

The YOUTH'S INSTRUCTOR

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An Eolian Harp

*I set my wind harp in the wind,
And the wind came out of the south.
Soft, soft, it blew with gentle coo,
Like words from a maiden's mouth.
Then like the stir of angels' wings
It gently touched the trembling strings;
And O! my harp gave back to me
A wondrous, heavenly melody.*

*I set my wind harp in the wind,
And a storm from the north blew loud;
From the icy north it hurried forth,
And dark grew sea and cloud.
It whistled down the mountain's height,
It smote the quivering chords with might;
But still my harp gave back to me
A tender, heavenly melody.*

*Ah, me! that such a heart were mine,
Responsive tuned and true
When all was glad, when all was shine,
Or when storms of sorrow blew.
That so 'mid all the fret and strife,
The jarring undertones of life,
My life might rise to God, and be
One long, harmonious symphony.*

—Frederick Weatherby.



The Use of Life

I COUNT life just a stuff
To try the soul's strength on.

—Browning.

"THE rawness goes out of our own wound while we are dressing the wounds of our neighbor."

"TAKE time enough to say the best things. Hasty words are almost always synonymous with mistaken words."

WE need not power or splendor, wide hall or lordly dome; the good, the true, the tender, these form the wealth of home.—S. J. Hale.

"THE lips that praise God should speak kindly to men. As well look for the deadly nightshade and the blueberry on the same stalk, as expect curses from lips that utter prayers."

"THERE is given, so to speak, a bank check, by which Christ and his people may draw indefinite supplies out of the exhaustless treasury of the Father's grace and love. God himself endorses it with the words, 'Son, thou art ever with me, and all that I have is thine.'"

At the completion of one of the Amherst College buildings, when President Hitchcock first assembled his geology class in a new recitation room with sky windows, he said, as an introduction to one of his best lectures: "Young gentlemen, all the light we have comes from above."—*Youth's Companion*.

GOD "loves to bring his people into untried and perplexing places, that they may seek out the guiding pillar, and prize its radiance. He puts them on the darkening waves, that they may follow the guiding light hung out astern from the only Bark of pure and unsullied humanity that was ever proof against the storm."

"I WILL show you a place over yonder where one can see five thousand miles," said a person to his fellow traveler. This promised breadth of view added interest to the otherwise monotonous way; and when the men came to an open space, one fulfilled his promise by directing the other's attention to the moon. The latter was somewhat chagrined at his own credulity; nevertheless he was glad to see the moon. As they walked on, they conversed upon the benefits of the moon.

ST. LOUIS celebrates its one hundredth anniversary the first week of October. Sunday, October 3, is to be "Church day." Each of the city's four hundred forty-four churches has been requested to participate in the ceremonies of Church day. The rest of the week will be devoted to a series of interesting events. There will be municipal, water, military, educational, and historic pageants, and balloon and air-ship races. The mayors of three thousand cities have been invited to be the guests of honor of St. Louis during Centennial week.

A Fable

AN old pagan fable states that the raven once had snow-white feathers and a sweet, melodious song, but one day it carelessly neglected its duty, and then told a lie to hide its fault; as a punishment, it was driven from its home and happy service; and as it went forth in disgrace, its snow-white plumage grew black as night, and its sweet voice was changed into an unpleasant croak.

Sin blights whatever it touches. Shun it.—*Service*.

Paper Money First Used Four Hundred Years Ago

PAPER money is believed to have been first put in use in 1483 by the Count de Tendilla, a shrewd and resourceful Spanish soldier in command of the garrison of the fortified town of Alhama, in the heart of the hostile Moorish kingdom of Granada in southern Spain. At one time the count ran out of gold and silver with which to pay his troops, and they began to complain because they could not buy necessities from the townspeople. So the count took a number of small pieces of paper, inscribed various amounts, large and small, on them, signed them, and paid his soldiers with them. At the same time he issued a proclamation to the inhabitants of Alhama ordering them to accept the pieces of paper at their full face value, and promising to redeem them later in gold and silver coin. Having full confidence in his word, the people did as he directed, and thus a serious outbreak of the soldiery was averted until fresh supplies of gold and silver were received, when the count faithfully redeemed his promises. This is declared to be the first instance on record of the use of paper money.—*Selected*.

Prayer and Missions

THE missionary has many *wants* and some real *needs*. Of these needs none is more vital than the prayers of devoted friends at home. Many wonderful answers to prayer in the conversion of souls from heathenism are on record. God has in his books many more than all human records show.

Let me mention one. A mission school in Persia had at its head a teacher from Mount Holyoke. The seminary had set apart a certain day in the year to pray directly for the conversion of pupils in the Persian school. On one of these days the Holy Spirit worked mightily in the hearts of two stubborn, sinful students, who soon gave up to God. These two became firebrands of salvation among their companions, so that soon the whole school was ablaze with God's converting power. A little girl in the school was the child of one of those blood-thirsty Kurdish brigands, dwelling in the mountains, and armed as demons of destruction. In the midst of the revival, this soldier of the devil appeared at the school, armed to the teeth. The prayers of his child and her teacher—with those at home—wrought the miracle of changing this criminal into a soldier of Christ. For ten years he searched his mountain fastnesses, not for human victims of his cruelty, but to conquer souls for "my great Saviour."

Pray, pray, pray, for the heathen. Pray for individual missions and individual missionaries. Pray for Malamulo Mission, and each worker in it. Dear friends, pray as you never prayed before for perishing soul. God lives!

JOEL C. ROGERS.

Malamulo, Nyassaland.

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The Opening of Tibet, or the Unveiling of Lhasa (Concluded)

The Jo-Kang

T. E. BOWEN

MR. LONDON, in his description of the homes of the *Ragyabas*, or "beggar-scavengers and breakers-up of the dead," in Tibet, also the great cathedral, the very soul of all Tibet, says: "Between the palace on our left and the town a mile away in front of us, there is this arcadian luxuriance interposing a mile-wide belt of green. Round the outlying fringes of the town itself, and creeping up between the houses of the village at the



THE POTALA — PALACE-TEMPLE OF THE GRAND LAMA

foot of the Potala, there are trees — trees sufficiently numerous in themselves to give Lhasa a reputation as a garden city. But in this stretch of green, unspoiled by house or temple, and roadless save for one diverging highway, Lhasa has a feature which no other town on earth can rival.

"Between and over the glades and woodlands the city of Lhasa itself peeps, an adobe stretch of narrow streets and flat-topped houses, crowned here and there with a blaze of golden roofs or gilded cupolas; but there is no time to look at this; a man can have no eyes for anything but the huge upstanding mass of the Potala Palace to his left; it drags the eye of the mind like a lodestone, for indeed sheer bulk and magnificent audacity could do no more in architecture than they have done in this huge palace-temple of the grand lama. Simplicity has wrought marvel in stone, nine hundred feet in length, and towering seventy feet higher than the golden cross of St. Paul's Cathedral. The Potala would dominate London — Lhasa it simply eclipses."

Of the interior of this imposing temple, housing the great god of Tibet, Mr. London gives a description, but says it proves disappointing. "There was first of all, the Jo-Kang, or cathedral, the soul of all Tibet, with its marvelous image of Jo himself." Then about the entire city and palace, encircled the "Sacred Way," constantly being trodden by penitents.

"Lhasa proper is pictured as a town of low, uninteresting houses, herded together in aimless con-

fusion. But in the most disreputable quarter, that given over to the *Ragyabas*, or 'beggar-scavengers and breakers-up of the dead,' there was much to strike if not attract the eye. These filthiest of people dwell in huts only four feet in height, built of mud and the horns of cattle. 'This horn masonry,' adds Mr. London, 'is one of the best-known characteristics of Lhasa. So far as I know, it is found nowhere else in the world, and therefore deserves a passing mention. It is of two kinds. One sort shows the exquisite regularity and care with which these horns are at times inserted into the mortared surface of a wall, which internally is also strengthened by a rubble composed of the same material. In other cases no outside covering is attempted, and the horns are simply thrust into a mass of mud which probably does not survive the year. Of this latter class are the *Ragyaba* huts.'

"Tibetan architecture, to which Mr. London devotes considerable space, is otherwise novel and impressive. Most impressive, as may be imagined, are the golden roofs. It is always claimed that one at least of the golden canopies of the Jo-Kang is really made of plates of gold, — and after a close examination I am half inclined to think that the central one is actually made throughout of the precious metal, extraordinary though it seems, — but in general the gold is coated heavily upon sheets of copper, after the copper has been embossed, cast or repoussé, as the fancy of the artist suggests. It is, I believe, laid on in an amal-



A HORN HUT — HOME OF A RAGYABA

gam of mercury, but of this I could not get any very certain information. These golden roofs are unquestionably the most striking ornaments of Lhasa. One can see them for miles, for, in this light, clear air, no distance will dim the burning tongue of white flame that stabs like a heliograph from the upper line of a far misty outline of palace or temple, and there is no doubt that the last and greatest impression of Lhasa, still vivid when nearly all else has been forgotten

with age, will be that of the first sight of 'the Golden Roofs of Potala.'"

We are indeed glad for these pen pictures of the interior of this little hermit spot on the map of the far East. The entering of the British four thousand

under the command of Colonel Younghusband, following which the British Bible Society has been sending within the Tibetan borders their colporteurs distributing the Word of God, is an event in the providence of God preparing the way for the finishing of the gospel in this interesting little country belonging to, or now under the protection of, the great Chinese empire.

A Good Argument

LET me put you in possession, should you not have met with it, of one simple argument which lies in a nutshell, and is as powerful as it is condensed: it is an argument that was brought out most luminously by Hugh Stowell in a lecture before the Young Men's Christian Association of London. The pith of his reasoning is this: The Bible must be the invention either of *good men or angels, bad men or devils*, or of God. It could not be the invention of good men or angels; for they neither would nor could make a book and tell lies all the time they were writing, saying, "Thus saith the Lord," when it was their own invention. It could not be the invention of bad men or devils; for they could not make a book which commands all duty, forbids all sin, and condemns their souls to destruction. We therefore draw this conclusion: *The Bible must be given by divine inspiration.*

"Judge for yourselves. Would bad men have written a book which condemns them utterly, and which the wicked universally hate? Have you ever known an ungodly man that loved the Bible, or a godly man that did not love it? And how could holy men have written it, knowing it to be false? For how profane and unprincipled, to have palmed the most blasphemous forgeries on mankind in the very name of the God of truth!"

Such an argument as this, concentrated into a sentence, is valuable to the young; for, being easily retained and obvious, they may fall back upon it when they unexpectedly encounter embarrassing sophistries which they can not at the instant refute. Under such circumstances let them say, "Well, we can not answer your objections; but bad men would not have written the Scriptures, and good men could not have written them were they untrue; we will therefore cleave to them in the face of every difficulty and of every doubt." The Bible is self-evidential. It surpasses all possibility that a narrow-minded, short-sighted, carnal creature like man could have conceived and constructed the plan of salvation revealed in the gospel.

There was many a poor working man in the days of the early martyrs, many a plain artisan in the days of the Inquisition, who went to the stake rejoicing to burn for his faith—not because he could prove it by elaborate evidence, or attest it by philosophy, or science, or literature, but because he had tested it by his heart: and, on the simple strength of the experience of his heart, he suffered unto death. Many an unlettered man has stood the banter and the taunts, and the jeering sophistry of scorner in the workshop and office, who, when he could not refute their subtle objections, simply said, "Well, I have felt it, and you have not; I have proved it, and you have not; and I know the Bible is true for *I am acquainted with its Author.*"

ERNEST LLOYD.

I ALWAYS fear lest trial may leave me as the wind which passes over the rock leaves it, hard and dry as before.—*H. Bonar.*

Children's Meetings — Mexico

WHEN my native fellow worker and I called upon Rev. José Falcon, of the Presbyterian Mission in Toluca, he manifested great interest in our work. He admonished us to be strong and to trust in God. As we rose to leave, he urged that we have a short season of prayer together. We were glad to acquiesce, but were a bit surprised that he should pray so earnestly for God's blessing upon our efforts.

On the following Sunday we were pleased to attend the children's meeting conducted by Rev. José Falcon. Forty boys and girls of from five to ten years of age were gathered in the forward part of the chapel. All joined heartily in singing and clapping their hands in the chorus. At the close of the song service, all repeated together, in Spanish:—

"Quiet our little feet we mind,
Our hands are folded so;
Our foreheads silently inclined,
And eyes not open,—no:
And now all ready is the heart
To pray unto our God."

The leader led in prayer, while the children repeated each phase after him.

"How many tried hard this week to get others to come with them?" the director asked. Several stood up, and each in turn told of his effort. One could not come because he had no shoes, another would come next time. One little boy reported that his playmate's mama was afraid of the doctrine taught in the mission.

A little girl was found who had succeeded in bringing a friend to become a member of the band. Both the little tots were called forward. About the neck of the first was hung a cardboard on which had been drawn a fish in bright colors. About the neck of the other was hung a cardboard watch, the hands of which were to be turned to each successive hour to count the new members that she, too, would bring in the future.

After a short prayer, a song welcomed the new member, then as the leader played a march, the children formed a line, and marching forward, extended the hand of fellowship to the new member, and the hand of congratulation to the other.

We were surprised when, in answer to a call of the director, a little one went forward to offer prayer. After the offering was taken, another child asked God's blessing upon it and upon their meetings. She asked, too, that God might soften the hearts of those who would not let their children attend the meetings.

The study was short and simple, and was made plain by blackboard drawings and other illustrations. The children were eager and prompt in answering the leader's questions. A single text is taken as the foundation of each study, and during the study this text is committed to memory by all present.

The director told us that for every member bringing five new members a small gift was provided. It may be an article of clothing or something else sorely needed by the poor child. In five months' time the band has grown from seven to forty members.

We hope many similar bands may be carried on, not only in dark Mexico, but in every other field as well, for nothing will sharpen the appetite of the sheep for truth more quickly than the feeding of the lambs.

W. A. YARNELL.

As the face of Moses shone when he descended the mountain, so should the face of every vacationist shine as he returns from his mount of privileges to his year of work, and it should get its luster from the same source.—*L. S. Keyser.*



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.

Peace, Be Still

CHRIST embarked upon the waters
Of dark, stormy Galilee;
All day Judah's sons and daughters
He'd been teaching by the sea.

But the wind rose high, and faster
On the wild waves were they tossed,
Till they queried, "Will the Master
Care if we should all be lost?"

Louder raged the fearful tempest,
And the wild waves filled the ship;
Anxiously they sought the Master,
With tear-dimmed eye and quivering lip.

He was sleeping on a pillow,
In his childlike, faithful trust;
They who saw the mountain-billow,
Cried, "O save, or sink we must."

But the Lord himself was present,
He could make their hearts rejoice;
And the raging, howling tempest
Recognized the Master's voice.

Saviour, through the tempests guide us,
Tossed and driven at their will;
With the passport safe provide us,
In the sweet words, "Peace, be still."

When we reach the silent river,
And we feel the cold death-chill,
Making poor frail nature quiver,
Softly whisper, "Peace, be still."

—William H. Graham.

The Choice That Is Vindicated

FIFTY years ago Henry D. Thoreau published his first book, "A Week on the Concord and Merrimac Rivers." It was published at his own expense, and the edition numbered one thousand copies. And one day in winter there were delivered at the home of the author seven hundred volumes of the work, with an apologetic note from the publishers stating that they had done the best they could, but that the edition would not sell. Thoreau carried the books up-stairs to his room, and then, half-jokingly, made this entry in his journal: "My works are now piled up on one side of my chamber, half as high as my head. This is authorship; these are the work of my brain." And then, one almost sees him straighten up to the full height of that slim, Indian-like figure of his, as he adds these words: "Nevertheless, in spite of this result, sitting beside the inert mass of my works, I take up my pen to-night with as much satisfaction as ever."

And now, at the end of these fifty years, comes the justification, in the highest degree, of this self-poise and devotion to purpose of the young author. The publishers of his works have just issued a magnificent edition of his writings in twenty volumes. The greatest skill of the camera and painter's brush has been called upon to portray the rivers, forests, and lakes made famous by these writings, in order that the score of volumes may be illustrated in a manner corresponding to the value of the printed word. The man who used to be humorously referred to as the

"Yankee Diogenes" and the "Rural Humbug," has come into his own, and discerning ones are beginning to prophesy that he, of all that older Concord group of writers, will live longest.

However true this prophecy may be, the experience of Thoreau is a striking illustration of the great truth that the task which the individual gives himself to perform is the important thing, and that mere reputation and material rewards are but secondary. He who has a clear vision of the work before him, and seeks tremendously, earnestly, to put his personality into that work, need not fear for the verdict that ultimately shall be pronounced upon his efforts. That he labor sincerely—that is the mighty question for him. The work will make its own way, if it but be given the quality of sincerity that comes from a personality ruled by purpose.

"You will hear me yet," declared young Charles James Fox, when the House of Commons dubbed him a young sophomore, and refused to listen to his words. And they did hear him, when popular sentiment made him the ruler of the destinies of the English people. "I go, but I will come back," were the firm words of a young man who was literally laughed out of the English Parliament because of his nationality and the misconstruction placed upon his maiden speech. That he did come back we well know, when we speak of the brilliant career of Lord Beaconsfield. When Robert Fulton declared that he could drive his flat boat up the Hudson with "hot water in a teakettle," as one sarcastically put it, the Congressional committee roared with laughter. But sarcasm and laughter withered and died. The "teakettle" did its work. Chauncy Jerome, the famous clock-maker of the last generation, began his business on a small scale. But the day came when he had a contract to manufacture and deliver two hundred clocks, and all his neighbors thought the young man was insane. What would he do with so many timepieces? He certainly never could sell all of them, they declared. Young Jerome, however, made the clocks, and sold them, too. Later in life, the output of his factory was multiplied to such a degree that his wares were known on both sides of the ocean.

It requires stability of character, indeed, for the young man to stand firm, in the face of opposition, for what he believes to be right, or to go deliberately, energetically, ahead in carrying out the plans he has formed for himself when the judgment of others seems to deny to him the material reward for his work. But by the demonstration of this very stability of character, he proves himself worthy of the reward that lies farther along the way he is traveling.

Not long since a young civil engineer had charge of the construction of a line of electric railway leading into a Western city. One day he called upon the manager of the company conducting the work, and remonstrated against the quality of certain materials that had been furnished for the road.

"I think you will find nothing in the contract and

specifications against using this kind of materials," answered the manager, smiling significantly. "We're bound to save all we can."

"But I was present when the contract for the construction work was made," urged the engineer, "and I know better materials were agreed upon. The holders of the bonds would not consent to the contract until this was done."

"Well, you can see for yourself what went into the written agreement," returned the manager. And still he continued to smile.

The young engineer went away, but he was not satisfied. He knew the spirit of the contract was being disregarded. He looked ahead into the years when he hoped to have an established reputation in his chosen profession. He faced his present need of steady salary. He clung to integrity, and sent in his resignation as engineer for the construction company.

One year passed by. The railroad company had refused to accept the road from the construction company, when the latter was ready to turn it over as completed, and an extended litigation over the contract had ensued. Months of disuse and exposure to the weather had revealed the defective material and workmanship in the line, and the construction company was called upon to pay damages for its negligence. This it could not do, and went into the hands of a receiver. A new company took up the work of finishing the railroad, and our friend, the young engineer, was called upon to again take charge of the project. More than that, the reason for his former resignation became known, with the result that he was appointed chief engineer, at a large salary, for a syndicate of interests whose operations extended all through the Middle States.

"Have the tools ready," Charles Kingsley once said. "God will find the work." And the same is eminently true of the qualities that go to make up the personality of the individual. Sooner or later stability and steadfastness receive their vindication and their opportunity.—*Clem V. Wagner, in Young People's Weekly.*

American Women Fooled

AMERICAN women were certainly fooled this spring by a clever milliner in Paris in their adoption of what is known as the "peach-basket" hat. And to-day all Paris is laughing in its sleeve at the American women who were tricked.

This clever Paris milliner was one day studying a picture of the hat worn by the Russian Cossacks when the thought occurred to him to adapt it to women. And the inverted "waste-paper-basket" hat was the result. The word of this milliner was well-nigh law, and a large manufacture of the hat was the result. The Parisian fashion magazines were induced to picture the hat, and the American magazines — this one among the others — followed suit. And in the early spring the Paris windows along the Rue de la Paix blossomed forth. But the milliner had for once gone too far! The smart French women looked these hats over and refused to adopt them. The milliner cajoled and persuaded, but the French women stood firm. "We will not make ourselves look like frights," they said, and they ordered flat hats of the 1908 pattern. The actresses were appealed to, but they also refused, and not a "waste-basket" hat was seen on the French stage. The next blow came when the first of the smart American women came to Paris. Every art

known to the French was resorted to, but the American women sided with the French women and refused to buy the hats. The smart women from St. Petersburg and South America, upon whom Paris milliners and dressmakers count most, came, and they struck the final blow to the ugly hat by a refusal to buy. Meantime, to make matters worse, the Parisian women of questionable repute adopted the hat, and this meant its death knell.

The milliners found themselves with hundreds of the hats on their hands, and the manufacturers were loaded up with thousands. A meeting was held, and it was decided that there was but one thing to do to save a loss that would mount up into the millions of francs: to send all the hats over to America on consignment, "and make," to use the expression of one of the leading Parisian milliners, "the silly American women [note the flattering definition "silly"] believe that it was the latest Parisian fantasy. Let us dump them on America. But," she wisely added, "we must do it right away." And done it was! And thousands of the hats were sent to America and sold as the latest Paris hat. The trick was eminently successful: thousands of silly American girls and women were fooled into buying and wearing the hat that was worn by only the street-women of Paris! There is one saving grace in the situation: for the self-respect of the quieter and better class of American women it can be honestly stated that they refused the ugly hat, as had the better class of French women.

It is not a very pretty story; not very complimentary to thousands of our American girls and women. But it raises a naturally pertinent question: How much longer will the average American woman be fooled by the so-called decree of French fashion-makers and their tricks? — *Ladies' Home Journal.*

The Doves on the Wire

JUST out of reach from my window stretches a wire, which carries a heavy current of electricity for light and power. It is carefully insulated at every pole that supports it, and is carried well out of common reach. If I could lean far enough out to touch it, death would be swifter than the tiger's leap or the serpent's sting, as swift as the lightning stroke.

Yet the doves light on it and take no harm. They fly from my window-sill, where I sometimes feed them, to preen and rest upon it in safe content, and then fly off again to their search for food or nesting. The secret is that, when they touch the full-powered wire, they touch nothing else. They give themselves wholly to it. My danger would be that, while I touch the wire, I should also be touching the earth through the walls of my house; and the current would turn my body into a channel for escape. But they rest wholly on the wire, and experience neither dread nor danger. They are one with it, and they are safe.

So would God have us seek our safety in complete self-surrender to his power and love. It is when we reach one hand to him, while yet we keep fast hold of some forbidden thing with the other, that we are in danger. It is the heart's clasp of earth that ruins prayer. "If I regard iniquity in my heart, the Lord will not hear me."

We thank thee, O our Father, that all thy power and love are pledged to the security of those who trust in thee. Let us not be half-hearted in our faith or our obedience, but let thy life be our life and thy strength our joy.—*Christian Endeavor World.*



Trees of the Southland

Palms and Palmettoes

ABOUT one thousand species of palms are known, natives of tropical and semitropical countries. The name palm is given this family because of the fancied resemblance of the leaf of some species to a hand. A full-grown tree, particularly a date-palm, is a pretty object; but as it increases in age, the lower leaves drop off, leaving, at last, only a top tuft of new growth.

When the leaves are planted in private grounds for ornament, the lower leaves are generally removed. The portion of the leaf where it is attached to the trunk can not be torn off without injury to the tree; hence the body of trimmed trees present a peculiar appearance, until the "butts" of the cut leaves finally drop off, leaving the trunk smooth and pleasing in shape.

Of the palmettoes the most important and peculiar in appearance is the cabbage-palm, or tree. It grows wild in dense masses in lowlands, and these almost impenetrable regions are called "scrub lands."

Palms and palmettoes are endogenous, that is, increase by internal growth and elongation at the summit. The cabbage-palm produces a terminal bud, which, opening, grows into another length of tree, so advancing, yearly, to maturity.

This bud is much sought after as an article of food, and thousands of palmettoes are destroyed, being cut down merely to obtain the bud, which is boiled, and tastes and smells in cooking like a cabbage.

The Papaw Tree

This tree is also called the pawpaw tree, deriving its name, no doubt, from the local name in its home, the West Indies. The papaw of tropical America, the *Carica pa-*

with. Its fruit is orange-colored, large, and shaped like a melon, and is eaten both raw and cooked.

In the western and southern parts of the United States another papaw tree grows, of the genus *Asimina triloba*, which also has a sweet edible fruit.

The papaw tree



A PAPAW TREE



GRAPEFRUIT

in the illustration is the female. The male tree sometimes bears fruit, but it is rarely edible. In Florida groves of these trees are being planted, and in the very near future the papaw fruit will be on sale in Northern markets as fully, no doubt, as any other Florida fruit. As the fruit is rich in nourishing factors, and can be sold at a moderate price, it

will become, possibly, one of the staple table foods.

The glistening oval-shaped seeds are dried by the ladies, and strung on silk, alternately with beads, and made into pretty and odd-looking chains, guards, and necklaces.

Grapefruit

This tree belongs to the citrus family, which includes also the orange, lemon, and citron, all originally natives of southern Asia.

The grapefruit, *Citrus decumana*, is said to have been brought to America from the East Indies by Captain Shaddock, and so the fruit is often called the shaddock. Locally it is sometimes spoken of as the *forbidden fruit*, and

pompelmous, the latter name being given more especially to large-sized fruit, and the former to smaller varieties.

Thousands of boxes of grapefruit are shipped into the Northern markets every season from California and Florida. The people are rapidly becoming aware of its value as a food. Because of a certain bitter principle in the lining membrane of the fruit, tasting like quinine, some have been prejudiced against its use.

No fruit on the market has more general food value than grapefruit. It is a natural tonic; it rouses the torpid liver, has a direct and specific action on digestion; is a scorbutic, like lime juice, cooling and refreshing. A lemon, in water, in the morning before breakfast, a grapefruit at noon, and an orange before retiring, indulged in for a day or two, will, it is said, clear up almost any ordinary case of "biliousness."



A DATE PALM



CABBAGE-PALM, OR TREE

paya, belongs to the order *Passifloræ*, which grows to a height of twenty feet, and is void of leaves to the top, where it is crowned with a tuft of large long-stemmed palmately lobed leaves. From the soft, spongy stem a sweet juice is extracted, which the natives use to sweeten meat

Some California physicians claim an injurious action from the use of grapefruit in cases of kidney or bladder trouble. This may be so, but has not yet been fully demonstrated.

The proper way to handle a grapefruit at the table is to cut it in halves *across* the fruit. The internal membrane will then appear on each half like the spokes of a wheel radiating from a hub, or common center. The pulp in each compartment should be removed in one solid piece. This is accomplished by pressing a teaspoon down each side of the membrane and then down the front, so detaching the pulp on all sides. The piece can then be lifted out entire, and free from all bitter taste from any contact of the tongue with the membrane.

Grapefruit is destined to become the poor man's fruit. By its judicious use in his home his family will often be spared those trying and expensive seasons of sickness arising from blood impurities and disordered digestion. Fortunately, too, each season the fruit is being shipped North in larger quantities, as the increasing new groves come into bearing, and it is more than probable that in the near future the price asked will bring the fruit within the reach of even the very poor of our large cities.

The Oleander Tree

This beautiful perennial plant is a member of the dogbane family, having a like milky juice. Because of this similarity and relationship, and because the juice

of the dogbane is supposed to be poisonous to dogs, the popular thought is that the juice and aroma from the oleander are poisonous. Some writers insist that every part of the plant is poisonous; that twigs of it, for instance, used as skewers in cooking meat, cause the death of those eating it.

The name oleander is a corruption of the Italian *oleandro*, which in itself is a corruption of two Greek words meaning the rose-tree.

The oleander is a native of the East Indies, but has become common by culture all over Europe and the United States. It flourishes luxuriantly in the far southern portions of America, particularly in Florida, where it blooms almost incessantly from early in May until late in winter, beginning again after only a few weeks of rest.

Those who have never seen it growing in a congenial climate, and whose knowledge of the plant is limited to a study of the small specimens found in private collections in the Northern States, can form no conception of its regal beauty as an outdoor plant, growing to a height and diameter of twenty to thirty-five feet, and so profusely covered with its thousands of rose-shaped flowers, the size of a small teacup, that at a distance the green leaves are completely concealed, the tree appearing to be one solid mass of white or red bloom, while the surrounding atmosphere will be heavily laden with a delicate and fragrant perfume.

W. S. CHAPMAN.



AN OLEANDER TREE

Glanders in Man

GLANDERS is a disease of horses, but one from which, unfortunately, human beings are not entirely exempt. Formerly cases of human glanders were thought to be exceedingly few and far between, the statistics of the registrar-general in England, for example, showing a mortality of only one or two a year. Lately, however, with improved means of diagnosis at our command, it has been proved that many persons have had glanders and died of it with the real nature of the disease unrecognized.

The ulcers have been diagnosed as tuberculosis, as those of typhoid, of smallpox, or of some form of blood-poisoning, and they have been treated accordingly, with, of course, fatal results; for glanders is a very dreadful disease, the cure of which depends upon prompt and radical measures. To-day there is no

excuse for any failure in correct diagnosis, because the special bacillus causing glanders—called the *bacillus mallei*—is peculiar to this disease.

It is naturally those whose work keeps them in close contact with horses who are most in danger of glanders, and it has also been known to attack several members of a family where the father worked in a stable, and one case has been reported where a washerwoman caught it from infected clothing.

Glanders may be either acute or chronic. There

may be a slow succession of abscesses attacking the muscles, or crawling along the lymphatic system for months. Sometimes, after surgical treatment, these abscesses will heal, and there will be no further symptoms; sometimes a slow chronic case will suddenly burst out into a violently acute one, and death ensue.

Other cases are acute from the first, and may be mistaken for blood-poisoning from some other cause, or for an acute specific fever until the terrible eruption appears, too late for any treatment to be of avail.

As to treatment, there is little that is cheerful to be said. Thorough cutting out of the local sore is the one and only thing on which to pin any faith. Attempts have been made to get an antitoxic serum, but so far these have not been successful.

The best fight against glanders has been in the line of eradication of the disease by means of the mallein test on all suspicious animals. Any horse which reacts to this test is at once killed. In England it is now the rule that most of the large stables are regularly tested with mallein.

Stablemen and all persons working around horses should be taught the value of cleanliness, and especially the need of great care when troubled with any abrasion of the skin or open wound, however small.—*Youth's Companion*.

"MANY would like to do good, but have not wealth, eloquence, position. The real builders—of pyramids, Dutch dykes, American cities—are not kings, but workmen. Those willing to do good can do it."

"It is a good thing to give thanks unto the Lord."

CHILDREN'S PAGE

Childish Fancies

"THOUGH I were sleepy as a cat,"
The little scholar said,
"I would not care to take a nap
In any river's bed.

"And though I were so starved I scarce
Had strength enough to stand,
I'd beg through all the valley ere
I sought a table-land.

"But, O! what jolly times I'd have,
I'd play and never stop,
If I could only take a string
And spin a mountain-top."

—Selected.

A Scrap-Book Fan

IT will amuse an invalid and be interesting to make. Use a flat fan of good size. If it is one that has pictures on it, or has been used for advertising purposes, paste white paper smoothly over it first. Now cover the surface with little poems, anecdotes, short stories, and limericks, cut from papers. One side may have funny pictures, stories, and poems, while the other may have some pretty poem or story. The fan, being light, is easier to hold than a book.—Selected.

A Wayside Sermon

ONE can preach anywhere, with words or without them. A little Indian girl at one of our Western "sidings" on the prairie, was selling baskets.

"You pay two prices for what you buy here," said the man with his hat on one side, who had the air of knowing it all. "But the tourist is robbed everywhere. You might as well make up your mind to be cheated in the first place."

"This is no cheat," the Indian girl protested. "I make the baskets myself, and they take many days."

"Oh, of course, they all declare they are selling cheap!" said the man with his hat on one side. "And why shouldn't they cheat if they can? I'd do the same in their places."

The next remark of the Indian girl was unexpected. "'For what shall it profit a man,'" she said in slow, painstaking English, "'if he shall gain the whole world, and lose his own soul?' This is what I was taught at the mission, and I will not falsify that I may sell my baskets, even though I go hungry."

It was a silent company that climbed aboard the Pullman at the conductor's signal. "It wasn't long for a sermon," said the man with his hat on one side, "but it's the kind you can't forget in a hurry." —Selected.

Going "Up Over" or Going "Through"

"I AM accustomed to think," said my friend, the prosperous merchant, toying with his paper-knife, while a thoughtful smile played over his face, "that no small measure of whatever success I have attained, and certainly a large part of the pleasure and satisfaction I have always had in my work, have resulted from my deliberate and persistent purpose of always 'going up over,' instead of 'going through.'"

"Which is to say, being interpreted —" I quoted; and waited for the something which I knew was to come.

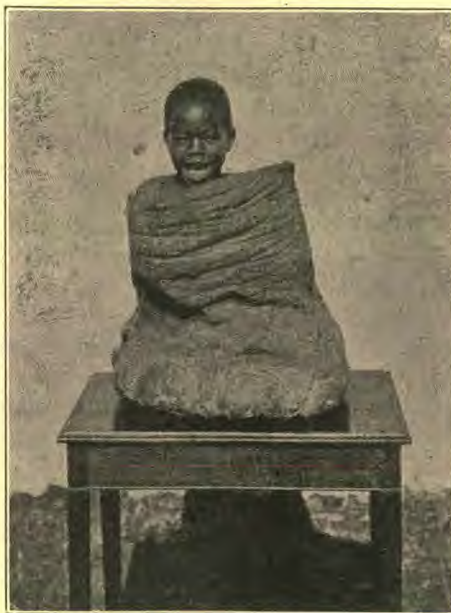
He nodded and continued: "From my father's farm, where I spent my boyhood, to the village there were two roads. The straighter and more direct of the two ran through a low, swampy stretch of land, with bog holes on either side, and with nothing but stunted oaks and scraggly underbrush for vegetation.

"In the dry season, and after the snow had fallen and was packed hard and firm, it was a very good road, level as a floor; but in wet times and in the spring of the year it was almost impassable. It never was particularly pleasant, though: it was always damp, and smelled of bogs.

"The other road was a little longer. It led up a hill near my father's house, and ran along the crest of a high ridge until it nearly reached the village, and then descended again to the lower level. It was a very sightly road. From it you could look miles and miles away, clear to the hills in

the next State. I remember one spot in particular from which you could see old Mount Washington lifting itself above the lower mountains. On account of its hilly character this road was not so much used as the lower one, except by those who drove or walked for pleasure and desired the broader outlook it afforded. In the common speech of the family and neighborhood, to take this road was to 'go up over,' while to take the other was to 'go through.' 'Are you going up over or through?' meant, 'Are you going to take the hill road or the swamp road?'

"As a boy I developed a great love for that upper road, and chose it whenever I could, even though it was, as I said, somewhat longer and harder on account of the hills. It came to exercise a certain fascination over me. As soon as I reached the summit, I would square back my shoulders and draw in long, deep breaths that seemed to send the pure air to the very bottom of my lungs, and that made me feel better all the rest of the day; and I was never in too much of a hurry to stop at that particular spot where old Wash-



IN AN ELEPHANT'S FOOT

ington looked through. Some of my most pleasant recollections are connected with that hill road, and it was always a matter of regret with me when I was obliged to take the lower road, where there was nothing to see but swamps and bog oaks.

"Well, after a while I grew to young manhood and came to the city. I soon found that there were two roads here as well as there,—a higher road and a lower one,—and that one must make choice between them. One can not be long in business of any kind without realizing how much crookedness, and meanness, and vileness, and unbrotherliness there is in the world. It is pretty hard to keep from becoming suspicious and cynical. I think that young men are under peculiar temptation that way. A boy is naturally a hero-worshiper, and he is apt to think that the men whom he knows are of a finer strain than ordinary human nature. And when he gets near enough to them to discover that they are only clay at best, and some of them not even the best of clay, his disappointment and chagrin are likely to carry him to the other extreme, and make him distrust all honor and truth and goodness. But these lower things are not the only things there are. The old world is full of good things, helpful things, lovely traits of character, inspiring ideals, if one cares to find them and see them. And I made up my mind that I did care, and that I would see them. I remember thinking of this in my room one night, when the picture of the two roads at home flashed into my mind; and there and then I made a covenant with myself that I'd 'go up over' whenever I possibly could, and 'go through' only when I must.

"And I want to say that it pays. I know what I am talking about, for I've tried it for a good many years. I believe it pays in every way; in the higher sense of character, of course, but in lower senses too. I believe it pays in dollars and in the power to make them. I believe that the young man who starts out with the deliberate determination that he will always see the best side of folks, think of the best things, associate with the best surroundings that he can find, is not only getting out of life more than the fellow who does the opposite, but that he is adding to his power to do well whatever he has to do, whether he works with his hands or his brain; and that there are few things worse for a young man than to cultivate a critical, suspicious, cynical habit of mind through constant association, even in thought, with that which is mean and low. So thoroughly do I believe this, that it has become a well understood rule of this establishment that there is no place here for a clerk who is a retailer of police court scandal, or who is sure that 'every man has his price,' or who nods his head with a significant 'I told you so,' when anybody slips and goes down. We simply won't have such a fellow about. He who can't find anything to trust in others, is not himself to be trusted. Of course there are swamps—plenty of them; and one can't always avoid them. But there's no reason that I can think of why a man should choose to walk through them when he can help it, and every reason why he shouldn't.

"So I say to all the boys I can get hold of, 'Be sure to go up over, and not through.' And I'm very apt to tell them the story of the two roads before I get through with them."

And I, listening, can only approve the wisdom of my friend—and pass on his parable to be read and pondered by him who will.—*Joseph K. Wilson, in Young People's Weekly.*



Composed of Insect Musicians

SURELY you have heard them—a band of insect musicians—it is a treat! Who are they? Why, the crickets and their cousins, the grasshoppers, locusts, and katydids. They all carry fine musical instruments with them wherever they go. So, a concert or serenade can be given at a moment's notice, and they never make the excuse, "I can't; I am out of practice!"

I have been kept awake many a night by the little glossy brown or black house-cricket, which, well hidden behind some article of furniture, insisted on treating me to a musical program.

"I wonder if he makes it with his mouth," I have asked, and I decided to really find out, and was surprised to know where all that noise came from. You know, a cricket is not slender like a grasshopper, but is short and thick, and looks as if he is carrying a little bundle of something under his wings all the time.

Well, near where his left wing-cover joins his body, he has three veins on his wing. The largest is rough like a file, and this is his "bow" for his violin. He—I say "he," because Mrs. Cricket can not make music—draws this rough vein across the right wing-cover, which trembles and quivers and gives out sound—his music, in other words.

The field-cricket sings all day, while the house-cricket takes the night for his concerts.

In Spain crickets are so popular they have cages for them as we do for our canaries; but they put only one cricket in a cage, as they will fight if put together.

"The murmurer," as Mr. Grasshopper is called—and I don't see why, as his songs to Mrs. Grasshopper are so loud and shrill—makes his music by rubbing his wings together. He has a little piece of skin like a tight drumhead set in each wing, and as he moves his wings, these tiny drums vibrate—thus his music.

Mrs. Grasshopper doesn't have a drum in her wings, but listens to her lord's music with her ears, which are on her fore legs. Isn't it queer? Think of having one's ears in such an inconvenient place, as near a knee! Or, as the locusts have, on each side of the abdomen. At least, they have a round plate there, which is supposed to be an ear, on each side.

Mr. Grasshopper sits perfectly still while making his music, looking very grave and quite correct, in his long-tailed dress-suit coat, which he always wears.

Mr. Locust, however, stands on his two front fore legs to sing, and is really a ludicrous sight, as he lifts his hind legs and draws one by one, and then both together, across his wings. The inner side of his hind legs has rough, filelike edges, and the wings thick veins, like cords, and the file of the legs on the cords of the wings produces the sound. He is a finished musician, too, for he can make two tones, and as one or two legs are used, make the music loud or soft.

The beautiful light-green katydid sings only at night, and his song, "katydid, katydid; katy broke the teapot lid; katydidn't," and all the different versions of it, is one of my earliest recollections.—*Helen B. Bell, in Baptist Boys and Girls.*



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Study for the Missionary Volunteer Society



HE program for this week should look back over the preceding lessons on the work for the colored people or forward to the lessons on "Bible Doctrine," perhaps both.

Help for the South

Do not the needs of the Southern field appeal to you? Can you not render some definite assistance? It is the sympathy that is expressed in loving service that blesses the world, but "love unexpressed fades and dies." Each time we share our brother's need, we not only help him, but we broaden our own ability for service. Not many of our young people can do much, but remember the story of the widow's mite. Would not your society like to furnish a room in the sanitarium for the colored people at Nashville? or assist the Huntsville school to secure some greatly needed supplies? Some societies have already taken up this work. Do what you can, and correspond with your Missionary Volunteer secretary in regard to it.

Lessons in "Bible Doctrine"

These lessons will commence in two weeks. Let the individual members of the societies, and those who may not be members of any society, seize upon this opportunity for becoming more securely anchored to the sure Rock of Ages, and become better fitted to give the saving truth to others. The subjects of the first four lessons will be as follows: "The Trinity," "Creation," "God's Government," "The Origin of Evil and the Fall of Man."

Naturally, in this study of the great doctrines of the Word of God, scriptures from all parts of the Bible will be used. Let us commit to memory the names of the books of the Bible in the order in which they come, and spend part of the hour drilling upon them. Note the four groups of books in the Old Testament: Law (Genesis to Deuteronomy), history (Joshua to Esther), poetry (Job to Song of Solomon), prophecy (Isaiah to Malachi); and the three groups in the New Testament: History (Matthew to Acts), epistles (Romans to Jude), prophecy (Revelation). How many books in all? How many in the Old Testament? In the New Testament? Do you know about how many human authors took part in writing the Bible? Aside from the regular work in "Bible Doctrines," there will be given each week some facts about the Bible. First, let each learn the names of the books of the Bible in their order.

The next lesson will be on the Harvest Ingathering.

Missionary Volunteer Reading Course—No. 3

Outline No. 1—"Quiet Talks on Service," pages 9-26

Personal Contact With Jesus: The Beginning of Service

1. WHAT TWO contacts underlie all service?
2. What does "looking to Jesus" mean?
3. How will living with Jesus affect our lives?
4. How will our living with him affect the lives of others?

5. How does living with him change our conceptions of life?

6. Show that uninterrupted communion with him brings happiness.

7. Was Andrew's personal work worth while? Give reasons.

8. How does the author show the importance of personal work?

9. How only can the personal worker be successful?

Notes

This union with Christ is not a matter of emotions, but of character. It is not something we are to *feel*, but something we are to *be*. We may feel it very blessedly, and probably shall; but the vital thing is not the feeling, but the reality.—"*Christian's Secret of a Happy Life*," page 222.

Pay no regard to your feelings, therefore, in this matter of oneness with Christ, but see to it that you have the really vital fruits of a oneness in character and walk and mind. Your emotions may be very delightful, or they may be very depressing. In neither case are they any real indications of your spiritual state.—"*Christian's Secret of a Happy Life*," page 224.

There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God.—"*Testimonies for the Church*," Volume VIII, page 19.

Junior Reading Course—No. 2

Reading No. 1—"Letters From the Holy Land,"

Chapters 1-3

Notes and Suggestions

BEFORE beginning to read this interesting book, take an imaginary trip to Palestine. Beginning with your home town, trace carefully on the map just the journey you would take to get there. What places of interest would you visit on your way?

In the course nine weeks will be allotted to "Letters From the Holy Land," so you should average about three chapters each week. Do not fail to read the scriptures referred to in these stories. "Christ's Object Lessons," pages 405-421, will tell you more about the bridegroom's procession. Each week interesting notes will appear in the INSTRUCTOR. Read these, and see what additional information you get from them. After reaching Palestine in your imaginary trip, you will enjoy a short journey to Jerusalem with Frank Carpenter:—

"We land at Jaffa (the ancient Joppa), a ragged, dirty town built upon the rocks at the edge of the sea. Here we take carriages for Jerusalem, which lies up in the mountains about forty miles away. There is now a railroad from Jaffa to Jerusalem, but the carriage ride is pleasanter, for every foot of Palestine is historic ground, and its scenes are among the most interesting of all Asia.

"The road is smooth and hard. Near Jaffa it is lined with orange groves, and we drive through these out upon the plains of Sharon, where the Philistines lived in the days of Goliath and David. Our road goes through flat meadows, on which fat cattle are grazing. The grass is as green as that of our fields in June, and it is spotted with thousands of poppies, the flowers of which are as big as the palm of your hand, and as red as blood.

"In some places the farmers are plowing. We see that the plows are made of two sticks of wood, one

set into the other at almost right angles, and that the farmer holds the plow by one hand while he carries a goad in the other. Now we pass two camels hitched to a plow, the proud, ungainly beasts stalking across the fields with a sullen air, as if they felt the humiliation of their labor.

"On the hillsides are dark-faced shepherds watching their flocks; and there in the field, pulling up bunches of grass for her cattle, is a girl who makes us think of Ruth gathering wheat in the harvest-fields of Boaz. The plains of Sharon are the richest part of Palestine, and we do not wonder that the Philistines fought for them.

"It takes us a half day to reach the hills upon which the Israelites lived. The road winds in and out among the mountains. We pass groves of olive trees, and, climbing higher and higher, we come at last to the plateau upon which the city of Jerusalem stands."

Plans for Progress — No. 8

Finance

"WHEREAS, There is a great educational and spiritual value to our youth in rendering definite assistance to foreign missions, and,—

"Whereas, The Foreign Mission Seminary scholarship fund is greatly needed to assist in quickly preparing workers for the field; therefore,—

"10. *Resolved*, That our conferences be encouraged to complete this fund as soon as possible."

To every Christian comes the call, "Go ye into all the world." The young people who can not now go into the destitute regions beyond, can assist some one else to go. Already some are receiving aid from this fund, and it is hoped that the entire amount planned for may be raised, so that we may have this permanent scholarship fund to be used in pushing volunteers quickly into the field.

"11. *Resolved*, That the General Conference Missionary Volunteer Department keep prepared a list of definite opportunities to help advance the cause, and that the department co-operate with the local conference workers in choosing such of these opportunities as may seem best adapted to the local field."

Many societies are much interested in these opportunities to help, especially in the foreign field. Any who want to help should write to their conference Missionary Volunteer secretary.

Literature in Other Tongues for Young People

"12. *Resolved*, That as far as possible and necessary, the Young People's Missionary Volunteer Department co-operate with the Foreign Department in America, and with other fields, in producing literature, society lessons, etc., in other languages aside from the English."

The Missionary Volunteer work is reaching out into other tongues, and as fast as possible, lessons and literature must be prepared in these languages.

We have now given all the resolutions passed by the regular sessions of the General Conference. They deal with fundamentals in the work for our youth, and should be carefully studied as the actions of the highest authority in the church of God. Twenty-two other resolutions, pertaining more to methods and details, were passed in the department meetings. Some of these have been considered in connection with articles in the INSTRUCTOR. Others will be given in future issues.

Let all our young people take a definite interest in the building up of this branch of the Lord's work.

M. E. KERN.

Young People's Missionary Volunteer Society of Rokeby Park, South Africa

THE readers of the INSTRUCTOR may be interested to hear what a little society in this remote corner of the globe is doing. We hold our young people's meetings

every Sabbath afternoon at the home of the leader. At present we are studying the "Great Second Advent Movement," together with the programs sent us by the secretary for our young people's work. A short time ago Elder J. N. Loughborough visited us, and we enjoyed hearing him tell of the things about which we had been studying. It has made



THE MISSION BAND TREE

the book much more interesting to us. We always appreciate a visit from our ministers and workers, as it fills us with fresh courage. We also have a question box. Each member brings a question, and takes another back to answer on the following Sabbath. This we have found both profitable and interesting, as it helps us in learning how to give a reason of the hope that is within us.

In connection with our young people's meetings, we have a working department called "The Mission Band." Our mothers join us in this department, and to them is much of the credit due for the work done. As we live in a sparsely populated district, we have little opportunity of doing personal work with our papers and tracts, so we meet together once a fortnight to send out papers and do other work. Fifty copies of the *South African Sentinel* and other of our papers and tracts, which are subscribed for by individual members, are sent out each month. Last year twelve hundred thirty-one papers and four thousand four hundred ninety-seven pages of tracts were sent out.

In order to raise money to help the cause of God, we do knitting, crocheting, and plain needlework, for which we are always pleased to receive orders.

Once a year we have a sale of work, which we call the "Mission Band Tree." In connection with this we have a picnic, and invite our friends to come. On the fourteenth of last July, we held our seventh tree; there were over sixty persons present, including a number of visitors. It is customary for each member to bring a present; and while these are being brought in, a short program consisting of singing and recitations, is given. When this is over, those appointed take the presents, together with what work we have in the band, and arrange it on a tree ready for sale, as the accompanying picture shows. Meanwhile our mothers and the younger girls prepare the luncheon, which is always an enjoyable part of the day's program.

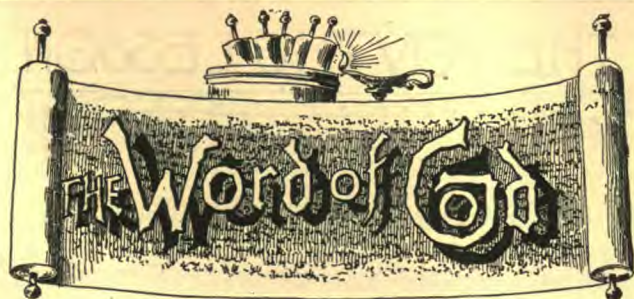
The other picture shows us at dinner, enjoying the bounties which God has been pleased to give us. About two o'clock the sale begins, and continues till all (or nearly all) is sold. Our last tree brought us thirty-five dollars.

We also have a trading department. Last year nineteen persons took sixpence to trade with till the end of the year. More than twenty dollars was brought in as the result. We sent sixty dollars as a donation to missions last year, and we hope to have more to send this year. We are thankful that God has permitted us to do a little for him, and we pray that it may be the means of bringing the light to many now in darkness.

AGNES M. STAPLES.



MISSION BAND AT DINNER



The Prophetic Gift in the Christian Church

"Despise not prophesyings." 1 Thess. 5 : 20.

Christ Ever With His People

CHRIST said, "I am with you alway, even unto the end of the world." Matt. 28 : 18-20.

When Christ goes with his people, he instructs them by a prophet. 1 Cor. 10 : 1-4 with Hosea 12 : 13.

Prophecy a Gift of the Holy Spirit

Christ promised the Holy Spirit to abide with us forever. John 14 : 15-18.

Prophecy is one of the gifts of the Holy Spirit. 1 Cor. 12 : 7-11.

Therefore when the Holy Spirit is given in its fullness, it is natural that the gift of prophecy should be manifest. 1 Sam. 10 : 6, 10.

The Prophetic Gift Left in the Church

There can not be the false without the true, and Christ says, "Beware of false prophets, which come to you in sheep's clothing." Matt. 7 : 15.

Paul states plainly that Christ put prophets in the church to remain until we all come into the unity of the faith. Eph. 4 : 7, 8, 11-15.

Prophetic Gift Manifest in the Early Church

Prophets existed in days of apostles. Acts 21 : 8-11.

The last book of the Bible is composed of the words of a prophet. Rev. 1 : 1, 2 ; 22 : 8, 9.

The Gift of Prophecy Promised to the Last Church

God's dealing with Israel is recorded for an example to them upon whom the ends of the world are come. 1 Cor. 10 : 11.

As God's dealing with Israel was an ensample, and he led them by a prophet, so he must lead the last church by a prophet. 1 Cor. 10 : 11 with Hosea 12 : 13.

Joel prophesied of the prophetic gift in the last days. Joel 2 : 28, 29 ; cf. Acts 2 : 16-18, 38, 39.

The revelator says the remnant have the testimony of Jesus, which is the prophetic gift. Rev. 12 : 17 ; see Rev. 19 : 10.

The testimony of Jesus, or prophetic gift, is confirmed in the last church so that they will not come behind in any gift. 1 Cor. 1 : 6, 7.

The Prophetic Gift Belongs With Commandment-Keepers

He that keepeth the law does not perish for lack of the vision. Prov. 29 : 18.

When the law is disregarded, the vision is sought in vain. Eze. 7 : 26.

Those who reject the law do not accept the words of God's prophets. Isa. 30 : 8-11 (margin) ; cf. 1 Sam. 9 : 9.

Prophecy is one of the gifts of the Spirit, and we are promised the Spirit on condition of obedience. John 14 : 15-18.

It is of the remnant church which keep the commandments, that the declaration is made, They "have the testimony of Jesus Christ." Rev. 12 : 17.

Conclusion

Despise not prophesying. Hold fast to that which is good. 1 Thess. 5 : 19-21. Read Bible Student's Library No. 164.

O. F. BUTCHER.

The Good Old Days

THE good of ancient times let others state ;
I think it lucky I was born so late.

—Selected.

"THE Lord is ever close and near
To those who keep his word ;
Whene'er they cry to him in fear,
Their prayer is surely heard."



III — Instruction to the Twelve Disciples

(October 16)

LESSON SCRIPTURE: Matt. 10: 16 to 11: 1.

MEMORY VERSE: "Fear ye not therefore, ye are of more value than many sparrows." Matt. 10: 31.

The Lesson Story

1. When Jesus sent his twelve disciples to preach and to heal the sick, he knew that many would not believe their message, and some would seek to do them harm. He said to the disciples, "I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."

2. "But beware of men: for they will deliver you up to the councils, and they will scourge [whip] you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you."

3. "When they persecute in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?"

4. "Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

5. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows."

6. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

7. "And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

8. "He that receiveth you, receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

9. "And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities."

Questions

1. What did Jesus know about how the disciples would be received? How did he say he sent them forth? To what does he compare himself? John 10: 14. His people? Isa. 40: 11. How wisely would the disciples need to act? In what respect should they be like doves? Matt. 10: 16.

2. How did Jesus say that wicked men would treat the disciples? Before what high officers would they be brought to be judged? For whose sake would they be called upon to suffer? Why were they not to be anxious about what they should say at such a time? Verses 17-20.

3. When the disciples were persecuted in one city, what were they to do? What name did wicked people sometimes apply to Jesus? Verses 23-25. Who is Beelzebub? Luke 11: 15. Remembering the sufferings of Jesus and his disciples, how should we regard our own?

4. What will be made known when Christ comes to this world again? 1 Cor. 4: 5. How widely does he wish that to be told which he teaches? What is more to be feared than any harm which any person can do to us? Matt. 10: 26-28.

5. How did Jesus illustrate the care of our Heavenly Father? What did he say of the hairs of our head? Why may we trust in this care? Repeat the memory verse. Verses 29-31.

6. If we honor Jesus in this world, where will we be honored? What will be the consequence to any one who is ashamed of him? Verses 32, 33.

7. To what does Christ liken the self-denying life? How does he esteem any one who refuses to follow this way? What do people lose who will not give their lives to God? Verses 38, 39. In giving up, for Christ's sake, whatever he asks of us, of what may we be assured? John 12: 25.

8. Whom do those who receive God's messengers really receive? What is their reward? How small an act of kindness will Jesus reward? Matt. 10: 40-42.

9. After talking thus to his disciples, where did Jesus go, and for what purpose? Matt. 11: 1.

THE YOUTH'S LESSON



III — Instruction to the Twelve (Continued)

(October 16)

SCRIPTURE LESSON: Matt. 10: 16 to 11: 1.

LESSON HELP: "Desire of Ages," chapter 37.

MEMORY VERSE: Matt. 10: 31.

Questions

1. Among whom are the disciples of Jesus sent? What admonition is given those who are sent? Matt. 10: 16.

2. Of whom were they to beware? Why? Verses 17, 18.

3. Before whom were they to be brought? Why? For what need they take no thought? Through what agency would they speak? Verses 19, 20; note 1.

4. How will those who believe the gospel be regarded by the world? What division will the gospel sometimes make in households? What will our own kindred sometimes be led to do? Who only will be saved? Verses 21, 22, 34-36; note 2.

5. When persecuted, what were the disciples instructed to do? Verse 23.

6. What humble position should the disciples of Christ occupy? What reproach may they expect? Verses 24, 25.

7. What is said concerning the secret things of life? How openly will the truth Jesus taught his disciples be made known? Verses 26, 27.

8. Whom only should we fear? Verse 28.

9. What forcible illustration is given concerning the care of our Heavenly Father for us? Verses 29-31; note 3.

10. What promise is made to those who confess Jesus by godly lives? What is said of those who deny him? Verses 32, 33.

11. How complete must be our surrender of the things of this life in order to be a true disciple of Jesus? Verses 37-39; note 4.

12. What blessing is promised to those receiving a messenger sent by the Lord? Verses 40, 41.

13. What assurance is given that the smallest acts in life will be rewarded? Verse 42.

14. When Jesus had finished this instruction to his disciples, what did he do? Matt. 11:1.

Notes

1. Daily the servant of the Lord should be studying the great themes of the gospel, and filling the mind with the mighty truths of God's Word. Then when asked for a reason of his faith, whether before judges or councils, or whether in trial by the adversary of our souls, the Holy Spirit will bring to the mind the very promises of the Word that are needed. To bring to our remembrance the words of the Lord is the work of the Holy Spirit. John 14:26.

2. The martyrs have not all been burned at the stake, nor have they all died in dungeons. Some are in homes suffering for the truth's sake. As a result of obeying God, and walking in the light, wives have borne persecution from husbands, and husbands from wives, and parents from children. To stand true to God under such circumstances takes a martyr's spirit, and a heart made strong by the love of God. Though the gospel is a gospel of peace to those who receive it, its rejection often causes suffering and sorrow. But the Lord admonishes his people under all circumstances to stand without wavering. Those who as good soldiers endure to the end will be saved.

3. God's greatness is seen in his care for the most minute objects of his creation, as well as in making and upholding worlds. Not a sparrow is uncared for by him. If one falls, he sees it. Even the hairs of your head are numbered. This reveals a most wonderful and intimate knowledge of God concerning us. Small comfort this for hypocrites and lukewarm professors; but for the trusting child of God it brings peace, and banishes from the heart all needless anxiety and worry. "Casting all your care upon him; for he careth for you." 1 Peter 5:7.

4. To save man Jesus gave up all. Phil. 2:5-8. To follow Jesus we also must give up all. "In this way, then, every one from among you who is not bidding adieu to all his own goods can not be my disciple." Luke 14:33, *Rotherham's Translation*.

Seven Reasons Why the Liquor Traffic Should Be Abolished

THE chief reason is that alcohol produces at first only a seemingly harmless pleasure, which a person thinks he could forego at any desired time; but the user soon learns that the degenerating alcoholic habit has become a fixed one, which is fast destroying his mental, physical, and spiritual vigor.

The man who drinks, drinks to his own pleasure. If he is a married man, he uses the funds for himself that should be divided with wife and children. He usually robs them of both pleasure and substance.

He harms his own body by the drink habit. Alcohol that is not at once consumed in the body, is stored away in the brain and liver and other organs. Here it causes an increase of the tissues, fibrous tissues, where it is stored. After a time these begin to shrink and contract, and destroy the more delicate cells and structures within their meshes. If this takes place in the liver, its power to cleanse the blood from poisons and impurities is interfered with; if in the brain, the mental and moral powers are diminished.

The use of alcohol is deceptive. A man drinks a glass of spirits or wine and immediately his brain begins to take on increased activity. Ideals, generally pleasing ones, are renewed, or old ones come up for notice. The first effect is to think pleasant things, often gentle, loving things. All these thoughts are deceptive. A writer for the press often takes his drink to arouse mental activity. But that which seems to give strength, takes it away. Let a man test his strength on a lifting machine when sober, then let him drink alcoholics until he feels full of power, mental and physical, and then test himself. He comes far short of the power to lift he had when sober. So with the brain. He thinks pleasing thoughts, but often there is no truth in them. Here is where some novelists get their ideas and ideals and false notions.

The saloon should be abolished, for its social powers draw our young men into evil ways. It has its newspapers, its newsgatherers and tellers, its pleasant games of chess, checkers, cards, billiards, and pool. Many moderate drinkers are pleasant, social people who draw others into their way of thinking and doing. The enemy of souls knows how to set his traps to catch all classes.

Because the traffic is the first cause of a large part of the evils, sorrows, crimes, and troubles of mankind it should be abolished. The communities where the liquor traffic has been almost wholly abolished are free in large part from many of the evils that interfere with the happiness of mankind.

It is a wasteful business. Here a large part of our grain and fruits is made up into liquors that lead to harmful habits and debasing practises. These articles of diet should go into empty stomachs, or the money therefrom should be used to provide better homes and more comfortable clothing for the poor, or to give the sick an extra outing and rest.

How a traffic can be allowed to go on that has so many evil things against it, is one of the world's mysteries.

E. L. PAULDING, M. D.

"No work done truly,
No good word spoken earnestly,
No sacrifice freely made,
Was ever in vain."

"SLANDEROUS words are like sparks dropped in prairie grass. Unless you stamp them out on the moment, they will grow to a flame, destroying what is useful, laying waste beauty, and threatening that which is dear to some one."

The Youth's Instructor

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Do It Now

Boys and girls, young men and young women, if you are convinced that one of the reading courses would be of benefit to you, take it, and *do it now*; for the outlines and helps begin in this issue of the INSTRUCTOR.

"Don't be a 'by-and-byer'
And a sluggish patience-trier;
If there's aught you would acquire,
Do it now!"

It is not so much a matter of time as a question of resolute purpose. Matthew Arnold said: "The plea that this or that man has no time for culture will vanish so soon as we desire culture so much that we begin to examine seriously into our present use of time." Another says: "It is not the lack of time, but the lack of the will to improve our spare moments, that keeps us from going toward success." Don't belong to the great army of procrastinators known as —

"The Going-to-Bees"

"Suppose that some fine morn in May
A honey-bee should pause and say,
'I guess I will not work to-day,
But next week or next summer,
Or some time in the by and by,
I'll be so diligent and spry
That all the world must see that I
Am what they call a "hummer"!"

"He who would win must work! The prize
Is for the faithful one who tries
With loyal hand and heart, whose skies
With toil-crowned hopes are sunny.
And they who hope success to find
This homely truth must bear in mind:
'The "going-to-bees" are not the kind
That fill the hive with honey.'"

If you have not sent your name to your conference Missionary Volunteer secretary, and ordered the first book of the course you want, *do it now*!

M. E. KERN.

Loving Others Into the Truth

We need more than a clear knowledge of the truth in order to get others to see the truth. We may even know the truth and live the truth, and yet utterly fail in winning others to live that truth for themselves. To knowing and doing, we must add love, a loving confidence in others, freely and constantly expressed; a quick appreciation of their best points, and a loving blindness, most of the time, to their weaker and unworthy side. Only thus can we lead them on into

the knowledge and the acceptance of the truths that they lack and need. If we would effectively close the door to their recognition of truths that we know they lack, all we need to do is to tell them of their lack, to show our disapproval of this, and to keep after them on every possible occasion in critical determination that they shall realize their failure and adopt our course. Probably no human being that ever lived responded to this course of treatment. Yet it is mistakenly administered by many of the best-meaning followers of Christ, who nevertheless fail to follow their Master in the love without which they themselves would never have been won to him. — *Sunday School Times*.

Why the New Zealanders Waited

A FEW years ago the officers of an English ship which anchored near a missionary station in New Zealand invited several of the neighboring chiefs to dine with them. They were soon all seated at the table, and the officers began to eat. The chiefs sat in silence without so much as touching the food. It was very strange, the officers thought; for the New Zealanders are fond of good eating. Were their guests displeased with them? Were they afraid of being poisoned? They did not know what to make of it, and were growing quite anxious. At length the oldest of the chiefs arose in a reverent and dignified manner, and asked God's blessing. The mystery was explained. These chiefs had become Christians, and they had learned that it was a Christian duty to thank God and ask his blessing at meals. They thought perhaps that they were dining with heathen, before whom they ought to set a good example. At least, these chiefs, in learning Christianity, had not learned to make so many exceptions to its rules as nominal Christians often do. — *Sunday School Times*.

Self-Control

IN the supremacy of self-control consists one of the perfections of the ideal man. To conquer self, and to rise above the temptation of greed and passion, is as great a success as any man ever attained.

Real glory springs from the conquest of self. He who would succeed must hold all his faculties under perfect control; they must be disciplined, drilled, until they obey the will.

The man who controls himself may hope to control other men. There is many a man whose tongue might govern multitudes if he could only govern his tongue. No one will pay any serious attention to a man who can not govern himself.

A self-controlled mind is a free mind; and freedom is power. He who has mastered himself will be stronger than his passion, superior to circumstances, higher than his calling, greater than his speech.

No one can call himself educated until every voluntary muscle obeys his will. The most disagreeable persons are those who can not or will not control themselves.

You need to gain the habit of self-command in all circumstances, and this is best acquired by daily practise in the continually recurring small matters of life. There is no danger that may not be averted, no sin that may not be overcome, by him who has the moral courage to begin striving, and the moral strength to keep striving till he is master of himself. — *From "Character," by Henry Varnum*.