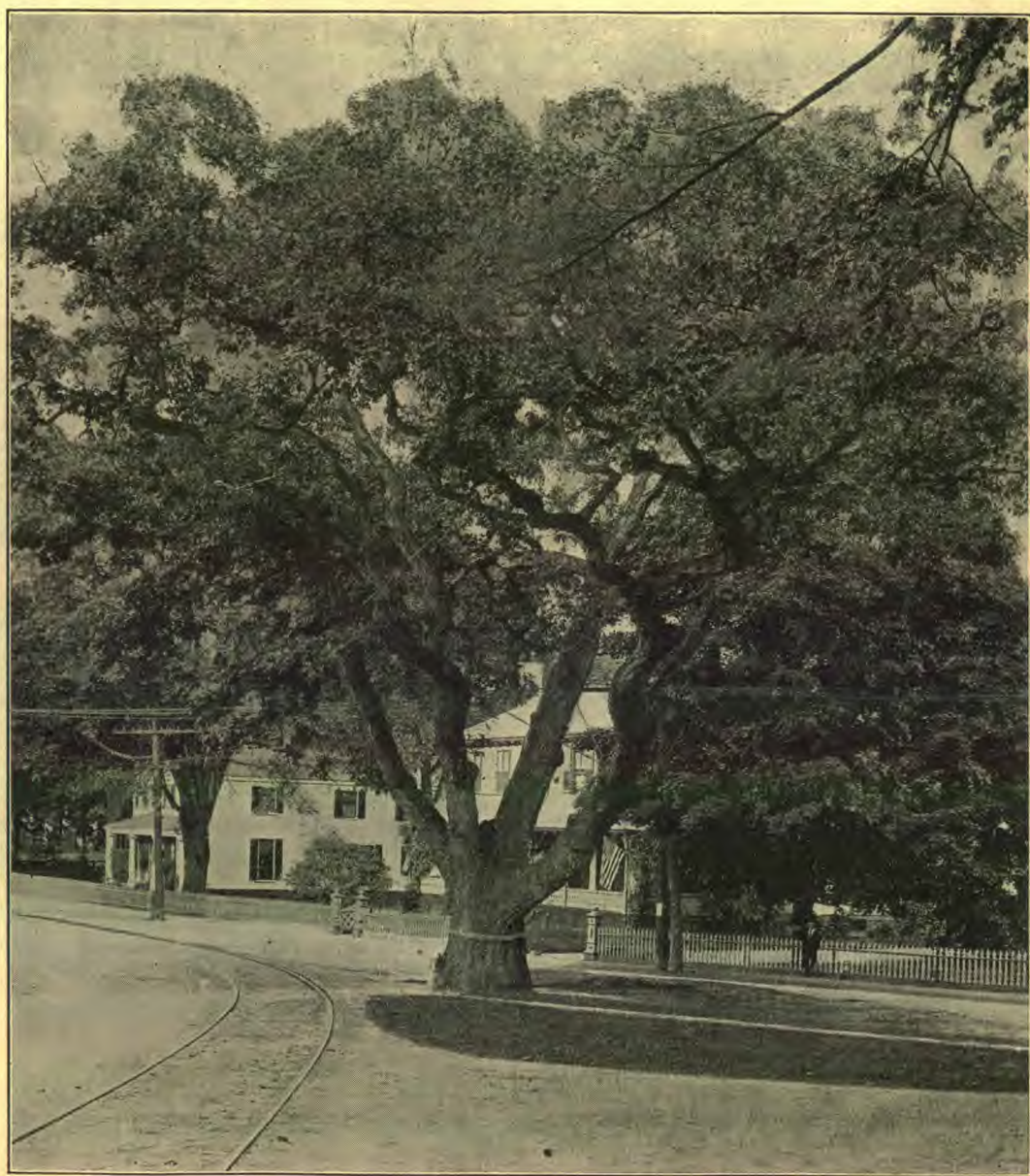


The YOUTH'S INSTRUCTOR

Vol. LVIII

May 10, 1910

No. 19



THE OAK UNDER WHICH JOHN ELIOT PREACHED TO THE INDIANS

What Our Friends Say of the Temperance "Instructor"

PROF. H. R. SALISBURY, of the Foreign Mission Seminary, says of this special number of the INSTRUCTOR:—

"There has just come to my desk the Temperance number of the 'Youth's Instructor,' and I dictate this note to you expressing my appreciation that such a number can be given to the young people to distribute throughout the country. This number will bring credit to our work. While a large number of our students are grown-up young people, yet we are planning to sell many of this special number from the Seminary."

Miss May Wakeham, of Port Townsend, Washington, writes:—

"I have received the Temperance number of the 'Instructor,' and think it the finest you have gotten out yet. I do not see what you could possibly do to improve it. I think we will use a large number here at the sanitarium."

Charles Lake, of the circulation department of the Pacific Press, says:—

"The Review and Herald people certainly have a hummer in that Temperance 'Instructor.' One of the boys in this department is taking orders for this beautiful number. Brother W. H. Covell, our new periodical man in California, is also taking great interest in this issue."

W. H. Covell, mentioned in the foregoing testimonial, received the following word from David Starr Jordan, president of the Leland Stanford Jr. University:—

"Permit me to congratulate you on the excellent work you are doing through the Temperance number of the 'Youth's Instructor.' Among all the social problems of the day, there is none so important as the extirpation of the open saloon."

The superintendent of the West Virginia Reform School says:—

"Replying to your courteous favor of April 4, we received the copy of the 'Youth's Instructor' you were good enough to send us. I have looked it over carefully, and find it literally filled with good and helpful things for boys. When the matter of reading for our boys is taken up with our board at an early date, arrangements will be made for some copies of this valuable paper."

Dr. J. F. Coon, of Walla Walla, Washington, writes:—

"The Temperance number of the 'Instructor' I regard as an exceptionally good paper, as it is filled from cover to cover with articles that are of unusual interest. I wish that every young person in the land could read it."

The president of the Unitarian Temperance Society, Rev. Joseph H. Crooker, says:—

"Thank you for your kindness in sending me the very interesting Temperance number of the 'Youth's Instructor,' most admirable and helpful. May God use it to bless the rising generation."

Elder C. McReynolds says:—

"I have seen many good things and read much good literature on temperance, but I am constrained to say that the late special 'Instructor' is the best production on that subject I have ever seen. It is not saying too much for it to say that it should be placed in every home in the land. Words are too weak to tell in full the real value of the paper."

"Its illustrations are so striking and say so much at first sight, that to sell it one would need only to show the pictures and read a few of the statements connected with them. I shall order a good supply, and recommend every brother and sister to do the same. The children can sell hundreds, yes, thousands of them. They have never before had a paper that will sell so easily as this one will."

"In no better way can you help the cause of temperance. Nothing will so effectually break down the prejudices of the people against us as to strike such a strong blow at intemperance as this paper does. You can help in this way to gather in the three hundred thousand dollars for building homes for our missionaries in the fields beyond."

"What can I say to cause you to feel the importance of this matter as I do? If you will only get one into your hands and read it for yourself, you will not wonder at my enthusiasm. Order your papers from your own tract so-

ciety and enjoy the blessing of selling them to your neighbors and friends and give them an opportunity to get the blessing from reading them."

B. L. Post, of Wisconsin, says:—

"A splendid opportunity is provided our churches just now in making manifest to all where we as a people stand on the temperance question. Let every church and every member of each church be encouraged to sell the latest and best thing ever published on the temperance question, our last Temperance number of the 'Instructor.'"

A. W. Harris, president of the Northwestern University, Evanston, Illinois, writes:—

"I wish to thank you for a copy of the 'Youth's Instructor.' After reading it, I believe it is a fine paper, and I am confident that it would do much good if placed in the hands of our students."

Mrs. Mary M. Crawford, of Vicksburg, Mississippi, writes:—

"I want to express my appreciation of that Temperance number of the 'Instructor.' It is brimful of good things, and is the best Temperance number out yet. The articles fairly sparkle with truth, and gleam and glisten 'like apples of gold in pictures of silver.' Certainly our own people should hurl a wounding dart at intemperance with this number."

"I am trying to do all I can for its circulation in this conference. Enclosed find two dollars in payment for fifty copies for my own personal use in Vicksburg. I am making an effort to get a copy into every public library in the State."

Elder W. R. Andrews wrote in the *Atlantic Union Gleaner*:—

"Never did any people have such a grand opportunity to strike a telling blow for temperance as we have in this paper. And never did we, as a people, have such an opportunity to get in touch with all classes of reform leaders."

"During the past week, we have been pushing this work here in Pawtucket. We have called upon all the ministers, to get them to take steps to place it in the hands of all their young people. Many of them have taken hold of it very enthusiastically, and already we have sold to them several hundred copies; and others are working up orders for us in their Sunday-schools and young people's societies."

"If you would only take up this matter with the various ministers in the locality where you are, you will find them ready to co-operate with you. We have sold them here to ministers who have preached against us from their pulpits. Their universal testimony is that the paper is the cleanest and brightest piece of temperance literature they have ever seen. It will mean much to the cause of present truth to give it a wide circulation."

I. D. Richardson, of the Atlantic Union Conference, says:—

"Have you seen the special Temperance number of the 'Youth's Instructor'? It is the finest thing on temperance I have ever seen. Send for one and look it over, and you will want to sell it. All who have seen it say it is unsurpassed. This Temperance issue is for the summer's work; the date is not conspicuous, and it will sell well all summer. You can go to ministers of all denominations, Sunday-school superintendents, Epworth League or Christian Endeavor leaders, W. C. T. U. ladies, or any religious person, and business men as well, and expect their hearty co-operation. The statistics and cartoons will sell it if nothing else; then, too, the Lord will be pleased, I am sure, to see our young people working among men and women in the cause of temperance."

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The Youth's Instructor

VOL. LVIII

TAKOMA PARK STATION, WASHINGTON, D. C., MAY 10, 1910

No. 19

Tinneveli District, South India—No. 4

J. S. JAMES

Tamil Sabbath-Keepers

THE opening of our work among the Tamils of South India was the result of a call from a community of people belonging to the Shanar caste of Hindus, a caste which in the past has been very susceptible to Christian influences, and from whose numbers the greatest gains have been made for the church.

Because of an apparent similarity in a few of their doctrines to some we hold, they felt drawn toward us, and invited our help. These people have been spoken of as "Tamil Sabbath-keepers" because they observe the seventh day of the week as the Sabbath. It has taken some time for us to know the true spirit and nature of this people.

We have now lived among them for over a year, and have had an excellent opportunity of studying their doctrines and customs at close range. With but few outward differences, they are the same as the heathen. The name by which they style themselves is the "Hindu-Christian Society." This is a fit name for them, considering the nature of their doctrines.

The sect originated in 1857 by a native who was about to be ordained as a priest in the Church of England. A violent quarrel arose between him and the superintending missionary over caste differences and heathen customs, which resulted in his being expelled from the church. Desiring to revenge himself, he at once began to excite the national prejudices of his countrymen, saying that Christian missionaries were sent out to India to spoil their customs, rob them of their caste, and defile them by teaching things contrary to the Hindu laws of purity. About seven thousand native believers espoused his cause, and accepted him as their teacher and leader. This movement was confined wholly to the Shanar caste, and to a community where the people were mostly related and bound to one another by the Hindu cleavage system. It seemed to thrive for a time, but like every plant which our Heavenly Father hath not planted, it began to decay. "If a house be divided against itself, that house can not stand." Fighting and quarreling began among them. Some returned to the Church of England, some joined the Roman Catholics, and many relapsed into a more degraded form of heathenism. Differences arose between the founder and some influential men among his followers, which resulted in

about two thousand forming a separate society and choosing new leaders, which has since dwindled down to less than one thousand. This is the society which aided us in establishing our work here by donating us two acres of land. The mother society has gone out of existence, the founder and his immediate family being the only members left. Their church, a commodious building, stands idle and forsaken, only a short distance from our bungalow.

As a class, these people are very poor, ignorant, and superstitious. Their homes, their domestic customs and habits, their business enterprise and public spirit, show that they are little removed from a condition of

barbarism. In many respects they are less advanced than many of their heathen neighbors. The founder of this sect took no steps to educate his followers. To have done so would have proved fatal to his projects. As long as they walked in darkness, all was well, but as soon as light and truth began to shine into their minds, the horror of their bondage became apparent, and they sought to free themselves.

From the time of our coming to this place up to within two months ago, we have moved quite freely among this people, taking the leaders into our counsels, and doing what we could to acquaint them with



YOUNG HINDU-CHRISTIAN AND HIS WIFE

our doctrines and methods of public worship. One of the three public services held on the Sabbath was given to us to conduct after our manner of worship. For some time I preached on general topics, and finally took up the subject of justification by faith. While no direct reference was made to their ceremonies, some of the leaders saw that if the people accepted the doctrine of justification by faith, it would soon put an end to their ceremonies, both Jewish and Hindu. They saw that the majority of people sided with our teachings. Something must be done, or their place and influence as leaders would be gone.

Accordingly, three of the leaders waited on me with a written agreement, the terms of which required me to preach only on such subjects as would not go contrary to their customs; to adopt their form of bowing down during worship; to cease work on the new moons and other festivals, all of which I politely but firmly refused to do. This refusal brought an end to our public connections with them, but it developed a situation far more interesting and profitable for our work.

We could still go to the homes of the people and talk and pray with them. A large majority of them sympathized with us, and believed what we taught them; but having no church building or any kind of public place for them to come to, and being so pressed with other work, and the hot season being on, it was impossible for us to make any special effort for them. Notwithstanding the fact that we have been living a mile from the village where most of the people are located, from fifty to sixty men, women, and children have been coming to our house every Sabbath morning, walking through the hot sun and sand, leaving their church at an hour when services were being held, to be present with us. There are scores of others who want to come, but are kept away for various reasons. As soon as we can move to our new bungalow, which is now rapidly nearing completion, we shall be able to do more for them.

It will take time and much prayerful patience to lead them out into the light of present truth, but we are sure God has many jewels among them that will shine as bright stars in his kingdom. One of our great needs at present is some one to come and share the burdens. We have been praying earnestly that some suitable persons would be found after the General Conference who could be sent out to look after the school interests and other responsibilities that may arise. We feel that God will answer our prayers. Many difficulties such as our people at home, blessed with every comfort and facility, never dream of, must be daily encountered and overcome. But we have a mighty God, who has promised to go before us. He has fulfilled this promise to us in the past, and this inspires us with much confidence and courage for the future.

The Apostle to the Indians

"To us," says one of the descendants of John Eliot, "the name Eliot stands for all that is sweet, kind, self-sacrificing, grand, noble, inspiring, masterly, courageous, and sublime."

In his faithful ministry to the Indians, John Eliot has proved that he possessed these characteristics. Courage seems to have been almost inherent in his ancestors. We read that William the Conqueror added to the coat of arms of William de Eliot, his loyal knight, in Latin, the inscription, "Over rock, through fires, bravely and honorably." Sir John Eliot, the apostle's uncle, died in the town of London because of his fearless declarations in the House of Commons against the unjust measures of the council and judges.

John Eliot was born in Widford, near Ware, in Hertfordshire, England, in 1604. The exact date is not known, but he was baptized in August of that year. His parents were strict Puritans. With some sacrifice they sent him to Cambridge University, where he studied faithfully. Greek and Hebrew were of much help to him later in his translation of the Bible into the language spoken by the Indians.

After leaving school, Mr. Eliot became an under-teacher in a school at Little Baddow. The head-master was a man of noble Christian character, and was a friend of worth to Mr. Eliot. This man was forced to flee to Holland for safety, and Mr. Eliot, casting about to find a place where he could worship God according to the dictates of his conscience, decided to come to America. In 1631 he embarked on the ship "Lyon." On this same vessel was Mrs. John Winthrop with her family.

Mr. Eliot settled in Roxbury, Massachusetts, where he held the pastorate for over fifty years. His heart was touched with the simplicity and needs of his red brethren, and he began at once to help them. He was well fitted to do this, for he, too, was a child of nature. To him, as to them, the thunder's roar was the voice of the Great Spirit, and the brooks and rivers ran in paths which the great Manito had marked for them with his finger.

The Indians learned to love the apostle as a father; they consulted him as an oracle; they gathered around him as their best friend. His patience was often sorely tried, his long-suffering endurance well-nigh exhausted, but still he proffered the rejected gospel, and the refrain of his life among them was, "Whom therefore ye ignorantly worship, him declare I unto you."

Mr. Eliot began to study the Indian language when he was forty-two years old. The arduousness of this task can only be measured by the length of the Indian words. At the end of the Indian grammar we find the following words: "Prayer and pains through faith in Christ Jesus will do anything."

His appearance in home or wigwam was always hailed with delight. The red men were impressed with the benefits to be gained from civilization. They expressed the desire to be "all one" with the English. In their characteristics they were different from other races. They feasted, hunted, and followed the war-path. They were domestic and hospitable, yet haughty and implacable; religious, yet slow to forget a wrong. They desired to know God, and joyfully received the apostle's promise to instruct them.

The first meeting with the Indians was held in the wigwam of Waban, in a place which the Indians afterward called Nonantum—a place of rejoicing.

Prayer was offered in English. The sermon was from the text in Eze. 37:9, 10: "Say to the wind." This was regarded by the Indians as having special reference to Waban, his name being the Mohegan for wind. The ten commandments were repeated. The service lasted for three hours. Some of the Indians manifested interest, some repentance, and some bore a scornful, unbelieving expression on their faces. Some of the questions asked by the Indians are worth noticing. They asked: "How may we be brought to know Jesus Christ? Can God or Jesus understand prayers in the Indian language? How came the world full of people if they were once all drowned in the flood? If we accept Christianity, we will have to give up our *powwows* [medicine-men]. Who will then heal our diseases? Why did not God kill the devil?"

These questions show thought on the part of the savages. They had a good understanding of what had been told them. After the meeting, an Indian named Wampas brought his son and two other children, and gave them to the English to educate. Some of the adults entered English homes as servants, that they might learn to be Christians. But they did not flourish under conditions of life so completely different from their former environments. Then, too, the English gave them "fire-water," which affected the Indians in a peculiarly harmful and horrible way.

The meeting in Waban's tent was the beginning of a noble work. The Indians were taught horticulture, architecture, bridge building, and house construction. The women were taught to spin and make clothing. They began to carry baskets, staves, eel-pots, brooms, and other articles to sell to the English. Mr. Eliot nurtured the little company at Nonantum very tenderly.

At about this stage of the work some cruel murders occurred in the north central part of the State. Mr. Eliot was sent as peacemaker between the tribes. There were continual rains, and traveling was difficult. At night he would pull off his boots and empty the water from them, and wring his stockings. For a number of days he was obliged to wear wet clothing. As he passed through Nashaway (Lancaster), Shawanon ordered twenty men to arm themselves, and to be ready to protect the apostle. This sachem, with many of his people, accepted Christ.

In 1651, on the banks of the Charles River, an Indian village was founded. It was called Natick, a place of hills. Three streets were laid, two on the north side of the river and one on the south. Fruit trees were planted. A bridge was built across the river, of which the Indians were justly proud; for when a strong spring freshet came, their bridge stood firm as a rock, while that built lower down the river by their English neighbors was swept away. A round-house was built in the central part of the town. Here provisions were kept, and one part, the prophet's room, was set aside for the apostle's use when he came to the settlement. The Nonantum Indians moved there, and a happy, thriving village was soon under way. Waban, who took the name Thomas, was made justice of peace. Some very interesting stories are told of him. He once wrote the following order to one of his officers:—

"You, you big constable, quick you catch um Jeremiah Offscow, strong you hold um, safe you bring um afore me. THOMAS WABAN, *Justice Peace.*"

At another time, when he was an ex-official because of his great age, the new officer came, as was his custom, for advice. He inquired of the aged justice, "When Indian git drunk, and quarrel, and fight, what do you den?"

"Hah!" answered Waban, "tie um all up, and whip um plaintiff, whip um 'fendant, and whip um witness." It is said that Waban was a man of piety and very strict in his religious duties.

A code of laws was drawn up for Natick, according to the plan which Jethro gave Moses. There were rulers of hundreds, rulers of fifties, rulers of tens. Tithe was paid to the rulers to educate the children. It is a fact worthy of note that in Mr. Eliot's plan, schools were the never-failing attendants of the gospel. Natick was a light in the wilderness—a sort of seminary, from which teachers went forth into the "regions beyond," carrying the glad tidings of the Messiah to their dusky brethren.

At this time there were fourteen praying towns, made up of eleven hundred praying Indians. In 1663 the Old Testament was published in Indian. Before this an Indian grammar, an Indian psalter, a catechism, and two other small books had been translated into the Mohegan tongue by Mr. Eliot. We can understand the profundity of this task by comparing a few words in the Indian to similar words in the English. The word *kemmogkodonatootumootiteaonganunnonash* is equivalent to our word *question*. The Indian Bible bears this title: *Mamusse Wunneetupanamwe Up-Biblum God Naneewe Nukkone Testament kah wonk Wusku Testament*.

An interesting incident is told concerning the translation of Judges 5:28. Mr. Eliot gave a vivid description of a lattice, and after some difficulty succeeded in getting from the Indians a typical Mohegan word.

Some years later in revising the Old Testament, he found that he had translated the expression thus: "The mother of Sisera looked out of a window and cried through the eel-pot."

Some remarkable conversions were shown among the Indians. Aptness and simplicity characterized nearly all of them. Wannalancet at his conversion said, "You have been pleased in your abundant goodness, for four years past, to exhort me and my people, with much persuasion, to pray to God. I acknowledge that I have been used all my life to pass up and down in an old canoe; and now you wish me to make a change, to leave my old canoe and embark in a new one, to which I have been unwilling; but now I give myself to your advice, enter into a new canoe, and do engage to pray to God hereafter." Another Indian said, "My heart is foolish, and a great part of the Word of God stays not in it strongly."

In 1660 the first Indian church was organized in Natick. We wonder at this long delay, but note that carefulness and thoroughness are shown in all of Mr. Eliot's movements.

There were many unpleasant and trying experiences in Mr. Eliot's work. At one time King Philip said to him, "I care no more for the white man's religion than I do for the button on your coat."

At the time of King Philip's War, the English became suspicious of the praying Indians. As a matter of fact, these bands saved the English from many disastrous ravages. In 1675 the colonial court in Boston issued an order that the Natick Indians should be removed to Deer Island. Sadly and quietly they submitted. Mr. Eliot, now hoary with the weight of years, met them at "The Pines," in Watertown. The poor creatures wept and clung to their aged teacher. He had loved the little settlement at Natick better than any place on earth, unless we except his home, and now it seemed that his gray hairs would indeed go down in sorrow to the grave. After some months the Indians were permitted to go back to their beloved home. While Mr. Eliot lived, they would choose no other leader.

The apostle spent the last few years of his life in instructing a boy who had fallen into the fire in infancy and had lost his sight.

Four of Mr. Eliot's children died. His wife's death affected him severely. She had been a help, an inspiration to him. As he stood by her casket, he exclaimed, "Here lies my dear, faithful, pious, prudent, prayerful wife. I shall go to her, but she shall not return to me."

He died May 20, 1690, and is buried at the Eustis Street Cemetery, in Boston, Massachusetts. At the time of his death there were thirty-five hundred praying Indians.

Daniel Takawompait, an Indian, was ordained to care for the colony in Natick. Stephen Badger came from England to take up Mr. Eliot's work.

The beautiful Charles River flows peacefully on. A modern bridge spans it near where the bridge of the natives once stood. But no stalwart brave casts his fish-line into the rippling waters, no wigwam graces its banks. The old oak under which Mr. Eliot preached to the Indians still stands, bound about by chains to keep it from falling apart. A little slate gravestone bearing Daniel Takawompait's name forms part of a fence enclosing a house in the village.

In the old Natick graveyard are some moss-grown tombstones bearing the names, Miss Silence Eliot.

Miss Sarah Eliot, Mr. Joseph Eliot, children of Deacon John Eliot, of Boston. Another slab bears the name of the Rev. Stephen Badger.

The last Natick Indian died in 1875. The Indian's days on America's happy hunting-grounds are past, his language is dead, his Bible nearly forgotten. But the few copies left speak a silent language more eloquent than that of lip or tongue. The old oak stands a memorial of one who loved his fellow men, and of whom, too, it can be said, "Over rocks, through fires, bravely and honorably," he wrought.

MAY G. COLE.

Hoist the Temperance Banner!

RAISE the standard higher,
Christian Volunteers!
Let the temp'rance banner
Float upon the years:
Check the tide of evil;
Stay the sale of rum;
Make a grand upheaval
In the work begun.

You've a brother sinking,
Tampering with sin;
And a sister falling,
With no hope within.
Let your light shine brighter;
Show the filth of sin;
Make some one the better;
Seek a soul to win.

Shout the word of warning;
Hoist your banners bright;
Start anew each morning
Battling for the right.
Make a grand upheaval,
Christian Volunteers!
Stay the tide of evil;
Check the flow of tears.

MRS. MARY M. CRAWFORD

"The Physical Effects of Novel Reading"

"COME, go to the library and read," urges a stirring desire in Edyth's heart. "No! no! Waste not your time and mind in such a pastime; you have much work to do," whispers a still small voice. For a moment a vision of empty, unfulfilled dreams floated before her mind as the voice continued: "Do it *now*: write that neglected letter; read that bit of history; study your Sabbath-school lesson; do your mending; fulfil your promises for to-day." And Edyth sat down at her desk with a sigh, and in a dilatory, half-hearted way began arranging her paper. Again the desire for a certain cozy corner of the library, with its shelves of attractive novels, returns. Again the controversy wages: "Think how you hated yourself after the last time. You promised never to do it again. Don't go! don't go!" pleads the voice. Edyth sighs, rubs her eyes, straightens up, and with a determined expression begins her letter. For a few brief moments she experiences the joy of victory. Then, with renewed energy, the appetite for stimulation returns, an ever-increasing craving that demands satisfaction. Her face flushes and pales, her hands clench. The struggle is severe. Great drops of sweat stand on her brow. A physical yearning akin to intense hunger and thirst, an unbearable restlessness and longing, finally drive her to slip into her hat and coat and start for the library. "I'll read only a little while, and *no stories*," she promises her protesting conscience.

Edyth was a novel reader of the "fourth generation," and had been "visited" with the accumulated passion for such literature, in all its intensity, from

her "fathers." She was possessed by the hereditary demon of novel reading that is twin to the appetite for strong drink and poisonous drugs. Inherited appetites are generally admitted to exceed the acquired in irresistible cravings.

The clock in the city hall tower struck two o'clock as Edyth entered the library. At nine o'clock, seven hours later, the janitor came and said, "Time to close, Miss," which roused her to the first realization of time and place,—seven hours of steady reading, with but looking up to take another volume from the shelf beside her,—seven hours of utter oblivion to external things. With unseeing, aching eyes and unsteady steps she went slowly down the street. The fresh, crisp December air partially lifted the physical weariness and exhaustion that weighted her down. Conscience began accusing, "Look at yourself. You are *drunk*. You have lied. You promised you would not. What excuse have you to offer at home?"

This is a mere glimpse into a real experience that was repeated time after time, with longer or shorter intervals of remorse and repentance. It was after one of these miserable defeats that Edyth said to me, "O! I am so wretched! What shall I do? I feel as if I was lost, and I know I am ruining my mind." This was more true than she realized.

The body is a living machine composed of a complex system of smaller living organisms, called cells. These are grouped together in various orders, each group performing a definite labor; as, brain cells, liver cells, blood cells, bone, muscle, and skin cells. These are all derived from one original cell. In this tiny "*first cell*" is stamped the thing we call heredity. By the marvelous process of cell division this "germ-cell" is multiplied into untold millions, each of them an exact counterpart of the first. It is thus possible to stamp every cell in the body with this unnatural craving for stimulation. They all combine to force the individual to supply their demand, the same as the call for food and water is made. It is more than a habit. It is a normal call of wrongly stamped perverted cells. Novel reading is as perfect a slavery as the drunkard knows. The physical effects, though less marked, are just as sure. The consequent exhaustion and strain on the delicate nerve tissue are equal to a hundred times as much mental work. Properly regulated brain work strengthens the mind, and results in enlarged capacity of thought, and in increased power of concentration and strengthened memory.

A nerve cell is composed of a body and numerous delicate processes. In the body of the cell we find minute dark staining granules. These are very numerous in the rested cell, but in the working cell they gradually disappear, to reappear again when the cell is rested. Work of any kind uses up these granules, which are replaced during rest, especially during sleep. Alcohol, coffee, meat, and poisonous drugs stimulate the cell to use up not only the amount that is replaced by a normal period of rest, but also those held in reserve for extra demand and for the nourishment of the cell itself. The process of the elimination of waste material is retarded, and the cell soon becomes shrunken and sickly. The power of the body cells to recover, even after long-continued abuse, is wonderful, but there is a physical "line of probation," which, if crossed, results in degeneration and death. What is true of alcohol and drugs is also true of novel reading. Fright, anger, nervous excitement, lust, and kindred

emotions cause a poison to be formed in the tissues of the body. Animals that have been worked up to a frenzy of excitement before they are killed have been found to have stored in their tissues a poison. The meat of such animals has caused serious symptoms of poisoning in those who have eaten it. The stirring of the emotions is what makes novel reading attractive. The habitues experience a degree of emotion often greater than they would in the actual living out of the events portrayed. Gradually they approach and cross the line that marks them mental cripples, and oftentimes physical wrecks. The nerve cells are depleted and poisoned. The mind becomes as a "bag full of holes." The emotions of joy, peace, love, benevolence, and noble ambition stimulate true cell growth; but the modern novel and the theater are not of a character to bring forth such a response. We can not afford thus to undermine good judgment, memory, character, and spiritual life. Study God's Word. Study the sciences—botany, astronomy, and physiology. Eschew every form of reading that stirs the old desire for fiction. Above all, be sincere with yourself, and with the Lord.

NINA MAE BAERLE, M. D.

The Little Things

THE little things we scorn to heed
When youth and life are calling,
May cause the heart of age to bleed,
When evening dews are falling.

Though for a while we may forget,
And fragile fancies cherish,
There never was a flower yet
That did not bloom to perish.

The years that age us as they fly
Should to the heart betoken
That earthly things must fade and die,
And earthly bonds be broken.

New friendships oftentimes we make,
And those we deem the lightest,
When we are forced their clasps to break,
Have bound our hearts the tightest.

There is a bright celestial clime,
Beyond earth's great endeavor,
Where love outlives the flight of time,
And flowers bloom forever.

MORRIS GRESS

Distributing Literature

ONE of the most effective ways to call the attention of persons to the third angel's message is by means of reading-matter. It has the advantage of being both cheap and easy to handle.

The distribution of tracts and pamphlets has been an important factor in many a propaganda. It is not a new thing by any means. Seventh-day Adventists have been counseled to scatter pages of reading-matter like the leaves of autumn.

Thomas McCree, in his "History of the Reformation in Spain," gives some interesting information in regard to how the truths of the Reformation were carried into Spain:—

"As early as the beginning of the year 1519, John Froben, a celebrated printer at Basel, sent to Spain a quantity of a collection of tracts by Luther, which he had lately reprinted." "In the following year the Reformer's commentary on the Galatians, a work which exhibited his doctrinal sentiments on the most important points, was translated into Spanish. This was followed by translations into the same language of his treatise on Christian liberty."

"Alfonso Valdes, a young man of talents, who accompanied Charles V, as secretary, to his coronation in 1520, sent to Spain, at the request of Peter Martyr, a particular account of the religious dispute in Germany, from the first declaration of Luther against indulgences to his burning of the pontifical decrees at Wittenberg."

So many readers were found in Spain for the writings of the Reformers that "on the twentieth of March, 1521, Leo X issued two briefs, one addressed to the constable and the other to the admiral of Castile, who governed the kingdom in the absence of Charles V, requiring them to adopt measures for preventing the introduction of the books of Luther and his defenders into Spain."

There is still an opportunity for some one to follow the example of John Froben, and send tracts to the needy field of Spain. C. E. HOLMES.

The Father's Care

THE war against Spain was fairly launched, and the war spirit filled the atmosphere, causing many young men to go to the front. Among them was a Philadelphia boy with a praying mother, a mother to whom war was not heaven, but its opposite. Her boy knew nothing of the power of the Christ whom she worshiped, although occasionally he accompanied her to the Sabbath-school and the place of worship. He went to the war much against her will, yet her prayers accompanied him.

He had more than one narrow escape from death while doing service in the Philippines. The war finally closed, and the command came to leave for home. He was then stationed at Solona, and it became necessary to go to Aparri to take a steamer for Manila. The company marched from Solona to the river Cagayaw, where a casco (a native boat) was to carry them by water to Aparri, a distance of some eighty miles.

It was during the rainy season, and so the river was swollen, and the current so swift that the natives lost control of the casco within a few miles of the ocean. Death seemed inevitable, as a few days previous a boat containing Chinese had been swept to sea and lost. Will the mother's prayers fail now, when home is within sight? As the boat swept down the river, it was seen by a detachment of soldiers on the bank, a message was sent by wire to Aparri, an ocean tug responded, and the casco, with its apparently doomed occupants, was rescued. Philadelphia was reached in due time, the only evil effects of the three years' exposure being fever and the forming of the cigarette habit. He was invited to visit a brother residing in Michigan, and in a short time the Lord Jesus called him to another service, to a better fight. He responded to the call, and to-day is rejoicing in the triumphs of faith.

The perils of God's soldiers are known to the Heavenly Father, and messages are sent by him to the angels, who excel in strength, and not until we reach the home land will we fully understand the dangers from which we have been delivered. The very hairs of our head are numbered, and God cares for his own.

JOHN N. QUINN.

Orchard and Garden

"SNOW, snow, down from the apple-trees,
Pink and white drifting of petals sweet!
Kiss her and crown her our lady of blossoming,
There as she sits on the apple-tree sweet!"



Curious Experiment

CUT two crosses out of black paper and place them, with their extremes almost touching, at about three inches from the eye on a sheet of white paper. You will see three crosses, the middle one being dark, and quite separate. The experiment becomes more interesting when red or green figures are used, but in this case a dark background must be used, and a white cross will appear in the middle.—*Selected.*

Moving Pictures of Microbes in Action

By the co-operation of scientists and moving-picture experts we can now see the microbe as it goes about its never-ending work of good or evil. Moving pictures of different ultramicroscopic scenes will be of vast benefit, not only as an admirable method of study, but as an aid in research work. The conflict between the microbes and the blood-corpuscles is depicted in a startling manner, and when thrown on a large screen, some virulent destroyers appear a foot in length.—*Popular Mechanics.*

An Odd Bird

THE American woodcock has the reputation of being the oddest-looking land bird in North America. Notwithstanding this ungenerous criticism, it is not an unpopular bird with the sportsman, nor with the epicurean, who pronounces it a genuine delicacy. One ornithologist says: "Its legs are too short for so large a body, its tail only half as long as it should be; its neck too short and too thick, and its head almost entirely without definite outline, the eyes too far back, and the bill too long and too straight." But what does it matter if these things are so? The woodcock comes of a good family, and it is a well-behaved bird. Indeed, it can not be charged with any of the misdemeanors of many of its more gracefully built and delicately colored avian friends.

The woodcock belongs to the Limicolæ order, and as the name suggests, the members of this order "inhabit the mud" of marshes or sandy shores. The order also includes the plovers, sandpipers, snipes, and curlews. At least fifty species of the Limicolæ are found in the United States. In most species the legs are long, and, in connection with the slender, sensitive bill, fit the bird for picking up small animals in shallow water, or probing for them deep in the mud. While most of this order are shore birds, the woodcock prefers the drier woodlands to moister localities near the water.

The sensitiveness of the woodcock's bill is due to the fact that it is covered with a soft skin at the end richly provided with nerves that make the bill a very sensitive probe, fit to detect in the soft mud the worms and larvæ upon which the bird feeds. The exorbitant prices charged by many plumbers has given occasion to the artisan's remark, "A plumber's bill has more nerve than a woodcock's."

The woodcock is said to be as much of a nocturnal bird as the night-hawk, lying low in the day to escape

observation, and feeding at night. But it is quite willing also to take advantage of the twilight and cloudy days, if its store promises to run short.

Its nest is a depression in the ground, lined with dry leaves. It lays four streaked and spotted eggs. The young, which leave the nest almost as soon as hatched, are often carried about by the parents between the thighs or in their claws. Even when a bird was nearly full grown, the parent has been observed personally carrying it to a place of safety.

The woodcock is not a graceful bird at best, and a chubby mother paddling along with her baby birds between her legs, makes a unique picture, one that



THE AMERICAN WOODCOCK

any bird student would think himself fortunate to see. Mabel Osgood Wright says that once she chanced to "observe the last of a brood of three emerge from the egg. The callow little bunch had scarcely become accustomed to the light, and its down was moist and limp, yet when the mother, on seeing me, gave the warning cry, it disappeared from under my very eyes as promptly as if it had studied wood tactics for a lifetime, and nothing remained but some bits of shell, mingling with the dead leaves, at the roots of a great tuft of evergreen ferns."

The woodcock has a substantial appetite. Dr. A. F. Fisher records that "a bird weighing six ounces ate at least eight ounces of worms in twenty-four hours." Another student of the woodcock, Mr. H. K. Job, claims that one which he had in captivity grew thin, evidently from insufficient food, though he fed it one hundred seventy-five worms a day; and that he finally had to release it, admitting that it was a more proficient worm digger than himself.

Mules Have Concrete Bath in Mine

A HUGE concrete bath tub, forty feet long and a few inches more than four feet deep, has been installed in the Henry colliery of the Lehigh Valley Coal Company, at Plains, Pa., for the accommodation of the mine mules.

This unique mine improvement is built at the entrance of the mule barn. The long-eared beasts are pretty tired when they conclude the day's work, but when they strike the bath, all fatigue disappears, and they rush in, crowding one another for the deepest place in the tub.

Directly over it runs a perforated pipe, and when the mules have disported themselves in the water in the tub, the shower bath is turned on. The speed with which a mine mule will hurry to the barn when the

day's work is over is proverbial, yet, with all their desire to get the second meal of the day, they have to be driven out of the bath by force. One old fellow is said to take such delight that no amount of coaxing will get him to leave the tub until he has had at least ten minutes of the fun. Others will not leave the tub until the shower is turned on, and it seems that this feature is the most enjoyable. Some of them, the mine foreman says, will look at the attendants longingly, and then swing their heads appealingly toward the spray pipe until some one turns it on.

The bath is expected to prolong the vigor and vitality of the mules. The driver boys are the only workers in the mine who are not absolutely in sympathy with the innovation, the bath keeping them in the mine ten or fifteen minutes longer than before, yet the enjoyment of their dumb charges seems even to offset this inconvenience to a great extent.—*Popular Mechanics*.

How to Read a Gas-Meter

PERHAPS there are some of our boys who would like to know how to read a gas-meter. We give below a diagram of a common form of gas-meter so that by reference to this and the instructions, any boy should be able to read a meter at sight.

The index showing the number of cubic feet of gas used, is generally placed at the top of the meter. Different meters vary but little in the arrangement of the dials. For meters used in dwelling houses, as a rule, there are only three dials on the index, but some large meters have as many as five. These numbers do not include the upper dial, which is used only for testing, and which is not taken into consideration when one is reading the index.

The number of cubic feet of gas consumed is recorded by the dials A, B, and C, shown in the figure. This is the most common form of index. Each complete revolution of the hand on dial A represents 1,000 cubic feet of gas passed through the meter; on dial B, 10,000 cubic feet; and on dial C, 100,000 cubic feet. It will be noticed that the hands on dials A and C move in the direction of the hands of a clock, while that on dial B moves in the opposite direction, as indicated by the arrows. This necessitates great care in reading, as a large error would occur if all hands were considered as moving in the same direction.

In reading the index shown in the figure, begin with dial C. It will be seen that the hand on this dial is between 1 and 2, showing more than 10,000 and less than 20,000 cubic feet of gas have passed through. The hand on dial B, being between 8 and 9, indicates more than 8,000 and less than 9,000 cubic feet, while that on dial C, between 4 and 5, indicates more than 400 and less than 500 cubic feet, but is read 400, because, as a rule, the index is read only to the number of hundred cubic feet. The amount of gas recorded by this index is therefore 18,400 cubic feet.—*The Round Table*.

THE need for temperance is not always equally great, but unless we are temperate on unimportant occasions, we shall not be temperate at the times when temperance is of vital importance.

Facts Regarding Salt—No. 1

SALT,—Anglo-Saxon, *sealt*; Danish, Swedish, and Icelandic, *salt*; Latin, *sal*; Greek, *hals*; Russian, *sole*; Irish and Gaelic, *salann*.

Salt is the term applied to the product resulting from the union of an acid with what is called a "base," which is some substance different; as, a metal or a radical compound.

The salt we are considering is generally known as *common salt*. By its degree of purity, and its degree of fineness, which adapts it to certain uses, it is graded as rock salt, brine salt, coarse-solar, common-fine, table, dairy, agricultural, and packers' salt.

According to the process of obtaining it, it is termed bay-salt, sea-salt, brine salt, and rock salt.

It is a compound of the gas *chlorine* and the metal *sodium*. Before it can unite with sodium, chlorine must be in the acid form known as hydrochloric acid, muriatic acid, or spirits of salt,—one and the same acid, the chemical symbol of which is HCl.

Chemically, common salt has the symbol NaCl, and is termed sodium chloride, chloride of sodium, muriate of sodium, and natrium muriate; *natrium* being the Latin name for the metal sodium.

Chlorine, according to Professor Meyers, of Berne, is the oxide of a metal called *murium*. However this may be, *murium* is a Latin synonym, hence the chlorine compounds are termed *muriates*.

The word *soda* is Italian, from the Latin *solidus*, meaning solid; and sodium is the Latin form of the word *soda*.

Commercial salt contains small quantities of calcium and magnesium chlorides, which cause it to attract moisture. Not infrequently

it contains these and other chemical impurities to the amount of twenty per cent.

The purest grades of salt produced in the United States are from the following sources, and grade in purity as indicated:—

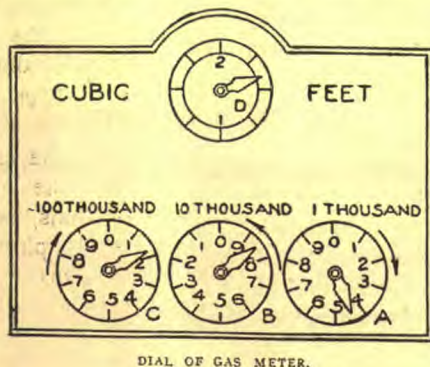
PER CENT PURE

Petit Anse, La.	98.731
Retsof, N. Y.	98.701
Pearl Creek, N. Y.	97.48
Colorado, Tex.	95.864
Syracuse, N. Y.	95.328
Saltville, Va.	93.05
Bay City, Mich.	91.95
East Saginaw, Mich.	81.38
Pittsburg, Pa.	81.27
Kanawha, W. Va.	79.45

The remaining per cent is composed of the following chemical impurities: calcium chloride; calcium sulphate; magnesium chloride; aluminum, silicon, and iron oxides; magnesium sulphate, a small percentage in Petit Anse and Saltville salt; and acid carbonate of soda in the Colorado salt, nearly one per cent.

Customs of Many Lands With Reference to Salt

Common salt is closely associated in the minds of all humanity with the affairs of life, and holds a strong affinity, in the thoughts of even the most enlightened and progressive, with important and weighty matters. Around it is woven a web of sentiment that gives it an honorable place in events, from the simple occur-



rence of meeting a stranger to the most important ceremonies of state.

Salt is one of the common things which holds a high place in the deeper esteem and veneration of world-wide humanity. Through all ages and in all times and places this has been so.

This esteem and veneration seems to be based on an appreciation of an intrinsic value existing in the character and general function of the chemical, which all minds in some way seem to recognize, though only by a vague intuition.

The customary demand for salt has more than once been the cause of war. Dr. Glinzer says:—

"Archeological investigations have shown that Naubeim, Salzungen, and other salt-wells, etc., have been the scenes of fierce combats for their possession. So also, at a later date, between the Burgundians and the Alamanni for the salt-wells of Kissingen."

"It is worthy of note," says another writer, "that not only has Kissingen been the scene of a bloody contest within living memory (between North and South Germans), but also that a contest quite as sanguinary took place here between two German tribes in days long gone by."

"That event found a chronicler in the greatest of Roman historians. The fight occurred in the summer of 58, and the cause of it, according to Tacitus, was the right to a stream rich in salt, from which at the present day salt is extracted, and in which patients bathe."

The Romans punished with death those who sold salt to their enemies; and in the Illyrian war, the Sellasians, through deprivation of salt, were compelled to surrender to the Romans.

The Circassians were forced into subjection by the same means.

"A mode of torture in former ages is said to have been to deprive a person of salt, and cause him to waste away of painful salt hunger. It is said that this mode of torture is still employed in China."—*Trumbull*.

Before the English board of agriculture, Lord Somerville, in an address some years ago, stated that the ancient laws of Holland "ordained men to be kept on bread alone, unmixed with salt, as the severest punishment that could be inflicted upon them in their moist climate. The effect was horrible; these wretched criminals are said to have been devoured by worms engendered in their own stomachs."

"It may be truly said that in ancient times salt influenced human society as much as gold does at present; and this view receives additional support from the fact that at the beginning and during later periods of civilization, salt was the medium of commercial exchange, as gold and silver are now."—*Gumpel*.

Among the Arabians, business transactions are completed by sprinkling salt on bread, and friendships are cemented by dipping bread in salt, or by any other simple participation in a mutual tasting of salt.

The Romans held salt in such high veneration that it and its containing receptacle, the *salinum*, formed a permanent family link connecting successive generations.

"Everything else in the house might be renewed, but the *salinum* was inherited from generation to generation; and however poor the other furniture might be, the occupier of a modest cottage would keep a *salinum* of bright silver. Only the absolutely poverty-stricken Roman was satisfied, at Horace's time, with a

three-legged table and his salt in a shell from the sea-shore."—*Gumpel*.

The phrases, "above the salt," and "below the salt," originated in the time-honored custom among families of rank in France, England, and Scotland, of placing near the middle of a long table a special saltcellar, usually a massive piece of plate called the salt-foot, or salt-vat, and seating the guests above or below this salt receptacle according to their station.

The seats above, toward the head of the table, were assigned to guests of distinction; and those below to dependents, inferiors, and poor relations.

At Oxford University there used to exist a ceremony of giving salt to a student at the expiration of his "freshman" period. It was called "college salting" or "salting a freshman."

This marked his introduction into the company of salter students — those more mature. A part of the ceremony consisted in drinking salt and water or salt and beer.

In 1666 a series of plates were published portraying student customs at the Strasburg University. "The last [of these] represents the giving of the salt,—which a person is holding on a plate in his left hand, and with his right hand is about to put a pinch of it upon the tongue of each *becanus*, or freshman."

In England during the reign of Queen Elizabeth, it was a custom of the palace officials to rub bread and salt on the plates of the dining-table previous to each royal meal.

In Russia, when the czar visits one of his subject cities or provinces, he is met at its entrance by its representative officials, bearing bread and salt on a golden or silver-gilt plaque, thus typifying that they are his loyal subjects.

Hanging suspended on the walls and over the doorways in the Winter Palace of St. Petersburg, there are hundreds of these plaques, which were on such occasions and in this manner presented to the various Russian emperors.

With this customary ceremony, the wife of the Russian minister at Washington in a courtly manner received the Grand Duke Alexis on the occasion of his visit to America in 1872. "As the grand duke entered the legation, Madame de Catacazy carried a silver salver, on which was placed a round loaf of plain black bread, on the top of which was embedded a golden saltcellar."

This custom has at times been imitated in other countries. In Rumania, the burghers of Bucharest, some years after the incident in Washington, had made in Paris an elaborate golden dish on which to present bread and salt to Princess Marie of Edinburgh, when, as their queen, she should first enter their city.

The saltcellar, shaped like an open tulip and supported by four graceful stems, occupied the center of the dish. The plate was worked in Renaissance design, the edges of which were an open-work pattern of branches of laurel and interlaced ears of corn.

H. A. YERGIN, M. D.

"WHEN God shall leave unfinished, incomplete,
A single flake in the whirl of snow,
A single feature in the airy wing
On which the butterfly floats to and fro,
A single vein in the summer's leaf,
A single drop of water in the sea,
Then — not before — doubt that his perfect plan
Within the humblest life fulfilled can be."



The Dandelion

GAY little "Golden Head" lived within a town
Full of busy bobolinks flitting up and down,
Pretty neighbor buttercups, cozy auntie clovers,
And shy groups of daisies whispering like lovers,—

A town that was builded on the borders of a stream
By the loving hand of nature when she woke from winter's dream,—

Sunbeams for the working men, taking turns with showers,
Rearing fairy houses of nodding grass and flowers;

Crowds of talking bumblebees, rushing up and down,
Wily little brokers of this busy little town—
Bearing bags of gold-dust—always in a hurry,
Fussy bits of gentlemen full of fret and flurry.

Gay little "Golden Head" fair and fairer grew,
Fed with flecks of sunshine and sips of balmy dew,
Swinging on her slender foot all the happy day,
Chattering with bobolinks, gossips of the May.

Underneath her lattice on starry summer eves
By and by a lover came with a harp of leaves,
Wooped and won the maiden there—tender, sweet, and shy—
For a little cloud-home he was building in the sky.

And one breezy morning on a steed of might
He bore his little "Golden Head" out of mortal sight,
But still her gentle spirit, a puff of airy down,
Wanders through the mazes of that busy little town.

—Amber Holden.

The Sleigh-Ride

YOUNG people commit more faults from thoughtlessness than from intent to do wrong; and want of reflection leads children astray oftener, perhaps, than want of principle. Indifference to the feelings of the aged, a proneness to make light of peculiarities, are, however, occasionally indulged in by the young; and in the momentary gratification which such merriment may produce, all thought of the wrong and all sense of the right are equally forgotten. The proverb of the wisest man saith, "The glory of young men is their strength: and the beauty of old men is the gray head." The strength of the young should protect and defend the beauty of the old. The hoary head should ever be respected, whatever may be the outward condition of its possessor; and neither sport nor ridicule should be thrown upon him whose enfeebled strength scarce suffices to bear the weight of the many years with which time has burdened him.

The following narrative, which is strictly true, illustrates what has been observed, and proves that the just recompense of a thoughtless fault may be much more speedily repaid to those who commit it than may be expected or desired by them. The common saying of "waking up the wrong passenger" is peculiarly applicable to the case.

In one of the larger cities of New England, fifty years ago, a party of lads, all members of the same school, got up a grand sleigh-ride. There were about twenty-five or thirty boys engaged in the frolic. The sleigh was a large and splendid establishment drawn by six gray horses. The afternoon was as beautiful as anybody could desire, and the merry group enjoyed themselves in the highest degree. It was a common custom of the school to which they belonged, and on previous occasions their teacher had accompanied them. Some engagement upon important business, however, occupying him, he was not at this time with them. It is quite likely, had it been otherwise, that the restraining influence of his presence would have prevented the scene which occurred.

On the day following the ride, as he entered the schoolroom, he found his pupils grouped about the stove, in high merriment, as they chatted about the fun and frolic of their excursion. He stopped a while and listened; and, in answer to some inquiries which he made about the matter, one of the lads, a fine, frank, and manly boy, whose heart was in the right place, though his love of sport sometimes led him astray, volunteered to give a narrative of their trip and its

various incidents. As he drew near the end of his story, he exclaimed:—

"O, sir, there was one little circumstance which I had almost forgotten to tell you. Toward the latter part of the afternoon, as we were coming home, we saw, at some distance ahead of us, a queer-looking affair in the road. We could not exactly make out what it was. It seemed to be a sort of half-and-half monstrosity. As we approached it, it proved to be a rusty old sleigh fastened behind a covered wagon, proceeding at a very slow rate, and taking up the whole road. Finding that the owner was disposed not to turn out, we determined upon a volley of snowballs and a good hurrah. These we gave with a relish, and they produced the right effect, and a little more; for the crazy machine turned out into the deep snow by the side of the road, and the skinny old pony started on a full trot. As we passed, some one who had the whip gave the jilt of a horse a good crack, which made him run faster than he ever did before, I'll warrant. And so, with another volley of snowballs pitched into the front of the wagon, and three times three cheers, we rushed by. With that, an old fellow in the wagon, who was buried up under an old hat and beneath a rusty cloak, and who had dropped the reins, bawled out: 'Why do you frighten my horse?'

"'Why don't you turn out, then?' said the driver.

"So we gave him three rousing cheers more; his horse was frightened again, and ran up against a loaded team, and, I believe, almost capsized the old man; and so we left him."

"Well, boys," replied the instructor, "that is quite an incident. But take your seats; and after our morning service is ended, I will take my turn and tell you a story, and all about a sleigh-ride, too."

Having finished the reading of a chapter in the Bible, and all having joined in the Lord's prayer, he began as follows:—

"Yesterday afternoon a very venerable and respectable old man, a clergyman by profession, was on his way from Boston to Salem to pass the residue of the winter at the house of his son. That he might be prepared for journeying, as he proposed to do in the spring, he took with him his light wagon, and for the winter his sleigh, which he fastened behind the wagon. He was, as I have just told you, very old and infirm; his temples were covered with thinned locks which the frosts of eighty years had whitened; his sight and hearing, too, were somewhat blunted by

age, as yours will be should you live to be as old. He was proceeding very slowly and quietly, for his horse was old and feeble, like his owner. His thoughts reverted to the scenes of his youth, when he had periled his life in fighting for the liberties of his country; to the scenes of his manhood, when he had preached the gospel of his divine Master to the heathen of the remote wilderness; and to the scenes of riper years, when the hard hand of penury had lain heavily upon him. While thus occupied, almost forgetting himself in the multitude of his thoughts, he was suddenly disturbed, and even terrified, by loud hurrahs from behind, and by a furious pelting and clattering of balls of snow and ice upon the top of his wagon. In his trepidation he dropped his reins; and as his aged and feeble hands were quite benumbed with cold, he found it impossible to gather them up, and his horse began to run away.

"In the midst of the old man's troubles there rushed by him, with loud shouts, a large party of boys in a sleigh drawn by six horses.

"Turn out, turn out, old fellow!" "Give us the road, old boy!" "What'll you take for your pony, old daddy?" "Go it, frozen nose!" "What's the price of oats?" were the various cries that met his ear.

"Pray, do not frighten my horse," exclaimed the infirm driver.

"Turn out, then! turn out!" was the answer, which was followed by repeated cracks and blows from the long whip of the 'grand sleigh,' with showers of snowballs, and tremendous huzzahs from the boys.

"The terror of the old man and his horse was increased; and the latter ran away with him, to the imminent danger of his life. He contrived, however, after some exertion, to secure the reins, which had been out of his hands during the whole of the affray, and to stop his horse just in season to prevent his being dashed against a loaded team.

"As he approached Salem, he overtook a young man who was walking toward the same place, whom he invited to ride. The young man alluded to the 'grand sleigh' which had just passed, which induced the old gentleman to inquire if he knew who the boys were. He replied that he did; that they all belonged to one school, and were a set of wild fellows.

"Aha!" exclaimed the former, with a hearty laugh, for his constant good nature had not been disturbed, 'do they, indeed? Why, their master is very well known to me. I am now going to his house, and I think I shall give him the benefit of the affair.'

"A short distance brought him to his journey's end, the house of his son. His old horse was comfortably housed and fed, and he himself provided for.

"That son, boys, is your instructor; and that aged and infirm old man, that 'old fellow,' that 'old boy,' who did not turn out for you, but who would gladly have given you the whole road had he heard your approach, that 'old boy,' that 'old daddy,' and 'frozen nose,' is Rev. Daniel Oliver, your master's father, now at my house, where he and I will gladly welcome any and all of you."

As the master, with an undisturbed and serene countenance, gave this version of the ride, it was very manifest from the expression of the boys' faces, and the glances they exchanged, that they recognized the history of their doings the previous day, and it is not easy to describe nor to imagine the effect produced by this new translation of their own narrative. Some buried their heads behind their desks, some cried, some

looked askance at one another, and many hastened down to the desk of the teacher, with apologies, regrets, and acknowledgments without end.

"We did not know it was your father," they said.

"Ah, my lads," replied the teacher, "what odds does it make whose father it was? It was probably somebody's father,—an inoffensive traveler, an aged and venerable man, entitled to kind treatment from you and everybody else. But never mind; he forgives it all, and so do I."

Freely pardoned, they were cautioned that they should be more civil for the future to inoffensive travelers, and more respectful to the aged and infirm.

Years have passed by; the lads are men, though some have found an early grave; the "manly boy" is "in the deep bosom of the ocean buried." They who survive, should this story meet their eye, will easily recall its scenes and throw their memories back to the schoolhouse in "Federal Street," Salem, and to their friend and teacher.—*Henry K. Oliver.*

"PLEASURES are like poppies spread;
You seize the flower, its bloom is shed:
Or like the snowfall on the river;
A moment white—then melts forever."

Two Wishes

"O MOTHER, I have just had the sweetest dream," said little Alice, as she awoke and saw her mother standing by her bed. "I thought that I was walking in the woods, and that an angel came to me, stooped over and put his arm around me, and told me I might ask for the one thing that I wanted most.

"So I thought of the Christmas offering, and of how little I had to give, and I said, 'Kind angel, I should like a basket full of gold and diamonds and pearls, so that I might have a splendid offering to give to Jesus.'

"O!" said the angel, 'haven't you anything more precious than that for Jesus?' and I felt sad and ashamed, because I knew that I had not been able to save quite a dollar for the yearly offering.

"Then the angel asked me why I was sad; and taking my hand, he led me down to the brook, and told me to look into the water.

"And there I saw my own face reflected; but O! how strange it seemed! My eyes shone like diamonds, and my lips like rubies. I glanced at my hands, and saw that they were of the brightest gold, and my feet were two pearls.

"Then the angel asked again, 'Haven't you any precious offering for Jesus?' But this time I felt happy, and said, 'Yes, kind angel, I will give him these hands, and these feet, and — why! I can give him myself, all of myself.'

"I am glad," said the angel; 'Jesus has his wish now. He has been wanting you to make him this gift.' Then he smiled and kissed me, and I awoke, and you were standing by my bed. How I wish the dream were true, mother!"

"It is true, darling, it is all true. How could you make Jesus a better offering than to give him yourself? Hands that are ever willing to do any task for his sake; feet ready to go anywhere he bids; lips always speaking pure, cheerful, helpful words; and eyes always open to his goodness, ever closed to evil; a heart — yes, a little girl — all his own to be used as he chooses,—these are more precious far than mountains filled with diamonds and jewels, and all the gold-mines in the world."

ELLA M. ROBINSON.



M. E. KERN

MATILDA ERICKSON

Secretary
Corresponding Secretary

Society Studies in Bible Doctrines

XXI—Our Lord's Great Prophecy

SYNOPSIS.—Near the close of his earthly ministry, in response to questions by his disciples about the future, Jesus uttered a remarkable prophecy concerning the destruction of Jerusalem and his second coming. Filled with misgivings concerning the turn of events in Jesus' life, the disciples were not prepared to understand clearly what the future held in store before the consummation of their hopes; so these two great crises were blended. The reign of sin was still to bring sorrow to the world in various calamities, and the church would be harassed by false prophets, persecutions, and apostasies. God's warning messages would be faithfully given to all nations before either of these crises should come. Definite signs which should just precede the destruction of Jerusalem and the end of the world, and exhortations to faithfulness were given.

Questions

1. What statement of Jesus and what question from his disciples led to the utterance of this great prophecy? **Matt. 24:2, 3; Mark 13:2-4; Luke 21:6, 7.**
2. What efforts would be made all along to counterfeit the work of God in the earth? **Matt. 24:4, 5, 11, 23, 24; Mark 13:5, 6, 21, 22; Luke 21:8.**
3. What great calamities did Jesus say would come? **Matt. 24:6-8; Mark 13:7, 8; Luke 21:9-11.**
4. What were the true people of God to suffer? **Matt. 24:9, 10; Mark 13:9; Luke 21:12-19.**
5. What did Jesus say would be accomplished before the end? **Matt. 24:14.**
6. What sign was given by which Christians might know when the awful destruction of Jerusalem was at hand? **Luke 21:20, 21; Matt. 24:15-20; Mark 13:14-18.**
7. What results should follow to Jerusalem and the Jewish nation? **Luke 21:24.**
8. After this what was to befall the people of God? **Matt. 24:21, 22; Mark 13:19, 20.**
9. Following this period of persecution, what signs of the second advent were to be given? **Matt. 24:29; Mark 13:24.**
10. Combining the accounts of Matthew, Mark, and Luke, what nine signs of Christ's coming are mentioned? **Luke 21:25, 26, and scriptures referred to before.**
11. How did Jesus illustrate how we may know when his coming is near?
12. How did Jesus describe his coming? **Matt. 24:30, 31; Mark 13:26, 27; Luke 21:26-28.**
13. In view of his coming what are Christians urged to do? **Mark 13:35-37.**
14. What are some of the special dangers at this time? **Luke 21:34, 35.**

Notes

1. "Christ's words had been spoken in the hearing of a large number of people; but when he was alone, Peter, John, James, and Andrew came to him as he sat upon the Mount of Olives. 'Tell us,' they said, 'when shall these things be?

and what shall be the sign of thy coming, and of the end of the world?' Jesus did not answer his disciples by taking up separately the destruction of Jerusalem and the great day of his coming. He mingled the description of these two events. Had he opened to his disciples future events as he beheld them, they would have been unable to endure the sight. In mercy to them he blended the description of the two great crises, leaving the disciples to study out the meaning for themselves. When he referred to the destruction of Jerusalem, his prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of his place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain. This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this earth's history."—*"Desire of Ages,"* pages 627, 628.

5. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' This prophecy will again be fulfilled. . . . Before the fall of Jerusalem, Paul, in writing by the Holy Spirit, declared that the gospel was preached to 'every creature which is under heaven.' So now, before the coming of the Son of man, the everlasting gospel is to be preached 'to every nation, and kindred, and tongue, and people.'"—*"Desire of Ages,"* page 633.

6. "Not one Christian perished in the destruction of Jerusalem. Christ had given his disciples warning, and all who believed his words watched for the promised sign. . . . After the Romans under Cestius had surrounded the city, they unexpectedly abandoned the siege when everything seemed favorable for an immediate attack. The besieged, despairing of successful resistance, were on the point of surrender, when the Roman general withdrew his forces, without the least apparent reason. But God's merciful providence was directing events for the good of his own people. The promised sign had been given to the waiting Christians, and now an opportunity was afforded for all who would to obey the Saviour's warning. Events were so overruled that neither Jews nor Romans should hinder the flight of the Christians. Upon the retreat of Cestius, the Jews, sallying from Jerusalem, pursued after his retiring army, and while both forces were thus fully engaged, the Christians had an opportunity to leave the city."—*"Great Controversy,"* pages 30, 31.

8. "From the destruction of Jerusalem, Christ passed on rapidly to the greater event, the last link in the chain of this earth's history,—the coming of the Son of God in majesty and glory. Between these two events, there lay open to Christ's view long centuries of darkness, centuries for his church marked with blood and tears and agony. Upon these scenes his disciples could not then endure to look, and Jesus passed them by with a brief mention. 'Then shall be great tribulation,' he said, 'such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened.' For more than a thousand years such persecution as the world had never before known was to come upon Christ's followers. Millions upon millions of his faithful witnesses were to be slain. Had not God's hand been stretched out to preserve his people, all would have perished. 'But for the elect's sake,' he said, 'those days shall be shortened.'"—*"Desire of Ages,"* pages 630, 631.

The Heavy and Light Ends

MARK GUY PEARSE tells this incident: "I had finished my sermon, when a good man came to me and said, 'I wish I had known what you were going to preach about. I could have told you something.' 'Well, my friend,' I said, 'may I not have it still?' 'Do you know why his yoke is light, sir?' 'Well, because the good Lord helps us to carry it, I suppose.' 'No, sir,' he explained, shaking his head; 'I think I know better than that. You see, when I was a boy at home, I used to drive the oxen in my father's yoke. And the yoke was never made to balance, sir, as you said. [I had referred to the Greek word; but how much better it was to know the real thing.] Father's yoke was always made heavier on one side than the other. Then, you see, we would put a weak bullock alongside of a strong bullock, and the light end would come on the weak bullock, because the stronger one had the heavy part of it on his shoulder. That is why the yoke is easy, and the burden is light; because the Lord's yoke is made after the same pattern, and the heavy end is upon his shoulder.'"



VIII—Jesus Visits Zaccheus; at the House of Simon the Leper

(May 21)

LESSON SCRIPTURES: Luke 19: 1-10; John 11:55 to 12: 11.

MEMORY VERSE: "For the Son of man is come to seek and to save that which was lost." Luke 19: 10.

The Lesson Story

1. On his way to Jerusalem, "Jesus entered and passed through Jericho." Large numbers of people thronged to see the One who had so lately raised Lazarus to life. "And, behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way."

2. Jesus can read the hearts of all men, and he knew that Zaccheus, although chief among the publicans and a very rich man, longed to know and do what was right. One yearning heart is never passed by without receiving the help needed. So when the procession reached this sycamore tree, Jesus paused, and, looking up, said, "Zaccheus, make haste, and come down; for to-day I must abide at thy house."

3. "And he made haste, and came down, and received him joyfully." And the people who heard what was said murmured, saying that Jesus had gone to be the guest of a man that was a sinner. The publicans were usually unjust, and by the Jews were the most despised of all men. But since Zaccheus had heard of the Saviour, he had repented of his sins, and had tried to restore that which he had taken unlawfully. He said to Jesus, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house. . . . For the Son of man is come to seek and to save that which was lost." Thus was shown to the disciples how a rich man can enter the kingdom of God.

4. As the time drew near for the passover, "many went out of the country up to Jerusalem before the passover, to purify themselves," or perform certain ceremonies which the law required them to do before they could keep the passover. "Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?" This they said because Jesus had not attended the last passover, and because "both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show it, that they might take him."

5. Six days before the passover Jesus came to Bethany, and, as his custom was, rested at the home of Lazarus and his sisters. Simon the Pharisee, whom Jesus had healed of the leprosy, also lived in Bethany.

6. To show his gratitude, Simon made a feast at his house for the Saviour. Martha was one of those who served the guests, and Lazarus sat at the table with Jesus. Mary earnestly listened to the words that

Jesus spoke. He had forgiven her sins, and had raised her brother from the grave. Her heart was filled with love and gratitude, and she longed to show him honor.

7. "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein," and would have taken part of this money for himself.

8. "Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always." Jesus knew what was in Judas's heart, and might at once have denounced him. But he is long-suffering, and gives every one a chance to repent of sin and be forgiven. His example should teach us not to desire to reveal the faults of others.

9. Many of the Jews heard where Jesus was, and they came to Bethany "not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus."

Questions

1. Through what city did Jesus pass on his way to Jerusalem? By whom was he met? What rich tax-gatherer was among the crowd of people? Why could he not see Jesus? How did he obtain a view of him?

2. For what did Zaccheus long? How did Jesus know this? Why may all men feel sure of receiving the help they need? When Jesus reached the tree where Zaccheus was, what did he do and say?

3. How did Zaccheus welcome him? Why did some of the people murmur? What was the usual character of the publicans? How were they regarded by the Jews? How had Zaccheus shown his repentance? What did he say to Jesus? Give Jesus' answer. For what did he say he had come to this world? What question asked by the disciples was thus answered?

4. What important feast of the Jews was about to be held? Why did many of the people go up to Jerusalem before the time of the passover? For whom did they seek? What question did they ask among themselves? Why did they think Jesus might not come to the feast?

5. To what place did Jesus come six days before the passover? At whose home did he rest? What prominent man lived in Bethany?

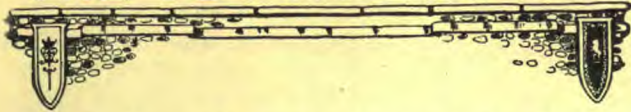
6. How did Simon seek to show his gratitude? How did Martha assist at the feast? Who was among those who sat at the table with Jesus? What did Mary do? Why did she feel grateful to Jesus? What did she long to do for him?

7. How did she manifest her love? Who objected to what she did? What did Judas say? Why did he say this?

8. How did Jesus justify Mary's action? Whom might he at once have denounced? Why did he not do this? What lesson should his long-suffering teach us?

9. For what reasons did many of the Jews come to Bethany? Why did the chief priests desire to put Lazarus also to death?

THE YOUTH'S LESSON



VIII—Jesus Visits Zaccheus; at the House of Simon the Leper

(May 21)

LESSON SCRIPTURES: Luke 19: 1-10; John 11: 55 to 12: 11.

RELATED SCRIPTURES: Matt. 26: 6-13; Mark 14: 3-9.

LESSON HELPS: "Desire of Ages," chapters 61, 62.

PLACES: Jericho and Bethany.

TIME: Evidently about a week before the crucifixion, A. D. 31.

MEMORY VERSE: Luke 19: 10.

Questions

Visits Zaccheus

1. Who was Zaccheus? Luke 19: 1, 2; note 1.
2. How did Zaccheus show his intense desire to see Jesus? Verses 3, 4; note 2.
3. How was this seeker after salvation brought in touch with Jesus? Verses 5, 6.
4. What did the people do? Why? Verse 7.
5. What was accomplished by the visit of Jesus to the home of Zaccheus? Verses 9, 10; note 3.
6. What genuine evidence of true conversion was given? Verse 8; note 4.
7. In how many phases of our life activities are we to represent God? Prov. 3: 6; note 5.

At the Home of Simon

8. What important feast was near? What was the general feeling among the people concerning Jesus? John 11: 55, 56.
9. What decisions did the Jewish rulers make? Verse 57; 12: 10, 11.
10. When did Jesus arrive in Bethany, and where was he probably entertained? John 12: 1.
11. Describe the feast made in his honor. Verse 2.
12. What marked tribute of love did Jesus receive? Verse 3; Mark 14: 3.
13. What fault was found with this, and why? John 12: 4-6; Matt. 26: 8, 9.
14. What did Jesus say of Mary's act? John 12: 7, 8; Matt. 26: 10-13; note 6.

Notes

1. The taxes imposed on subject nations by Rome were farmed out to wealthy men who would pay a definite sum for the privilege of collecting them. These men would subcontract the work to tax-gatherers in the same way. The system was productive of a great deal of dishonesty and extortion. It is probable that Zaccheus had the contract to collect the customs at Jericho, and had tax collectors, or publicans, working under him.

2. "Sycamore tree. The Egyptian fig; a tree like the mulberry in appearance, size, and foliage, but belonging, generically, to the fig trees. It grows to a great size and height."—Curry.

3. "When the rich young ruler had turned away from Jesus, the disciples had marveled at their Master's saying, 'How hard is it for them that trust in riches to enter into the kingdom of God.' They had exclaimed one to another, 'Who then can be saved?' Now they had a demonstration of the truth of Christ's words, 'The things which are impossible with men are possible with God.' They saw how, through the grace of God, a rich man could enter into the kingdom."—*"Desire of Ages,"* page 555.

4. "No repentance is genuine that does not work reformation. The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven."—*"Desire of Ages,"* page 555.

"Every converted soul will, like Zaccheus, signalize the entrance of Christ into his heart by an abandonment of the unrighteous practises that have marked his life. Like the chief publican, he will give proof of his sincerity by making restitution."—*"Desire of Ages,"* page 556.

5. "The Christian in his business life is to represent to the world the manner in which our Lord would conduct business enterprises. In every transaction he is to make it manifest that God is his teacher. 'Holiness unto the Lord,' is to be written upon day-books and ledgers, on deeds, receipts, and bills of exchange. Those who profess to be followers of Christ, and who deal in an unrighteous manner, are bearing false witness against the character of a holy, just, and merciful God."—*"Desire of Ages,"* page 556.

6. "Christ values acts of heartfelt courtesy. When any one did him a favor, with heavenly politeness he blessed the actor. He did not refuse the simplest flower plucked by the hand of a child, and offered to him in love. He accepted the offerings of children, and blessed the givers, inscribing their names in the book of life. . . . The desire that Mary had to do this service for her Lord was of more value to Christ than all the precious ointment in the world, because it expressed her appreciation of the world's Redeemer. It was the love of Christ that constrained her. The matchless excellence of the character of Christ filled her soul. That ointment was a symbol of the heart of the giver. It was the outward demonstration of a love fed by heavenly streams until it overflowed."—*"Desire of Ages,"* page 564.

We may learn a lesson from Mary in expressing our love to those who need sympathy and help.

"How oft we, careless, wait till life's
Sweet opportunities are past,
And break our 'alabaster box
Of ointment' at the very last!
O, let us heed the living friend
Who walks with us life's common ways,
Watching our eyes for 'look of love,
And hungering for a word of praise!"

—British Weekly.

Inside Grandfather Clocks

THOMAS LISTER, a famous clock-maker, pasted inside his clocks a sheet on which was printed a Quaker-like reminder of the rapid flight and proper use of time, as follows:—

"Lo! here I stand by thee upright,
To give thee warning day and night;
For every tick that I do give
Cuts short the time thou hast to live.
Therefore, a warning take by me,
To serve thy God as I serve thee;
Each day and night be on thy guard,
And thou shalt have a just reward."

Misfit Names

You must not think that turkeys first came from Turkey, for they are natives of America; and the Turkish bath originated in Russia. Nor must you think camel's-hair brushes are made from the hair of the hump-backed quadruped. They are mostly of the bushy hair from squirrels' tails. German silver not only is not silver at all, but it was invented in China centuries ago, and is an alloy of some of the inferior metals. Porpoise hide is not made from porpoises at all. People get it from the white whale. Jerusalem artichokes are not natives of Jerusalem, but are a kind of sunflower. The French call them *girasole* ("flower turned to the sun"), and *girasole* became corrupted into Jerusalem. Cork legs are not made of cork, and they didn't come from Cork. The willow tree usually furnishes material for them. Cleopatra's needle, that wonderful obelisk of Egypt, was made one thousand years before Cleopatra was born, and really has nothing to do with her. Irish stew is an English dish, and turtle soup seldom has any real turtle in it. Prussian blue, the beautiful color, is not a special product of Prussia, but of England; and so you see we frequently find that our language has names for things that are misfits.—*Christian Herald*.

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Do You?

WHEN the fragrance of the lily-
Of-the-valley rises sweet,
Do you think of Nazareth's Flower?
Does his voice your spirit greet?

When the rose of Sharon opens
Lovely petals to the air,
Do you think of Sharon's Flower,
And his glory bright and fair?

When the morning star in beauty
Flashes radiant beams afar
Down the corridors of heaven;
Do you think of Christ, the Star?

When you hear the sparrow singing
In the leafy bowers above,
Do you think of One who watches
With his tender care and love?

GEORGE E. TACK.

Baltimore, Md.

Keep Fresh

Not long since, says Dr. Marsden, in *Success*, I had a letter from a rising young lawyer who is suffering from a complete nervous breakdown. He had, at the start, a strong constitution, but was so ambitious to make a name for himself that he had undermined his constitution by working much of the time more than fifteen hours a day. He had the insane idea, which so many have, that the man who keeps everlastingly at it, sticks to his task year in and year out, has a great advantage over the one who works fewer hours and takes frequent vacations.

For years this young man allowed himself practically no change or recreation,—very rarely took even a short vacation,—and now, when he should be in a position to do the greatest thing possible to him, when he should be the most productive and vigorous, when his creative ability should be at its maximum, he is compelled, because of his mental breakdown, to relinquish his profession, perhaps forever. He thought he could not afford to take frequent trips to the country, or even an occasional day off to play golf, as other young lawyers did; that he must make a name for himself while others were playing. So he kept on overdrawing his account at nature's bank, and now he is going through physical bankruptcy.

No matter how healthy or capable a person may be, the brain-cells and faculties which are constantly used, like the bow which is always tightly strung, lose their elasticity, their grip and firmness, and become jaded, dull, and flabby.

The brain that is continually exercised in one's occu-

pation or profession, with little or no change, is not capable of the vigorous, spontaneous action of the brain that gets frequent reaction and change. The man who keeps everlastingly at it, who has little fun or play in his life, usually gets into a rut early in his career, and shrivels and dries up for lack of variety of mental food and stimulus. Nothing is more beneficial to the mental or physical worker than frequent change—a fresh view-point. Everywhere we see men who have gone to seed early, become rutty and uninteresting, because they worked too much and played too little. Monotony is a great shriveler of ability.

Ambitious workers in vigorous health are apt to apply themselves too closely to their work, and not to take sufficient rest and recreation. But the greatest achievers are not those who are forever grinding away at their work; who, whenever you meet them, never fail to impress it upon you that their time is precious, they must be going, must be on the move.

I know a business man in New York, the head of a large concern, who rarely spends more than two or three hours a day in his office, and is often away months at a time, recreating and traveling, refreshing his mind. This man knows the value of play. He resolved early in life always to keep himself fresh and vigorous, in a condition to approach his task with the maximum of power, instead of weakening his faculties and demoralizing his whole system, as many men do, by perpetually grinding away at his work.—*Young People's Weekly*.

Command or Obey

H. RYLANDS BROWN tells a story of George Müller — a father of the fatherless — illustrating his tact in dealing with the two thousand children in his orphan family.

"A boy in Mr. Müller's Orphanage was very unruly, obstinately refusing to obey any of his teachers. Even Mr. Wright, the head of the institution, was not able to control him; so, as a last resort, it was determined that Mr. Müller should see him. When the boy was ushered into Mr. Müller's room, the tall, grave man rose, made a stately bow, and invited the boy to take the seat at the table from which he had just risen. The boy looked somewhat confused, but on Mr. Müller's standing before him and asking him most respectfully what his orders were, he became very uncomfortable. Mr. Müller waited, and the lad grew redder and redder, and at last said, 'I feel very uncomfortable. Please let me go, sir.' Then Mr. Müller said, 'My boy, I am told you will not obey orders. Now, you must either give orders or obey, and as you are not ready to take charge and give orders, I hope you will not give any further trouble.' Nor did he."

How many disobedient boys are ready to give orders? How many are competent to command? If persons do not know enough to give orders, they should know enough to take orders and not to make trouble about it.—*Selected*.

"Love that asketh love again,
Finds the barter naught but pain;
Love that giveth in full store,
Aye receives as much and more.

"Love, exacting nothing back,
Never knoweth any lack;
Love, compelling love to pay,
Sees him bankrupt every day."