

The YOUTH'S INSTRUCTOR

Vol. LVIII

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No. 24

IF WE KNEW

If we knew, when walking thoughtless
Through the crowded, noisy way,
That some pearl of wondrous whiteness
Close beside our pathway lay,
We would pause, when now we hasten;
We would often look around,
Lest our careless feet should trample
Some rare jewel in the ground.

If we knew what forms were fainting
For the shade which we should fling,
If we knew what lips were parching
For the water we should bring,
We would haste with eager footsteps,
We would work with willing hands,
Bearing cups of cooling water,
Planting rows of shading palms.

If we knew when friends around us
Closely press to say good-by,
Which among the lips that kiss us
First should 'neath the daisies lie,
We would clasp our hands around them,
Looking on them through our tears;
Tender words of love eternal
We would whisper in their ears.

If we knew what lives were darkened
By some thoughtless words of ours,
Which have ever lain among them,
Like the frost among the flowers,
O! with what sincere repentings,
With what anguish of regret,
While our eyes were overflowing,
We would cry, "Forget! forget!"

— Selected.



"THOMAS A. FORSYTH, of Boston, in memory of his two brothers, will establish at the initial cost of half a million dollars a free dental infirmary for Boston schoolchildren. The object is to provide for every child in Boston up to the age of sixteen all needed dental service free of charge."

GOVERNOR MALCOM R. PATTERSON, of Tennessee, pardoned Col. Duncan B. Cooper, who was found guilty (with his son) of killing Ex-United States Senator Edward W. Carmack, on Nov. 9, 1908, almost immediately upon his conviction by the courts. Governor Patterson, during the last three years, has granted 956 pardons, 152 of which were given to persons convicted of murder.

"IN many of the schools of Germany the pupils are now taught how to take a cinder out of the eye, how to bind up a wound, how to take an insect or other foreign substance out of the ear, how to make and apply a tourniquet, and many other useful things. In Berlin a schoolboy fourteen years old recently set a broken arm for another before a doctor arrived. It would be well for schoolchildren in all countries to learn these things in preference to many which it is the present practise to teach."

Union College Summer School

THE third annual session of the Union College Summer School will be held at Union College, College View, Nebraska, beginning Tuesday, June 21, and continuing six weeks. The school is designed for teachers who wish to review for teachers' examinations, or who would take advanced work for general improvement; also for students who wish to remove conditions, make up back work, or pursue regular academic or college work. For full information send for announcement. Address Principal Union College Summer School, College View, Nebraska.

C. C. LEWIS.

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Will YOU Knock at the Door of Opportunity To-day?

If you do, the door will surely open. The chance of your lifetime is before you if you desire to earn your way through school or college. Our plan of helping ambitious young people to earn scholarships has been so successful as to warrant our referring to it as a SURE MEANS of earning your way through school.

Hundreds of students are now at work selling our books and ten-cent magazines — LIFE AND HEALTH, the TEMPERANCE INSTRUCTOR, LIBERTY, and the PROTESTANT MAGAZINE. What they have done and are doing, you can do. Write to us to-day for circular telling how our scholarship plan works out. You deal with your own tract society and work in the field that is most convenient. Previous experience is not essential. Write at once for this circular.

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The Youth's Instructor

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Not Overcome by Difficulties

R. R. COOK

AS one nears the city of Rangoon, either by boat as he sails up the Rangoon River from the Bay of Bengal, or by rail as he enters from the northern provinces of Burma, one sees in the distance two great cathedral spires pushing their lofty points into the clear tropical sunlight. They are a landmark that can be seen for miles in every direction.

Not only do these spires mark the place where stands a beautiful cathedral, with its massive arches, its lofty windows, and beautiful altars, but they also mark the place where a battle is being fought. They mark the place where a race is being run. The battle is not one against an armed foe, nor is the race for supremacy. That battle is being fought by one lone man against overwhelming odds, under great difficulties. The race is one against death,—that a dying man may see his life-work accomplished before the thread of that life runs out.

Often have I passed this building, and have heard much of its history, but not until recently did I enter its doors, and how amply repaid I felt for the visit. Not only did I have the opportunity to talk with the designer and builder, but I carried away a lesson that will go with me through life.

Upon entering this great structure, now almost completed, I saw a man seated in a wheel-chair, directing the native workmen in some delicate piece of work. He was wheeled from place to place as he directed, and gave orders to these workmen in their native tongue. After a time he was taken behind a large marble altar, and did not return, so I asked one of the men where he had gone. He replied that the man had a bed behind the altar, and that he was resting, as he was so weak that he could remain up but a very short time.

Wishing very much to talk with him and learn something from his own lips in regard to his work, I asked permission to visit him, and it was granted. I will not try to use his own words, but will give the substance of what I heard.

For ten years he has had this building under construction, and at times the work has been hindered for lack of funds. About seven years ago, while working on the building, he met with an accident,—a heavy beam fell on him, and one of his legs was broken. Three years ago he fell from a scaffold, and the other leg was broken. Since then rheumatism has so affected both his lower limbs that he has lost the use of them. They are drawn and shrunken; never again will he be able to walk or even to straighten them. He must be lifted from his bed to the wheel-chair and from the wheel-chair back to the bed. He is also in the last stages of consumption, and the few words he uttered were spoken between paroxysms of coughing that would leave him exhausted.

To carry on his work he must be wheeled from place to place, or, if his presence is required at the top of the building, ropes are attached to his chair, and he

is hoisted to the topmost part. His work requires great skill and unlimited patience. He is a man of science, and skilled in his profession; his workmen are crude, unlearned natives of India who know nothing of the technical terms and phrases of the profession. He must convey his ideas to them in the simplest language. This he can not trust to another, therefore he must oversee each detail, no matter where it is, and no matter how much pain it costs him.

As I talked with him, the burden that seemed to weigh upon him was not that he spent sleepless nights in pain, not that he would never walk again, or not that he was coughing his life away, but that he feared his voice might fail before the work was finished, so that he could no longer direct the work,—that the slender thread of life might give way before his purpose was accomplished.

One more week and those great doors will be thrown open to the public. People will come, will see, admire, and pass on, many little realizing—or caring, perhaps—that they are treading where one of the world's heroes has fought, has won, has given his life in the accomplishment of a purpose,—the finishing of a work.

What a lesson for the workers engaged in giving the last great message,—for those who are finishing the work of God in the earth. This work is not one done in brick and mortar or in lifeless stone. It is a work that brings life, light, and hope to mankind. The finishing of this work means the finishing of all things earthly—sin, sorrow, misery, and death—and the ushering in of all that is heavenly, and everlasting life. The finishing of this work means the consummation of the great plan of redemption, and the culmination of the Christian's hope—God's people restored to their Eden home.

Should we then be overcome by difficulties? Should not our desire for the accomplishment of this great work be so strong, our purpose so steadfast, that we will not balk at difficulties, but press on to the finishing of the work even though our way is marked with pain and difficulty?

Our Young People and the Camp-Meeting

WHICH are the golden days of the conference year to you, dear young brother or sister? Are they not the days you spend on the tented encampment, when the spiritual forces of the third angel's message in your conference are there waiting on God for the endowment of power?

Where do the spring and autumn of the young Christian's year center the rarest combinations of their peculiar glories? Is it not at the camp-meeting, when almost every hour of ten sweetly fateful days offers you each its own distinct and golden opportunity?

Taking it for granted that your answers to these queries will be a glad and spontaneous, "Yes," I shall venture to come near enough to each of you to whisper into your eager ears a few suggestions growing out

of what has developed to a blooming fragrance in the time-enriched soil of a long and precious experience—suggestions as to how the coming encampment season may make this the jubilee year of your Christian experience.

Begin at once to pray very definitely that God will graciously grant you this through Jesus Christ. Do not make the fatal mistake of confining your petitions to your own case, but earnestly, pleadingly, remember the president of your conference, the conference committee, the Missionary Volunteer secretary, and your fellow young people throughout the conference.

Resolve speedily, deeply, irrevocably, that you will not go to camp-meeting for an "outing," but to make it so healthfully penitential that it will be gloriously pentecostal.

From now until camp-meeting, practically discard other reading, confining yourself to your Bible, the Testimonies, and other matter from the same source, the suggestions of the Missionary Volunteer authorities, and the readings in their suggested courses. These will tend to put the keenest sort of edge on your spiritual appetites, and you will find yourself hungering insatiably for the heavenly manna.

Be sure to familiarize yourselves with the Volunteer camp-meeting method-suggestions, and daily pray definitely that just those methods best adapted to the circumstances of the coming gathering may there be undertaken. This reminds me that only the very most earnest of our young people—"camp-meeting workers" alone, as a matter of probability—will have seen the foregoing suggestions, or will see them, unless they take the holy pains to put themselves in possession of them. This I pray you to do. Write your secretary for every helpful thing he or she can furnish you, and put in reading- and prayer-time on their mastery, that personally you may be vitally helpful to the most heavenly realization from their use.

Take up some young people who are likely to be at the camp-meeting, and over whom you have reason to believe you have influence, and make them daily subjects of most earnest prayer.

Beseech the Father of mercies that he will grant you grace so to conduct yourself throughout the entire encampment season as to compel in all who note you the conviction that you keep the company of the radiant unseen—that your life is hid with Christ in God.

Be neither gloomy nor giddy. Let the world enthralled see in you some of the sweetness, brightness, and gladness of the earth renewed.

And now, since you will have so little time to pray for the camp-meeting of this season, let me tell you how to prepare for a future blessing. As soon as this gathering is over, make the work there done the subject of believing prayer that God will continue to bless it, that it may still stretch itself out through the months in perpetual heavenly results.

As indicating what this will do, suffer me to relate a bit of experience:—

It was at an Adventist camp-meeting that I, a Methodist pastor, came to the momentous conclusion to be a Sabbath-keeper. I forthwith resigned my Methodist pastorate, and took up the study of the third angel's message, not only with a view of knowing for myself what of truth and glory it embraced, but also to develop ability to expound it to others. Months before the next camp-meeting came around, I began to plead with God to let me attend and to make it epochal

to me in matters spiritual. When it came time to go, I almost feared to attend, lest I should find it tame in comparison with the terms in which I had ventured to plead. *But I was not disappointed!* The spiritual tides rose and rose and rose, till they inundated the highest peaks in the mountain ranges of my religious experience. Then I went home to pray that they might continue to rise. And they did!

Thus I learned how to make each succeeding camp-meeting better than the last.

There's a mount of transfiguration on every campground. May you find it! It is possible you'll have to reach it through Gethsemane's garden. May the darkness of the garden's night not affright you from the radiance of the mountain's morn!

F. FREDERICK BLISS.

"Lord, Is It I?"

OFTEN we hear the warning, "Judge not, that ye be not judged." It is sounded from the pulpit. It is taught by parents and teachers. The spirit of prophecy repeats it. And yet how slow we seem to be to learn the lesson! Of course we believe it. But do not some of us believe it in the same way that "the devils believe, and tremble"? If "actions speak louder than words," I fear our actions prove us to be "guilty."

The following true incidents indicate the errors one is liable to make in attempting to judge others. "There is Sister A," said one, "who tells of what hard times she has to make both ends meet, and yet there she goes sailing along with a new real sealskin coat on! Well, I should think she *would* have a hard time to earn the necessities, when she indulges in such expensive luxuries!" Yes, but did you know that that coat was made out of the cape worn for many years by an elderly relative who gave it to Sister A because, on account of delicate health, she needed to protect herself against the rigors of winter by wearing fur? This same good sister wore the coat for several seasons, until it went to pieces; then, by sewing hundreds of tiny pieces together, she managed to make the present "new real sealskin coat" that has caused all the trouble!

There was at one of our academies an earnest young Seventh-day Adventist girl who was planning to be a foreign missionary. Some thoughtless girls accused her of having "too many nice dresses, ribbons, and things." She *did* have more winter dresses than some, as she could not wear thin clothes in cold weather. If those girls had only known that many of those clothes were "hand-me-downs" and "make-overs," and that the misunderstood girl had nothing whatever to do with the furnishing of her wardrobe, they might have been a little more generous, and would have spared her some heartaches.

The Lord can help us all to overcome this fault, for he is helping me. I recall one instance of unkind and hasty judgment that caused me much regret. It was when my brother and I were away at school together. Very often our relatives, when writing to one, would enclose a letter to the other. It was the same with the boxes. Once my brother forgot to give me something that was sent in his box. So one day when he called for me, and in an embarrassed manner presented me with a package which he said "came a while ago," I immediately thought he had been delinquent again, and poured accusations and reproaches

into his astonished ears! What a hurt look came into the poor boy's eyes! How ashamed and crest-fallen I felt when he explained that it was a birthday present he had brought me. Yes, it did come from home in his box, as my mother knew he had no money with which to buy me a present; so, besides sending me hers, she sent him something to give me. Of course he waited awhile — until my birthday.

Things would often seem very different if we could only understand. A mother would have seen why her little girl "wasted so much time at the neighbor's" if she had known that the child was diligently learning how to crochet a wonderful pair of pink and white slippers "for mama, to surprise her on her birthday!" And she wouldn't have scolded her for staying up late Friday nights had she known that the child stayed up so as to have time alone to pray. How she prayed! None were forgotten, relatives, friends, and heathen (both foreign and native) were included, the "prodigal son" under the hill, and the prodigal daughters too. How fast the plans for helping others flew into her mind! She could see one of their large front rooms just crowded with the neighbors' children, a meeting was in progress, and she was joyfully leading one after another to the feet of the Master. No wonder she forgot the time and everything else in her picture of usefulness!

A young student was always very neat and particular about his work. Once, however, he handed his teacher a paper the writing of which was almost illegible. The youth was strongly reproved for the condition of his paper. That teacher did not know that the day before that young man had gotten up at two o'clock in the morning and helped with the academy washing, and had seriously frozen his fingers by hanging out the clothes, and that they were so sore that it was next to impossible to write at all.

An earnest young teacher once lost her position because somebody misunderstood the expression of her face and thought she felt so-and-so!

"These things ought not so to be." They are not necessary. Let each one of us wake up. If we find that "It is I" that is guilty of unkind criticisms, just resolve that "it will not be I any longer," and have a better record for our angel to report up yonder in our heavenly home. A MISSIONARY VOLUNTEER.

Thoughts

"THOUGHTS" are winged birds whose silver pinions carry them through distant space
To sunny southlands or to colder climes, where'er the vagrant fancies there may trace
The faint, sweet echoes, stealing softly on through time's long list of years, to place
A golden halo, woven rich with threads of joy and sorrow, round some dear, remembered face.

So rapid is their flight, the eye can scarcely catch the glimmer of the passing wing;
But who can tell the worth or value of the message that these "golden thought-birds" bring
To some lone, waiting soul, whose weary heart has never been attuned to sing
Of courage, strength, and faith, the life that makes a man among his fellow men a king?

We send them forth at will, sometimes to friends whose loyalty has proved true,
And who have need of "thoughts" to spur them on to greater height and grander view
Of life, with all its glorious promise offered to the one who dares to do
Great things, to ever champion the cause of right 'gainst wrong, e'en though his comrades be but few.

RUTH LEES OLSON.

Correct English in the School

"Shall" and "Will"

A SUPERINTENDENT of schools wrote to the editor of the magazine, *Correct English*, saying: "I should like to have your opinion on the uses of *shall* and *will* in the following sentences:—

- "1. I shall get you a new wrap to-morrow.
- "2. We will go to Mr. Knapp's store for it.
- "3. We will look at the capes and cloaks.
- "4. I shall get mits for you and Kate.
- "5. I shall get Jack some new socks, too.
- "6. I shall get them both at one time.
- "7. Will you go, if it is cold?
- "8. It is not nice to-day.
- "9. In that case, I shall not come out to-day.
- "10. We will get the new wrap to-morrow."

The editor, Mrs. Josephine Turck Baker, replied as follows:—

"1. *Shall* is correct unless the statement is made in answer to the request, 'Will you get me a new wrap?' Answer.—'Yes; I *will* get you a new wrap,' promise being expressed in the first person by *will*.

"2. When including the person spoken to in the statement, *shall* is correct if mere futurity is to be expressed; but where volition (willingness) on the part of the person addressed is necessary, then *will* is required. For example, one would say, 'We [you and I] *shall* be ill if we work so hard.' 'We *shall* have a delightful time.' 'We *will* talk that matter over at another time if you are willing.'

"The analysis of the subject is as follows:—

"As you undoubtedly know, *shall* is required in the first person to express futurity in both the singular and the plural number; *will* in the second and the third to express volition (willingness) or promise, or determination. When the person addressed is included in the statement, so that the plural number represents the first person (the speaker) and the second (the person spoken to), then the choice of the auxiliary must be determined by the situation. If the speaker controls the situation, *shall* is required; if the wishes of the person addressed enter into the case, then *will* is required. In other words, the dominant idea to be expressed determines the choice of the auxiliary. For example: A says to B: 'Mrs. A and I shall sail for Europe in June; now, if you *will* join us, we [you, she, and I] *shall* have a delightful time. We *will* go first to London,' etc. *Shall* is used in the first instance, for the reason that the dominant idea is futurity; in the second instance, *will* is used for the reason that the dominant idea is *volition* or willingness to do. So in your sentence, *will* is required if the act of the second person depends upon her willingness to do.

"3. *Will* is required; the willingness of the person spoken to entering into the situation.

"4, 5. Use *shall* if mere futurity is to be expressed; *will*, if promise or willingness to do, is to be expressed. In cases of this kind, the supposition is, that the speaker is expressing willingness or promise to do rather than stating an act as taking place in the future.

"6. Correct, unless in answer to the question, 'Will you get them both now?'

"7. 'Shall you go?' is correct if the meaning is 'Are you going?' 'Will you go?' is correct if the speaker is interested and wishes the person addressed to promise or express willingness to go.

"8. *Pleasant* or *agreeable* is the better word.

"9. *Shall* is correct if simple futurity is to be ex-

pressed. *Will* would be required if determination were to be expressed; as, 'I *will* not go out under any circumstances.' Use *go* instead of *come*; *go* meaning to depart; *come*, to arrive.

"10. *Will*, if the first person wishes to express willingness on the part of the second."

Drilling One's Self

PROF. RICHARD CUNNINGHAM, writing for the *American Boy*, gives some helpful and interesting suggestions relative to the acquiring of accuracy in the use of the English language. He says:—

"Few of us realize that speech, the mere act of pronouncing words, is most difficult, and that not one person in a hundred speaks his words correctly. And yet such is the fact. Each section of the country has its own peculiar accent, and besides these provincialisms there are, of course, the millions of people who habitually mispronounce most, or at least many, of their words. And most of these persons call themselves, and are considered to be, educated people.

"Now, the elements of speech are divided into two classes: the vowels and the consonants. The principal vowels are contained in the following list of words: ah (art), ee (eel), aw (awl), oo (ooze). These simple vowels are combined so as to form five other vowels, the compound vowels, shown in the following list: ah-ee (isle), aw-ee (oil), ah-oo (owl), aw-oo (own), ee-oo (use).

"To gain that clear pronunciation of the vowels which is so necessary for correct speech, you should practise as follows: Take the first four vowels, ah, ee, aw, oo, and repeat them over and over, many times, making the sounds as clear and different from one another as possible. Then take the second list, ah-ee, aw-ee, ah-oo, aw-oo, ee-oo, and repeat them with the same attention. Finally take the list of words containing these nine vowel sounds,—art, eel, awl, ooze, isle, oil, owl, own, use,—and repeat them many times, taking great care to open your mouth well when necessary, and to pronounce the words easily but very distinctly. There are other vowel sounds, the 'short vowels,' but you won't need to bother with them.

"Then we have the consonants, of which there are two kinds, the whispered, as in pipe (p), tight (t), life (f), then (th), church (ch), push (sh), kick (k). This list of words you should repeat again and again, trying always to make the p's, t's, k's, and other sounds as distinctly as possible. The second list of consonants comprises sounds contained in the following words: babe (b), deed (d), revive (v), judge (j), measure (zh), gag (g). This list also should be repeated as advised for the others. There are three more consonants, the 'liquids' l, m, and r, as heard in the words lull, mum, and rare. These should be practised as directed for the above.

"Now all this is drill-work, I know. But when you get into it, you will find it most interesting; and after two weeks of practise, say fifteen minutes a day, at these exercises, you will notice a marked improvement in your voice and speech."

"GET at the root of things. The gold-mines of Scripture are not in the top soil; you must open a shaft; the precious diamonds of experience are not picked up in the roadway; their sacred places are far down. Get down into the divinity of the Word of God."



Join in Nature's Music

Even Jesus loved to withdraw from the busy scenes of life and contemplate the handiwork of God.—*Mrs. E. G. White.*

Down by a babbling, purling brook,
And near a lofty mountainside,
A group of bright young people sat,
And sang the song, "With Me Abide."

The song they sang was sweet to hear;
The birdies warbled theirs that day;
And thus the happy hours sped on,
Marked by their cheery roundelay.

My heart was filled with gratitude,
And sweetest dreams of youthful days;
Unconsciously I sang aloud,
And joined the song of "grateful praise."

O happy those who're early taught
To praise the Giver of all good;
And blithely blend the voice in song
With nature's music in the wood.

MRS. MCCREADY PRICE.

Tarpum and Jewfish

So much has been written about this large fish that the public is quite familiar with its general characteristics, but many fail to realize its enormous size. Then, too, it seems almost impossible that such mon-



THE TARPUM FISH

sters can be caught with lines small enough to wind on common hand reels upon ordinary fish poles.

The illustration showing a boy ten years of age standing beside some tarpum, will give the reader an idea of the length of the fish, and of the size of the shovel-nosed shark lying upon the dock.

The tarpum, commonly called tarpon, and in some places, sabalo, savanilla, and silverfish, is a native marine fish of the Southern United States and the West Indies. Its zoological name is *Megalops* (great, powerful) *atlanticus*.

In the season, wherever mullet are plenty, schools of tarpum will be found. They are migratory fish, chasing the mullet to shore. As the spring advances, and the water of the Gulf of Mexico becomes warm in the "passes" between the circling islands on the Florida coast, the tarpum follow the mullet inside into



THE JEWFISH

the bays. It is then that the fishermen seek them. They are sought after more for the rare sport in their capture than for food. It often takes several hours to tire out a fish and bring him "to gaff."

The Jewfish

This fish is also called the guasa and the warsaw. Its name has also been given to a large edible fish

found in the waters off Southern California.

The name, however, properly belongs to a large fish caught off the coast of Florida in the Gulf of Mexico. It often attains a weight of five hundred pounds. The illustration shows one that was caught at Fort Dade, Florida, weighing two hundred seventy-five pounds.

It is by no means a "game" fish; rather, a "lunk-head." It will bite at any kind of bait, and when hooked, will remain almost quiet and passive, allowing itself to be hauled in and "gaffed" without resistance, hence the expression among fishermen, "Anyone can catch a jewfish."

In color it is olive-yellow, with many brown spots. By many it is considered a delicacy, cut and served in steaks. It tastes like halibut. W. S. CHAPMAN.

The Vaccine Treatment of Colds

IN the newly discovered opsonic or vaccine treatment of infectious diseases, the remedy is obtained from the patient himself. Although in some cases a "stock vaccine" could be used, applicable to all cases of a certain disease, better results are usually obtained if the vaccine is prepared fresh for each case from the special strain of bacteria in the patient's own body.

This is especially necessary in the treatment of colds and of the tendency thereto, for it has been found that the symptoms of an acute cold or of chronic catarrh are caused by several different species of bacteria, and the vaccine good for one kind is of little or no efficacy in the others.

The only way to find out which bacteria are at work is to make a culture from the patient's own nasal or throat secretions, and when this is obtained, it can be used as the proper vaccine.

The usual form of pneumonia — croupous or lobar pneumonia — is generally caused by a specific germ, and a stock vaccine may be used if necessary, but it is better to use the patient's own bacteria even here, for there are usually certain peculiarities in each case. The treatment of pneumonia in this way is very recent, but the few cases that have been reported have been so successful as to give hope that eventually the disease will be conquered by this means.

In regard to colds and catarrhs, the matter is not so simple. It has been found that no less than six distinct forms of bacteria may produce an acute or chronic catarrh. There is one that has a preference for the nose, another for the back of the throat, and

still another for the bronchial tubes; but no one of them has a monopoly of any region, and sometimes a number of them are working together in the same case in perfect harmony. In the treatment of a cold, therefore, one must first ascertain what bacteria are at fault, and whether one or several kinds. Then the corresponding stock vaccine, or a combination of several, is given so as to lose no time while a new vaccine made from the patient's own germs is being prepared.

Not only has it been found possible to cut short acute colds, and benefit or cure chronic catarrhs, but it seems probable that permanent immunity may be secured by an opsonic injection, given every six months. All this is tentative, however, and although the method promises much, it is still too early to speak with confidence of future results.—*Youth's Companion*.

Violets

THE following paragraph of exquisite beauty is from "Idle Comments," the last ever penned by Isaac Erwin Avery. He is buried in Elmwood, Charlotte, North Carolina:—

"The violets again,— little wet violets,— and there is the clean, sweet breath of spring. One would lift his head and drink deep,— taste this newness, this grateful freshness, that is about. There is a quicker leap of life, and nature seems to stir, with a kind of tenderness. There is a deeper glow on the faces of children — easier happiness on a tiny, nestling face. . . . Girlhood comes to outer whiteness again, the cool, crisp sign of spring. And in all is the subtle charm of violets,— little human tremulous things, gentle as love's whisper, pure as purity. Restful, quaint little flower, too— simple, appealing. . . . Flowers to lay on a baby that has died, to give as seemly tribute to womanhood, to press against the face as easement for tired heart. . . . Such a dear, peaceful little flower, all alone in flowerland,— emblem of the world's simplest and best, and waiting to mock a false face or adorn the beauty that comes from the soul."

Divorce Laws of European Nations

THE granting of divorces continues to be a royal prerogative in Sweden, in Norway, and in Denmark, where marriages are dissolved by royal decree, bearing the signature of the king.

Of course, the case has been previously tried by the courts, and not only the judicial, but likewise the ecclesiastical authorities, are supposed to have done their utmost to bring about a reconciliation between the couple. But the final decree is signed by the king, and what I wish to emphasize is that in Scandinavia, as also in Russia, divorce remains to all intents and purposes a sovereign prerogative, in which the courts merely act in an advisory capacity. The decree, like all royal decrees in constitutional countries, has to be countersigned by one of the cabinet ministers.

Situation in Catholic Countries

There is no divorce in Spain, Portugal, Italy, Bavaria, or among Catholics in Austria, although in all these countries the tribunals grant judicial separation. It is the same in Ireland, and Irish people who wish to have divorce are compelled either to establish a legal domicile in England, and then to get it from the English courts, or else to secure it by means of a private act of Parliament, which is a very costly process.—*Washington Post*.

How to Read



HE school founded in Korea by the early Methodist missionaries was named, by the emperor himself, "Hall for Rearing Useful Men." And that is what a well-chosen, well-read library becomes,—a hall for rearing useful men and women.

History can give many illustrations of the efficiency of books in educating, training, and directing the life of young men and women.

Joseph Henry, the first secretary of the Smithsonian Institution, of Washington, D. C., and whose statue now ornaments the grounds of the institution, was a great scientist, and a devout one. He performed all his scientific experiments in the spirit revealed when he said to a noisy assistant, "Be still, I want to ask God a question." He was directed to the scientific world through the reading of a simple science book when a boy in his teens. His wonderful mental ability would have been given to the stage had not this little book fallen into his hands during a period of convalescence.

The inventor of the balloon, the first air-ship worthy the name, was led to the idea of aerial navigation by reading Dr. Priestley's work on "Different Kinds of Air."

So examples might be multiplied showing the salutary influence of reading upon men and women in every department of life; but perhaps no department offers more interesting illustrations than does the religious world.

That wonderful man of God, Andrew Murray, of South Africa, a Presbyterian minister, had just buried two young children at his African home; and as Mrs. Murray expressed it, "their hands seemed emptied and ready for some work with which the Lord was waiting to fill them," when they read together while spending a short time at the seaside for a rest, the marvelous life of Mary Lyon. "So thrilled were they by that story of heroism," says Dr. Pierson, "that they sought to obtain everything that could further inform them of the subsequent history of the Holyoke Seminary and its pupils, and eagerly devoured the story of Fidelia Fiske, the Mary Lyon of Persia."

"Just at this time the descendants of the Huguenots who had fled from France to Holland, thence to South Africa at the invitation of the Dutch East India Company, were proposing to build some monument or memorial to their ancestors," and Mr. Murray was strangely and strongly impressed that the best memorial they could rear was just such a school for their daughters as Mary Lyon had founded at South Hadley, Massachusetts.

Thus through the influence of a book was born the Huguenot Seminary at Wellington, Cape Colony. Through its influence other schools of like character were founded; and for thirty-five years these schools have done such a marvelous work for almost the whole of Africa that they are spoken of as "the light at the Cape of Good Hope."

Henry Martyn did much for the cause of missions in India. The reading of the life of Brainard, together with what he was told of the work of William Carey, turned his attention to missions.

The first Japanese convert to Protestantism was Murata, a noble. He was prepared and made eager for the instruction of the Christian missionary by the reading of a Dutch New Testament he found floating on the water in the harbor of Nagasaki.

These incidents all point a lesson to him who would

learn how to read. A person who reads properly is made responsive to the inspiration and purposes gained through his reading. If he reads even good books carelessly, hastily, or purposelessly, he either fails to gain inspiration for better or fuller living, or else allows the inspiration to be speedily dissipated.

One writer cites this latter as the chief harm arising from reading what is called good moral fiction. It excites for a time the emotions, the better feelings; but these are allowed to vanish as quickly as they were excited, being forgotten as one story gives place to another.

It were better for one not to experience strong emotional feelings of even a good character than to experience these and then fail to cause them to materialize into action.

Read then with the object or purpose of making *practical* use of what you read. Why spend time reading if one is not better equipped by it in some way for life's work? In order to make your reading of the greatest possible benefit it is well to make notes of helpful points as one proceeds through book and paper. These can be filed for reference, or be used as the basis of a thoughtful review, which is always a good way of saying good-by to a worthy book.

Then another way to make your reading of practical benefit is to talk about what you read; and make it a point to use some incident or fact in the next letter you write, or in the teaching or reciting of the Sabbath-school lesson.

Many a Sabbath-school teacher loses much by failing to make her weekly reading a means of gathering pertinent lesson illustrations, and so her boys and girls are either listless or too lively.

This reading with a purpose will largely prevent one from prolonging one's reading beyond the limit of discretion. Some seem to think the burning of the midnight oil in order to finish a book reveals great interest and is praiseworthy. But it is not necessarily so. Such reading may indicate a superficial reader, one interested in the mere surface story of the book. This is not always so, however. Edison, I believe, rarely lays aside a book unfinished after he is convinced that it is worth reading, even though its reading may require the entire night. But Edison is not an ordinary person; so his habits would hardly be expected to fit the ordinary person.

If a book is of such a character that one can not get one's own consent to lay it aside when health, other work, or the comfort of other people demand it, then it is usually of an unworthy character.

If the book is of value, then the person is reading unworthily, that is, just to be reading, or from some other motive or method no more acceptable.

True reading never lessens a person's interest in the ordinary duties of life. It rather exhilarates and makes one take up his usual tasks with more earnestness, patience, and thoroughness.

It is well to read systematically, not haphazardly. Select a dozen books perhaps for the year's reading; let some be on religious subjects, some on science, history, language, and biography. Having decided upon the best book for you that year, along each particular line, stick to your course. Duplicate it the next year by another set which will carry you a step further along each line of thought.

Then sometimes it is well to devote the larger share of your time to some particular line, until you have read many of the best authors upon that subject.

Don't read fitfully; but make a business of reading. Always have a good book on hand.

It is not undesirable sometimes to give a book the second reading before laying it aside for another, and some books there are which will bear reading often.

With all our reading let us remember, as was said at the beginning of the article, that true reading makes one responsive to the inspiration and purposes gained through the reading. Then read loyally, that is, if your book says to you righteously, "Go, and do thou likewise," go and do it, as far as lies within your power.

Books are our schoolmasters to lead us on to higher, nobler living. Let us obediently follow their instruction.

F. D. C.

The Family Search-Light

"SHE says Jim's fickle," Christine remarked, with a smile which told what she thought of any one who doubted her brother Jim's steadfastness.

"And what do you say?" asked the other girl.

"I know better. When he first met her at the house party, he was dazzled by her prettiness. Couldn't see a thing back of it. But as soon as she came to visit us, although she was evidently as fond of him as ever, a lot of characteristics that he'd never suspected glared out, and naturally he felt differently. I don't call that being fickle."

"I suppose, as a matter of fact, you and your mother did your part to make him see her faults."

"If you mean we criticized her—no, we didn't. The very first night she came, when she found she was to share my room, she coolly asked me to move to the back-parlor couch, because she couldn't rest unless I did. Jim heard that himself, and knew I did it. Then she forgot to say good morning to my grandmother, and all the time she was there she never once raised her voice so that grandma could hear what she was saying, even when you could see perfectly that grandma was trying to listen. And you know we all feel that grandma is a regular queen in our house."

"Of course I know. Especially Jim."

"Yes, that's it. Well, the second evening we had Bob Richards over, and the four of us played games. Mother was awfully tired. She'd had a hard day, but she went and fixed a spread for us on the dining-room table—hot chocolate with whipped cream, and cake, and ice-cream in the tall-stemmed glasses, and everything as dainty as could be, with candles lighted, and all. Jim and I could see from where we were sitting that she was getting it ready, and when she stepped to the door and asked us to come out, of course we laid down our things and started. But Gertrude said:—

"O, please not just yet, Mrs. Bassler! I have a peach of a hand, and I can't wait to see what I can do to them with it!"

"You ought to have seen Jim's face when he settled back into his chair, and pretty soon saw mother taking the chocolate back to the fire and the melting ice-cream to the refrigerator—but Gertrude never felt a thing."

"What did Jim say about it afterward?"

"We never mentioned it to him. If you think for one minute that mother and I turned Jim against Gertrude by talking about her—There, I see that's exactly what you have been thinking! No, sir, All we did was to shed the light of our sweetest, politest,

most considerate behavior on her—and let her display herself in it. Mother calls that turning the family search-light on her. She says if Gertrude had been the girl for Jim, she would have shone out all the more lovely under the test. And I know one thing: I may lose all my common sense when I fall in love,—most people do, I believe,—but if I don't, I'll never take any man for a husband who doesn't look well under that kind of a family search-light."—*Youth's Companion*.

Reserve Force

It is not sufficient for the electric power-houses to have enough stored power to carry their loaded cars on level surfaces. They must always carry enough reserve force to take the cars up the steepest grades and over the highest hills.—*Selected*.

Neatness

NEATNESS is the first mark of refinement. The character of a girl may be judged by the appearance of her room. The kind of people that live in the house is told by the general appearance of the house, within and without. Young people should learn early, and never forget, the importance of neatness in person and surroundings.—*Selected*.

Some Bird Incidents

ONE day my wife was out in the back garden taking the feathers out of an old cushion. Many of the feathers were blown away by the wind, and the garden was covered with them. It seemed a hopeless task to attempt to gather them up. As soon as she came back into the house, we saw a beautiful sight. Dozens of sparrows came, and as it was the time for nest building, they carried off all the feathers. Each bird tried to get as many feathers into its mouth as possible—sometimes carrying half a dozen. Then, as they came back, they would alight on the wall, look up, and chirp, as if saying, "Thank you!" to God. I wonder if the birds can praise God. One thing is very certain, you can, and you ought!

I once shot a bird with my air-gun. That was the only unkind act I ever remember doing to a bird, or any other dumb animal. I didn't really mean to shoot it, I only meant to frighten it,—and that was unkind, too, was it not?—but I did shoot it. I can almost feel that shot myself to this day. I could not go and pick it up, and some one else had to go and bury it. It upset me very much, and I didn't eat any food that day. Poor little dicky bird! Not a sparrow falleth to the ground without our Father's knowledge. He cares for them; yet Jesus said, "Ye are of more value than many sparrows." Christ would not hurt a sparrow, and we must not hurt them either.

"When you find a nest,
Wee, wee birdies in it,
Leave them; that is best.
Love the little linnet.
Spare the modest lark,
Which, from dawn to dark,
Singeth in the blue,
Unto God and you."

—James Learmont.

"IF I follow the desires and devices of my own heart, I walk in a vain show and disquiet myself in vain. Our own way is a way of *pain*."



Courtesy of the Youth's Companion

Gettin' Washed

At breakfast, when I'm kinder late an' hurry to my place,
An' want'er eat, some persons says, "O, what a dirty face!"
Or, "Leave the table right away, those hands are in disgrace!"

An' when I come back nice an' clean, my mother says she fears
I didn't take a lot of pains to wash behin' my ears.

An' lots o' times when I've been out an' haven't touched a thin'
That could have dirtied me a bit, why, some one's called me in—

An' what they went an' said was dirt, was shadders on my skin.

But s'pose that cedar tree I climbed did leave some teeny smears,
I don't see how a bit could get way up behin' my ears!

O, when I'm big, without a nurse or grown-up folks to tease,
Some weeks I'll wear my oldest clo'es as ragged as I please,
An' muss my hair an' have big holes in both my stockin' knees.

Of course I'll wash each mornin', 'cept when playtime interferes.

But I'm certain I'll let alone that place behin' my ears!

—Burgess Johnson, in *Harper's Magazine*.

How Paul Kept His Pledge

PAUL had been wanting to help his mother by earning money, and at last she consented to have him take a position in a large and fashionable hotel. One day the clerk called Paul and told him to carry a cocktail up to Mr. —'s room.

"What's that?" said Paul.

"O that's —," giving a wink.

"Do you mean any kind of liquor?" Paul inquired.

"Yes," said the man. "Now hurry up, for he wants it in a jiffy."

Bravely Paul told the clerk he could not do it.

"I'd like to know why?" said the man.

"I have signed a temperance pledge, and will not break it," replied Paul.

Then the man grew angry, and threatened, but had to call another boy.

That night Paul told his mother he expected to lose his position for disobeying orders. She placed her hand on his shoulder and told him she would rather he would lose a dozen positions than break his pledge, and the other children shouted, "Hurrah for mother!"

At the end of the week as the proprietor handed Paul his pay envelope, he asked, "Are you the boy who refused to carry the cocktail to room 10?"

"Yes, sir," Paul respectfully answered, "and I expect to get my discharge."

"No," said the proprietor, "we want to keep such boys as you."

Then he asked some more questions, and Paul told him about the Temperance Legion, what a lady Miss Hattie Lee, their leader, was, and how many other boys had signed the pledge. His employer not only told him he need never carry any liquor, but that his wages would be raised.

A gentleman in the church Paul and his mother attended, heard of the boy's stand, and offered to send him to school.—*The Friend*.

A Unique Mother

THE mother of our family of bantam chicks having deserted them when very young, the rooster undertook the care of them, and a grand "mother" he made. It was amusing to see him spreading out his wings to try to keep them warm at night, and calling to them when any harm was near.

A neighbor could hardly believe that the rooster took charge of the little chicks; so one day I said, "Try to take a chick, and see for yourself." He stooped down to catch one, but he very quickly rose up with a sore finger, for the rooster flew at him and pecked him hard. The odd family became quite a curiosity, and every one near came to see it. The rooster stayed with the chicks till they were nearly as large as himself.

PRUDENCE FAULKNER.

Leamington, New Zealand.

The Risk Two Boys Ran

As my own children were calling for true stories from my own experience to-night, the recollection of an incident that happened during the exciting times of '63 came to me, and the thought that other boys may enjoy it also, prompted me to relate it here.

A load of wheat was secreted under the floor of a barn on my uncle's farm, about twelve miles north-east of Richmond, Virginia. It was badly needed in the city, so my cousin and I volunteered to go for it. I was ten years old, and my cousin a few years older.

One day in August, 1863, we started with a wagon and two good mules, approaching the farm from the southwest. We made a detour over the ditches and through fences, not daring to go by the regular road, as the Federals were encamped about two miles east.

We reached the barn without being noticed, and, driving into a shed attached to the building, succeeded in loading the grain, and secured the sacks by crossing ropes tightly over the top to the high sides of the wagon.

To reach the Richmond road, we had to drive within sight of the "Yankee" camp; but, at this point, the road turned at right angles toward the south. We had put ropes around the axles next the shoulder so as to stop the click of the wheels, and so reached this turn without being seen, but had traveled only a short distance on the old Atlees station road when we found that we had been discovered, and could see a party of horsemen coming after us at a rapid pace.

My cousin, who was an expert driver although so young, mounted the near mule, telling me to hold on tight, and then commenced the race of our lives. For some distance the road was corduroy, and, at the rate we were going, it was only by the most dexterous movements and tightest grip that I could stay on the sacks. Our pursuers were gaining on us, and at first fired only a few shots at us; but soon a shower of bullets punctured the sacks all around me, which sent the wheat flying into my face. My coat and hat were struck several times. It seemed that a few minutes would surely settle the matter, for, to my childish eyes it looked as if the fiends of hell were after us, and I shall never forget the yells of those Yankees, accompanied by the incessant thup, thup, of the bullets, as they came faster and faster; but, strange to say, not a bullet touched either ourselves or team; but the jostling of the wagon seemed to be pounding the life out of me.

At a sharp turn, a blind road led off into the woods, and, as we were driving on the side of the road in the grass, Paul took the chance and dashed into this road, and, as is characteristic of the slashes of Hanover County, the high bush huckleberry grew thick and rank. We were now out of range of the Federal guns, but did not slacken our pace, grazing a tree here, and missing a stump there, through hollows and up-hill until we were sure that our pursuers from the Northern army had kept to the main road, not having noticed the one we had taken.

We were congratulating ourselves when "Halt!" brought us to a stop, and a soldier with gun ready, demanded, "Who comes here?" I answered, "A friend." Then came the order, "Advance and give the countersign." It was now dusk, and we could see the blue overcoat, and thought, of course, that this was a Federal picket; but, as we came nearer, I saw gray trousers, so called to my cousin to risk the words with which we had been furnished for the night—R. E. Lee. "You can pass," the sentry said, and O, what a relief! The sentry called the corporal of the guard, and we were conducted to headquarters in perfect safety.

Just a short time before this we had heard a discharge of guns in the direction of the road we had left, but were much surprised to see a dozen or more Yankees lined up as prisoners when we reached headquarters. One of them swore lustily at us for the trap which we had run them into, not noticing how jaded and forlorn we were, as well as the blown condition of our team.

We were glad indeed to rest by the campfire inside of our lines, and the next day, about ten o'clock, arrived in Richmond with a loss of comparatively little of the wheat, and old Richmond never looked more beautiful, nor could there have been two more thank-

ful boys. We enjoyed the fruits of our trip too, for we had a change to wheat bread, which was a treat after months of nothing but corn bread.—S. U. Barnes, in the *Youth's World*.

Two Blind Girls

A PRIZE has been awarded two blind sisters for their heroic effort to care for themselves and their mother. The following story of their work was recently given in the *Christian Endeavor World*:—

"They have both been blind from birth. Under their old thatch roof, on the floor of beaten earth, they began from babyhood to work like two good little fairies. While their parents tilled the ground and tended the orchard that gave them a bare living, they managed, hard as it was, to keep the pans and dishes clean, and even to cook the meals.

"At that time, which was the prosperous time of their life, everything in the cabin shone; on the plain, well-waxed shelves and tables the smallest articles were arranged with the greatest precision.

"When the neighbors were amazed at such beautiful order, the little girls naively replied, 'Why, if we were not careful to put the things back in the same place, how could we find them again? we can't see.'

"The family lived thus almost happily until, about ten years ago, the father died, leaving the orchard to take care of itself, leaving the mother worn out with hard work and almost decrepit.

"At this juncture the officials in the mayor's office of the neighboring village thought they were doing a kind turn when they offered to place the widow in an asylum, but the parting with their mother threw the two blind girls into frightful despair.

"'Later on,' they implored, 'later on, if it absolutely must be. Let us first try to live together; we will do all we can.'

"And, when I tell you what they did, you will believe I am drawing on my imagination. They learned to spin wool, and by dint of keeping up their practises until midnight (they had no need of lamps, you will remember) they succeeded in learning to sew well enough to make money, for kind-hearted people in the neighborhood gave them work.

"They learned to wash their own linen, sitting in front of the wash tub by the side of an obliging neighbor, who told them when their things were clean enough, or when a little more rubbing was needed.

"At first they had a goat, whose milk, together with bread, was their sole food; and the old mother had strength enough to take the goat out to browse along the roads while she herself gathered dead wood for the evening fire.

"After a while the poor widow became childish, but had the desire to wander as before along the roads, to the great anxiety of her daughters, who no longer dared let go of her gown. 'Think!' they would say; 'suppose she were to get lost or fall into a ditch! How could we go to find her when we have no eyes?'

"But now they are freed from this anxiety, for their mother is bedridden, and has gone blind. And the two blind sisters are twice as tender to her whom they have never seen, and who can never again see them.

"They work twice as hard, too, to procure what may soften her decline. They rack their brains to amuse her; they strive to keep her neat, and, what seems to me an adorable touch, when they change her linen, they always piously warm the poor coarse shift

in front of the flame made by a few dead branches for which they have groped in the woods.

"Never have they asked an alms; never has murmur or lament been known to pass their lips.

"Sunk in this night that never ends, groping and feeling about with their hands to aid this mother who also spreads her hands in equal darkness, they show only sweetness of temper, one may even say an invincible contentment."

Mary

BLESSED mother! canst thou know,
As o'er the Babe thou'rt bending low,
All the mission of thy Son?
How the world's dark sin and woe
Shall fill his cup to overflow
And pierce thine own heart too? Ah, no!
Not till Jesus' work be done.

For thy heart would faint with grief
At the things beyond belief
That the Son of man must bear.
Though 'tis prophesied in part,
Spared is now thy mother-heart
Till the day for that fierce dart
Comes with all its pain and care.

ELOISE CASE.

The Seat of the Scornful

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Ps. 1:1.

In this psalm God is telling you how to get true happiness. If you want to be happy, God tells you three things you must do—not something very hard to do, but just three things you are not to do. You must not walk in the company of ungodly people; you must not stand with sinners; you must not sit in the seat of the scornful—walking, standing, sitting. If you take a walk with a bad companion, you will soon be standing on the street corner with him, and with other bad companions. Then it will not be long until you will be sitting together as great friends. The seat will be the scorner's chair. Keep off this seat! The scorner's seat is the unhappy chair. Look at the other three words: ungodly, sinners, scornful. An ungodly person is one who has no reverence for God. Those who have no reverence for God soon become sinners. Then when they become sinners, they become scornful. If you want to be happy, you must keep off the scorner's seat. You do not know what "scorner" means? It is that mean something that gets into your thoughts and turns up your nose. It is showing contempt for those you think are not so good as you are, those you think do not know so much as you know. They are persons whom God may know are better than the one who scorns them. A story will explain the word scornful.

One day a beautiful young girl rushed into one of New York's old-fashioned horse-cars, and Satan gave her the seat of the scornful. Her dress, of pure white serge, was fresh from the dressmaker's, and looked beautiful and dainty. Her little gloved hand held a parasol, tied with a knot of yellow ribbon. It made you think of a great white lily with a golden center. The car was crowded, and among the passengers were some of those Italian laborers that are now doing the rough work of our great cities.

"I think it is dreadful," she scornfully whispered to her companion. "Why doesn't the company refuse to let such creatures on the cars? or, if they must ride, I should think they could stand on the platform. He will ruin my dress if I touch him. Just see how he stares at me."

And so he did, his great eyes glistening and softening as they fell on the girl's fair beauty; and then he arose, and leaning forward to catch the strap, fairly bent over her. The girl grew restive. She was very, very scornful, and turned up her nose as he arose.

"I am sure he is very impertinent," she said, with added scorn, and when the conductor came, she motioned him. "Won't you make this man move?" she said.

"Move up!" ordered the conductor. The words were said in a quick, sharp, scornful tone. "Yes," the Italian answered; "but see ze oil! Ze bootiful lady, see!"

The lady looked up, and there saw the oil lamp had sprung a leak, and would have dripped all over her had not this man seen it, and, stretching out his arms above her, formed an umbrella, which had perfectly protected her dress and bonnet.

A guilty blush came into her face as she bowed her thanks to him, and murmured to her friend, "It makes me ashamed to think while I was scorning him, and he knew it, he should have taken such pains for me. It's a lesson I will not soon forget, that this poor laborer has a better soul than I have. I'll never again be scornful to any one." She will never again sit in the seat of the scornful.—J. M.

Farrar, D. D., in *Christian Herald*.

Fruitfulness

A YOUNG orchard with the trees carefully trimmed and set in perfect rows, is a beautiful sight. In preparing for an orchard the ground is first placed in good condition, then the trees which have been selected are set out with care, and every desirable thing done that the orchard may thrive and bear fruit. The fruit is the object of all the planning and toil. To have a tree in place simply to fill up the row never enters the mind. There is much satisfaction if, when the time for fruit has arrived, it yields an abundant harvest. On the other hand, much disappointment is experienced if the trees are barren or slow in yielding.

When a tree proves unfruitful, it is dug up and replaced by another. Now Christians are called "trees of righteousness, the planting of the Lord, that he might be glorified;" and Jesus said, "Herein is my Father glorified, that ye bear much fruit;" and John the revelator said, "Hold that fast which thou hast, that no man take thy crown." If we prove unfruitful, some one will take our place and wear our crown. Jesus said, "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." There is no time when a child of God is useless; but "those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age." H. H. J.





M. E. KERN
MATILDA ERICKSON

Secretary
Corresponding Secretary

Society Studies in Bible Doctrines

XXV — Conditional Immortality

SYNOPSIS.—When man was created, he was given life on condition of obedience. Death, which means the cessation of all thought and activity, came into the world because of sin. We therefore do not have immortality by nature, but through Christ the eternal Son we are still promised everlasting life as a gift, on conditions of faith and acceptance of the gospel provisions. Immortality will be given to the saints at the second coming of Christ, when the righteous dead will be raised, and the living saints changed. The wicked will be utterly destroyed.

Questions

1. When man was created, on what condition was he to continue to live? **Gen. 2:17.**
2. What, therefore, is the nature of sinful man? **Job 4:17; 1 Cor. 15:53.**
3. What reason is given for debarring man from the tree of life? **Gen. 3:22-24.**
4. What is man's condition in death? **Ps. 146:4; Eccl. 9:5, 6; Obadiah 16.**
5. What provision has been made that mortal man should receive eternal life? **John 3:16; 2 Tim. 1:10.**
6. Is immortality then inherent in man? **1 John 5:11, 12; Rom. 2:7; 6:23.**
7. When will the people of God be clothed with immortality? **1 Cor. 15:51-53; 1 Thess. 4:15-17.**
8. What will become of the wicked? **Mal. 4:1; Ps. 37:10.**

Note

6. We would not be encouraged to seek for that which we already have.

Missionary Volunteer Work in Japan

THE following letter from the Sunrise Kingdom will be of special interest to our Missionary Volunteers:—

"I have received your good letter, also the tracts, for which I thank you very much. The tracts are a great help to us, and we shall have some of the most important ones translated. We have two societies in Japan now, one in Tokyo and one here in Kobe. The Kobe society has thirty-eight members, which have been divided into two bands for the present. It is remarkable how these young people take hold. During the week of prayer, which was held the first week in January, they all took their turn in going out into the city and near-by villages to sell the special number of our mission paper, with the result that many had some good experiences. All received a great blessing from heaven. I understand that our Tokyo young people did the same, and also had good success. We are planning our work so that all of our young people will have a share in giving this last message to the people. The Kobe young people also conduct two mission Sabbath-schools, and two mission Sunday-schools, which have an average attendance of twenty-five each. The children in these schools are

not Christians, and every effort is put forth to teach them the gospel in song and verse.

"We are all of good cheer, and are looking forward to the soon coming of our dear Lord and Saviour, Jesus Christ. Our work has a bright future before it. We have many difficulties, but I am glad to say that God is working for us. I am sorry that there is some difficulty in getting workers and means for the Japanese field.

—JOHN N. HERBOLTZHEIMER.

Words of Cheer

THE students of the Colegio Adventista del Plata, our Argentina school, send expression of their thanks to the young people who helped furnish the chapel organ. Walton C. John, who has charge of the school, says: "Our school is full of young people who are learning the truths of the message, and are preparing to take it to others. We need some wide-awake young Americans to come and learn the language and become leaders here."

The secretary of the Southern Missouri Conference writes concerning one of her societies: "The young people are giving Bible readings five nights of the week. There is an unusual attendance. When I met with them a day or two ago, I was told that at the reading held the week before the attendance was fifty, and the week before that there were forty present. These readings are being held at the homes of the persons interested. One young lady told me that a woman whom she supplied with the Family Bible Teacher passed it on to another woman, and she to another, till she could trace it to four families, and she does not know how much farther it goes. A man who has read 'Great Controversy' says that it is the best book he has ever read. The prayer band is enjoying much of the blessing of the Lord. They had been praying for a young man who had wandered away from God, and who had gone to St. Louis to work, and had given up the Sabbath. They were praying that he would come home, and their prayers were answered."

Our Missionary Volunteers in Denmark, during 1909, gave 180 kroner, or about fifty dollars, to the missionary work in Abyssinia.

The Missionary Volunteers of Wisconsin are planning to raise one hundred fifty dollars to help furnish the Bethel school in China.

The church at Elk Horn, Iowa, will furnish the teachers' room in the Bethel School for Girls in China. For three years one of the girls reared in the Elk Horn Sabbath-school was a missionary in China. May that church ever be a growing source, from which both means and consecrated lives shall flow into needy fields at home and abroad.

"I have just received a copy of the 'Temperance Torchlights.' It is one of the most practical helps to temperance work that I have ever seen. It is so neatly arranged that we can find right to our hand all the statistics and illustrations that would be helpful in making the temperance question interesting to our hearers. I am glad to have such an encyclopedia of temperance matter in my hands, and I can gladly recommend it to all our workers, especially to those in charge of our young people's work."—S. W. Nellis, *President of Western Washington Conference.*

If you have not already a copy of this book, you can secure one from your tract society, for fifty cents.



THE INTERMEDIATE LESSON

XIII — Questions Concerning the Resurrection; the Greatest Commandment

(June 25)

LESSON SCRIPTURES: Matt. 22:23-46; Mark 12:18-37; Luke 20:27-44.

MEMORY VERSE: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10:27.

The Lesson Story

1. The same day on which Jesus put the Pharisees to silence, there came to him a company of Sadducees, seeking to entrap him with artful questions. Now the Sadducees did not believe in the resurrection of the dead, so they told Jesus that there had been with them seven brothers. The first had married a wife and died, then his brother married her; likewise the second also, and the third, unto the seventh. Last of all the woman died also. Then they asked, "Therefore in the resurrection whose wife shall she be of the seven? for they all had her."

2. The Sadducees prided themselves on their strict observance of the law of Moses; but Jesus said unto them, "Ye do err, not knowing the scriptures, nor the power of God." "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

3. Though skeptical on many parts of the Bible, the Sadducees acknowledged the five books of Moses as divine. So Jesus met them on their own ground, and quoted from Ex. 3:6, 16. "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." "Ye therefore do greatly err." These men are spoken of as living, because in the resurrection day God will bring them from the grave, and give them eternal life.

4. And when the multitude heard these words, they were astonished at the wisdom of Jesus. And certain of the scribes said unto him, "Master, thou hast well said."

5. But the Pharisees were even more determined to ensnare him. They gathered together for counsel, and appointed one of their number, a lawyer, to question Jesus, and tempt him to say something which they might use against him. This lawyer had heard Jesus reasoning with the Sadducees, and perceived that he answered them well. Therefore he approached him with the apparently honest question, "Which is the first commandment of all?" The Pharisees taught that the first four commandments are of the greatest importance. Jesus had pointed out to the people their sin in not obeying the last six commandments, which define man's duty to his fellow men.

6. And Jesus answered the lawyer, saying, "The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy

soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." "On these two commandments hang all the law and the prophets."

7. "And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices."

8. "And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question."

9. The Pharisees had made two unsuccessful attempts to entangle Jesus in his talk; but now, while they were gathered together, he asked them a question, saying, "What think ye of Christ? whose son is he? They say unto him, The Son of David."

10. Then, referring to the one hundred tenth psalm, "he saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?" These questions were too hard for the Pharisees. They were greatly perplexed because they were unable to answer them. But "no man was able to answer him a word, neither durst any man from that day forth ask him any more questions."

Questions

1. Who next sought to entrap Jesus with artful questions? What doctrine did the Sadducees disbelieve? What case did they relate? With what question did they close?

2. On what did the Sadducees pride themselves? How did Jesus say they erred? What did he say of those who are counted worthy to obtain that world? To whom are they equal? Whose children are they?

3. Why did Jesus quote from the writings of Moses? Give the reference that he quoted. Under what circumstances were these words spoken? How did Jesus apply them to the resurrection?

4. How were the multitude affected by these words? What did certain of the scribes say to Jesus?

5. How did the Pharisees feel? What did they do? Whom did they appoint to question Jesus? How did they hope to use Jesus' words? What did this lawyer think of Jesus' answers to the Sadducees? With what apparently honest question did he approach him? Which commandments did the Pharisees teach are of the greatest importance? What had Jesus pointed out to the people? What do these commandments define?

6. How did Jesus answer the lawyer? Which of the ten commandments are included in this commandment which Jesus called the first of all the commandments? Which of the ten are included in the second that he gave? What did he say depended upon these two commandments.

7. What did the lawyer say when he heard these words of Jesus? What did he say is more than burnt offerings and sacrifices?

8. When Jesus saw that the lawyer answered discreetly, what did he say to him? Why did the people ask Jesus no more questions?

9. What two attempts had the Pharisees made?

How did they succeed in these attempts? What question did Jesus now ask them? How did they reply?

10. To what psalm did Jesus refer in his next question? Then what words did he quote? What question did he ask? Why did not the Pharisees answer these questions? How did they feel because they were unable to answer them? From that day forth what did no man dare to do?

THE YOUTH'S LESSON

XIII — Questions Concerning the Resurrection, the Greatest Commandment, and Christ

(June 25)

LESSON SCRIPTURE: Matt. 22:23-46.

RELATED SCRIPTURES: Mark 12:18-37; Luke 20:27-44.

LESSON HELPS: "Desire of Ages," chapter 66; *Sabbath School Worker*.

TIME: Crucifixion week.

PLACE: Jerusalem.

MEMORY VERSE: Luke 10:27.

Questions

Questions of the Sadducees

1. What is said of the belief of the Sadducees concerning the resurrection? Matt. 22:23; Acts 23:8; note 1.

2. By what speculative question did they seek to hold up Jesus to ridicule? Matt. 22:24-28.

3. What did Jesus show that their question revealed concerning themselves? Verse 29; note 2.

4. What two truths are stated concerning the resurrected righteousness? Verse 30; Luke 20:34-36.

5. How did he prove the resurrection from the writings of Moses? Matt. 22:31, 32; note 3.

6. What was the effect of Jesus' answer on the multitude? What on the Sadducees? Verses 33, 34.

The Greatest Commandment

7. Who next came to Jesus? What question did he ask? Verses 35, 36; note 4.

8. In Jesus' answer, what did he say was the first and great commandment? Verses 37, 38.

9. What did he say was the second great commandment? Verse 39.

10. What did he say are summed up in these two commandments? Verse 40; note 5.

11. Being impressed by his wisdom, what did the scribe frankly acknowledge? Mark 12:32, 33.

12. What encouraging word did Jesus speak to him? Verse 34.

The Son of David

13. Having answered the questions of his enemies, what question did he ask of them? What was their reply? Matt. 22:41, 43.

14. What further did he ask them? Verses 43-45.

15. What was the result of the efforts of Jesus' enemies to discredit him before the people, and of his questions to them? Verse 46; Mark 12:37.

Notes

1. The Sadducees were a religious party of the Jews. They rejected all tradition, held to so strenuously by the Pharisees, placing their chief reliance on the law, or writings of Moses. They refused to accept doctrines that could not be

traced to Moses, hence their question at this time and Jesus' proof from the Pentateuch. They were extremely materialistic and skeptical. Though their numbers were small, the high priest and many members of the Sanhedrin were Sadducees at this time. They were the Higher Critics of their time.

2. "The Sadducees had flattered themselves that they of all men adhered most strictly to the Scriptures. But Jesus showed that they had not known their true meaning. That knowledge must be brought home to the heart by the enlightenment of the Holy Spirit. Their ignorance of the Scriptures and the power of God he declared to be the cause of their confusion of faith and darkness of mind. They were seeking to bring the mysteries of God within the compass of their finite reasoning. Christ called upon them to open their minds to those sacred truths that would broaden and strengthen the understanding. Thousands become infidels because their finite minds can not comprehend the mysteries of God. They can not explain the wonderful exhibition of divine power in his providences, therefore they reject the evidences of such power, attributing them to natural agencies which they can comprehend still less. The only key to the mysteries that surround us is to acknowledge in them all, the presence and power of God."—"Desire of Ages," page 605.

3. Isaac and Jacob were not then alive, but in God's purpose they were. "God counts the things that are not, as though they were. He sees the end from the beginning, and beholds the result of his work as though it were now accomplished. The precious dead, from Adam down to the last saint who dies, will hear the voice of the Son of God, and will come forth from the grave to immortal life. God will be their God, and they shall be his people. There will be a close and tender relationship between God and the risen saints. This condition, which is anticipated in his purpose, he beholds as if it were already existing. The dead live unto him."—"Desire of Ages," page 606.

4. "The Pharisees had exalted the first four commandments, which point out the duty of man to his Maker, as of far greater consequence than the other six, which define man's duty to his fellow man. As the result they greatly failed of practical godliness. Jesus had shown the people their great deficiency, and had taught the necessity of good works, declaring that the tree is known by its fruits. For this reason he had been charged with exalting the last six commandments above the first four."—"Desire of Ages," page 606.

5. "When God has his rightful place on the throne of the heart, the right place will be given to our neighbor. We shall love him as ourselves. And only as we love God supremely is it possible to love our neighbor impartially."—"Desire of Ages," page 607.

A Boy's Book

ONCE upon a time there was a class of seven boys in a New Jersey Sabbath-school—just an ordinary class of ordinary boys. One day their teacher said: "If each of you boys will bring a New Testament and write your name in it, I will send that Testament to a friend of mine in India, and I will ask him to give that New Testament to some boy over there and ask that boy to promise that he will read that New Testament."

The boys liked the idea. Each brought a Testament, and the seven books were sent to far-away India. The missionary by whom they were received took them and went out on the street. He found first one boy who was willing to take a Testament, and then another, until they were all given away, down to the last one. That one was given to a little Brahman lad, who took it mainly out of curiosity. He was pleased by the idea that a boy over in America should want to give him a book, and he wanted to find out what was in this boy's book.

He read it all through. By the time he had finished it, that Brahman lad was a Christian. He was so much of a Christian that he made up his mind to become a preacher as well. He studied under the missionaries, proved himself worth training as a native minister, and for forty-six years preached and labored among his people. One Testament did it—one boy's gift to another. Was it not a gift worth making?—*Forward*.

The Youth's Instructor

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The Sum of Values

OUR lives, they are well worth the living
When we lose our small selves in the whole.

—Lucy Larcom.

Watch Your Feet

PHYSIOLOGISTS say that the first part of the body to go to sleep is the feet and legs. That is why it is so necessary to keep the feet warm, if one would sleep well. That is why, if you would go to sleep, you must keep your feet still and not "thrash" around uneasily.

But I am more interested in an evident application of the fact to the domain of religious work. Here also the feet are the first to go to sleep. Here, also, if your feet fall asleep, the rest of you is likely soon to follow your feet into the land of nod.

The feet of your soul—you know well what they are. They are your outreaching missionary activities. They are your kindly ministries to those that need you. They are your gifts. They are your prayers for others. They are your interest in the ends of the earth. They are your hopes for the kingdom of God. They are whatever in you is unselfish and philanthropic and self-sacrificing.

Your head may be wide-awake. You may have the clearest views of theology and church government and ethics. And your hands may be wide-awake. You may be prominent in all the social gatherings of your community. But if the feet of your soul have gone to sleep, you will soon be tucked into the dormitory of the church, and only the very liveliest kind of revival will wake you up.—*Christian Endeavor World*.

Is It Safe?

A BRIGHT, promising young girl was attending one of our common, country public schools. Her teacher kept talking spirits, ghosts, rappings, and all the other hideous things which go to make up Spiritualism. The girl said to her teacher, "Let's just try to see if we can make the organ stool move." In front of most of her pupils, the teacher allowed Satan to use her, until she caused the stool to walk across the room. The girl was surprised and convinced. She began herself to lay her hands on things, trying to see if she could do it, too.

That was less than two years ago. Now she is considered a medium. Thanks to a kind aunt (an Adv-

ventist), she has been made to see the evil of it, and wishes she were free. I witnessed what I am about to relate, myself, being in the same house, with only one door between us. We were all in bed, sleeping. Suddenly I heard some one near me talking. It roused me, and I sat up and asked what it all meant. This girl was sitting on the side of the bed, in her aunt's arms, badly frightened. She said a little, old, black woman had been right over her, and something was sweeping, sweeping until she could not sleep. She also heard rappings. Others in the house heard the sweeping and rappings.

We tried to comfort her by telling her of God's power, and praying with and for her. But, was it safe for her to have gone to that public school?—*Selected*.

A Ready-Made Hero

HERE is a news item I found tucked away in an obscure corner of my paper the other day. I thought it too good to go the way of long columns about murders, divorce, and political gospel, and therefore I cut it out. Here it is:—

"'Keep your seats there! No harm has been done! It is all right,' cried Conductor William Holderman last night, and fell senseless to the floor of his car, with three ribs broken and internal injuries. It was his pluck alone that prevented a panic in the crowded Madison-Avenue car. Holderman was standing on the running-board, collecting fares. Between Walker and White streets a heavy truck with two horses was met. The space was narrow, and the horses swerved. This brought the high seat of the wagon directly against Holderman's body, and he was jammed in the small space between it and the car. The passengers made a mad scramble to jump off the moving car. Instantly his hand went up to the bell rope, and the car came to a sudden stop, leaving him still pinned in the small space. He saw women preparing to jump, and called out to them to sit still. Then he fell to the floor of the car. At the hospital it was said last night there was small chance for his recovery."

We all recognize this as heroism, because the brave conductor had no time to think; it was an instinctive act. If he had rehearsed the scene, if he had committed his words to memory, we might pity him for his sufferings, but we should hardly admire him for heroism.

This is because heroism is not heroism until it is ingrained in the character. No one can become a hero in an instant. Like the flower of the century plant, heroism is the sudden blossoming of what has been years in preparation. It is not premeditated, it is instinctive, because nobility has grown into a habit, and grandeur has become the life-blood, and self-sacrifice the very fiber of the nerves.

So we may parody Milton's famous saying, "If you would write an epic, your whole life must be a heroic poem," and assert, "If you would do a deed of heroism at any time in the future, you must begin to be a hero now."—*Amos R. Wells*.

NOTE how hard it is for a baby to learn to walk. Walking is really a difficult feat. It calls into play most of the muscles of the body, and requires a finely adjusted harmony among them. Temperance is just such a poise among the faculties of the soul, and it is not to be gained without long and patient practise.