

THE YOUTH'S INSTRUCTOR

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No. 21

OUR CONTRIBUTORS

Food or Poison — Which?

SOME one has said that a lie will go seven times around the world while truth is putting on its boots. Whether that is really so or not, it is certainly true that many actually know more of the alcohol food delusion than they do of the hard, cold, scientific facts that show beyond the certainty of a doubt that alcohol is a poison in any and all quantities.

It has been known for years that while a moderate amount of alcohol was poisoning the body, it was at the same time being burned up, and to that extent furnished heat and energy in the same way that a charge of gunpowder if put in the stove would burn there and furnish heat, while at the same time shattering the stove, and perhaps wrecking the entire house.

The promoters of the liquor interests, who have so persistently dinned into our ears the fact that two ounces of alcohol could actually be burned up in the system in twenty-four hours, have been very careful to refrain from stating in the same connection that this is true of nearly all poisons when introduced into the body. They have also purposely omitted to tell us the great truth which Professor Kraepelin, of Heidelberg, Germany, has demonstrated by such a large number of accurate experiments that the whole scientific world have fully accepted his conclusions; namely, that as small a quantity as one third of an ounce produces paralyzing effects on brain activity, nerve sensations, ability to lift, feel, see, think, etc., which can be measured by those remarkable instruments of precision with which he has worked. So this is what it amounts to when it is all simmered down: as the alcohol is burning up in the system, thereby furnishing a small amount of available heat and energy, it is charging such an enormous toll in the way of its paralyzing influences on the whole man that it is sheer lunacy for any person who is acquainted with the real scientific facts to talk about alcohol's being a serviceable food any more than any other of the long list of well-recognized poisons.

DAVID PAULSON, M. D.

Cutworms

ON coming to Takoma Park, I decided to make a garden out of a piece of ground which perhaps never before had been under cultivation. One morning, in turning over the soil, I uncovered a number of very large cutworms. Not having any chickens, I secured an old wash basin in which to place the worms, so that my neighbor's chickens could enjoy the feast. That morning I remained too long in the garden, so had to hurry off to work, forgetting about the cutworms.

On coming back at noon, I hastened after the



A VIEW OF BUTTERMILK FALLS IN NEW YORK

worms. The basin was where I left it; but the worms were a dried-up, lifeless mass, having been exposed to the heat of the sun all the forenoon.

As I looked at them, instantly there came to my mind the statement of the psalmist: "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." Ps. 90:8. The cutworm lives and carries on its work of destruction in the dark; but when exposed to God's sunlight, how quickly it perishes! Just so with sin. "He that covereth his sins shall not prosper." When we cherish sin, hiding it in our hearts, it will cut away the sweetness and purity of the divine life; but when uncovered by confession, God sets it in the light of his countenance. The warm, bright rays of the Sun of Righteousness are too strong for sin, and it perishes. Then comes true prosperity—a growth into the likeness of our divine Master.

The cutworm lies dormant until the plant is rooted in the soil, when it revives, living but to

destroy. Sin lay dormant in Paul's life (he was alive without the law once), but when the commandment came, sin revived, and he died. Sin lies dormant in many a life, but when the seed of truth is planted in the heart, and there is prospect of its coming to perfection, how quickly sin revives, and fights for the supremacy. But by yielding to the Holy Spirit, the self-life dies, and the fruits of righteousness appear in their beauty and fragrance.

My young friend, how is it with you? Are you covering your sin, hoping to hide it from God? I beseech you, confess it; then God will set it in the light of his countenance, for he will come into your heart, and you will enjoy the sweetness of his forgiving love. And in the soon-coming day, when the glory shall be revealed which will consume sinners by its brightness, you will be safe, for God will hide you in Christ Jesus. What a comfort to know we may abide the day of his coming, and dwell forever in the presence of eternal glory.

JOHN N. QUINN.

"As a Good Soldier"

It is not necessary to drift with the current. The current of the world is downward. We are to influence associates in the right way, and not to drift with worldly friends in the wrong way. Remember the old proverb that a dead fish can float with the current, but it takes a live one to swim against it.

Our young people must early learn to "endure hardness" as good soldiers of Jesus Christ. As the experiences come, requiring loyalty to principle and endurance, the faith grows hardy and strong and practical. The test comes in varied ways, and it may require as much Christian endurance to hold true in one's own home or among friends as to face opposition from without.

In parts of Europe, however, some of the young people certainly have difficulties to meet that we are not familiar with as yet in this land. A young lad, for instance, in one German meeting, was giving his heart to the Lord in brokenness of spirit. He pledged loyalty to his Saviour. But where he lives he is practically a prisoner every Sabbath. The police see that he goes to school on the Sabbath. He may read his Bible, he may refuse to study the school-books; but the authorities make sure that he is in his place at school. The little lad was rejoicing that in another year he would be free from the school law.

As the youth grow up in the military lands, the compulsory military service law sweeps them into the barracks. Then comes the Sabbath test to our own young people. Again and again our young men have endured long terms of imprisonment, and won out only by enduring hardness as good soldiers of the cross.

One such young man I met last summer. As he came to talk with us in response to a brother's call, I could see by his walk that he had been a soldier. That is one good thing the military drill teaches the young men. It straightens the form, and gives the active athletic carriage.

He told his experience, and gave me his picture (reproduced here), taken when a soldier. He lived in the picturesque old city of Nürnberg, in Bavaria. Here is one of the places where a knock on the door on our meeting room on the Sabbath may be the signal of a police entry to take the names of the worshipers. The city still has all the appearance of the Middle Ages, with the tiled roofs and Gothic windows and narrow streets. The religious laws have not yet altogether emerged from the spirit of medieval times.

Our young brother, called to military service, refused to do work on the Sabbath. Officers, subordinate and superior, labored with him. He was true to principle. They imprisoned him. Altogether he spent three months and two weeks in confinement. But his heart was warm with the love of the Lord Jesus, and his trust was firm. At last the medical authorities certified that his nerves were weak, and that further punishment would be dangerous to his constitution. Thereupon he was released, and excused from all further military service.



By the faithfulness of young people to the Sabbath truth in these lands, the knowledge of the Sabbath and of this message of the coming of the Lord has been brought before the highest courts and before kings. God is blessing our youthful comrades who have early to face these special trials. They have their eyes upon the work, and are continually recruiting the ranks of our missionaries in the European conferences and mission fields. W. A. SPICER.

"Poor Showing of Meat Eaters"

SUCH is the heading of an item in the New York Sun of March 25, 1907. It gives in brief the account of some experimental work by Prof. Irving Fisher, of Yale, who has set out to know a few things for himself. For years and decades and centuries, there have been men who believed that meat is a necessary article of food, and still others who believed that meat is not only not necessary, but positively injurious. It is needless to say that each of these factions considered itself fully equipped with arguments unanswerable by the other side. There was much vociferous talk, many assertions, and some attempt at proof.

The Yale people have hit on another way. It is to find out what they are talking about before they talk. Chittenden and Folin and Fisher and others have been patiently studying the subject, each in his own way, and they are gradually arriving at certain facts which need no argument, and which speak for themselves. Chittenden's work is now so well known that it need not be considered here. Folin's work, carried out in an entirely different manner, arrived at practically the same results. But it is Professor Fisher's latest work, which has just been made public, that forms the subject of the New

York Sun article to which I referred, and which merits consideration.

Professor Fisher has been conducting a series of endurance tests in which there were forty-nine subjects, classified in three divisions: (1) Yale athletes accustomed to a full flesh diet, (2) Yale athletes accustomed to a non-meat diet, and (3) medical men and others of sedentary habits accustomed to a practically non-flesh diet. Some of the non-flesh eaters had been without meat for periods varying from four to twenty years, and some had never tasted flesh.

One of the tests consisted in holding the arms out horizontally as long as possible. The results may be tabulated as follows:—

	15 FLESH EATERS	32 ABSTAINERS
30 minutes.....	0, or 0%	15, or 47%
15 minutes.....	2, or 13%	22, or 70%
60 minutes.....	9, or 28%	
2 hours.....	4, or 12%	
3 hours.....	1, or 3%	

This is not a chance test. When it is remembered that these nine men were Yale athletes, supposed to be in the best physical condition,—none of whom could hold up their arms half an hour, while nearly half the non-flesh eaters stood the test for half an hour, one quarter of them for one hour, one eighth of them for two hours, and one man for more than three hours,—it would seem that the figures ought to speak for themselves.

According to the Sun, "One race for honors was between a Yale track athlete, a meat eater, and a Yale professor who had adopted the abstemious diet prescribed by Prof. Russell H. Chittenden. The try between the two was in the arm contest. When the athlete had held his arms in position eight minutes, they began to tremble, and a minute

later they began to fall, while he battled helplessly to hold them up. While he was succumbing to the strain, his antagonist was holding his arms as straight as when the two first started out, and he continued to hold them in position for thirty-seven minutes."

Another test was deep-knee bending. In this contest the effort was made to squat down low on the knees and rise again, as many times as possible. Competing, there were nine meat eaters and twenty-one non-meat eaters.

	9 FLESH EATERS	21 ABSTAINERS
325 times.....	3, or 33%	17, or 81%
1,000 times.....	1, or 11%	6, or 28%
2,000 times.....	0, or 0%	2, or 9%

These results need no comment, the difference in the endurance of the two classes is too great for any misunderstanding.

In the leg-raising contest, the two classes were more nearly matched, but the highest number— one thousand— was accomplished by a non-meat eater.

The Medical Record, commenting on these tests, claims that they are not exactly fair to the flesh eaters, in that the comparison was made, not with moderate flesh eaters, but with those accustomed to a heavy meat diet. The belief is expressed that with moderate flesh eaters, the results would be more equal. No doubt; and the more moderate the meat eating, the more nearly equal would be the results; that is, the less the meat eaten, the nearer would the results approach that of the abstainers. We will be willing to

admit that without any test. The smaller the amount of meat eaten, the better the results. We admit that. G. H. HEALD.

A True Incident

Two years ago in my neighborhood lived a widow with six small children. Being bereft of her husband by an untimely death, many difficulties presented themselves on every side. Look which way she would, the problem of how she was going to provide for her little ones confronted her. The thought finally came to her that if she had some hens, they would help to accomplish her aim. This suggestion came to my hearing, and I resolved that at the first opportunity I would grant that wish, believing that the Lord had presented this opportunity to me. The first broody hen I had, I called her our missionary hen, and set her, using only one dozen eggs, as she was quite small. I took particular care to put her in a secluded place where the other hens would not disturb her, as I thought. I left her then to the care of the Lord, as he knew her mission. She attended to her duties well, and in about two weeks I went up myself to the shed to look at her eggs. To my great astonishment there was the most beautiful nest of *twenty-one eggs* in place of the dozen. Truly I was surprised, for I thought we had made sure of no other hen's disturbing her. I suggested to my friends that I was afraid our luck would be poor, as she was not capable of covering them all. But we decided to let them remain, as we could not tell the eggs apart. We had not long to wait, for just three weeks from the time they were set, one dozen little chicks hatched out. I removed the dozen and their mother, and on the remaining nine I placed another broody hen, which enjoyed her work to the fullest. In the space of a few days the remaining nine hatched out, which I took from this one and placed with the first hen, making, in all, a flock of twenty-one pretty little chickens. After a few days mother and chickens were taken and presented to the poor widow, who was very grateful for the gift. They have proved a blessing to her ever since. She raised them all with the exception of one, and the mother hen still continues in her missionary work.

One of the lessons in this experience is that we should sow beside all waters, leaving the Lord to take care of the increase. Another is that we should watch for opportunities to do good unto all men, and grasp them when the Lord presents them. EMMA E. MUSICK.



As sweet and still as the morn they come,
As sure as the birds of spring,
And open up
Each pretty cup
For the life the sunbeams bring.
There's love and grace
In each small face,
And a joy we love to see;
Our spirits long, as breezes strong,
For the blossoms' purity.

We may not hear all the words they speak
(There's truly no boasting vain),
But in the air
Is fragrance rare
As the blossoms bloom again.
They can not be
A bird or tree,
Just little flowers in bloom;
But they can tell Love's praises well,
By a breath of sweet perfume.

They may not rise to the lofty skies,—
They are words of his love, to earth,

That all may read
 In time of need,
 Of a higher, nobler birth.
 And the weary heart
 Finds a "better part"
 As each blooming face they see;
 And they whose feet shall the nearest tread
 Are the freest of the free.

MRS. FLORA E. YERGIN.

Young People's Day at the Great National Arbitration and Peace Congress

TUESDAY, April 16, 1907, the National Arbitration and Peace Congress, which was held in Greater New York, was devoted to the young people, with the hope of creating an interest among them for the cause of arbitration and peace. This meeting of young people was made up of delegates from the public schools of the city of New York, and of representatives from a number of private schools. Only once before has there been such a gathering in the cause of

It was indeed a most impressive scene to behold, especially by Seventh-day Adventists, who have been taught the meaning of these things as outlined in the Bible. This event was, no doubt, one of the most signal fulfilments of the second chapter of Isaiah and the fourth chapter of Micah, which teach that the very things that were made prominent in this peace congress, would take place. If you will take your Bibles and turn to the chapters referred to, you will find that they teach that many people and many nations will be *saying* that the weapons of war will be beaten into agricultural implements, and that the nations will learn war no more. The apostle Paul, under the inspiration of the Spirit, in 1 Thess. 5:3 says that when "they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape."

You can imagine the feelings that would naturally take possession of a person who realizes the meaning of these things, when he beholds

there "shall be a time of trouble, such as never was;" in fact, the Bible abounds with statements which show conclusively that instead of a time of peace and quiet, there will be "perilous times," and that "evil men and seducers shall wax worse and worse."

Of course we must expect that the enemies of God's truth will say, of those who are presenting the real condition of things, that they are pessimistic. But those who look at the situation as it really is, can see that this is not the case; but on the other hand, those who are warning the people of the dangers and deceptions which threaten to overwhelm us are the real optimists in these momentous times, for they can see that these things are the very events which indicate that the day of eternal peace will soon be ushered in by the coming of the Lord.

There has never been a time when there were such vast preparations for war as there are at the present time. This is not only true of other



peace, and that was the young people's meeting of 1904, held in connection with the Thirteenth International Peace Conference, New York City.

The accompanying picture will give the reader a little conception of the magnitude of this great and enthusiastic meeting in the interests of the so-called peace movement. The picture shows on the platform a chorus of five hundred children from the public schools of Greater New York, who sang at the meeting. There were multitudes of children, besides those in the chorus, seated in the main auditorium and galleries of the celebrated Carnegie Hall.

The platform was decorated with a background of white with silver stars, and in the rear was the word "peace," illuminated with a white, mellow electric light; in fact, everything conspired to emphasize the thought of peace. From the boxes around the great auditorium, hung flags from every nation.

such an unmistakable fulfilment of the words of the Lord; and knowing, too, that many of those who are engaged in such a movement are swiftly rushing over the dangerous rapids, and soon will be dashed over the precipice into eternal destruction. The question that was uppermost in our minds was, What can be said or done that will arrest those who are being swept into this awful vortex of deception?

Doubtless many of the readers of the *INSTRUCTOR* are fully aware that this beautiful and charming dream of a time of universal peace, when war shall be no more, is contrary to the teachings of the Bible. In Joel, the third chapter, the ninth and tenth verses, the Lord says, "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears." Again we are told by the prophet Daniel that just before the Lord comes,

nations in the world, but it is true of our own country. And while many of these nations are leading out in a movement to establish a permanent arbitration and peace court at The Hague, they are at the same time increasing the amount of money expended for the preparation of war, at the rate of fifty million dollars a year. There is no doubt that many of these people who are talking peace, really desire it; but the difficulty lies in the fact that they are not seeking for it in the right way. The only way by which permanent peace can be secured is through the gospel of Jesus Christ, and this must be possessed by individuals first.

Among those who addressed the young people, was William T. Stead, of London, the celebrated editor of the *Review of Reviews* and a man of national reputation, who is also one of the foremost leaders in England in the interests of arbitration and peace. His subject was,

"What Young People Can Do," and the burden of his address was to arouse them to the idea of starting a fund in the interests of the great peace movement. One could but wish that the young people might be awakened to the necessity of raising a fund to send the precious gospel of salvation to the thousands and millions of souls in the darkened and benighted lands, that they might obtain that peace of soul which will sustain them in the most perilous and trying ordeals of life.

The chief speaker of the day was Baron D'Estournelles de Constant, the great peace representative from France, who possesses an international reputation in this movement. The substance of his address was to emphasize the necessity of young people's understanding other languages besides their native tongue. He thought that the cause of much of the trouble in the world was because of misunderstandings, and hence believed that if the people knew and understood each other better, it might be averted; and he also showed how international troubles resulted from misunderstandings of this nature. Much that he said was true indeed. What the young people of this world need is first to know and understand the truth as it is in Jesus; the misunderstandings would then be averted everywhere. The speaker, in concluding his remarks, suggested that the young people of the congress move to send a message of congratulation to the President's children in the interests of peace, in view of the fact that President Roosevelt, their father, is the great leader in the interests of international peace; to this they enthusiastically responded.

The closing feature of the young people's meeting was the color guard, which consisted of three companies of young men, dressed in white, about the age of fifteen years, marching upon the platform with military precision, the first company representing the city, the second the State, and the third the nation, each company having a standard-bearer. When they were all beautifully and symmetrically formed upon the stage, the whole audience gave a rising salute to the standard, concluding with the following pledge of allegiance: "I pledge allegiance to my flag and to the republic for which it stands. One nation, indivisible, with liberty and justice to all."

"Nation with nation, land with land,
Unarmed shall live as comrades free."

Then was sung the song entitled "Flag of the Free."

I wonder how many of the readers of the INSTRUCTOR could conscientiously make the pledge of allegiance outlined in the foregoing words? While we should be true and law-abiding citizens, yet our first allegiance should ever be pledged to God, and we should also remember that our interests should not only be for one nation, but for all; "for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" and furthermore, he said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" "and this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come;" and John, on the isle of Patmos, said, "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

The true Christian patriot is one who not only loves the country and the people where he lives, but his love reaches out wherever there are precious souls to be rescued from sin and death. May the Lord grant that we may each understand what true peace is, and how it may be obtained personally; so that at last when the Prince of Peace shall establish his everlasting

kingdom here upon this earth, we may be among that mighty throng who shall enjoy the blessings of the eternal reign of peace.

K. C. RUSSELL.



Lesson Study for the Young People's Society Program

OPENING EXERCISES:—

Song.
Scripture Reading.
Prayer.
Song.

BIBLE STUDY: Helping the Poor.

BOOK STUDY: "Ministry of Healing," pages 201-208.

Bible Reading

How long shall poverty be found? Deut. 15:11.
How do many look upon the poor? James 2:2, 3.
How does God look upon the oppression of this class? Isa. 3:14.
Tell how Job regarded the poor. Job 29:16.
What was Christ's attitude to them? 2 Cor. 8:9; Matt. 5:3.
Did the early Christian church care for her poor? Acts 6:1-3.
How are we admonished to deal with them? Isa. 58:6, 7.
How does God regard our attitude to this class? Matt. 25:40.
In what spirit should help be given? 2 Cor. 9:7.

Topics and Questions

THE HELPLESS POOR:—

Whom has God committed to the care of those who are his stewards? Page 201, first paragraph.
How is the church to care for its helpless ones? Fourth paragraph.
Of what are widowed mothers especially in need? Why? Page 203, first paragraph.
How should orphans be cared for? Third paragraph; see also page 205.
What will be the Christian's attitude toward the aged and feeble? Page 204, third paragraph.
How does one's attitude toward the poor and helpless test the character? Page 205, third paragraph.

ORPHANS' HOMES:—

What should be the model for an orphans' home? Page 205, fourth paragraph.
Who should have charge of such homes? Why? Page 206, first paragraph.

ECONOMY—SELF-DENIAL:—

What is the purpose of economy? Page 206, third paragraph.
What three things are mentioned as essential qualifications of Christ's representatives? Page 206, fourth paragraph.
What hinders us from being useful? Sixth paragraph.
Mention at least five ways in which professed Christians might economize. Page 207.
How should the Christian be guided in the use of his talents, etc.? Page 208, first paragraph.
What blessings are pronounced on the giver? Paragraphs 2-4.

Notes

"Upon your faithfulness in this work, not only the well-being of others, but your own eternal destiny depends. Christ is seeking to

uplift all who will be lifted to companionship with himself, that we may be one with him as he is one with the Father. He permits us to come in contact with suffering and calamity in order to call us out of our selfishness. He seeks to develop in us the attributes of his character,—compassion, tenderness, and love. By accepting this work of ministry we place ourselves in his school, to be fitted for the courts of God. By rejecting it, we reject his instruction, and choose eternal separation from his presence."—*"Christ's Object Lessons,"* pages 388, 389.

"God calls men out of the lower atmosphere of selfishness, and teaches them that true religion does not consist in feeling happy, but in making others happy."—*"Mountain Tops with Jesus."*

MATILDA ERICKSON.

Gleanings from Reports from Young People's Societies, Quarter Ending Dec. 31, 1906

MISS KATE C. BICKHAM, the Louisiana secretary, writes: "Our young people are awakening. We have a Society in every church in the State where there are six young people."

Mrs. Carrie R. King, secretary of young people's work in the California Conference, writes that the Young People's Societies there during the quarter ending Dec. 31, 1906, visited one hundred and thirty-three ships, and many jails, hospitals, and almshouses. Many children were brought to Sabbath-school through their efforts. They also spent one hundred hours in religious liberty work, and secured eight hundred and forty-eight signatures.

Miss Bessie L. Jackson, secretary of young people's work in the New York Conference, writes that the two Societies in her conference wish to support a native teacher in Africa, and have written to the Mission Board for definite arrangements.

Miss Winnie Hunt, secretary of young people's work in Nebraska, writes that the young people's Society in College View is supporting Brother and Sister Rogers in Nyassaland, Africa. Members of the Society have pledged to pay a definite amount each week. Another Society has sent five hundred text cards to China, and is keeping two racks filled.

Miss Pearl Hallock, secretary of young people's work in northern Illinois, writes that one Society has sent sixty-three pounds of pamphlets and papers, besides some barrels of clothing, to the South, and some pictures to China. Another Society has started a mission Sunday-school, and has an excellent interest. Still another is making missionary quilts.

Mrs. Helen C. Conard, secretary of young people's work of the Upper Columbia Conference, tells us the members of the Societies there are distributing literature, doing Christian help work, assisting poor students, and aiding in foreign missionary work.

Emma S. Newcomer, secretary of young people's work in the Chesapeake Conference, writes: "One Society is visiting hospitals and holding Bible readings in suburban districts of Baltimore. One has a Reading Circle to encourage the youth to read good literature. Another is following up the work of a man circulating 'Millennial Dawn' literature, by circulating our tract, 'The Millennial Age.'" MATILDA ERICKSON.

Notice—A Correction

THE Summary of the Young People's Work given in the INSTRUCTOR dated May 7, 1907, was for the quarter ending Dec. 31, 1906, instead of September 30. If regrets threw a tranquil covering over "a multitude of sins," all those concerned in the making of typographical errors would continue their work with less perturbed feeling.

CHILDREN'S PAGE



The Time of Singing Birds



THE time of singing birds is come,
As, high upon a half-clothed
spray,
A bluebird balances and fills
The budding orchard with his
lay,
Which, answered by the twitter-
ing speech

Of swallows in the sunny nooks,
Floats on the spring-time breeze to join
The songs of thrushes by the brooks,
Of larks upon the fresh-sprung grass,
Of sparrows in the brier hedge,
And hangbirds in the greening elm
That overleans the water's edge.

The time of singing birds is come
Upon the reedy, grass-grown shore,
Where darts the kingfisher and screams
His joy to see the spring once more;
While flicker wings a zigzag flight
To perch upon a knotted bough
And beat a resonant tattoo,
In time with all the music now
Within the robin's ruby throat
Or plaintive whip-poor-will's low cry,
With which Spring ends each program, sweet,
Of daily concerts in the sky.

MINNIE ROSILLA STEVENS.

Our Little Wrens

WE were disappointed to find on our arrival in Porto Rico that there are so few birds, as we had always supposed that the tropics were full of these little feathered beauties; but we understood the reason for the scarcity when, on different occasions, we met boys coming home from the slaughter with bags well filled with the little victims of which a dozen would hardly make a taste in the soups for which they are sacrificed. Of course the principal object is the sport of killing them with the sling.

Last year we moved into upper rooms, in which the window of the dining-room opened close to the branches of a beautiful large guamá tree, and to our delight we found that two little wrens (*renitas* they are called in Spanish) had built their nest close to the window. As the shutters (we have no glass in our windows in Porto Rico) were always open, the little birds would sometimes flit through the dining-room, at length growing so bold as to sometimes light on the table and hunt crumbs. We noticed this, and kept some always ready for them. One day the sugar bowl was left uncovered, and Mr. Wren helped himself to the sugar, and communicated his good fortune to his mate, and soon they were both enjoying a feast, their little heads darting down into the bowl and out again to make sure that no danger was near. After that the sugar was always left for them, and so frequent were their visits that we could scarcely enter the dining-room without finding either Mr. or Mrs. Wren eating sugar. So much at home did they become, that even when we were eating at the table, they would come and eat with us, and chirrup their thanks to us; and when the baby wrens were hatched, they too came in and were fed, at first, from the sugar bowl, and later were taught to get it for themselves. So constant were their visits, that when, in June, they all suddenly disappeared, going, doubtless, to some other country or part, we sorely missed our little friends.

One day in the autumn we were seated at the table when in through the window flew a little wren, and lighting on a chair quite close to the

table, looked at us, as much as to say, "I'm back again. Where is the sugar?" We hastened to find the dish they had known before, and placed it close to the window for them. Since then they have been hourly visitors to our table. But what delighted us most of all happened the other day. Mr. Connerly was seated at the table, and one of the baby birds, with wings flopping awkwardly and feathers all ruffled up, flew straight toward him and perched on his finger. We were reminded of Alexander Selkirk, who said of the animals on his lonely isle,—

"They are so unacquainted with man
Their tameness is shocking to me."

This is true of our little baby wren. It is a pity that man's dominion over the animals has resulted so badly as to cause them to fear us as enemies. I wonder who is to blame. Robert Burns expressed my feeling about it when he said to the mouse,—

"I'm truly sorry man's dominion
Has broken nature's social union,
An' justifies that ill opinion
Which makes thee startle
At me, thy poor, earth-born companion,
An' fellow mortal!"

LILLIAN S. CONNERLY,

Mayaguez, Porto Rico.

In Spring

THERE are violets blue peeping at you
As on merry feet you pass;



There are buttercups
and wind-flowers
A-blinking in the
grass.

There are winds,
sweet-scented,
from meadows
wide,
Coming against
your face;
And a drone of a bee
in a purple bell,
Humming a lazy
grace.

There are songs—
such songs—in
the orchard
boughs!
Pure bliss of a
birdie's soul!
Drink, little maid;
your cup of joy,
Like the brook, o'er-
grows its bowl!
ELVIRA ANDREWS
WEBBER.

The Tobacco Pledge

Albert.—Good morning, John. Where is your craft bound for so early?

John.—Good morning. As you are trying to talk sailor style, I will try, too. My craft is steering, all sails set, for school—a delightful harbor, where all such vessels as ours may anchor in safety from the storms of temptation, sure to assail those who remain out at sea.

A.—Well done. That's first rate. But come with me to the grocery, and then I will go with you to school.

J.—Why, what do you want there?

A.—I coaxed five cents from father, last night, and I am going to have some cigars.

J.—You have never smoked any, and they

will make you sick. I would rather not go.

A.—Oh, come along, and I will give you one. We will have some fun, I'll warrant.

J.—I thank you. I never use tobacco, for a number of reasons. One is, it is a wicked waste of money. Just think; if you begin now, at eleven years, and spend five cents a day until you are twenty-one years old, to what it will amount. What a number of good books and papers it would get!—\$182.50; count for yourself.

A.—But every boy who is anything of a man smokes, and I am as much of a man as any of them. Why, all use it when they get big, and you will, too. It is just because your mother will not let you.

J.—No, that is not the reason. But my mother has shown me that it is a sin, and a poison that will destroy my health. And I promised her I would "touch not, taste not, handle not, the unclean thing."

A.—My father uses it, and so does our minister, and nearly everybody I know. And they would not use it if they thought it was a sin. Why, ministers preach against everything that is wrong, and I have seen them chewing in church. Now what can you say to that?

J.—They do not view the subject in the right light, or they would not do so. Mother says the Bible forbids "using our money for that which is not bread, or our substance for that which satisfieth not." Now if it is a poison, it is not bread; it will not sustain life. Therefore it is wrong.

A.—Yes, yes; that may all be if it is a poison; but how are you going to prove that? It has been raised for hundreds of years, and I have never seen or heard tell of a case of poisoning from tobacco.

J.—It can be proved both by chemistry and by physiology, that it is a poison. And if no one uses enough at one time to kill him, yet the continued use will debilitate the body, and bring diseases which do end in death.

A.—I do not know anything about chemistry; but I would like to know a part of what you seem to know so well.

J.—Any reliable work on chemistry will tell you that by analysis a property has been discovered, called *nicotin*. This is so poisonous that one drop placed on the tongue of a cat will kill it in five minutes. Chemistry says that the effect of tobacco, in small quantities, on the human frame is of a very pleasing character for a time: the nerves are quietly lulled into a very comfortable feeling, and may for the moment endure more than they can unstimulated. But after the undue stimulus is over, they are weaker than before; and thus begins the slow but sure undermining of life.

A.—Why, how you talk! It all sounds very good; but I intend to ask some one else. I shall not take your word for it.

J.—I do not want you to take my word for it. But just reflect how many persons we see who are pale and nervous from smoking; complaining of headache, dyspepsia, weak stomach, etc. All this is caused by imposing upon the stomach with the use of tobacco.

A.—You say it causes headache; I say it cures toothache. I have seen it done more than once.

J.—Yes, it cures the toothache on the same principle that any other narcotic would. But here comes Mr. Wise on his way to school, and we can ask him about what I have said. He understands chemistry and physiology.

A.—Oho! That will not do you any good. Choose some one else.

J.—What is the matter? Why will he do me no good?

A.—See, he is smoking now. Do you expect him to take his cigar from his mouth and say, "Yes, I am poisoning myself. I am using my money for that which is not bread. I am sinning"?

J.—No; I do not want him to answer so; neither do I intend to ask the questions. You must do that. It would sound like impertinence from me, while you can do it with perfect propriety.

[Mr. Wise approaches, smoking. They meet.]

A. and J.—Good morning.

Mr. W.—Good morning, boys; I am glad to see you out so early. You were very busy talking when we met; may I know what it was about?

J.—Yes, sir; and we want you to decide which of us is right.

Mr. W.—Well, what is it? I will decide justly, to the best of my knowledge.

A.—I wanted John to go with me to get some cigars, and he tried to make me believe it was wrong, and that any person who knew anything about chemistry would acknowledge there was poison in tobacco.

Mr. W.—What else did he say that you want my opinion concerning?

A.—Oh, much more! He said the Bible forbade us to use our money for that which is not bread, and that it was wicked to waste our money so.

Mr. W.—It is true, it is wrong to spend our money needlessly. But does he prove the rest?

A.—Let him tell it as he told it to me.

J.—The chemical analysis of tobacco has discovered a poison, called *nicotin*, so active that one drop placed on the tongue of a cat will produce death in five minutes.

A.—Is that true? Is that true, Mr. Wise?

Mr. W.—His authority is very good. I believe that statement is correct. But, John, you do not know of any person's being killed by tobacco, do you?

J.—I do not, sir. But a great many weak and sick persons complaining of headache, dyspepsia, and I know not what else, are made such by debilitating the stomach with tobacco.

Mr. W.—You said before that tobacco was stimulating; then how can it debilitate?

J.—The very fact that it stimulates at one time is proof of debility afterward. And, you know, sir, the secretions of the glands of the mouth are absolutely necessary to assist the stomach in its office of digestion. When the saliva has become saturated with tobacco, no one swallows it, but expels it; thus the stomach is deprived of this help, and becomes diseased or overworked.

A.—Well, it's not wrong for old folks to

smoke. It is such a comfort when they get so old and blind they can not read to enjoy themselves.

J.—They are then only suffering from its use when young. Perhaps if they had never injured their eyes with the use of tobacco, their sight might not have failed so seriously. It has a powerful effect upon the eyes. If you were to smoke a cigar now, it could be told in the eyes as easily as any other way.

A.—Why, I never heard any person talk so about tobacco in all my life. I have heard them scold about its being dirty and hateful, and all such. But is this true, Mr. Wise? If it is, I will never use it.

Mr. W.—John, you reason like a scholar; although I use tobacco, I dare not dispute you. You have religion and science on your side. But who taught you this? You are too young to have learned it yourself.

J.—My mother taught me, sir; and I promised her I would "touch not, taste not, handle not, the unclean thing."

Mr. W. [throwing away his cigar].—You are right, my noble boy. I have thrown away my cigar, and will sign your pledge of "total abstinence." I have reasoned and smoked against my own convictions long enough. You have a worthy mother; I wish there were more such.

J.—I signed no pledge, sir; but gave my word, which I intend to keep as faithfully as if written in the Bible.

A.—Can't we get up a pledge? I want to sign, and get others to do so, too.

Mr. W.—You draw one up and see what success you will have. Your cause is a good one.

A.—I would, sir, if I could; but I can not compose it right.

Mr. W.—John will help you. Here is a pencil and paper; now go to work.

[After a short whispering, they approach with the following]—

A.—Will this do, sir? [Reads.]

Whereas, Our schoolmate, John Lossing, has proved to us that the use of tobacco is both morally and physically wrong, therefore, we, the undersigned,—

1. *Resolve*, That we will "touch not, taste not, handle not" tobacco in any shape or form.

2. *Resolve*, That we will do all we can to persuade others of our friends to join us.

3. *Resolve*, That if we live to become men, and are intrusted with the office of hiring teachers for youth or ministers of the gospel, we will patronize none who use or advertise the use of tobacco.

Mr. W.—That will do very well; but we will adjourn now. It is school time.—*Selected*.

About Cuba

CUBA was discovered by Columbus during his first voyage, on Oct. 28, 1492. He named it

Juana, in honor of Prince Juan, son of Ferdinand and Isabella. It was afterward called Santiago, then Ave Maria, and finally Cuba.

The Indians found on the island at the coming of Columbus called it *Kooba*, the origin of the present name. It means "the place where gold is found."

The island of Cuba is somewhat like a crescent in shape. It is seven hundred and sixty miles in length, its width varying from twenty to one hundred and thirty-five miles. It contains nearly two million people.

Cuba has ranges of mountains that rise to an altitude of from twenty-five hundred to eight thousand feet. It has many rivers, but the most of them are quite short. Very few afford navigation.

The point where Columbus first landed is at or near the present city of Nuevitas, on the north coast of the province of Puerto Principe. He explored this portion of the coast for a considerable distance. In the course of his various cruises he explored many other parts of the coast. He died, however, before it was determined that Cuba was an island. He believed it to be a part of the continent of Asia.

Baracoa was the first capital of Cuba, and Santiago the second. In 1552 the capital was transferred to Havana. That settlement had been established in 1519 by Diego Columbus, son of the discoverer, and Diego Velasquez. The spot where the first mass was celebrated by direction of Velasquez is still shown. An obelisk of stone has been erected as a memorial. There is also a stone chapel.—*The Little Worker*.



SAN JOSE, CAL., April, 1907.

DEAR EDITOR: One day in school we were reading in "Ministry of Healing," and I was deeply impressed. When the reading class was dismissed, I began to write the poem I am sending you. I didn't write it alone; Jesus helped me. Several people asked me to send it to the INSTRUCTOR and have it published. Papa, mama, and I were all baptized last July. I have one little brother five years old. I will send in three other names with mine to join the Reading Circle—Velma Bussing, Ida Eastman, Laura Fittinghoff, Carrie Dorsch. I am fourteen years old. I will close with love.

'Twas midnight when the star arose
To tell the wondrous story
Of Jesus born to save all men
Who would receive redemption's story.

'Twas midnight, and upon the mountain
Shepherds watched their flocks by night.
To them the angels told the story,
To you a Saviour is born to-night.

This is the star they followed
Till at last it stood quite still,
And its rays shone on the stable,
Where all was calm and still.

Then, then, the wise old men
Descended their camels tall,
And with the shepherds united
To worship the Lord of all.

While Joseph was sleeping,
An angel came to him;
"Flee to Egypt with Jesus and his mother,"
Was the message brought to him.

Twelve years had passed,
And Jesus within the temple stood,
Asking and answering questions
Of the doctors, wise and good.

Still years roll on,
Jesus is a man;

What to Say and What Not to Say

Don't Say:

How very *aggravating* it is;
His manners are very *aggravating*.
I work very late *evenings*;
I study *mornings*.

NOTE.—Many persons err in using such expressions as, "I work *mornings*," "I study *evenings*." The preposition "in" is required to show the relation between the words in question and the preceding verbs.

I arrived at the concert *on time*.

NOTE.—"On time" is a "railroad" expression, and means *exactly at the minute*.

What has *transpired* this morning?

What has *transpired* during my absence?

NOTE.—"Transpire" means "to become known," hence it should not be used in the sense of "occur" or "happen."

What do you do that *for*?

What did you come *for*?

What are you here *for*?

NOTE.—The use of "what" in the sense of "for what reason" is obsolete.

Say:

How very *irritating* (or *provoking*) it is;
His manners are very *irritating* (or *provoking*).
I work very late *in the evening*;
I study *in the morning*.

I arrived at the concert *in time*.

What has *occurred* this morning?

What has *occurred* during my absence?

Why do you do that?

Why did you come?

Why are you here?

—*Correct English*.

He goes forth into the world
To complete his Father's plan.

In and out among the people
This loving Saviour goes,
Healing and speaking words of cheer
To all with earthly woes.

"Hosanna, hosanna to the Son of David,"
The little children cry,
While people throng the streets
To see the Saviour passing by.

'Tis midnight on Mount Olives now,
The stars no longer shine;
'Tis midnight now in the garden,
The Saviour prays for help divine.

Hark! 'tis the tramp of soldiers.
See their torches blaze.
Ah! there is Judas;
See, his Master he betrays.

See now before the throne of Pilate
In silence the Saviour stands,
A crown of thorns is on his head,
A scepter is in his hands.

'Tis morning on the hillside now;
A cross is rising high.
See! they have nailed the Saviour on the
cross;
Hear his faithful followers cry.

The Sabbath day is over now,
The tomb is open wide;
In it is no Saviour.
Lo! an angel sits inside.

Early on the First-day morning
Two women came to anoint the Saviour
of all men;
When they looked into the tomb, an angel
said to them,
"Why seek ye Christ the Saviour? Lo! he
is risen again."

Then he visited his apostles
By the Sea of Galilee,
And encouraged each
A faithful follower to be.

Then by clouds surrounded,
The Saviour was taken up in the heavens
high,
Till from sight he vanished
Beyond the reach of mortal eye.

When his apostles turned to homeward go,
Two angels said to them, "Ye Galilean
men,
Why look ye up to heaven?
This same Jesus in like manner shall come
again."

And now he is in the heavenly courts,
Pleading every case.
O! give your hearts to him
Before the message comes too late.

Then send the message far and wide,
Over land and sea,
Telling all of Jesus who is coming to take
his people
To reign through eternity.

CARRIE DORSCH.

THE INTERMEDIATE LESSON

IX — The Flood

(June 1)

LESSON SCRIPTURE: Genesis 7.

MEMORY VERSE: "The Lord shall preserve thee from all evil."

Review

Why did the Lord decide to destroy the earth by a flood? To whom did he make known his purpose? Who was Noah? What did the Lord tell Noah to build? Describe the ark.

Lesson Story

1. God did not destroy the world without telling the people what was coming. Through Noah he warned the world that the earth would be destroyed by a flood. As Noah worked at building the ark, he talked to the people about their

sins, and the flood that God would surely send. For one hundred and twenty years Noah worked on the ark; and all this time he preached to the people, urging them to turn from their wicked ways, and inviting them to enter the ark when the time for the flood should come.

2. At last the ark was finished, and the store-rooms were filled with food for man and beast. Then the Lord told Noah to take his wife, and his three sons, Shem, Ham, and Japheth, with their wives, and go into the ark. Seven pairs of each kind of the clean birds and beasts—those that ate grains and grass, and were offered in sacrifice—were also to be taken into the ark. Of the unclean beasts only two of each kind were to be saved.

3. "And Noah did according unto all that the Lord commanded him."

4. "And it came to pass after seven days, that the waters of the flood were upon the earth. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. . . .

5. "And the flood was forty days upon the earth, and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered."

6. "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died."

7. "And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark."

8. "And the waters prevailed upon the earth an hundred and fifty days."

Questions

1. Through what man did the Lord warn the world of the coming flood? For how many years did Noah preach to the people? What did he urge them to do? What invitation did he give them?

2. With what were the storerooms of the ark filled? When all was ready, where did the Lord tell Noah to go? How many persons went into the ark? Who were they? How many pairs of clean beasts were to be saved? How many pairs of unclean beasts?

3. How faithfully did Noah obey God's commands? How was the door of the ark fastened after Noah and his family and all the beasts had entered it?—"The Lord shut him in."

4. After seven days what came upon the earth? How old was Noah when the flood came? Did the waters come only from above? How many days was the rain upon the earth?

5. As the waters increased, what became of the ark? What were covered by the waters? How many cubits did the waters reach above the high hills? Note.

6. What became of all beasts and birds and creeping things save those that were kept in the ark? What became of the men and women who would not listen to Noah's warning?

7. What became of every living thing that was in the dry land? Who only, of all the world, remained alive?

8. How many days did the waters of the flood prevail? Who kept the ark safely in all this dreadful time when everything else in the world

was destroyed? Who will preserve us from all evil if we trust in him? Memory Verse.

Note

A cubit was about twenty inches. Fifteen cubits would be three hundred inches. There are twelve inches in one foot, and in three hundred inches there would be twenty-five feet.

Suggestive Thoughts on the Sabbath-school Lesson

The general principle of God's dealing with man is illustrated in the information given to Noah, in Gen. 6:13-15, and may be stated thus:—

1. Destruction is coming: "The end of all flesh is come before me."

2. Noah's safety is provided for: "Make thee an ark of gopher wood."

3. Exact instruction is given: "This is the fashion."

Again the earth is about to be destroyed, and the Lord deals with us as with Noah. He tells us what to do in order to insure our safety, and how to do it. He instructs us to build a character that will stand the test of the judgment, and gives us a pattern by which to fashion it, even Christ Jesus. C. E. HOLMES.

THE YOUTH'S LESSON

IX — Man's Need — God's Fulness

(June 1)

MEMORY VERSE: "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5.

Questions

1. What is the condition of the natural heart? Jer. 17:9.

2. How helpless is man in this condition? Rom. 8:8; note 1.

3. Unless help is received, what is the final end of such a condition? Rom. 8:6.

4. In this condition what is man's relation to God? Eph. 2:12.

5. What is he in reality? John 8:34.

6. How helpless is man to deliver himself from this slavery? Rom. 7:24.

7. Who alone can set him free? Verse 25; John 8:36.

8. What is necessary to bring about this change? John 3:3, 5; note 2.

9. What must man do that he may be born again? Rom. 1:16, 17.

10. How may he obtain the Spirit? Luke 11:9, 10.

11. How willing is God to bestow his Spirit upon his children? Luke 11:11-13. "The Spirit awaits our demand and reception."—*Spirit of Prophecy*.

12. What will it produce in us? Rom. 5:5.

13. What comforting witness does it bear to each believer? Rom. 8:16.

14. What privilege is granted through its presence? Verse 15.

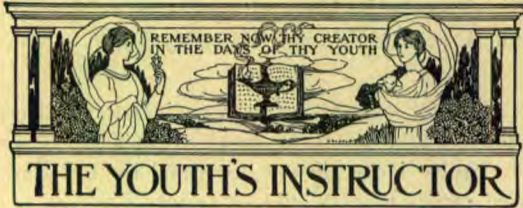
15. What are we even more than children? Verse 17.

16. What fruit will be borne by this union? Gal. 5:22-24.

Notes

1. Man has no power to help himself. Let him strive as he will, he still comes short of God's glory. He has physical life, fed by food and water and air; but he is "separate from Christ," "without God in the world."

2. A power that he has not known must take possession of man to lift him above sin. He must be born from above. The Spirit of God puts new life into the heart opened by faith, and creates new affections.



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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.

TWELVE million Russians can not survive the famine, it is said, unless immediate relief is sent them.

THE war spirit, it is reported, is at fever heat in Japan. Fifty thousand men are daily employed by the Japanese government in turning out war material.

THE May number of the *Life Boat* is a Prisoners' number. It is worthy of finding a place in every prison cell. The Temperance number of the INSTRUCTOR, together with the Prisoners' number of the *Life Boat*, would certainly give the inmates of the prison something to think about, and without doubt be of eternal value to some who read them.

THE Union College calendar is being entirely rewritten for 1907-08 in order to harmonize with the recommendations made by the last General Conference Educational Convention, and to conform to the growth and progress of the school. It will be ready for mailing in a few weeks. All who desire a copy of the calendar are invited to address at once C. C. Lewis, College View, Nebraska.

Oregon in the Lead

THE secretary of the young people's work in Oregon just sent word that as soon as attention was called to the Temperance number of the INSTRUCTOR, the matter was taken up in their Society meetings, with the result that *fifteen hundred* subscriptions for the special number had already been received. Besides this work, a special temperance day for the five churches in the city of Portland had been planned for; and it was expected that as a result of this effort, their order would be increased to *three or four thousand*. Who will follow Oregon's example?

The secretary also wrote, "There is just now a Sunday closing campaign in progress in our State, hence the special number is opportune in providing us with material to define our position. We wish to show them that we are one with them in the cause of temperance, although we are opposed to Sunday legislation."

Ways of Labor Unions

A CASUAL reading of the newspapers is sufficient to reveal the fact that the conflict between capital and labor is growing more intense every day. It requires no effort of the imagination to see how easily the prohibition "that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name," could be made and carried into effect. Even now

contractors and heads of large corporations are at the mercy of labor unions, which hourly grow more exacting and tyrannical.

The bricklayers were determined to lay the cement roof of the union station in Washington, D. C., and the contractor felt that the work properly belonged to the tile roofers, so engaged them. He said masons did not know how to do the work, but the president of the bricklayers' union says such work comes within the jurisdiction of the bricklayers. So seventy-five masons have laid down their tools, expecting to force the contractor to give them the work. If non-union bricklayers are employed to continue the work begun by the strikers, then, it is said, all the other mechanics will stop work.

The situation now existing in Washington is about as perplexing to the employer as was a recent one in San Francisco, recorded by the *New York Sun*:—

"A San Francisco contractor, who has a number of large contracts on his hands, became desperate. His desperation was so great that he mustered up enough courage to advertise for help—not non-union help—*union* help. Immediately the secretary of the sheet metal workers' union wrote to him an insolent letter, practically commanding him to withdraw his advertisement from the newspapers. The penalty for disobedience, he was informed, would be a boycott.

"I must complete my contracts on time or lose a great deal of money," said this contractor. 'I have repeatedly applied to the sheet metal workers' union for men, but they can't furnish them. And now they won't even let me advertise, though only for union men at union wages. What am I to do?'

The article closes with these words:—

"Everybody gives up; everybody bows the knee; nobody dares say his soul is his own, when predatory labor speaks in San Francisco."

Some of the leaders of labor unions have become quite incensed of late because of certain utterances of President Roosevelt. They have done much talking and threatening, but the President seems undisturbed. Various ways of "reproving" the head of the nation were planned, among which was a parade to take place in New York City; but thousands of working men, we are happy to say, refused to take part in any such demonstration. We are glad that not all members of the unions are yet willing to servilely follow their leaders in such unnecessary proceedings.

Selfishness is the sole cause of the terrible conflict now waging between capital and labor. The spirit of executing summary vengeance upon every one who is thought to have trespassed against one, comes as a result of this supreme selfishness that is inherent in the human heart, and that almost every condition of the world to-day augments. "Vengeance is mine; I will repay, saith the Lord." Little heed is now given to this admonition; but there could hardly be a surer way of hastening the time of universal peace—peace between individuals, capital and labor, and between nations—than by impressing upon the heart of every person from youth to manhood this lesson of self-control.

Answers to Correspondents

Should a lady in riding horseback use a cross saddle?

At one time it would have seemed entirely out of place for a lady to have used such a saddle; but the common use of the bicycle by women for a number of years has made it more easy, doubtless, to introduce a position in horseback riding which at once commends itself for safety and good carriage, though it antagonizes some-

what our previous notions of propriety. There are some customs, and I don't know but this is one of them, which may be regarded as proper or improper according to the way they are espoused by the best class of citizens in the community. As a general rule, it is well for a young woman who is jealous of her reputation not to be in haste to adopt customs the propriety of which is even questioned.

Is it right to wear flowers and feathers on hats?

Mrs. E. G. White says in regard to one's dress: "I would warn the youth who ornament their persons, and wear feathers upon their hats, that, because of their sins, our Saviour's head wore the shameful crown of thorns."

"All should be taught to be neat, clean, and orderly in their dress, but not to indulge in that external adorning which is wholly inappropriate for the sanctuary. There should be no display of the apparel; for this encourages irreverence. The attention of the people is often called to this or that fine article of dress, and thus thoughts are intruded that should have no place in the hearts of the worshipers. . . . The parading of bows and ribbons, ruffles and feathers, and gold and silver ornaments, is a species of idolatry, and is wholly inappropriate for the sacred service of God, where the eye of every worshiper should be single to his glory. All matters of dress should be strictly guarded, following closely the Bible rule. Fashion has been the goddess who has ruled the outside world, and she often insinuates herself into the church. . . . The Holy One of Israel has spoken through his apostle: 'Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.'"—*Testimonies*, Vol. V, pages 499, 500.

Will you give some general suggestions on table manners?

Never take your seat until the lady of the house is seated.

Never play with your knives, forks, or glasses, but cultivate repose at the table.

Never tuck your napkin into your yoke or collar. It should be unfolded once and laid across the knees without a flourish. After the meal, at a restaurant or formal dinner, lay it unfolded at your place. If you are a time guest in the household and will remain another meal, you may fold the napkin in its original creases.

Never put the end of a spoon into your mouth, sip everything from the side of the spoon, and do this noiselessly.

Never put your knife in your mouth, nor use a spoon when a fork will serve. Forks are now used for eating ice-cream, and salad is folded or cut with the side of a fork, never with the knife. Even small vegetables, like peas, are eaten with a fork.

Never hold your knife and fork up in the air when your host is serving you afresh. Lay them on one side of the plate when you send it to the host by servant or your neighbor at table.

Never leave your spoon in the coffee cup. Lay it on the saucer.

Never make yourself conspicuous in any way by aiding the host or hostess in serving, unless especially asked to do so.

Never push back your plate and finger crumbs at the end of the meal. It indicates undue haste.

Is it proper to chew gum in public places?

Those who doubt the impropriety of gum chewing in public places are simply lacking in the ability to see themselves as others see them. My instruction when a child was to the effect that if I wished to chew gum, I must go off to some dark corner by myself and chew it. I think this advice worthy of being passed on to others.