

# The YOUTH'S INSTRUCTOR

Vol. LVII

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No. 35

## "GIVE US OUR WORK"

"Give us our work!" impatiently we cry,  
"In the broad field of earth's activity  
We want a place, a purpose for our life,  
A noble aim to give us strength in strife!"

"Give us our work!" comes from a hundred throats  
Of earnest youth. The air rings with the notes.  
Each one has yet his own life-work to find.  
This thought is ever foremost in the mind.

"Give us our work!" and yet on every hand  
We hear the cry for help, a vast demand  
For noble hearts to make the daily task  
A heaven-sent duty. Need we other ask?

"Give us our work!" Thus do we often pray,  
And, reaching for the stars, go on our way,  
While just beneath our feet fair jewels lie  
That in our haste, unheeding, we pass by.

"Give us our work!" let us no longer say,  
But, knowing whom we trust, begin each day  
To do the duty next as our life task.  
The blessing comes — though we have ceased to ask.

"Give us our work!" The Heavenly Father knows  
Just when his child the needed fitness shows  
For greater work prepared for him to do,  
And in the Father's time shall we know too.

— Bessie Estelle Harvey.





THE young people of the church at Exira, Iowa, are sending yearly subscriptions for the *Review and Herald*, *YOUTH'S INSTRUCTOR*, *Liberty*, the *Protestant Magazine*, the *Sabbath School Worker*, *Christian Education*, and *Life and Health* to the library at Suva, Fiji.

A ROMAN CATHOLIC priest in Mexico burned in the street a pile of Bibles that had just been sold and given to the people. Some leaves were scattered, and were picked up by one of the crowd that was watching the fire. He could read, and he saw the words, "Thou shalt have no other gods before me." He was made to feel that he was a sinner. He found the man that had sold the Bibles, and was taken to a minister. In the end, the burning of the Bibles was the means of starting a Protestant mission in that city.

MAYOR ROSE of Milwaukee, Wisconsin, in his recent debate with Mr. Dickie against prohibition, taunted the prohibitionists with drinking coca cola. "Its innocent signs plaster every soda-fountain of the nation; one drink of which," he said, "is good, two are worse, and a half-dozen will waft you into dreamland." There are many other drinks manufactured by the same company, which are even more harmful than coco cola. And yet all of these, with their caffeine and cocaine, are eagerly drunk by thousands of people. An associate worker of Dr. Wiley has made extensive observation of the effect of these drinks, and he has found whole towns, especially manufacturing towns, that are being ruined by their people becoming devotees of the fountains where these poisonous drinks are sold. Even prohibitionists need to take heed to themselves lest they fall and become to others a stumbling-block.

#### Some Percentages in Mental Troubles Due to Alcohol

DR. T. H. ZIEHEN, a professor in the University of Berlin and director of the clinic for mental and nervous diseases, is a conservative writer on the alcohol question. He thinks that total abstinence is not yet the proper measure for Germany, and yet in a published pamphlet on the "Influence of Alcohol on the Nervous System," he sets forth figures that certainly call for vigorous preventive measures.

He cites, for instance, the statistics of the Hamburg Asylum, showing 21.3 per cent of its cases from 1882-92 as due to alcohol; the asylum of Konegsfelden, giving the same percentage; Lindenhaus 22.7 per cent. Following this, Dr. Ziehen quotes various statistical reports showing the hereditary effects, and concludes with this statement:—

"From a very large collection of statistics I believe I can show that in Germany drink is wholly or largely responsible, either directly or indirectly or through its inherited effects, for every fifth case of mental disease in Germany."

#### Maternal Influence

"A KISS from my mother," said Benjamin West, "made me a painter." When a child, he had drawn a rude sketch of an infant sleeping in a cradle. His mother chanced to see this childish production, and was so well pleased with it that she took the young artist in her arms and rapturously kissed him. That mark of maternal delight fixed his future career.—*Selected.*

#### Where the Difficulty Comes

It is no great matter to associate with the good and gentle, for this is naturally pleasing to all, and every one willingly enjoyeth peace, and loveth those best that agree with him. But to be able to live peaceably with hard and perverse persons, or with the disorderly, or with such as go contrary to us, is a great grace, and a most commendable and manly thing.—*Thomas à Kempis.*

#### The Flowers' Secret of Beauty

A CLERGYMAN, traveling in a street-car in a large English city, had in his hand a beautiful bunch of flowers. Just before reaching his destination, a man, evidently under the influence of strong drink, stepped on to the car and sat down on the next seat. Looking around, his eyes were fastened on the flowers, and looking up into the clergyman's face, he said, "They are beautiful, sir." "Yes," was the reply; "and do you know what makes them so lovely?" After a brief pause the man replied, "No, sir, I do not." "Well," said the clergyman, "I will tell you. The secret of their beauty is that they drink nothing but water." Though partly intoxicated, the poor fellow saw the point of the reply, and said, "Thank you, sir, for that."—*Western Temperance Record.*

#### A Working School

THE Fourth Annual Announcement of the Loma Linda College of Evangelists is ready for distribution. It can be obtained by addressing the institution at Loma Linda, California. A unique feature of this school is the amount of attention given to actual evangelistic work. "During the first three months of 1909, ending March 31, the following field work was done by the students of the College: Missionary visits, 132; Bible readings, 268; health talks, lectures, and demonstrations, 30; treatments given, 29; missionary letters written, 24; subscriptions to papers taken, 20; books sold, 11; gospel meetings held, 32; pages of literature distributed, 31,387."

The past year has been the most prosperous year the college has had. Because of the opportunities offered by the work in the Loma Linda Sanitarium, on the farm, in the orchards and gardens, by the bakery and printing-press, it has been possible to admit many worthy students who could not otherwise have secured the advantages of the college. During the year three students have been called to foreign fields, and four or five graduate nurses are in the employ of the conference, working in connection with tent companies.

We trust that increased prosperity may come to this institution during the next year, and to all others who are endeavoring to accomplish the same praiseworthy object.



# The Youth's Instructor

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No. 35



## Native Customs and Superstitions

**T**O be appreciated, the native African must be seen at home in his kraal. A short walk from the Solusi Mission in almost any direction will take us to one of these very interesting, if not the most inviting, homes of the descendants of Ham.

Our way lies through tall grass and scrubby trees. In every direction are large *kopjes* (rocky hills), which in the rainy season are covered to the summit with an almost impassable tangle of vines, shrubbery, and trees. We are impressed with the odd position in which huge stones are piled, in some places as many as four or five being nicely balanced one upon another, as if placed there by some mighty giant to mark his passage.

Occasionally we are startled by a buck springing out of the grass almost at our feet. Many beautiful birds flit about from tree to tree; the harsh cry of the run-away bird, and the call of the wild guinea, sound on our ears, but we hear few beautiful songsters.

The bleating of goats and sheep attracts our attention, and we follow the sound. Suddenly we come upon a large circular enclosure of thorny brush, or of poles set upright in the ground. An entrance is soon found, and what a sight greets our eyes!—chickens, goats, sheep, pigs, dogs, and naked children running promiscuously together, going into and out of the huts at pleasure, all evidently feeling perfectly at home.

The walls of the circular huts are of mud, and the grass-thatched roofs from a distance resemble large haystacks. The one low door, the only aperture to the house, serves the double purpose of door and chimney, and at night it is securely closed to keep out the "dangerous fresh air."

Several women wearing only short skirts extending half-way to the knees, some of them with babies bound to their backs with goatskins, are busy stamping grain or weaving baskets. These are the wives of the *induna* (head man of the kraal). The richer he is, the more wives, or slaves, he has to dig his gardens. Some *indunas* have between twenty and thirty wives.

We soon find the *induna* and his friends at their daily occupation, drinking *otjwala* (native beer) and smoking. They appear to be overjoyed to see us, and express themselves by many flattering titles, such as, "My father" and "My king."

By this time our curiosity and sense of smell are

fully satisfied, so we bid them, *Hlalani Kuhle* (sit good), and they in turn tell us *Hambani Kuhle* (go good).

"But," you say, "I saw no idols nor any sign of heathen worship." Very likely; for we are told that a person may live here a lifetime without having the opportunity of seeing the native worship, or of even seeing their gods, to recognize them as such.

We must obtain the greater part of our information on this subject from the mission boys. They tell us that their people worship the spirits of their deceased relatives through the medium of stones, trees, goats, oxen, snakes, and, in fact, anything that they may fancy to be the habitation of the spirit.

When sickness enters a home, the disease is ascribed to the displeasure of a relative who has long been dead. To appease the offended one, the father takes his beer

and food and pours it out upon the stone or on the back of the goat which is supposed to be the dwelling-place of the spirit. He then pleads with it till he obtains a favorable sign.

If a snake enters a hut, the family vacate. Food is set before the visitor, which has undisputed possession as long as it desires; for it may be an honored relative, and its visit is looked upon as a

favorable omen. A missionary long in this country, on a certain occasion when out with his boys, saw a snake cross the path and run down a hole. The boys were set to work, and the snake was soon dug out and killed. Imagine his surprise when the occupants of a near-by kraal came out and angrily accused him of killing their god.

Often the people select a suitable stone to be the god of the community, and resort to it in times of drought, to seek for rain. They cover their nude bodies with ashes, and dance and jump around this stone, crying for rain, and spitting mouthfuls of beer and food upon it, for an offering. This may be continued for more than a week.

When passing by upon other occasions, they break a green twig from a bush or tree, spit on it, and cast it upon this god. What a poor substitute for the worship of our loving Heavenly Father!

The natives have many other strange heathen customs, some of which are very cruel: twins are killed at birth; if allowed to live, one of the parents is sure to die. The unfortunate child who cuts his upper front teeth first, is killed; for it might bite some one, which would be fatal to the one bitten. One of the mission boys informs us that five of his brothers and sisters were sacrificed in their infancy to this monster, Superstition.

Such gross darkness and slavery make our hearts sad, but there is another picture which causes us to rejoice. Many of these children of darkest heathenism



NATIVE WOMEN BRINGING GRAIN TO THE MISSION



have been transformed by the wonderful power of the love of God. Heathen customs and practises are thrown aside, and they, with us, are treading the pathway which leads to the city of God.

Do you not want a part in this great work of freeing Africa's millions who are yet bound under the chains of superstition and darkness? Could you only hear their appeals for help, I am sure you would. Many have done much already. But can we not do more to hasten the time when these scenes of sin and suffering shall be at an end?

Though all may not be able to cross the sea, prayers and gifts can; and "as his part is that goeth down to battle, so shall his part be that tarrieth by the stuff: they shall part alike."

J. R. CAMPBELL.

*Solusi Mission, South Africa.*

### Beware of Philosophical Snares

IN the last work of Merle d'Aubigné, the eloquent author of the "History of the Reformation," there is an account published to the world of his final establishment in the truth of revelation. Let me give you the substance of it. After D'Aubigné's conversion to God, he was so assailed and perplexed, on going into Germany, by the "sophistry of Rationalism" that he was plunged into unutterable distress, and passed whole nights without sleeping, crying to God from the bottom of his heart, or endeavoring by arguments and syllogisms without end to repel the attack and the adversary.

In his perplexity he visited Kleuker, a venerable minister at Kiel, who for forty years had been defending Christianity against the attacks of infidel theologians and philosophers. Before this admirable man D'Aubigné laid his doubts and difficulties for solution. Instead of solving them, Kleuker replied: "Were I to succeed in ridding you of these, others would soon rise up. There is a shorter, deeper, and more complete way of annihilating them. Let Christ be really to you the Son of God, the Saviour, the Author of eternal life. Only be firmly settled in this grace, and then these difficulties of detail will never stop you; the light which proceeds from Christ will dispel all darkness."

This advice, followed as it was by studying the apostle's expression, "Now unto him that is able to do exceeding abundantly above all that we ask or think," relieved D'Aubigné of all his difficulties. After reading this passage, he prayed over it. "When I arose from my knees in that inn-room at Kiel," says this illustrious man, "I felt as if my wings were renewed as the wings of eagles. From that time forward I comprehended that my own syllogisms and arguments were of no avail; that Christ was able to do all by his power that worketh in me, and the habitual attitude of my soul was to be at the foot of the cross, crying to him, 'Here am I, bound hand and foot, unable to move, unable to do anything to get away from the enemy that oppresses me. Do all thyself. I know that thou wilt do it; thou wilt even do exceeding abundantly above all that I ask.' I was not disappointed. All my doubts were soon dispelled, and not only was I delivered from that inward anguish, which in the end would have destroyed me had not God been faithful, but the Lord extended unto me peace like a river. If I relate these things, it is not as my own history alone, but that of many pious young men, who in Germany and elsewhere have been

assailed by the raging waves of Rationalism. Many, alas! have made shipwreck of their faith, and some have even violently put an end to their lives."

This interesting and instructive narrative certainly teaches that the defense of the Christian from the attacks of infidelity and false philosophy is to be sought rather in the grace of the heart than in the strength of the intellect; that prayer and deep humility will often be more powerful to establish us in the truth than logic. "He who is strengthened with all might by the Spirit in the inner man, and also is rooted and grounded in love, though less skilful in argument, is in a far better condition to resist the subtleties of false doctrine than he who is stronger in logic."

"While the strength of sound reasoning, and the conclusion of a just logic, when employed in elaborate defenses of the truth, are of inestimable worth, yet, after all, it is to the blessing of God on the internal vigor of his own piety that the tempted believer is indebted for his stability more than to those out-works which are cast up from time to time by the ablest defenders of Christianity."

Beware of the many philosophical snares. Nothing but Christlike humility and spiritual mindedness will preserve us from the seductions of false philosophy. Let us be not ashamed before the mockers, nor afraid before the reasoners. Let them see in us how beautiful, and feel how powerful, goodness is. There is no logic so convincing as "the power of uniform excellence." Thus may our lives witness for God and his truth.

ERNEST LLOYD.

### What a White Lily Did

SOME time ago I read the history of one of the greatest city missionary movements that London ever witnessed. It was a movement in which a lone woman figured. She conceived a plan for building up one of the dirtiest slums that London had at that time. She never told anybody what her scheme was. She rented a little room in the dirtiest and filthiest section of that city; cleaned it thoroughly, then painted and furnished it. When she was through, it fairly glistened with cleanliness and beauty. She then sent out invitations through the community for the children to come. She began with the children, working upon the principle that when the children are touched, it will be easy to touch the parents. The first child that came was a little girl, dirty and ragged and filthy as ever a child was sent out from home. This woman did not begin to tell that child that she ought to wash her face and comb her hair and put on a clean dress; nor did she begin talking about religion to her. She began by showing the child around the room. She showed her the pictures and the flowers, and then she gave her a seat and put into her hand a perfectly white lily. The child grasped the lily in her dirty little hand, her eyes opened in astonishment. She arose immediately, laid the lily on the table, and slipped out. In an hour she came back, and what a change! The little face had been carefully washed; the hair was tied back with a piece of ribbon she had found somewhere, and the little hands no longer were covered with grime. From that beginning has come one of the most successful missions in that city.—*Dr. Len G. Broughton, in The Golden Age.*

You can't afford to be lost.—*Mrs. E. G. White.*





# THE HOME CIRCLE



"Tis woman's to bind up the broken heart,  
And soften the bending spirit's smart;  
And to light in this world of sin and pain  
The lamp of love, and of joy, again."

## Common Sense About the Chaperon

**B**ETWEEN the strict rules of chaperonage that within the last quarter of a century have been adopted by fashionable society in many of our large centers, and the careless laxity in this respect that prevails among certain classes of Americans, lies what a dear old lady of my acquaintance used to call "the happy medium." But just what this happy medium is — "ah, there's the difficulty!" Where shall the line be drawn? This question alone keeps busy more than half the "correspondence columns" of the women's papers in the country. Puzzled mothers from Maine to California are writing in by every mail to know if Millie should receive her young man in the parlor alone, or, "Must I always come down and speak to him, even if I don't want to?" or, "Should I let Emily go to the theater with her gentleman friend?" and a dozen other queries more or less pertinent. These are answered to the best of the editors' ability, generally by quoting the usages of the upper circles of New York, Washington, or any of our large Eastern cities, where, year by year, as is necessary in a rapidly growing and cosmopolitan society, the rules governing chaperonage grow stricter. And poor Millie and Emily are told to conduct themselves in ways they do not at all relish, while their mothers do not understand why the customs that prevailed in their own girlhood are not suited to the young people of to-day. They were able to take care of themselves without all this looking after; why can not their daughters do the same thing?

Well, there are several very good and sensible reasons for the change, with which fashion, all-powerful as it is, has had nothing to do. In the first place, society is much more complex than it used to be. We no longer know everybody in our especial neighborhoods,—who they are, and where they came from,—as used to be the case thirty or forty years ago. America has grown to be a great country, and it behooves us to "mind our manners," now that the eyes of the world are upon us. The freedom that the American girl enjoyed, while it perhaps gave her an independence and vivacity that was irresistible, certainly made her, outside of her own land, at least, the most misunderstood young woman in the world. Years ago Henry James showed us in "Daisy Miller" just what foreign society thought of the unchaperoned girl, and what construction they put on her most innocent actions. Nowadays people travel more than they used to. Almost every American of means has been to Europe, and we have learned that there is much good in some of the customs of the Old World after all, and are adopting many of them to a modified degree. And so it comes about that the young girl of to-day in our most fashionable society, in what for want of a better term is referred to as the "Smart

Set," is much more carefully hedged about by the proprieties than her mother used to be. She is not yet quite so patiently chaperoned as her English cousin, nor is she guarded from masculine glances with the same strictness as the *jeune fille* of France; who never stirs without her duenna, but she is a little more carefully protected than she used to be, and many people think her value is greatly enhanced in this way. Now, in this complex America of ours, there are certain rules on the subject that are only applicable to very rich, formal, and fashionable society that apes English customs, and which would be rather ridiculous among people of moderate means in the smaller towns and cities of the country. And there are also a few other rules which are followed everywhere by refined people; these latter I shall try to point out.

### Going to the Theater and to Picnics<sup>1</sup>

It is the custom of many refined people to allow their daughters to go to the theater unaccompanied by a chaperon, provided they know all about the young man who has given the invitation, but the young persons must not go to supper or to take any ice at a restaurant after the performance unless a chaperon is along, or unless they are members of a well-chaperoned theater party.

Theater parties, picnics, or any excursion of a number of young people should invariably be accompanied by a chaperon. "For," to quote a well-known book of etiquette, "there is no doubt that the presence of a chaperon greatly improves the manners of young people. There are girls who are inherently well bred, but who, having the natural, instinctive desire to please, sometimes fear to be considered prim, proper, and 'goody-goody' if they do not join in the pranks and imitate the manners of those who seem to be over-much at home in young men's society. To such the presence of a chaperon is never an unwelcome restraint."

In most American towns and cities it is considered perfectly proper to allow a young man to escort a young lady to a dance unchaperoned, provided, of course, that the affair be given at a private house, where the hostess plays the part of protector, or if it be given at a hall or club house where there are several married ladies who help receive the guests and act as patronesses of the occasion.

### Public Balls

At very large public balls, such as are sometimes given in our great cities, it is not considered in good

<sup>1</sup> INSTRUCTOR readers are not supposed to be in need of information relative to their conduct in attendance upon theaters, dances, and balls, since it is not customary for them to attend such social functions; but the instruction given by Miss Clapp relative to the theater and dance is inserted because of its important bearing upon the whole subject of chaperonage.—EDITOR.



taste to allow a young girl to go with a male escort unless accompanied by a chaperon. But a party of young men and maidens can with perfect propriety go to such an affair if accompanied by an elderly or married lady. At these big balls it is etiquette for the young lady to return to her chaperon at the end of each dance, though at smaller affairs it is not considered at all necessary to do this, the girl simply returning from time to time throughout the evening and having a pleasant word or two with the lady who was kind enough to take her in charge.

#### Evening Drives

No young girl should drive alone after nightfall with a young man. Evening "buggy rides," often extending far into the night, such as are indulged in occasionally in country places, are not suitable amusements for a young girl, and would, if she lived in a more enlightened community, put her outside the pale of good society. There is no harm in her taking a short drive with a young man with whom her parents are well acquainted, but she must take it in the daytime.

#### Dining at Hotels and Restaurants

There is another thing that a thoroughly nice, well-brought-up young girl never does, and that is to dine alone with a young man at a hotel or restaurant. She may, if she knows him well, in the daytime, or in the evening if it is not late, go with him to eat an ice at some quiet caterer's, but the girl who is seen dining or supping alone with men in public places is apt to be severely gossiped about, and can blame no one but herself if she is called "gay" or "fast."

Of course a mother is a girl's natural chaperon; but as our American society is constituted, mothers and daughters seldom go out together except in very fashionable society, where, as has been said before, a young girl never goes to any entertainment unless accompanied by her parent, or in the care of some friend or relative who takes the mother's place in this respect. Among people of more moderate means this plan is absolutely impracticable. And all the average mother need ask is that the affair be chaperoned by the hostess, or her mother or some elderly relative if the party be given by a young girl, and that her daughter has some suitable means of getting to and from the place of entertainment. She may go with a party of young friends and return home with them if the distance is not too great, or she can be escorted by some young man whose character and reputation are well known to her family. But she should not be allowed to go to any place relying on the chance of some one asking to "see her home." The mother should know how the daughter is to get home before she allows her to go.

#### Receiving Evening Calls

Many mothers are puzzled how to treat their daughters' callers. When a young man calls in the evening, the best and most sensible etiquette prescribes that the mother should come in with her daughter and stay for a short time, talking pleasantly with him, then after half an hour or so she can make some pretext to withdraw, and leave the young people to talk over their own concerns for a time, unrestrained by her presence.—*The Courtesies*, Clapp, pages 128-136.



## Thought for the Quiet Hour

#### Take Time for Quiet Meditation



IN the estimation of the rabbis, it was the sum of religion to be always in a bustle of activity. They depended upon some outward performance to show their superior piety. Thus they separated their souls from God, and built themselves up in self-sufficiency. The same dangers still exist. As activity increases, and men become successful in doing any work for God, there is danger of trusting to human plans and methods. There is a tendency to pray less, and to have less faith. Like the disciples, we are in danger of losing sight of our dependence on God, and seeking to make a savior of our activity. We need to look constantly to Jesus, realizing that it is his power which does the work. While we are to labor earnestly for the salvation of the lost, we must also take time for meditation, for prayer, and for the study of the Word of God. Only the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good.

No other life was ever so crowded with labor and responsibility as was that of Jesus; yet how often he was found in prayer! How constant was his communion with God! Again and again in the history of his earthly life are found records such as these: "Rising up a great while before day, he went out, and departed into a solitary place, and there prayed." "Great multitudes came together to hear, and to be healed by him of their infirmities. And he withdrew himself into the wilderness, and prayed." "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God."

#### The Place to Find Comfort and Joy

In a life wholly devoted to the good of others, the Saviour found it necessary to withdraw from the thoroughfares of travel, and from the throng that followed him day after day. He must turn aside from a life of ceaseless activity and contact with human needs, to seek retirement and unbroken communion with his Father. As one with us, a sharer in our needs and weaknesses, he was wholly dependent upon God, and in the secret place of prayer he sought divine strength, that he might go forth braced for duty and trial. In a world of sin, Jesus endured struggles and torture of soul. In communion with God he could unburden the sorrows that were crushing him. Here he found comfort and joy.

In Christ the cry of humanity reached the Father of infinite pity. As a man he supplicated the throne of God, till his humanity was charged with a heavenly current that should connect humanity with divinity. Through continual communion he received life from God, that he might impart life to the world. His experience is to be ours:

"Come ye yourselves apart," he bids us. If we would give heed to his word, we should be stronger and more useful. The disciples sought Jesus, and told him all things; and he encouraged and instructed them.

(Concluded on page fifteen)





### Deep-Sea Turtles and Their Capture

**T**HERE is no reason for calling these reptiles "turtles." Turtle means "a cooing dove," the Italian for which is *tortola*.

For a long time the name was applied only to the water kinds, and, it is supposed, originated among sailors. Later the name was given to all the



"WHY DOESN'T HE GO?"

*testudinata* (both land and water), the order of reptiles having toothless jaws encased in horn, and shaped like the beak of a bird.

Tortoise is another corruption originating among English sailors. It comes from the Spanish *tortuga*, or the Portuguese *tortola*, each conveying the idea contained in the Italian word *tortola* — a dove.

There are over two hundred species of turtles, some of great size, like the turtle of the Galapagos and Mascarene islands. It is claimed that one of the extinct, fossil species measured over twenty feet in length.

The upper shell, or carapace, of a turtle, is really the creature's back-bone, or vertebra, united to its ribs by means of bony plates. The lower shell, or plastron, is composed of nine skin bones. Tortoise-shell is the outer layer of plates of the upper shell.

A very singular distinction is noticed between the turtles of the northern and southern hemispheres. The first, called the *cryptodirons*, have long necks, into which the head slips, and may thus be completely withdrawn and concealed. Those of the southern hemisphere, called *pleurodirons*, have a short, stubby neck, and to close the front shell they are obliged to bend the neck sideways.

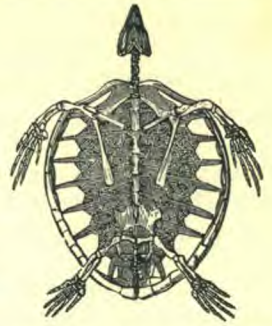
In the waters of the West Indies and in the Gulf of Mexico, some very large turtles are found. Among them is the green turtle, often attaining a weight varying from six hundred to eight hundred pounds. These large turtles live mainly in deep water, but from April to July, principally in April and May, large numbers come ashore to deposit their eggs.

The turtles come up out of the sea generally toward night, and crawl up the beach to points beyond the reach of the tide, and there bury their eggs in the sand for the hot sun to hatch out. Turtle fishermen watch them at their work, but do not disturb them.

Early in the morning, however, as the turtles turn

to re-enter the water, the fishermen meet them and thrust stout poles under them, turning the turtles over on their backs. They then secure the eggs in baskets, and carry all to market.

The illustrations show an average-size sea-turtle which was captured on an island and brought to a wharf on the mainland for exhibition. The bigness of the body and the contracted shell show clearly why the creature is so helpless when turned upon its back.



SKELETON OF TURTLE

W. S. CHAPMAN.

### Is Sugar Harmful?

BEFORE the middle of the last century, sugar, because of its high price, was beyond the purse of any but the well-to-do, except as a luxury; and, consequently, there was little danger of its being used immoderately; but modern methods of refining have so reduced the price that now it is one of the cheapest of foods. For example, sugar at six cents a pound costs about the same per heat unit as potatoes at sixty cents a bushel, or a cent a pound, dried beans at five cents a pound, or bread at four cents a pound. I have chosen for comparison some of the cheaper articles of diet.

This does not mean that the poor family should attempt to live on sugar, for sugar is far from being a perfect food, as it is absolutely deficient in tissue-building material. Its use in the body is solely that



DOES NOT RELISH SUCH AN OVERTURNING

of a fuel, and it is in its full value that we have compared it with other foods.

But for several reasons, it would not be wise to depend on sugar as a main source of fuel food:—

1. Sugar in quantity favors fermentation.
2. Sugar, being partly digested, if eaten in place of starch foods, would deprive the digestive system of some of the work which seems as necessary to its health as exercise is to the muscular system.
3. If sugar is eaten in considerable quantities at one time, it will be absorbed so fast that it will not be properly disposed of, and will be thrown off by the kidneys as waste.

There are, on the other hand, some things to be said in favor of sugar as a food:—



1. Sugar has a larger nutritive value than any other food except oil.

2. It is partly predigested. (This is not altogether an advantage.)

3. It is very readily burned in the body — more readily than anything else, perhaps, if we except alcohol. But there is a difficulty: our body is a stove in which we can easily put more fuel than the draft will consume. We can eat faster than we breathe. There is a pretty close limit to the amount of oxygen we can utilize under the most favorable circumstances, and it is quite easy to take in more food than this oxygen will burn. When this is the case, the sugar is burned first, and part of the other food is left partly burned,—“charred,”—and the eliminative organs have the additional burden of disposing of it.

4. Flavor may be a powerful aid to digestion, and there is no question that sugar, properly used, adds an agreeable flavor to many foods.

Sugar, taken in the quantity one ordinarily obtains it in the fruit he eats, is not harmful, and perhaps the little added to some fruits to make them palatable is not injurious to most persons. There are others, especially those engaged in vigorous outdoor exercise, who can oxidize large quantities of sugar with seeming impunity.

But the oxidizing power varies in different persons; and undoubtedly many, if not most persons, eat more sugar than is good for them. You know how quickly the liver is “clogged” if one overeats on sugar—no matter what kind: it is not the kind, but the quantity that does the work. Of course it is most often cane-sugar, because cane-sugar is the most abundant and the cheapest, though the sugars in confectionery register a very close second.

Have you ever turned a lamp too high? It smokes because the oil is fed on the wick faster than the oxygen of the air can burn it; and part of it, being unburned, passes off as soot. That is what happens when the body is oversupplied with fuel—imperfect combustion; and that is likely to occur when one eats freely of sweets.

Sugar is itself not only a rich food, but when added to such other foods as puddings, ice-creams, cakes, and the like, it increases the temptation to overeat, and leads to gluttony; for the dessert is usually eaten after one has had enough of other foods to supply the needs of the body. This additional food, though apparently handled by the body without discomfort, adds to the burdens of the living machine, and causes it to wear out the sooner.

I have no hesitation in stating my belief that the too free use of sugars, desserts, and sweet dishes is one important factor in shortening life. Those who live to an advanced age are nearly always abstemious.

Proprietary health sugars, prepared to take the place of cane-sugar, possess one advantage. They are sold at such a price that they are not likely to be eaten in large amounts. That they, if overeaten in the way cane-sugar has been, are any less harmful, the writer thinks, remains to be proved.

G. H. HEALD, M. D.

### The Tarantula's Enemy

WHILE driving in company with my wife recently, near the city of Phoenix, Arizona, we discovered a large, live tarantula being dragged across the road by a tarantula hawk.

Some may think of the hawk as a bird; but this kind resembles a wasp in color. It is not so slender, however, and is very much larger, some of them being nearly two inches in length.

I stopped my horse and alighted from my carriage to make further investigation. The hawk had a firm hold upon its victim, not far from its mouth. I picked up the tarantula by one of its legs, but the hawk would not relinquish its grasp, and tried to fly away with its prize. After placing them upon the ground, the hawk resumed its journey. Fearing that the tarantula might possibly escape, I stepped upon it, crushing its body. At once the hawk loosed its hold, and with its head turned to one side, in a most attentive attitude, seemed to be listening for some sound which we were unable to hear. With its head held close to the tarantula's mouth, it remained for at least half a minute. Quitting that most remarkable and almost humanlike position, it stepped back, brushed its head and eyes, walked around the woolly fellow, examined it carefully, and then, seeming to take in the situation, seized its prey, and resumed its way toward the bushes not far from the roadside.

This, to us, was a most interesting observation, and

we were glad to know that the poisonous pests have at least one enemy that is, by its deeds, a friend of the human family.

H. G. THURSTON.



A TARANTULA — NATURAL SIZE

### A Lesson From Nature

I SAW a delicate flower had grown up two feet high, between the horses' path and the wheel-track. An inch more to right or left had sealed its fate, or an inch higher; and yet it lived to flourish as much as if it had a thousand acres of untrodden space around it, and never knew the danger it incurred. It did not borrow trouble, nor invite an evil fate by apprehending it.—Henry D. Thoreau.

### Sentence Sermons

THE fear of to-morrow robs you of force for to-day.

You can tell what a man really is by what he brings out in you.

He makes a poor business of life who lives for business alone.

They who are always ready to serve are never servile.

You can not keep friendships by keeping your friends continually disturbed about something.

Underestimating others is due to the opposite error in regard to ourselves.—Henry F. Cope, in *Chicago Tribune*.





## Keep Working Away

A LITTLE toil and a little rest,  
And a little more earned than spent,  
Is sure to bring to an honest breast  
A blessing of glad content.

And so, though skies may frown or smile,  
Be diligent, day by day;  
Rewards will greet you after a while,  
If you just keep working away.

—Selected.

## Our Bird Neighbors in China



N many countries it is customary to trap and snare the beautiful birds, in order to obtain their plumage for use on fashionable hats, and for other decorative purposes. I am glad to say that it is not done in this part of China. At Chang-sha the birds are free to go where they will; and as many trees abound inside the city walls, they come here and afford us much pleasure with their sweet songs. The more daring ones, such as the saucy sparrows, fly down in the tiny courts to pick at whatever is lying around. Some even venture into our dining-room to gather the crumbs after a meal is finished.

A strange bird, for which we listen early in April, the Chinese call the *paokuan* bird. It gives a loud, distinct whistle of four notes. Having failed to discover words in English to fit these notes, we asked our friends if they had any. In reply they told us a legend concerning this bird's song. In ancient times, there were two scholars. One was from Fuhkien and the other from Kiang-si province. They were residing at the capital city, and both were seeking court favor. On one occasion as they were out walking, they were attracted by the song of this bird, and stopped to listen. The Kiang-si man said, "Why does this bird make such beautiful notes?" The Fuhkien replied, "Why, it speaks Fuhkienese."

The emperor, hearing of the Fuhkien man's boast, called the two men for an interview. He said to the Fuhkien man: "I hear that in your honorable province the people talk in bird language. Is this true?" "Yes, your majesty," he replied, "it is quite true." "Then, perhaps," said the emperor, "you will kindly interpret what the *paokuan* bird is now saying." "With great pleasure," said the Fuhkienese. "It has a different meaning for different persons. To your majesty it says, 'Mountains, rivers, and plains, all are yours.' To the official it says, 'Make peace and happiness;' to the merchant, 'Small capital and large returns;' to parents, 'Love peace and harmony;' to the farmer, 'Plow and sow the fields;' to the student, 'Read books, and then graduate.' To the beggar it says, 'Fleas and lice.'"

"Very good," said the emperor. "And now that you have given us so much instruction, perhaps you can inform us concerning those two dogs which are quarreling over a bone. Is their language that of etiquette, or of common parlance?"

"I regret, your majesty," he said, "being unable to do this myself, as our language is confined to that

of the birds. But I understand that Kiang-si people talk very much like dogs. Perhaps my friend here, who hails from that province, can give this information. I shall be glad myself to hear his interpretation of the dogs' quarrel."

Upon being questioned, the Kiang-si man replied: "To interpret their language is an easy matter. The dog which is getting the worst of the fight is saying to the other dog, 'When you have finished with the bone, just hand it over to me, and I'll soon eat it up.'" Needless to say, both men were taken into court favor.

The Chinese are fond of pet birds. In some places quails are prized as pets. Men often carry them about with them, enclosed in a small silk bag. Arriving at his destination, the man takes the bird out. He will then hold it in his hand, or place it on his shoulder, and pet it until time to return home, when it is returned to its snug silk bag. Other birds are kept in pretty bamboo cages with beautifully embroidered silk covers. On a fine day they are taken out for an airing.

A military official has his headquarters at a house on the city wall above one of the massive gates, which are closed every night soon after sundown. He has two pretty parrakeets as pets, as well as many flowers in pots surrounding two large pots containing goldfish.

Pigeons are kept by some. A small whistle is sometimes fastened to their tails. The wind, blowing through the whistle as the bird flies, makes a peculiar sound.

Magpies are plentiful. In many tall trees their large nests can be seen where sticks have accumulated for years. No one thinks of disturbing them.

The houses being so close together and the courtyards so narrow, one would hardly think there was room for chickens. But one's doubts are soon dispelled after the first night. At an early hour can be heard the vigorous crow of the cocks. And they use the same language as they do on the farms at home. It is amusing to watch them dodging out in the streets. They manage to keep out from under the feet of passers-by, wheelbarrows, and jinrikishas by day, and then sleep in the small courts or in the houses at night. Any person can easily pick them up, they are so tame. Upon remarking to a student that it was pleasant to have so many birds around, he told me that Chinese boys and girls are taught from early childhood not to hurt the birds nor spoil their nests.

O that the love of Jesus would flow into these hearts



ONE OF OUR LITTLE ARKANSAS FRIENDS



that are so tender toward small creatures! What a power they would be for him! Would you not like to have a part in the blessed work of giving them the whole gospel for this time, that they may be made happier by knowing the Saviour?

MRS. EMMA A. LAIRD.

*Chang-sha, Hunan, China.*

### The Best Way to Spell Love

SOME little girls were having a new kind of spelling lesson, we are told, and the teacher gave out the word love. "O, I know how to spell love," laughed Grace. Then she ran to the teacher, threw her arms around her, and gave her a sweet, resounding kiss on the cheek. "That is the way I spell love at home," she said.

"That is a beautiful way to spell it," the teacher said, smiling. "Do you know of any other way?" "Why, yes, ma'am," answered Grace. "I spell love this way, too." Then she picked a raveling from the teacher's dress, brushed a fleck of dust from her sleeve, and put in order the books that were topsyturvy on the platform desk. "I spell love by working for mama, papa, little brother, and everybody, when they need me," she said. "Oh," said the teacher, "that is the very best way of all to spell love."—*Selected.*

### A Pleasant Surprise

Two or three months before the close of the term, something was suggested to the twelve pupils of a little church-school which made their faces beam with interest and expectancy. The schoolroom was in a little church, in which school had been held for three years, and which looked somewhat the worse for wear. The matter under advisement was considered, and plans were developed by conferences held from time to time, at which thirteen delegates were present. Anything that would surprise or please the "big folks" was readily entered into by the children; and as this would do both, each stood ready to do his part.

The first question was how to get the required amount of money without letting papa and mama know about it. It was decided that the pupils sell *Life and Health*, as they had been doing, and that in the given time each bring enough to satisfy his assessment of ten cents. Had it not been for strictly adhering to the rule that school work must not be slighted for pleasures, their lessons would have suffered.

Finally, after the money had been brought in, two and three cents at a time, their cash on hand amounted to one dollar and a half. As the home town was a small one, and they wished to make sure of getting the right color of paint, it was purchased some time before they needed to use it. Two of their number went to the drug-store one evening and bought two quarts of straw-colored paint, and one of brick-colored floor paint. They wished to keep it secreted, so placed it in a trunk; but not before some one had seen it and asked what it was.

It was necessary that no visitors be admitted during the last two weeks of school. During the third and fourth weeks, patrons were invited to visit before the regular routine of work was broken up by review and examinations. The superintendent had the work

of each remaining day planned. During the second week, the walls and ceiling were wiped with a cloth, the sash curtains were taken home and laundered, the windows washed, and the inside frames painted; in fact, everything was done that would not betray the secret when services were held there on Sabbath. The plotters had warned one another against looking sheepish if any one seemed about to notice the painted portions of the windows. The new coat was of the same color as the old one, so that even the janitor did not notice it in raising the windows.

According to the plan, on Sabbath the teacher asked the elder to announce some other place than the church for prayer-meeting on next Wednesday evening. This was granted without hesitation.

The real campaign was to begin on Sunday, so the older pupils met at the schoolroom at half-past one o'clock. Some proceeded to remove desks and move books, while others carried pails of water for scrubbing. The seats were home-made and had been painted. Each went to work on his own seat, first scrubbing, then painting it, and finishing by coating the floor under it.

Monday morning found two pupils in each seat, rather crowded, since all had to sit on one side of the room, but the oneness of purpose existing there had unified them until no grumbling was heard. Aside from this surprise, there was to be a last-day program, which would be new and interesting to visitors. The difficulties found in rehearsing under these circumstances were cheerfully met.

On Wednesday evening the new seats were moved into, and the south side was given its coat of paint. By Thursday morning all was finished, and most of the examinations were over, when the school went for a picnic. Friday, the last day, was a rainy one, but not enough so to spoil their plans. The morning was occupied in completing examinations and rehearsing parts of the program. When the culminating hour drew near, the children stood about with broad smiles and expectant, happy faces. The parents and friends came, and were really surprised at what they saw. Such remarks as, "O, that's what you wanted that brush for, wasn't it?" showed that many little things were better understood than before. When all were settled, the program was rendered, after which friendly greetings were exchanged, and each felt well paid for his efforts. LYDIA RISHEL.

### Lost

THERE are gains for all our losses,  
There are balms for all our pain;  
But when youth, the dream, departs,  
It takes something from our hearts,  
And it never comes again.

We are stronger, and are better,  
Under manhood's sterner reign;  
Still, we feel that something sweet  
Followed youth with flying feet,  
And will never come again.

Something beautiful is vanished,  
And we sigh for it in vain;  
We behold it everywhere,  
On the earth and in the air,  
But it never comes again.

—*Selected.*

"AN unkind word may be more lasting than a monument of granite. For when the stone has crumbled, the word may live on in the heart it has wounded."





M. E. KERN  
MATILDA ERICKSON

Chairman  
Secretary

## Study for the Missionary Volunteer Society

### Industrial Education for the Negro

[The following article, compiled by Miss Bessie DeGraw, consists of selections from the writings or addresses of persons who are endeavoring in a practical way to solve the question of industrial education for the negro.]

Gov. HOKE SMITH, at the educational meeting held in Atlanta, Georgia, in April, 1909, said: "Educa-



A SCHOOL SHOE SHOP

tion should fit the young and the old for the duties of life. . . . No system of education is sufficient which seeks alone to impart knowledge from books. It should, so far as possible, develop the child along lines which the child will probably follow in after-years. The first step in the education of this great body of the negro race is to inspire a desire to do better the labor they are called upon to do."

### A Condition to Be Met

Pres. H. B. Frissell, of Hampton Institute, says: "What, then, are the characteristics of the negro that require us to adapt our training to his need? Shut off from lines of commerce in the Dark Continent, the African did not develop as broadly as did his European brothers. Subjected to the enervating influences of a tropical climate, there was but little growth of will power or of the work habit. Brought to this country as slaves, and kept in slavery for two hundred fifty years, though they were instructed in many of the industries of the whites and gained much from the contact with them, they yet had but little opportunity to learn the meaning of responsibility, of home life, or of the duties that belong to citizenship. . . .

"The great majority of the race in the South live in a condition of serfdom. They live on rented land, under the lien system of crops; their labor is unintelligent, and, therefore, to a large degree unproductive."

"Do you realize," says Booker T. Washington, "that two years ago, in our Southern States there were fourteen hundred thousand negro children that entered no public school, and five hundred thousand

more negro children in school only four or five months out of the twelve? Do you realize, further, that in your Northern and Western groups of States you have five dollars spent for the education of each child, while in the Southern States less than fifty cents was spent for the education of each negro?"

### How to Meet This Condition

To make education a permanent, helpful influence in the lives of these young men it is absolutely necessary that what they learn in the schoolroom should be connected with what they do in the ordinary duties of their daily life. The first and most important advantage that industrial education has over any other form of education is that it definitely makes this connection between the school and life. The boy who learns about rods and furlongs and acres in the class room learns out on the farm to measure off actual furlongs and actual acres. The boy who learns something of botany and something of plant life and something of the chemistry of the soil in the school, puts all he has learned into practise when he goes out to work on the soil.

Where training in the industries is carried on, as it is in most industrial schools for the negro, in connection with the teaching of the common school branches, an effort is made to connect everything that is learned in the class room with some form of productive labor, either in the field or in the shop.—Booker T. Washington.

### Agriculture the Leading Industry

While opportunity should be given to those of exceptional ability to engage in other pursuits, the training of the masses of the blacks should be such as will fit them for the care of the soil. . . . Inasmuch as more than eighty per cent of the colored people live in the country, it is essential that the majority of their teachers be interested in the soil and in plant and animal life. Most of the leading institutions devoted to the colored race teach Latin and Greek. Certainly no one would wish to deprive the negro of classic lore; but a knowledge of the needs of the soil, a love



A SCHOOL COOKING CLASS

for nature and animals, and an understanding of the great principles that underlie all life, are essential to his education. A knowledge of things is much more necessary for any man than a knowledge of words.—Booker T. Washington.

When agriculture has received half the attention that is given to arithmetic, grammar, history, and geography, our teachers will be able to present this sub-



ject with even greater efficiency than they now teach these common branches. Teach them a little more about plant roots, and not so much cube root. Let them calculate the exchange of soil moisture and fertility for bountiful crop production, and a little less of exchange of foreign currency. Let them compute the partial payments that the unprofitable cow gives in return for her feed and care, instead of taking days to determine the exact number of cents due John Jones on that miserable note that has been hanging fire for the last five years.—*W. L. French, State Normal School, Peru, Nebraska.*

#### What Hampton Institute Teaches

There is no institution in the world, in my judgment, which so well exemplifies the possibility of training young people through practical methods as does Hampton Institute. Here students are instructed in all departments of Southern farming, and they manage to learn a great deal about the sciences that underlie agriculture. But they learn all these things experimentally, doing plenty of hard, practical work every day while learning from their instructors. In the same manner they work in the shops of the school and learn many practical trades. The girls in the school learn everything pertaining to cooking, sewing, and practical housekeeping, while also learning gardening and many other useful every-day subjects. . . . What Hampton means by education is the fitting of young people for the work they have to do in life; and the method it uses is that of going straight at the desired end without wasting a day.—*Albert Shaw, Review of Reviews.*

At Tuskegee the education is equally practical. Booker Washington says: "Every man or woman going out from that institution is the master of some special trade or industry by which he or she can earn a living any day of the year."

#### Results of Industrial Education

Mr. Washington says that as a result of education, in the year 1907, in the State of Georgia alone, the negro paid taxes upon eighteen million dollars' worth of property. And that did not include town and city lots.

"You will find that industrial education has not only helped the negro financially and mentally, but it has strengthened him in his moral and religious life. . . . Of all the men and women that have gone out of Tuskegee with our diploma, with one single exception, not one has ever entered a jail or a penitentiary anywhere in America. What I say of this institution is true also of Hampton. Fifteen of the older colleges and universities and industrial schools have been examined by me within a few years, and less than a half-dozen of their graduates have ever been sentenced to the penitentiary. The man guilty of crime, in nine cases out of ten, is the man who has not learned the dignity of labor, has not learned to love work for its own sake."

#### What Is Required of the Teacher

Dr. Frissell outlines the qualifications of the teacher for the South in the following: "The teacher ought to be trained in matters which have to do with the improvement and beautifying of the home. Domestic science ought to enter into every curriculum. Cooking and sewing should be taught to every girl in the schools of the South. . . . There is more and more need of giving prominence to domestic science in normal courses for negro teachers because they belong to a race that has an alarming death-rate."

#### It Makes Home and Foreign Missionaries

Here is one example of the results of Hampton's training as related by Dr. Frissell before the Armstrong Association in the city of New York: "One Sunday a colored boy at Hampton went with me to establish a mission station at a place called Slabtown, a little out from the school. He gained there, as he afterward said, his first idea of missionary work. After leaving Hampton, he became a missionary of the Presbyterian Church, South, and was sent, with a son of Judge Lapsley, a prominent Southern white man, to Luebo, a station one thousand miles from the west coast of Africa, on a branch of the Kongo. Both these missionaries became interested in the Bakuba, who lived fifty miles farther inland, and who often passed their doors carrying rubber and ivory to the traders. Although the king of these people had forbidden all foreigners, on pain of death, to visit his territory, these missionaries decided to go to them. Sheppard, the colored boy, learned their language from the men who came to his door.

"The white missionary died, but with much tact and courage Sheppard pushed his way to the country of the Bakuba. Because of his discoveries on that trip, he was made a Fellow of the Royal Geographical Society. Instead of being beheaded by the chief of the Bakuba, he was well received and given much power. He has built a large church where recently sixty converts were baptized on one day.

"A late number of the *Missionary* said of him: 'He not only builds churches and preaches the gospel, and beautifies the land, but, like Luke, he is also the beloved physician. He is known, loved, and revered by the natives far and wide.'

"Still another Hampton student, who went as a missionary to Liberia, not only preaches, but has a large coffee farm, and has been practising the blacksmith's trade, which he learned at Hampton. One of his last letters tells of the completion of the only iron bridge ever built in Liberia."

#### Plans for Progress—No. 4

##### Resolutions Passed by the General Conference

###### Educational Features

"RECOGNIZING the importance of our youth being thoroughly grounded in the truths of the Scriptures, and in the history and principles of the advent movement; and recognizing the necessity of our young people storing their minds with valuable information,—

"4. *Resolved*, That we heartily approve of the Standard of Attainment, Missionary Volunteer Reading Course, the preparation and selection of suitable literature for the young, and other educational features of the Missionary Volunteer work."

"Educate, educate, educate."—*Mrs. E. G. White.*

The third angel's message is a great stimulus to educational effort. Every true believer in the Lord's soon coming wants to know the whole truth, and to have a mental fitness for presenting it to others. The educational features have become a prominent part of the Missionary Volunteer work. Such good results have come from these home study courses that more extended work has been called for. This demand is answered in the organization of the General Conference Correspondence School. And let us remember that "to enable the mind to give the heart good advice is the object of education."



## Society Lessons

"We recommend, That the Missionary Volunteer Department prepare a series of society lessons embracing the doctrines peculiar to our faith, and also other fundamental truths of the Scriptures, and that they be published—

"(1) In pamphlet form as a text-book.

"(2) As a series in the YOUTH'S INSTRUCTOR, with suitable notes and helps for study.

"(3) In such foreign languages as may seem advisable."

Great interest was manifested in this subject by the Missionary Volunteer workers. There has been a demand for some time for lessons on Bible doctrines. The following are extracts from the discussion:—

MRS. METTIE LENKER: I am especially glad for the series of Bible studies to be given; for I think our young people are anxious to learn the important points of our faith, of which there is great ignorance among us as a people. I am in favor of printing the important texts in bold-face type. What we learn when we are young stays by us. I can remember to-day the verses I learned in Sabbath-school when I was a child.

O. A. OLSEN: This point has exercised my mind for some time. Our young people should become acquainted with our fundamental truths, and know the Scriptures. Nothing is more important to our young people than this.

H. A. BOYLAN: We find our young people very often assailed by doubt; if they knew the Bible thoroughly, they would have something to fall back upon.

MEADE MACGUIRE: Young men and women are constantly coming to us from outside, and our own young people who have drifted away are constantly coming back. Now, I think it would be an excellent thing if we had some lessons of this kind in pamphlet form to place in their hands, that they may study it and obtain a knowledge of the fundamental truths which we believe. It seems to me that this is an important consideration.

B. C. HAAK: I would favor the publication of the lessons in pamphlet form. Many young people, unable to read English, are not taking the INSTRUCTOR. We shall have better opportunity to translate the lessons if they are published in pamphlet form. I am certain that the time has come when we must do something for the foreign population of this country.

M. E. KERN.

### Why Go to College?

MANY of our young men and women are face to face with this question, and many more should be. Some have settled it that they must have a good, thorough preparation before entering the Lord's work; but too many others do not see the need of a college training, and are content with a mere beginning in the development of the powers that God has entrusted to them.

Notice carefully the high standard set for us in the following paragraph from the pen of the Lord's servant:—

"Many have felt, 'Well, it doesn't matter if we are not so particular to become thoroughly educated,' and a lower standard of knowledge has been accepted. And now when suitable men are wanted to fill various positions of trust, they are rare; when women are wanted with well-balanced minds, with not a cheap

style of education, but with an education fitting them for any position of trust, they are not easily found. What is worth doing at all is worth doing well. While religion should be the pervading element in every school, it will not lead to a cheapening of the literary attainments. While a religious atmosphere should pervade the school, diffusing its influence, it will make all who are truly Christians feel more deeply their need of thorough knowledge, that they may make the best use of the faculties that God has bestowed upon them. While growing in grace and in the knowledge of our Lord Jesus Christ, they will groan under a sense of their imperfections, and will seek constantly to put to the stretch their powers of mind that they may become intelligent Christians.—"Christian Education," page 50.

Again we read from "Christ's Object Lessons:—

"God requires the training of the mental faculties. He designs that his servants shall possess more intelligence and clearer discernment than the worldling, and he is displeased with those who are too careless or too indolent to become efficient, well-informed workers. . . . If placed under the control of his Spirit, the more thoroughly the intellect is cultivated, the more effectively it can be used in the service of God. . . . There are before us possibilities which our feeble faith does not discern. Our minds should be so trained that if necessary we can present the truths of his Word before the highest earthly authorities in such a way as to glorify his name. We should not let slip even one opportunity of qualifying ourselves intellectually to work for God. Let the youth who need an education set to work with a determination to obtain it. Do not wait for an opening; make one for yourselves."

O. J. GRAF.

### Gleanings From Letters

B. C. HAAK, of South Dakota, writes as follows: "Our young people's meetings at camp-meeting were especially good. All seemed to enjoy them very much. Many of the young people decided to walk in the straight and narrow way. Some of these had made a start before and had gone back, but most of them started for the first time. Fifty-four were baptized, and most of these were young people. We thank God for this, and pray that he may continue to work upon the hearts of the people, that many more may yet accept his glorious truth."

A letter from Miss Mary Robertson, of South Africa, contains the following interesting items: "A young man, an engineer in a mine, has accepted present truth through reading our literature. I do not know whether or not I told you that the young people's societies in our conference are working to give Brother Rogers a donation toward a 'riksha' for his mission in Nyassaland. We hope to have the money by September. Two of my Bible readers have just started to obey the truth, and another is much interested. I feel there is very little time left in which to work, and I do desire to do my part so faithfully that I may hear the 'Well done' from him who weighs the motive of the service we daily render, and be able to go into the kingdom with some sheaves for my gleanings here."

"THERE is one test we can always apply to our pleasures: How do they affect the spirit with which we return to our daily duties?"





## XI — Parable of the Sower

(September 11)

LESSON SCRIPTURE: Matt. 13: 1-23.

PARALLEL TEXTS: Mark 4: 1-20; Luke 8: 4-15.

MEMORY VERSE: "He that received seed into the good ground is he that heareth the word, and understandeth it." Matt. 13: 23.

### The Lesson Story

1. As Jesus continued to teach in Galilee, great multitudes were gathered to him "out of every city." At first he went "out of the house and sat by the seaside. . . And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore."

2. Jesus often taught the people in parables. A parable is a narrative in which objects in life and nature are used to teach the truth. A little girl once said that a parable was "an earthly story with a heavenly meaning."

3. "And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up." The roads or paths in Palestine often lead along the edge of fields having no fences. As the sower scattered seed, some fell beyond the plowed ground on the hard, beaten earth which forms the wayside.

4. "Some fell upon stony places, where they had not much earth: and forthwith they sprang up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away." In Palestine, during the seed-time, which is in November, the sky is generally overspread with clouds. The seed then springs up even in stony ground. But when the sun scatters the clouds, the plants quickly wither.

5. "And some fell among thorns; and the thorns sprung up, and choked them." In both the rocky and thorny soil where the seed fell, no fruit was borne. "But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold." "And when he had said these things, he cried, He that hath ears to hear, let him hear." It was as if what he had said was of so much importance that he cried: "Let all who have ears listen."

6. "And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand."

7. He then explained the parable by saying that the seed is the word of God. He that sows the good seed is the Son of man. The field is the world. The sower sows the word. "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside.

8. "But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

9. "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." Such love the things of this world more than they desire a heavenly home, and they lose heaven to gain this world.

10. "But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." He who receives the seed into good ground counts the cost of being a disciple of Jesus, and is willing to give up all this world, and even his own life, that he may win eternal life. Such "in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." All do not bear the same amount of fruit, but each uses the gifts given of God to bring others to Jesus, and to glorify his name.

### Questions

1. Who came to hear Jesus in Galilee? From what places did they come? Where did Jesus at first teach? Where did he afterward go? Where did his congregation stand? Matt. 13: 1, 2.

2. How did Jesus often teach the people? What is a parable? At this time what was the subject of his parable?

3. With what words did Jesus begin the parable? As the seed was sown, where did some of it fall? What became of this seed? Verses 3, 4. What natural picture did the Saviour probably have in mind when speaking of the wayside?

4. Where did other seed fall? What was the trouble with the soil? How soon did the seed spring up? Why? What was the cause of their not bearing fruit? Verses 5, 6. When is the seed-time in Palestine? Why do the plants quickly grow and quickly wither?

5. Where, in the parable, did other seed fall? What grew up with the good seed? How did this affect the tender plants? What is said of the fruit in both the rocky and the thorny soil? Where did other seed fall? What was brought forth? How much fruit was borne? Verses 7, 8. When Jesus had spoken the parable, what earnest words did he utter? Luke 8: 8. What did he mean?

6. What did the disciples ask him to explain? What reply did he make? What did he say should be given to those who received his words? What would be taken from those who would not receive his teaching? Why did he speak in parables? Matt. 13: 10-13.

7. What did Jesus say was represented by the good seed? Who is the sower? What is the field? What does the sower sow? Verses 37-39. Whom did the wayside hearers represent? Who catches the word from their hearts? Why can he do this? Verse 19.

8. What was represented by the stony ground? Why do they not remain faithful? When do they fall? Verses 20, 21.

9. What did the thorny-ground hearers represent? What chokes the word in their hearts? What do they love most?

10. What was meant by the seed in good ground? How can one understand the word of God? James 1: 5. How much must we give to gain eternal life?



What kind of hearts receive the word when they hear it? Having heard the word, what do they do with it? How do they bring forth fruit? How much fruit is borne on good ground? Matt. 13:23; Luke 8:15.

"FAITH must obey our Father's will,  
As well as trust his grace;  
A pardoning God requires us still  
To walk in all his ways."

## THE YOUTH'S LESSON

### XI — The Parable of the Sower

(September 11)

LESSON SCRIPTURE: Matt. 13:1-23.

RELATED SCRIPTURES: Mark 4:1-29; Luke 8:4-15.

LESSON HELP: "Christ's Object Lessons," pages 33-61.

MEMORY VERSE: Matt. 13:23.

#### Questions

1. Where did Jesus go from the house as mentioned in our last lesson? Matt. 13:1.
2. Who gathered to hear him? What was necessary in order to speak to the people? Verse 2.
3. What parable among the many spoken is the first recorded? Verse 3.
4. Where did some of the seed sown fall? What became of it? Verse 4.
5. On what soil did other seed fall? With what result? Verses 5, 6.
6. Where did other seed fall? What did the thorns do? Verse 7.
7. Where did still other seed fall? What was the fruitage? Verse 8.
8. With what words did he call attention to the important lesson? Verse 9.
9. What question did his disciples ask? What was his reply? Verses 10-13; note 1.
10. What prophecy was fulfilled in many unto whom Jesus was speaking? Verses 14, 15.
11. What good things came to those who were anxious to see and hear? Verses 16, 17.
12. What was represented by the seed which fell by the wayside? Verses 18, 19.
13. What class is represented by the seed on stony ground? Verses 20, 21.
14. Who is represented by the seed which fell among the thorns? Verse 22. See also Mark 4:18, 19; Luke 8:14.
15. In what class does the seed produce fruit? Verse 23; note 2.

#### Notes

1. Let us not blame the Master for the deaf ears and blind eyes. We blind them ourselves by turning from God's voice till, becoming deaf to its peculiar loveliness, we can not distinguish it. So with the light and pleadings of the Spirit. Had he spoken to them in plain language, they would not have believed, and would probably have sought his life. He sought to arrest their attention by speaking to them in parables, and so lead them to seek the truth, and yet leave them without excuse. It is to the eager eye, the open ear, the responsive heart, that God reveals his truths.

2. "'Into good ground,' those whose hearts are prepared by grace to receive it honestly, and to give it opportunity to grow."—Barnes.

#### Swedish Proverbs

THE following proverbs, old wise-words, are translated directly from the Swedish, with the idea of an idiomatic rather than a free translation. Comparing them with the English, while bearing in mind that the Swedish is much the older language, one may get an idea of the indebtedness of our language to others, not only in words, but in ideas:—

By loss becomes one wise, but not rich.

Never is healed a sore so well that not a scar remains.

Burnt child dreads the fire.

Better stoop than strike the doorway.

They who grasp after much often must lose all.

One hand washes another, so both become clean.

A dishonest penny drags ten others with it.

Fly no higher than the wings can bear.

A good conscience is a daily feast.

A hungry stomach is the best cook.

A high spirit goes before a fall.

Not all is gold which glimmers.

To know self is a fine art.

Love is won by love.

Lazy hand makes poor man.

An obedient son is a father's joy.

The morning hour has gold in its mouth.

When need is greatest, heaven is nearest.

By the ears is the ass known; by discourse the fool.

A scar is quickly made but slowly healed.

Youth's troubles are age's consolation.

The apple falls not far from the tree.

Humility is youth's honor.

Practise makes the skill.

—Translated by Jean K. Baird.

#### Take Time for Quiet Meditation

(Concluded from page six)

If to-day we would take time to go to Jesus and tell him our needs, we should not be disappointed; he would be at our right hand to help us. We need more simplicity, more trust and confidence in our Saviour. He whose name is called "The mighty God, The everlasting Father, The Prince of Peace;" he of whom it is written, "The government shall be upon his shoulder," is the Wonderful Counselor. We are invited to ask wisdom of him. He "giveth to all men liberally, and upbraideth not."

In all who are under the training of God is to be revealed a life that is not in harmony with the world, its customs or its practises; and every one needs to have a personal experience in obtaining a knowledge of the will of God. We must individually hear him speaking to the heart. When every other voice is hushed, and in quietness we wait before him, the silence of the soul makes more distinct the voice of God. He bids us, "Be still, and know that I am God." Here alone can true rest be found. And this is the effectual preparation for all labor for God. Amid the hurrying throng, and the strain of life's intense activities, the soul that is thus refreshed will be surrounded with an atmosphere of light and peace. The life will breathe out fragrance, and will reveal a divine power that will reach men's hearts.—Mrs. E. G. White.

"GREATER than keeping silence is the answering of angry words with kind ones. Self-control is magnificent, but forgiveness is divine."



# The Youth's Instructor

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## Stop Gossiping

"THIS is a great place for gossip, don't you think?" said a young woman to a gentleman friend.

"Every place is," the young man replied; and he might have added that many persons help to make it such who would resent being told that they have a part in such work. But "if any man offend not in word," says the Bible, "the same is a perfect man." And as perfection is not a conspicuous attribute among the inhabitants of earth, it is evident that the unruly tongue is legion.

You and I hate the ready divulging of other people's affairs that characterizes the typical gossip; we feel sorry for her who deliberately turns her telescope from the wonders of the sky to the prying out of her neighbor's family affairs; but do we equally detest the beginnings of gossip in ourselves? We sometimes tell things out of season as well as in season; and we tell things that never should be told; in short, we gossip. And if those with whom we have to deal were to deal as hardly with us as President Taft and King Edward have recently dealt with some persons, we would, no doubt, suddenly become intensely conscious of our failure in this direction.

More than once has the President had occasion to withdraw a man's name from appointment to a given position because the man was too ready to discuss with others the prospect of appointment. Mr. Taft deems that one who can not keep quiet until the appointment is made is unsuited for the responsibility to which he was about to be appointed; so he does not hesitate to withdraw the name.

King Edward, it is said, recently gave a beautiful American woman a severe lesson. "A little before the Derby was run, the lady gave His Majesty a little green enameled frog 'for luck.' It was one of those trinkets the French call *portesbonheur*, and the king promised that if it brought him luck and his horse won, the lady should have some souvenir of the happy event. Minoru, as all the world knows, did win the Derby, and the king, faithful to his promise, ordered an enlarged copy in diamonds of the little green frog, and told the American lady he had done so. She told her friends of the present the king was making her. The story flew around London on the wings of the wind. King Edward does not like to have some things gossiped about. Not only was the diamond frog countermanded, but when a list of the guests at the very next party which the king was going to honor was in

the usual way submitted for his approval, he crossed out the name of the American.

"There is one thing greater than beauty," he said, "and that is tact."

The tact that enables one to be silent when "silence is golden" is second to no worthy trait of character. But it comes by educating and controlling both the heart and the mind; leading the heart to love broadly, and the mind to think purely. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, . . . think on these things," is the apostle Paul's preventive of unwholesome talking. Let us try it.

I AM glad to think  
I am not bound to make the world go round;  
But only to discover and to do,  
With cheerful heart, the work that God appoints.  
— Jean Ingelow.

## Reading Courses for 1909-10

"Wise men lay up knowledge."—Prov. 10:14.

So great has been the interest in the Missionary Volunteer Reading Course that two courses have been arranged for this year, the regular Missionary Volunteer course and a Junior course. Before those who can read lies the world's best thoughts. By earnest persistence in pursuing a course of reading great profit and pleasure will be gained. Fifteen hundred enrolled last year in the Reading Course. Let us double the number this year.

Watch for announcements next week, and write your conference Missionary Volunteer secretary for enrolment blanks and leaflet explaining the courses.

M. E. KERN.

## Will You Do It?

"DON'T ever hesitate to speak to a person about his soul," said an eminent man to a Christian worker who offered an apology for seeming impertinence in speaking to him on the subject of religion. He further said, "I have been longing for twenty years to have some Christian speak to me. I believe there are thousands of men in this city who are in the same condition that I am, carrying an uneasy conscience and a great burden on their souls; not courageous enough to seek instruction, yet willing to receive it."

There are many Christian people who are endeavoring to seek out such persons. They make it their chief business to ascertain the spiritual condition of those whom they meet from day to day. If they find persons unsaved, they point them to the Way of life, and seek to lead them definitely to decide to walk the narrow way, which leadeth unto life eternal.

The relating of the encouraging experiences which such Christian workers have in their efforts to win souls to God and truth is an inspiration to those of less experience. It encourages timid people to be more faithful in this God-given work.

For the accomplishment of these ends it is desired to print in the *Youth's Instructor* as many experiences of personal work as can be obtained. Will not all therefore who know of a person who has been brought to Christ or to a knowledge of his truth by a personal word, or by receiving literature directly from a believer, write an account of this experience and send it to the editor of the INSTRUCTOR?