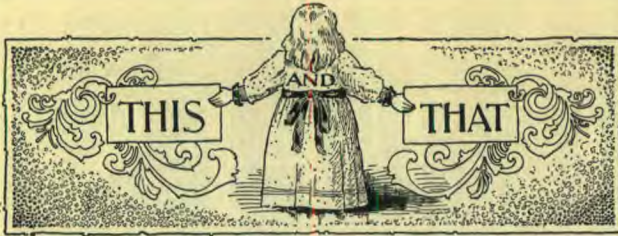


# THE YOUTH'S INSTRUCTOR







### Interesting Facts

THE average life of a mouse is three years.  
 Glass bath-tubs are common in Germany.  
 The Persians have a different name for every day in the month.  
 An Arab drinks nine or ten cups of coffee every day.  
 Asparagus is the oldest known plant used for food.  
 Sixty-four to the million of the world's population are blind.  
 Nine million tons of coal are consumed in the city of London every year.  
 A single crow destroys seven hundred thousand insects a year.  
 To run the public schools of New York it will take \$31,641,323 this year.  
 The emperor of Japan has thirty physicians.  
 The fashions in women's dresses have not changed in Japan in twenty-five hundred years.  
 There are two hundred ninety species of moss found in the British Isles.  
 The world's population is estimated at 1,480,000,000.  
 It takes fifty modern vessels to lay and look after the submarine cables of the world.  
 In greeting a friend among the Tibetans it is customary to hold up the hand and stick the tongue out.  
 The government derived a tax of \$687,641 from the sale of oleomargarine in the fiscal year ending June 30 last.  
 It is estimated that more than forty-nine million food animals were slaughtered in the United States last year.  
 One person in every one hundred thousand is killed by lightning each year in the United States.  
 It has been pronounced impossible to irrigate the Sahara Desert, owing to the wonderful depth of the sand.  
 In Austrian mines rescue chambers are placed at intervals for use in case of disaster.  
 Twenty-nine million feathers are sent each year to England from Germany for millinery purposes.  
 Since the first foundry was built in Troy, New York, fifty thousand church bells have been cast there.  
 The total amount of cable resting on the bottom of the sea represents a value of \$250,000,000. It costs about one thousand dollars a mile to make and lay the cable.  
 The public schools of Belgium teach girls domestic science. Housework and marketing are the principal branches of study.—*Woman's Magazine*.

"THE American Medical Association has recommended to Congress that special pensions be granted to the widows of Dr. James Carroll, Dr. Jesse W. Lazear, and Surgeon-General Hammond. Dr. Carroll and Dr. Lazear gave their lives, as did Dr. Walter Reed, in experiments which resulted in demonstrating the relation that exists between the mosquito and yellow fever. Dr. Hammond served his country without pay."

### Mend Your Hot-Water Bottles

SEND twenty-five cents, and receive nine patent patches, also a wrench, and full instructions for mending your hot-water bottles and graniteware. Six cents on each order will go to the Southern Missionary Society for the educational work in behalf of the colored boys. Address Save the Boys, Washburn Park, Minneapolis, Minn.

### Quaint Questions

Do you know that the bayonet was so called because it was first made at Bayonne, France?  
 That coffee received its name for the reason that it first came to Europe from Kaffa?  
 That tobacco was so called from the island of Tobacco, the home of Daniel Defoe's imaginary hero, Robinson Crusoe?  
 That candy was first exported from Candia?  
 That gin was invented at Geneva, and early became an important factor in the commerce of that city?  
 That the tarantula was a notorious pest in Taranto?  
 That cambric was made at Cambray?  
 That muslin was made at Mousseline?  
 That calico was made at Calicut?  
 That dimity was made at Damietta?  
 That milliners first plied their trade at Milan?  
 That the magnetic property of iron ore was first noticed in that dug in the neighborhood of Magnesia?  
 Ask your friends and see how many of them know these facts.—*Exchange*.

### Where Prisons Are Unknown

THERE are no prisons in Iceland. There are not even any police in that country. The people are so honest that there is no need of such guardians of peace and property, nor places of punishment. The history of Iceland for one thousand years records no more than two thefts.  
 One of these two cases was that of a native who was detected after stealing several sheep, but as he had done so to supply his family, who were suffering for want of food, the stigma attached to his crime was considered sufficient punishment. The other theft was by a German, who stole seventeen sheep. But as he was in comfortable circumstances, and the robbery was malicious, the sentence passed upon him was that he should sell all his property, restore the value of what he had stolen, and then leave the country or be executed; he left at once. There is, of course, provision for the administration of justice, which consists first of all, in the sheriffs' courts; next, by appeals to the court of three judges at Reykjavik, the capital; and, lastly, in all criminal and most civil cases, to the supreme court at Copenhagen, the capital of Denmark, of which kingdom the island forms a part.  
 The island of Panaris, one of the Lipari group, is equally fortunate in having neither prisons nor lawyers, and in being absolutely destitute of both paupers and criminals.—*Woman's Magazine*.

"THE coming King is at the door,  
 Who once the cross for sinners bore,  
 But now the righteous ones alone  
 He comes to gather home.

"The signs that show his coming near  
 Are fast fulfilling year by year;  
 And soon we'll hail the glorious dawn  
 Of heaven's eternal morn."



# The Youth's Instructor

VOL. LVI

TAKOMA PARK STATION, WASHINGTON, D. C., MARCH 17, 1908

No. 11



Go!

WHAT place have I in thy work to-day,  
O Lord of the harvest-field?  
Have I naught to do but wait and pray  
While others the sickle wield?  
Why stands another with sickle bright,  
And I with an empty hand?  
Why brings he sheaves with the evening light,  
While here I fruitless stand?

"Go forth, go forth, to the field," he cried,  
"And lend thy willing aid;  
And when thou comest at eventide,  
Thy toil shall be repaid."  
The Master's word I heeded then,  
But falteringly obeyed;  
For I could not follow the reaper men  
Without the reaper's blade.

But when I reached the field, and stood  
In the midst of the ripened grain,  
With a heart to do what my  
two hands could,  
My Lord's command was  
plain.  
There were sickles enough  
for each reaper there,  
And sheaves of golden  
brown;  
And the whole broad field  
was a house of prayer  
From dawn till the sun  
went down.  
C. M. SNOW.

## Channels of Water-Supply

ONE of the most noted landmarks and monuments in Portugal, an object of art, is the aqueduct of running water constructed to furnish Lisbon with the necessary fluid for drinking and cooking purposes, also for cleanliness. The aqueduct begins about nine miles out of the city. The work of construction began in the early part of the eighteenth century, and was finished in about twenty-one years.

This great work was placed in the hands of a military engineer, by name, Manuel da Maia. The exactness of his calculations and the solidity of the material employed were such that the terrible earthquake of 1755 left unmovable the great arches. Some of the ventilators of the towers only, suffered slight damage.

The interior height of the channel is thirteen feet; and when the elevation of the ground demands it, there is a subterranean passage. In all its extension there are one hundred twenty-seven arches of excellent rock. From place to place there are square towers with a window in each side, protected by iron bars, for ventilation. The construction becomes most interesting as the aqueduct crosses a valley near Lisbon. Here it is shown in the accompanying illustration, being an object of interest to tourists. The location is near the mouth of a tunnel for the railway, with which

is connected the line running under the arch, and about five or eight minutes from the central station in the city.

By thirty-five arches, in a distance of 2,464 feet, with about 315 feet in the highest place and about 150 feet from arch to arch, is supported the tunnel which conducts the water to the city. In the city there is a large deposit, 125 feet long, 107 feet wide, and 37 feet high. From its bottom are erected four pillars about ten feet square, which support the roof. This great building is called "Mother of Water." Thus by a well-protected way, the water from living springs many miles away is delivered to inhabitants of the queen city of the River Tagus. The dwellers pay twenty cents a cubic meter.

Many, many who drink of this water have no idea whatever of the One from whom *all* blessings flow. Few, very few desire the living water from the "river of life." Jesus said, speaking to the woman at Jacob's well, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

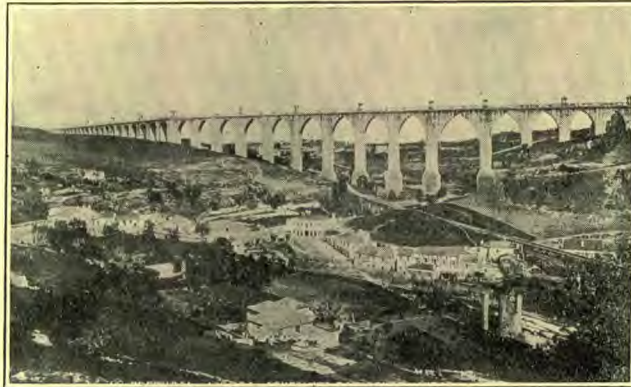
How many of our young people are drinking of this living water? How many are wells from which this water flows out to suffering humanity? How many are as ready to drink of this water of life as was the Samaritan woman? Jesus says to all, through the Revelator John: "The

Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22: 17.

For this water no money is given. There are no limits, no measures by cubic inches, feet, yards, or meters. According to our capacity we may drink. The amount we may drink, however, is limited by the quantity we allow to flow on to others, to satisfy the thirst of the prisoners in sin's great prison. We dare not try to increase our allowance by a dam, lest it become stagnated, and the germs of sin be permitted to destroy men's lives. Dear brethren and fellow youth, let us be channels of living water, ever kept well cleansed by the Great Cleanser and Purifier. Let us enlarge our capacity, be supported by the solid timbers, rocks, or pillars of the third angel's message, and go on distributing the pure waters to a sin-sick and dying humanity.  
C. E. RENTFRO.

LEARNERS are we all at school,  
Eager youth and weary age;  
Governed by the selfsame rule,  
Poring o'er the selfsame page.

— Minot J. Savage.





### Why We Should Be Awake to the Times \*

I HAVE been asked to write a paper upon missionary work, or rather something that will awaken in the members of this church a greater interest in the message, so they will feel more like imparting this truth to others. I know of nothing better than for us to examine our bearings, and see if this will not strengthen us in the truths we hold. If we really believe the Lord is coming in a short time, we shall not be able to keep that belief within ourselves.

The first evidence I wish to examine is found in Joel 3:9: "Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up." Then the fourteenth verse says: "For the day of Jehovah is near." By reading the context, you will see this is to be in the last days. Are there not evidences that this prophecy is even now meeting its fulfilment?

The following table shows the men employed by some of the leading nations of the world, in their standing armies, and the cost of maintaining the army:—

	MEN	COST
Germany	1,840,000	£32,000,000
France	1,290,000	30,000,000
Russia	1,800,000	39,000,000
Austria-Hungary	790,000	17,500,000
Italy	630,000	11,500,000
Great Britain	110,000	30,000,000
Japan	600,000	7,500,000
United States	75,000	4,000,000

To be added to this is the expense of keeping up the navies of these powers, as follows: Germany expends on an average £11,000,000 a year; France £13,000,000; Russia £58,000,000; Italy £5,500,000; Great Britain £31,500,000; United States £20,000,000; Japan £14,000,000.

There never was a time in this world's history when there were such preparations for war made as we see to-day.

One hundred years ago, the year 1807, Robert Fulton built the first steamboat, but not even he could imagine such a steamer as the "Lusitania," which can cross the Atlantic in four and one-half days.

Neither could his vision extend to such implements of war as the "Dreadnaught" and others of her class, and we do not believe his dreams ever carried him with safety in a steamboat one hundred feet beneath the waves, but we see these things carried out; and for what purpose?—Preparing for war!

Nations are not satisfied to-day with their vast armies upon the land, but huge battle-ships to traverse the seas must be had, and submarines to go under the waves. One would think these would be enough, but no! ships must be made to travel through the air, to be a death-dealing machine in time of war. Surely they are preparing for the last great battle, and Joel's prophecy is being fulfilled before our eyes.

Nahum tells us there is to be a day of preparation, and he describes the railroad trains of to-day as well as we can, and he says these are to run in that day. Then in that same time Daniel tells us that knowledge will be increased.

Many things are necessary to-day that were not known one hundred years ago. Steamboats, steam-engines, railroads, telegraph, cables, telephones, electric

light, sewing-machines, steam printing, typewriters, wireless telegraphy, and many other things making quick communication possible, are only a few years old.

What are these things for, and why have they been given to us in the last hundred years? Is it not that the message might go quickly to all tongues and people to prepare them for the coming of the Lord?

Our Saviour tells us, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity;" and I wish to call your attention especially to an article in the REVIEW of September 26. The writer is the editor of the *Independent*, and the title of the article is "The Unrest of the Nations."

"Like a political influenza, a general popular unrest and dissatisfaction seems to be passing over the world. It is far more general than the extraordinary uprising of 1848, for that was confined to Europe; the present disturbance seems to cover the whole Eastern continent, and to threaten the Western.

"Let the reader take his map of the world and pass his eye from one great nation to another, and observe how wide is the disaffection. There is Russia, which covers half of Europe and a third of Asia. The people hate their government, and are devising ways to get rid of their czar and create a really free nation. A whole nation is in rebellion. Then go south, and you come to China, just now hastening to reverse its whole theory of civilization, and face the West instead of the East. It is not the mere introduction of railroads and telegraphs and motor-cars; it is far more than that. It is the new education, the new patriotism, the new will to be strong, as Germany and Japan are strong, and then to submit to no foreign dictation.

"Perhaps the greatest event of the present half-century is to be the renaissance of China, for that will change the balance of the world.

"Then look south again to India. We do not wonder that Great Britain is concerned for her empire. Her chief thought now is of the unrest in India. What does it mean? What will it do? India does not love the nation that has united it, and given it civilization and education and peace and prosperity quite equal to the best it has ever had, and that notwithstanding famines and plagues. The Hindus are waking up to the fact that they do not rule, but are ruled, and they are meeting in congresses, and public speakers are haranguing the people, telling them that India is for the Indians; and they boycott British goods, and repeat their cries of liberty and patriotism and hatred of the ruling power. The air is electric, and General Kitchener holds his army in readiness for something that may be more general and more dangerous than the Sepoy rebellion.

"And so we might go over the whole map. Even Persia demands a new constitution. We begin to see the same unrest in Egypt; and South Africa is trying uncertainly to adapt itself to new conditions, not yet knowing whether the Briton or the Boer is to rule, and both looking askance at the black peril. In Europe, France questions whether her government is truly free, and was greatly startled recently when it appeared that the army was untrustworthy, and that there had been mutiny in various regiments. Not in France alone, but in Germany, in Italy, in Austria, in Belgium, in Holland, in England, the new political doctrine of socialism is undermining the governments, threatening their constitutions, and proving that the common people are dissatisfied with the way they are ruled, and are

\* Paper read before the Young People's Society of Cape Town, South Africa.



seeking a new liberty. In Great Britain, Ireland is demanding more than her friends can give her as yet, and the British House of Commons has spoken the ominous threat that it will no longer consent to be ruled by rich men whose titles and right to govern come to them by birth. Even in America we see clear signs of the same unrest, in the determination that combinations of wealth shall not rule the land. White workmen in the North and black workmen in the South demand their own."

The author attributes this unrest to the education of the people as to their rights; but, while observing men may profess to see a reason for existing conditions, such statements as the foregoing are an evidence of a fulfilment of the Saviour's predictions of these things after the signs in the heavens.

I have said we were in the last days, and that in the last days there would be extra facilities to spread the knowledge of God, and there would also be preparations for war, and distress of nations. There is also another sign that will tell us where we are in these last days. Paul says, in 1 Thess. 5:3: "When they are saying, Peace and safety, then sudden destruction cometh upon them."

Let us examine this for a moment. Look at The Hague Congress, where were thirteen of the great powers of the world represented, talking peace; so we can say that thirteen nations through their representatives were saying, "Peace and safety," and it is safe for us to say that the whole world is saying it. I quote again from the *Review* of September 26:—

"The idea of universal peace is in the air. Numerous peace conferences have been held during the last year in America and Europe, and the majority of religious papers look upon this as a hopeful sign of the banishment of war and the rule of amity and righteousness."

Representatives of the five Central American republics met in Washington, September 11, in a preliminary meeting to carry out the suggestions of the United States and Mexico for a permanent peace understanding.

So you see the cry of the whole world is "Peace, peace." What is the world doing?—Preparing for war, and crying, "Peace and safety." Surely all these evidences tell us that we are in the very last days of this world's history. "But ye, brethren, are not in darkness, that that day should overtake you as a thief: for ye are all sons of light, and sons of the day." If this is so, and we have the light, it certainly is our duty to let that light shine forth, and tell it to those who know it not. May God help us to do our duty.

A. H. MASON.

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### John Huss

IN reviewing the history of mankind, we find great men in every age; men who stand forth as waymarks, pointing out the path of truth to others, who, perchance, may be now climbing the rugged steeps; men who were true witnesses for God, cherishing faith in Jesus Christ as the only mediator between God and man. Through the darkest ages of apostasy they denied the supremacy of Rome, rejected idol worship as idolatry, and kept the true Sabbath. During the fiercest tempests of opposition they maintained their faith, and though gashed by the Savoyard spears, or scorched by the Romish fagot, still they stood unflinchingly for God's honor and for his truth.

Among all these noble characters, perhaps there is none who served his God more zealously, who performed his duty toward his fellow men more faithfully, who witnessed for his faith before the great men of earth with more dauntless courage, or who gave his life more gladly for the cause he loved, than John Huss, the martyr of Constance.

It is God's plan to employ humble instruments in the accomplishment of great results. The heavenly Teacher passed by the great men of earth, the titled and the wealthy, who, proud and self-confident, were not qualified to become coworkers with the humble Man of Nazareth, and addressed the call to service to the unlearned, toiling fishermen of Galilee.

So it was in the days of the great Reformation. In a shepherd's humble cottage nestled among the hills of a beautiful mountain valley, where the dawn gilded the snowy peaks far above, and the sun's golden rays pierced the deepest gorges, where on every hand the vast heights seemed in their solitary grandeur to speak of eternal endurance and majesty, John Huss was born, on the sixth of July, 1369.

Concerning his early life nothing is recorded except that before many years had passed, the father died, leaving his little family alone to fight the battles for their daily bread with a heartless world. But it has been truly said, "Adversity is the prosperity of the great," for there in his childhood home, the boy, brought face to face with the stern realities of life, laid the foundation of a noble character—one that stood firm and steadfast amid the tempests of his life. "The pious mother regarding education and the fear of God as the most valuable of possessions, sought to secure these as a heritage for her son."

He received a thorough elementary training at the provincial school, then, still spurred on by an ever-increasing thirst for knowledge, he sought for and received admission into the University of Prague, as a charity scholar.

#### Entering the University

"He was accompanied on the journey to the university by his mother, and as he was about to enter the great city where he would be exposed to numberless temptations, that mother, widowed and poor, having no gift of worldly wealth to bestow upon her son, kneeled down beside the fearless youth and invoked for him the blessing of the Heavenly Father." Little did she realize how her prayer was to be answered.

At the university Huss soon distinguished himself by his untiring application and rapid progress, while his blameless life and gentle, winning deportment soon gained for him universal esteem. He was a sincere adherent of the Romish Church and an earnest seeker after the spiritual blessings which it professes to bestow.

#### His Successful and Fearless Ministry

After completing his college course, he entered the priesthood, and rapidly attaining to eminence, soon became attached to the court of the king. He was made professor and afterward rector of the university where he received his education. In a few years the humble charity scholar had become the pride of the country, and his name was renowned throughout Europe.

At the epoch when Huss first appears in prominence, one, in looking over the scene, is confronted with an amount of ignorance and moral corruption that is ap-

(Continued on page ten)



# THOUGHT *for* STUDENTS



## Thoughts and Things

HAVE you any unkind thoughts?  
Do not write them down.  
Write no word that giveth pain;  
Written words may long remain.

Have you heard some idle tale?  
Do not write it down.  
Gossips may repeat it o'er,  
Adding to its bitter store.

Have you any careless jest?  
Bury it, and let it rest;  
It may wound some loving, breast.

Words of love and tenderness,  
Words of truth and kindness,  
Words of comfort for the sad,  
Words of gladness for the glad—  
Words of counsel for the bad—  
Wisely write them down.  
Words, though small, are mighty things.  
Pause before you write them.

— Selected.

## Regulations Protect

"IN one city in Germany I found twenty-three forbiddings in regard to riding on the street-cars."

"I should think the people would rise up in revolt and break every last rule."

"On the contrary, they seemed to enjoy being hedged in by laws and prohibitions. They say it makes them feel protected."

Good common sense, after all—if the laws and rules are wisely made. Prohibitive statutes are intended to be protective, else wherefore the prohibition? "Standing on the platform is forbidden," is not meant to restrict comfort or pleasure, but to provide for safety of life and limb. What protection it would be to society in general, to those who want to indulge in the drink habit in particular, if laws prohibiting liquor traffic could be strictly enforced! If the laws against theft and murder were obeyed, what protection it would afford to those inclined to break them, as well as to others! Some one has said that she turns her clouds inside out to find their silver lining, so one may wisely turn all the "Thou shalt not's" around to find their safety meaning.—*The Wellspring.*

## Lessons and Furbelows

"How can you expect Edna to be a close student?" said a teacher of many years' experience to a younger one who was complaining of a pupil's shortcomings. "Look at all those frizzes and furbelows!"

"Do you think elaborately dressed hair and fussy clothes work injury to the brain?"

"O, no, not necessarily, of course; but the fact is that the girls who look like fashion plates are not our best scholars."

One would hardly advise a girl to be untidy or severely plain for the sake of making herself a scholar; there's no magic in unkempt hair or excessive plainness, yet that older teacher's pronouncement contains much truth. The girls who make extremes of fashion their fad, do not excel in their studies. The secret of the whole thing is that no one can have everything. Sacrifice in some direction is the price of

success always. In the case of scholarship, successful study takes so much time that one must, by the law of consistency, save time from other things in order to accomplish what is worth while.

Teachers are likely to seem too exacting with the pupil whose mind can never be detached from the details of the toilet, and the pupil wonders why, and sometimes thinks about being unjustly treated. The only reason for the teacher's attitude is that she knows how to value things, and wants the young person to emphasize the upbuilding and embellishment of her mind rather than the adorning of her body.—*The Wellspring.*

## Shielding Others

"I'm very, very sure that not all the boys on these rows would do what has been done to make confusion here, but I must warn some of you that you are, after all, not so innocent as you think you are, in that you are helping the guilty ones to cover up their conduct. Please consider this matter seriously, and see whether you are not a little one-sided in the matter of being honorable."

A teacher new to her school had been troubled by a form of disorder not easily fastened upon individuals, proceeding from two rows on the boys' side of the room. She had made careful investigation, then she made the foregoing appeal to the boys.

According to the code of honor observed among schoolboys and young men generally, one never "tells on" another. There is a right and manly principle at the bottom of this, but it is possible to carry even this principle too far. Boys who do not themselves enter into questionable doing sometimes really shield others, practically encouraging them in wrong conduct by trying to be loyal. Is it too much to say that they are at least "silent partners" in the offense? One needs always to remember that while he is loyally shielding a wayward one, he may be working injury to many others.

By and by will come the day of citizenship when it will be a duty to help maintain good order in a town or a state or a nation. The man needs to be ready for that, ready to stand nobly for public peace and safety. A boy does well to ponder this matter a little, while he is in the little world of his school, and begin to make up his mind what he ought to do, and what he will do. In this, as in other things, there is a wise place to stand. One needn't be a spy or a reporter, yet he may be one under whose wing no disorderly person will seek shelter.—*M. C. Hazard, Editor of the Wellspring.*

## The Girl and the Test

THE teacher stood watching the class in algebra take a test. It was a fair examination, containing no "catch" questions, but problems similar to those which the pupils had solved day after day. There was no need of haste, for the teacher had said. "Work carefully, taking the problems in order; I shall rank you on what you do, whether five or two." Again, "Do not hurry; it is correctness, not amount, which counts."

The boys were working deliberately, with here and there a frown at a problem which would not "come right;" but there was no such placidity among the girls. Each face was tense, fingers flew, there were mad dashes after erasers, gasps of consternation, and



one girl, with hands clenched, actually jumped up and down in her seat. At the striking of the gong they filed out of the room, utterly wearied. All this nervous force was expended on an ordinary test, the like of which, in some study, they met once a week.

The papers handed in were such as one would expect under these conditions. Those written by the girls who work best under pressure were perfect, but most of them fell below the daily work; several contained portions of each problem, but not one completed. The owners proffered time-worn excuses with glibness: "I never do anything on tests;" "I always go to pieces;" "I had a headache;" and over and over, "I was nervous."

For once they received no sympathy; the teacher had been considering whether or not an examination is such an ordeal as it is customarily considered. When she returned the corrected papers, she talked not about the failure in mathematics, but the failure in self-control.

"I can teach you mathematics," she said, "but I can't teach you self-control. No one but you yourself can teach that. You offer 'nervousness' as an excuse for failure. You are on the road to being nervous women—the kind of women who 'go to pieces' in an emergency, who have nervous prostration when things go wrong. All of you know women of that class, and many, many of you know how much unhappiness one causes. If you want to be that sort of woman, no one can stop you. On the other hand, if you want to be a helpful, reliable woman, the kind one naturally turns to in trouble, you can make yourself so, but you have got to begin now to control your nerves.

"You can start in learning to take tests calmly. Tests do not stop with school; there will be test days all your life. If you go into an office, there will be days when your employer will be ugly, the accounts will be tangled, and you will make mistakes in your dictation. They will be test days. If you are a teacher, there will be times when the classes will be maddeningly stupid and the pupils exasperating. If you are a housekeeper, there will be mornings when the bread will not rise, the cake will burn, the milk sour, and the meat fail to come from the market.

"You are going to meet those test days just as you meet school tests now. If you keep your head, you will win out. If you lose your grip and go to pieces as you did yesterday, you will be a failure. Any one can work when all is smooth; it is a crisis that shows what one is made of."

Some of the girls giggled, some sulked, but most of them seemed to be considering the new idea that "nervousness" is not unconquerable. When the time of the next examination came, the teacher said:—

"This is to be not only a test of your knowledge of algebra, but also a test of your self-control. Whether you do all or none of the problems, one thing you are to do—keep a grip on yourself."

During the next hour, whenever she saw the tense

look, the rigid pose, she said firmly, "Quiet down; we are not going to be nervous to-day," and the girl instantly relaxed. As a natural consequence, the papers of this easily taken examination were the best of the term.—*The Interior.*

### Judging Works of Art

A SINGER is judged not by the song he sings, but by his manner of singing it. A scale well sung is preferred by a musician to the finest selection poorly rendered. Likewise the genius of an artist is indicated far less by the scene he depicts than by his way of depicting it. In sooth, he may not have had free choice of a subject. In accepting a commission, an artist must sometimes accept therewith diverse specifications, as in the case of early Italian ecclesiastical painters, who were hampered by manifold absurd restrictions.

It is characteristic of great men not so much to do great things, as to do little things in a masterly manner. Thus the old Dutch masters painted homely still-lives and kitchen interiors as only masters could paint—albeit some pseudo-critic may fail to recognize the art therein. Verily, they are not "pretty;" and in art, as in music and literature, many persons prefer merely pleasing productions to really great ones.

While every one is entitled to his individual preferences, in art as in all else, yet it behooves one to be modest about offering one's opinions as a criterion.

Even some artists have erred egregiously in their estimate of their superiors.

In a certain gallery hangs a canvas representing a sheer stretch of sand and sky. The work is a masterpiece. No painted sun is needed to show

that the desert air is hot and dry, and the light painful. The scene is tragically significant. Yet one young girl, on merely glancing at it, straightway exclaimed, "Why, there is nothing to that!"

To any novice asking how to judge works of art, I would reply; Don't judge them. Enjoy them as you can, but do not assay to criticize.

ADELAIDE D. WELLMAN.



A new arrival at Duncan Academy, Tokio, Japan.

### Webster's Advice to His Grandson

DANIEL WEBSTER, about three years before his death, wrote the following good advice to his grandson: "You can not learn without your own efforts. All the teachers in the world can never make a scholar of you if you do not apply yourself with all your might. Be of good character and behavior, a boy of strict truth and honor and conscience in all things. 'Remember now thy Creator in the days of thy youth.' God has given you a mind and faculties, and he will surely call you to an account. Honor and obey your parents; be patient under restraint; look forward constantly to your approaching manhood; and put off every day all that is frivolous and childish."—*Selected.*

POWER dwells with cheerfulness.—*Emerson.*



### Subordination

THE mind loves to be free; and so strongly does it disdain confinement and a relinquishment of its own wishes, that it is not infrequently unwilling to see the necessity for its doing so.

"Order is heaven's first law." From the earliest dawn of reason to the hour of death, when we reluctantly take the last bitter medicine, we have to submit our wills, more or less, to the will of others. We can not in childhood see that the motive which induces our parents to lay us under restraint, is a regard to our future happiness. It seems to us to be caprice, or, at least, arbitrary dictation. But we learn to submit our wills to theirs; and here is the foundation of government, and here begins a system of bonds and obligations which abide on us through life. As we advance in life, we see that the reason of family government is not a love of authority, or of an infliction of punishment; but it arises from compassion for our ignorance, and a desire to form our characters for the world in which we are to live and act.

As we leave the paternal roof, the laws of the state reach us, and throw their obligations around us. If we violate them, the laws, to which all have agreed to abide, take hold of us. The judge is only the mouth of the law, and the magistrate who punishes is only the hand. But it is the law, the naked law, which no one or two can alter, which reaches the highest and the lowest of the community with entire impartiality, that compels us to bow our wills to its mandates. Without this, no community could be safe or prosperous. Life, character, and property would alike be a prey to the wicked, without this power and majesty of law.

If you step aside from the laws of the land, and seek for a circle of most valued friends, where the heart may revel in its freedom, you will find that even here there are the nicest of laws, which you must obey, or you are expelled from that circle, and your friends renounce you. These laws are not the enactments of legislatures or senates, but they are as well defined and settled as if they were, and their infraction will as surely and as speedily be visited with punishment as if the magistrate stood with his sword to revenge their violation. The most delicate and nice laws must be obeyed, if you would have friends. The cords are silk, and the first thread that is broken will bring retribution upon you.

Even the loose acquaintance of the street in which you daily walk, throws its laws over you, and you must obey them; be civil in your appearance and manners; return kind salutations and kind looks; or you lose character and friends also. It would be easy for you to ruin your influence, and almost your character, by a violation of these unwritten rules. I once saw a student standing under a tree at the corner of the street, sketching a building with his pencil. Another student came sauntering along with his companion, arm in arm. As they passed the corner, one said to the other, "Well, well, something is now to be done!" in a tone which can be conceived, but not expressed on paper. The poor limner blushed, crammed his paper into his pocket, and walked away; but the sting of that rudeness will never entirely leave his heart. The form, the gait, the tones of that rude young man, will ever remain vividly before him. Was there any need of such rudeness? Were not the laws of good breeding violated?

You can not expect, then, to go to an academy, a college, or to any other institution, at which scores and

hundreds of youth are educated, without finding laws — laws that are definite, tangible, and which are made to be obeyed, and which must be obeyed, or the character of the institution is gone.— *Students' Manual.*

### College Rebellions — No. 1

ONE of the most useful books that could be written, would be a particular and accurate "History of College Rebellions." The only danger would be that the work would be too voluminous. As you open the work, the chapters would read something like the following: "A Brief History of the *Great Stomach Rebellion*; wherein is set forth how a whole class refused to eat — how they assembled and defied the faculty — their eloquent speeches reported — how half the class, including every rebel, were expelled from college, and went home in disgrace — how many of them became dissipated, and all of them disappointed the hopes of their parents and their own, and never accomplished anything which endears their memory to their survivors," etc. "A Concise History of the *Green-pea Rebellion*, which arose because, when the steward obtained all the peas he could, he did not obtain more; and which resulted in the final expulsion of only sixteen from college." "An Authentic History of the *Window-breaking Rebellion*; wherein is set forth the severity of the faculty, inasmuch as they would not commute the punishment of one who broke seven windows in one night, though the class petitioned it; but, on the contrary, on receiving the vote of one third of the class, that they would not recite till the said classmate was restored, proceeded to discipline the third." "The Melancholy History of the *Gunpowder Rebellion*; showing the arbitrary proceedings of the faculty in punishing ten of the most promising young men that ever lived, for the trifling, inconsiderate amusement of blowing up five of the out-buildings with ten pounds of powder; with an appendix, containing the votes and speeches of the students, together with their thrilling and soul-harrowing appeal to the public."

These are but the mere specimens of the titles of the chapters. The book should be faithfully written; and if it could be embellished with a portrait or two of the greatest sufferers, in each chapter, it would be a most valuable *vade mecum* for the student.

Now, before you ever engage in a rebellion, there are four points of consideration at which I beg you carefully to look: —

1. That, at such times, the faculty are always acting on right principles, and the students always on wrong.

In every contest of the kind, you will remember that you are to act against, and measure strength with, men who have the coolness of age and the wisdom of experience. In your vacations, or at any other time, you would be highly offended at the suggestion that your instructors are not men of candor, of judgment, and of kind feelings. But you come back, and at some unexpected turn of affairs, all on a sudden, these men are so changed that they are neither wise nor prudent, neither just nor humane. How came they to be altered so greatly and so suddenly? Is it so that they *have* altered? or do you now look at them through the medium of excited passion? You will remember that their age will not be likely to permit your teachers to be thrown into acts of indiscretion by passion;

(Continued on page thirteen)





### Shall I—

GRUMBLE?—No; what's the good?  
If it availed, I would;  
But it doesn't a bit,  
Not it.

Laugh?—Yes; why not?  
'Tis better than crying, a lot;  
We were made to be glad,  
Not sad.

Sing?—Why, yes, to be sure;  
We shall better endure  
If the heart's full of song  
All day long.

Love?—Yes, unceasingly,  
Ever increasingly;  
Friends' burdens bearing,  
Their sorrow sharing,

Their happiness making,  
For pattern taking  
The One above,  
Who is love.

—The Congregationalist.

### My Feathered Neighbors

You have heard perhaps of the boarding house for birds in Battle Creek, Michigan, kept by an old lady, now nearly blind, whose home in childhood was in the West Indies.

Her specialty is parrots, although she does not refuse other birds that need a home and kindness. She even looks out for the wild birds. In winter they always get what is left by the birds in her cages, and frequently wheat and other food besides. She has a regular bird-call, and when they hear it, they come, certain that she has something to give them.

Often as one looks around, one will not see more than a single bird, perched high in a large tree in the neighborhood; but presently others begin to come, and very soon as many as fifteen or twenty will be at her front steps, picking the seed which she throws on a plant box at the right-hand side as you enter.

On the left-hand side, on the north wall of the house, is a lilac bush, not a very large one,—in both the adjoining yards, east and west, are larger bushes,—yet at dawn, before the birds have risen, that small bush is just crowded with birds that evidently consider it their dormitory.

Why? I suppose because it is just outside of where their friend sleeps; and they love her, and know she loves them, and therefore they feel protected.

In the summer she hangs out a tin box, in the branches of a little apple-tree in her garden. All the birds know this as their lunch-box. I have seen a big blue jay dining out of it; in fact, I know that he con-

siders it his special property; probably because he always finds it full. (You see she keeps watch of the tree, and replenishes the box whenever she sees that it is likely to be empty.)

Now, don't you think that this is much better than shooting birds to get spending money?

Did you ever think of what the Bible says about the death of a bird? See Matt. 10:29. I'd rather go on record as helping them to live and be happy; wouldn't you?

HELEN A. STEINHAUER.

### Til Tee's Tale

A YEAR ago I was born—where I could hear the sounding sea. I was born with a light heart, a strong bill, swift wings, and spry feet.

"Peet-weet! Peet-weet!" I say all day. I am so happy, and all I know is one kind of work and seven kinds of play.

Work is breakfast; some call it "fishing." When I was two days old, and only a tiny fluff of buff down, I began to work.

My mother, Mrs. Sally Forth Sandpiper, showed me how to find wee water wigglers, and I've provided my own food ever since.

All our race like to work; I never knew a single shirk.

Peet-weet! No work, no eat! The law of life, short, sweet, complete. Peet-weet!

All good sandpipers say this over many times a day, especially the last line, "Peet-weet!" Work is very easy when your bill is long and strong. Although the day be breezy, I work and sing my song—"Peet-weet!"

But although I like work, I like "the seven games," too. The first, "bob-bow," I never had to learn; neither did mother, nor Brother Ip, nor Brother Kip, nor Sister Wee Tee.

We all began to play bob-bow as soon as we could walk, and before we learned to talk. It's such fun when rightly done! I'll tell you how. Just run a dozen steps or so quickly, stop suddenly, bob your head down and flirt your tail up, run a few steps more along the shore, and "teeter" again.

A thousand times a day I do it just that way. I hop along, to gaily sway in play amid the spray, and never stray away.

When we bob-bow, my little Sister Wee will cry, "See, O, see Til Tee tilt, and Ip tip, and Kip flip!" and all the time she's saying it, little Wee Tee will teeter.

Our friends, the little waves, playing lap-lap on the beach, bob to us politely. Thousands of years they've bobbed upon the shore. If we didn't bow back with all



LITTLE TIL TEE



our might, we'd be extremely impolite, wouldn't we?

But there are six other games. The second is "down squat," or "quick sit."

One day, near night, when I was two (days), I heard a frightful "much-a-do," and suddenly a scary, hairy giant (the kind that roars "Bow-wow!") crashed and dashed into sight — crushed the crackling grass and rushed to left and right. Alas! I didn't know what had come to pass! I tried to flutter and fly, or utter a cry; but out of the corner of my eye I saw mother playing quick sit.

Then I saw Ip quick sit, and Kip quick sit, and little Wee Tee quick sit, too, and I knew what to do.

We were safe. The scary, hairy bow-wow giant couldn't see us, and with a great commotion rushed away.

That quick sit is a good game. I've played it many times since. It has only one rule, very easy to remember: When danger threatens, make your best sit quick. The enemy will take you for a stone or stick.

It's a very pretty trick, but not the only way to safety. Sometimes it's better to play the game of "run, run, little feet," or "lightly skim the wave," or even "1—2—3—dive!"

When on a seaweed raft I stand, and drift away from home and land, it makes me feel so very grand to know if I should look on high, and see a danger in the sky, I'd only have to tip and slip from off the deck my seaweed ship, and take a steady, long, strong dive, and after that — come up alive!

Peet-weet! It's great fun being a sandpiper! You ought to try it.

There are two more games. Number six is "kick the sticks." I've played this many times in the edge of the sedge with my brothers.

At night we play run, run, little feet, along the beach until we reach the sedge edge; then I jump quick, and give a stick a kick, and Ip will pick another stick to kick, and Kip will keep his feet a-kicking against the thicket.

Tick — tick — tick — a-tick. Soon we make the rough way slick, and bring to view a new, grand, graded avenue for our little Sister Wee Tee — like a royal princess — to pass through. We like to do it for her, and she likes to have us, too.

We play this every night — with all our might — in the dusky light.

The seventh game is — "going lame." Mother always played this best when enemies were near our nest. She'd flutter feebly, just ahead, always keeping out of reach. A man would think her almost dead, and chase her away along the beach.

So go the days — one work, and seven plays! Play-days soon go by, and one has to think of the serious side of things.

I am old, quite old, now — a year last night. Mother and Ip and Kip and Wee Tee have gone somewhere — I don't know where. Perhaps I shall never see them again, but I am not lonesome.

I have the white sand beach, and the friendly bobbing waves, the smell of the salt sea-breeze; the fishing is good, very good, and last night I saw a sight. It was so wonderful I want to tell you about it.

The moon was full, the tide was high; at the water's edge I did espy the daintiest little lady, all alone, playing run, run, little feet, amid the foam. But when I went toward the spot, and tried to say, "So sweet!" she shyly flew away.

But there upon the soft, wet sand, she'd written

with her little feet, in language I could understand, her name and her address complete — "Miss Sweet, Sea Street." I could easily read it.

Some summer day, not far away, I'll call to see the dainty little lady-bird with speckles on her breast. Then I will say, "I wish you'd play the seven games with me. Let's be Mr. and Mrs. Til Tee, and — build a nest!" — *Joshua F. Crowell, in Youth's Companion.*

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### John Huss

(Continued from page five)

palling. There was a monopoly of vice. If ever an age seemed mutely and well-nigh despairingly waiting for a deliverer, it was in those years. But the help that men deemed almost impossible was drawing near to a few souls in whom the long-deferred hope was not quite dead.

Within the University of Prague stupendous changes were impending, silently working to far-reaching issues. The condemned works of Wycliffe were gradually gaining ground, and a considerable section of the university favored the Reformation course pointed out by the Oxford professor. Of this faction the preacher at Bethlehem chapel was the principal exponent. From his pulpit he preached in fearless tones before the highest ecclesiastical dignitaries, exposing sins, and arraying before the tribunal of eternal justice all ranks of evil-doers. Huss had already entered upon the path that was to lead him from the Church of Rome, though he knew it not.

When priests and prelates condemned his course; when a papal bull was issued forbidding him to preach, he still pursued his onward course, swerving not an iota from what he believed to be his duty. Already he was developing that inflexibility, that loyalty to truth, that dauntless courage in the face of danger, which were to stand him in such good stead throughout the eventful crises that were coming, and ultimately to culminate in that calm, intrepid stand he was to take at Constance as a martyr for the truth.

In direct opposition to the papal mandate, Huss continued his preaching, and in this course he was supported by a large number of friends, for the common people heard him gladly. The seeds of freedom from the Romish church had been wafted from the fertile fields of England to the congenial furrows of the Bohemian plains, where they had taken deep root and brought forth a plentiful harvest.

The excommunication of Huss immediately followed. It is difficult to understand the precise grounds of complaint against him, unless it be the same as in the cases of Wycliffe and Savonarola — his purity of life was too strong a protest against the corruption of the age in which he lived.

Party feeling ran high; everywhere opinions were conflicting, and finally, when a second bull of excommunication was issued in consequence of his not answering the summons to appear at Rome, Huss was advised by his friends, for the sake of peace, to retire from the city of Prague. He was loath to leave the battle-ground. Already there seemed to loom before him the flames of Constance, but this brave heart had never learned to quail. Dauntless, he would rather pursue his way, and if no other path should stretch before him than the path of pain, he would boldly walk on and win a victory through fire and death. Finally he was induced to leave, and his enforced retirement



was, as in the case of Luther at Wartburg, a season of active literary labor. But before the end of a year, he was again on the field of battle, a fearless standard-bearer in the army of the King of kings.

Protestantism was gaining ground, and finally the pope was forced to listen to the growing clamor for a general council which should heal the ever-widening breaches in the church. King Sigismund of Hungary eagerly favored this idea, and finally it was decided that the council should convene in the ancient city of Constance, Nov. 1, 1414. Thither Huss was summoned. Never in the long annals of church history was a council destined to be fraught with such far-reaching issues. Amid the fading frescoes of the past, there are one or two in a century that are destined to a longer endurance. The colors that were dashed upon the surface were more enduring than the rest, and upon such the hand of time has written, "Life everlasting."

Such were the days of the seals and signatures of Runnymede; such the drama of the Diet of Worms; such the tragic details of the French Revolution; such the council at Constance.

#### Imprisoned in the Dominican Monastery

Under the protection of the emperor's safe-conduct the journey to the council was completed in safety, and the reformer remained in a quiet lodging until about a month after his arrival. Thither he went; but without a chance to plead his cause, he was at once informed that he was a prisoner, and soon after was conveyed to the dreary cell, in the dungeon of the Dominican monastery on the shores of Lake Constance, where he was destined to spend so many weary months.

While kings and prelates wrangled and failed to come to a decision among themselves, their innocent prisoner lay sick, and well-nigh at the point of death in his noisome cell. But the greatness of his character shines forth even in the dark dungeon. In the pulpit his speech, it is said, reminded one of the swift avalanches of his native hills or the lava torrent on the volcano's slope. In the prison he tenderly tells the stories of Gethsemane and Golgotha to his keepers, and by his recital wins their hearts.

The shameful disregard of the safe-conduct roused an indignant protest from the friends of the reformer, but all efforts to secure his release proved fruitless.

#### A Mockery of a Trial

The so-called hearing of Huss was one of the most disgraceful mockeries of a trial of which history has left us record. Through the weary hours of those three days he stood before his persecutors. When challenged to renounce his faith, his fearless answer was: "Let any one show me any thing better, purer, holier than I have taught, and I am ready to recant, God be my witness." To find a parallel to this imposing scene, the calm, dignified, patient Huss standing in the midst of furious priests and time-serving princes, the air filled with hoarse voices loudly clamoring for blood, one must travel back over the tides of fifteen centuries to that pretorium at Jerusalem, where Jesus Christ, mute before his judges, stood calm and dignified amid the storm, while priests and Pharisees, sarcastic scribes and skeptical Sadducees, reviled with curses, and the foul-lipped rabble screamed the crucifixion cry.

The sixth of July dawned at last, and for the last time Huss was brought before the assembly. From all parts of Christendom had gathered witnesses of

this first great sacrifice in the long struggle by which liberty of conscience was to be secured. As the final sentence of condemnation was read, Huss turned and fixed his penetrating glance upon the monarch whose plighted word had been so shamefully violated. A deep flush crimsoned the face of Sigismund as the eyes of all the assembly turned upon him. We will not pause with the details of the ceremony of degradation, but when the shameful work was ended, he was at once delivered to the civil authorities.

#### Burned at the Stake

Guarded by men at arms, followed by princes and soldiers, he was led to the place of execution. Chained to the stake, and for the last time challenged to recant, he remained steadfast. Then the torch was kindled, and the fagots fired. Soon a lurid flame enwrapped him in a cloud, from out of which his voice was heard in song and prayer.

A few minutes completed the dismal work, and his ashes, with the soil upon which they rested, were gathered, cast into the Rhine, and thence borne onward to the ocean. Little did his persecutors dream that the ashes that day borne away on the foam-capped billows would be as seed sown in all parts of this great earth, and that from countries yet unknown, witnesses should arise heralding the glorious truth the martyr had proclaimed.

Huss is dead,—but his work can never die. The voice that spoke that day in the council hall at Constance awakened echoes which have been heard through all succeeding centuries. The blazing torch of truth that Huss had held aloft during the darkest midnight hours of the Middle Ages was passed on to Savonarola, and the star beams of the Reformation shed their light during the first faint dawn of the Renaissance.

It is a life spent in service that lives in loving memory. Those five thousand priests of every grade, and those proud princes, remain to-day as but a blurred, confused mass before our eyes. If any do stand out in some distincter form, they are but as foils to brighten the martyr's name.

Huss was a mighty champion in freedom's cause. Liberty has oftentimes been incarnated amid the surgings of great human seas. Freedom is dear, hence it always has been sought for and attained at a personal risk. Its loftiest aims are inscribed upon battle-riven banners, and its highest apotheosis is a blood-stained scaffold or a flame-charred stake. "Only through suffering are the best things perfected; always in anguish, are the best things born."

LORA CLEMENT.

#### The Master's Touch

IN the still air the music lies unheard;  
In the rough marble beauty hides unseen;  
To make the music and the beauty, needs  
The master's touch, the sculptor's chisel keen.

Great Master, touch us with thy skilful hand;  
Let not the music that is in us die.  
Great Sculptor, hew and polish us, nor let  
Hidden and lost thy form within us lie.

Spare not the stroke. Do with us as thou wilt.  
Let there be naught unfinished, broken, marred;  
Complete thy purpose, that we may become  
Thy perfect image—thou our God and Lord.

—Horatius Bonar.

MATTHEW HENRY said: "I would think it greater happiness to win one soul for Christ than to gain mountains of gold and silver for myself."





M. E. KERN . . . . . *Chairman*  
MATILDA ERICKSON . . . . . *Secretary*

"LORD, send me work to do for thee,  
Let not a single day  
Be spent in waiting on myself,  
Or wasted pass away."

### Study for the Missionary Volunteer Society Program

#### OPENING EXERCISES:—

Scripture: Job 28: 12-28, or Psalms 145.

Song: "Christ in Song," No. 478.

Prayer.

BIBLE STUDY: Attributes of God.

RECITATION: "The Master's Touch," page eleven.

BOOK STUDY: "Ministry of Healing," pages 427-438.

#### Bible Study

How did Christ speak of the Father? John 17: 11, 25.

Discuss the attributes mentioned in the following scriptures: Ps. 86: 15; 103: 8; 147: 5; Deut. 7: 9; 32: 4; Job 36: 5; Prov. 30: 5; Ex. 34: 6.

What comfort to one is a knowledge of God? Ps. 113: 5, 6; Prov. 5: 21.

Through what special means has God manifested himself to men? Find text. (See also Acts 10: 38.)

What attribute of God gave us a redeemer? John 3: 16.

How enduring are God's attributes? Ps. 102: 25-27.

#### Book Study

**DANGER OF SPECULATIVE KNOWLEDGE:** Should human reasoning seek to explain the knowledge God has withheld? What resulted from Adam and Eve's investigation? Page 427. See Deut. 29: 29. "All that they [Adam and Eve] gained by listening to the tempter, was an acquaintance with sin and its results. By their disobedience, humanity was estranged from God, and the earth was separated from heaven." Why does Satan encourage speculations concerning God? Page 428.

**PANTHEISTIC THEORIES:** Show how the spiritualistic teachings sweep away the atonement. Page 428. What are the dangers of accepting such theories? Page 429.

**SEARCHING INTO DIVINE MYSTERIES:** How must the sinner seek to obtain wisdom? Page 431. Why should the mysteries of God strengthen our faith? Page 431.

**THE GREATNESS OF OUR GOD:** How did the vision of Jehovah affect Isaiah? Pages 432, 433, or Isa. 6: 5. Quote scriptures showing that God is acquainted with us individually. Page 433. How does nature bespeak his greatness? Pages 433-435, or Job 37: 5-24. How should the experience of Israel warn us against presumption? Pages 435, 436.

**SACREDNESS OF GOD'S PRESENCE:** Relate the experience of Moses at the burning bush. Page 436. Draw some lesson from Jacob's experience in going from Beersheba to Haran. Page 436. How was God's presence manifested in the earthly sanctuary? Page 437. What is the purpose of these records? Page 438. What should be our attitude toward God? Page 438, or Ps. 33: 8.

### Missionary Volunteer Reading Course

"INTO ALL THE WORLD," pages 83-93; Test Questions, 1-14, pages 209, 210 (omitting 12 and part of 13).

#### Notes

**RELIGIONS OF JAPAN:** Shintoism, the oldest religion of Japan, has many thousands of gods. The mikado is thought to be a descendant of the chief goddess, and is therefore revered by his subjects. The Shinto temples have no idols, and are severely plain. The majority of the Japanese are Buddhists. Buddhism admits of no almighty creator, and teaches that the reward of right living is annihilation. The prayer of the Buddhist is, "Deliver us from existence." They make sacrifices to Buddha, and there is one Buddhist temple to every one hundred thirty inhabitants.

**THE WAR BETWEEN CHINA AND JAPAN:** For years there existed a rivalry between China and Japan over China's supremacy in Korea. China's cruel treatment of the Koreans was the immediate cause of the war, which began in 1894, and ended with the Peace of Shimonoseki, in 1895. The Japanese were victorious; and by the treaty, Formosa was ceded to Japan; an indemnity of one hundred million dollars was paid her; the independence of Korea was secured; the Liaotung peninsula was given to Japan, and four Chinese ports were opened to foreign commerce.

**THE RUSSO-JAPANESE WAR:** Russia obtained Northern Manchuria in 1856-60, and Port Arthur in 1898. She secured Southern Manchuria by means of her railroad, and was about to incorporate it in her territory when she was challenged by Japan, who did not intend to let this strategic territory fall into Russia's hands. After unavailing negotiations, Japan declared war Feb. 8, 1904, and was victorious in the conflict. Upon call of the United States, peace was arranged at Portsmouth, New Hampshire, August, 1905.

### From Prison Cell to Egypt's Throne

No one can stand upon a lofty height without danger. As the tempest that leaves unharmed the flower of the valley uproots the tree upon the mountain top, so do fierce temptations that leave untouched the lowly in life assail those who stand in the world's high places of success and honor. But Joseph bore alike the test of adversity and of prosperity. The same fidelity was manifest in the palace of the Pharaohs as in the prisoner's cell.

In his childhood, Joseph had been taught the love and fear of God. Often in his father's tent, under the Syrian stars, he had been told the story of the night vision at Bethel, of the ladder from heaven to earth, and the descending and ascending angels, and of Him who from the throne above revealed himself to Jacob. He had been told the story of the conflict beside the Jabbok, when, renouncing cherished sins, Jacob stood conqueror, and received the title of a prince with God.

A shepherd boy, tending his father's flocks, Joseph's pure and simple life had favored the development of both physical and mental power. By communion with God through nature and the study of the great truths handed down as a sacred trust from father to son, he had gained strength of mind and firmness of principle.

In the crisis of his life, when making that terrible



journey from his childhood's home in Canaan to the bondage which awaited him in Egypt, looking for the last time on the hills that hid the tents of his kindred, Joseph remembered his father's God. He remembered the lessons of his childhood, and his soul thrilled with the resolve to prove himself true,—ever to act as became a subject of the King of heaven.

In the bitter life of a stranger and a slave, amid the sights and sounds of vice and the allurements of heathen worship, a worship surrounded with all the attractions of wealth and culture and the pomp of royalty, Joseph was steadfast. He had learned the lesson of obedience to duty. Faithfulness in every station, from the most lowly to the most exalted, trained every power for highest service.

At the time when he was called to the court of Pharaoh, Egypt was the greatest of nations. In civilization, art, learning, she was unequalled. Through a period of utmost difficulty and danger, Joseph administered the affairs of the kingdom; and this he did in a manner that won the confidence of the king and the people. Pharaoh made him "lord of his house, and ruler of all his substance: to bind his princes at his pleasure; and teach his senators wisdom."

The secret of Joseph's life, inspiration has set before us. In words of divine power and beauty, Jacob, in the blessing pronounced upon his children, spoke thus of his best-loved son:—

"Joseph is a fruitful bough,  
Even a fruitful bough by a well;  
Whose branches run over the wall;  
The archers have sorely grieved him,  
And shot at him, and hated him;  
But his bow abode in strength,  
And the arms of his hands were made strong  
By the hands of the mighty God of Jacob; . . .  
Even by the God of thy father, who shall help thee;  
With blessings of heaven above,  
Blessings of the deep that lieth under; . . .  
The blessings of thy father have prevailed  
Above the blessings of my progenitors  
Unto the utmost bound of the everlasting hills;  
They shall be on the head of Joseph,  
And on the crown of the head of him that was  
separate from his brethren."

Loyalty to God, faith in the Unseen, was Joseph's anchor. In this lay the hiding of his power.

"The arms of his hands were made strong  
By the hands of the mighty God of Jacob."

—Mrs. E. G. White.

#### More Papers Needed

BROTHER JAMES HARVEY, who is engaged in the distribution of our literature on the Pacific Coast, has made request for papers from time to time in our periodicals. Many respond; but Brother Harvey, in writing to the *California Seed Sower* says:—

"I do not get enough papers to supply the needs here, but am very thankful for what I do get. For a few days after our requests appear in the papers, the supply received is quite fair, but it soon diminishes to nothing. But for the papers which you sent me last week, and some papers and tracts which I got of the brethren here, I should have had scarcely anything to report this week. Some good friend sends me a club of ten every week. These, with a few copies of the special *Watchman*, I have been using in my house-

to-house work. Some of my regular readers seem to be deeply interested in the truths taught by our papers, and are glad to get them from week to week."

#### College Rebellions — No. 1

(Continued from page eight)

their character, their reputation, their interests, their standing before the community, all unite to urge them to treat you fairly, and honorably, and kindly. Even if they were all bad men, and had scarcely a particle of moral feeling in exercise, every selfish motive of the human heart forbids their abusing any power which they may have over you. In a country like ours, where the very breath of our nostrils is the good opinion of the public, and where schools and colleges are so numerous that each has to be very circumspect in order to get its share of students, the danger is very small indeed that the hand of oppression will be heavy upon the students. I am not anxious to press this view of the subject, because it is unnecessary. Men can not be found, entrusted with our high literary institutions, who are capable of being on the wrong side of the question when a contest arises between them and the students.

2. The second suggestion is that, in every rebellion, public sentiment will always set against the students.

Multitudes have been disappointed in this respect, and that, too, most grievously. A great number get excited on some subject, a subject about which, individually, they would be ashamed to murmur if they had to do it alone: they have meetings, they talk, they make most thrilling speeches, and work the thing up, till, in the medium through which they are looking, their sufferings are intolerable, and the conduct of the faculty is atrocious. Never were young men of such character and promise so treated before. They pass resolutions heated in the furnace of passion; they transmit these to their instructors, and then breast themselves in their positions, and, in tones of defiance, ask, in all the spirit of a command, that the faculty meet their wishes. The faculty have seen such storms before; secure in their own upright designs, secure in the confidence of the whole community, they coolly tell their threatening pupils that *they* are the party to yield, to submit to law, to acknowledge wrong, and promise to do better. But they will not yield—not they. They will strike a blow which will shake the institution to its very foundations. They will leave, and appeal to the public. To the public they appeal, in tones loud and high-wrought. The good public hears them; and here and there a very radical newspaper utters a faint echo of sympathy; but, for the most part, at least in ninety-nine cases out of a hundred, the good public laughs at the appeal, despises the threatenings, mocks at the idea that these misguided youths are not lost to any useful purpose, turns and applauds the firmness of the institution, and gathers around it with new confidence. Others now rush to fill their places, rejoicing to put themselves under men who have laws and regulations, and who will, at any rate, see that these laws are respected and obeyed.

3. The third suggestion is that, in these cases, the students always miss their aim.

The aim of every rebellion is to free the students from the exercise of severe, arbitrary power. But, so far from doing this, the very first moment you rebel, you place yourself entirely within the grasp of that power. While you obey the laws, they are your pro-



tection, and no injustice can be done to you; but the very moment that you violate them, you lie at the mercy of those who execute those laws. You hold your place in your class, and in the institution, entirely by courtesy; and of all the situations for a noble mind to be placed in, this is the most humiliating. "A great mind disdains to hold anything by courtesy, and therefore never usurps what a lawful claimant may take away." Such is the testimony of one whom every student in the world reverences. Do the young men think of this, when they rush into a rebellion? Like the poor fly attempting to free himself from a web into which he voluntarily thrusts himself, every plunge and every agony of passion only takes from his strength, and places him more and more at the mercy of his destroyer. Was a class, or any part of a class, ever known to better themselves in any respect by a rebellion? It is a very expensive way of gaining redress; and, what is worse, the redress is never gained. A man who has been considered almost an oracle to the nation, once contrived a new kind of sawmill. It was to go by wind. But for the purpose of having the wind, he built it on the highest hill in the region. There the wind was strong and unailing. The mill was built, and worked to admiration. But there was one capital defect, after all. *The hill was so high and so steep that he could never get a log to his mill.* It would repay for the great efforts necessary to get up a rebellion in college, were there any possible way of making it of any use when once excited. But this will always be an unanswerable objection to the whole system.—*Todd's Student Manual.*

#### The Judgment Hour

WHEN my name comes up in judgment,  
And the books my life shall show,  
When the Judge shall call to witness  
All my actions here below;  
In that day he hath appointed  
For the judging of all men,  
When my case is heard and settled,  
What shall I be doing then?

Shall it find me idly waiting,  
Careless of the warning word?  
Shall I then in worldly pleasure  
Drown the voice I should have heard?  
Soul, say not, "My Lord delayeth,  
And his coming waiteth still."  
Up, be ready for the sentence!  
Haste to do the Master's will!

Let me then be true and loyal  
When the judgment-day shall dawn,  
Let its coming find me serving,  
Every selfish motive gone;  
Let me speak a word in season  
To the souls that round me stand,  
Daily let me do his bidding,  
For the time is near at hand.

MAX HILL.

#### American Schools Around the World

(Concluded from last page)

in Brazil. Mexico has nearly two hundred schools conducted by American teachers. And Europe and the islands of the sea have a sufficient number to add to these to make true the statement that "the number of American schools in foreign lands is almost as great as that of all the rest of the world combined."

In every land the school is one of the missionary's strongest means of winning souls to the gospel of Christ. Our young people can hardly prepare themselves for a wider field of usefulness than that offered to the missionary teacher.



#### XIII — Review

(March 28)

MEMORY VERSE: "Thou calledst in trouble, and I delivered thee." Ps. 81:7.

#### Questions

1. What was the first plague? When Pharaoh refused to grant the request that Israel should go out of Egypt, what word did the Lord send by Moses? What was the effect of the plague of frogs? Name the next plague. Could the magicians imitate the plague of lice? What did they say? During what plague did the Lord show a difference between his people and the Egyptians? Name the other plagues. What effect did they all have?

2. What was the last plague? What were the Hebrews told to do during this time? For what purpose? What was this service called? How long was Israel to celebrate it? What effect did this plague have upon the Egyptians? What did they do?

3. How many left Egypt? How long had they been in Egypt? Trace their journey on the map to Etham. What did Moses carry with him? What accompanied the children of Israel? How did the Lord manifest his presence?

4. Relate the experience of Israel at the Red Sea. Of what did the people complain? What did the Lord tell them to do? Describe the sea as they crossed it. Who followed them? With what result?

5. What did they find on reaching Marah? What did they do? To whom did Moses go? What did the Lord tell him to do? About what did they next complain? How did the Lord provide for them? Describe the manna. How long could they keep it? What experience taught them to keep the Sabbath?

6. Trace the journey to Rephidim. What was their trouble here? What had they evidently forgotten? How was their need supplied? Describe the battle with Amalek.

7. How long had the children of Israel been away from Egypt when they reached the wilderness of Sinai? What promise did the Lord make to Israel here? Tell how the people prepared to meet the Lord. How did his presence affect them?

8. Repeat the ten commandments.

9. After God spoke the ten commandments, where did Moses go? Who did he leave to look after Israel during his absence? How long did he remain in the mount?

10. What did the people ask Aaron to do while Moses was gone? How did they come to worship a golden calf? What did Moses do when he came near the camp? What did the Lord say to Moses about it? How did Moses plead at first? When he saw what the people had done, what did he say to the Lord?

11. Why did the Lord want Israel to build a tabernacle? Where did Moses see a pattern? Where did they get their materials in the wilderness for building? Describe the gifts of the people. What did Moses finally have to do? When everything was completed, what did the people do?

12. Describe the most holy place. What was in the holy place? Name the other articles of furniture.



What occurred as soon as the tabernacle was set up? Why could not Moses enter? Where did the cloud now stand? How did it appear at night? What did its movements mean to Israel?

### Sweetening the Waters

ONE of the most suggestive incidents in the journeyings of the children of Israel was the episode of the bitter waters at Marah, which were sweetened by the tree which Moses cast into them at the direction of the Lord.

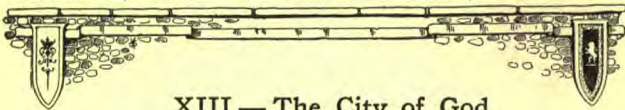
This incident may be regarded as a parable of life, and the lesson which it teaches is that for every bitter experience God has prepared something to take away its sting. In other words, whenever we come to bitter waters, we may be sure that somewhere there is a tree whose healing properties will sweeten the bitterest draft.

There are many things which God has provided whereby the waters of life may be sweetened. There is the Word of God, whose teaching is that "all things work together for good to them that love God." There is the privilege of prayer, which serves as a gateway to heaven. Best of all, there is the cross of Christ, of which the old church Fathers said the tree that Moses cast into the waters of Marah was the type and symbol. — *Our Young Folks.*

THE time is short; the more the reason then  
For filling it as full as it can hold  
With thrills of beauty, yearnings for the truth,  
And joys of love and labor manifold.

— *Selected.*

## THE YOUTH'S LESSON



### XIII — The City of God

(March 28)

MEMORY VERSE: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9.

#### Questions

1. For what did Abraham look? Heb. 11:8-10.
2. What view of this city was given to John? Rev. 21:1, 2.
3. What is the size of the city? Verses 15, 16.
4. What further description is given concerning the wonderful beauty of this city? Verses 10-14, 17-21; note 1.
5. What relation will God sustain to the city? Rev. 21:3; 22:3.
6. How will it be lighted? Rev. 21:23; 22:5.
7. What is in the midst of the city? Rev. 22:2.
8. In what other way does John locate the tree of life? Rev. 2:7.
9. Where does Paul locate paradise? 2 Cor. 12:2-4.
10. Where was paradise in the beginning? Gen. 2:8; note 2.
11. What class of people will be debarred from the city? Rev. 21:27; 22:15.
12. Who are admitted through the gates? Rev. 22:14.
13. What will be unknown in the city? Rev. 21:4; 22:3.

14. How is the happy condition of the redeemed described? Rev. 7:13-17.

#### Notes

1. One writer has described this city as follows: "A city never built with hands nor hoary with the years of time; a city whose inhabitants no census has numbered; a city through whose streets rushes no tide of business, nor black-robed hearse creeps slowly with its burden to the tomb; a city without griefs or graves, without sin or sorrows, without births or burials, without marriages or mournings; a city which glories in having Jesus for its king, angels for its guards, saints for citizens; whose walls are salvation, and whose gates are praise."

2. Transported with joy, he [Adam] beholds the trees that were once his delight,—the very trees whose fruit he himself had gathered in the days of his innocence and joy. He sees the vines that his own hands have trained, the very flowers that he once loved to care for. His mind grasps the reality of the scene; he comprehends that this is indeed Eden restored, more lovely now than when he was banished from it. The Saviour leads him to the tree of life, and plucks the glorious fruit, and bids him eat. He looks about him, and beholds a multitude of his family redeemed, standing in the paradise of God. Then he casts his glittering crown at the feet of Jesus, and falling upon his breast, embraces the Redeemer. He touches the golden harp, and the vaults of heaven echo the triumphant song, "Worthy, worthy, worthy is the Lamb that was slain, and lives again!" The family of Adam take up the strain, and cast their crowns at the Saviour's feet as they bow before him in adoration.—"Great Controversy," pages 647, 648.

#### The Golden City

FROM the days of St. John's Revelation  
The marvelous story is told;  
And down through the ages has come the song,  
The song of the City of Gold.

To the innocent hearts of the children,  
To the toilers who faint 'neath earth's sun,  
To the old who have fought out its problems,  
To the dying whose journey is done,

Comes the dream of the mystical city,  
With color and loveliness rife,  
Iridescent its jeweled foundations,  
Flower bordered its river of life;

And the streets of the city are golden,  
And the sea as of crystal appears,  
And the sound of the harpers is in it,  
And it knows not of sorrow or tears.

Like a mirage far out in the desert,  
Like the fabric that fashions our dreams,  
Like some many-hued mirrored reflection,  
The heavenly Jerusalem seems.

We grope 'mid the types and the shadows,  
We fret at its veiling disguise;  
But our hearts can not grasp or conceive it—  
Its glory is hid from our eyes.

We catch but a note of the music,  
A glimpse swiftly passing and faint,  
A hint of its wondrous perfection,  
Low whispered to seer and to saint.

Yet the glow of it shortens the journey,  
And our feet tread more bravely the road  
Which leads to the sorrowless city,  
Whose builder and maker is God.

And thus as a gift to the ages  
The marvelous story flows on,  
And the heart of man rests on the vision  
That illumined the eyes of St. John.

— *Selected.*



# The Youth's Instructor

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## Carefulness or Carelessness, Which?

A CAREFUL person is a much-desired person. In an office where there were a number of stenographers employed, there was one young woman who was wanted, and badly wanted, in several other places. Why was she preferred above others?—Just because of her habit of carefulness, of persistent accuracy. There was another stenographer employed in the same office, whose persistent and insistent carelessness and inaccuracy caused as much perplexity to those for whom the inefficient work was performed, as the work of the first young woman gave satisfaction. Carefulness is a habit that can be acquired, if one puts forth the necessary energy. It is said of John T. McCutcheon, the famous cartoonist, now in Asia, that as a boy, he was frequently so careless about his work that his father once said to him: "You're so careless you'll blunder through all your life."

"That word 'careless,' with which I was not then very familiar," said Mr. McCutcheon recently in Washington, "stuck in my memory as if it had burned there. It could be seen by me in my mind's eye as if written in scarlet. It hurt me. It worried me. I looked it up in the dictionary, and I thought a great deal about it for months.

"So vivid was the impression made upon me by its use that I started to try to be careful. By the time I got into school, I knew all the angles of 'carelessness,' and when I came to enter a professional life, I had myself disciplined along that line. I found that it paid to be careful in everything that I did, and I have always thanked my father for the kind of rebuke he gave me at that particular time."

If every careless youth should let a rebuke for his carelessness work the reformation in him that Mr. McCutcheon did, he would find that he had made a good beginning toward winning success in any line he might choose for his life's work.

## American Schools Around the World

THE *World's Work* for February contains an interesting article entitled "American Teaching Around the World." A few of the facts given by Mr. Forbes, the author, are herewith noted:—

Fifty-two public schools and many mission schools were maintained in Alaska last year; and the number is considerably larger this year, as Congress doubled the appropriation.

The Philippine Islands have nearly a thousand American teachers, and by means of the schools established by our country, "the Filipino is being rapidly lifted out of the ranks of the savage tribes."

And Uncle Sam has not forgotten his smallest possession, the island of Guam. Up to 1904, Guam was practically without schools, but the report for 1907 shows a registration of 1,601 pupils.

"To what degree the awakening of China—so often credited to the cannon of the little brown men on the other side of the Yellow Sea—is in reality due to the American school bell, may be inferred from the following compact facts: In China there are at least one hundred seventy-five missionary institutions for advanced education. Of these the Americans conduct all of the thirteen colleges and universities, two thirds of about seventy theological and training-schools, six of the seven industrial schools, five of the six kindergarten schools, and more than half of the thirty-two medical colleges."

Dr. W. E. Griffis says of American instruction in Japan, that "nine tenths of the modern educated men and women of Japan before 1890, and a majority of those in influence and office to-day, received their first instruction from American missionaries."

Korea now has about ten thousand pupils under American teachers.

The superintendent of public instruction in Siam is an American missionary, and the American schools for boys and girls in Bangkok are centers of wide usefulness.

American Baptists conduct about seven hundred schools in Burma, the largest province of India. "American missionaries are conducting in India about ten colleges, thirty-five training-schools, more than fifty

high schools and seminaries, three medical colleges, fifteen industrial schools, and about the same number of kindergartens." India has the honor of having the first Christian college established for women in Asia, and this college was founded by American missionaries.

Persia has not been forgotten by the American teacher, as more than one hundred fifty schools testify. Korea owes its first school for higher education to the Americans.

When Dr. Cyrus Hamlin, of America, decided to found Robert's College at Constantinople, there was no college in the Turkish empire. Now there are about twelve colleges and universities, all maintained by Americans, besides more than fifty boarding and high schools, and more than four hundred elementary schools.

The accompanying chart shows America's educational care for Egypt. Other parts of Africa have received considerable attention, there being several hundred schools conducted by American teachers.

Coming nearer home, we find that South America has done much to show her appreciation of American instructors. Of perhaps fifty American institutions for higher education, the chief is Mackenzie College

(Concluded on page fourteen)



American schools on the Nile