they pass by that advice as scarcely worthy of consideration. But there will come a time when such children will think differently. And happy will it be for those who realize their mistake in time to work a reformation.

Children and youth do not always realize how much they need just such advice as Christian parents are able to give. It is commendable always to stop and weigh the evidence on both sides of a question, and then be willing to yield a wrong opinion without further controversy. That Florida native who stoutly maintained that the earth is flat because he had been "clear to Georgia, and it was flat all the way," had a very small idea of the proportions of this comparatively little world on which we dwell. That boy or girl who argues that the path of life is one continuous smooth promenade, because he or she has traveled clear to the sixteenth mile-stone, and it has been smooth all the way, little realizes the hills of difficulty and the vales of perplexity that are sure to be encountered a little farther on.

The beautiful words of the thirty-second psalm are full of comfort for every soul who desires to tread the gold-paved streets of the New Jerusalem. How many will commit this short text to memory? It matters not how many mistakes you have made, "Blessed is he whose transgression is forgiven, whose sin is covered." If you are in doubt as to just what to do, cling to the precious promise, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."
MRS. M. A. LOPER.

"Some One That Doesn't Have to Be Shown"

AN officer of our Mission Board came into the large assembly tent at a summer school about two years ago, and, seating himself in the rear, near the writer, looked over about two hundred students there gathered, and said, "Miss —, I am looking for some one to go to South Africa — some one who doesn't have to be shown."

How those words were impressed upon my memory! How much meaning there is in them! *Some one who doesn't have to be shown what and how and when and where*,—some one who doesn't have to be shown the *better way*,—some one who knows how to speak a word in season "to him that is weary,"—some one so sensitive to the needs of humanity about him that the impulse to supply that need comes with the sensing of it,—some one who sees his place and fills it, who finds his work and does it,—some one so in touch with the Infinite that he makes God's purpose for that time and place *his own*, and fulfils the divine mission.

O for the men and women who do not need to be shown! God is looking for such to do the hard things, to bear the heavy responsibilities; and such it must be, too, who do, and do well, whatsoever their "hand findeth to do." They are needed who have not to be shown *where*, who know where, as the bird knows where when she wings her flight through the pathless sky, and settles with unerring certainty upon her nest,

hidden away in the forest,—they who know *when*, as the wild fowl knows when to seek warmer latitudes,—they who know *how*, as the beaver knows how to prepare his home,—they who know *what*, even as the startled deer knows, when he bounds away into the safe retreats of the wooded solitudes.

"Go to the ant, thou sluggard; consider her ways, and be wise." Clumsy indeed would be man's work in teaching these tiny creatures. Vain would be man's attempts to instruct the bees how to work.

And all these need no man to teach; for are they not "taught of God"? Man alone, of all God's creatures, is forever getting out of his place; forever making it necessary for him to be shown; forever going heedlessly into things when a moment's prayerful forethought would save mistakes and regrets. "And all thy children shall be taught of the Lord; and great shall be the peace of thy children."

O for the peace and harmony that would come with a united effort by those who have been indeed taught of God! What could not be accomplished if all the energy bound up in our great army of young people were consecrated to do a work as God would direct—not as man could twist and turn and mar it? What could not be done if every young man and every young woman, through prayer and much earnest study of God's Word, had been so taught that with the child Jesus they could say: "Wist ye not that I must be about my Father's business?" and then with that same Child's assurance of divine guidance, go about that business intelligently.

God is looking for some one who doesn't have to be shown when to move, and where to go, and how to get there,—some one who recognizes the Lord's voice amid a thousand calls, and responds promptly, "Here am I; send me." Too many of us have to be "wound up" occasionally, and even have our "hands set," like an eight-day clock.

God is looking for workers whose eyes have been anointed with heavenly eyesalve, whose perceptions are made keen by divine insight, whose work is made efficient by God-given wisdom and skill.

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."
MARY C. COOK.

"THERE is a voice upon the wind,—
A voice that comes from far,—
A voice from where the distant groves
And perfumed breezes are.
'Tis not the song of triumph, nor
The scream of heathen rage;
But 'tis a cry for gospel light—
The echo of the age."

"Drop a Prayer in, Too"

"WAS that your penny on the table, Susie?" asked grandma as the children came in from Sunday-school. "I saw it after you were gone, and I was afraid you had forgotten it."

"O, no, grandma. Mine went into the box all safely."

"Did you drop anything in with it?" asked grandma.

"Why, no," said Susie. "I had nothing else to put in."

"Do you care what becomes of it?"

"Why, yes. I want it to do good somewhere."

"Well, then, every Sunday when you drop your penny in, why don't you drop a prayer in, too? If every penny the school sends away carried a prayer with it, what a great amount of good would be done!"

"I'm going to remember," replied Susie, "and not let my penny go alone again."—*Little Worker.*



What the President Does

AMONG all the people in our busy country, where men drive away at business as they do nowhere else in the world, there is no one more involved in great and important matters than the president of the United States.



He represents all the people of all the States in our dealings with foreign nations. If any one of our many millions of people has a complaint to make against a foreign nation, for any cause, he must

look to the president to secure for him his rights.

The heads of nations, kings or emperors or presidents, or the officials immediately representing them, are constantly in communication with one another about the rights of their people. We can readily understand this when we remember how many citizens of any civilized country are engaged in trading or in traveling abroad for profit or pleasure.

A conscientious chief magistrate is always anxious to preserve pacific relations with other countries. War is sometimes unavoidable, but the sufferings and the evils it brings are horrible, and the greatest care must be taken to avoid whatever may tend to the destruction of peaceful relations with other countries.

National pride is easily offended, and so difficult and delicate are the president's duties growing out of our foreign affairs, that it has always been a rule that the president of the United States may keep secret, even from Congress, his correspondence with foreign powers if he thinks the public interests require it. It is even true that often when the public knows nothing of what is being done through the State Department the issue of peace or war rests in the discretion of the president.

Congress alone has the power to declare war, but the American people are very combative, and so patriotic that, whenever diplomacy has got us into a quarrel with a foreign nation, public sentiment may be counted on to be with our country, right or wrong. Congress is always apt to be responsive to public opinion, which is easily excited, and so it is plain that whether our country shall continue to enjoy the inestimable blessings of peace quite frequently depends upon the will of the president.

To aid him in looking after foreign affairs the country has ambassadors, ministers, and diplomatic agents, all appointed by him, and confirmed by the Senate. With them he corresponds through the Secretary of State, who is his especial adviser in these matters and his first Cabinet officer.

The Secretary of the Treasury is in charge of the finances of the country, collects taxes, keeps the moneys, and defrays the expenses of the government. He is appointed by the president, who controls, subject to the laws, the financial policy of the government.

All the principal officers of the government, executive and judicial, are appointed by the

president, and then confirmed by the Senate. The judges of the United States courts are so appointed, and the marshals and attorneys of these courts are under the control of the president aided by the attorney-general.

The president is responsible for the mail service by land and sea, through the postmaster-general and the postmasters, who preside over the important offices in the United States, all of whom are appointed directly by the president.

The president is commander-in-chief of the army, and through the Secretary of War he orders troops wherever in the United States they are needed. He is also commander-in-chief of the navy, which is to defend the country in time of war, and aid its diplomacy in time of peace; and in this he has a secretary.

The president must look after the affairs of the Indian tribes, the sale of public lands, the granting of patents to inventors; and the payment of pensions to soldiers; and he has under him, in direct charge of these matters, a secretary of the interior.

The president must look after the inspection of meats that are sent to foreign countries for sale; the collection of scientific information for farmers, and the operations of the Weather Bureau; and a secretary of agriculture is in immediate charge of these affairs.

The Secretary of Commerce and Labor has charge of lighthouses, steamboat inspection, surveys, immigration, the census, manufactures, and corporations.

These nine officials, the Secretary of State, the Secretary of the Treasury, the Secretary of War, the Attorney-General, the Postmaster-General, the Secretary of the Navy, the Secretary of the Interior, the Secretary of Agriculture, and the Secretary of Commerce and Labor, constitute the president's cabinet, and they meet the president usually twice a week, to advise with him about affairs of state.

Most of the business of the president with the several departments is transacted by direct consultation with these heads of departments, but matters of the greatest import are reserved for the cabinet meetings.

The rank of the cabinet officers accords in great degree to the chronological order in which the several departments were successively established by law, and they have seats at the cabinet table according to that rank, the Secretary of State, as first, being on the right of the president, the Secretary of the Treasury next to the president on his left.

After all are seated, the president lays before them any matter upon which he wishes the opinion of the cabinet, when every member is free to give his views without any especial regard to rank or precedence. Usually, the member of the cabinet whose department is more immediately concerned expresses himself first.

It is not the custom to take formal votes, as the president is not in any sense to be bound by the will of the cabinet. He takes the opinions of such as choose to express themselves, and when he wishes, he asks for the views of each member in turn. What he shall do in any case depends upon his own conclusions after he has heard such advice as may be given. Should there arise between a president and a member of his cabinet differences on questions serious enough to warrant such a course, the cabinet officer tenders his resignation.

If the president has nothing himself to lay before the cabinet, he begins by asking the Secretary of State what he has to lay before the meeting. When the Secretary of State is through with his business, or if he has nothing, the president turns to the Secretary of the Treasury, then to the Secretary of War, and so on in order until the list is completed, or until the time comes for adjournment.

The stated cabinet meetings begin at eleven o'clock in the forenoon, and usually last two or three hours. No one is present except the president and cabinet officers, and no record of the proceedings is kept, as everything is strictly confidential.

The president's business day usually begins after he has had his breakfast, and has read the morning papers. He lives with his family in the White House, from which he goes about ten o'clock, through a private hallway, to the new executive office.

This office can be approached only through the cabinet room or the private secretary's office. Adjoining these two rooms is a large reception hall reached directly by the main entrance. It is here that for a long time to come all visitors to see the president will await their turn to pass through the secretary's office to the chief executive.

Ordinarily no previous understanding is necessary to enable public officials to obtain an interview. During at least three days in the week such persons, and especially Senators and Representatives in Congress, are admitted from twelve to one o'clock in the day, through the office of the private secretary. Many of these calls relate to applications for office; others to measures pending in Congress, petitions for pardons, sentences of court martial, complaints against revenue officers, or any other of the thousand matters that touch upon the powers of the chief executive.

Some presidents enjoy informal calls, even from strangers. It is said that President Jackson once received a bluff sea-captain early in the morning, when the president was still in his loose dressing-gown and slippers, enjoying his long pipe.

Fortunate, indeed, would the president be if, after having spent two hours of his time in these interviews, he were permitted to sit down to the work upon his desk, consisting, during the sessions of Congress, of bills to be approved or vetoed, as well as of business coming up from the departments.

But it is usually the case that Senators and members do not all go away to the sessions of Congress beginning at noon. Some have merely arranged for more protracted interviews, when they can talk more fully over their matters.

Possibly, however, twelve is the hour set for the president to hear some delegation from a distance, with its spokesman at its head to speak about political, economic, religious, or social questions. These delegations are usually heard in the president's office — he standing to listen to the address, and then replying.

If the engagement be to receive a foreign minister, newly accredited to our country, more formality is observed. The president goes into the Blue Room, and there the new minister, attired in his court costume, glittering with stars and gold lace, and attended by one or more of his suite, is introduced by the Secretary of State, and makes his address. The president replies, and then there is a cordial shaking of hands.

The hour for luncheon is usually between one and two, and even after that time interviews do not always cease. It frequently happens that from morning until night the president is not allowed to give any attention to the routine business of his office. It is probably true that, for many months in the year, more of his office work is transacted after a seven o'clock dinner than during the daytime.

This is an outline sketch of one of the three days of the week when the president is said to receive callers; the other three are the two cabinet days and the day usually reserved to himself for business; but it is not to be understood that even on these days no others except the members of the cabinet have access to his office. Important

business is considered as justifying calls at any time, and there are very few days upon which some visits are not made. Those who come from foreign countries are astonished at the ease with which the chief magistrate of this great country can be approached.

Now consider for a moment the laws the president approves, the bills he vetoes, the messages he writes, and the many thousands of pages of business papers he goes over and decides upon. The amount of labor performed by a conscientious chief magistrate who desires to know what he is doing, and judge for himself of the merits of the matters upon which he decides, is really stupendous. The hour of midnight frequently finds the president hard at work.

The president and his wife are the official heads of society at the national capital. They give a number of state dinners, one to the members of the cabinet and their wives, one or more to the diplomatic corps, and one to the justices of the Supreme Court. Some of the members of the House of Representatives and of the Senate, and others, more or less prominent, are also invited.—
Hon. Hilary A. Herbert, in Youth's Companion.

Books for Young People

- THE BIBLE: Old Testament, New Testament.
 GENERAL HISTORIES: D'Aubigne's History of the Reformation; school text-books are among the best books of history.
 SCIENCE BOOKS: Books on minerals, plants, animals, the stars, and physical geography.
 MISSIONARY BOOKS FOR STUDY OF FIELDS:—
 India and Christian Opportunity.
 Knights of the Labarum (missionary biographies).
 Dawn on the Hills of T'ang (China).
 Africa Waiting.
 Japan.
 Missions in South America.
 INTERESTING MISSIONARY BOOKS:—
 Islands:—
 Life of J. G. Paton\$1.50
 John Williams75
 John Chalmers75
 Bishop Patteson75
 Africa:—
 Robert Moffat\$.75
 David Livingston75
 India:—
 In the Tiger Jungle\$1.00
 Village Work in India 1.00
 Across India at the Dawn of the Twentieth Century 1.50
 Life of William Carey75
 Life of Alexander Duff75
 Burma:—
 Life of Judson\$1.50
 Soo Thah, a Tale of the Karens 1.00
 Canadian N. W.:—
 On the Indian Trail 1.00
 DENOMINATIONAL BOOKS:—
 Great Controversy\$2.25
 Desire of Ages: Worker's Edition, \$1.50;
 Regular 3.50
 Patriarchs and Prophets 2.25
 The Story of Daniel, by S. N. H. 1.00
 Thoughts on Daniel and the Revelation.. 2.25
 Spirit of Prophecy, Vols. I, II, III, IV.*
 Christ's Object Lessons 1.25
 Mount of Blessing75
 Our Paradise Home25
 Heralds of the Morning 1.50
 Education 1.25
 Scriptural Foundations of Science.*
 Life Sketches of Elder and Mrs. James White 1.25
 Life of Elder Joseph Bates35
 Life of William Miller.*
 Life Sketches of Paul.*
 Making Home Happy25

- Story of Joseph25 and .50
 How a Little Girl Went to Africa 1.00
 CHARACTER BUILDING:—
 The Christian Gentleman, Banks.....\$.75
 Light on Life's Duties, Meyer60
 Week Day Religion, J. R. Miller60
 Making the Most of Life, J. R. Miller60
 Silent Times, J. R. Miller60
 Strength and Beauty, J. R. Miller60
 The Hidden Life, J. R. Miller60
 Individual Work for Individuals, Trumbull .35
 The Lover's Love, W. P. Pearce75

Those books marked with a star are out of print; but many families have them, and they are worth reading, so are included in the list. Any book in the list may be ordered of the Review and Herald.



THE WEEKLY STUDY

Paul's Trials and Victories at Ephesus

- OPENING EXERCISES.
 SCRIPTURE FOR STUDY: Acts 19:23-41.
 REFERENCE STUDY: "Sketches from the Life of Paul," pages 140-149.
 TOPICS FOR STUDY:—
 Great commotion.
 Reason.
 Influence of the apostles' labors.
 Pagan temple.
 Diana.
 Paul's companions mobbed.
 Speech of the town clerk.
 Assembly dismissed.

Notes

"The scale on which the temple of Diana was erected was magnificently extensive. It was 425 feet in length and 220 in breadth, and the columns were sixty feet high. The number of columns was 127, each of them the gift of a king; and thirty-six of them were enriched with ornament and color. The folding doors were of cypress wood. . . . The value and fame of the temple were enhanced by its being the treasury, in which a large portion of the wealth of western Asia was stored up."—*Conybeare and Howson.*

"The Ephesian goddess [Diana] was represented by a rude idol, which was said to have fallen from heaven. . . . In the representation which is familiar to us . . . the goddess appears as a standing idol, in shape partly human. . . . The lower part is merely an upright block, without distinction of legs or feet, covered with symbols and figures of animals; the arms from below the elbows are extended on each side, and the hands are supported by props; the head is surmounted either by a lofty ornament or by a mural crown, and something like a heavy veil hangs on each side of the face down to the shoulders."—*Bible Dictionary.*

"Portable statues were modeled after the great image of Diana, and were widely circulated in the countries along the shores of the Mediterranean. Models of the temple which enshrined the idol were also eagerly sought."

"A report of the speech of Demetrius was circulated. The uproar was terrific. The whole city seemed in commotion."

"The words of Demetrius reveal the real cause of the tumult at Ephesus. . . . 'This our craft is in danger.' The income of pagan priests and

artisans was at stake; and for this reason they instituted the most bitter opposition to the apostle, and refused to receive or investigate the new religion, which would have made them wise unto salvation."

"Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands." These words touching the work of Paul, from an enemy of the gospel, reveal to us the extent to which the gospel was spreading, and the influence it was having on the heathen world. Read Rom. 10:17, 18; Col. 1:23.

G. B. T.

Report from Killbuck, Ohio

A Young People's Society consisting of thirteen members was organized at this place about four months ago. From October to January we sold, gave away, and loaned nine thousand five hundred pages of papers, tracts, and pamphlets. We have visited the sick and written missionary letters.

Our church is in the country, two miles from the nearest town; so our attendance is chiefly from the country. A large number of young persons not of our faith attend nearly every meeting. The Lord has wonderfully blessed us in all our efforts to move forward, and for this we praise his holy name. As we are just starting in this work, and know but little about it, we would be glad to hear from any one who has had more experience in the young people's work. We are glad the coming of Jesus is so near, and we ought to lay hold with a mighty hand on the work he gives us to do in these last hours.

V. S. WHISLER, *President.*

The Children's Missionary Society in Rarotonga

My heart is overflowing with the joy of my work. The dear children all came back to school after the vacation, except three. Two new ones came, and I had prayed that these very two would come. We have begun what we call the "Children's Missionary Society." Our meetings are held on Sabbath afternoon. Not only the day-school, but the little ones and all of the Sabbath-school come to the meeting, and take part. We have a lesson, reports of work, and a missionary collection. I am president, and a little boy is secretary, and another is his assistant. Last week the secretary took entire charge of the meeting. The children have great joy in this Society. They work for me during the week to earn pennies for the collection.

While in Raiatea I felt impressed that I should open Sunday-schools around the island on my return. Yesterday I began in Mataiva's house in Avarua. He said we might use his house, and he would tell the children around him. On coming in sight of the house, I saw that the veranda was full of children. There were twenty-seven intelligent children, with a few of the parents. I greatly enjoyed the time spent with them, and they all raised their hands for me to come every week. My little girl from Titikaveka was with me. She prayed, and we sang two English hymns to them. The lesson was on the coming of the Lord. Many of them thought that Christ was never coming again. They were happy to learn these things so new to them.

The children's gardens are planted with legumes, and we are getting ready to plant cabbages and turnips. I think that if the children can grow, cook, and eat legumes, they need not cling to their fish and other flesh foods. They are planning to tithe the products of their garden. I shall buy the tithe, and place the money where it should go.

EVELYN GOODING.



If Knowledge Grew

How nice 'twould be if knowledge grew
On bushes as the berries do;
Then we could plant our spelling seed,
And gather all the words we need.
The sums from off our slates we'd wipe,
And wait for figures to be ripe,
And go into the fields and pick
Whole bushels of arithmetic.
Or if we wished to learn Chinese,
We'd just go out and shake the trees.
And grammar then in all the towns,
Would grow with proper verbs and nouns;
And in the gardens there would be
Great bunches of geography;
And all the passers-by would stop
And marvel at the knowledge crop;
And I my pen would cease to push,
And pluck my verses from a bush!

—Selected.

Harold's Footman

"Bob," called Harold to his little brother, who was playing on the back door-step, "trot out to the barn and bring me my saw, will you?"

Bobby left his two pet cats, Topsy and Tiger, on the steps, and ran obediently for the tool. Harold was very busy constructing a hen-coop, and he needed a great deal of assistance.

"Thanks," he said, shortly, as the little boy returned. "Now, where did I put those nails? Oh, they're on the kitchen table; hand them out." Bobby produced the nails, and sat down again to watch the work.

"Are you going to finish it to-day, Hal?" he asked.

"No; haven't time. I am going to the commons in about ten minutes. There's a lacrosse match on; but I want to drive these nails first. Oh, say Bob, my lacrosse stick is up in my room! You go and bring it down, I am so awfully busy."

Bobby ran eagerly up the stairs. He always went on errands for his big brother very willingly, but this time he made special haste, for a hope was entering his heart that perhaps Hal would take him to see the match.

"Mother!" he cried, poking his head out to the shady front veranda where his mother and aunt sat sewing, "Hal's going to the commons; may I go, too?"

His mother looked up from her sewing rather doubtfully.

"Oh, I really don't know, dearie," she began.

"Oh, let the poor wee man go!" pleaded Aunt Kate, when she saw the look of disappointment on Bobby's round face. "Hal will take care of him."

"Well, keep near Hal, Bobby. I don't like your crossing the railroad track."

Bobby bounded out to the back yard in high glee, waving the lacrosse stick.

"Mother says I can go, too," he shouted, jumping down the steps in a manner that made Tiger and Topsy rise up indignantly and move to one side.

"Oh, pshaw!" cried his brother, hammering a nail rather viciously. "What do you always want to follow me round for?"

"Oh, can't I go?" cried the little fellow, in distress. "Aw, Hal, do let me!"

"I can't have a kid like you forever tagging after me. Why can't you play with boys of your own age. You can't come to-day, that's all about it!"

"O Hal! you — you *might* let me! I won't be a bother!" Bobby's eyes were beginning to brim over with tears. His face wore a look of despair.

"Oh, cry-baby; of course you must howl! You can stay at home and play with the cats."

And the big brother, whom Bobby had served so willingly all day, shouldered his lacrosse stick and went off whistling.

Harold met his Aunt Kate in the hall.

"Where's your little footman?" she asked gaily. "Isn't he going?"

"Who? Bob? O Aunt Kate, he's too small to go everywhere with me!"

"Ah!" Aunt Kate looked surprised. "I thought he was quite big enough to be with you when there was work to be done, but I see, a footman is only wanted to run errands and do such things."

Harold was not very well acquainted with his aunt, and he was never quite sure whether she was in fun or not. The idea of her saying Bob was his footman! He felt quite indignant.

He had just reached the street when he remembered that he had left his ball where he had been working. He half wished Bobby were with him, so he could send him back for it. And then he felt ashamed when he remembered his aunt's words. Was she right, after all, and did he make use of his little brother, and then thrust him aside when he did not need him?

He did not like the idea of facing Aunt Kate again, so he slipped in through the back gate, and walked quietly around the house. As he approached the house, he heard a voice, and paused a moment, hidden by a lilac bush.

Poor, lonely Bobby was sitting on the steps, one hand on Tiger's neck while the other stroked Topsy. He was pouring out to his two friends all his troubles.

"He doesn't like me, Tops, not one little bit. He never wants me round, only to run and get things for him. You don't be bad to Tops just 'cause she's littler than you, do you, Tiger? But I guess you like Topsy, and Hal don't like me. He don't like me one little teenty bit." Here a sob choked him, and through the green branches Harold could see a big tear-drop upon Topsy's velvet coat.

"I wish I had a brother that liked me," went on the pitiful little voice. "Tom Benson likes Charlie. He likes him an awful lot. And Charlie doesn't do nearly so many things as I do. I guess I oughtn't to tell, Tiger, but you and Tops wouldn't tell tales, so 'tisin't the same as tellin' father, or mother, or Auntie Kate; is it, Tige? But I think he might like me a little wee bit, don't you, Tiger?" And Harold could see the blue blouse-sleeve raised to brush away the hot tears.

Harold drew back quietly and tiptoed down the walk to the street. He had forgotten all about the ball. His eyes were so misty that he did not notice Tom and Charlie Benson, waiting for him at the gate, until Tom called: —

"Hello there! I thought you were never coming. What kept you?"

"Say, is Charlie going?" asked Harold, suddenly.

"You bet I am!" cried the little fellow, cutting a caper on the sidewalk. "Tom said I could. Didn't you, Tom?"

Tom laughed good-naturedly. "He was bound to come," he said. "He won't bother us."

"Well—I—think Bob wants to come, too," said Harold, hesitatingly, "and if Charlie is going —"

"Oh, goody!" cried Charlie, who was Bobby's special chum. "Where is he?"

Harold put his fingers to his lips, and uttered two sharp whistles. Bobby understood the signal, and came round the side of the house. He had carefully wiped away his tears, but his voice was rather shaky.

"What d'ye want?" he called. He felt sure Hal had an errand for him.

"Charlie's going to the commons with us," shouted his brother, "so I guess you can come, if you want to!"

Bobby came down the path in leaps and bounds.

"I'm going, mother!" he shouted, waving his cap, and away he and Charlie tore down the street ahead of their brothers.

"Hold on there!" cried Harold, with a laugh. "Don't get crazy! And mind you two keep near us at the track!"

It was about a week later that Aunt Kate laid her hand on Harold's shoulder, and said: "I'm afraid I made a mistake the other day, Hal. I believe Bobby's been promoted from the rank of footman to be a brother."—*The King's Own.*

BIBLE READERS COURSE

The Resurrection

1. *What proof have we of a resurrection from the dead?*

"But if there be no resurrection of the dead, then is Christ not risen." "But now *is* Christ risen from the dead, and become the first-fruits of them that slept." 1 Cor. 15: 13, 20.

2. *What did Christ say of the dead?*

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

3. *Which rise first, the righteous or the wicked?*

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4: 16.

4. *What is said of those who have part in the first resurrection?*

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and

of Christ, and shall reign with him a thousand years." Rev. 20:6.

5. *How many years between the two resurrections?*

"But the rest of the dead lived not again until the thousand years were finished." Rev. 20:5.

6. *What do the wicked then do? and what happens to them?*

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev. 20:9.

EMMA NEWCOMER



Woman's Dress in China

THE defects of the modern woman and of her Chinese sisters in the matter of dress have been compared by the people of both nationalities. The comparison, it must be confessed, is rather in favor of the Oriental. While both have sacrificed comfort and good sense to custom and pride, it is the Chinese woman whose vital processes are the least interfered with as a result.

Aside from the long white bandages which have shaped her foot so different from its natural form, restricting the circulation of the extremities, and making her, on foot, awkward and uncomfortable, there are many physiological points in the dress of the Chinese woman which merit attention. And even with their crippled feet, our friends in China are able to get around and do their duties, and to climb up and down-hill with heavy burdens, in a way which surprises us. These little women have no long skirts to catch the dust and damp from the earth below. Only a few possess skirts, and these are ornamental affairs, which are kept folded away in the clothes chest. The women move about comfortably every day, in what an American would call "bloomers." But perhaps it is because the American woman does not know how to wear "bloomers" that she so abhors them. At least our Eastern sisters can look as neat as a pin in their simple blue gowns and loose garments. It is quite a shock to the modesty of the Chinese when they first see in the port cities the close-fitted, misshapen form of the modern woman.

In the south of China, and during the summer, the garment worn is more like a divided skirt, being loose at the ankles, and trimmed with a colored border and silk braid. But in the north, all the year round, the bright-colored tape is worn, tying up the plain, neatly folded garment at the ankle, and a little embroidered or figured piece is included in such a way as to adorn the little feet. The gown is loose, with large, flowing sleeves, and usually long enough to reach to or just below the knees. All the garments, under and outer, winter and summer, are made on the same pattern, and there is room enough inside her gown for the mother to carry her infant to protect him from the wind.

Were it not for the impoverished diet of many, leading to an over-diet of coarse vegetables, and, consequently, a dilated stomach, the form of the Chinese women would be quite perfect. As it is, she has a control of her muscles, and an ability to work, which few in modern dress could imitate. For once comfort and fashion agree.

A girdle is worn about the waist, but the wide band of the lower garment makes it unnecessary to wear this drawn very tightly. The pervading color of Chinese dress is blue, the nation's color; other colors are the exception. Coarse homespun goods is worn almost constantly by the common people.

The different seasons and weather changes are far better provided for in the Chinese economy than in Western garb. There are three classes of garments—unlined, lined, and cotton-lined, or wadded, garments. Changes are not made on the first day of June, nor at any other stated time. The nights are usually cool, except in the heat of summer, and the Oriental woman rises early, dons her wadded gown, perhaps two of them, and a lined one besides. Later on, as the sun shines brighter, or she is warmed by the day's duties, she lays off first one, then another, till she has only a light garment remaining. Thus her dress is always in keeping with the temperature and her comfort. The padded garment worn in winter is much warmer than the burden of skirts worn by the Western woman in a vain effort to keep out the cold.

Many Chinese homes have neither fireplace nor heating stove. In the very coldest winter those in central China have only a little open fire of straw or stalks on the floor, to warm their hands and feet. Farther north they have the *kang*, or heated brick bed, to which they resort when the quilted garments prove insufficient. Here American heated homes would indeed be a luxury.

BERTHA LOVELAND-SELMON, M. D.

Friendly Naps

IN Japan you do not go to bed; the bed comes to you. It does not make much difference in what part of your house you may be, or of a friend's house, for that matter, if you are drowsy, the bed will come in at a moment's notice, declares the author of "The Heart of Japan:"—

"If you are visiting, your host will detect your inclination, and beg you to honor his house by taking a nap therein. Clapping his hands, he calls out: 'Quilts bring!' In two minutes



A JAPANESE LADY SPINNING

your hostess will toddle in with a bundle in her arms much larger than herself,—a huge, thickly wadded quilt, the *futon*, which she rolls out over the *tatami*, the straw mattresses covered with finely woven bamboos that are upon all floors in Japanese rooms. That is the bed, and if you will condescend to arrange your honorable body on anything so unworthy, your host will be bewildered with the honor.

"You protest that the honor is with you; that it is indescribably rude of you to venture to think of polluting so magnificent a *futon*. Then, with a low bow, you stretch yourself out upon it. You are covered with another *futon*. 'Condescend to enjoy honorable tranquillity,' lisps your hostess. Mine host says the weather impresses him as being such as to encourage napping also, and soon he is on another *futon*, lying peacefully beside you."—*Selected*.

The Pancake Woman

ONE of the delights of the children in Japan is the pancake woman, who, with her little brazier and its copper frying-pan, offers great attraction to the urchins who gather round her stall.

She is usually found on the corner of the streets nearest the schools, and when the boys and girls clatter out with their wooden clogs and satchels of books, what more welcome sight than the pancake woman waiting on the corner for them? With a bowlful of delicious batter, a ladle, and a cake turner, she is ready for the onslaught.

Her withered smile and wheedling tones, as well as the crisp smell of a sample pancake on the griddle, draw a hungry crowd.

For a small coin, worth one tenth of a cent, a blissful child may fry and turn his own cakes, and eat them fresh from the griddle as he fries them. Happy is he who comes with a stringful of cash in his kimona sleeve, and who can fry and eat to his heart's content.—*Selected*.



Shadi's Prayer

A MISSIONARY lady had a little Hindu orphan named Shadi living with her. She had taught him about Jesus, and one night when he was six years old, she said to him: "Now pray a little prayer of your own."

And Shadi's prayer was this: "Make me what you were like when you were six years old."—*Child's Gem*.

Forgive and Forget

THERE'S hardly a day goes by, I suppose,
But some one or other treads on our toes,
Says or does something we think most unkind;
But this is the very best plan you will find;
Just to go calmly on—not to fume or to fret,
And to make up our minds to forgive and forget.

Why dwell upon slights that we meet day by day?
Why bother our heads about what people say?
So long as the tales which they tell are untrue,
The wiser plan far, both for me and for you,
Is to go straight ahead—not to grumble or fret,
But make up our minds to forgive and forget.

Are we always careful in passing along?
Do we never jostle in life's busy throng?
No hasty word speak? No friend ever slight?
Do always the thing that is honest and right?—
Ah, no! We surely have sad need to fret,
Should those we love never forgive and forget.

—*Exchange*.

Our Way and Theirs

WE bake bread; the Chinese people steam it.
In rowing a boat, we pull; they push.
We keep to the right; they keep to the left.
We use a soft pillow; they use a hard one.
Our sign of mourning is black; theirs is white.
Our windows are made of glass; theirs of paper.

We shake a friend's hand; they shake their own.

Our language is alphabetic; theirs is ideographic.

We eat with knives and forks; they with chopsticks.

We blacken our shoes; they whiten their shoe soles.

We write with a pen or pencil; they write with a brush.

We locate intellect in the brain; they locate it in the stomach.—*The Children's Visitor*.

Fire Building

HAROLD stood by the stove, receiving his first lesson in fire building. "Get a few splinters well burning," said his mother, "then carefully place one stick after another upon the blaze. Do not fill the stove full at the start; you might smother the flame, and make it smoke. Do one thing, keep the fire burning."

"It is just so in life," said Aunt Jane, stepping in just then. "Be sure of a good blaze, a proper start, then add one effort to another until your work is complete. Don't hurry nor crowd. Many failures could have been successes with a little more thought and carefulness."

Harold was absorbed in thought. He looked up quizzically: "Mother, there is one part of fire building you did not speak of."

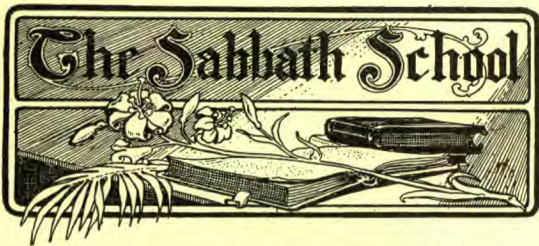
"And what is that, my boy?"

"Lighting it," and Harold laughed merrily.

But Aunt Jane was serious. "A very necessary part of character building, too," she said. "Christ is the true light that lighteth every man that cometh into the world. After lighting us, he gives us his Word, the Bible, to keep our lights from going out. David says, 'Thy Word is a lamp unto my feet.'"

"That reminds me of three verses in the sermon on the mount," said Harold. "Can you guess which three?"

WILLIAM YARNELL.



INTERMEDIATE LESSON

XII—Synopsis of Old Testament History—Babylon to Herod

(March 25)

MEMORY VERSE: "For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place." Jer. 29:10.

Among the Hebrew captives taken to Babylon by Nebuchadnezzar were Daniel and his three companions, who were "of the king's seed." These young men were already "skilful in all wisdom;" but when they reached Babylon, the king appointed special teachers for them, that they might become versed in the learning and speech of the Chaldeans. These young men were loyal and true-hearted, and the Lord blessed them, and gave them a great work to do for him.

A few years after Daniel was brought to Babylon, King Nebuchadnezzar had the strange dream recorded in Daniel 2. None of his wise men could tell him the meaning of this dream; but Daniel, after praying for wisdom, was able to tell the king what it meant. Because of this, Nebuchadnezzar made Daniel a ruler and chief governor in Babylon; the three young men with Daniel were also promoted to positions of honor.

Throughout the reign of Nebuchadnezzar, Daniel was one of the king's trusted counsellors; and when the kingdom passed under the rule of the Medes and Persians, he was still honored. Darius, the first king of Medo-Persia, set Daniel above all the presidents and princes in his realm, because "an excellent spirit was in him."

In the first year of the reign of this king, Daniel studied the prophecies of Isaiah and Jeremiah concerning the number of years the Jews should be in captivity, and knew that the time

was nearly ended. The Lord had even named the man who would give them permission to return to their own land, and restore Jerusalem, and rebuild the temple. This man was Cyrus, the second king of Medo-Persia. In the first year of his reign this king made a decree giving all the Jews in his kingdom permission to go up to Jerusalem to build the house of the Lord. He also sent back the five thousand four hundred gold and silver vessels that Nebuchadnezzar had taken from the temple.

Not all the Jews went up to Jerusalem at this time, but those who did go began the work. The altar was rebuilt, sacrifices were offered, and the foundation of the temple was laid. For a number of years the enemies of the Jews greatly hindered their work. Cyrus died, and Smerdis, the new king of Persia, wrote a letter saying that the building must cease.

But when this king died, the work began again. The new king, Darius, not only gave the Jews permission to build the temple, but he also helped them with gifts of money, and animals, and wheat, and oil, and wine. In the sixth year of this king the temple was finished.

But though the temple was rebuilt, it was not beautified, and the city of Jerusalem was still in ruins. Artaxerxes, a later king of Medo-Persia, granted a decree to Ezra, who was leader of the Jews, giving him power to beautify the temple, rebuild the city, and appoint magistrates and judges. As many of the Jews still living in Medo-Persia as wished might go with Ezra to help in this work. This decree to restore and build was given in 457 B. C.

A few years later Nehemiah, a brave and good Israelite, who was cupbearer to the king of Medo-Persia, went up to Jerusalem with another company of Jews, to help their brethren there build the city. At this time the enemies of the Lord's people did all in their power to hinder the rebuilding; but the men of Israel worked faithfully, often with their weapons of defense in their hands, till the wall was finished. Nehemiah says: "So the wall was finished. . . . And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God."

When Medo-Persia was conquered by Alexander the Great, the Jews were still kindly treated. When he died, and his kingdom was divided among four of his generals, the Jews were controlled for several hundred years by the kings of Syria and Egypt, who often treated them very cruelly. At last they passed under the control of the Romans; and at the time when Jesus was born, Herod, a Roman governor, was king of Judea. He was a very wicked and cruel man, who caused even his own wife and children to be killed; but he took pride in building costly temples. The temple rebuilt by the Jews five hundred years before, had fallen into decay, and Herod rebuilt it again, and greatly beautified it.

Questions

1. Who was Daniel? Tell how he and his three companions came to be appointed to positions of honor in Babylon.
2. When the Medes and Persians took Babylon, what became of Daniel? Why was he so greatly honored? What did Daniel study at this time? What did he learn from these writings? See Jer. 29:10; Isa. 44:24-28; 45:1-3.
3. What did King Cyrus do in the first year of his reign? Ezra 1:1-4. What did he send to Jerusalem? What was done by the Jews at this time?
4. Tell how the enemies of the Jews hindered their work, and how the temple was finished.
5. Who was Ezra? See Ezra 7:1-6, 10. What did the decree of Artaxerxes empower Ezra to do? When was it given?

6. How did the work proceed? Neh. 1:1-4. Who went up to Jerusalem at this time to help build the city? Neh. 2:1-6.

7. Under what conditions was the wall built? See Nehemiah 4. What did the enemies of Israel see? Neh. 6:15, 16.

8. By whom was Medo-Persia conquered? Under whose rule did the Jews come? By what nation were they governed when Jesus was born? What Roman governor was king in Judea at this time? What did he rebuild? How long had it stood?



XII—Temperance in All Things

(March 25)

MEMORY VERSE: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

Questions

1. What is included in the subject of health reform besides the question of food? Note 1.
2. What is the standard set by Paul in all things? 1 Cor. 10:31.
3. What should be our guide in deciding the question of diet? Note 2.
4. What besides the quality of food is embraced in this question? Luke 21:34, first clause; note 3.
5. What principles should be regarded in the matter of drinking? Prov. 23:31; Eph. 5:18; note 4.
6. What is said concerning the dress of the Christian? 1 Peter 3:3, 4; 1 Tim. 2:9; note 5.
7. What besides pride and gluttony is mentioned as one of the sins of the last days? Eze. 16:49.
8. What command was given to Adam after he had sinned? Gen. 3:19.
9. What rule does Paul lay down on this question? 2 Thess. 3:10.
10. What is the duty of each one, in view of these facts? 1 John 1:7.
11. What testimony shows that those who triumph with the third angel's message have heeded these principles? Rev. 14:5, last clause.
12. What prayer has been offered for every believing saint? 1 Thess. 5:23.
13. How confident may we be that this prayer will be answered in the life of each one of us? 1 John 5:14, 15.

Notes

1. "Temperance in all things of this life is to be taught and practised. Temperance in eating, drinking, sleeping, and dressing is one of the grand principles of the religious life."—"Testimonies," Vol. VI, page 375.
 2. "Is my diet such as will bring me in a position where I can accomplish the greatest amount of good?"—Mrs. E. G. White, in Review and Herald, 1880, No. 25.
 3. "It is possible to eat immoderately even of wholesome food. . . . Masticate slowly, and allow the saliva to mingle with the food."—Christian Temperance, pages 51, 52.
 4. "Many make a mistake in drinking cold water with their meals. Food should not be washed down. . . . Eat fruit with the meals, and the irritation that calls for so much drink will cease to exist. . . . Never take tea, coffee, beer, wine, or any spirituous liquor."—Id., page 51.
 5. "Dress reform proper provided for the protection and development of every part of the body."—"Testimonies," Vol. IV, page 635.
- "There should be no carelessness in dress. For Christ's sake, whose witnesses we are, we should seek to make the best of our appearance."—"Testimonies," Vol. VI, page 96.



ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.

222 NORTH CAPITOL STREET, WASHINGTON, D. C.

FANNIE M. DICKERSON EDITOR

Subscription Rates

YEARLY SUBSCRIPTION	-\$.75
SIX MONTHS	-.40
THREE MONTHS	-.20
TO FOREIGN COUNTRIES	1.25
CLUB RATES	
5 to 9 copies to one address, each	-\$.55
10 to 100 " " " "	-.50
100 or more " " " "	-.45

Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

"THROW yourself into the bosom of God as upon a bed of rest."

"WE must account for every idle silence as well as for every idle word."

MINDS that have nothing to confer have little to perceive.—*Wordsworth.*

"PRAYER gathers God's own strength into the soul, and builds divinity itself into the character."

WITH respect to that sore temptation of novel reading, it is not the badness of a novel we should dread, but its overwrought interest. . . . Even the best romance becomes dangerous if by its excitement it renders the ordinary course of life uninteresting, and increases the morbid thirst for useless acquaintance with scenes in which we shall never be called upon to act.—*John Ruskin.*

The Eagle Life

HE who will fly as an eagle goes into the higher levels where cloudless day abides, and live in the sunshine of God, must consent to live a comparatively lonely life. No other bird is so solitary as the eagle. Eagles never fly in flocks. But the life that is lived unto God, however it forfeits human companionship, knows divine fellowship, and the child of God can, like his Master, say, "The Father hath not left me alone." "I am alone; yet not alone; for the Father is with me."—*Arthur T. Pierson.*

Read, Young Men and Women

THE title used above is the same as that found at the head of an article in the INSTRUCTOR dated February 7, which described a plan of reading for our young people for the year 1905. There were not enough copies of the paper by several hundred to fill the orders; so the list of books from which the readers could make a selection is reprinted on page four of this number of the INSTRUCTOR.

It is not necessary to choose from the list. No attempt has been made to name all of the books that are worthy of a careful reading. Any good book, fiction not included, may be among the five. If one selects from the various *classes* of books named, he will doubtless be better satisfied than if he chose from only one class.

If you wish to join those who have already begun the reading, send a postal card to the editor, stating the fact and giving your address. Almost one hundred persons have responded, and nearly every day brings in word from others. The editor enjoys those cards that say, "I shall also do what I can to interest others in the plan."

The list of readers is a varied one. It includes nearly all the members of two Young People's

Societies; it also includes ministers, wives of ministers, teachers, canvassers, students, carpenters, and children.

We hope that many more will join us in this interesting and profitable undertaking.

Let Them Pass; Forget Them

NEVER mind the things you heard,—
Don't repeat a single word,—

Let them pass; forget them.
Do not mind them,—they are not
Worthy of a moment's thought;
They have now much mischief wrought,—
Let them pass; forget them.

Never mind what some one said,—
They were words by malice fed,—
Let them pass; forget them.
They were unkind and untrue,
And deserve no thought from you;
Be among the very few
That will never mind them.

Let the other people say
Words unkind, from day to day.—

Let them pass; forget them.
Balance matters with them; give
Kind words for unkind ones; live
As you know you ought, forgive,—
Let them pass; forget them.

And if you have said a word,
Harsh, unkind, and some one heard,
Pass it not; but mind it.
Sow another kind of seed,—
Do another kind of deed,—
Maybe some one's heart will bleed
If you do not mind it.

BENJAMIN KEECH.

The Winged Foe of Mosquitoes

"TELL us how to get rid of the mosquito pest," said Miss Helen Gould to Colonel Isaac W. Brown, of Indiana, who is an ornithologist. The colonel answered by visiting Miss Gould's estate at Tarrytown, and lecturing on the merits of the little blue bird called the martin, as an exterminator of the summer nuisance.

In brief, says the *Newark News*, Colonel Brown's terse answer is, "Build martin-boxes around your house." He addresses himself chiefly to the boys of America. He wants every boy to build a martin-box, and fasten it up somewhere around the house. Every martin that makes it his home will be able to put down his throat at one sitting as many as two hundred mosquitoes. Where the martins are, according to this authority, there the mosquitoes will not be.

Colonel Brown says he has tried this insect exterminator in Indiana, and at one camp-meeting, where the tents were unusually enveloped in a cloud of mosquitoes, the martins succeeded in freeing the district entirely of the pests. From this successful test he argues that it is only a question of increasing the number of martins to exterminate the mosquito in course of time. Encouraged by Miss Gould, the colonel will begin a war of extermination, traveling, and lecturing on the comforts of life in a martin-protected home, and urging all classes to provide boxes for the pretty little bird, and make it a welcome sojourner at every house where the bird can be trained to stay.

The martin is about the size of a sparrow, of a purple color, and a very attractive feathered creature. It comes North in the spring, stays through the summer, and works at the mosquito-killing business for the pure love of the insect as an article of diet.

While the ornithologist is urging the merits of the martin as a mosquito annihilator, assurance is given the New Jersey Board of Health by the State Committee of Mosquito Extermination that the problem of eradicating the pest from the scheme of things is in process of evolution. Prof. John B. Smith, State Entomologist, says that the draining of the region where the mosquito is believed to breed has been carried on so

energetically that not one mosquito has been bred on the district ditched by the authorities during the last summer season.

More than two hundred fifty thousand feet of this ditching has been accomplished; and when the salt meadow contiguous to Newark has been cut through, the mosquito crop will be an unknown quantity next year. Between the martins and the ditching of marshes, therefore, there seems to be hope that the doom of the pest is about to be sealed.—*Week's Progress.*



KEENE, TEX., Dec. 26, 1905.

DEAR EDITOR: I enjoy reading the YOUTH'S INSTRUCTOR very much. I am going to the church-school. I am fourteen years old. I am trying to get a club of five; so that I can secure a Bible. I have already one subscriber.

MYRTLE GASS.

BOONE, IOWA, Feb. 2, 1905.

DEAR EDITOR: In the last INSTRUCTOR I did not see any letters, so I thought I would write one. I am a boy nine years old. As we have no church-school, I go to the public school, and am in the fourth grade.

I love to read the INSTRUCTOR. I am taking a club of *Signs* to sell every week after school. I love to work for Jesus, so he will soon come to give us a home on the new earth.

CARNOT M. RORHOLM.

MARCUS, WASH., Dec. 30, 1904.

DEAR EDITOR: I am a little girl eleven years old. I had six missionary chickens, but I sold one, and sent the money to Washington, D. C. I have never written to the INSTRUCTOR before. I get my lesson from the INSTRUCTOR and *Little Friend*. Pray for me, that I may become a missionary, and lead others to Christ.

There are no other Sabbath-keepers within eight or nine miles of us. Mama teaches me at home as there is no church-school here.

MARY OLETA DYE.

WEST BAY CITY, MICH., Jan. 15, 1904.

DEAR EDITOR: I am thirteen years old, and am in the eighth grade. I go to both Sabbath-school and church-school. My teacher's name is Miss Krohn. I was baptized a year ago last fall. I am secretary of the Sabbath-school.

I sold seven copies of "Story of Joseph" and twenty of the special numbers of the *Signs*. Last spring I sold one hundred *Capital and Labor Signs* and fifteen *Southern Watchman*. I have the INSTRUCTOR, and like it very much. I hope to meet all the INSTRUCTOR readers in the new earth.

GEORGE SANBORN.

VINCO, OKLA., Jan. 8, 1905.

DEAR EDITOR: As I have never written to the INSTRUCTOR, I thought I would write now. I like to read the letters in the INSTRUCTOR, and also in the *Little Friend*. I study in the INSTRUCTOR, and my brother and little sister get their lessons from the *Little Friend*. I am eleven years old, and my brother Harold is eight. We are all Sabbath-keepers. We go to Sabbath-school every Sabbath. We all went out to canvass last spring. Papa and mama canvassed for "Bible Readings," and I sold papers. I want to be an earnest, faithful worker for the Lord. Well, I will close for this time, and if I see this letter in print, I will write again some time.

GLADYS M. ROY.

THE Letter Box this week contains letters from those only who tell of doing something. As the warm weather comes, the army of workers doubtless will be greatly increased. But I have a good word for the boy or girl who has braved the cold of winter to run on some of the Lord's errands. Angels record every act of love.