

The YOUTH'S INSTRUCTOR

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No. 49



Photograph by S. Ellis Heath

VIEW FROM WASHINGTON'S HEADQUARTERS, NEWBURGH, N. Y.

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YOUTH'S INSTRUCTOR

Takoma Park Station,

Washington, D. C.

The Youth's Instructor

VOL. LVI

TAKOMA PARK STATION, WASHINGTON, D. C., DECEMBER 8, 1908

No. 49

Self-Made Noblemen — No. 2



SIR HUMPHREY DAVY, a poor boy, losing his father at an early age, and being apprenticed to an apothecary, spent all his spare time in self-education, becoming, at last, one of the most eminent of natural philosophers. He

made many valuable discoveries in chemistry, and among them, in a study of fire-damp explosions in mines, he ascertained that if the explosive gas could be cooled by contact with metal before reaching a flame, it could not be fired. This led him to invent a lamp, which is known as the Davy safety lamp, and which has, since that time, been in universal use by miners. He refused to patent his invention, and the coal-miners of Newcastle united in presenting him a heavy service of plate for his generosity and usefulness to them. The Royal Society honored him with the Rumford medals for three successive years, and the king created him a baronet. Davy's rise from obscurity to a foremost position among the scientists of the world is a remarkable example of what patience, application, and perseverance can accomplish.

The influence of such a man's life upon another is shown in the career of MICHAEL FARADAY, a poor boy, son of a blacksmith, who was taken to hear four lectures by Sir Humphrey Davy. The boy made notes of each, and afterward copied them out more fully, and sent them to him. Davy was so impressed with these that he had the young man appointed assistant in the laboratory of the Royal Institution of Great Britain. Faraday became a close student, was promoted director, and afterward Fullerian professor of chemistry for life, remaining in the institution fifty-four years. The beginning of his successful career, the turning-point in his life, was when he learned the history of the success achieved by Sir Humphrey Davy.

RICHARD COBDEN, a malster's son, with few educational advantages, rose from a humble clerkship to as high a pinnacle of fame and public recognition as is possible to an untitled commoner in England. Twice was he offered a baronetcy and a seat in the Privy Council by Lord Palmerston, but each time he declined all personal honor. The French government, with which he succeeded in perfecting the commercial treaty of 1860, sought in vain to honor him with some visible evidence of its favor. He modestly declined all personal aggrandizement. From his youth he was ever the champion of freedom, and the enthusiastic promoter of peace through arbitration. The promotion of love to God and love to man, of peace on earth and good will among men, was the incentive for all his public acts. For the accomplishment of this purpose he labored faithfully, and to its advancement devoted all the energy of his nature, at last sacrificing his life hoping to say that which would induce England to remain neutral during the Civil War. He died in London from exposure to storms as he was on his way to attend a session of the House of Commons, where he expected to present his sentiments concerning the political situation. Lord Palmerston declared that

"the House had sustained a great loss," and Disraeli spoke of him as "an ornament to the House of Commons and an honor to England." Mr. Bright was so affected that he was unable to deliver the oration he had expected to present.

HUGH MILLER, born in Scotland in 1802, was a remarkable man among the many prominent scientists of his day. He was a self-taught man. As a boy he loved the freedom of his native hills so intensely that he would not remain in school. He was always writing, recording facts or memoranda concerning objects that attracted his attention. He early apprenticed himself to a stone-mason, because that trade was always at a standstill in winter, and during those months he could devote all his time to reading and writing. His first literary effort was poetry; but when he saw his verses in print, he decided that, though they were meritorious, he would never succeed as a poet, and that his line was prose. Yet he failed to insure a reasonable support from his literary efforts, and at last turned to the great storehouse of geological facts which he had been accumulating all his life, and to a personal exploration of his native place, the Cromarty district. In the old red sandstones of that place he brought to light organisms that no human eye had ever previously beheld, and his magazine articles concerning them startled the scientific world, and made him famous. Professor Agassiz, Professor Murchison, and hosts of professors of colleges, including the Fellows of the Geological Society, hurried to the excavations and began explorations, and Hugh Miller was soon acknowledged to be the most prominent geologist of the nineteenth century. The career of this man — a poor boy, without means, friends, or education, becoming one of the foremost scientists of the world, solely by his own exertions, patiently and modestly pressing his way to the front — should be an incentive to any boy lacking opportunities.

BENJAMIN FRANKLIN was a tallow-chandler's son. When still only a youth, he fled from the drudgery of work in his brother's printing-office in Boston, landing in Philadelphia with one dollar in his pocket, and returning after a lapse of sixty-two years of active, public service, the best-known, most-loved, and highly honored man of his day. He held more public offices than any other person of his time, and to his influence was due the assistance of France in America's struggle with the mother country; to him also was due the creation of peace between England and the American colonies. In 1723 he entered Philadelphia as a tramp; but when he died in that city, in 1790, he was the possessor of an ample fortune, without a dishonest dollar, having won his fortune, his preferment, his fame, the love and affection of his countrymen, and the respect of all the potentates, kings, and powers of the earth, through the exercise of a sterling integrity, an unswerving truthfulness, a charity that knew no limit, and a zeal, perseverance, and devotion to duty that never wavered. It is said of him that "he was the embodiment of common sense, the darling of American biography."

W. S. CHAPMAN.

said she would like to meet this "Some-one-else" who was so often referred to, and who had so much ability and willingness to work. The chairman emphasized the thought that if some one else did the work, some one else would wear the crown. In closing this interesting and profitable discussion, the chairman expressed his pleasure that the foreign work was receiving attention, and asked if many heathen lands were not calling for help.

Eight young people responded to this by a company recitation, "The Macedonian Call of the Nations." Each represented a country, holding a large card bearing its name. The last was Java, about which the chairman spoke, calling attention to the fact that we have only two European sisters to work for thirty million people.

A recitation, "The Children's Gifts," was given by eight little children. Their sweet, earnest faces as they sang, "We've Two Little Hands to Work for Jesus," showed they meant what they sang, and truly the children have had no small part in swelling the offerings.

A little boy recited a poem, "Two Pennies," of which the last stanza is—

"I am not very wise, but there's one thing
I think must be certainly true,—
If little boys ought to give pennies,
Big men should give sovereigns,—don't you?"

Four young people then took up the collection, which amounted to more than the one hundred dollars called for. The bright faces of the youth and children testified to their joy at accomplishing their desire. After some appropriate remarks by the chairman, the meeting closed with a song.

E. M. GRAHAM.

A Year at His Feet

WHAT will be the result of a year's tuition under the Spirit? A year with the wonderful Teacher will so change you that you will hardly know yourself. In one year of following his voice, with all your life conformed to him, what developments in love, in humility, in patience, in spiritual discernment, in faith, in wisdom, in light on God's Word, what change in outward life, what increase of power for service may be yours!

Think what we might learn in one year in heaven by talking with God, hearing him speak, being under the influence of his presence. But here under trial is the place to be changed into his image. Our association with him, and the degree of his power over our lives, are limited only by the degree to which we yield to him.

"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." Great sums are paid for the most competent instructors, but who can estimate the value of such a teacher? The poorest may have the best.—*Preface to the Morning Watch Calendar for 1909.*

THE lesson is for all. None can know what may be God's purpose in his discipline; but all may be certain that faithfulness in little things is the evidence of fitness for greater responsibilities. Every act of life is a revelation of character, and he only who in small duties proves himself "a workman that needeth not to be ashamed," will be honored by God with weightier trusts.—"Education."

THOUGHT for STUDENTS



A Too Easy Task

I WAS watching the plumbers, says Craig S. Thoms, as they worked on the new home. One with a simple little cold-chisel had, by dint of numerous brisk taps in a circle around it, cut in two a large iron pipe. Another was busy with a similar chisel, cutting in halves a large piece of lead.

"Easy work," I said, as I watched the latter drive the chisel into the soft material.

"Yes," he replied, "but this work spoils the chisel."

"Lead is not hard enough to spoil a chisel," I insisted.

"No," the workman replied, "but it takes all the temper out of it, so that it is good for nothing else. To cut much lead will spoil the finest cold chisel."

Soft seats, easy tasks, and pathways strewn with roses, take the temper out of character, and produce good-for-nothing lives. Difficulties impart their own splendid fiber to those who master them.—*Young People's Weekly.*

The Right Way to Help Another

MR. L. A. BANKS, in his book, "Windows for Sermons," relates the following beautiful story of Leighton, the artist:—

"After a certain prize-day at the academy, a student was passing through the first room on his way to the entrance. He looked the picture of dejection and disappointed wretchedness, poorly and shabbily dressed, and slinking away as if he wished to pass out of the place unnoticed. Millais and Leighton, walking arm in arm, a picture of prosperity, also entered. Leighton noticed the downcast student. Leaving Millais, he darted across the vestibule to him, and taking his arm, drew him back into the first room, and made him sit down on the divan beside him. Leighton then began to talk to him as he alone could talk, pouring forth many earnest, rapid utterances, as if everything in the world depended on his words conveying what he wanted them to convey. He went on and on. The shabby figure gradually seemed to pull itself together, and at last, when they both rose, he seemed to have become another creature. Leighton shook hands with him, and the youth went on his way rejoicing. It is certain that if other help than advice was needed, it was given. But it was the extraordinary zest and vitality that Leighton put into his help which made it unlike any other.

"We all ought to live in that sort of sympathy toward our fellow men. Many a poor soul goes down in despair that would take hope again if we only gave him a smile, a word of good cheer, and a strong grip of the hand at the right time."

A Word for the New School Year: Learn English

Two friends were walking along a city street near the entrance to a business college. Groups of students were approaching the building, and now and then one was so studiously perusing a little red book which he held in his hands that he stumbled against the people who were passing.

"What's the book that holds them so closely?" asked one of the friends.

"O!" laughed the other, "that's the spelling-book. There isn't one in a hundred that doesn't need it; spelling seems to be a weak point with young people in these days, even with high-school graduates, and so in the business college they have to go back to the spelling-book to fit themselves for writing ordinary letters."

This incident illustrates a word which ought to be said with most insistent emphasis to the young people as they enter upon another school year. It is this: Learn English. Learn it so as to be able to use it; not simply learn about the English language. It is one thing to learn the history of the English language, its progress, what masterpieces of prose and poetry have been written in it; but these things do not give a student any mastery over the language. When a boy goes into a machine-shop as an apprentice, he looks about him, he sees the tools, the lathes, the flying-wheels, the machines of every kind, and he says to himself: "Before I have learned my trade, I must know the name of every one of these tools and machines; and more than that, I must learn how to use them."

Now, the English language is the indispensable tool for every student, no matter what his trade or profession is to be. No one is equipped for his life-work unless he knows the construction of the English language, and what to do with it in time of need. First of all, the student needs to learn to read and speak the language freely and well.—*Selected.*

The Morning Watch Calendar for 1909

ARE you making daily use of the key to heaven's storehouse? Your success in Christian life depends very largely upon this. "Prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence."

The Morning Watch Calendar will help you to form the habit of daily prayer and Bible study. It has a text for each day in the year, with a gem of thought and subjects for special prayer each month. The Scriptures follow the line of thought in our Sabbath-school lessons, including all memory verses.

The calendar this year is in the form of a dainty booklet, with a beautiful cover in black and gold, and printed on heavy glazed paper. No more suitable gift booklet can be found. Doubtless hundreds of our young people will procure five or more copies to give to friends for Christmas or New-year's, as a constant reminder of the higher life which it is their privilege to live.

Prices: One copy, post-paid, six cents; five or more copies, post-paid, five cents each. Envelopes for re-mailing furnished free to those who apply.

Order from your conference Missionary Volunteer secretary. A list of the names and addresses is given on page two of INSTRUCTOR dated Dec. 1, 1908.

M. E. K.

"His eye seeth every precious thing." Job 28:10. Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations,—these are the threads of gold, which, when woven together, gleam out so brightly in the pattern of life that God approves.—*F. W. Farrar.*



What Is Tuberculosis? — No. 2

The Struggle for Existence

LAST week we studied apple-rot as a type of disease, and learned that the apple decays because it is attacked by a very small, mold-like organism, which grows at its expense. The destruction of the apple as a result of the growth of the mold is typical of what takes place throughout nature.

There is not an animal that does not live at the expense of other organisms, either plant or animal. The grass is destroyed that the rabbit may live. The rabbit yields its life that the wild-cat may live. Thompson-Seton says that every wild animal dies a tragic death. While, as a rule, plants live on non-living matter, such as water, air (carbon dioxide), and earth (mineral salts), some plants live on other plants or animals.



Bacillus of typhoid fever

The mistletoe grows at the expense of the oak, though it does not usually destroy it. Mosses grow at the expense of the tree to which they are attached. Mushroom-like plants sometimes grow on fruit-trees to their detriment. Molds or low plant life in their growth often destroy higher plant life. Throughout nature there is a struggle for existence in which certain plants or animals live at the expense of other plants or animals.

In some cases two organisms are mutually beneficial, as when the flower furnishes food for the bee, and the bee fertilizes the flower by carrying to it pollen from another flower. The Smyrna fig and the "fig wasp" furnish a beautiful example of this mutual dependence. It would be impossible for this insect to maintain its existence without the aid of the Smyrna fig, and the fig would never fertilize naturally without the aid of the wasp.



Honey-bee gathering nectar from flowers

But often the adaptations of one organism are not so happily adjusted to those of another. More usually the requirements of one organism necessitate the destruction of other organisms. A drop of water under the microscope is often the scene of countless tragedies.

A great number of organisms live at the expense of man. First may be mentioned certain comparatively large animal organisms, such as tapeworms and other worms, which, though they may not be the direct cause of death, do much to undermine the health. Then there are the trichinae, the hookworms, the hydatids, and other smaller organisms that are responsible for an untold amount of sickness and suffering.



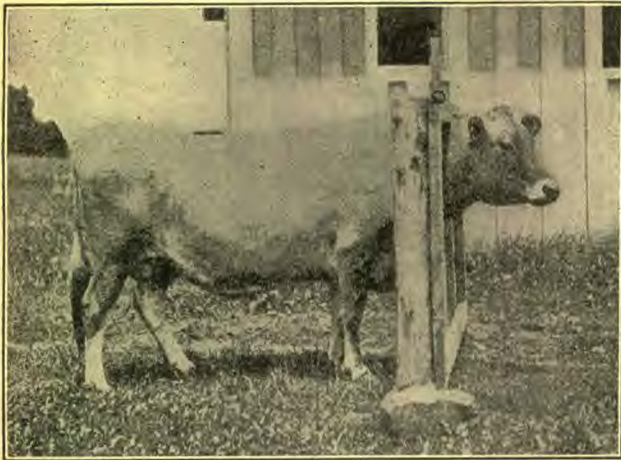
Bacillus of tuberculosis

Still smaller are the minute animal bodies, requiring a high power of the microscope to make them visible, which, because of the malarial fevers they produce, make tropical regions a death-trap for the white man, and cause much misery in cooler parts of the world.

In connection with these must be mentioned the mosquitoes and other insects which live on the blood of man and animals, and which transmit from one person to another the living organisms that cause malaria, yellow fever, and other diseases.

Smaller still than the malarial organisms are the plantlike organisms known as bacteria, or "germs," some varieties of which live at the expense of the human body. Among these are the germs of diphtheria, cholera, plague, influenza, pneumonia, and other diseases. Some of these, as the consumption germ and the pest germ, can live at the expense of either man or animal.

In the case of the pest germ, it is generally conceded



A tuberculous cow appearing to be perfectly healthy; found recently in a herd supplying milk to Washington

that the disease, bubonic plague, is transmitted to man from infected rats. Perhaps no question relating to disease has been so thoroughly investigated, during recent years, as the question of the communicability of tuberculosis from animals, particularly cattle, to man. Professor Koch and some others have maintained for several years that the germ of bovine tuberculosis is essentially different from that of human tuberculosis, and that it is rarely, if ever, communicated to man.

It will be seen that this question involves not only the health of thousands of persons, but also the pecuniary interest of all cattle-owners and dairymen; for on the solution of this problem depends the answer to the question, Are the milk and meat of tuberculous animals fit for human food?

The preponderance of scientific opinion favors the view that the bovine and the human tubercle bacilli are merely different types of the same organism, modified in their characteristics by the animal they have lived in, and that tuberculosis is transmissible from cattle to man, especially to infants who use uncooked milk from tuberculous animals. There is no question in the minds of eminent investigators that tuberculosis of the glands and bones, and tuberculous meningitis, and acute miliary tuberculosis in young children, are frequently of bovine origin, and come from the food given the infant.

This fact should make plain the importance of scalding or else Pasteurizing the milk given to an infant, if it has not come from a cow which is free from tuberculosis, as shown by a recent tuberculin test;

for it is now known that many cows are tuberculous that appear to be perfectly healthy, and an alarming proportion of dairy cows are infected with the disease.

In fact, in large cities, where it is impossible to deliver the milk till it is from twenty-four to forty-eight hours old or older, and where there are numerous chances for contamination, it is better to scald the milk or Pasteurize it, especially in summer, irrespective of the dangers from tuberculosis, in order to prevent, as far as possible, the risk from summer diarrhea. The same treatment greatly diminishes the danger from typhoid fever, and from other diseases which may be transmitted to the milk by an infected person at the dairy. But it should be remembered that, after all, scalding the milk is only a makeshift. Clean milk from healthy cows is far better than any scalded or Pasteurized milk.

G. H. HEALD, M. D.

The Alchemy of a Cheerful Mind

THAT mental alchemy which makes even poverty seem attractive, which sees the ludicrous side of misfortune, is a marvelous gift.

I once met a young American in a foreign country who was so poor that he was obliged to resort to all sorts of expedients to pay his way. He would stop at the cheapest kind of places. It did not matter how hard the beds, or how poor the food, he always managed to get fun out of his discomforts.

I have seen him when he had only twenty-five cents in the world, and he would toss it up into the air, and laugh over the situation. I have known him for many years, and I have never seen him dejected or discouraged, although he has had an unusual amount of trouble, and many discouragements. He is always cheerful. His optimistic attitude toward life is worth infinitely more than a fortune without it.

While traveling at this time, I also met an American millionaire with his family, who seemed to be having a most uncomfortable time. They said it was almost impossible to get anything fit to eat. The man's wife and daughters complained of the laundry work done for them, found fault with their accommodations, and lamented the lack of comforts and conveniences on the railroads. In fact, they did not seem to be having a good time. They were irritable, cross, and disgusted with everything. They said they were longing to get back to God's country.

When I saw them, they were in Naples, one of the most charming cities on the globe. The Bay of Naples and Mount Vesuvius, which form one of the most beautiful pictures in the world, were entirely lost sight of by them. The great works of art in Italy did not excite any great admiration; in fact, the little inconveniences and disagreeable experiences which they encountered seemed to overshadow and obscure everything else.—*Success*.

"I KNOW whom I have believed." "You really don't know what you believe," said a sneering voice, summing up theological difficulties in a manner that the speaker considered unanswerable. "But I know him whom I have believed," replied the little woman quietly, "and I am persuaded that he is able to guard that which I have committed unto him against that day." Creeds may perplex and tangle, but whoever has learned to know Christ as a living, loving Friend, has passed beyond the confusion into confidence and peace.—*J. R. Miller*.



Dogs and Their Names

How did dogs come to get the names they bear? Why, for example, is the bulldog called a bulldog?—Long ago this race was employed in driving cattle, and was trained to seize the animal by its most sensitive point, the nose; hence in course of time it came to be called the *bulldog*.

The fox-terrier used to be larger than it is at present, and was used by sportsmen to draw and kill the fox. For this purpose it was sent into Reynard's burrow. Now it spends its time being petted.

The word "hound" in the Teutonic language means simply a dog; many years ago, however, the word "hound" came to be used only of dogs that followed game, and hence we have such words as greyhounds, bloodhounds, deerhounds, and so on.

The spaniel evidently gets its name from Spain, and was originally known as the "Spanish dog."—*Junior Christian Endeavor World*.

Won Through Tact

"I DON'T know whether you can do anything with this boy," said Judge Mack, when he placed a lad under the care of Mr. Milliken, principal of a Jewish manual training-school. "He has been in court time after time, and seems incorrigible, but I don't want to send him to the reformatory. He'll be a good object to test your theories upon."

"What can you do, Jim?" asked Mr. Milliken, when the boy presented himself at his office.

"Nothin'."

"What would you like to do?"

"Nothin'."

"Wouldn't you like to work in the carpenter shop?"

"No."

"Do you want to study?"

"No, I don't like studying."

"Well, then, how would you enjoy seeing other people work?"

"That would be all right," answered Jim, with a sudden gleam of interest.

"Very well, I'll get you a comfortable chair, and you may sit in the workshop and watch the boys work," said Mr. Milliken.

For three days Jim lolled in his seat while the boys sawed, planed, and hammered the raw material into all kinds of useful articles. During all this time he looked bored and unhappy, while the rest of the boys were cheerful and gay. On his fourth morning at the school he said, rather shamefacedly, "I say, Mr. Milliken, my mother says she'd like a box to keep things in. Can I make it?"

"Yes, certainly. How big a box?"

"I don't know."

"You must find out the measurements so we can get the timber for it."

The next day Jim appeared with a soiled scrap of paper on which his mother had written the dimensions of the box she wished.

"Two and a half by three and a quarter feet," read Mr. Milliken. "You must add that to see how much material will be needed."

"I can't add," muttered Jim.

"Don't you know any arithmetic?"

"No."

"Well, then, how are you going to find out how much lumber you want?"

"I s'pose I could learn that much arithmetic if any one would teach me."

When Jim returned to the workshop from the classroom, he was smiling.

"That teacher showed me how to add them figures easy. She's all right, she is! I think I'll learn some more from her."

The box was a successful effort, and Jim's pride in it was great. "Mr. Milliken," he said, when it was done, "the boys say that they learn how to make a lot of things from books. I kind o' wish I could read 'em."

"Would you like to learn to read?"

"Yes," was the enthusiastic reply, and Jim's "yes" was certain; for to the satisfaction of all his teachers he learned by leaps and bounds, and in one year did the work of four grades. Then his mother moved away from the vicinity of the manual training-school, and he was unwilling to go to the regular grade school, where there was no manual work to keep him interested, and Mr. Milliken secured him a position in a large mercantile establishment. There his quickness and faithfulness are proving the efficacy of the theories tried upon him.—*Selected*.

How a Boy Can Make a Rowboat

ONE of the INSTRUCTOR readers recently asked urgently for an article telling how to make a rowboat. This lad probably was casting about for some way to use profitably the coming long winter evenings. The following article of definite instructions on making an inexpensive boat was written by Mr. A. J. Kenealy for the *Round Table*, and will be helpful to any person who aspires to possess a boat of his own making.—Ed.]

To the boy who lives near a river, lake, or bay, there is nothing quite so interesting as a boat. To most boys a boat means anything that will float, and to own one is often his greatest ambition. As all boys are fond of being outdoors and upon the water, our young readers will perhaps be interested in knowing how a boy may build a boat, "all by himself."

To build a boat is looked upon as a luxury by most boys, but there is no reason why any bright lad can not make one of inexpensive materials, if he is handy

with tools. The idea of this little article is to help any boy to build a boat in which he may explore the pond or lake near his home.

The cost should not be high. The rowboat shown in the illustration was made by a boy for three dollars. The tools necessary for building this boat are a cross-cut saw, a one-and-one-half-inch chisel, a smoothing plane, a hammer, and a gimlet.

Procure from a lumber yard two boards of pine or cypress, sixteen inches wide and fourteen feet long; cedar is better, of course, if you can get it. They should be one inch thick, and planed on both sides. These two boards are for the sides of the boat.

For the end-pieces and the center-piece use planks of the same wood, two inches thick, also free from knots. Get these out first of the required dimensions, securing the boards edge to edge with temporary bat-



BUILT BY A BOY FOR THREE DOLLARS

tens of lath. Stand these three pieces on end, and make them fast. With two-inch galvanized iron nails, nail the side-pieces together. After the sides are thus secured, turn the boat bottom up, and plank it cross-wise with inch planks, one eighth of an inch apart. It is important that this aperture should be observed, for nobody likes a leaky boat.

When this is done, your craft looks something like a boat. Plane off the rough edges, and rub well with coarse sandpaper. The next thing is to make your little ship water-tight. A plentiful use of white lead where the side- and end-pieces join will, as a rule, prevent leaking. But to stop the seams in the bottom, one eighth of an inch apart, you must use a certain amount of ingenuity. If you dwell in a maritime city, oakum is easily purchased. Elsewhere cotton batting is the alternative—more expense, but just as good.

Now, whether oakum or cotton falls to your lot, do not be afraid of the rough, raw material. Catch hold of it, roll the end across your knee, and make a moderately thick rope of it. When you have a sufficient length ready, force it into the seams with a chisel or screw-driver. In fact, anything will do, as long as care is taken that the seams are filled with solid oakum or cotton, rammed and jammed into the interstices between the planks, and then their surfaces filled in with white lead.

For seats, nail a plank across each end, and one for the rower over the center-piece.

The rowlocks are easily made of ordinary planking; so are seats forward or aft, if such are desired.

When completed, cover the craft with at least three thick coats of paint—any color you choose, so that the basis is white lead, of which you should use plenty.

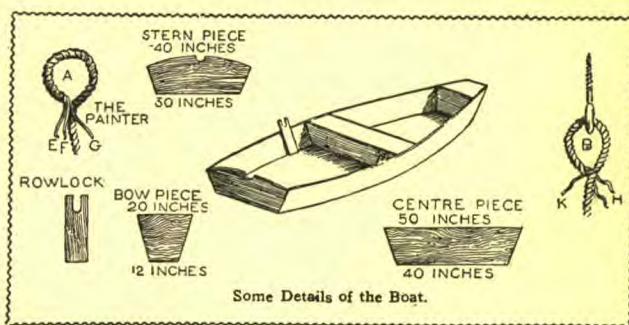
Talking about paint, what about the painter? Buy about three fathoms of ratline stuff, and make an eye-splice round a screw-bolt, as shown in the illustration. An eye-splice is made by opening the ends of a rope and laying the strands E F G at the required distance to form cut A. The strand H, cut B, is pushed through the strand next to it, having been previously opened with a marlinespike. The I strand is taken over the

same strand and through the second, and strand K through the third on the other side. Repeat the process, first halving the strands.

Three Years Underground

ONCE in Tibet we passed two young lamas from Kham. They did not walk like ordinary pilgrims, but literally measured off the distance with their own bodies. Lying down full length on the ground, they would join their hands over their heads and read a prayer, then make a mark on the road, arise, join their hands together again over their heads, and muttering a prayer, take a few steps forward to the mark, to fall full length once again and repeat the entire ceremony all the way round the mountain. Performed in this manner by "prostration," the journey took twenty days. The two lamas we saw had gone only about half the distance, and they contemplated making the whole journey twice. One of them was to return there after completing his duty as pilgrim. The other—he was barely twenty years old—was to pass the remainder of his earthly life in a dark grotto on the banks of the Upper Tsangpo.

Few forms of self-mortification are counted of such value as this life spent in the dark, this absolute separation from the world, from one's fellow men and the light of the sun. In Linga-gunpa I obtained much valuable information regarding this curious custom. In the prayer-grotto at that place—a little stone hut at the foot of a cliff—was then a lama who had already been immured for three years. No one knew him, no one knew whence he came, or what his name; and even were one to know his name, it was forbidden to mention it before human beings. But they told me that the day he went into the grotto, he was followed in most solemn procession by all the red monks of the monastery; and when all the ceremonies prescribed in the holy books had been gone through, the narrow entrance into the grotto had been closed up again. We were standing outside it. I asked the head lama whether he could hear us talk. He replied, "O, no, he can neither hear nor see; he is sunk night and day



Some Details of the Boat.

in profound meditation." "How do you know that he is alive?" "The food (*tsamba*) which is passed in to him once a day through an underground passage, is eaten up by the morning; but should we find the dish untouched one morning, then we should understand that he had died." A stream flows through the cave in the daytime; by this means he gets water.

How wonderful! He sat there alone, and watched them fill up the opening with blocks of stone, the light growing continually less, till finally only a tiny hole was left. Through this he took his last farewell of the sun; and when that, too, was finally closed up, he remained in complete and utter darkness.—*Sven-Hedin, in Harper's Magazine.*

SELECTIONS OF PROSE AND POETRY FOR READING

Mercy

THE quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice blessed;
It blesseth him that gives, and him that takes:
'Tis mightiest in the mightiest; it becomes
The thronèd monarch better than his crown;
His scepter shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this scepter'd sway —
It is enthronèd in the hearts of kings,
It is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons justice. Therefore, Jew,
Though justice be thy plea, consider this —
That in the course of justice, none of us
Should see salvation: we do pray for mercy;
And that same prayer should teach us all to render
The deeds of mercy.

— William Shakespeare.

The Ivy Green

O, a dainty plant is the ivy green,
That creepeth o'er ruins old!
On right choice food are his meals, I ween,
In his cell so lone and cold.
The wall must be crumbled, the stone decayed,
To pleasure his dainty whim;
And the moldering dust that years have made,
Is a merry meal for him.
Creeping where no life is seen,
A rare old plant is the ivy green.

Fast he stealeth on though he wears no wings,
And a staunch old heart has he;
How closely he twineth, how close he clings,
To his friend the huge oak-tree!
And slyly he traileth along the ground,
And his leaves he gently waves,
As he joyously hugs and crawleth round
The rich mold of dead men's graves.
Creeping where grim death has been,
A rare old plant is the ivy green.

Whole ages have fled, and their works decayed,
And nations have scattered been;
But the stout old ivy shall never fade
From its hale and hearty green.
The brave old plant in its lonely days
Shall fatten on the past:
For the stateliest building man can raise
Is the ivy's food at last.
Creeping on where time has been,
A rare old plant is the ivy green!

— Charles Dickens.

O, Why Should the Spirit of Mortal Be Proud?

O, WHY should the spirit of mortal be proud?
Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
Man passeth from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around, and together be laid;
And the young and the old, and the low and the high,
Shall molder to dust, and together shall lie.

The infant a mother attended and loved;
The mother that infant's affection who proved;
The husband that mother and infant who blessed —
Each, all, are away to their dwellings of rest.

The maid on whose cheek, on whose brow, in whose eye,
Shone beauty and pleasure — her triumphs are by;
And the memory of those who loved her and praised
Are alike from the minds of the living erased.

The hand of the king that the scepter hath borne;
The brow of the priest that the miter hath worn;
The eye of the sage, and the heart of the brave,
Are hidden and lost in the depth of the grave.

The peasant whose lot was to sow and to reap;
The herdsman who climbed with his goats up the steep;

The beggar who wandered in search of his bread,
Have faded away like the grass that we tread.

The saints who enjoyed the communion of heaven;
The sinner who dared to remain unforgiven;
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

So the multitude goes, like the flower or the weed
That withers away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

For we are the same our fathers have been;
We see the same sights our fathers have seen;
We drink the same stream, and view the same sun,
And run the same course that our fathers have run.

The thoughts we are thinking our fathers did think;
From the death we are shrinking our fathers did shrink.
To the life we are clinging they also did cling;
But it speeds for us all, like a bird on the wing.

They loved, but the story we can not unfold;
They scorned, but the heart of the haughty is cold;
They grieved, but no wail from their slumbers will come;
They joyed, but the tongue of their gladness is dumb.

They died! aye! they died; and we things that are now,
Who walk on the turf that lies over their brow,
Who make in their dwelling a transient abode,
Meet the things that they met on their pilgrimage road.

Yea! hope and despondency, pleasure and pain,
We mingle together in sunshine and rain;
And the smiles and the tears, the song and the dirge,
Still follow each other, like surge upon surge.

'Tis the wink of an eye, 'tis the draft of a breath,
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud, —
O, why should the spirit of mortal be proud?

— William Knox.

"Shall We Gather at the River?"

THIS beautiful hymn was written by Robert Lowry, D. D. He was born in Philadelphia, March 12, 1826, and died at a good old age in 1899. Educated at Lewisburg University in Pennsylvania, he became a Baptist minister in New York, Brooklyn, and other cities, and professor of belles-lettres in Lewisburg University.

Dr. Lowry was editor of ten or twelve of the most popular Sunday-school song-books ever published, and he contributed to these some of their best hymns and tunes. Among his hymns that are most widely sung are, "My Life Flows on in Endless Song," "One More Day's Work for Jesus," and "Where Is My Wandering Boy To-night?" For all these he also wrote the tunes.

But Dr. Lowry's most famous hymn is "Shall We Gather at the River?" He wrote the words when a pastor in Brooklyn, on a hot July day in 1864. A severe epidemic was raging in Brooklyn, and hundreds were dying. Dr. Lowry was thinking of the sad scenes all around him when the question arose in his mind, "Shall we meet again? We are parting at the river of death; shall we meet at the river of life?"

With his heart full of these thoughts, he seated himself at his parlor organ, and both the words and the music of the famous hymn came to him as if by inspiration. It was published the following year in "Happy Voices," as a hymn of five stanzas and a chorus: —

"Shall we gather at the river,
Where bright angel feet have trod;
With its crystal tide forever
Flowing by the throne of God?"

CHORUS:

"Yes, we'll gather at the river,
The beautiful, the beautiful river;
Gather with the saints at the river
That flows by the throne of God.

"On the margin of the river,
Washing up its silver spray,
We will walk and worship ever,
All the happy, golden day.

"Ere we reach the shining river,
Lay we every burden down;
Grace our spirits will deliver,
And provide a robe and crown.

"At the smiling of the river,
Mirror of the Saviour's face,
Saints, whom death will never sever,
Lift their songs of saving grace.

"Soon we'll reach the silver river,
Soon our pilgrimage will cease;
Soon our happy hearts will quiver
With the melody of peace."

— Amos R. Wells, in *Junior Christian Endeavor World*.

Practical Christianity

How common a thing it is for a young Christian, especially one who is young in practical missionary work, to feel that he has no ability. Perhaps at the beginning of his efforts he has received a rebuff from one who cares little or nothing for a reminder of God, and as the young missionary is sensitive, he feels that his work is vain.

But God teaches us through practical things, and this experience, perhaps, is one way in which he is trying to show the young missionary his own insufficiency, that he may feel his need of God's strength. The Lord wants us to know that when one of his "little ones is offended," it is he that suffers, and not his children. The Lord is good, and is trying by many ways to help us get rid of our weaknesses and fears, that we may be "bold as a lion." He wants us to come up before the judgment with this spirit of fearlessness; therefore he is trying to teach us lessons of trust.

It is easy to theorize about the Christian life. The spirit of prophecy has recently said: "The decisions of the last day turn upon practical benevolence." I do not believe any one wants the decision to turn against him. In harmony with these words it will be necessary for those who profess to follow the lowly Jesus to do as he did. In the judgment day, those who receive the approbation of Christ, will hear their Master say: "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Thus we see that to serve Christ we must provide for the necessities of the hungry, thirsty, homeless, and naked, and also visit the sick and those in prison. This not only means those in physical need, but also those in need of the saving gospel. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Who shall provide for them?—Those to whom God has given the Bread of life, and whom he has commanded to "preach the gospel to every creature." "Christ acknowledges every act of beneficence as done to himself."

C. E. HOLMES.

The Book Department—Our Canvassers

Another Good Experience

ONE rainy day one of our canvassers was tempted to remain at home, but after seeking the Lord to direct him, started out for the day's work.

He did not receive an order at the first place at which he called. Upon asking the name of the next neighbor, he received this reply: "You would better not go there, for they are queer people." But the canvasser, anxious to do thorough work, called at the side door of the next house. He did not succeed in getting an order, and was just leaving when he felt impressed to ask if any one else lived in the house. "Yes," was the reply, "but they are strange people, and there is no use of your calling there."

The worker decided that inasmuch as he had called at the house, he had done his duty, and so he started for the next place. But as the Lord spoke to Philip, so he spoke to this brother, and he went back to the house. He was somewhat surprised to meet a very pleasant-faced woman, who kindly invited him in.

In showing his book, he pointed to the page on which was written, "Signs of the Times." "O," said the woman, "my sister sent me a paper called *The Signs of the Times*." After taking her order and delivering the book, arrangements were made for one of our Bible workers to hold readings with her. For a time she manifested much interest; but as her former associates in the church learned of her interest, they persuaded her to have nothing more to do with the readings; so she dropped them. A little later she moved from that neighborhood, and for a time all trace of her was lost.

A few months later the canvasser was attending Sabbath services in a certain city, and was happily surprised to see this same woman come into the church. During the social service she said: "Some time ago I was visited by a canvasser. I purchased the book he was selling, and became so much interested that arrangements were made for me to study the Bible with a Bible worker. My associates in the church heard of this, and persuaded me to stop the readings; but I could not feel at rest, and I continually heard ringing in my ears the words of that canvasser: 'We have truth we want you to know.' I moved from that place to get away from that voice, but it followed me. Then I moved again many miles away, but God's Spirit still impressed me with those words. Just last Sabbath I told the Lord I would obey him, and then asked him to help me find this people. This morning I took the train early, and have been hunting for you since seven o'clock, and I am so happy to be with you here now."

This testimony, you may know, gladdened the heart of that canvasser, and made him thankful that the Lord had helped him to be faithful on that rainy day. What a blessed experience it is to trust so implicitly in the Lord that we may hear his voice when he speaks to us, and go where he bids. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

MORRIS LUKENS.

So near is God to man,
The youth replies, *I can*.
When Duty whispers low, *Thou must*,
The youth replies, *I can*.

— R. W. Emerson.



M. E. KERN

Chairman

MATILDA ERICKSON

Secretary

Study for the Missionary Volunteer Society

Consecration

PROGRAM SUGGESTIONS: It seems best to deviate from our regular lessons to observe the week of prayer. Open the meeting with a short season of earnest prayer. Make short selections from the chapter on "Consecration," in "Steps to Christ." Write them on small slips. Let each member who has no other part on the program read one of these selections. A portion of Romans 12 will be good for Scripture reading. Nos. 246, 165, and 80 in "Christ in Song" (old edition), are good consecration songs. Let this study be made the basis of several short talks. Request all on the program to make careful preparation, and to pray earnestly that this meeting may be a means of saving some. Close with a consecration service.

Examples

"But Christ is all, and in all." Col. 3:11.

In every age there have been some, who, venturing to turn their backs upon the world's inducements, have made Christ their "all in all;" and it is this host of heroes that has bequeathed to earth her legacies of truest worth. Such men were Abraham, Joseph, Moses, Samuel, Elijah, and Daniel, who revived the slumbering hope in the hearts of God's people. Such men were Wyclif, Huss, Calvin, Luther, Knox, and the Wesleys, who found the smoking embers of truth, and fanned them into flame. Such men were Carey, Gardiner, Moffat, Paton, and a host of others, who carried the torch of the gospel into heathen lands. They gave their all to the Master—their time, their means, their talents, their affections, yes, their lives; and he used these gifts. He invested them in the great enterprise to which he had given his all. They were buffeted, ridiculed, tortured, some of them were martyrs, yet they whisper to us that amid these fiery trials they had "the peace of God, which passeth all understanding." And they had more. To them God gave strength and skill to build for the truth a bulwark, against which the foe of righteousness has through the ages wasted his cannon balls of infidelity.

"They climbed the steep ascent of heaven,
Through peril, toil, and pain;
O God! to us may grace be given
To follow in their train."

What

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

"Present your bodies a living sacrifice, holy, acceptable unto God." That was the call of the hour when Paul was writing to the Romans. There were enough people who were giving their lives to selfish pursuits, but the world was languishing for want of consecrated men and women. To-day that same need brings to us the same divine call. We are to "surrender ourselves to him, with all that we are and have." Our minds are to be given to him who alone can teach them divine truth; our voices to him who alone can fill them with heavenly melody; our influence to him who alone can charge it with saving power; our means is to pass through the mint of prayer and self-denial;

and all our efforts are to be given to him who could feed the multitude with the lad's lunch. This is the consecration which is so beautifully portrayed in the loyal response of Frances Havergal:—

"Take my life, and let it be
Consecrated, Lord, to thee.

"Take my moments, and my days;
Let them flow in ceaseless praise.

"Take my hands, and let them move
At the impulse of thy love.

"Take my feet, and let them be
Swift and beautiful for thee.

"Take my voice, and let me sing
Always, only, for my King.

"Take my lips, and let them be
Filled with messages from thee.

"Take my silver and my gold;
Not a mite would I withhold.

"Take my intellect; and use
Every power as thou shalt choose.

"Take my will, and make it thine;
It shall be no longer mine.

"Take my heart; it is thine own;
It shall be thy royal throne.

"Take my love; my Lord, I pour
At thy feet its treasure-store.

"Take myself, and I will be
Ever, only, all for thee."

Why

"Without me ye can do nothing." John 15:5.

"I can do all things through Christ." Phil. 4:13.

An engine stands on yonder track. It is perfect. Everything has been made with utmost accuracy, and all its parts are fitted together just right. How powerful it looks; yet how utterly useless to man. It can do nothing. But let the valve be opened; the steam rushes in; the cold air is forced out; and as the arteries of that huge machine now begin to throb with marvellous power, it becomes the burden-bearer of the world.

Here are we, blessed with the vigor of youth. We are ready to serve the world, it would seem; yet how utterly useless while the cold air of selfishness fills the arteries of the soul. They must pulsate with the warm, animating love of Jesus; for as he tells us, "Without me ye can do nothing." It is only when he is accepted, not as our guest, but as the supreme ruler in life, that we can say with Paul, "I can do all things through Christ."

We need him in everything. He is to be the counselor in our friendships, the legislator of our thoughts, the governor of our moods, and the executor of our deeds. Does that seem a poor policy? For six thousand years the world has tried to ignore that policy. It has tried the "alone way," and to-day it is miserably bankrupt. Its stocks and bonds in the bank of happiness, love, integrity, and wisdom are all counterfeits. Its liabilities of misery, woe, sorrow, and pain have accumulated interest beyond human computation. The world has refused to learn the lesson that consecration is the secret of true success.

"Take time to be holy; the world rushes on;
Spend much time in secret with Jesus alone."

How

"Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Heb. 12:1, 2.

Perhaps we have often consecrated ourselves to the Master, yet ever comes the question, "How shall I make it practical?"—Yes, by doing his will; but how? The little child lives with its mother. Soon it becomes acquainted with mother and begins to love her; and gradually it learns to understand and to obey the voice which it so constantly hears; but who can tell how? Even as the little child lives with its mother, so must we live with Jesus. Then little by little we shall learn how to be wholly his.

Obedience always means progress. So by doing each day what we know to be right, we shall learn more of his will. Then let us give him the first fruits of our all, not as if he were a tax collector, but let them be a symbol that we are wholly his. In the morning let us give him our first thoughts. Dedicate to him the first moments by using them for prayer, Bible study, and meditation. Such habits will be a guide-post for the day's journey.

Then we must "lay aside every weight, and the sin which doth so easily beset us." No one looks for steam or expects the engine to move, if the water falls short of boiling by a fraction of a degree. Neither must we look for the fruits of consecration, if our submission falls short of being complete by one "pet sin." We must give our all to him, in order to make him our "all in all."

Finally, we must leave our all with God. Whatever comes, we are the Lord's. The surrender is unconditional and for all time. No farmer would expect a good potato crop if he daily unearthed the roots. Should the fruits of our Christian life discourage us? Do not we sometimes pull up the plant of consecration? In the home, in the world's busy marts, in the society of friends, do not sometimes the unkind act, the neglected duty, or the careless word remind us of that mistake? The tempter comes and says, "Just this once" you can step without "looking unto Jesus;" "just this once" it will be better to do this, or it will not matter if you do not do that. But God whispers, "Not so;" and it is more dangerous for us to disregard that voice than for the midnight express to go sweeping on past the danger signal. God must guide in the little things, if he rules at all in the affairs of life.

"Dependent on thy bounteous breath,
We seek thy grace alone;
In childhood, manhood, age, and death,
Do keep us still thy own."

Results

"Not I, but Christ liveth in me." Gal. 2:20.

A fully consecrated life is the most convincing evidence the world has of an all-sufficient Saviour. Christ is enthroned within, and his love is life's impelling power. A story is told of a preacher who climbed up on the steeple to get near to Christ. Each Sunday he dropped a sermon on the heads below. Finally a voice called to him to come down. "Where art thou, Lord?" he asked. "Down here among the people." That is just where the consecrated souls are. There, like the Master, they go about doing good. Consecration always works. It has kind, cheery words for loved ones, helpful hands for the weary, smiles for the sad, courage for the depressed, a cooling drink for the fevered lips. In short, the consecrated soul is all things to all men, that by so doing it may save some. 1 Cor. 9:22.

Blessed is the thought that consecration can thrive anywhere. The street-sweeper may be as thoroughly

consecrated as the evangelist. There is as much room for consecration in the home, in the workshop, on the farm, as in the office, in the schoolroom, or on the mission field. The common tasks about us are bits of God's will for us, and if done to his glory, no great man's deed shall shine brighter than these.

"No service in itself is small,
Nor great though earth it fill;
But that is small which seeks its own,
And great which seeks God's will."

Appeal

"Who then is willing to consecrate his service this day unto the Lord?" 1 Chron. 29:5.

Fidelia Fiske was giving her life to save the women of Persia. One day while holding a meeting with them, they noticed that their beloved teacher was very tired. "Lean on me," said one of the native women. The missionary hesitated, but the woman urged, "If you love me, lean hard." Friends, that is just what God wants us to do; and our only safety lies in "leaning hard." That is consecration.

He knows how hard it is to do right, how easy it is to do wrong. He knows all about our mistakes, how we have stumbled again and again, yet he who is "able also to save them to the uttermost that come" (Heb. 7:25), bids us come and reason with him (Isa. 1:18); and he promises to place underneath us the everlasting arms (Deut. 33:27), and make us more than conquerors. Rom. 8:37. He desires to have us stand in line with the patriarchs, reformers, and missionaries; he yearns to connect our lives with the great dynamo of heaven, that we may become an irresistible power for good on earth; and all of this he longs to do because he has loved us "with an everlasting love."

And, friends, while we think of these things, there comes to us to-day from the Eternal One this call, "Who then is willing to consecrate his service this day unto the Lord?" We must give an answer, and shall we not all say: "Take me, O Lord, as wholly thine. I lay all my plans at thy feet. Use me to-day in thy service. Abide with me, and let all my work be wrought in thee?"

M. E.

Missionary Volunteer Reading Course Lesson X—"Great Controversy," Chapters XIII and XIV

Chapter XIII: In the Netherlands and Scandinavia

1. WHEN did the Netherlands first resist papal supremacy?

2. Note that country's impeachment of Rome. Read Dan. 7:25; 2 Thess. 2:3, 4, etc.

3. What doctrine spread there? How?

4. Relate Menno Simons's experiences.

5. How did the early Christians of the Netherlands show their love for the truth?

6. How was the Reformation received by the Scandinavian countries?

7. What had been the result of Romanism there?

8. Characterize Tausen, Olaf, and Laurentius Petri. Compare their early lives, their education, and their doctrines.

9. How did Sweden especially help the Reformation later?

10. Note how each of the countries received the Bible.

Chapter XIV: Later English Reformers

11. Why was Tyndale anxious to translate the Bible? What opposition did he meet?

12. How was the lamp of the gospel kept burning in Scotland?

13. Whom did God use for delivering Scotland from popery? How?

14. Note one or more mistakes England made when establishing Protestantism.

15. What was the character of the Church of England in Wesley's day?

16. Relate Wesley's experience in finding God. How did God use him?

17. How did Wesley's position differ from the Antinomian teachings?

18. Note the part that the Bible had in the Reformation everywhere; its part in the conversion of the Reformers.

19. Why are the following names of special interest to the readers of this chapter: Erasmus, Bishop of Durham, Latimer, Wishart, Mary of Scotland, John Bunyan?

Notes

POLITICAL SITUATION.—The Netherlands of the Middle Ages was approximately Holland and Belgium of to-day. A large portion was under the rule of Charles I. His persecution of the Lutherans in the Netherlands leaves a dark stain on his record. In 1555 he abdicated in favor of his son, Philip II. This marked the dawn of a long reign of terror in Holland. Philip's political policy and his fierce persecutions precipitated an open revolt. The first, and perhaps most cruel, of those sent to suppress it was the Duke of Alva. He fairly deluged the land with blood. At this crisis William of Orange arose as leader of affairs in the Netherlands. He was of German descent, but had fallen heir to Orange, a small principality on the Rhone. Although not an expert, either as a general or as a statesman, an entire devotion of himself and his means to a needy cause, enabled him to become the liberator of his country. War was declared. Of it Schwill says: "As a result, a small people challenged the greatest power of Europe, and after a dramatic struggle of eighty years issued from the fight a victor. No war more honorable than this has ever been waged in the history of the human race." In 1584 the Dutch cause received a severe blow, when the assassin struck down William of Orange; but the following year England and France sent help. In 1609 Spain was sufficiently exhausted to agree to a twelve-year truce, but not until 1648 did she acknowledge the unqualified independence of the Dutch republic.

For nearly two centuries, the Scandinavian countries had been under one king, but just before the entrance of the Reformation, Sweden withdrew. These countries seem to have first favored it from political motives. The power of the rulers was greatly limited by a strong feudal nobility and a rich church. Gustavus Vasa of Sweden favored the Reformers' views; Frederick I, who came to the Danish throne in 1523, was an ardent Lutheran; and the nobles in both countries, being jealous of the great wealth of the church, espoused the Reformation. (Norway was subject to Denmark.)

In England, from 1558-1603, Elizabeth was on the throne. Although she did not condemn the Roman Church, she was a moderate Protestant. In Scotland, Protestantism had already been legally established when Mary came to the throne. She was a zealous Catholic, but found it impossible to suppress the Reformation. In 1567 her subjects revolted. She

(Concluded on next page)



XII—The Captive Maid

(December 19)

LESSON SCRIPTURE: 2 Kings 5: 1-19.

MEMORY VERSE: "Even a child is known by his doings, whether his work be pure, and whether it be right." Prov. 20: 11.

The Lesson Story

1. Syria was a country northeast of Palestine. "Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valor, but he was a leper.

2. "And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

3. "And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

4. "And he [Naaman] brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

5. "And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

6. "And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

7. "So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

8. "But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

9. "And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

10. "And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant. But he said, As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused.

11. "And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the Lord. . . . And he [Elisha] said unto him, Go in peace. So he departed."

Questions

1. Give the name of the captain of the Syrian army. How did the king of Syria esteem Naaman? With what was Naaman afflicted?

2. What had the Syrians done? Whom had they taken captive? What work was given to this little maid? What did she say one day to her mistress?

3. What report was carried to the king? What did he decide to send to the king of Israel? What did Naaman take besides the letter from the king?

4. What did the king of Syria write?

5. When the king of Israel read the letter sent him, what did he do? What did he say? What reason did he give for such a letter being sent?

6. Who heard that the king of Israel had rent his clothes? What question did Elisha ask the king? To whom did he say Naaman should come? Then what should be known?

7. How did Naaman come to Elisha? Whom did the prophet send to receive his visitor? What did the messenger tell Naaman to do? What did he promise him if he obeyed?

8. How did Naaman feel when he heard this? What did he say he thought the prophet would do? What questions did he ask? What did he then do?

9. What wise questions did Naaman's servants ask him? How did he show that he repented of his anger and rashness? What was the result when he obeyed the prophet's command?

10. To whom did Naaman and his company return? Where did they stand? What did Naaman say? What did he ask the prophet to receive? What did Elisha say when urged to accept Naaman's gifts? How did Naaman try to compel him to take them? Did he succeed? What would Naaman know by this?

11. For what did Naaman ask? To whom did he say he would sacrifice henceforth? What did Elisha say to him?

2. Against what are we warned? With what are we admonished to be filled? Verse 18.

3. In what ways does the Spirit manifest itself in believers? Verses 19, 20.

4. What should be the conduct of Christ's followers one toward another? Verse 21.

5. What rule of conduct is enjoined upon wives? Verses 22, 24.

6. In the ideal Christian home, what position does the husband occupy? Verse 23.

7. What is the measure of love that should exist between husband and wife? Verse 25.

8. How much did Christ love the church? For what purpose did he give himself to the church? Verses 25, 26.

9. What kind of church will he present to himself at his soon coming? Verse 27.

10. How is the love that should exist in the family again set forth? Verses 28-30.

11. How strong is the true marriage bond? Verses 31, 32.

12. What further instruction is given to husband and wife? Verse 33.

13. What is enjoined upon children? Why? Eph. 6:1.

14. What commandment is quoted? What is said of this precept? Verse 2.

15. What promise is given to those who obey it? Verse 3. Compare Ps. 91:16.

16. How is the duty of fathers toward their children set forth? Eph. 6:4.

Missionary Volunteer Reading Course

(Concluded)

fled to England, where, after nineteen years of imprisonment, she was condemned and executed.

THE THIRTY YEARS' WAR (1618-48) drew the line between Protestantism and Catholicism. Historians generally divide it into five periods,—Bohemian, Palatine, Danish, Swedish, and French. The Peace of Augsburg (1555), which helped to avert an immediate outburst, had given both sides cause for complaint. Although the war which broke out centered in Germany, it began in Bohemia, and spread like a plague over all Europe. Bohemia revolted against Ferdinand II of Germany, because their religious liberties were violated. Next the Catholic power seized Palatine, a possession of the Bohemian king. Protestant Europe was alarmed; but only Denmark responded at once. Her army was defeated, and Christian IV was made to promise to leave German affairs alone. Catholic success seemed assured, yet the sun of triumph was destined to set, when Gustavus Adolphus of Sweden indorsed the cause. He fell in battle, but his vigorous career saved Protestantism in Germany. When the French period opened, nearly all Europe was involved. New causes and old troubles fed the flame of war until the Peace of Westphalia in 1648.

THE COUNTER-REFORMATION.—When the Protestant Reformation was shaking Europe from center to circumference, the Catholic Church became alarmed. She inaugurated the counter-reformation. While her doctrine and polity remained unchanged, there was a marked improvement in the life of the clergy. The ignorance, drunkenness, and licentiousness so prevalent were, for a time at least, replaced by study, earnestness, and purity of life.

THE YOUTH'S LESSON



XII—Christ, the Family, and the Church

(December 19)

LESSON SCRIPTURE: Eph. 5:17-33; 6:1-4.

MEMORY VERSES: "My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed. My tongue also shall take of thy righteousness all the day long." Ps. 71:22, 23.

Questions

1. What admonition does the apostle give Christians? What is it the Christian's privilege to understand? Eph. 5:17.

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Whatever Comes

A PEACEFUL path may lie before your feet,
And pleasant changes may the future greet,—
Mayhap a harder, steeper road.
Our finite minds see not the dim beyond,
But if to calls of duty we respond
With ready hand and willing heart to go,
To do the task the Master's will may show,
Nor murmur 'neath the galling load,
All heaven waits to serve at our behest.
No fearful hearts gain that abode
Where only they who do God's will are blessed.

MAX HILL.

Best Way to Win One Thousand Souls

A MINISTER once said that if it were revealed to him that he had only six years to live unless he should win one thousand souls for God, and if he might choose either to preach the gospel from the pulpit, or to devote all his time to personal effort for the salvation of souls, he would choose the latter. Many others could bear equally strong testimony relative to the effectiveness of the personal appeal in soul-winning.

God's plan calls for ministers, but he wants every minister to be a personal worker; and not only the ministers, but every believer in Christ.

"An earnest Christian woman once learned that a young girl—a comparative stranger—was undergoing a great temptation. In her eagerness to help her resist, she sought the luncheon-room where the tempted girl would spend a part of her noon hour. Uncertain what steps to take, she looked helplessly at the stranger until she was passing from the room. Then, impulsively, she reached over to her, and pinned a rose on her dress. The next day the wearer of the flower sought her. 'Yesterday I was severely tempted,' she said. 'You came at just the right time. That rose helped me win the victory.'"

If all of us lived according to this worthy ideal, how many helped lives there would be!

A minister told a gray-haired professor that one of the things that had the most influence in directing his feet along the right path was what the professor did when the minister was a young boy under his instruction. As the schoolmaster passed out of the room one day, he laid his hand upon the boy's head, and asked him about his courage and hope. The kindly pressure of that hand was never forgotten, for it went straight from the head to the heart of the boy.

"As a pebble in the way of a stream trickling from

a mountain spring may decide whether its water shall empty into the Pacific Ocean or into the Atlantic Ocean, so there are crises in lives when a feather's weight of influence in either direction will turn the soul toward good or evil." Happy is he who stands ready to flash the light upon the heavenly way.

A woman in a great city was about to take her life by leaping from a window. Just as she was ready to make the leap, she uttered a shriek and fell back into the room. The lighted cross on the spire of the city mission church not far away suddenly shone out across the night, and "that cross of fire was the voice and the vision of God to her despairing soul." Eventually, as the result of this experience, she and her family, including her drunken husband, who had made life a burden to her, were brought to Christ,—won by the flash of light from the mission cross. But more are saved by the ray of light and Christian love shining into the sinner's heart from the personal word or deed of believers in Christ.

"Only a word, but 'twas spoken in love,
With a whispered prayer to the Lord above,
And the angels rejoiced once more,
For a new-born soul 'entered in by the door.'"

"Drummond tells of an American student who changed his plans to spend an extra year in a Scottish university, so as to win a fellow student to Christ, and won him, not only to Christ, but to missionary service. The world is in a great emergency through sin. We are needed, each of us, sorely needed, in God's plan for winning the world. Service, helping others, helping win men out and up to God's level of life,—this should ever be the controlling motive in the family, in friendships, in recreation, in social contacts, in business, in school work, and in all planning. This was the law of our Lord's life: 'I am in the midst of you as he that serveth.'"

But character must be behind the touch, behind the word, to give weight to the effort to win another to the Saviour. A young woman who before her profession of Christianity was a society belle, clung to dancing and card-playing for several years after she had renounced many of her former ways. But her real joy in the Christian life did not begin until after she had wholly given up these amusements. "About two weeks after she had made this full consecration, she went into a little mission room, and was there asked to say something helpful to a poor wreck of a man who had been a gambler for years.

"Do you play cards?' he asked.

"No."

"Do you dance?"

"No."

"Do you go to the theater?"

"No."

"Very well,' said he; 'then you may talk to me. But I won't listen to one word from your fine folks who are doing, on a small scale, the very things that have brought us poor wretches where we are.'"

There are so many of the Lord's lost ones needing help, so many waiting to be ministered unto, let us see to it that there is nothing in our life that would make our endeavor to help another a vain effort, and then let us stand with ear and heart intent to catch the first command or direction from the Lord.

"So fleet, so few the moments be
For binding up the sheaves!
The Master calls; do not delay,
But haste some fruit to win to-day."

F. D. C.