

# THE YOUTH'S INSTRUCTOR

REMEMBER NOW! THY CREATOR IN THE DAYS OF THY YOUTH

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## Our Heroes

HERE'S a hand to the boy who has courage  
To do what he knows to be right;  
When he falls in the way of temptation,  
He has a hard battle to fight.  
Who strives against self and his comrades  
Will find a most powerful foe;  
All honor to him if he conquers,  
A cheer to the boy who says "No."

There's many a battle fought daily  
The world knows nothing about;  
There's many a brave little soldier  
Whose strength puts a legion to rout.  
And he who fights single handed  
Is more a hero, I say,  
Than he who leads soldiers to battle  
And conquers by arms in the fray.

Be steadfast, my boy, when you're tempted,  
To do what you know to be right.  
Stand firm by the colors of manhood,  
And you will o'ercome in the fight.  
"The right," be your battle-cry ever  
In waging the warfare of life.  
And God, who knows who are the heroes,  
Will give you the strength for the strife.

—Phoebe Cary.

## Generous Praise

How much better the world would be if people were only a little more generous of praise! Let no one suppose we are speaking of flattery—we mean simply praise; or, as Webster gives it, "Honor rendered because of excellence of merit." How easy it is to find fault when everything doesn't run smoothly, when anything is omitted which ought to have been done! Why should it not be just as easy to give commendation for the right done?

The day is drawing to a close, and the wife and mother, weary with household care, sits for a moment, waiting for the sound of home-coming feet. The door opens quickly, and they have come. "How bright and cheery you look here! But you always make home like that!" and the husband's kiss on the cheek brings back the careless girlhood days, and life looks suddenly bright again.

"The boys wanted me to stay all night, mother, it was so stormy; but I thought I would rather come home, and I am glad I did!" and the boy glanced around the pleasant sitting-room with a look which told more plainly than words how attractive a spot it was to him. The mother's weariness had gone like a shadow before the light.

How many homes are rendered unhappy by too much fault-finding, and too little just praise! If one can not praise—what then? Whittier in his beautiful poem, "My Birthday," says:—

"Love watches o'er my quiet ways,  
Kind voices speak my name,  
And lips that find it hard to praise,  
Are slow at least to blame."

Then, if we look within, if we see with impartial eyes the shortcomings of our own lives, shall we not be slower to notice flaws in others? Shall we not say, in the words of Shakespeare, "I will chide no breather in the world but myself, against whom I know most faults"? If, then, we are so frail, so weak ourselves, so dependent on the kindness and forbearance of others, shall we not do the little we can to make the world brighter in turn for them?

If there is anything to admire or praise,—and there is always something,—speak the word now; it will brighten the weary hours, will prevent, mishap, a failure to-morrow—a failure caused by discouragement and pain. O, there is no time like to-day for speaking the word of encouragement; and to-morrow may never come!—*The Christian Woman.*

## "Sterilized Language"

THE surgeon is most particular to have his operating room, instruments, and bandages thoroughly "aseptic," or sterilized. The careful nurse wears clothing that can be easily rendered sterile. The physician or health officer goes after the infected rooms with a bottle of fumigator and a great deal of diligence. The ever-watchful mother is careful that the food which is to nourish the bodies of her growing children is well cooked. If the water-supply be any less pure than the crystal spring, it must be sterilized. If there be any possible danger from the milk, it, too, must be well sterilized.

And so, in every institution, from the national government itself to the humblest home, every precaution is taken for the preservation of physical life. But what about the food for brain and heart? What about those words and actions that furnish food for thought and motive for life—are they sterilized too?

Is the heart kept so constantly purged by the consuming presence of God's Holy Spirit that no word falling from the lips carries with it a germ of impurity or the bacteria of sin? And the actions—are they so free from envy, malice, and strife that their influence is uplifting, ennobling, an expression of that charity which "suffereth long, and is kind," that charity which "thinketh no evil"?

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." And then ours will surely be a "sterilized language."—*Selected.*

## The Privileges of the Christian

WHATEVER our position or station in life, the privileges of that station are ours.

For example, if I place myself in harmony with the laws that govern any union or society of men, I become a partaker of the privileges of that union or society. If I forsake my own country and go to another and identify myself with that people, I become subject to their pro-

tection, and I share whatever of honor or glory there may be to the citizen of that country. If I enter a home and become a member of the family, whatever blessing or bounty comes to that home I become a partaker of, while if I remain outside, I could have no part in these things; I might not even know anything about the blessings that the family had received or were enjoying.

This is equally true of the Christian life. There are blessings in the service of God which only those can know who have accepted Christ as their Saviour. The communion of the soul with God, in which the sweet influences of the Spirit descend in refreshing and uplifting, must be experienced to be understood. The "conscience void of offense" toward God and man is the heritage of one who has known the sweet satisfaction that comes from sins forgiven and blotted out through the atoning blood. The victory of loving one's enemies is a triumph unknown outside of the realm of Christianity. The pure motives which prompt every service of life are gifts from God. The expectation of a literal heaven where sin shall not exist, and consequently sorrow shall cease (for where there is no sin, there can be no sorrow),—all of these things, and many more, are Christian privileges, and can be obtained only by becoming in reality a member of the household of God.

Never did a sincere Christian taste these joys, and know how incomparably better they are than the unsatisfactory substitutes the world can offer, who would not recommend them to every other person. "O taste and see that the Lord is good: blessed is the man that trusteth in him."

LILLIAN S. CONNERLY.

## "We Gather Light to Scatter"\*

"THERE was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

This text was suggested on reading the excellent motto of the class, "We gather light to scatter;" and as I read that motto and thought of the darkness that exists in this world of sin, how many persons there are that do not realize and appreciate the purpose for which God has given life with its possibilities, I rejoiced to know that in this institution the graduating class was thinking especially of this great purpose which God has placed before his people.

What we need is knowledge that will strengthen mind and soul, that will make us better men and women. Heart education is of more importance than the education gained from books. It is

\* From the baccalaureate sermon given at Union College.



well, even essential, to obtain a knowledge of the world in which we live; but if we leave eternity out of our reckoning, we shall make a failure from which we can never recover.

The great purpose of gaining an education is to become practical men and women, useful in this world to all mankind. This is the highest possible purpose and privilege which life offers. This is the real purpose of every one who enters upon life's work with the proper motive. We are in this world, since the fall, to prepare ourselves and our fellow men to walk once more in paradise, as our first parents walked before the fall. God has permitted this world to go on for that very purpose, that we might have opportunity ourselves to be perfected to reflect the image of Christ, to stand at last before him complete, and to walk in paradise, where sin shall not enter. That is our purpose, our work. The Lord says, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." In saying this he speaks to every man and every woman who accepts Christ. The commission is, "Go ye into all the world."

God has never said that when we enter upon this work we shall meet with no perplexities. He has never said that his presence would relieve us of trials and difficulties. If you will look at the lives of our best missionaries, you will find that the Lord has chosen those for this work who have been schooled in hardships and afflictions. Take Moses, that man of God, and you see him trained by his mother in infancy for a few short years in the principles of Christian education; you see him going out by and by into the court of Pharaoh; you see him for forty years learning to become skilful in battle, surrounded by the splendors of court life, yet he became a man who would rather suffer affliction with the people of God than to enjoy the pleasure of sin for a season. He had been gathering light to scatter. He was to carry the gospel to the world, but he was not yet prepared to do that work successfully. He had become a man of war, and went out to slay his fellow men instead of saving them. God said, Come aside and learn of me, for I am meek and lowly in heart. We see him a shepherd in Midian, tending the sheep, with his shepherd's crook, learning to walk with God. Then God said, Come to your work. Moses said, I can not do it now; I do not know enough. This is just the place where every man must come before he knows how to work aright. It is not in our wisdom, but in the wisdom of Christ that we are to work. Moses had a period of forty years of trial in order to prepare him for service.

Take the case of Joseph. God was preparing him to go down into Egypt and lead his people out of darkness. You remember how he was envied by his brothers, sold as a slave into Egypt, and put into prison. It did not look much as if God cared for him. It rather looked as if the Lord was indifferent to him, yet in that experience God was preparing him for a life of service. It took all these trials to bring him to that place where he could work for God,—could do practical service for him.

If we are to be used in God's service as missionaries, we shall meet just such experiences as these. But there is a God in heaven who knew how to take care of Joseph. God wants young men and women who are ready to take hold of his strength and be conquerors through him that loved them. If they will undertake their work with that spirit, then, whether comes darkness or light, difficulty or trial, they will press on just the same, trusting in that God in whose hand all the work rests. And they can be assured that, though sometimes in their experiences the trials come so hard and everything seems to come to its climax, and to-morrow seems to be the day when they shall go down in oblivion, yet

they will find that, like Mordecai, when that to-morrow comes, deliverance comes. So we should not stop nor falter; the very scaffold that was erected by Haman seemed to be ready for Mordecai until the last night before the time when he was to be hanged; but that last night was long enough for Jehovah to make the change; and I want to say, my young friends, you never need to stop; for when difficulties come, and things go wrong, the hour of victory will come if you press on. Let us all learn that if we will hold on to God, there is victory for us. He is mightier than all the hosts that can be against us, and we need have no fear.

And so I say in conclusion, in the words of Cunningham Geikie, in his work "Entering upon Life:" "Youth, to be all intended by God, must ally itself with him: change its own weakness into his strength; its blindness into the wisdom that comes from above; its ambition, from things earthly to those beyond. Of all life those early years, which are its opening pride, must be most sacred. . . . The flower is fragrant from its bud to its last leaves, the light burns from its kindling to its last moment; and our stewardship must be no less comprehensive. To answer our end we must be God's from the dawn of our days to their close. Life finds its completeness in being devoted to him; it secures its own glory by being, like nature, but in a sense far higher and nobler, filled with his Spirit, as a jewel with light."

R. C. PORTER.

## Science Stories

### The Starfish

THE ocean is the home of a multitudinous variety of plant and animal life. A trip in a dory through an ocean harbor or beside a coral reef would call forth the same expressions of wonder and arouse as much interest as does a study of the flora and fauna of the land. Plants, fishes, and creatures of various sizes, shapes, and colors would command the attention, and it would be difficult to decide which one is most wonderful.

Of the many curious and interesting creatures of the sea, the starfish attracts its share of attention. Having five "arms," or rays, the animal is star-shaped, and hence it is called the starfish. It is a low order of Echinodermata, or spiny-skinned animals. It is not a fish at all; but was so named by old sailors who were inclined to call everything found in the ocean fish. It has no ears, and only apologies for eyes, little red spots at the end of the rays, but they render it some service. It can move about, and quite gracefully, too; it responds to painful injuries, and shows its preference in the selection of food, and exhibits other manifestations of nervous sensitiveness.

The starfish has a very thick protective skin. It is tough and leatherlike, and is filled with a chalky substance which helps materially to harden it. Furthermore, the skin of many varieties is thickly studded with sharp-pointed spines, which make a serviceable coat of armor to protect it from its enemies. Were it not for this wise provision, the starfish would have little chance for life, for some of the larger sea creatures consider it a rare delicacy, and would readily devour all that chance within their reach. The skin differs in color and design in different fish. Some are of but one color, some are striped with yellow or red, some are spotted, others present a very beautiful and harmonious blending of colors. The prevailing colors are shades of gray, brown, yellow, and red.

It is interesting to observe how the starfish moves about. On the under side of each ray is an opening, or slit, which extends from the

central attachment of the ray to its extreme point. Each side of this slit is provided with two rows of stout, sharp prongs. When the margins of the slit are closed, these rows of prongs fit closely together, locking the opening completely, and protecting a multitude of little feet hidden away inside. When the fish wishes to move, these prongs unlock and the slit opens, then the curious little feet are thrust out, and the animal begins to move slowly. I have counted as many as fifty to one hundred of these little feet in a single ray. A common-sized starfish will have as many as three hundred to five hundred feet to help itself along. The older the fish, the longer are the rays. The feet are little membranous sacs filled with water, and are protruded through openings in the rays. Each has a suction disk at the end, by means of which it fastens itself to any surface over which it is moving. It stretches out its foremost ray and pulls forward the others, and thus it slowly moves along. Sometimes there may be obstructions in its way, or it may be passing through an opening between some rocks; then it stretches forth one ray and turns the others back, and after a time it will manage to get through the difficult place. When stretched out in such a manner, it scarcely looks like a starfish, but when once through, it resumes its original shape.

But more curious by far than its way of moving about is its manner of procuring food. Although it lives on both plant and animal food, it shows a choice in what it selects to eat. It seems to be especially fond of shell-fish, and when obtainable will take them in preference to anything else.

The mouth of the starfish is located on the under side in the center of its body, and communicates with a large stomach. When it has found its food, it folds its "arms," or rays, completely about it, then it pushes its stomach out through its mouth to receive and devour the object. The stomach is so elastic that it can be protruded to such an extent as to even completely envelop a large oyster; and thus it kills it. If the oyster shell can not be opened sufficiently, the starfish passes its stomach inside the shell, where it remains while the gastric juices dissolve all the soft parts. It is not necessary for the food to be retained in the alimentary canal to be digested, hence we find that



there is but a rudimentary intestine.

The more common varieties of starfish are found in shallow water, in grassy places, and near coral reefs, but some are found also in very great depths of water, especially the choicest varieties. While most of them have five rays, some are found with many rays, and some have no rays, but are five sided in outline.

The common variety of starfish belongs to the order Asteridea. Another interesting variety belongs to the order Ophiuridae. The common name for the last mentioned is sand-stars or brittle stars. They are found in the shallow water on the sand bars and coral reefs. There are many interesting forms of sand-stars. They are smaller, as a rule, than the common variety of starfish. They have long, round or flattened "arms," or rays, which project from a five-sided central disk-like body. Since the "arms" are long and slender and quite flexible, the sand-star can move more rapidly than the common star.

Starfishes often meet with accidents whereby they lose one or more of their rays, and thus become crippled. But nature favors them, for



in a short time the ray grows out again. Sometimes two rays grow out from the stump of the former ray. The brittle starfish often breaks off its own rays when being handled, or at the approach of danger. ALICE HETHERINGTON.

### Odd Facts About New York

THAT New York City is the metropolis of the United States and is the second largest city in the world is known to every one. But New York really is much more than that. The *Search-Light* says:—

Greater New York, the second city of the globe, might be called "the island city of the world," for it contains forty-five islands, as many islands as there are States in the Union.

The city pays each year to run its government about one third as much as Uncle Sam spends to govern the nation.

New York's annual budget is greater than that of any other five American cities combined.

New York is over twice the size of the Danish West Indies, and is larger than Chicago and Philadelphia combined.

The most crowded block in the city is on the West Side, where over four thousand people live on less than four acres of ground.

Its population is 4,014,304, its increase in five years being a larger population than that of the city of Boston.

The Germans in New York, by birth and parentage, would make a city equal to Leipzig and Frankfurt-on-Main combined; the Austrians and Hungarians, Trieste and Fiume; the Irish, Belfast, Dublin, and Cork; the Italians, Florence; the English and Scotch, Aberdeen and Oxford; the Poles, Poltava in Russia. One seventh of the people are Jews, and their number equals the population of Maine.

There are more people living in New York City than in fourteen of our States and Territories: Arizona, Delaware, Montana, Nevada, Indian Territory, Idaho, New Hampshire, New Mexico, North Dakota, Rhode Island, South Dakota, Utah, Wyoming, and Vermont.

One out of every twenty-one persons in the United States, or one member of every four families, lives in New York City—the others live out of town.

### Eulogy on the Dog

ONE of the most famous speeches ever made by the late Senator Vest, of Missouri, was made in the course of the trial of a man who had wantonly shot a dog belonging to a neighbor. Mr. Vest represented the plaintiff, who demanded two hundred dollars damages. When he finished speaking, the jury, after two minutes' deliberation, awarded the plaintiff five hundred dollars. The full text of the speech is given below:—

"GENTLEMEN OF THE JURY: The best friend a man has in this world may turn against him and become his enemy. His son or daughter that he has reared with loving care may prove ungrateful. Those who are nearest and dearest to us, those whom we trust with our happiness and our good name, may become traitors to their faith. The money that a man has he may lose. It flies away from him, perhaps, when he needs it most. A man's reputation may be sacrificed in a moment of ill-considered action. The people who are prone to fall on their knees to do us honor when success is with us may be the first to throw the stone of malice when failure settles its cloud upon our heads. The one absolutely unselfish friend that man can have in this selfish world, the one that never deserts him, the one that never proves ungrateful or treacherous, is his dog.

"Gentlemen of the jury, a man's dog stands by him in prosperity and in poverty, in health and in sickness. He will sleep on the cold

ground, where the wintry winds blow and the snow drives fiercely, if only he may be near his master's side. He will kiss the hand that has no food to offer, he will lick the wounds and sores that come in encounter with the roughness of the world. He guards the sleep of his pauper master as if he were a prince. When all other friends desert, he remains. When riches take wing and reputation falls to pieces, he is as constant in his love as the sun in its journey through the heavens. If fortune drives the master forth an outcast in the world, friendless and homeless, the faithful dog asks no higher privilege than that of accompanying him to guard against danger, to fight against his enemies, and when the last scene of all comes, and death takes the master in its embrace, and his body is laid away in the cold ground, no matter if all other friends pursue their way, there by his graveside will the noble dog be found, his head between his paws, his eyes sad but open in alert watchfulness, faithful and true even to death."—*The Scrap Book*.

### Consider Her Ways

AMONG the apparently useless evils of the world, the white man has always reckoned the white ant, the greedy devourer of everything vegetable and animal that comes in its way, making a region unfit for human habitation; but now Dr. Arthur J. Hayes, who has recently visited Abyssinia, gives another theory. He says it is his opinion that it is to the white ants that the mud spread over the Nile delta in the annual floods owes its wonderful fertility. He does not claim that the ants supply all the mud that is deposited, but that its productive property is largely due to their work in the western borderland of Abyssinia.—*Scientific American*.

### Combination Chair and Life Preserver

THIS novel chair for use on pleasure boats and passenger steamers is of the ordinary folding camp-chair type, consisting of two parts hinged together, and on which the seat is supported. The back of the chair is hollow, forming a place for a life-preserver of the common cork type. This receptacle is closed by a lid, which provides a water-tight covering for the preserver. Thus the passenger may have close at hand a well-kept life-preserver. The chair itself can be used as a life-raft, since it is constructed in accordance with the United States steamboat inspection laws regarding life-rafts of this type.

### An Edison Story

WHEN Edison was a boy, says the *World's Work*, selling papers on a train, he became so interested in electricity that he has never been able since to let it alone. He would often urge his father, who insisted on his retiring at nine o'clock regularly, to allow him to sit up and manipulate the telegraph. But the father was unrelenting in his demands; he would himself, however, after the boy had gone to his room, remain up for two hours or more reading the extra papers.

Those two hours tempted Thomas, and at last he hit upon a plan for securing them.

His chum lived two hundred yards away. The two boys fitted up a telegraph circuit between their rooms. The day after it had been successfully installed, young Edison gave all the extra papers to his chum. So when night came, there were none for the old gentleman to read.

Mr. Edison seemed quite disturbed by the loss of his daily reading-matter, and by the hour of nine, the time for the boy to retire, he was quite restless. Then Thomas remarked, interestedly, "All the papers are down at Dick's, but Dick and I have a telegraph line between our rooms. I

think perhaps I can call him up and get the news for you."

Accordingly father and son adjourned to the boy's room, and were soon in communication with the young telegrapher at the other end of the line. Dick read the paper, and sent the messages by telegraph; Thomas took down bulletins and handed them to the father. Bedtime was forgotten, and not until after eleven was Mr. Edison ready to quit.

After that the young electrician had his time to himself for electrical experiments—a bit of youthful strategy having accomplished what persuasion could not.



### Our Field—The World The Balkan States

#### Program

#### DEVOTIONAL EXERCISES.

Map Study.

The Balkan States:—

Rumania.

Bulgaria.

Servia.

Montenegro.

Our Work in the Balkan States.

#### Program Helps

MAP STUDY: Draw a map of the Balkan States, outlining Rumania, Bulgaria, Servia, and Montenegro. Locate the capitals of each. The map will be more helpful if the relative positions of Turkey in Europe, Greece, Hungary, and Russia are indicated. Draw the Danube River, locating Rustchuck midway in the northern boundary of Bulgaria. Bulgaria includes eastern Rumelia, shown on the maps in some geographies. This portion of the map of Europe is less familiar to many than that of the leading countries, so there is all the more need for a careful map study.

BRIEF SKETCHES: Additional information to that which is here furnished concerning the four Balkan States may be obtained from encyclopedias and general histories. Assign this part of the program to four persons.

#### The Balkan States

Under this general name is included the countries of Rumania, Bulgaria, and Servia, bordering on the Danube River, and Montenegro, a small adjacent country. These States were formerly all a part of the Ottoman empire. Montenegro was the first to acquire independence from Turkish rule, and in 1878 Rumania, Servia, and Bulgaria were all recognized in the Treaty of Berlin as having attained independence subject to certain imposed conditions.

#### Rumania

In appearance the Rumanians are dark-skinned, black-haired, and black-eyed. Some authorities attribute to them a large share of Gipsy blood, but they themselves claim to be the descendants of Roman military colonists; none, however, deny the intermixture with the hordes of barbarians who overran the country, "displacing in some districts the Romanized population, in others modifying it."

The Rumanians are largely an agricultural people. They are described as primitive, ignorant, superstitious, and lazy, treacherous, fickle, suspicious of strangers, yet kind-hearted to one who may throw himself on their good nature.

In many parts of the country the villages are mud hovels sunk in the ground, the windows al-



most on a level with the roadway. These two-room cabins accommodate the entire family, and there are usually many children. Various domestic animals also share these quarters. These dwelling-places are not an evidence of extreme poverty, and food and clothing are not scarce. Their manner of living is due to their extreme conservatism in adopting anything that is a departure from the habits of their forefathers. In the interior, conditions are better appearing and more prosperous.

The women as a class are more industrious than the men. They are the chief field workers, and are frequently employed by railways for the work of excavating. The men are very easy-going. If a man toils for half the week, he feels that he has done well, and nothing will induce him to work the rest of the time. If the Rumanian peasant were thrifty, he might become quite prosperous, for his wants are few and inexpensive.

In one way there is a vast distance between the peasantry and the nobles of Rumania, yet the national characteristics described in the foregoing are equally prominent in the social "aristocracy" of the country. One writer describes the upper classes as being, until in recent times, "with few exceptions little better than nonentities. They were effeminate, profligate, and indolent, incapable of doing any useful work, and so lazy that their food had to be chopped up for them, in case they might not be able to masticate what was set before them." Later years have brought about changes for the better, although there is certainly much room for additional improvement. The life of the Rumanian noble is quite a gay one, games, dancing, and dueling occupying a large share of his time.

A writer who has spent several years in that country says that "there is good stuff in the Rumanians," if only the wretched habits of centuries could be eradicated. He thinks that the railways, good roads, better education, and a general sense of responsibility to the world at large, are gradually affecting the people for the better.

#### Bulgaria

The Bulgarians—a mixed race, first cousins to the Magyars of Hungary—came, in the course of their wanderings, to the country between the Volga River and the Tanais, and remained there for centuries. Another inroad of fierce tribes from Asia pressed them farther southward. They crossed the Danube on the ice, and occupied the country from the Danube to the Egean Sea, and later constituted one of the largest nations which, until comparatively recent years, were European subjects of the sultan of Turkey.

The customs of the Bulgarians vary much according to their location and their association with the Greek, Turk, or Rumanian peoples. In southern Bulgaria, sometimes called Rumelia, the people speak Bulgarian, but their ideas, manners, customs, dress, and even their features, are essentially Greek.

Generally speaking, the Bulgarian is described as steering "a mid course between the fiery excitement of the Greek and the uproariousness of the Armenian." He is quiet and undemonstrative, but determined, and generally sticks to a point until he gains his purpose. The women work as hard as their husbands, and bear their full share of the family expenses. The homes are clean, well kept, and the food is well cooked. The peasants are prosperous, for their wants are but few, and usually the efforts of the entire family assist in supplying them.

Mentally the Bulgarians do not have keen perception, but this does not make them willing for others to act for them. Difficulties are discussed among themselves privately, and usually they are adjusted without reference to any authority.

In brief, "they seem a peace-loving, hard-

working people, possessing many domestic virtues, which, if properly developed under a good government, might make the strength of an honest and promising state."

#### Servia

The people called Servians have occupied almost identically their present territory for centuries. For three hundred years they were under the yoke of the Turk, but after a desperate struggle lasting for fourteen years, the little nation established its independence, and this achievement was recognized by European nations in the Treaty of Berlin in 1878.

The Servians (or Serbs) are in some respects the most interesting, energetic, and ambitious of any of the peoples of the Balkan States. An authentic writer says of that people: "Education is wide-spread and highly appreciated, poor students, while attending the higher schools, usually eking out the allowance they receive from the government by becoming servants in the houses of their richer countrymen. Many of the Serb customs are identical with those of Russia and other Slavonic countries. An inferior kisses the hand of a superior in station, though of late the Russian custom of hand shaking has been superadded, and, if you visit a Serb cottager, the head of the house will shake hands with you, and the eldest daughter will insist on washing your feet. . . . A father does not set so high a value on his daughters as he does on his sons, Oriental notions in this respect still enslaving the people. Every family in Servia has its patron saint, but the care of this patron saint is committed to the sons, not to the daughters, who most concern themselves with the saints allotted to their future husbands. These saints, as treated in Servia, are in reality a direct survival from pagan times. The early Christian missionaries finding it impossible to win their converts from their ancient gods, persuaded them to exchange them for saints, who were duly treated after the fashion of the 'icons' whom they displaced. . . .

"As a rule, all the property is left to the son, and, if the father dies intestate, a division of the estate is made by the judge, who allows the daughters only sufficient for their support, their education, and the expenses of their marriage."

Education in Servia is free and compulsory. If a youth desires to go abroad to complete his studies, the state assists either wholly or in part those who are too poor to carry out their desires. The result of this very liberal policy is that the leaders of that people have nearly all sprung from the humblest classes.

#### Montenegro

A most interesting people, even though they be comparatively few in numbers, inhabit the little country called Montenegro. They are not far advanced in culture, and the natural resources of the country do not promise any great wealth, but they have made a long, fierce struggle for independence from the Turkish power, and, having attained their object, are now engaged for the most part in agricultural pursuits. Although there is no standing army in Montenegro, an enemy would meet a rather warm reception in invading the country, for every Montenegrin is a soldier, ready at an hour's notice to take the field. To the whole nation, war is a pastime, and is welcomed with enthusiasm and continued until the last shadow of occasion for it is past. It is said that in their latest conflict with the Turks an old man of eighty shot himself dead because the prince refused to allow him to march with the troops. At one time the principal decoration of the capital city, Cetinje, was Turks' skulls. These have now been removed, but the Montenegrins are abundantly able to replace these trophies, should occasion offer it.

The people apparently would rather fight than work. One writer says: "The Montenegrins are the flower of the Slav people, so far as ap-

pearance goes, and contrast wonderfully in this respect with the Bulgarians. The one looks a peasant; the other a gentleman. But while the peasant Bulgarian will convert a desert into a garden, the Montenegrin will starve rather than strain his muscles in any such task. The mountaineer has the best of weapons, but the plow with which he scratches his field is the same rude implement which his ancestors used a thousand years ago. It is hard for this people to realize that for the future they must live as men of peace, or that a condition of endless warfare is not a condition of freemen."

There are no lawyers in Montenegro, but the law is executed perhaps more speedily than if there were. The "tree of justice" is certainly a most interesting institution. On the right of this tree is the palace of the prince, on the left of it is a large grass plot on which lounge the criminals of the State. These are self-guarded. If any of these should leave the spot assigned him and return to his native village, he could do so, but he would be seized by the villagers and re-incarcerated. The escape of a criminal is rare indeed. There is no restriction to any who think they have suffered wrong. They can go to the prince, present their grievances, and he will either decide the case himself or will direct a new trial. It is said that the present prince of Montenegro exclaimed upon one occasion, "If you suffer injustice to the value of one farthing, and you do not come and complain to me, you are not yourself worth a farthing."

#### Our Work in the Balkan States

The Balkan Mission field comprises an extent of almost one hundred nineteen thousand square miles. At the last General Conference, the following reference was made to this field in detailed report covering the entire German Union Conference:—

"The Balkan field, as you may know, has ever been a great political storm-center in Europe. To-day the Balkan holds the key to the great eastern question of Europe. It is also one of our most interesting mission fields. It is composed of the countries of Rumania, Bulgaria, Servia, Montenegro, and has a population of twelve million six hundred thousand people. We have only one paid worker in this whole field. Our membership is seventy-three. Some of the former members have moved from the Balkan States to Germany, where they have settled upon the former farms of Polish noblemen, whose land the government has bought and opened up for German colonists. Our tithe for the two years was one thousand and eleven dollars; donations were one hundred and sixteen dollars; additions, eighteen."

How the work for this time began in the Balkan States is told in the following paragraph from "Outline of Mission Fields:—"

"The same Polish convert who took the Sabbath truth into Switzerland in 1864, preached it in Rumania. (A review of this portion of the lesson on Switzerland will be helpful.) In 1883 a Rumanian believer attended the general meeting in Switzerland to plead for help, and Elder A. C. Bourdeau went to Rumania, and a church was organized. This effort being dropped, the members scattered, and the work faded out. Some years after, a number of German-Russian Sabbath-keepers moved into Rumania, near the Black Sea, and the work began again. Later some of these moved into Bulgaria. We have a company at Rustchuck, on the Danube. A number of Macedonians have begun to keep the Sabbath also. In 1903-04 one or two laborers had done Bible and colporteur work in the Balkans, and sixty-seven Sabbath-keepers were reported at the end of 1904. No workers have entered Servia, Macedonia, or Montenegro, but believers of the two former are with us in Hungary and Bulgaria."

MRS. L. FLORA PLUMMER.





## CHILDREN'S PAGE

**The Sun Is Bright**

WHEN mists and rain begin to fall,  
 Never mind;  
 The sun is bright behind it all,  
 Never mind;  
 The clouds will part, the skies grow blue,  
 And all the world look bright to you.  
 —*Chicago Chronicle.*

**Spare Moments**

A BOY, poorly dressed, came to the door of the principal of a celebrated school one morning, and asked to see him. The servant eyed his mean clothes, and, thinking he looked more like a beggar than anything else, told him to go round to the kitchen.

"I should like to see Mr. Smith," said the boy.

"You want your breakfast, more like."

"Can I see Mr. Smith?" he asked again.

"Well, he is in the library. If he must be disturbed, he must." So she bade him follow.

After talking awhile, the principal put aside the volume he was studying, and took up some Greek books and began to examine the newcomer. Every question he asked, the boy answered readily. "Upon my word," said the principal, "you do well. Why, my boy, where did you pick up so much?"

"In my spare moments," answered the boy.

He was a hard-working lad, yet had almost fitted himself for college by simply improving his spare moments. A few years later he became known the world over as a celebrated scholar and author.—*The Children's Visitor.*

**Stubbs**

THE cutest little pet I ever saw was a monkey that belonged to a family who had come to Maine from Virginia.

The little fellow had been shipped from Calcutta, India, and his body, which was covered with silky gray hair, certainly could not have been a foot long. On his breast the gray shaded to blue, and his head, which had a comically mannish look, was crowned with yellow hair longer than that of his body.

He was very neat and circumspect in his care of this soft coat, and if he found a bread crumb clinging to it after eating his meals, he would brush it off with the greatest concern.

When I saw Stubbs, six children were standing about his cage.

"Many pet monkeys have the freedom of their mistress's rooms," observed Mrs. Warren, opening the cage door, "but I have only let this one out at certain times, and, in fact, he does not care to get down to the floor."

Stubbs appeared immediately, and stepped up on top of his cage with alacrity.

There were strangers in the group of onlookers, among them a little girl in a white tam-o'-shanter. After a few flirts and general exchange of greetings, Stubbs suddenly stepped forward to the very edge of his platform, and stretching his short neck to full length, peered into her face. The action was so sudden that it took her by surprise, and a peal of laughter went up. This was one of Stubbs's oft-repeated performances, and always with the same pleasing results.

"What does he eat?" asked one of the group.

"Oh, fruit mostly," said his mistress, and she passed him an apple.

Stubbs took it in his two hands, and sitting on his haunches, began to eat it voraciously.

But we were too eager for his antics to allow him to finish his meal in peace. His mistress took it from him, and after a few turns, he dis-

appeared in the bottom of his cage. She replaced it noiselessly on the platform above, and he appeared in an instant, seized it as if afraid some other monkey were after it, and made a hasty exit.

This was repeated again and again, till, between the skirmishes, the apple was devoured.

"He is very fond of onions, and eats one every day," said the lady; "and he will drink milk till it makes him sick; but it is funniest to see him cry when he eats the onion."

She motioned to a shelf, and one of the children handed one over. He ate it as he had the apple, wiping his eyes with the back of his hand when the tears flowed too freely. Then he picked up a cup of water, child fashion, and drank from it.

His mistress related how once she had been chiding him for some misdemeanor and was turning absent-mindedly away when she felt a little tap on her hair. Looking up, she saw him standing before her with both hands on top of his head, as much as to say, "O, no, it wasn't I!"

Often he plays ball with the children, but their



A RELATIVE OF STUBBS

mother thinks his special qualifications best fit him for umpire. When tired, he stretches out like a child, taking long sighs when disturbed.

One of Stubbs's cutest tricks is to turn somersaults, but, like some persons, he felt diffident beneath the gaze of so many eyes, and when his mistress tried to coax him by attracting his attention first this way and then that, he suddenly stopped in his antics, and popped his head out saucily into her face.

One day pussy jumped up and sat down by his cage. He put his impertinent little nose against the wire, and she, sober cat that she was, scratched it. He rubbed it solicitously, and catching her cushioned paw, felt it over and over for the pins that had pricked him.

Once when Mrs. Warren got ready to go out, she put on a new hat, one that Stubbs had not seen. Unthinkingly, she found herself in front of his cage, when his motions attracted her. He was peering curiously up underneath her hat in all directions—laughter-provoking little mimic of human ways!

"I had a friend who was ill," said the lady. "She had a large family of children, and they had a pet monkey. When she got low spirited, they would let it into her room, where its comical antics could not fail to dispel the gloom. 'I suppose it is foolish,' she said to me, 'but I have to

lie here and laugh half the time, that funny creature does so many droll things.' By her bed was a large chair; and Stubbs would climb the back of it with a hand mirror, look at his face in the glass, and cuff with his paw to hit the monkey behind it. Then he would go through the pantomime of washing his face and combing his hair."

When he was given a bowl of hot water, he warmed his hands and feet on it. A little mattress was dropped into his cage, and he went to bed, carrying a blanket to keep himself warm. Monkeys, you know, are natives of a warm climate, and they feel the chill of our northern winters.

When we turned away, I realized that we had spent a merry half-hour at Stubbs's cage, valuable alike to digestion and mental poise.

"When he first came," said Mrs. Warren, "I would have given him to any one who asked for him, but the children and I have grown exceedingly fond of our pet."

The little creature at first was afraid of a stick, and would shrink back into his cage if he saw one of the children pick one up; but kind treatment won his confidence. Kindness is a great factor in the animal world as in the human.

ELVIRA ANDREWS WEBBER.

**"By Heart"**

FRED said he knew his Bible lesson all by heart.

"Why, Fred," said his Cousin Mary, quietly "you surprise me."

Now Fred liked to have Cousin Mary think well of him, and he looked about an inch taller, as he replied, with a show of humility: "It seems as if anybody might learn so short a lesson as that—only ten verses!"

"O, it was not the length of the lesson, but the breadth of it, that I was thinking of, my dear boy! It is a great thing to learn a lesson like that by heart."

"What do you mean, Cousin Mary?"

"I was just thinking about this little verse: 'If ye forgive not men their trespasses, neither will your Father forgive your trespasses.' That is a part of the lesson which you say you know by heart; but I heard you declare a few moments ago that you would never forgive Ralph Hastings so long as you lived!"

Fred was silent. He had never thought about this way of learning a lesson by heart. When he had it all in his head and could say it off glibly with his tongue, he had supposed that he knew it by heart. But Cousin Mary opened a new world of thought on the subject.

Was Cousin Mary right? Do we ever really know a thing until we do it? Fred learned this morning the meaning of that little word "forgive," by just forgiving Ralph in the most real and practical manner. For Fred was trying to be a Christian boy, and, when he once saw that the words of Jesus were meant to be done, and not said, merely, he honestly set about doing them.

This must be the way, then, to learn a lesson "by heart"—to put it into practise!—*Selected.*

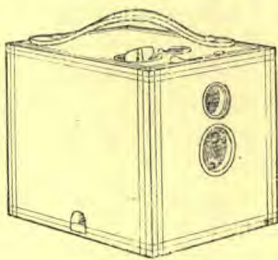
LITTLE Beecher had a dog, named Nip, of which he was quite fond. He had noticed the advertisements of the Victor phonograph, representing a dog as listening intently to the music; so he conceived the idea that Nip would likewise appreciate a phonograph, and doubtless hoping to receive incidentally some enjoyment from the music-box himself, he said to his father one day, "Papa, why don't you buy one for Nip?"





### Something About Photography—No. 1

In these short articles I shall endeavor to answer a few of the questions that have been asked me by my photographic friends, some of whom are readers of the INSTRUCTOR. I have not space to go into the small ways and details of many processes, as the instruction books do; and so I think it best to content myself with answering your questions, and with describing simply and briefly a few useful helps and methods that are not in the average book.



BOX CAMERA

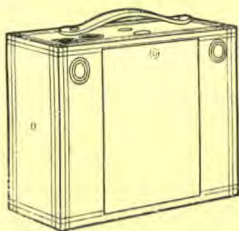
#### Is It Worth While?

One day not many weeks ago, a boy said to me, "I intended to buy a camera this winter, and learn something about picture making, but father thinks it is not right for a Christian to waste money and time trifling with such vanities."

There are many people like this boy's father, and the question is, Are they right, or do they understand anything of what photography really is?

A few years ago the large publishing houses that printed papers, magazines, and books, employed small armies of men called engravers, to make wood-engravings to illustrate their publications. Sometimes a skilled engraver would spend weeks on one picture. Think of the cost! and because of the cost, think how very few good pictures could be put into the literature that came to us then. But now a few men, aided by photography, do the work of those hundreds, and the engraving that once cost twenty-five or fifty or a hundred dollars, can be made for a few cents.

Suppose one of our missionaries or Bible workers carries with him a simple little camera. He takes it with him to Spain, or India, or Alaska, and it does not inconvenience him to carry or to use it there. And when he sends his reports and articles to the INSTRUCTOR, the *Review*, or some other paper, he encloses a few pictures. They are printed in the paper, and we, as we read his articles and reports, can look out through these picture-windows on the very things that he is talking about; they are made more real to us, and we can better appreciate the conditions that surround him, and the needs of the people among whom he is working. So photography is a power in Christian work, and it is to be regretted that more Christians do not understand it and make a better and fuller use of it.



FOLDING CAMERA CLOSED

To-day this art is used in every department of trade, travel, and science in every corner of the earth. We may think of some obscure branch of industry somewhere, and say photography has nothing to do with that, but we are sure to find, as we look more carefully, that in some way photography is helping along, advertising it, or selling its products.

And photography is an educator. The astronomer photographs through a great telescope, the pictures are printed in the papers, and we, who perhaps never saw a great telescope, can see exactly what he sees under the most

favorable circumstances. In the same manner we can look through the microscope, we can see the best things that scientists see, we can see all that travelers see, and so we can have the whole world brought before our eyes in our very homes. God said that in the last days knowledge should be increased, and this is one of the great means he is using to fulfil that prophecy. Though less than a century old, no other art or science ever attained to such importance in the world as has the art of photography.

A boy said to me, "Since I took up photography, I can appreciate more than I ever could before the beautiful things that God has placed in the world. It has been an education to me." And photography may be an education to every one who takes it up, in developing that side of his nature that leads him to love and appreciate harmony and beauty. And if one learns photography in the way he should, even though it does not bring him a direct return in dollars and cents, it will certainly develop the artistic side of his nature and improve him, much as the study of music would improve him, and it will add to his happiness and usefulness; and so photography is, at least, not *all* "vanity." Of course it may be made a means of wasting both time and money.

#### Photography Not Difficult to Learn

To know how *very* easy it is to learn something about picture making, a person has only to observe the many children who own cameras. These little folk often make excellent pictures, doing every bit of the work themselves. They quickly learn how to load their cameras, how to expose, develop, fix, wash, print, tone, and mount. All these operations are extremely simple, and no one need hesitate, thinking that they are too difficult for him. With each camera comes a little book that tells, step by step, exactly what to do, and exactly how to do it. Then if one wishes to learn still more, he will find other low-priced books that take up the instruction and carry it on into other details and branches of photography.

#### Choosing a Camera

"What camera shall I buy?" is asked so many times in the course of a year that it seems as if we should, some of us, study out a good answer to it. But none of us really do, and the fact is, we do not because we can not. There are so many kinds of cameras, suited to so many kinds of work and so many individual tastes, that we have to say, Choose the one you like, and the one that will do the particular work you have to do.

If you are a beginner, you may be wise in choosing a box or a folding hand camera. They are simple, light, convenient, easy to understand, and cheap. For some work the box style is much to be preferred to the folding. It is not so noticeable while in use, and people will not know they are being photographed with it. It is a favorite with tourists, with those who photograph on the streets, and with those who take pictures of children at their play. Folding cameras have to be opened and adjusted for use, and this takes time, and attracts attention to the picture taker, making it difficult for him to secure satisfactory pictures in some places. However, it is true that the folding cameras are much more compact than box cameras, and that fact *may* lead one to choose them. The folding are generally provided with more adjustments than the box, and some persons consider this a defect, while others think it an advantage. The simplest is the box camera.

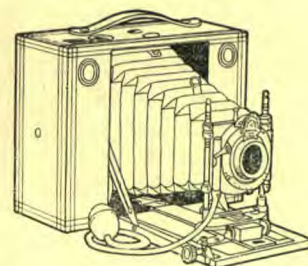
The very best way is to borrow or rent one to learn with, and then you will *know* what a

camera of a certain kind will do, and what it will not do, and will be able to choose wisely when buying one for yourself. In the advertising pages of the papers and magazines you can find the names and addresses of the makers of cameras and other photographic goods. They are always glad to give or send out illustrated books describing and pricing the goods they make or sell. From these catalogues you can glean much that will be of help to you.

To be good a camera does not need to be expensive. It is something like an artist's pencil—the value of the pictures it makes will depend largely on the skill of the person who uses it. Cameras have been simplified and cheapened, until one that would have cost twenty-five dollars a few years ago can now be bought for six dollars or eight dollars, and good work is done with those costing not more than two dollars. But as I said before, you must choose the one suited to the particular work you have to do.

#### The Cost of Picture Making

The following quotation from a little girl's letter, will give an idea of the cost of taking photographs: "I am happy to tell you that I got my long-awaited-for camera at last. It is a beautiful little six-dollar magazine-plate camera, and makes pictures three and one-quarter by four and one-quarter inches. I can put twelve plates in it, and expose them one by one whenever I want to—just as papa can shoot with his



FOLDING CAMERA OPEN

Winchester. I got a whole outfit for finishing the pictures at the same time that I got the camera, for two dollars, and have made nearly a dozen good photographs. Mama

makes me keep an account of everything I spend and use, and I was figuring up the other day just what each picture costs: there is almost five cents for making the negative (not counting the spoiled ones), and two cents for each mounted print. That isn't very bad, is it? I send you a print of our house." (The print is given below.)

I must say in addition, however, that many beginners are not so economical and careful as this little girl, and their work will cost them more. It is the being careful with each piece of paper and each plate or film, that accomplishes the good work, and does it cheaply.

EDISON DRIVER.

#### An Early Beginning

BAPTISTE PORTA was born in Naples in 1545. He was so eager for knowledge that when quite a boy he held meetings in his house for any of his friends to read papers about new experiments. These meetings were called "The Academy of Secrets," and in the year 1560, when Porta was fifteen, he published an account of them in a book called "Natural Magic." In that he tells of an experiment that he made that really gave to the world the Camera Obscura or "Dark Chamber."

He found that by going into a darkened room when the sun was shining brightly, and making a very small hole in the window-shutter, he could produce on the wall of the room opposite the hole images of things outside the window. These images were exactly the shape of the real objects, and had always their proper colors. There was only one peculiarity of the picture; it was always





upside down, so that the man stood on his head, or the tree with its trunk in the air. He found that the smaller the hole, the clearer the outline. He then found that by putting a convex lens into the hole he could get a still brighter and clearer picture at a particular point in the room. Then by painting artificial pictures on transparent paper, and passing them across the hole in the shutter, he found the sun threw a very fair picture of them on the wall. In this way he produced representations of battles and other interesting events. Though he never tried this experiment by lamplight, it was a step toward the magic lantern.

### What the Sabbath-School Means to Me

[At a Sabbath-school convention held recently in Rutland, Vermont, the subject, "What Does the Sabbath-school Mean to Me?" was assigned to the eldest and youngest members of the school. A little girl nine years of age happened to be the youngest member. She composed entirely without help from others the following paper.—Ed.]

I THINK the Sabbath-school is the very best school in the world, because it is there we learn the lessons Jesus has left for us, and other beautiful stories God has sent us through his prophets and other good men. It was in our Sabbath-school we learned the ten commandments. The Lord has told us if we are not obedient to his commandments, we can not have a home in the new earth, so my teacher has told us how to keep the commandments. She has told us that on the Sabbath day we should be very careful not to do our own ways, because Jesus has told us to "remember the Sabbath day, to keep it holy." She has also told us we should always be obedient to our parents, because this is the commandment with promise. The Sabbath-school is a help in giving me a better knowledge of how God would have me live that I may have a home in the new earth.

RUTH ALLEN.

If we expect to appropriate the "whatsoever" of his promises, we must strive to comply with the "whatsoever" of his commands.—S. B. Randall.

## THE INTERMEDIATE LESSON

### I—The Ascension

(April 7)

LESSON SCRIPTURES: Matt. 28: 16-20; Acts 1: 4-12; Luke 24: 50-53.

MEMORY VERSE: "If I go and prepare a place for you, I will come again, and receive you unto myself." John 14: 3.

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

"And, being assembled together with them, [Jesus] commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord,

wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

"And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."

"And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the mount called Olivet," "and were continually in the temple, praising and blessing God. Amen."

#### Questions

1. To what place did the eleven disciples now go? Who had appointed this meeting? When Jesus joined the company, and the disciples saw him, what did some of them do? What did others still do?
2. What did Jesus say concerning the power that had been given him? What commission did he give to his disciples?
3. In whose name did he command them to baptize? What were they to teach? What most precious promise did he leave with them?
4. After this meeting in the mountains of Galilee, where did the disciples assemble? For what were they commanded to wait? Why?
5. When they had come together this time, what question did the disciples ask their Lord? What did they still seem to hope for? What did Jesus tell them it was not for them to know?
6. Who alone knows the time when the Lord will set up his kingdom on the earth? See also Matt. 24: 36. What were the disciples told that they should receive?
7. After the disciples had received the baptism of the Holy Ghost, what would they do? Where would their work of witnessing begin? How far would it extend?
8. After this to what place did the Saviour lead his disciples? What did he do when they had reached the place? As he blessed them, what happened?
9. As the disciples looked up into heaven, who stood by them? What were these men? What words of comfort did they speak to the disciples? What promise had Jesus made while he was yet with them? Memory verse.
10. After this where did the disciples return? To what place did they go? What did they do in the temple?
11. When Jesus ascended to his Father, what had he done for man? For how many had he purchased salvation? How great was the cost? Yet how is it offered to each one? What will be the fate of those who neglect or scorn this great gift? Heb. 2: 2, 3.

## THE YOUTH'S LESSON

### A Study of the First Epistle of John

#### A Suggestion

THE portion of Scripture designated for each lesson should be so thoroughly studied that every question can be answered in the exact words of the text. The questions are framed with the purpose to make this possible. It is hoped that

the notes will be found suggestive and helpful in the further development of the thought of the lesson. Teachers should encourage a careful study of the ideas presented, and, above all, should seek to make such a practical application of the subject-matter as will be a help in personal experience.

### I—Walking in the Light

(April 7)

LESSON SCRIPTURE: 1 John 1: 1-10.

MEMORY VERSE: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Verse 9.

#### Questions

1. About what is John talking in the opening verses of this book? 1 John 1: 1.
2. From what sources did he get his knowledge of the Word of life?
3. Who is this Word of life? John 1: 1; 14: 6; note 1.
4. To whom was he manifested? 1 John 1: 2.
5. Where was Jesus before he was manifested to the disciples? 1 John 1: 2.
6. What does the apostle declare to us? For what purpose? With whom did he have fellowship? Verse 3.
7. What was his purpose in writing these things? Verse 4.
8. What is the message which John declared? Where did he receive this message? Verse 5.
9. What is said of those who profess fellowship with God, but walk in darkness? Verse 6.
10. What fellowship is the heritage of those who walk in the light? What does Jesus do for them? Verse 7; note 2.
11. What is true of those who say they have no sin? Verse 8.
12. What do these do even more than deceiving themselves? Verse 10.
13. What are we to understand by these statements? Rom. 3: 23; note 3.
14. What precious promise is made to those who confess their sins? 1 John 1: 9; note 4.

#### Notes

1. Since Christ is the Word and the life, he is the Word of life.
2. "What is light?—It is piety, goodness, truth, mercy, love; it is the revealing of the truth in the character and life." We can not have fellowship with light and darkness at the same time. 2 Cor. 6: 14. Fellowship with Christ is the experience of every Christian (1 Cor. 1: 9), and this extends to his sufferings (Phil. 3: 10; 1: 29), as well as to the joy. 1 Peter 4: 13.
3. God has said that we are sinners (Rom. 3: 23), and so we make him a liar by saying that we are not sinners. But while there is no good in us (Rom. 7: 18), and we are poor and miserable (Rev. 3: 17), we can boast of the Lord, in whom there is no unrighteousness, who is made righteousness unto us. 1 Cor. 1: 30. He was condemned for our sins, in which he had no share, that we might be justified by his righteousness, in which we have no share. The only way by which we may be "made free from sin" is to confess that we are full of sin.
4. There are some notable examples of confession on record for our instruction. Daniel (9: 3-20), Ezra (9: 5-15), and David (Ps. 51: 1-4) are familiar cases. "True confession is always of a specific character, and acknowledges particular sins." "Sins that are not confessed will never be forgiven. Our past sins will sometimes come to mind, and cast a shadow over our faith. But at such times we should look to Jesus, and believe that he has pardoned our transgressions." "If you believe the promise—believe that you are forgiven and cleansed—God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It is so if you believe it."





REMEMBER the collection for the Haskell Home on the first Sabbath in April.

ALMOST one fourth of the world's entire output of copper in 1904 came from Butte, Montana.

THE largest bird-nest in the world is built by the mound-bird of Australia. It makes mounds twelve and one-half feet in circumference, in which it buries its eggs five feet deep.

SCHOOLS in New Haven are finding paper towels an excellent substitute for the unsanitary cloth ones hitherto used. They are of Manila tissue-paper, and measure twelve inches by eighteen.

STEAM trains were first proposed for the Simplon Tunnel through the Alps; but afterward the electric system was decided upon because of the difficulty in carrying off the smoke, and also because of the heat coming from the hot springs above the tunnel.

At a recent meeting in New York of ministers and others of all denominations, the question of the advisability of closing the public schools on Wednesday afternoon so that pupils might attend religious instruction in the churches of their family faith, was enthusiastically discussed, but no definite decision reached.

"JOHN," said an artist to a Chinaman who was unwillingly acting as a model, "smile. If you don't look pleasant, I'll not pay you." "No use," grumbled the washerman. "If Chinaman feelee ugly all the time, he lookee ugly;" and this is as certainly true of other people as of the Chinaman.

HAVE you heard these words mispronounced recently?

Caucasus	pattern
Daniel	shittim
Emmaus	culinary
Habakkuk	cognizant
Joaquin	conversant
Madrid	estimable
Jerusalem	chastened
Thessalonica	demoniacal

OVER thirty-five thousand new telephones were contracted for during 1905 in two boroughs of New York City, Manhattan and the Bronx. The estimated gain for the entire city during the present year is seventy-five thousand. One hundred sixty hotels of the city make use of twenty-two thousand telephones. Some of the large department stores have as many as one thousand under one roof.

IN Zurich, Switzerland, a plant for burning the city's garbage has been installed. The heat engendered by the burning is sufficient to make steam in two large boilers of one hundred twenty pounds' pressure. This steam is used to generate electric power for the plant itself, and also in part for the electric railways of the city. Only sixty or seventy per cent of the garbage is consumed, the residue, in the form of slag, is used for making bricks and paving blocks.

It is now a well-known fact that lightning-rods, to be efficient, should be pointed, as electricity will more readily pass off from a point than from a ball or any blunt conductor. Franklin, the inventor of the lightning-rod, advocated

points instead of knobs as proper endings for the rods; but his views gave rise to much discussion at the time, as, owing to the fact that he was the representative of America in England, *points* were regarded as typical of republicanism; so George III, king of England, decided to have knobs put on the top of rods at Kew Palace. The king was advised that "the laws of nature were not changeable at the royal favor," and some one ventured his remonstrance in the following lines:—

"While you, great George, for safety hunt,  
And sharp conductors change for blunt,  
The empire's out of joint:  
Franklin a wiser course pursues,  
And all your thunder fearless views,  
By keeping to the point."

#### A Scripture Directory

FOR the blues, read the twenty-seventh Psalm; for an empty pocketbook, the thirty-seventh; if people seem unkind, read the fifteenth chapter of John; if one is losing confidence in men, the thirteenth chapter of First Corinthians; if discouraged about one's work, the one hundred twenty-eighth Psalm; if tempted to see one's self larger and the world smaller all the time, the nineteenth Psalm; if one can not have one's own way in everything, the third chapter of James; and if one is all out of sorts, the twelfth chapter of Hebrews should be read.—*Selected.*

#### The One Hundred Bible Questions

THE list of those who have sent in answers to the question is increased by the names given below. Those who missed less than five questions, are marked excellent. There were only two papers that had to be marked simply fair. The names of the authors do not appear in the list.

There is one very good paper that had no name subscribed. If those whose names do not appear, will write me, I shall be able to give credit in a later issue of the INSTRUCTOR.

##### Excellent

Miss E. Batterson	Pansie Boulter
Ruland Bowen	Jimmie Boulter
Bertha Acton	Eunice Franklin
Orville Dunn	Ammie King
Glen Willhelm	Grace M. Owen
Arch Willhelm	Frank S. Thompson
Lawson Cron	

##### Good

Eula Roberts	Miriam I. Deeley
Hazel Mathews	Martha Gyles
Ada A. Cushman	Frank H. Raley

#### On the Sunny Side of the Street

DR. NEWELL D. HILLIS in one of his recent sermonettes says:—

"There are only two kinds of people in the world—the people who live in the shadow and gloom and those who live on the sunny side of the street.

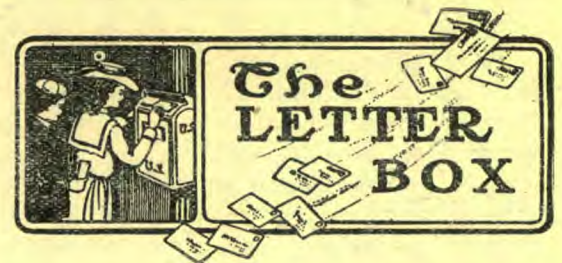
"These shadowed ones are sometimes called pessimists; sometimes, people of melancholy temperament; sometimes they are called disagreeable people; but, wherever they go, their characteristic is this: their shadow always travels on before them.

"These disagreeable people travel forward enveloped with gloom and hopelessness. One of them was in the Subway last Wednesday when the tunnel was full of smoke from a burning fuse. That man will carry the odor of smoke in his conversation, to terrify his friends, for the next ten years.

"One man was ungrateful to him, and henceforth he will represent the whole world as made up of ungrateful wretches."

Perhaps these illustrations of Dr. Hillis are extravagant and exceptional. But doubtless we all recognize the fact that we ourselves too often

allow the unpleasant incidents of life to exert an undue influence over us. Let us move over to the "sunny side of the street."



ARCHDALE, N. C., Jan. 30, 1906.

READERS OF THE INSTRUCTOR: I am a reader of the INSTRUCTOR, and I think it is rightly named, for it is instructive. I go to church-school; there are thirteen pupils. Mrs. Nannie Paul is our teacher. I like her very much. Our church numbers about forty-eight. I go to Sabbath-school and youth's meeting every Sabbath. Our object in these meetings is to help carry the third angel's message to the world in this generation. We are helping to support a missionary in Africa by our two-cent-a-week offering. Sister Creasey is our leader. We all like her very much. I hope to meet you all in the earth made new.

TRESSIE HICKS.

PALISADE, COLO., Jan. 27, 1906.

DEAR EDITOR: I am eighteen years old, and have known the INSTRUCTOR ever since I can remember. It grows better every year. I watch for its weekly visits with much interest.

We have a good school here of over fifty members, a Sabbath-school of over one hundred, and a Young People's Society of nearly thirty. The school was started here a year ago last fall, and the Lord has blessed the efforts of Professor Wolcott in turning the hearts of nearly all the students to the Christian way; but Satan is working "with all power and signs," knowing "that he hath but a short time."

I ask an interest in the prayers of all the INSTRUCTOR readers, and hope to meet them in the earth made new.

LEON D. WATERS.

WILLIMANTIC, CONNECTICUT.

DEAR EDITOR: Having made out the answers to the "One Hundred Bible Questions," I thought I would write a few lines to let the readers of the INSTRUCTOR know that there are those in the eastern part of our country who are very much interested in the INSTRUCTOR, although there are only a few letters from the East.

I have thoroughly enjoyed looking for the answers, although I have had help; and I hope to see the correct answers come out in the INSTRUCTOR, also something else for Bible study in that line later.

Our church-school, composed of three pupils and myself, take a club of twenty copies of the *Bible Training School* each month to sell, the proceeds of which go to the school. We go to Willimantic each month, which is about five miles from where we live, to sell them. We walk one way. We have good success nearly always, and I enjoy the work quite well.

Since our last camp-meeting I have begun reading my Bible through, and it has been a help to me in finding some of the answers to the Bible questions; also I have found many things in the Bible I had never known were there before.

My letter is quite lengthy, so will close with best wishes for the INSTRUCTOR.

CLARA STANDISH.

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FANNIE M. DICKERSON

EDITOR

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