

The YOUTH'S INSTRUCTOR

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September 28, 1909

No. 39

The Thankful Life

God is thinking of his children when
he lifts the pall of night
And fills his world of beauty with a
flood of new-born light;
God is thinking of his children when
he sends the birds to sing,
When he bids new life to open in the
balmy air of spring;
God is thinking of his children when
he smiles from summer skies,
O'er the woodland and the meadow and
the wealth that 'round them lies;
God is thinking of his children when he
garbs the earth anew
With a vesture, dyed in glory, of the
autumn's peerless hue;
He is thinking of his children when, in
lieu of vanished gold,
The spotless robes of winter all of na-
ture's forms unfold;
God is thinking of his children where-
soe'er his children be,
In his all-embracing goodness thinking
now of you and me.

—Raymond F. Mayer.



Get One To-day

MR. W. P. WARREN tells of a young man who missed being appointed to a good position because of a careless habit of speech. The senior partner of the firm said: "We can't trust him to meet our customers. He always says, 'I seen.'"



The young person who is ambitious to meet life's obligations successfully must be insistent in demanding of himself a correct use of the English language. He must give attention to the construction of his sentences, and to the pronunciation and choice of his words. The "Speaker's Manual," published by the Review and Herald, will greatly aid one in securing to himself these three essentials of correct speaking. Bound in cloth the cost of the book is twenty-five cents, in red leather fifty cents. Address Review and Herald, Takoma Park Station, Washington, D. C.

"Geyser" or "Kaiser"?

THE teacher was giving a geography lesson, and the class, having traveled from London to Labrador, and from Thessaly to Timbuctoo, was thoroughly worn out.

"And now," said the teacher, "we come to Germany, that important country governed by the kaiser. Tommy Jones, what is a kaiser?"

"Please 'm," yawned Tommy Jones, "a stream of hot water springin' up an' disturbin' the earth."—*Argonaut.*

To Increase the Vocabulary

FAITHFUL adherence for even a few months to the following helpful suggestions for increasing one's vocabulary must materially enrich one's power of expression. *Correct English* calls them the "golden guides" to a good vocabulary. They are:—

1. Never pass an unfamiliar word without ascertaining both its meaning and its pronunciation.
2. Do not hesitate to use a word of foreign extraction if it expresses the meaning more fully than one of Anglo-Saxon origin.
3. Determine the exact use of a word, and use it in its right sense.
4. Become conversant with the world's best authors, and cull from their writings the words by which their best thoughts are expressed.
5. Study synonyms.
6. Be accurate.
7. When listening to the speech of others, be on the alert to catch new words.
8. Exercise your constructive faculty in combining words into expressive phraseology, and thus enrich the spoken or the written expression of your thought.

Controversy Over the North Pole

IN the last issue of the INSTRUCTOR there appeared a notice of Dr. Cook's announcement that he reached the north pole April 21, 1908. A few days following Dr. Cook's announcement came one from Mr. Peary, who for twenty-three years has been engaged in arctic exploration, containing the news that he reached the pole on April 6, 1909. This telegram greatly lessened the enthusiasm with which Dr. Cook was being received. Mr. Peary brands his rival as an impostor. Dr. Cook expresses gratification at Peary's triumph, and his confidence that his own statements will now be corroborated.

"Is it raining, little flower?

Be glad of rain,
Too much sun would wither thee.
'Twill shine again;
The sky is very black, 'tis true,
But just behind it shines the blue.

"Art thou weary, tender heart?

Be glad of pain;
In sorrow sweetest things will grow
As flowers in rain.
God watches, and thou shalt have sun
When clouds their perfect work have done."

WHEN Minot's Ledge lighthouse was to be built, every block was fitted in a pasture on the shore. In the process a large amount of the material was cut from the blocks, and fine walls and good roads were made from it: so the wild pasture has been transformed into valuable building lots. So, young people, let your influence bless home, school, and church, while you are building character for eternity.

The Words You Speak

Are the outward marks of your intellectual capacities. When you speak, do you show every one that you are educated, cultured, and refined, or do you simply publish to the world the fact that you are a person of only ordinary intelligence and average culture? In other words—

Do You Speak English Correctly?

In this progressive age, the ability to read, write, and speak English correctly is the greatest asset any one can possess. It adds to one's money-making possibilities and furnishes a noticeable final touch to one's personality. You are the best judge of how you stand, and if you are not satisfied, do not put it off until it is too late. There is a popular, interesting, and even fascinating way to polish up your English. You will not have to wade through "dry," uninteresting text-books. The magazine, *Correct English*, and the book, "THE ART OF CONVERSATION," will give you invaluable aid. See following special offer:—

Send 10 Cents to-day for a sample copy of *Correct English*. For this money we will also send you a copy of the premium edition of "The Art of Conversation," which gives twelve invaluable rules to the person who would know how to be interesting in conversation. This offer is made simply to introduce *Correct English* into a field where it will be appreciated, and in order to get both magazine and this book for ten cents, you must send that amount immediately.

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The Youth's Instructor

VOL. LVII

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No. 39

The Opening of Tibet, or the Unveiling of Lhasa

T. E. BOWEN

IT was during the summer of 1903 that Colonel Younghusband was given command of a little army of British soldiers, four thousand strong, to break through the wintry passes of the Himalayas, cross the Tibetan border, and force his way to the forbidden city of Lhasa, the religious center, as well as capital, of Tibet. His errand was to bring about an agreement regarding the border line between Tibet and India, also to settle other misunderstandings that had arisen. The expedition was successful, ending in the Anglo-Tibetan treaty, which was drawn up and signed within the very halls of the Potala Palace itself. Thus these brave British soldiers drew aside for the first time the veil that so long protected the "sacred city" from the gaze of the outside world.

Accompanying the expedition were two literary men, correspondents of London papers, who, while negotiations were in progress, put in their time in gathering data regarding the city, customs of the people, forms of worship, and other points of general interest.

One of these correspondents, a Mr. London, received a high compliment from Colonel Younghusband himself, for his virile, picturesque, and frank description of the country, so we take from his account a few interesting and valuable incidents which give us a little insight into the country. We quote from *Current Literature* of April, 1905.

While the story of the siege is graphically told, that which is of far more interest to us is Mr. London's account of the strange scenes witnessed by him in his wanderings through the surrounding country during the period of armistice. Nothing in the annals of Tibetan exploration can surpass in ghastly interest the description of his experiences in a lamasery of "immured monks." He visited the institution, accompanied by Colonel Younghusband's able aide, Captain O'Conner, and was hospitably entertained by a venerable monk. He says:—

"We had tea with our host, and afterward we asked permission to see one of the immured monks. Without any hesitation the abbot led the way out into the sunshine, which lay sweltering over the spring-teeming spaces of the valley below, and venturesome little green plants were poking up under our feet between the crevices in the stone footway. We climbed about forty feet, and the abbot led us into a small courtyard which had blank walls all around it, over which a peach tree reared its transparent pink and white against the sky. Almost on a level with the ground there was an opening closed with a flat stone from behind. In front of this window was a ledge eighteen inches in width, with two basins beside it, one at each end. The abbot was attended by an acolyte, who, by his master's orders, tapped three times sharply on the stone slab; we stood in the little courtyard in the sun, and watched that wicket with cold apprehension. I think, on the whole, it was the most uncanny thing I saw in all Tibet. What on earth was

going to appear when that stone slab, which even then was beginning weakly to quiver, was pushed aside, the wildest conjecture could not suggest. After half a minute's pause the stone moved, or tried to move, but it came to rest again; and then very slowly and uncertainly it was pushed back, and a black chasm was revealed. There was again a pause of thirty seconds, during which imagination ran riot, but I do not think that any other thing could have been so intensely pathetic as that which we actually saw. A hand, muffled in a tightly wound piece of dirty cloth, for all the world like the stump of an arm, was painfully thrust up, and very weakly it felt along the slab. After a fruitless fumbling, the hand slowly quivered back again into the darkness. A few moments later there was one ineffectual effort, and then the stone slab moved noiselessly again across the opening. Once a day, water and an unleavened cake of flour are placed upon that slab for the prisoner; the signal is given, and he may take it in. His diversion is over for the day, and in the darkness of his cell, where night and day, noon, sunset, and the dawn, are all alike, he, poor soul! had thought that another day of his long penance was over.

"I do not know what feelings were uppermost at that moment in the others, but I know that a physical chill struck through me to the marrow. The awful pathos of that painful movement struggled in me with an intense shame that we had introduced ourselves upon a private misery. . . . We came away, and the abbot told us the story of the sect. 'These men,' said he, when we questioned him, 'live here in this mountain of their own free will; a few of them are allowed a little light whereby reading is possible, but these are the weaker brethren; the others live in darkness. . . . Only this morning a hermit died after having lived in darkness for twenty-five years.' The thing was almost more revolting because the men entered willingly upon it. 'What happens when they are ill?' O'Conner asked the abbot. The answer came concisely enough, 'They never are.'"

Poor souls indeed! How they need the blessed light of the gospel! God will send his truth into Tibet by some human messengers in whose souls burn the love of God. And may that day be hastened.

(To be concluded)

Science and the Bible

THE most sober writers on scientific questions have always been impressed with the evidence of the truths of the Bible, which the Mosaic account of the creation presents. No "giant strides of modern science" or philosophy have thrown that account into obscurity, or sunk it into inferiority. The Bible is still in advance of mankind; and no science, or letters, or philosophy, no "march of mind" or of knowledge, will ever go beyond it. This is the book, and the only book, that declares scientific truth far in advance of

its discovery, far in advance of man's ability to understand its plain declarations.

H. W. Warren, in his exceedingly interesting "Recreations in Astronomy," cites a few conspicuous illustrations of the foregoing statement. He writes:—

"The Bible asserted from the first that the present order of things had a beginning. After ages of investigation, after researches in the realms of physics, arguments in metaphysics, and conclusions by the necessities of resistless logic, science has reached the same result.

"The Bible asserted from the first that creation of matter preceded arrangement. It was chaos — void — without form — darkness; arrangement was a subsequent work. The world was not created in the form it was to have; it was to be molded, shaped, stratified, coaled, mountained, valleyed, subsequently. All of which science utters ages afterward.

"The Bible did not hesitate to affirm that light existed before the sun, though men did not believe it, and used it as a weapon against inspiration. Now we praise men for having demonstrated the oldest record.

"It is a recently discovered truth of science that the strata of the earth were formed by the action of water, and the mountains were once under the ocean. It is an idea long familiar to Bible readers: 'Thou coveredst the earth with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. The mountains ascend, the valleys descend unto the place which thou hast founded for them.' Here is a whole volume of geology in a paragraph. The thunder of continual convulsions is God's voice; the mountains rise by God's power, the waters haste away unto the place God prepared for them. Our slowness of geological discovery is perfectly accounted for by Peter. 'For of this they are *willingly ignorant*, that by the word of God there were heavens of old, and land framed out of water, and by means of water, whereby the world that then was, being overflowed by water perished.' We recognize these geological subsidences, but we read them from the testimony of the rocks more willingly than from the testimony of the Word.

"Science exults in having discovered what it is pleased to call an order of development on earth — tender grass, herb, tree; moving creatures that have life in the waters; bird, reptile, beast, cattle, man. The Bible gives the same order ages before, and calls it God's successive creations.

"During ages on ages man's wisdom held the earth to be flat. Meanwhile, God was saying, century after century, of himself, 'He sitteth upon the sphere of the earth.'

"Men racked their feeble wits for expedients to uphold the earth, and the best they could devise were serpents, elephants, and turtles; beyond that no one had ever gone to see what supported them. Meanwhile, God was perpetually telling men that he had hung the earth upon nothing.

"Men were ever trying to number the stars. Hipparchus counted one thousand twenty-two; Ptolemy one thousand twenty-six; and it is easy to number those visible to the naked eye. But the Bible said, when there were no telescopes to make it known, that they were as the sands of the sea, 'innumerable.' Science has appliances of enumeration unknown to other ages, but the space-penetrating telescopes and tastimeters reveal more worlds — eighteen million in a single system, and systems beyond count — till men

acknowledge that the stars are innumerable to man. It is God's prerogative to number all the stars; 'he calleth them all by their names.'

"Torricelli's discovery that the air had weight was received with incredulity. For ages the wind had propelled ships, thrust itself against the bodies of men, and overturned their works. But no man ever dreamed that weight was necessary to give momentum. During all the centuries it had stood in the Bible, waiting for man's comprehension: 'He gave to the air its weight.'"

There are discoveries in the Word of God which the mind of an archangel can not exhaust; and yet there are some modern infidel philosophers, "poor, puny, half-blind moles of a day," who pretend that they have got beyond the Bible. Reader, what if these infidel teachers, in their high conceit, still sneer and rave against the Bible? They fight against and hurt themselves; but in vain do they fret against divine truth. Copies are multiplying and circulating more and more, wider and wider, and believers are still increasing, and the Word of God shall everywhere prevail; for "all flesh is grass, and all the goodness thereof is as the flower of the field;" and though the grass withereth, and the flower fadeth, yet the Word of the Lord endureth forever. ERNEST LLOYD.

Word From Mexico

A YOUNG man by the name of Lauro Guitierrez has recently connected himself with our work here in Mexico. He started yesterday, in company with Brethren Green and Yarnell, to engage in colporteur work. He began this work with a Bible society when he was fourteen years of age. He is now twenty-one. He was born of Protestant parents, and has suffered severe persecution on account of his efforts to distribute Bibles among the Catholic population of the republic.

On one occasion, while he was working at San Juan Bautista, the fanatic Catholic population, doubtless incited by the priests, became enraged and stoned him until he became unconscious. His brother-in-law, who was his companion in labor, was tied to a tree and stoned to death. This sad incident occurred only one year ago, and as a result of the injuries which this young man himself received, he was compelled to remain in a hospital for about three months. However, his courage in the work of the Lord is not in the least diminished.

On another occasion, while working on the west coast in company with an ordained minister, a Catholic mob came to their room and assassinated the minister, but spared this brother's life. We fully believe that we have an excellent worker in this young man. He was born in the city of Oaxaca, which is noted for being the birthplace of Mexico's two greatest men; namely, Benito Juarez and Porfirio Diaz. Our acquaintance with him so far compels the conviction that he is a young man of splendid material, and has a deep Christian experience.

A talented native minister by the name of Manuel Zavaleta has also identified himself with us recently, and is preaching the message with power. We are truly thankful that the Lord has sent us these workers. When the Lord raises up men of consecration and experience among native people to join us in giving our message, the work is much more rapidly advanced than by importing laborers who have to acquire a new language. G. W. REASER.



THE HOME CIRCLE

Many of life's sweetest and most helpful experiences are, often for mere want of thought, sacrificed by the uncourteous.—Mrs. E. G. White.



Which Was Right?

I SAY, Bab, stop warbling for a few moments and give a fellow a chance to talk to you, won't you?"

The tall girl seated at the piano paused in the midst of a vocal exercise, and swinging around on her stool, faced the brother who was standing in the doorway.

"Well, what is it?" she asked, a trifle impatiently.

"A lark, a jolly one and a splendid crowd. We are going up the river to-morrow night — it's moonlight, you know — in Jack Frazier's launch,— Ted Howland and his sister Louise, and Jack and Marie. We'll run up to the Point, land there, and cook our supper. Make cocoa over the coals, bake potatoes in the ashes, etc. You'll come, won't you? Say 'yes,' quick."

For Barbara had turned her back on him, and was playing softly with one hand.

"Can't," she said, curtly; "to-morrow night is my chorus club. Afterward I have two hours of practise to make up."

"Wednesday night, then?"

"I have a lesson to give."

"Anything doing on Thursday?"

"I have to sing at a recital."

"Would Saturday night suit you better?"

"Professor Hegenmuller is coming out to give me an extra lesson that evening."

"O, you never will go anywhere with me!"

"Robert, it isn't fair to say that."

"Well, it's the truth. Every time I ask you to go anywhere with me, you always veto it because of a previous engagement."

"How about the Tylers' house-party, and the Greshams, and the Country Club, and — and a few others?"

"I didn't invite you to go to those places. You went because you were asked to sing, and dragged me along for the sake of having company home. Be good and come to-night. Nobody in the crowd can make such delicious cocoa as you can."

"Thank you, but duty comes before pleasure, and it's my duty to go to chorus class."

"Rubbish! You owe a little duty to your family, according to my way of thinking. Fact is, Barbara Leighton, you've got a swelled head over that voice of yours, and the sooner you find it out, the better."

"Bob, it's perfectly horrid of you to say that," said Barbara, wiping her eyes. "You know how hard I've studied, and how I have gone without pretty things to wear, so as to have more money for lessons. After a year or two at the conservatory, I'll be able to help you go to college."

"I guess I can go to college on my own pluck and luck. Anyway, I'd rather have a sister now than a 'primy donny' five years from now. A bird in the hand, as you've doubtless heard, is worth two in the bush."—*Pearl Howard Campbell, in Young People.*

Big I

ON the pathway of life you have met him, no doubt; On all great occasions he's sure to be out, And right in the front — if he has his own way, And there's not too much work and too little pay.

He seeks for the praise and the honor of earth, Which he thinks are due his superior worth. His talents, as viewed by himself, number ten; He is brighter by far than most other men.

Life's problems — for others such difficult tasks — Big I seeks to solve them before he is asked. He fancies he knows how a thing should be done, And can do it much better than some other one.

Little U, insignificant, wondrously small And meek — Big I scarcely can see him at all. But yet, Little U performs many kind deeds To make the world better, and lighten its needs.

Little U is well known in the records above As an heir to a home in the kingdom of love. But, ah! poor Big I is far from the throne Where meekness, unselfishness, only are known.

I read in the Volume so blessed, divine, That if as the stars one forever would shine, He must esteem others more highly than self; Must seek the true riches instead of earth's wealth.

For Big I the lesson is hard to begin,— To die to self daily, and live unto Him,— Prefer the small place, give to others the choice, In each little sacrifice truly rejoice.

Big I should remember that meek Little U Has a soul just as precious as his, just as true; Perhaps as much talent to better mankind, If not quite so swift in expressing his mind.

Big I should remember the fact: Little U, Who hoards not earth's riches for others to view, Has a heavenly bank account kept in his name, Which is very much greater than Big I can claim.

Is your name Big I? If so, I implore Have Jesus to change it as Jacob of yore, For' although on earth some applause may be given, No Big I will enter the portals of heaven.

MRS. M. A. LOPER.

Suggestions From "Good Housekeeping"

WHEN entertaining either a large or a small company during overshoe season, supply for the dressing-room as many paper bags, with a number marked on each, as there are to be guests. In these each guest can put her rubbers, and be sure of receiving her own again, and without soiling either her wraps or her hostess's rugs. This is an especially good plan for church or lodge functions, where wraps have to be rolled up together, with the attendant danger of soil from the overshoes. The number on the bags is a great help.

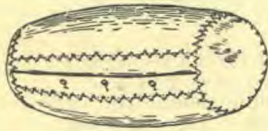
Often, in magazines, there are excellent pictures of authors. I always cut them out and put them into an envelope, kept for the purpose. When a new book is added to our collection, I look through my pictures, and if I have one of this particular author, I paste it on the first page of the cover. If I happen to know anything of note concerning the author, I write it

below. On the first fly-leaf of the book I write the name of its owner, and the date. At the very top of the page, in large letters, I write, "Please Return;" the suggestion is always heeded. Having the author's picture gives a little feeling of acquaintance that I enjoy. If the book is one much read and talked about, I cut out any criticism or review of it that I may find, and thus have the opinions of others concerning it. These clippings are either pasted in, or slipped into an envelope pasted on the inside of the cover.—*Selected.*

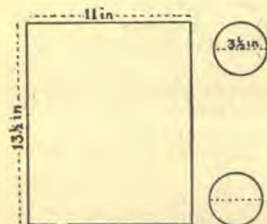
Some Helpful Hints

Traveling Case for Rubbers

A FOOTBALL made of linen, with seams feather-stitched to imitate the stitching on a genuine football,



will be found a very useful receptacle for carrying rubbers. It is made by taking three pieces of cloth of the shape and size illustrated. One end of the oblong piece is sewed around the outer edge of each circular piece and buttoned where the oblong piece joins, as shown. The word "Rubbers" is embroidered on the side opposite the opening. As it is easily laundered, muddy rubbers can be taken off, placed in the football, and thrown

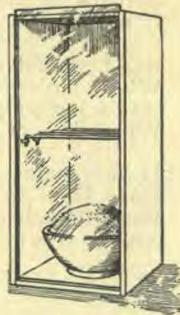


BAG FOR RUBBERS

into your traveling-bag without harming its contents. This is especially handy for children who travel back and forth to school in electric cars or on the steam road.

Proof Box

Take a common box twenty-four inches long and a foot square. Make a shelf half-way up by taking wire a little smaller than clothes-line wire, cutting it an inch longer than the width of the box, and bending the ends back, at right angles, half an inch. Drive some carpet staple tacks on the inside of the box at the desired height, and hook the wire in these, using five or six wires, according to the size of the box. Have a glass cut the size of the front, and put narrow cleats on each edge, thus allowing the glass to slip up and down between them and the front of the box. Have the box fastened to the wall in a convenient place close to your range, and place your bread in it to raise; thus no draft can reach it, and you can see through the glass when it has raised sufficiently.



WARM BOX FOR BREAD

You will find your bread will have thinner crusts and be improved in general. The sponge will also rise better when placed in this box, away from drafts.

Child's Clothes Hanger

A handy little clothes hanger for children can be made out of an old broom handle. Make a cross for a standard out of two pieces of wood about fourteen inches long, three inches wide, and one or one-half inch thick. Fasten



CLOTHES HANGER

together, bore a hole in the center, and insert the handle. Screw half a dozen hooks into the handle as shown. Paint or enamel any desirable shade, and the hanger is finished. Small children will enjoy hanging their own dresses on this hanger, which will teach them to be neat and tidy.—*Woman's Home Companion.*

A "Crying Room"

I HAVE been staying with friends who have one little boy, not very strong, who seemed incapable of controlling his emotions, and cried on any and every occasion. They tried to cure him in all sorts of ways, but nothing seemed to do any good until they hit on the idea of a "crying room." It is a tiny room at the top of the stairs, and the moment Hugh started crying his mother would say, "Run along to the crying room, Hugh, and when you've quite finished, come back to me."

At first it was some little time before he returned, but gradually the time became shorter and shorter, until at last he has quite got out of the habit. He wasn't treated at all as if it was a punishment, and it impressed me as a good idea.—*Selected.*

A Quiet Mind

EVERY morning compose your soul for a tranquil day, and all through it be careful often to recall your resolution, and bring yourself back to it, so to say. If something discomposes you, do not be upset, or troubled; but having discovered the fact, humble yourself gently before God, and try to bring your mind into a quiet attitude. Say to yourself, "Well, I have made a false step; now I must go more carefully and watchfully." Do this each time, however frequently you fall. When you are at peace, use it profitably, making constant acts of meekness, and seeking to be calm even in the most trifling things. Above all, do not be discouraged; be patient; wait; strive to attain a calm, gentle spirit.—*Francis de Sales.*

Boycotting Beer

THE beer war which has broken out in Germany as a result of an increased tax on the Fatherland's favorite beverage is spreading a remarkable wave of teetotalism throughout the country.

The attempt of the breweries and saloon-keepers to raise the price of beer in order to recoup themselves for the higher tax now imposed, is meeting with angry resistance everywhere. The workingmen, who are great consumers of beer, are taking the lead in a general boycott movement, declaring that they will confine themselves to coffee, milk, lemonade, and mineral water until the saloon-keepers surrender.

The effect of this campaign of self-denial is shown by what is taking place at the great imperial dockyards at Kiel. The eight thousand men employed there are accustomed to buy and drink twelve thousand bottles of beer a day. Since August 15, when the boycott went into effect, the sale has fallen to one hundred twenty bottles a day. It has been found not only that workingmen are able to endure a beerless diet without difficulty, but that they are actually capable of better and more energetic labor.

The abstinence party is delighted at the turn the beer war has taken, and hopes that the prevailing boycott will be of permanent benefit to the temperance cause.—*Washington Post.*



Moving Pictures Adapted to the Stereoscope

A NEW and almost startling improvement on the time-honored and popular scientific instrument, the stereoscope, has recently been brought forth. Not since its invention some seventy years ago by Professor Wheatstone, has any important improvement been made, and doubtless none would have been made at all but for the advent of the moving picture. The pleasing combination of the moving picture and the stereoscope, however, has opened up something entirely new in the amusement world. It is really first cousin to the phonograph, and its possibilities of amusing the multitude through the sense of sight is unlimited. To see a picture consisting of about three hundred or more continuous photographs, full stereoscopic size, turning about on a hub, and see the solidity, or perspective effect as given by the stereoscope, is something not soon forgotten. To look through a common stereoscope, say at a picture entitled "A passenger-train making eighty miles an hour," we would have to stretch our imagination somewhat, otherwise the train, without the title, would appear to be standing still. But not so when the same train, photographed by the special camera used, is shown by a series of several hundred pictures in the new rotary stereoscope. Here we behold a train that is actually *coming*, everything appears to stand out in bold relief, and binocular vision here does for you far more than your imagination could possibly do in the first instance. The sets of pictures are put on and taken off similarly to the records of a phonograph.

Home scenes could be made at a reasonable expense, the children playing, and the old folks holding their reunions. The photographs are made full size in the special camera used, and the pictures are therefore sharply outlined, no diminution is noticeable, as would be the case if they were made small and then enlarged. The moving-picture camera employed in taking these photographs uses a film six inches wide, and a matched pair of lenses, being, in fact, a stereoscopic camera, but taking moving pictures. This binocular principle is also being utilized in an improved "mutoscope," in which three sets of stereoscopic pictures are used, each set coming into line — with the stereoscope lenses on the machine — as the one being viewed has just made a complete revolution. Colored lights are used inside the machine, to give the calcium light effect on certain pictures, such as skirt, fire, butterfly, and other dances, and to show representations of morning, noon, and night on appropriate scenes. There is in use now in public-amusement places a coin-controlled machine. The

penny arcades are continually demanding something new, and it is very likely that this stereoscopic slot-machine can fill the bill.—*R. C. Wagner, in Technical World.*

London's Famous Fog

WHEN a man thinks of London, he also thinks of fog, because the English capital probably can boast a denser and more frequently recurring variety than any other spot on earth. It is barely possible, however, that few of those who associate London with fog ever pause to consider the cause of the heavy mists that shroud the first city of the world in their gray gloom.

Investigation has shown that London clay and Essex marshes are two factors which help to keep the soil and air of East London cold, and so to condense the vapor in the air till it turns to fog. But as fog requires particles of dust to be a nucleus for each vaporation, the smoke and soot which, in the still weather that always accompanies fog, can not be wafted away, provide such a fine "vehicle" for the

water to condense on as to give London the very first place among fog-ridden towns, though the center of a good Leeds fog is, if anything, rather stronger in bouquet and fine keeping quality.

While no one can give a proper explanation of the remarkable way in which a fog helps to fill a pond, raising the water inches in a night, it can hardly be expected that the movements and, if we may say so, the shapes of fogs should be fully accounted for, either.

Fog will come across bright sea like a solid, upright wall. Occasionally it does so in London, too; though, as the city is mainly cut up by streets, the march of the fog-wall is seldom noticed before it is over the observer. Last winter such an advance fog was seen in Hyde Park with great distinctness.

It was a sunny afternoon, with a gentle southeasterly breeze, when

the wind changed to the east, the temperature fell, and a solid black wall some thousand feet high was seen advancing like a veil in some Hebrew prophet's vision. This "steepness" accounts for the local character of fogs.

It is a mistake, though, to think that London has a monopoly on fogs. All large cities are afflicted with them, more or less. Paris has a peculiar fog of its own — a thick, yellowish mist which rises from the Seine, and often hangs over the higher part of the city for hours at a time. It often happens that the fog is so thick that traffic on the famous Avenue des Champs-Élysées has to be completely suspended. Unlike other fogs, the Paris brand has an odor of its own. The odor is indescribable, but once experienced it is never forgotten. One tourist from the United States said that the smell reminded him of nothing so much as that of "a cold machine-shop."

New York is also addicted, more or less, to fogs, although these are apt to be so local that many an old-timer will deny the fact. These fogs are naturally more common in the bay and along the water-front



Technical World

THE AEROCYCLOID — A COMBINATION OF PARACHUTE, KITE, AND GYROSCOPE

than elsewhere, although some pretty good specimens are occasionally encountered in the neighborhood of Central Park.

It would seem that in the old days New York was almost free from this bane. Many an old sea captain who is now held up in the lower New York waters by fog will tell you that in former times this never happened. The New York fog, as a matter of fact, is as much due to the smoke of New Jersey and Long Island factories as it is to the moisture swept in from the ocean.

Dwellers in the sky-scrapers of New York are often in the midst of a heavy fog, while citizens in the street below consider the day merely "cloudy." The line of demarcation between fog and cloud has never been fixed. Thus, while a man who is transacting business on the first floor of a modern building may find himself in the midst of fog, his partner on the eighteenth floor may be basking in the sunshine. Half an hour later the tables may be turned — only the man on the high floor, instead of fog, will see a cloud-bank sailing by.

Some years ago an English genius discovered what he alleged was a sure way of ridding not only London but other large cities of the fog pest. This consisted of an installation something on the order of a powerful wireless telegraph system — the idea being that strong electric currents shot through the murky atmosphere would clear it much as natural lightning clears the atmosphere in the course of a thunder-shower. The theory was put into practise on a small scale, and proved fairly successful. Its only drawback was its great cost. This was estimated to be almost as great as that of a fog itself, as measured in its damage to commerce.—*Scrap Book.*

The Cultivation of the Memory

THE ability to remember well and to recall the events of the past is one of the most important talents God has given man. Such admonitions as, "Remember the Sabbath day," "Remember now thy Creator," "Remember ye the law of Moses," and like expressions found throughout the Scriptures, show the high regard God places on the memory. In fact, it is our lack of ability to remember that causes us to sin. David recognized this when he said, "Thy word have I hid in mine heart, that I might not sin against thee."

A strong memory requires a healthy brain, attention to detail, classification of impressions, cultivation of the mind in remembering, and consecration.

One who wishes to cultivate a good memory must not forget the importance of "a sound mind in a sound body." A brain poisoned by the toxins of a poor stomach can do little good work. Plenty of exercise in the open air will insure the bathing of the brain with fresh, life-giving blood, which strengthens the memory.

It has been declared that the art of memory is the art of attention. "Thou canst not tell what thou dost not know." Wellington was remarkable for his attention to detail. To this scrutiny of minute matters, rather than to genius, is traced his success. He had the rare distinction of having never lost a battle. No fragment of information, no matter however small, escaped his memory or attention. One great secret of the vividness of the descriptions of Macaulay is the zeal and carefulness with which he visited the localities where events took place which he recorded. He

would reside near such a place sometimes for weeks, making minute investigations in the neighborhood, before he attempted to write. "Memory" Woodfall gave such close attention to the debates of Parliament that he could repeat one after a fortnight.

In reading it is often well to close our book and see if we can give in our own words a clear and concise account of what we have read. Conciseness counts. Fox said that Pitt not only had *a* word to express his meaning, but *the* word. It takes time to acquire an exact style, but let us remember that —

"True success awaits each believing man,
For they surely can who'll think they can."

The maxim, "Let all things be done decently and in order," is applicable to mental action. Our information should be "pigeon-holed," as it were, or classified and arranged so that we may at an instant recall it in its proper setting. The lack of such mind order is one of the great drawbacks to intellectual development. A man may know many things about nature, but having them unclassified, he is unheard of. Another man will take about the same amount of knowledge, classify it, make it scientific (for science is only classified knowledge), and he is known as a naturalist. Then, too, we must concentrate our findings or discoveries of information. One educator has said that an education consists in knowing one thing about everything and everything about one thing. Read that again. We must make some one line a specialty until we become proficient. We must agree with the poet that —

"The man who seeks one thing in life, and but one,
May hope to achieve it before life is done;
But he who seeks all things, wherever he goes
Only reaps from his hopes which around him he sows
A harvest of barren regrets."

There have been those who have possessed remarkable ability to remember. Magleabechi, of Florence, was called the Universal Index and Cyclopaedia. P. J. Berconicus, the Greek and Latin improvisator knew by heart Horace, Virgil, Cicero, both the Plinys, Homer, and Aristophanes. Andrew Fuller, after hearing five hundred lines twice, could repeat them without a mistake. He could also repeat verbatim a sermon or speech.

Remembering may be made a habit. If we constantly let things slip through our minds, we fall into the habit of forgetting, and the most important matters pass out likewise. The Bible tells us "we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Memorizing the Scriptures is mental discipline of the highest value. No other method of training the memory is equal to it. We get hold of the words of eternal life which we may give as a savor of life unto others. Consecrate your minds to such a work. Eternity alone will witness the fruit of such an effort. Would that every youth might have such a realization of the importance of the truth that he would fill his mind with the lofty thoughts of God.

E. C. JAEGER.

WASHINGTON, D. C., has requested that the international aerial contest for 1910 be held in that city.

THE more people do, the more they can do. He that does nothing renders himself incapable of doing anything. While we are executing one work, we are preparing ourselves to do another.—*Hazlitt.*

CHILDREN'S PAGE

A Boy's Own Hammock

THERE can never be too many hammocks about the yard in the summer-time, as all will agree; and possibly the boy who enjoys making things will like to make one for his very own.

A hammock I saw last summer was a little different from the usual style, and while comfortable, was much cooler and less cramping to the lungs than the woven hammocks that crumple one up so. It was made from an old barrel. A flour barrel will do, but a vinegar or molasses barrel is better, since the wood in the staves will not so quickly warp and twist when exposed to wind and weather.

The barrel was carefully taken apart, and in the ends of each stave, holes were bored with a half-inch auger, two holes in each end of the staves. When all were done, the staves were laid out on the ground in about the same order they are when in the barrel, and about three inches apart. Strong rope of a size to fit the auger holes is then procured and threaded through the two holes in one end, starting from beneath and bringing the rope up through the first hole, then going across to the next, and down through it, to come up again from beneath in the first hole of the next stave. The rope is then threaded through the holes in the opposite ends of the staves in the same way, being careful to keep the staves three inches apart all the time, and leaving about three feet of rope free at each end.

When all the staves are secured, tie the loose ends of the rope together at each end, and the hammock is ready to hang up. The space between the staves leaves room for the rope to "play," and adjust itself to the figure when the hammock is in use. — *Round Table.*

LITTLE GENEVIEVE asked the privilege of saying grace. Her father acquiesced in her wishes. She did very well, until she came to the time to say Amen. Being unable to recall the word that was ordinarily spoken at the close of grace, she finished by saying, "Good-by, God."

That Wonderful Tongue of Yours

HAVE you ever asked yourself why you like pumpkin pie, or why you can tell the difference between fried potatoes and cranberry sauce even with your eyes shut? It's all a question of taste, you say. Yes, but what is taste? And why are there tastes and tastes? The question is one of the most interesting and complex concerning the human body.

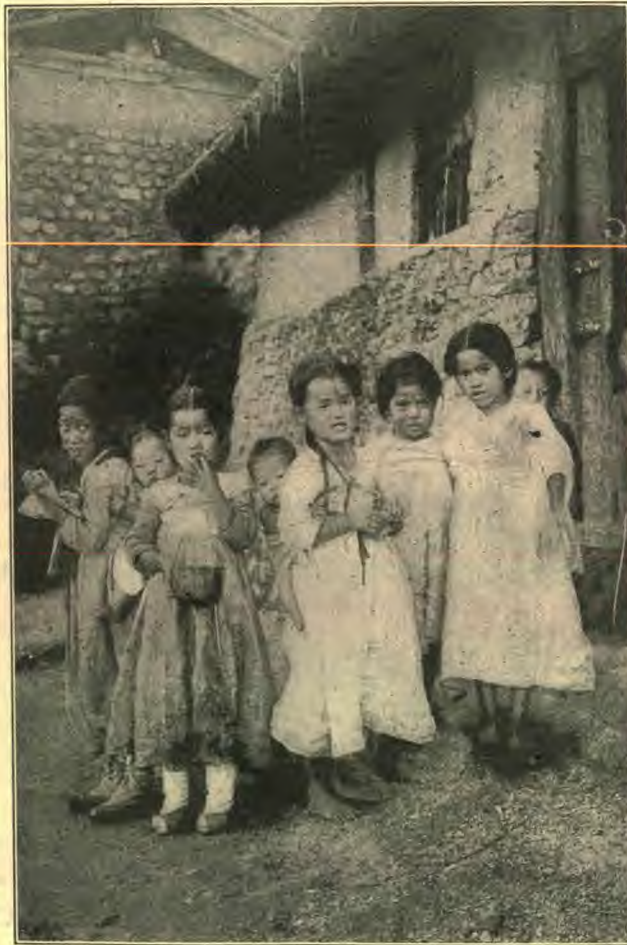
The sense of taste is located almost entirely in the tongue, as every one knows, for there are situated those peculiar little terminal organs of taste, the taste-bulbs, which were discovered in 1867. They are minute oval bodjes somewhat like an old-fashioned Florence flask, about one three-hundredth of an inch in length by one eight-hundredth in breadth. Each consists of two sets of cells.

Every substance which possesses a distinct taste is more or less soluble in the fluids of the mouth, while substances which are perfectly insoluble do not make their presence known in any other way than through the sense of touch.

Very distinct sensations of taste are frequently left after the substances which excited them have ceased to act on the nerve; and such sensations often endure for a long time and modify the taste of other substances applied to the tongue afterward. Yet, the tongue is not an indispensable organ of taste, as is commonly supposed.

Blumenbach saw a man who was born without a tongue, but in other respects well formed. He could distinguish, nevertheless, very easily the tastes of solutions of salt, sugar, and aloes, rubbed on his palate, and would express the taste of each in writing.

Such is the power of taste that one part of sulphuric acid in ten thousand of water, one part of sulphate of quinine in thirty-three thousand of water, and one part of strychnine in one million can be detected when compared with pure water. The pungent sensations caused by mustard, pepper, etc., are owing to the excitation of touch, and should be separated from those of taste.



A GROUP OF KOREAN GIRLS READY FOR THE CHURCH-SCHOOL

Taste is not equally distributed over the whole surface of the tongue. It is most acute in the back part or near the circumvallate papillæ. In most persons the back of the tongue is most sensitive to bitter and to fatty foods, the tip to sweets and saline substances, the sides to acids, while the middle part is scarcely sensitive to taste.

That long-named substance, parabrombenzoic gives a sense of sweetness to the point of the tongue and of bitterness to the back. Pure water tastes sweet after sulphate of magnesia.

The exactness with which a tea expert can determine a grade of tea by tasting is wonderful. From a single drawing an expert will tell you out of which case from among two hundred previously examined, and all different, it was taken. More than that, he will tell you to a half-cent what it is worth, and if a China tea, he will tell you in what district it was grown.

We can taste things only in solution; hence if the tongue were perfectly dry, it would not be affected by the strongest-flavored substances in a dry state. The taste nerves are also paralyzed by very hot or very cold liquids. After drinking very hot or ice-cold water we could not taste even such a substance as quinine — a hint for patients.

A singular proof of the fact that on particular parts of the tongue one sort of nerve fibers may overpower and mask the effect of another sort is furnished by placing sulphate of magnesia on the back of the tongue. At first, only a strong, bitter taste is perceived, but when the nerves producing the bitter taste are paralyzed, as they may be by the application of the drug called gymnema, without affecting the other nerves, then a slight acid taste becomes evident.

The under surface of the tongue possesses no power of taste, or a very dull one, though in most cases the edges of the tongue possess this power.

There is an obvious continuity of structure in the tongue and alimentary canal, a common character of surface as regards mucous membrane, glands, and papillæ. The tongue is, in fact, the beginning of the stomach.

In taste, as in touch, the object requires to be brought into direct contact with the organ of sense before it can be perceived, which is not the case in smell, hearing, or sight. In addition to this, there is no special nerve of taste, as there is of smell, hearing, and sight, for the nerves concerned in taste are also nerves of common sensibility or touch.

The sense of taste differs from that of touch, however, in being confined to a particular part, and not generally diffused over the body, and in being acted upon chemically and not mechanically — the objects of taste requiring to be either liquid or soluble in the mouth, in order to act upon the nerves.

After being exposed to two or three allied tastes alternately in succession, the sense becomes blunted, and loses its power of discriminating between them.

As there is an open communication between the back part of the mouth and the nose, the sense of smell

mingles largely with that of taste, as will readily be perceived by chewing mint with the nostrils closed, when the taste will be very much diminished, if not actually lost.

Professor Bain makes a threefold division of the sensations of taste; namely, First, relishes and disgusts; second, tastes proper; and, third, tastes involving also touch. Relishes are such as are in direct sympathy with the stomach, as the different kinds of food called "savory." The opposite of relishes is disgusts. Of tastes proper, the divisions are sweet, as sugar; and bitter, as quinine: The third class of tastes includes the saline, as salt; the alkaline, as soda; the acid, or sour, as vinegar; the astringent, as alum; the fiery, as mustard; and the acrid, a combination of the fiery and the bitter.

Different foods thus affect the tongue differently, and in an almost infinite variety of combinations. That is why we

can tell prunes from gooseberries, and can tell a bad strawberry from a good one.—*W. G. Jordan, in the Scrap Book.*



THE HUMAN TONGUE



A GROUP OF TASTE-BUDS

Advice to Speakers

MR. W. T. STEAD has been giving some advice to public speakers in an English magazine, which may be well worth while to study:—

Never speak without having something to say.

Always sit down when you have said it.

Remember, speech is dumb show when it is not audible.

Think definitely, pronounce clearly, stand naturally, and do not speak too fast.

Welcome articulate interruption no matter how hostile.

Two things should never be lost — your temper and the thread of your discourse.

Remember that the eyes are as eloquent as the tongue.

Never hesitate to let yourself go at the right time.

Never read your speech, but always have heads of the discourse handy.

Remember these words of wisdom: "Be full of your subject and forget yourself."

Perfection of Character Is Heaven

"WHAT will heaven be, but the entire surrender of the soul to Christ, without any bias to evil, without the fear of corruption within echoing to temptation without; every thought brought into captivity to the obedience of Christ; no contrariety to his mind; all in blessed unison with his will; the whole being impregnated with holiness; the intellect purified and ennobled, consecrating all its powers to his service; memory, a holy repository of pure and hallowed recollections; the affections without one competing rival, purged from all the dross of earthliness; the love of God, the one supreme animating passion; the glory of God the motive principle interfused through every thought, and feeling, and action of the immortal life; in one word, the heart a pellucid fountain, with no sediment to dim its purity?"



Yesterday's Blunder

WHAT will you do about yesterday's blunder?" asked one of two young men who were engaged in a business venture.

"Own that it was a blunder and start again," was the terse and sensible reply.

A wise writer remarked that there is only one sort of man who never makes a mistake, and he is a dead man. Life is a series of beginnings, or experiments, of lessons in learning how, of going down and getting up again. The one who makes no false steps is the one who is simply standing still, and that is in itself the worst mistake of all. Active living, growth, progress for any of us will include many an error in judgment, many an unwise deed that brings us into trouble; we will see to it, if we are sensible, that our paths for to-day avoid the stones over which we stumbled yesterday. So, since mistakes are the common experience of humanity, the question at the beginning of this may be general quite as well as personal. What are you going to do about yesterday's blunder?

Different Ways of Treating Mistakes

People have many different ways of treating their mistakes. There are those who refuse to see them. They do not actually hang about their necks the placard sometimes seen in banks, "We make no mistakes and rectify none," but they apparently shape their lives upon that supposition. They insist that what they have done is well done, and because they will admit no error, to-day must continue to curve its way around yesterday's crookedness until weeks and years are warped. If it were possible to write a history of the lives that have been darkened, the homes made miserable, and the friends alienated by some one's proud refusal to acknowledge a mistake, it would make a dire chronicle indeed. Strangely enough, there are those who think persistence in any course once undertaken, or any opinion once expressed, a sign of strength and consistency.

"O, we didn't tell him anything about it," said one speaking of a member of the family in connection with some matter that affected the household. "We wanted to be sure how it was going to turn out first, for he is so set in his ways that if he happened to get a wrong idea of it in the first place, nothing could ever make him take a favorable view of it afterward; he never reconsiders anything."

It is not uncommon to find the majority in a family, church, or community taking a like attitude toward some one member who must be carefully managed because of his faith in his own infallibility. It is not uncommon, but it is always pitiable. Near of kin to the one who will not admit that he makes mistakes is the one who acknowledges that they have occurred, but always lays the responsibility for them upon some one else. He was purposely misled or misinformed, somebody pretended to know and did

not, somebody else blundered and made his misstep inevitable. He has erred, it is true, but it would not have happened if —

"The 'Growing Pains' of Wisdom"

Some one has said that "mistakes are the growing pains of wisdom,"—certainly there is little mental growth or progress without them,—yet there are many who view them hopelessly. They allow the whole life to become embittered and despondent because of something in the past that later and fuller light shows to have been an error, more or less grave, in judgment or in conduct. "If I had only held onto the business a little while longer, it would have been successful," laments one who sees another prospering in a place that he abandoned because it seemed unprofitable. Misfortune, accident, the loss of life, it often appears, might have been avoided but for some unwise move, and there are many who allow such mistakes to become a crushing weight from which they never rise. The remainder of their days are given over to regret and mourning.

What we do with our yesterday's blunders — our attitude toward our own mistakes and those of others — is no small factor in making life and character. A mistake is not usually a sin, but it has a wonderful power of degenerating if it is persisted in. The error unacknowledged and held fast becomes obstinacy and selfishness; the error beside which one sits supinely down to mourn becomes cowardice and injustice to others. Life is a school, we say; but what sort of schoolroom would that be in which the pupils never made mistakes? They are there to try, to fail, to try again; slowly to evolve the one right answer from countless unsuccessful attempts. What looked like wisdom yesterday shows as ignorance to-day, and must be put aside or climbed over. To blame some one else, to insist that the wrong is right, or to weep idly over the slate with its columns of miscalculations, is no help in rising from grade to grade. Surmounting yesterday's self and its blunders is the only way of progress.

In life's larger school the same is true. Very wise, tender, and patient is the Master. He does not expect perfection, but he does demand earnest effort and growth; there is no place for cowardice or giving up. Mistakes should never be considered as final. If we have made one to-day, great or small, we should be able to profit by it in some way to-morrow. A lost opportunity should make us more keen and watchful, a misjudgment more considerate and gentle, and always our own mistakes should make us more tolerant and helpful toward those of others. "Life is time given us in which to learn how to live"—a sentence that carries with it the thought we should never lose sight of, that the earth life is but a fragment, a beginning. It is the wider outlook, the endless life with all its possibilities stretching far away beyond us, that gives courage to face our mistakes calmly, acknowledge them honestly, and go bravely forward.—*Forward.*

AFFLICTION of itself does not sanctify anybody, but the reverse. I believe in sanctified afflictions, but not in sanctifying afflictions.—*C. H. Spurgeon.*

If we knew all our need, what a large want-book we should require! How comforting to know that Jesus has a supply-book which exactly meets our want-book! —*C. H. Spurgeon.*



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Study for the Missionary Volunteer Society

Medical Missionary Work Among the Colored People of the South

THE opinion generally prevails that the Negroes of the South are a hardy race, practically immune from epidemics, and peculiarly adapted to withstand the Southern heat and the swamp malaria. But a residence among them for nearly fifteen years has revealed conditions that are startling. Instead of a strong, healthy people, they are a race of sufferers, fast losing their hold on the workaday world.

During the past fifteen years we have employed many colored persons in various capacities, but it nearly always develops that some physical inability or tendency renders their services unsatisfactory to us, and often difficult and painful to them. There are several causes for these conditions.

Reasons for Disability

First and foremost is an utter ignorance of the laws of their being and the habits of life necessary to the preservation of health.

Second, during slave days the masters brought some intelligence to bear upon the habits and life of the slaves. It was to their interest to do so. But all restraint was removed when the condition of master and slave was abolished. To many of the slaves emancipation and freedom meant unbridled license and an entire release from all restraint. And strange as it may seem, that sentiment, and the evils of it, are becoming more marked in the rising generation. The moral, or, rather, immoral, conditions which show on every hand give evidence of the truthfulness of these statements. The inevitable result is the sapping of the very life-blood of the race.

Third, the food they eat and the methods of its preparation are enough to undermine the vitality of the strongest and hardest race. Living in a warm climate, they should abstain from fatty and heat-producing foods. Yet pork, hot biscuit mixed with pork fat, hot corn bread, and strong coffee when they can get it, form the staples of their diet. As a consequence, the stomach and liver are always out of order, the system is debilitated, and they are predisposed to malaria, fevers, and consumption.

Upon these conditions Harris Dickson writes in *Hampton's Magazine* for June, 1909:—

"Their value in all lines of labor has been impaired by their lowered vitality and decreased strength. Unless their present tendencies change for the better, this stumbling-block will grow bigger as the years roll on; for the Negro is not the strong, healthy man that he was. Drunkenness, cocaine, dissipation, and immorality are at work, and when they begin to work, the Negro quits. He is more susceptible to yellow fever than he was. An enormous percentage—far more than fifty per cent—are infected with revolting diseases. In forty years his tuberculosis death-rate, instead of being below that of the white man, has become three and one-half times as great. All of these causes render him less efficient as a laborer.

"The most discouraging development is the fact that he is more susceptible to malaria than is the white man—and malaria is much more fatal now to the Negro than to the white man. In the rice fields of South Carolina and the swamps along the Mississippi River the Negro was supposed to be indispensable, because he alone could resist the malaria. But the white man has steadily acclimated himself, while the Negro has gone backward."

The Deadly Cocaine

The use of cocaine is becoming a menace to the race. It is the next step beyond free whisky. We quote further from Mr. Dickson:—

"A levee camp beside the Mississippi River will completely disorganize the labor of neighboring plantations. The contractor can not get labor unless he provides whisky and cocaine in plenty. . . . A man who deliberately puts cocaine into a Negro is more dangerous than he who would inoculate a dog with hydrophobia. This deadly drug arouses every evil passion, gives the Negro superhuman strength, and destroys his sense of fear. *Yet the steamboat Negro and the levee Negro will not work without it.* So the levee contractor makes his camp look like a cross-section of hell, but he gets his dirt moved."

People under such conditions degenerate fast. A race on the losing, down-hill side of life becomes a vicious people, and a menace to the country. With such conditions existing at our very doors, what a call do we have for medical missionary effort! Upon this subject Mrs. E. G. White writes:—

"In no place is there greater need of genuine gospel medical missionary work than among the colored people in the South. Had such a work been done for them immediately after the proclamation of freedom, their condition to-day would have been far different. Medical missionary work must be carried forward for the colored people. Sanitariums and treatment-rooms should be established in many places. These will open doors for the entrance of Bible truth.

"This work will require devoted men and means, and much wise planning. Years ago we should have been training colored men and women to care for the sick. Plans should now be made to do a quick work. Let promising colored youth—young men and young women of good Christian character—be given a thorough training for this line of service."

Sanitariums Established

For obvious reasons this work must be done by colored men and women. But until recently no provision has been made for the training of young colored people for this branch of the work. During the past year three simple, humble sanitariums have been established for the treatment of the sick among the colored people and for the training of medical missionary workers for this field. These institutions are located at Nashville, Tennessee; Huntsville, Alabama; and Atlanta, Georgia. The investment in all these three sanitariums does not exceed twelve thousand dollars. But the work in all of them is handicapped, and practically at a standstill, for the lack of means for equipment and running expenses.

A quick work and a strong work is needed to place these sanitariums on a basis where hundreds of young colored men and women can be taught the principles of good cooking, healthful living, and the simple treatments necessary to relieve the suffering.

A medical missionary should be connected with every mission school in the South. There is great suffering among this people, and the worker who

can go into the home and bring relief from physical ills will gain access to hearts that could not be reached in any other way. When on earth, Jesus "went about doing good."

In order to start the Rock City Sanitarium at Nashville, the Southern Missionary Society placed itself under the load. Up to the present time this organization has invested nearly six thousand dollars in this institution, but it is not able to carry the load. Owing to this investment and other conditions beyond its control, the society is practically without funds to carry its mission school work for this season. The society should be relieved of this burden, for its legitimate field is the mission school.

The medical missionary work can be made one of the strongest means of reaching the colored people of the South.
J. E. WHITE.

Notice to Reading Course Members

THE Missionary Volunteer reading courses begin in the next issue of this paper. Those who have not already supplied themselves with the first book in the course they desire to take, should do so at once. "Quiet Talks on Service" will be the first book read in Missionary Volunteer Reading Course No. 3. It can be secured from the Review and Herald, Takoma Park Station, Washington, D. C., for seventy-five cents. Order "Letters From the Holy Land," which will be the first book in the Junior Course, from the Pacific Press Publishing Association, Mountain View, California. The paper edition is twenty-five cents, and the cloth fifty. Begin promptly. Spare moments will supply the time necessary for taking one of these courses. "If spring-time put forth no blossom, summer will have no beauty, and autumn no fruit; so if youth be trifled away without improvement, manhood or womanhood will be contemptible, and old age miserable."

Through the Open Door

"If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3 : 20.

OPEN thy door in gladness,
There is One who standeth near
Rejoicing in every joy of thine,
Holding each pleasure dear;
If he taste life's sparkling wine with thee,
Blessedness shall crown its cheer.

Open thy door in sorrow:
Other friends may pass carelessly,
But the cup no human lips may share
The Master will drain with thee,
And 'neath the look in his tender eyes
The bitter shall sweetness be.

Open thy door at morning,
When the day looks hard and long,
He will enter with strength to give thee,
And thy toil shall be set to song
While the swift threads in the loom of life
Weave a pattern fair and strong.

Open thy door at evening,
When the work of the day is done,
And a Guest shall come in the twilight,
A kingly yet gracious one,
Who shall whisper soft to the tired heart
The riches of treasure won.

Open thy door to the Master
In the hours of light or of gloom,
Through all the days of thy changing life
Bid him welcome and give him room;
And lo! in thine earthly house shall grow
The heaven that is thy home.

—Kate W. Hamilton, in the *Wellspring*.



The Object of the Prophetic Gift

"Thou shalt guide me with thy counsel, and afterward receive me to glory." Ps. 73 : 24.

The Plan of Redemption Taught Through the Prophets

By accepting the teaching of Moses, the prophet of God, Israel drank of Christ, the Spiritual Rock. Compare Hosea 12 : 13 with 1 Cor. 10 : 1-4, margin.

The prophets ministered the things which are now spoken by those who preach the gospel. 1 Peter 1 : 9-12.

Through a prophet he tells us that he will subdue our iniquities, and cast all our sins into the depths of the sea. Micah 7 : 18, 19.

A good illustration of the gospel spoken by the prophets is found in Isa. 53 : 3-7, 10, 11.

The Future is Revealed Through the Prophets

Enoch, the first prophet, spoke of the coming of Christ, and the punishment of the wicked. Jude 14, 15.

Jeremiah told of the Jewish captivity and the final destruction of Babylon. Jer. 25 : 7-12.

John the revelator declares that he was shown things which would shortly come to pass. Rev. 1 : 1, 2.

Through the Prophets We Are Warned of Danger

The Lord will not send a punishment without giving a warning. Amos 3 : 7.

God kept Israel from the snare of Syria by a prophet. 2 Kings 6 : 8-12.

Paul was told of danger awaiting him at Jerusalem. Acts 21 : 8-11.

Messages of Reproof Are Brought to Us by the Prophets

A prophet pointed out David's wrong to him. 2 Sam. 12 : 1-7, 9, 10.

John the Baptist set before the people their failures. Luke 3 : 7-14.

John the revelator pictures to the Laodicean church their terrible condition. Rev. 3 : 14-19.

By Prophets God's People Are Told What to Do

Barak was instructed by a prophetess as to what he should do, and following the instruction brought success. Judges 4 : 4, 6, 7, 14, 23.

Agabus told the early Christians of a coming famine, so they knew what to do under the circumstances. Acts 11 : 27-30.

Conclusion

God will guide his people by his counsel, and afterward receive them to glory. Ps. 73 : 24.

O. F. BUTCHER.

"THERE must be rain and hail and storm in the saint's cloud. Were his earthly course strewn with flowers, and nothing but sunbeams played around his dwelling, it would lead him to forget his nomadic life—that he is but a sojourner here. The tent must at times be struck, pin by pin of the movable tabernacle taken down, to enable him to say and to feel in the spirit of a pilgrim, 'I desire a better country.'"



THE INTERMEDIATE LESSON

II—Healing the Blind and the Dumb; Rejected at Nazareth; the Twelve Sent Forth

(October 9)

LESSON SCRIPTURES: Matt. 9:27 to 10:15; 13:54-58; Mark 6:1-13; Luke 9:1-6.

MEMORY VERSE: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:38.

The Lesson Story

1. "And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us."

2. Hundreds of years before, the Lord had promised that there would be sometime on the earth a son, or descendant, of King David, who would save the people. Jesus was a descendant of David, as was his mother, Mary; and he came to this world as a Saviour. Many of the people would not accept Jesus as the one that God had promised to send; but these two blind men believed he was the one.

3. "And when he was come into the house, the blind men came to him: and Jesus saith unto them, Relieve ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straightway charged them, saying, See that no man know it. But they, when they were departed, spread abroad his fame in all that country."

4. As the men who had been blind went away, there was brought to Jesus "a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marveled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils through the prince of the devils."

5. "And he [Jesus] went out from thence, and came into his own country; and his disciples follow him. And when the Sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

6. "But Jesus said unto them, A prophet is not without honor, but in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marveled because of their unbelief."

7. "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

8. "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Lebbæus, whose surname was Thaddæus; Simon the Canaanite, and Judas Iscariot, who also betrayed him.

9. "These twelve Jesus sent forth, and commanded them, saying, . . . As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence." "And they departed, and went through the towns, preaching the gospel, and healing everywhere."

Questions

1. After the healing of the daughter of Jairus, who followed Jesus? What did they say as they called to him? Matt. 9:27.

2. What had God promised a long time before regarding a son, or descendant, of David? Jer. 23:5, 6. Who was the descendant of David that God sent to save the people? What did many of the people fail to do? Why did the two blind men call Jesus the son of David?

3. What question did Jesus ask these men? What was their reply? What did Jesus then do? With what result? Was this miracle performed before the crowds out-of-doors? See Matt. 9:28, 29. What request did the Saviour make? How did they treat this request? Verses 30, 31.

4. Soon after healing the blind men, what other miracle did the Saviour perform? What did many of the people say of Christ's works? How did some who were not willing to admit that Jesus was the Saviour, try to explain the healing of the dumb man? Verses 32-34.

5. Where had Jesus spent most of his life? Luke 4:16. Where did he now go? Where was he accustomed to go on the Sabbath? When he went again to Nazareth, what did the people say of his words and works? How did they question one another? How did they finally feel toward him? Mark 6:1-3. Why would they not accept him as one sent by God?—For one reason, because he was a member of a humble family.

6. How did Jesus rebuke them for their unbelief? Why did the Saviour not perform many miracles at Nazareth? Verses 4-6.

7. Where did Jesus then go? How did he spend much of his time? When he saw many people who needed such help as he could give, how did he feel toward them? Why? What did he say to his disciples, to show them that there was much to do? For what did he tell them to pray?—Repeat the memory verse. How can we help to have that prayer answered?—We can ourselves work for the Lord, and we can help to support others who work for him. Matt. 9:35-38.

8. Whom did Jesus choose to help him in his work for the people? Name the twelve disciples. Matt. 10:1-4.

9. For what purpose did Jesus send the twelve disciples away? How many went together? Mark 6:7. What message were they to give to the people? What miracles would they perform? What instruction did Jesus give about the preparations for their journey? What were they to do when they entered a town or city? Matt. 10:5-11. How did the disciples follow this instruction? Luke 9:6.

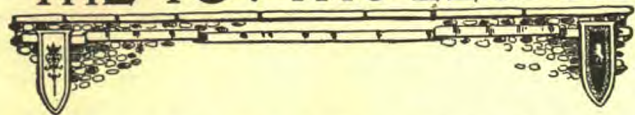
17. What instruction did Jesus give them concerning temporal matters? Verses 9, 10.

18. When they entered a city, for what did Jesus tell his disciples to ask? What were they to do? Verse 11.

19. Upon entering a house, what were they to do? If found worthy, what blessing was to be upon the home? Verses 12, 13; note 5.

20. If the people did not receive them, what were they to do? What would be the result of rejecting the gospel message sent? Verses 14, 15.

THE YOUTH'S LESSON



II—Blind Men Healed; Dumb Spirit Cast Out; Jesus Rejected at Nazareth; His Third Visit to Galilee; the Twelve Sent Forth

(October 9)

LESSON SCRIPTURES: Matt. 9:27 to 10:15; Mark 6:1-13.

PARALLEL SCRIPTURES: Matt. 13:54-58; Luke 9:1-6.

LESSON HELP: "Desire of Ages," chapters 37, 38.

MEMORY VERSE: Matt. 9:38.

Questions

Two Blind Men Healed

1. After the healing of Jairus's daughter, who followed Jesus? What request did they make? Matt. 9:27.

2. What question did Jesus ask them? What was their reply? What did Jesus do? Verses 28, 29; note 1.

3. What was the result of Jesus' word? What did he charge them? How was his request disregarded? Verses 30, 31; note 2.

A Dumb Spirit Cast Out

4. Who was next brought to Jesus for healing? Verse 32.

5. What did Jesus do? How were the people affected? What did they say? What did the Pharisees say? Verses 33, 34; note 3.

Jesus Again Visits Nazareth

6. Where did Jesus next go? Who accompanied him? Mark 6:1.

7. What did he do on the Sabbath? How did his words affect the people? How did they express their unbelief? Verses 2, 3.

8. How did the Saviour rebuke them for their unbelief? Verse 4.

Circuit Through Galilee

9. How was his work hindered? At what was Jesus astonished? Verses 5, 6.

10. Where did Jesus teach? What did he preach? What miracles were wrought? Matt. 9:35.

11. How did he feel toward the people? Why? Verse 36.

12. What did he say to his disciples? For what did he tell them to pray? Verses 37, 38; note 4.

The Twelve Sent Forth

13. When Jesus sent forth the twelve apostles whom he had chosen, what did he bestow upon them? Matt. 10:1; Luke 9:1.

14. Name the twelve disciples sent forth. Matt. 10:2-4.

15. Where did he tell them to go? Verses 5, 6.

16. What message were they to proclaim? What miracles did Jesus say would be manifest in their work? Verses 7, 8.

Notes

1. The limit of what God can do for us is simply the limit of our faith. "And Jesus said unto him, If thou canst! All things are possible to him that believeth." Mark 9:23, A. R. V.

2. "He [Jesus] wished to be saved from all unnecessary publicity, that he might the more effectually prosecute his ministry, and so avoid unnecessarily awakening the opposition of the Jews; but such a light could not be hid."—*Dr. Adam Clarke*.

3. "Light comes to the soul through God's Word, through his servants, or by the direct agency of his Spirit; but when one ray of light is disregarded, there is a partial benumbing of the spiritual perception, and the second revealing of light is less clearly discerned. So the darkness increases, until it is night in the soul. Thus it had been with these Jewish leaders. They were convinced that a divine power attended Christ, but in order to resist the truth, they attributed the work of the Holy Spirit to Satan. In doing this they deliberately chose deception; they yielded themselves to Satan, and henceforth they were controlled by his power."—"*Desire of Ages*," page 322.

4. "Jesus had now been among the people long enough to see their wretched condition spiritually, to detect their misdirected yearnings, and their dissatisfaction with the religious instruction they were receiving, and also to discover the entire unfitness of their teachers for the work of instruction and saving them. They were like sheep, incapable of caring for themselves, but capable of being turned and led into right ways. But who should do all this? An extensive harvest waited to be garnered, but who shall do the work? Very few were able to engage in it. The Lord of the harvest alone could raise up and send forth the needed laborers."—*Dr. Adam Clarke*. Now, as then, the people are without a shepherd, and the very last hours of probation are drawing near. The harvest of the earth is nearly ripe, and is soon to be gathered. In a special sense should the people of the Lord earnestly pray at this time that the Lord of the harvest will raise up laborers and send them forth into the field to give the last call of salvation.

5. "Peace, among the Hebrews, had a very extensive meaning—it comprehended all blessings, spiritual and temporal. To wish peace to a family, in the name and by the authority of Christ, was in effect a positive promise, on the Lord's side, of all the good implied in the wish. This was paying largely even beforehand. If the house be worthy—if that family shall be found to be proper for a preacher to lodge in, and the master ready to embrace the message of salvation, *your peace*, the blessings you have prayed for, shall come upon the family; God will prosper them in their bodies, souls, and substance."—*Dr. Adam Clarke*.

The Youth's Instructor

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A Great Step Forward

ALABAMA'S new State-wide prohibition law is the most drastic passed by any State heretofore. "It prohibits any newspaper in the State from publishing a liquor advertisement. It prohibits any advertisement of liquor being posted on any bill-board, or other place in the State. It cuts out the locker and the club and the near-beer stand. It condemns the property where a blind tiger is run, and holds the keeper in damages to the owner. It cuts out the manufacture of near-beer and other so-called temperance drinks which are really intoxicants. It provides for the raiding of public places without warrant where liquor is supposed to be sold. It makes the drinking of liquors on trains a misdemeanor. It makes the refusal of witnesses in court to divulge the names of lawbreakers contempt of court, and as a penalty for violations it provides a money fine and not less than six months' imprisonment. It is very drastic, and when we get prohibition written into the constitution, then all fights against the unconstitutionality of statutory legislation will be at an end."

Your Life Paragraphs

ONE of the readiest ways of distinguishing a practised from an ignorant and unskilful writer is by noticing the matter of paragraphs. The beginner scarcely thinks them necessary. His manuscripts run along for page after page, and pass over themes the most diverse without a break. There is no rest for the eye, and no pause for the mind. The composition plunges precipitously forward like a hill without a thank-you-ma'am.

A step in advance of this crudity is a blank space in the middle of a line, often occupied by a long, wriggling dash, wherewith the writer strove to indicate the transition from one branch of his subject to the next.

Still another token of progress is the half paragraph, with which so many writers are content, evidently deeming themselves to have fulfilled the whole law when they stop short with their thought where the last sentence ends, and begin upon the new idea at the beginning of the next line, flush with the edge of the paper.

Really, it is quite unusual, the editors tell me, that manuscript-makers know that for a paragraph "as is a paragraph" three things are necessary: a new branch of the subject must be introduced; the former

branch must stop wherever the sentence ends; and the new theme must begin at some distance from the edge of the paper, usually at least two inches in, so that there may be no mistake about it.

Now, why have I spoken of this at so great length? Not because of its importance of itself, but because it leads to a comparison with an important lack in many lives.

For there are life paragraphs as well as printers' paragraphs, and few persons learn to use them properly, or at all. Most of us slur our lives, run them all in together. We take our newspaper to the dinner table, and our ledger to our homes. We carry our business and household frets to church with us. Our Bible reading is snatched between hemming a handkerchief and answering Polly's letter. We say our prayers while we are undressing for bed. If we take a vacation trip, we stuff it full of tasks. If we have a piece of work to do, we tarry to gossip. These are only samples of the way we leave the paragraphs out of our lives.

In this way we lose the sense of accomplishment. We seem to be always going to do, and never doing. We do not finish an act, and then stand off and look at it. How can we, when our acts are so dovetailed together?

In this way we fail of thoroughness. When two things are done at once, although we spend as much time upon them as we would if we did them separately, they are only half as well done. It is concentration that breeds perfection, and the *whole* mind is none too good a tool for anything that is worth accomplishing.

In this way we lose the sense of proportion. We can not tell how much time we are giving to trifles, and how much to fundamentals, when trifles and fundamentals are all interwoven.

And in this way we fail of that orderly, leisurely manner, that calm progression from proudly finished task to task eagerly begun, which is the skilled worker's delight and inspiration. At the end of the working week he folds away his week-day thoughts and cares with his week-day clothes, and enters upon the Sabbath day fresh and free. At the beginning of the new week, he takes up the first task, and bends every faculty upon it until its completion. He sees that it is good. Then he passes to another task with the confidence of a man who *has* achieved, and so *can* achieve. And thus he carries other lives along with him as easily as the masterful writer bears his reader over the printed page.

I want to do this. I want to learn just where and how to put in my paragraphs.—*Amos R. Wells, in "Sermons in Stones."*

A State

WHAT constitutes a state?
 Not high-raised battlement or labored mound,
 Thick wall, or moated gate;
 Not cities proud, with spires and turrets crowned,
 Not bays and broad-armed ports
 Where, laughing at the storm, rich navies ride;
 Not starred and spangled courts,
 Where low-browed baseness wafts perfume to pride.

No! Men, high-minded men,
 With powers as far above dull brutes endured
 In forest, brake, or den,
 As beasts excel cold rocks and brambles rude,—
 Men who their duties know,
 But know their rights, and knowing, dare maintain,
 Prevent the long-aimed blow,
 And crush the tyrant while they rend the chain,—
 These constitute a state.

—*Rev. H. L. Crain.*