

The YOUTH'S INSTRUCTOR

Vol. LVIII

July 5, 1910

No. 27

God Holds the Key

GOD holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.

What if to-morrow's cares were here,
Without its rest?
I'd rather he'd unlock the door,
And as the hours swing open, say,
"My will is best."

The very dimness of my sight
Makes me secure;
For groping in my misty way,
I feel his hand — I hear him say,
"My help is sure."

I can not read his future plan,
But this I know,
I have the smiling of his face,
And all the refuge of his grace,
While here below.

Enough, this covers all my want,
And so I rest;
For what I can not, he can see,
And in his care I sure shall be
Forever blest.

— Rev. John Parker.



Tramps Versus Wayfarers

It is painful to hear a human being derisively called a "tramp" because he has no home; especially so when we know that our Saviour "had no home in this world, except as the kindness of friends provided for him as a wayfarer."

"Christ recognized no distinction of nationality or rank or creed." His life "established a religion in which there is no caste, a religion by which Jew and Gentile, free and bond, are linked in a common brotherhood, equal before God." "He passed by no human soul as worthless, but sought to apply the healing remedy to every soul."

As far as this world is concerned, Jesus was homeless. "He went about." Now if he were "going about" in our day, would he be denominated a "tramp"? Let us hope he might at least be considered a "wayfarer;" and thus should we consider those whom he sends to our doors in his stead. Let us help such persons, instead of harshly bidding them to pass on. Perhaps the best means of assisting them may be to "help them to help themselves."

If, instead of being repulsed, such a person hears a kind word spoken, if his hunger is appeased, his rags exchanged for suitable clothing, and if he is given employment, he may in time become an honest and honored citizen, and Christian worker.

This may seem an improbable picture, too fanciful ever to occur, but an instance can be given which has its vouchers.

In one of the Middle Western States a lad in his teens presented himself at a farmer's door and asked for work. He was willing to labor for whatever might be given him for the supplying of his physical needs. He was kindly treated, given food and work, with the understanding that no work was to be done on the Sabbath, though he might work on Sunday if he wished. He soon became interested in the study of the Bible, and began the observance of the true Sabbath. Later he entered school, lived prudently, worked to assist in meeting his expenses, and to-day he holds a position not far removed from the highest in our denomination.

MRS. D. A. FITCH.

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Pure Books on Avoided Subjects

What a Young Girl Ought to Know

By Mrs. Mary Wood-Allen, M. D.

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REVIEW AND HERALD, Washington, D. C.

The Youth's Instructor

VOL. LVIII

TAKOMA PARK STATION, WASHINGTON, D. C., JULY 5, 1910

No. 27

"Behold the Lamb of God!"

THOUGH the world entice thee,
Fame and fashion call,
Riches, pride, and pleasure,—
Turn thee from them all.
This be thy commission,
Exceeding great and broad:
Leading souls to Jesus,
The loving Lamb of God.

There are countless millions
Who in darkness grope;
There are countless millions
Dying without hope.
Go and tell the heathen
Of the saving blood
Of the precious Jesus,
The dying Lamb of God.

There are hearts in sorrow,
Mourning, lone and sad,
O'er the loved departed;
Thou canst make them glad.
Tell them that in Canaan,
Over Jordan's flood,
They may meet with Jesus,
The risen Lamb of God.

There are little children
Straying into sin;
In the fold is safety;
Go and bring them in.
Following his footsteps,
Treading where he trod,
They will grow like Jesus,
The spotless Lamb of God.

When the work is over,
In the harvest home,
We shall meet in heaven,
Nevermore to roam.
There we'll sing the praises
Of redeeming blood,
'Round the throne of Jesus,
The living Lamb of God.

ELIZABETH ROSSER.

Our Words

THE Scripture explicitly teaches the doctrine of human responsibility. Scripture assures us that each man shall, in the last day, give account of himself to God. All actions shall be brought to light; all words, even the idle ones, shall be charged, and everything that has been done or uttered shall be traced to its proper motive.

This great doctrine can not fail to be strengthening to the soul. Suppose we were placed in some mysterious spot, where every thought would be telegraphed upon a column in the court-house, how careful we would be to think true, and strong, and pure thoughts! Suppose we stood before a mirror which reflected all our actions to the eyes of the community, how careful would we be to do that which is "holy, just, and good"! Suppose we spoke in some whispering-gallery, which repeated our words to every ear in the nation, how careful would we be to utter only words of truth and soberness! Under such a process, if the mind could bear it, would it not become girded up to its highest energies? Now, there is such a telegraph, docketing our words on the column of the court of the universe; there is such a mirror, reflecting our acts to the eye of God; there is a gallery which repeats our words in his ear; and every time the Christian meditates upon it, his mind is quickened and impelled heavenward.

This doctrine gives interest and dignity to the most uninteresting scenes and unimportant actions of life. Suppose that, by putting forth your hand, you could start into existence a steam-engine, whose marchings would be outward to the farthest verge of created things, and then round the zodiac of the universe, and after performing one circuit it would commence another, and so on forever, how your mind would think and think to take the bearings of those eternal wheels before you put forth the magical touch that would begin their endless and resistless revolutions! Would you dare move a finger without the command of him who sees all things from everlasting to everlasting? Well, man's acts have this power and circuit,

not in space, but in duration; not in consequence of the properties of his hand, but on account of the properties of the human souls on which he operates. If you cut a gash in a man's head, it may heal, but you can never rub out, nor wash out, nor cut out, the scar. It will be a witness against you on his corpse even though it be hidden by the coffin or covered in the grave; and not till decomposition shall have taken place will it entirely disappear. But if you smite a soul, the scar remains; no coffin nor grave can hide it; nothing will obliterate it.

This thought, while it awakens fear, arouses hope. Go learn astronomy; point your telescope toward unknown depths of space; discover far off in ether a glorious planet; describe its orbit; take its weight, and write your name upon its bosom. That would be an achievement worth while.

But I will tell you what is worthier: "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Go rescue the wanderer from the verge of perdition, speak to him words of comfort and courage; tell him of the Saviour's love, and you will plant a soul in the kingdom of glory to the praise and honor of Christ our Lord. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

ARTHUR FOX.

The Relation of the Young People to the World-Wide Field

"THE church has just one thing to do in this world." It is to be the agency for the promotion of Christ's kingdom among men. Each member of the united body, in order to be a Christian in any sense of the word, must purpose in his mind to spend his life in missionary work. Toward this end he will shape his plans and devote his energies. To prepare himself for this great work, he will do all in his power to remove obstacles which may stand in the way.

Having become a citizen of Christ's kingdom, and fully purposed to do something for Jesus, he claims the promises and says, "I can do all things through Christ which strengtheneth me." There are no difficulties in the way. Our loving Saviour has removed them all. Whatever we can do, it is imperative that we do it. Dr. J. W. Scudder aptly said: "What the church needs in prosecuting her work is the conviction that the work ought to be done *now*, and the conviction that it can be done, and done now."

The religion of Christ is the most practical and only real religion in the world. The world needs salvation; and no one can carry the news but Christians. The earth is crying for the vigor of the youthful Christ-man to soothe its crying need. If every member of our society in the United States (there are 6,056, according to the last report) would give one cent a day for one year, we could send to our Mission Board \$22,104.40 instead of the \$15,000 donated last year. In other words, we are giving only about twenty-five cents a month to save the heathen. Think of it, twenty-five cents a month to give the gospel in this generation to fifteen billions of men possessing no knowledge of Jehovah! And still we profess to be an organization consisting of those who truly love him. We really say to the heathen, "Living or dying, we care not for your souls." It is appalling that we allow a number equal to half the population of the United States to die every year without having heard of Christ.

We promised Jesus that we would obey the command, "Preach the gospel to every creature." We are not doing one thousandth of our duty in this respect. Listen to what God says: "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" Prov. 24: 11, 12.

It is the young, full of strength and vigor, who must carry the third angel's message to the world-wide field. The Mission Board must depend upon our youth to respond to the calls for the foreign fields. Thus every effort is being put forth to train workers in our training-schools for these fields.

The resolve of Livingstone ought to be the resolve of every one who loves Jesus. Said he: "I will place no value on anything I have or may possess except in the relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom, it shall be given or kept, as by giving or keeping it shall most promote the glory of him to whom I owe all my hope, both for time and eternity."

As we read from time to time of the missionary achievements, and see how full of encouragement the past records are, we are prone to think that the need of active missionary work is not so great as formerly; that the work is almost completed, and the coming of the Lord will not be delayed. But when we look at the work from all view-points, and see the magnitude of the work to be done, our hearts would be appalled were it not for the sure promises of him who said, "Lo, I am with you alway, even unto the end of the world."

The total converts to Christianity are few in comparison to the vast throngs to be reached,—800,000,000 heathen, 200,000,000 Mohammedans, and 225,000,000 Roman Catholics. But it is beyond our ken to appreciate the almost countless numbers repre-

sented by these figures. It has been computed that if the unevangelized could pass before us, one by one, day and night, the procession would be endless; for a new generation would have grown to majority before the present host could march by.

Meanwhile, Satan is busy marshaling his forces. He has come down in great wrath, knowing that he hath but a short time. The adversary is harvesting souls by the millions. Shall we not move? Shall we not be willing to give ourselves, our all, to the work of saving some? How great the responsibility! But how shall we meet it? Christ has given us several mighty weapons to win the battle,—prayer, labor, and means. The young of our ranks must rise *en masse*, and declare themselves to be missionaries. As we faithfully labor, in a humble, earnest way, God will give an increase.

A glorious outlook is spread before us. The earth is to be lighted with the glory of another angel. The former rain has fallen, and the clouds of the latter rain are hovering over our heads. The pioneer work has been done, and we are now entering upon a period of action, and a grand forward march must be made.

E. C. JAEGER.

The Way to Win

O WATCH and pray, ye sons of men
Who would the battle win,
Look e'er to Christ, the source of strength,
To shield from every sin.
The snares of him who thrusts the soul
With many a poisoned dart
Are ever set to catch the throngs
Who would from him depart.

He holds the world within his grasp,
And rules affairs of men
Who fail to see deception strong
In city, glade, or glen.
Although the tempter's power is great
To rule where he should not,
He ne'er can lift the heavy load
Which falls the captive's lot.

But Christ the Lord e'er hears our cry
When we his help implore,
And sends us strength to overcome
This side the golden shore.
Then never doubt nor courage lose
When sunshine fades away,
But trust in him to guide us all
To realms of endless day.

JOHN FRANCIS OLMSTED.

The Work of the Gospel Among Women of Foreign Fields

THE divine commission to the followers of Christ is, "Go ye into all the world, and preach the gospel to every creature;" and the gospel, as defined in Rom. 1: 16, "is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek;" for he "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

Since all nations are members of the same great family of God, and all are to be saved by the same gospel, it becomes the duty of those who know the gospel to carry it to those who are in darkness. And surely no people are in greater need of the blessings and privileges of the gospel than are those in the lands wrapped in the darkness of heathenism. While this is true of men and women alike, we wish in this article to emphasize especially the need of the gospel among the women of foreign fields. The mothers and the

home determine the character and conditions of any people: as has been aptly said, "The hand that rocks the cradle rules the world;" hence the present-day problem in missions is to reach the great central powers in society, the mothers and the home, with the life that is in Christ Jesus.

To seek to raise woman to the high plane where God would have her take her place, is most certainly a great work, when we think of the numbers to be reached and the obstacles in the way.

Of the Christless population of the world five hundred million are women. In India, the Hindu estimate of woman is found in the following passage: "Infidelity, deceit, envy, extreme avariciousness, a total want of good qualities, with impurity, are the natural faults of womankind."

A leading Mohammedan said: "The women are all evil, but the greatest evil of all is that they are necessary."

Confucius said: "Of all people, women and servants are the most difficult to manage. If you are familiar with them, they become forward, and if you keep them at a distance, they become discontented." Perhaps the Chinese estimate of women can better be understood from the following extract taken from the writings of Mrs. Wellington White, a missionary to China. She says: "Once when I was in the country I was called on to treat a poor sick woman, and I begged the man to let the sick woman have the good room in the house and give the poor room to the big buffalo; and he said, 'If I put my wife in that room and my buffalo in the inner room, the buffalo may get as sick as my wife is.' I said: 'Yes, and your wife will die if she stays there. Give her a good room.' But he said, 'If I give the buffalo the poor room, and he gets sick, he will die; and it costs more to buy a new buffalo than it does a woman.'"

There are millions of women in heathen lands whose husbands regard them in that light. A common thanksgiving of even the Jewish teachers was, "Blessed art thou, O Lord, who hast not made me a woman." Another rabbinical saying was, "Rather burn the sayings of the law than teach them to a woman."

In India when a woman marries she becomes the property of her husband. He is her god and her priest. If he is removed out of her life, she is a stray and ownerless animal. If the husband dies young, the greater her sin must be.

The origin of the ill-treatment of widows is scarcely known. It is traced to the rise of Brahmanism after Buddhism faded away, and was owing probably to the greed for gain of the priests, or of the deceased husband's relatives. The Brahmanical laws for woman have the following incorporated in them: "The wife who commits herself to the flames with her husband's corpse shall equal the goddess Amudhati, and reside in heaven. Accompanying her husband, she shall reside as many years in heaven as there are hairs on the human body." As if this prospect of prolonged bliss was not enough to allure the widow to annihilate herself, the consequence of preferring to live is thus stated: "As long as a woman shall not burn herself after the death of her husband, she shall be subject to transmigration in the female form." According to tradition, some have repented when they felt the flames, but their screams and entreaties were soon drowned by the yells of the priests and clanging of tongs. Englishmen who have witnessed some of these fearful sights bear testimony that many a widow was taken

against her will; some, in agony of protest. Others have been stupefied by drugs, and were unconscious of the fate awaiting them. In the year 1817 it was found that on an average two widows were burned alive every day in Bengal alone. The burning of widows has become a thing of the past, but their position still is anything but pleasant.

One lady missionary who has had years of experience among the people of Japan, Korea, China, Western Tibet, the Malay states, Persia, and Asiatic Turkey, writes thus of woman's condition in these countries: "Throughout Asia the universal distrust of women by men, and the degrading views held concerning them, have resulted in their seclusion behind high walls and in separate houses."

She says further: "I have been a storm- or peril-bound guest in more than fifty women's houses, including the women's tents of the large nomadic population of Persia. In all these places the arrangement is much the same. The women's rooms are built around a yard, and have no window to the front; a room near the entrance is tenanted by an old woman who acts as custodian. Such secluded women can never stir outside except in rigidly closed chairs drawn by dogs, or, in some cities, on foot at night properly attended, along streets from which men are excluded. In many countries it is a crime to teach women to read. They therefore know little, and have few ideals. They are not regarded as possessing souls. Except as mothers of sons, they are absolutely despised, and are spoken of in China as the mean ones within the gate.

"In some of the islands of the sea among savage tribes women have been considered as of little value. Husbands seized with hunger would kill and eat their wives. Sometimes they were cut alive before being placed in the oven. If the husband died, the wife was strangled to death."

These few extracts show to us that in most countries, instead of woman occupying the exalted place that in the beginning God intended she should occupy, she has been despised and degraded. It is only through the light of the gospel that this darkness can be swept away and woman brought again to occupy her rightful place.

In some countries great changes have already been wrought through the gospel. Into the Fiji Islands, of which we have just spoken, the gospel was introduced in 1838 by John Hunt and James Calvert and his wife, who labored for eighteen years to win this people to Christ. Nowhere in the world has the transforming power of the gospel been shown so remarkably as in Fiji, where now is a large and controlling population of Christians, devout beyond the average Christian in America. The first Protestant mission in India was founded in 1705. This mission included girls and women.

Miss Cook was the first unmarried lady missionary to arrive in India. She was received with scorn and derision, with coldness and contempt. Intelligent people thought her insane, and spoke of her "fool's errand." Let us see what this errand has accomplished. Through her untiring efforts she has caused the rusted locks of zenana doors to open before her. She has taken life and hope to thousands of downtrodden sisters, has dried the scalding tears on woman's cheeks, has soothed the aching brow; she has trained the fingers skilfully to weave beautiful fabric, to sketch visions denied to eyes shut in by the dull zenana walls. She has snatched girlhood from the depths of hell, preserved maidenhood from the pit

of destruction, and has prevented infant girls from being thrust from their mothers' arms. She has brushed the cobwebs of ignorance and superstition from the minds of secluded women, teaching the brain to think and the heart to love, until emancipated educated Hindu widows stand erect, free from the curse that has hitherto rested upon them.

The work of Pandita Ramabai has also been a great blessing to the women of India. She having been one of those despised beings, a Hindu widow, was filled with a longing to aid the many millions of wretched beings in similar plight. She became a Christian in England in 1883. In the western presidency she was the first to open up a home for Hindu widows where they could be educated. On her farm, near Poona, she has a Christian home, and in it are gathered nearly three hundred widows, most of them saved from the famine of 1897. This home is a kindergarten, a school, and a place of manual training, with a variety of industries. In a smaller way, other homes have been opened by other missionaries.

Eliza Agnew, who is known as the mother of a thousand daughters, has also done a great work in uplifting the downtrodden women of India.

It has proved that the gospel is suited to the great needs of the people of China and Japan as well as of other countries. Converts among Asiatic women, especially the women of China, make admirable Christians. The medical-missionary work in these countries has been the great means in God's hands of breaking down superstition and opening doors that have been closed for ages against the gospel. As has been said, the women of Asiatic countries, especially of China and Japan, when converted make excellent missionaries, and have an earnest desire to see others of their own race brought to the Saviour.

The following is a testimony from one of the women of that land: "I know not yet what God is going to do with me; he has given me such an intense desire to study the Bible. May God help me in some way to help the people in my land. The need is so great! May he hasten the day when all these needs shall be supplied."

Much more might be said, but this will suffice to show that only through the gospel can degraded woman be brought back to the place God would have her hold; hence the pressing need of the hour is for missionaries whose hearts are filled with a love for perishing souls, to enter these fields that are white already to harvest. Truly the harvest is great and the laborers few. The Master calls for reapers. Who will answer the summons gladly, saying, "Here am I; send me"? HATTIE M. RITTENHOUSE.

From Uruguay, South America

FEAST days, or holidays, are so common in this country that often there are three in one week, and not a month goes by but there are two or three, there being in the Catholic calendar fifty-two listed, besides others appointed by the Pope from time to time.

The shops close, and all business is at a standstill. The people throng the streets and parks, and it is a season of general good time for every one; for after they have said their prayers in the morning — the special petitions for that particular day — they may do anything they please except to work. This the Pope has prohibited. They give themselves over to carousing and drunkenness, and attending evils.

The great annual carnival, February 5-8, has just

passed, and it was a time to make one's heart heavy because of the priest-ridden condition of these poor people, and the terrible delusions into which they have fallen. The people, men, women, and children, not only of the poorer classes but of the wealthy as well, joined in masquerading in all kinds of queer and ridiculous costumes. They marched or drove through the streets, beating drums or tin pans, playing guitars, and singing, with no other object, seemingly, than to make a noise and create laughter.

During these three days, unless a person wished to get drenched, he dared not appear on the street, for he was sure to get a bucket of water dashed at him from a doorway or from a balcony above. The favorite manner of indulging in this little pastime is to throw little thin rubber balls filled with water, which, when they strike, splash over and soil whatever one is wearing, for it is not always clean water that is thrown. Sometimes, however, it is sweetly perfumed.

And all this is considered worship and pleasing to God! Many are sincere in it; but although it seems heathenish to us, I wonder if it is really much worse than what is done in our own home land at stated seasons, considering that the people there are more enlightened.

Montevideo itself has three hundred thousand inhabitants, and the little province of Uruguay has one million one hundred thousand; and only five paid gospel workers!

Young people, and old, too, we need your prayers, that God will bless our efforts to free the earnest-hearted of this land from the darkness and bondage of Catholicism, that they may walk in the liberty of the blessed gospel of Jesus Christ, and praise him in that "upper and better land." He loves them just as dearly as he loves us, and is just as desirous that they shall be saved as that their fairer-skinned brothers shall receive that blessing. You will rejoice with us that our first converts in Montevideo, a family of three, kept their first Sabbath on the twenty-first of January. There comes a joy to one's heart which nothing else can give when one realizes that God is using one to save souls. Yes, pray for us, and may some of you be impressed by the Spirit to answer your *own* prayers by giving yourselves to the South American field when the call shall come.

FRANCES BROCKMAN.

Montevideo, Uruguay.

Items of Interest

ONE of the largest sawmills in the world has been erected on the island of Hawaii by a company which has a contract to furnish a million ties a year to an American railroad.

During every minute of the world's twenty-four hours three million matches are struck. That is fifty thousand a second.

As the result of excess of births over deaths Germany's population increases at the rate of about nine hundred thousand a year.

The coal output of Japan is now eleven and a half million tons a year.

Soup made of fried wasp is a Chinese delicacy.

An oak tree sixty feet high contains about six million leaves.

Experiments with new machinery on the Chilean nitrate fields are expected to cut the cost of production in half.—*Selected.*



Six Hundred Tons of Barnacles on Ship

SIX hundred tons of barnacles have been taken from the bottom of the armored cruiser "South Dakota," at the Mare Island navy-yard, making the vessel's hull rise four and a half inches in the water.

The barnacles fastened themselves to the ship's bottom during the recent trip to the South Sea Islands. Naval authorities were astonished on learning of the immense weight of the incumbrance, which interfered with the ship's speed, and might almost sink it.— *Our Young Folks*.

How Seed Multiplies

A FARMER in Connecticut found a small potato in one of his pockets when he came in from the fields. Passing it to his boy, twelve years old, he said: "Here, plant that, and you shall have all you can raise from it until you are of age." The boy cut the potato into as many pieces as there were "eyes," and planted it. He continued to plant, each succeeding year, the entire crop. The result was that his fourth year's harvest amounted to four hundred bushels. Then, seeing that the boy's planting would cover all his land, the farmer asked to be released from his bargain.— *The Epworth Herald*.

The Filthy House-Fly

THE campaign against the house-fly is proceeding this year as never before. Moving pictures, secured in England for this special purpose by the American Civic Association, are being shown at the theaters of the regular amusement circuits far and wide. These are accompanied by a short talk setting forth the dangerous habits of the fly. Lantern slides with accompanying talks are being exhibited by associations, schools, etc., to stimulate the public to fight what is sometimes termed "the most dangerous animal on earth." Compulsory cleanliness is in force in some States through boards of health, notably in Florida, Georgia, and Kansas.



To kill all the flies in a room, put a spoonful of formalin, or formaldehyde, in a quarter of a pint of water, and set where the flies can drink it. Another poison, which is not dangerous to human life, is bichromide of potash in solution. Dissolve one dram of the drug, which can be bought at any drug-store, in two ounces of water and add a little sugar for sweetening. Expose this solution in shallow dishes.

"At the present time," said a recent issue of the *New York Medical Journal*, "the house-fly — and this does not necessarily exclude other flies — stands accused of transmitting tuberculosis, leprosy, cholera, summer diarrhea of children, plague, carbuncle, yaws, oxyuris, tapeworm, swine-plague, and typhoid fever; and it may be confidently asserted that we have already a sufficient amount of experimental and clinical evidence to prove our case against it."

Don't forget the following points:—

Don't forget for a moment that the fly is born in manure, and comes straight from swill-buckets, spittoons, and offal, to your dining-table, if he can possibly get into the house.

He was dubbed last year the "typhoid fly," because he had been convicted of spreading typhoid by wholesale in army camps and elsewhere.

He is also the "dysentery fly," having conveyed disease and death to countless children. These are established facts.

Remember that when and where absolute cleanliness prevails there will be no flies.

Look daily after the garbage cans; see that they are clean, sprinkled with kerosene oil, and well covered.

By all means, whatever precautions may be taken or not taken, don't let the flies get near the milk.

Don't let a fly alight on food.— *Selected*.

Gleanings From Popular Mechanics

Iron Rest for an Ironing-Board

A FLAT-IRON rest can be made on an ironing-board by driving a number of large tacks into one end of the board. The tacks should be one inch apart, and driven in only part way, leaving about one-fourth inch remaining above the surface of the board. The hot iron will not burn the wood, and it can not slip off the tacks. This iron rest is always with the board, and ready when wanted.



Decoloration of Flowers by Fumes of Sulphur

Dissolve some sulphur in a small dish which will inflame by contact with air, thus forming sulphuric acid fumes. Cover the dish with a conical chimney made of tin, and expose to the upper opening the flowers that are to be decolorized. The action is very rapid, and in a short time myrtle, violets, bellflowers, roses, etc., will be rendered perfectly white.



Combined Turning Rings and Swing

This trapeze, with rings for the large boys and a swing for the smaller ones, can be made on the same standards. Instead of the usual two short ropes, tied and bolted through the top cross timber, bore two holes large enough for the ropes to pass through easily. Pass the rope along the cross-piece and down the post, and tie it to cleats nailed at a height that can be easily reached.



At the ends of the crosspiece drive two nails, allowing them to project one or two inches. This will keep the rope from slipping off when the rings and swing are raised and lowered. All sharp edges should be sandpapered to prevent the rope from being cut. A board with notches cut in the ends will make a good swing board which can be removed instantly.

Photographs on Plaster of Paris

Purchase a few pounds of plaster of Paris from your local druggist, and select a dish of the desired shape in which to make your cast. The size of the dish will depend upon the size of the print to be mounted. Select the print you wish to mount,—those on matte paper will work best,—and after wetting, place it face down in the dish, press into place, and remove all drops of water with a soft cloth. Be sure to have the print in the center of the dish. Earthen dishes will be found more convenient, although tin

ones can be used with good success, says *Photographic Times*.

Mix some of the plaster in clear water, so it will be a little thick. Enough plaster should be mixed to cover the bottom of the dish about one-half inch thick. Pour the plaster into the dish over the print, and allow to stand until it becomes quite hard. The cast can then be removed, and the print should be fast to it. If the print or plaster is inclined to stick, take a knife and gently pry around the edges and it can be removed without breaking.

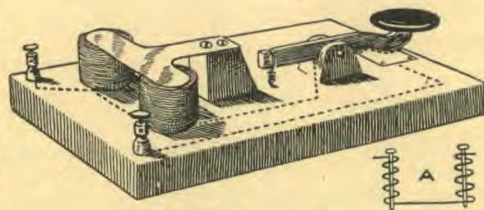
Prints of any size may be used by having the mold or dish large enough to leave a good margin. This is a very important point, as it is the margin that adds richness to all prints. Platinum or blue-print papers work well, but any kind that will not stick may be used. After the plaster has thoroughly dried, any tint may be worked on the margin by the use of water-colors; if blue-prints are used, it is best to leave a plain white margin.

Home-Made Telegraph Key

A piece of wood, one-half inch thick, two inches wide, and five inches long, is used for the base of this instrument. Two wire nails, each one inch long, are used for the cores of the magnets. Each nail is wound with three or four layers of fine insulated magnet wire, about No. 25, similar to that used in electric bells, leaving about one-fourth inch of the end bare, so that they may be driven into the wood base. The connections for the coils are shown in the sketch at A.

About one inch behind the coils is fastened a small block of wood, the top of which is just even with the top of the nails in the coils. A piece of tin cut in the shape of the letter T is fastened with two screws to the top of this block, and the end bent slightly so as to clear the top of the nails about one-thirty-second inch.

The key lever is cut from a thin piece of wood in the shape shown in the sketch and pivoted in a slotted block which is used as a base for the key. A piece of bare copper wire is fastened along the under side of the key, as shown by the dotted lines. A rubber band, passing over the end of the key and attached to the base with a tack, acts as a spring to keep the key open. A small piece of tin is fastened to the base under the knob of the key. This is for making the contact between the copper on the key and the wires from the coils, when the key is pushed down.—*Popular Mechanics*.



Key and Connections

A New Sounding-Board for Pianos

THE soul of a piano is its sounding-board. That sounding-board is composed of wood carefully selected and carefully seasoned, so that it will remain constant in quality for the many years during which a piano is used. It is arched or crowned against the pressure of the strings, so that the strings and the sounding-board may vibrate in harmony. As the piano ages, the sounding-board flattens. In an upright piano this flattening is accomplished by "buckling back" or cracking. The result is that hard, metallic, so-called "tin-panny" tone so characteristic of old pianos. It is obvious that, if some means were provided for permanently arching the sounding-board against the pressure of the strings, the piano ought to maintain its tone for years.

The attempt has been made frequently. Some success has been attained in grand pianos by the employment of tension-rods radiating from a center hub to the sounding-board rim, but so far as we are aware, no one had ever successfully equipped the upright piano with a sounding-board so constructed that it would not lose its arch in time, until a sounding-board of this type was invented and successfully applied to an upright piano, by Mr. Frank B. Long, of Los Angeles, California.

As a result, a small upright piano can produce a tone which is comparable with that of a small grand piano, and the full, round tone of the new upright piano is preserved, because the sounding-board is maintained in its original arched position.—*Scientific American*.

"Never Lick Stamps"

INVESTIGATIONS of the germ-laden condition of much current coin and paper money, as reported recently in these columns, have a fitting corollary in the discovery, made in England, that postage-stamps are often thickly populated with bacteria. Money is handled, but stamps, in addition, are by many persons moistened with the tongue, which makes their cleanliness a matter of special interest. "Never lick stamps," says the British experimenter; and we must pronounce his advice sound.

Few people realize that every time they lick a postage-stamp that has been exposed to the atmosphere or handled by other people, they are liable to absorb into their systems multitudes of more or less virulent microbes.

A very distinguished British scientist has just concluded some remarkable tests, specially undertaken for the *Daily Mirror*, to prove his theory that many diseases are frequently so communicated. He bought some stamps at a post-office, and placed some of them straightway in tubes, which were put in an incubator.

Then he exposed the rest of the stamps, gummed side upward, for four hours in a room with an open window on a damp day, afterward similarly testing them.

Both sets of stamps were found to bear noxious organisms, but the stamps previously exposed to moist air had five times as many as the others.

"Never lick stamps," is his advice to *Daily Mirror* readers. He explained that he found in the gum staphylococci, or grape-like clusters, of kinds which, under favorable conditions, might produce blood poisoning.

He also found many bacilli, the majority perfectly harmless; also others, undoubtedly noxious, which it would take time to identify, could, be similarly picked up.—*London Mirror*.

KEEP a small box filled with lime in your pantry and cellar; it will keep the air dry and pure.

Rub grass stains with molasses and they will come out without difficulty in the wash.

A little milk added to the water in which potatoes are boiled will make them whiter and taste better.

Discolored enameled saucepans can be made to look like new by boiling a little chloride of lime in the water with which they are filled.—*Selected*.

How Thomas Got His Rights



THOMAS is late again."

Mrs. Wynne's voice was hard as she made the statement. Claudia looked at the clock, and shook her head.

"It's no use waiting, mother. He may be here in fifteen minutes, or perhaps he won't come till nine o'clock. I haven't any patience with it."

"I don't know where he gets it from," sighed Mrs. Wynne, beginning to dish up the dinner. "I was never one to let myself be walked on, and your father, too, stood up for his rights like a man. But Thomas is so easy-going that everybody takes it for granted that it's safe to impose on him."

Thomas Wynne was not an assertive young man. The matter of his rights seemed to cause him surprisingly little uneasiness. To his mother and sister his attitude seemed an acknowledgment of weakness.

"Turn yourself into a door-mat, and you'll be walked on," the mother would say.

That evening the return of Thomas was delayed a good two hours beyond the usual time. When at last he entered, a little breathless from rapid walking, there was company in the living-room — a young man not far from his own age. Jasper Pitts greeted Thomas with a rather surprised smile.

"Hello, Tom! Don't mean to say that you're just getting home?"

Thomas nodded in an offhand fashion. Jasper and himself were employed by the same firm, though in different departments, so that their meetings were too frequent to call for much formality.

"We were two men short to-day. Jenkins was sent into the country to attend to a little matter up there, and Newberry's home sick."

"And so you do the work of both, besides your own!" exclaimed Claudia. "And of course your firm pays you for three days' work, instead of one! They're so generous."

"O, I don't know! You remember when I had pneumonia that spring, how my salary came every week regularly, and it was more than a month —"

"Thomas will never forget that attack of pneumonia," Mrs. Wynne said pensively to the visitor. "In his opinion that gives the firm a right to impose on him for the rest of his life."

"O, no, mother!" Tom remonstrated. "There's no imposition about it. Our office force is big enough to do the work under ordinary conditions, and when emergencies come, of course I'm ready to step into the breach. You know I owe a good deal to Burgess & Sons."

Mrs. Wynne lifted her hands in protest. "Haven't you earned every cent they ever paid?" she demanded.

"Yes, and no. I owe them for my business education, you must remember. When I went in there, a green little chap fresh from the eighth grade, I knew practically nothing whatever about business. I've been going to school the last few years, and getting paid for it, instead of paying tuition."

"I guess you'd better go out into the kitchen and get your dinner, Thomas," said Mrs. Wynne, in the tone of one whose patience has reached its limit. As the door closed behind her son, she turned appealingly to the other young man. "Did you ever hear anything like it? And it's always the same story. He does any kind of work he's asked to do, and stays till

the work is finished, even if it's midnight, and still it's all right."

"As far as I'm concerned," said young Pitts, "I stay till half-past five, and then I leave. If the work isn't finished, so much the worse for the work." He smiled and caressed a budding mustache, as he added: "Of course I'm only a clerk on a salary, but I mean to have my rights, just the same as if I were old Burgess himself."

"That's the way I like to hear a young man talk!" Mrs. Wynne exclaimed approvingly. "I only wish poor Thomas had a little of your spirit. But he's let himself be imposed on till it's got to be a habit, and I suppose it'll keep up as long as he lives."

But in spite of this foreboding, Mrs. Wynne did not cease her efforts in behalf of her unfortunate son. Morning by morning she reproached him for his tame submission. Evening after evening she held up Jasper's example for his emulation. And Jasper, who was not averse to posing as a young man of spirit, occupied the time of his frequent calls by giving illustrations of this admirable quality.

"It's all nonsense being so particular about trifles," Jasper would declare. "Why, last summer, when I was away on my vacation, I found that to be back Monday morning I would have to leave Saturday afternoon at three. Well, you know some fellows would have done it, and missed all the Saturday night's fun, just to be on time to a minute."

"Thomas would, I know," said Mrs. Wynne, with a reproachful glance at her son.

"Well, I didn't. I took the train on Monday, and got to the office Tuesday morning. Stilson grumbled a little of course, but didn't dismiss me. I dare say he respected me all the more for showing that I was going to have all that belonged to me."

But one evening Jasper had no such stories to tell for the entertainment of his listeners. He was pale and ill at ease. Thomas, too, was unusually grave, and the shadow that rested over the little circle was duplicated in hundreds of homes in the community. For the Citizens' Bank, the largest banking institution in the city, had closed its doors, and if there was a tithe of truth in the prevailing rumors, a number of the leading business firms would be seriously crippled, if not forced into bankruptcy.

"O, well, if I lose my position here, I'll get one somewhere else," declared Jasper, with a poor counterfeit of confidence. "This town is but a small corner of the earth."

Mrs. Wynne sighed, "Of course Tom will lose his position. He always has the hard end of everything. And how he's ever going to get another, with no more push than he has, I'm sure I don't know."

"I wouldn't cross that bridge till I came to it, mother," Tom advised her cheerily. "I haven't lost my place yet."

"It's only a question of time," declared Mrs. Wynne bitterly. Yet when a week went by without that event, her hopes began to revive. Then one evening Tom made his appearance with so downcast a face that both women felt sure that the worst had happened.

"Well, it's come, I suppose?" Mrs. Wynne's fingers tightened on the back of a chair as she asked the question.

Thomas nodded. "Yes, they cut down the force

to-day. They lost so much money that it had to be. Poor Jasper was the first man out. He took it to heart more than I thought he would."

"Well, I'm sorry for him, I'm sure; but I'm sorrier for ourselves." Mrs. Wynne's voice broke suddenly. "I don't know what we're going to do."

Thomas looked up quickly. "Why, mother, we're all right! I haven't lost my position!"

His mother stared at the boy in surprise. "Why, you said — at least I thought —"

"Mr. Burgess talked to me very kindly," Thomas went on, his face flushing; "he said that he appreciated that I'd always worked for the interests of the firm as if they'd been my own. He said — of course I wouldn't repeat this anywhere else — but he said, 'You're the sort of man we can't afford to let go, Wynne.' There's been considerable shifting around. Wilson is sent out to take charge of the Western branch, and I'm to be Mr. Stilson's assistant."

Claudia uttered a little cry, "Mr. Stilson's assistant! Why, Tom, then you're promoted!"

"Why, yes, I am. It's a position with a good deal of responsibility. I only hope I'll be equal to it," said the young man with a sudden accession of gravity.

Claudia's eyes were shining. "How much will they pay you, Tom?"

Her brother looked at her with a start. "Pay me, Claudia? Why, just what I was getting, of course. This isn't any time for raising salaries."

The girl drew back petulantly. "I never saw anything like it! Here you are given a place with more responsibility, and more work, a place one of their best men has been filling, and yet you have just the same salary as before. O, Tom, I wonder if you'll ever learn not to let yourself be imposed on."

"It isn't the salary that I'm thinking about, Claudia," her brother said. "The great thing is getting the position and having a chance to show what's in me. If I can be equal to the place, the raise of salary will come all in good time."

Claudia turned away with a despairing gesture which seemed to pronounce her brother hopeless, but for once Mrs. Wynne was not ready to ally herself on her daughter's side. As she looked at her son's face, and realized that the crisis which had brought destitution to many had advanced him, the theories of a lifetime were shaken. Perhaps a clamorous insistence on one's rights, claiming benefits as a matter of course, was not the surest path to advancement. Might it not be that persistence and modesty, hard work combined with the willingness to be of service, were as good a way as any of getting one's rights? — *Young People's Weekly*.

The Persevering Reach the Goal

THE Chinese tell of one of their countrymen, a student, who, disheartened by the difficulties in his way, threw down his book in despair, when, seeing a woman rubbing a crowbar on a stone, he inquired the reason, and was told that she wanted a needle, and thought she would rub down the crowbar till she got it small enough. Provoked by this example of patience to "try again," he resumed his studies, and became one of the foremost scholars of the empire.

After more than ten years of wandering through the unexplored depths of the primeval forests of America, in the study of birds and animals, Audubon determined to publish the results of his painstaking

energy. He went to Philadelphia with a portfolio of two hundred sheets, filled with colored delineations of about one thousand birds, drawn life-size. Being obliged to leave the city before making final arrangements as to their disposition, he placed his drawings in the warehouse of a friend. On his return, in a few weeks, he found to his utter dismay that the precious fruits of his wanderings had been utterly destroyed by rats. The shock threw him into a fever of several weeks' duration, but with returning health his native energy came back, and taking up his gun and game-bag, his pencils and drawing-book, he went forward to the forests as gaily as if nothing had happened. He set to work again, pleased with the thought that he might now make better drawings than he had done before, and in three years his portfolio was refilled.

When Carlyle had finished the first volume of his "French Revolution," he lent the manuscript to a friend to read. A maid, finding what she supposed to be a bundle of waste paper on the parlor floor, used it to light the kitchen fire. Without spending any time in uttering lamentations, the author set to work and triumphantly reproduced the book in the form in which it now appears.

"How hard I worked at that tremendous shorthand, and all improvement appertaining to it! I will only add to what I have already written, of perseverance at this time of my life, and of a patient and continuous energy which then began to be matured within me, and which I know to be the strong point of my character, if it have any strength at all, that there, on looking back, I find the source of my success." Such is Charles Dickens's testimony to the value of sticking to it.

One of the clever characters created by the pen of George Horace Lorimer says: "Life isn't a spurt, but a long, steady climb. You can't run far up-hill without stopping to sit down. Some men do a day's work, and then spend six lolling around admiring it. They rush at a thing with a whoop, and use up all their wind in that. And when they've rested and got it back, they whoop again and start off in a new direction."

Says the poet, James Whitcomb Riley: "For twenty years I tried to get into one magazine; back came my manuscripts eternally. I kept on. In the twentieth year that magazine accepted one of my articles."

The eminent essayist, William Matthews, tells us: "The restless, uneasy, discontented spirit which sends a mechanic from the East to the South, the Rocky Mountains, or California, renders continuous application anywhere irksome to him, and so he goes wandering about the world, a half-civilized Arab, getting the confidence of nobody, and almost sure to die insolvent."

The boys who stick to it, and the men who stick to it, are the ones who achieve results. It does not pay to scatter one's energies. If a man can not succeed at one thing he is even less likely to succeed at many things. — *Nixon Waterman*.

THE best things are nearest, — breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life. — *Robert Louis Stevenson*.



Children of China.



Indian Child, Central America.



"The Little Helper," Japan.



Two Little Girls in New Guinea.

CHILDREN'S PAGE

Among North American Indians

T. E. BOWEN

EVERY boy is deeply interested in Indian stories. Their outdoor life, their pursuit of game over the prairie and through forest wilds, to the average American boy presents fascinating themes. All true stories are interesting. But the difficulty with many of the Indian stories is that some fruitful, imaginative mind has enlarged upon a few facts, until the most of the narrative has become little less than exciting fiction. So "Indian stories," as generally understood, do not make good reading for our INSTRUCTOR boys and girls.

But notwithstanding the misuse put to real Indian life by these wild tales of adventure, there is a real Indian life being lived even yet, some very primitive, out in the great Northwest, principally in western Canada. Here thousands of Indian boys and girls actually live; and to work among them and for them to better their conditions, by giving them the Bible in their own language, or in other ways helping to teach them about the true "Great Spirit," so that they will learn to love and trust in Jesus, is a work which our young men and women can study with profit.

Among the Indians are many true, loyal hearts. God loves them. Missionaries have for years been working among different tribes, and with considerable success, too. Indians are susceptible to truth. Many have tender consciences. If you truly win their heart and confidence, you have for friends those who are well described as friends "that sticketh closer than a brother." They will defend your life at the peril of their own. They will share with you their best, even though it may be a simple and meager fare. Are not such people worthy of having the gospel brought to them? And further, ought not some of our young men and women to qualify themselves to take to this people the message recorded in Rev. 14:6-12?

On March 5, 1910, a great meeting was held in London, to celebrate the one hundred seventh birthday anniversary of the British and Foreign Bible Society. At this meeting, some very interesting things were told about how the Indians in our great Northwest obtained their Bible. It will be interesting to know that this one Bible society has brought out the Scriptures in no less than eighteen of the different languages

which are spoken among the North American Indians.

Blood Indians

Pastor Frank Swainson related some of his experiences among the Red Indians of Canada, which reveal to us some of the difficulties in reducing a language into writing, then giving the Bible which we all love so well, to the people in their own tongue so that they can read and study it for themselves. Mr. Swainson said:—

"The people of whom I am going to tell you are Red Indians—Blood Indians. But I had a real shock when I discovered that there was no such thing as a red Indian! They are red because they paint themselves, and if they only used more soap and water, and had more baths, they would become the same color as you are.

"They paint for three reasons: First, because they think paint will keep away evil spirits and diseases; second, because they think it will make them look ferocious, and cause their enemies to be frightened; and third, because it keeps them warm. In addition to painting themselves, they do not wash. They say that dirt is a good thing. It is like an overcoat, for it closes up the pores of the skin, and keeps one warm.

"Traveling

"We have various ways of traveling. In the summer, one can either go on foot, or in a 'buggy,' or astride a horse. In the winter, we go on snow-shoes, or we have a sleigh, drawn by eight or ten pairs of dogs. The missionary sits right at the back, in the 'stern-sheets,' so to speak. Dogs are like certain boys and girls—sometimes unruly and disobedient. They require keeping in order, and when one is driving across a snowy trail, with deep snow on either side, the front pair of dogs will sometimes scamper after a rabbit or prairie-chicken which scuttles across the track. In about ten seconds, over go dogs, sleigh, and missionary, and there is a

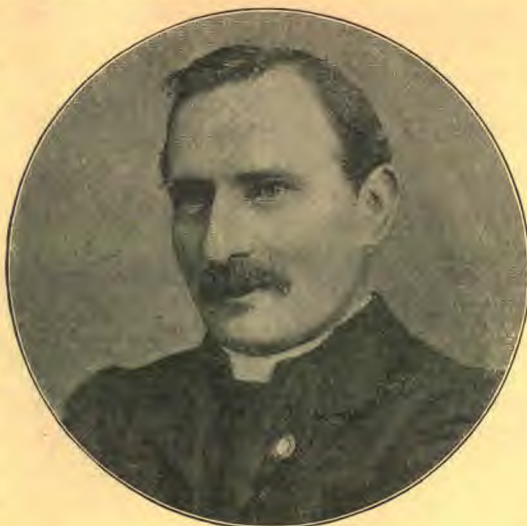
hopeless conglomeration of us all. Here is a little dogwhip [which appeared to the audience to be about twenty yards long] such as is used to keep the sleigh dogs in order. Red Indians become so expert with these whips that they can easily flick a nail out of the wall with the heavy, lasso-like lash.

"Burying the Hatchet

"The Indians used to be very warlike, and always



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AN OLD HUNTER



PASTOR F. SWAINSON

on the war-path. After a fierce battle one set, or perhaps both, would desire peace. The two head chiefs would squat on the prairie, and the pipe of peace and the war hatchet would be brought. The chiefs would then discuss the terms of peace, and take alternate puffs at the pipe. When the terms of peace had been decided upon, they would consent to 'bury the hatchet.' All their followers would gather round in friendly fashion, and the war hatchet would be buried in the ground.

"Their Dress and Language"

"The dress of the Indian is very peculiar. In old times the men and women robed themselves in buffaloeskins. But the white man went to the far West, and killed all the wild buffaloes, the last being killed as long ago as 1883. The Indians generally wear feathered head-dresses. Feathers are not only placed upon the head, but hang down the back to the feet. All over the dress are hung little bells, bits of metal, and anything that will make a noise.

"The language they speak is a very interesting one. Imagine my position when I went abroad, and found



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OUTSIDE AN INDIAN WIGWAM

myself among the Blood Indians, none of whom could speak a word of English, while I could not speak a word of Indian. There were no language books, for their language had not been reduced to writing. After a while I found I could talk to the Indians in a very curious way. There are scores and scores of different native tribes on the American Continent, speaking different languages and dialects; yet you could bring one from the north to meet one from the south, and though they would not say a word, yet in a very short time they would discover the minutest details of each other's history — simply by means of signs.

"Indian Signs"

"If an Indian wishes to tell you that he considers you are not speaking the truth, he will not say a word, but will bring two fingers to his lips, and shoot them outward, signifying that you are double-tongued. If he thinks you are a *very* bad story-teller, he will move his ten fingers outward from his mouth. Or he may raise one finger, and twist it in a snaky way, which means that you are 'snaky,' or crooked-tongued.

"Very often I had to talk to Indians from several different tribes, speaking many different languages. I only knew the Blood language, but everything I said was accompanied by signs, so that the Indians who did not understand my own language followed me in that way.

"Giving Them Portions of the New Testament"

"When I had learned a few signs, I made an effort

to learn the spoken language. I procured paper and pencil, and an Indian and I went round the camp making signs for, 'What is the name for this?' and made a long list of the words I heard. After a while, I started to put the New Testament into the Indian tongue, and the task was exceedingly difficult. The alteration of one little letter will change the meaning of a whole sentence. On one occasion at a service, by misusing a letter in a word, I said, instead of 'Let us all sing,' 'Let us all die.' I once wanted to translate 'camel,' and was told a word for it. I discovered later on that my teacher had given me a word for elephant which he had invented. It meant 'an animal with a long nose,' and I had written that John the Baptist was dressed 'in the skin of a long-nosed animal'! Yet in spite of these difficulties, after several years' work we got the four Gospels, two epistles, and the Acts of the Apostles translated without a single mistake in them."

The Dying Indian Girl

"I am going to close with just one story. A little Indian girl was brought in to an Indian Home which I kept toward the end of the time I was in Canada. Her mother was very poor, and had begged us to take care of her sick daughter. The little girl grew worse, until I knew that she had only a few days to live. I sent out to search for the mother, who came absolutely broken-hearted to find her child so ill. Night after night we nursed the child in turn, I one night, and the mother the following, and then after ten days the last night arrived, and the little one could not live till morning, so we both sat by the bedside, the mother on the left and I on the right. Toward midnight the child gave a sigh, and as I thought, died. In a moment the mother drew a knife, which she had concealed behind her back, and would have cut herself had I not leaped across the bed, and after a struggle taken it from her. The poor woman sobbed and cried, 'My daughter, O my daughter!' Then to my surprise the child waived back, 'My mother, O my mother!' and so fell back dead. You will be shocked to know that this poor woman, by the side of her dead child, lost her reason; she was stark mad at dawn, and was taken away shortly afterward by the Northwest Mounted Police to an asylum at Winnipeg. Do you know what sent her mad? The thought that she would nevermore see her child. She knew nothing of the better land hereafter. But you do know. Don't you think it is very foolish and very wrong to keep such a glorious message and Book to ourselves, when there are poor mothers all over the world dying in despair, broken-hearted because they think they will never see their children again?"

What a comfort the truth would be in hours of grief like this, that their loved little ones shall again come from the land of the enemy! Jesus is the resurrection and the life. And they should know about his coming back to earth once more. For these truths the Indians wait.

The Word That Often Wins

HERE'S to the unspoken word — it never starts a quarrel,
It never hurts a friend, and it never does a wrong;
It never brings unhappiness; it ever wins the laurel
That victors wear who curb their speech, and grow through
silence strong.

Here's to the unspoken word — it has the strength of twenty;
At home, in school, in business it is a power indeed;
Patience walks beside it; love goes hand in hand with it;
And brave and happy are the souls that hold to it in need.

— Priscilla Leonard.



M. E. KERN

MATILDA ERICKSON

Secretary

Corresponding Secretary

Society Studies in Bible Doctrines

XXVII — A Last-Day Apostasy

SYNOPSIS.—The prophecy declares that the "deadly wound" of the great antichristian power, the Papacy, would be healed, and that another power would arise that would lead the world to render homage to it. Wonders would be wrought and a special mark enforced.

Questions

1. Give the prophetic description of this great apostasy of the last days. **Rev. 13: 11-17.**
2. What power is here symbolized?
3. In spite of its lamblike appearance, how will this power speak, and what will it do? Verses 11-15.
4. What symbol of worship or obedience to papal dogmas will be enforced? Verses 16, 17.
5. By what means does this last great apostasy gain influence over the people? Verses 13, 14.
6. What must be the attitude of Christians toward laws that conflict with the law of God? **Acts 5: 29.**

Notes

2. This beast must have arisen after or about the time the papal supremacy was curtailed (A. D. 1798), for that power is spoken of as "the beast which had the wound by the sword and did live." "Both the appearance of this beast and the manner of its rise indicate that the nation which it represents is unlike those presented under the preceding symbols. . . . But the beast with lamblike horns was seen 'coming up out of the earth.' Instead of overthrowing other powers to establish itself, the nation thus represented must arise in territory previously unoccupied, and grow up gradually and peacefully. It could not, then, arise among the crowded and struggling nationalities of the Old World,—that turbulent sea of 'peoples, and multitudes, and nations, and tongues.' It must be sought in the Western Continent."

"What nation of the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America. . . . The lamblike horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as 'coming up' in 1798. . . . Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity. The oppressed and downtrodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has arisen to a place among the powerful nations of the earth."—*Great Controversy*, pages 439-441.

3. "The lamblike horns and dragon voice of the symbol point to a striking contradiction between the professions and the practise of the nation thus represented. The 'speaking' of the nation is the action of its legislative and judicial authorities. By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak 'as a dragon,' and exercise 'all the power of the first beast,' plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopardlike beast. And the statement that the beast with two horns 'causeth the earth and them which dwell therein to worship the first beast,' indicates that the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the Papacy. . . . The image is made by the two-horned beast, and is an image to the first beast. It is also called an image of the beast. Then to learn what the image is like, and how it is to be formed, we must study the characteristics of the beast itself,—the Papacy. When the early church became corrupted by departing from the simplicity of the gospel, and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the

consciences of the people she sought the support of the secular power. The result was the Papacy, a church that controlled the power of the state, and employed it to further her own ends, especially for the punishment of 'heresy.' In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends."

"When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result. . . . The 'image to the beast' represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas."—*Great Controversy*, pages 442, 443, 445. The rapid strides toward church federation, the growing and persistent demands for religious legislation, and the disposition on the part of lawmakers to accede to these, indicate the fulfilment of this prophecy at no distant date.

4. "After warning against the worship of the beast and his image, the prophecy declares, 'Here are they that keep the commandments of God, and the faith of Jesus.' Since those who keep God's commandments are thus placed in contrast with those that worship the beast and his image and receive his mark, it follows that the keeping of God's law, on the one hand, and its violation, on the other, will make the distinction between the worshipers of God and the worshipers of the beast."—*Great Controversy*, pages 445, 446.

The special mark of papal authority, as we have seen, is Sunday, which has been substituted for God's memorial, the Sabbath. As the Sabbath reform message goes to the world, and as the efforts to enforce Sunday laws continue, the issue will be more and more clearly drawn. "Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath, are thereby paying homage to that power by which alone it is commanded. But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sunday-keeping in the United States would be an enforcement of the worship of the beast and his image. . . . When Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome, and to the power which enforces the institution ordained by Rome. He is worshipping the beast and his image. As men then reject the institution which God has declared to be the sign of his authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome—'the mark of the beast.' And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive 'the mark of the beast.'"—*Great Controversy*, page 449. Significantly, it is the enforcement of Sunday laws on which Protestants and Catholics agree, and the movement is becoming world-wide.

5. Doubtless spiritualistic manifestations will plan a prominent part in the last great conflict. "Through the two great errors, the immortality of the soul, and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience."—*Great Controversy*, page 588.

"BUT ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." **Acts 1: 8.**

THE secret of happiness resolves itself at last into this: becoming Christlike, learning of his nature and character, loving God with all our mind and loving our neighbors as ourselves, centering the affections and passions of life around being instead of getting. —*Charles M. Sheldon.*



III — Unbelief of the Jews; Jesus Foretells the End of the World

(July 16)

LESSON SCRIPTURES: John 12:37-50; Mark 13:1-13; Matt. 24:1-14; Luke 21:5-19.

MEMORY VERSE: "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." Matt. 24:14.

The Lesson Story

1. The life of Jesus among men was soon to end. As long as he was in the world he was the light of the world; but men loved darkness rather than light because their deeds were evil. They had asked for signs and wonders, and these had been given. "But though he had done so many miracles before them, yet they believed not on him. . . . Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God."

2. "Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world."

3. The scribes and Pharisees professed to have great love for God and reverence for the Scriptures; but Jesus said: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."

4. Jesus had said to the Pharisees, "Behold, your house [the temple] is left unto you desolate." In his early ministry Jesus called this beautiful temple his Father's house, but the people had rejected God in the person of his Son, and he departed from the temple forever. Any place is desolate where Jesus does not abide.

5. The disciples could not understand the words of Jesus, and as they passed from the temple court one of them called his attention to the strength and beauty of the structure, saying, "Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down."

6. Jesus and the disciples went from the temple to the mount of Olives. As they sat where they could see the temple, Peter, John, James, and Andrew came to him privately and said: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

7. Then Jesus spoke of the future events which would take place when Jerusalem should be destroyed, and he also told them of his coming to earth the sec-

ond time. He first cautioned them to let no man deceive them, for many would come after his death saying, "I am Christ," and would deceive many. "Wherefore," said Jesus, "if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not."

8. "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."

9. Jesus foretold the persecution that would come upon his people by saying: "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." "And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death." James, one of the disciples who heard Jesus speak these words, was killed by the sword. Acts 12:2. Peter was cast into prison. Stephen was stoned, and many others suffered because they would not deny the Saviour. By doing these things to his followers, the Jews crucified the Son of God afresh, for he always suffers with his children.

10. "And because iniquity shall abound, the love of many shall wax cold." Before Jerusalem was destroyed, and just before he comes again, Jesus said there would be great wickedness on earth as in the days of Noah. It is harder to do right when all about us are doing wrong. This should cause us to choose as our companions those who will help us to be Christians. The Lord will give all the strength we need wherever we may be, and he left this promise: "He that shall endure to the end, the same shall be saved. 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."

Questions

1. To what period of his life on earth had Jesus now come? Why did the people not walk in the light he brought them? For what had they asked? How had their request been granted? Name as many of the Saviour's miracles as you can. What effect did such miracles have upon the Pharisees? What is said of some of the chief rulers? What did they not do? What two things led them to do as they did?

2. What did Jesus say of those who believe in him? Whom had they seen when they saw him? How could this be? For what purpose did Jesus say he came? What did he say of those who would not hear and believe him? What lesson may we learn from this?

3. What did the scribes and Pharisees profess to have? How did Jesus show that their profession was not sincere? What will judge them in the last day? By what will we be judged? Who told Jesus what to say? If they had heeded his words, what would have been their reward?

4. What had Jesus declared concerning the temple? What did he call the temple when he began his ministry? What name did he give to it now? Why the change?

5. What did the disciples not understand? To what did they call the attention of Jesus? Tell what you can concerning the size and beauty of the temple. In what words did Jesus reply to what was said to him about the building?

6. To what place did Jesus and the disciples then

go? What could they see when seated? While they were there who came to Jesus privately? What three questions did they ask?

7. What did Jesus then foretell? What caution did he first give? What would many say after he was gone? In what places would some say he could be found? How were they to regard such statements?

8. Of what would the disciples hear? How were they to feel when they heard these things? What might they know about the end?

9. What troubles did Jesus say would come upon his people? Why were they to be hated and persecuted? In what way did some of the disciples who heard these words suffer? When Christians are persecuted, who suffers with them?

10. Why would the love of many grow cold? To what times did Jesus refer in these words? When is it hardest to do right? What should this lead us to do? In what way will the Lord help us? Who will finally be saved? Where will this gospel of the kingdom be preached? For what purpose? What will then come?

"COURAGE, brother, do not stumble,
Though thy path be dark as night;
There's a star to guide the humble,
Trust in God and do the right."

THE YOUTH'S LESSON

III — Unbelief of the Jews; Jesus Foretells the End of the World

(July 16)

LESSON SCRIPTURES: John 12:37-50; Matt. 24:

1-14.

RELATED SCRIPTURES: Mark 13:1-13; Luke 21:

5-19.

LESSON HELPS: "Desire of Ages," chapter 69; *Sabbath School Worker*.

MEMORY VERSE: Matt. 24:14.

Questions

Unbelief of the Jews

1. What is said regarding some who beheld the many miracles wrought by Christ? John 12:37.

2. In what words had the prophet Isaiah foretold the spiritual condition of the people at this time? What would the Lord have done for them had they believed on him and forsaken their sins? Verses 38-41; note 1.

3. What did many of the chief rulers do? What kept them from confessing publicly their belief in Jesus? What reason is further given why they would not openly confess Jesus' name? Verses 42, 43.

4. What was involved in their believing on him? Whom did they see while beholding him? Verses 44, 45.

5. What did Jesus say he came into the world to be? What would be the result to every one who believed on him? Verse 46.

6. Even though a man should reject his words and not believe upon him, what did Jesus say he would not do? Why? What will judge those who reject him and his words? Verses 47, 48.

7. Upon whose authority did Jesus say he had not spoken? Who did he say had instructed him what to say? What testimony did he bear concerning the

Father's commandment? How had he relieved himself of all responsibility as to their unbelief of the Father's messages to them? Verses 49, 50.

Foretelling the End

8. To what did one of the disciples call Jesus' attention as they left the temple? What was the Master's reply? Mark 13:1, 2.

9. When they reached the mount of Olives, who came to Jesus privately? Verse 3. What direct questions did they ask the Lord? Matt. 24:3 (last part); note 2.

10. With what important words did Jesus begin to unfold to his disciples the future events of which they had inquired? Verse 4.

11. What would many do? What would be the result? Verse 5; note 3.

12. Of what would they hear? How did he instruct his disciples to look upon these things? Verse 6.

13. What would be the attitude of one nation toward another? What would follow these wars? All these would be the beginning of what? Verses 7, 8.

14. What did Jesus say would be the attitude of the nations toward his people? Why would they be hated? How would this persecution affect some of the believers? Verses 9, 10.

15. What class of deceivers would arise? What would be the effect of the prevailing iniquity upon the church? What promise did the Lord make to those who should endure unto the end? Verses 11-13.

16. How extensively was the gospel to be preached? For what purpose? What would then take place? Verse 14.

Notes

1. God hardens the heart of no one, except as the rejection of his mercy leaves the heart ever harder. It is the attitude of the individual to the light and truth God sends, that effects changes upon the heart. While the gospel continues, God will seek to draw men unto himself. Rev. 22:17. He is no respecter of persons. But when we refuse to walk in the light, reject the gracious wooing of the Spirit, and rebel against correction, we harden our hearts. Thus it was with Pharaoh; thus it was with the Jews; thus it is today. Heb. 3:12, 13, 15. Observe that in verse 37 reference is made to the *unbelief* of the Jews.

2. "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. The 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,"* page 628.

3. "Turning to the disciples, Christ said, 'Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many.' Many false messiahs will appear, claiming to work miracles, and declaring that the time of the deliverance of the Jewish nation has come. These will mislead many. Christ's words were fulfilled. Between his death and the siege of Jerusalem many false messiahs appeared. But this warning was given also to those who live in this age of the world. The same deceptions practised prior to the destruction of Jerusalem have been practised through the ages, and will be practised again."—*"Desire of Ages,"* page 628.

"As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God." Rom. 9:25, 26.

The Youth's Instructor

ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.,

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE — — — EDITOR

Subscription Rates

YEARLY SUBSCRIPTION	—	—	—	\$1.00
SIX MONTHS	—	—	—	.50
CLUB RATES				
5 or more copies to one address, one year, each	—	—	—	\$.75
5 or more copies to one address, six months, each	—	—	—	.40
5 or more copies to one address, three months, each	—	—	—	.20

Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

The Holy Painter

FAITH is the pencil of the soul
That pictures heavenly things.

— Burbridge.

Worth Noting

ONE of the Foreign Mission Seminary students took "Great Controversy" and started out recently to earn a scholarship. By the end of the first week he had taken \$115 worth of orders, and by the end of the second week he had his scholarship earned, and was ready to begin working for another scholarship, or to join a tent company for the summer. You may do the same, if you will.

A Free Pardon

A FEW years ago the writer was visiting one of the prisons in New Zealand, and while there witnessed a scene he will not easily forget.

Among the prisoners was a young man who was undergoing a sentence of penal servitude for life. He had been in jail five or six years, when the governor was induced to grant him a free pardon, and the document, ordering his release from custody, was sent to the jailer, who, taking it in his hand, stepped onto a balcony overlooking the yard where the prisoners were, and holding it up, called out, "S—, here is your pardon." The man thus addressed asked no foolish questions, nor did he raise any objections, as many people do when told that God is offering them pardon of all their sins through the blood of the Lamb. He did not suggest that there must be a mistake; that he was too great a sinner to be pardoned; nor did he say that he was no worse than his comrades, and needed no pardon. He did not say, "Before I believe that the pardon is for me I must see my name written in it, and that it is properly signed and sealed."

What, then, did he do? Why, he at once believed the good news proclaimed to him by the jailer, and with his face beaming with joy he clapped his hands together, gave a spring into the air, and cried out, "Thank you, sir; thank you!"

Nor did he remain where he was. He did not say that he would prefer to continue in the society of his fellow prisoners, as some of Christ's redeemed and pardoned ones, alas! too often seem to do, but he at once walked out of the yard to doff his prison garb,

and clothe himself in suitable apparel which had been provided for him, and shortly after he left the jail a free man, rejoicing in his liberty. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The *whosoever* means you if you will but accept it; and God is now beseeching you to be reconciled to himself through the death of his Son, who bore our sins in his own body on the cross. A pardon has been made out. It is signed by God himself, and is sealed by the blood of his dear Son. He entreats you to leave the bondage of sin, and the company of the world, which rejected and crucified his Son; to cast off the filthy rags of your own righteousness, and be clothed with the garments of salvation, and covered with the robe of true righteousness. "If the Son shall make you free, ye shall be free indeed."—*The Messenger*.

"We Are Ready"

GERMANY is said to have her preparations for warfare so perfected that she could place in the field over a million seasoned and trained men, completely equipped and armed with artillery, and all paraphernalia of warfare, within two or three days' time. "We don't want to fight, but we are ready," is the German warrior's common statement. This thoroughness of equipment and training is Germany's military strength.

It is estimated that there are in this country one Seventh-day Adventist for every twelve hundred of the population. If our army of young people were fully equipped, spiritually and intellectually, to give this message, and could say, as does the German warrior, "We are ready," it would not take long for each representative to see that all of the twelve hundred in his group were instructed upon the vital principles of truth summed up in the last gospel message to the world. Let us look well to our preparation.

For One Hundred Dollars

WHAT value do you place upon your life? A New York man valued his life the other day at one hundred dollars.

He was the senior member of a firm that was running a dye-shop. An explosion of some dyestuff set the place on fire, and the junior member dragged this man away after he had narrowly missed death in the explosion. But he happened to remember that he had left one hundred dollars in his coat in the shop. The junior partner tried to hold him, but in vain. Back he rushed into the midst of the flames for his one hundred dollars, and there, half an hour later, the firemen found him, his body burned to a crisp.

You would never be so foolish? Ah, do not be so sure of that! for there is more than one way of throwing away one's life for one hundred dollars. You may throw it away in overworking, in the dull, heavy grind that crushes the true life out of the soul. You may throw it away in mad ambition. You may throw it away in empty pleasures. You may throw it away in vice. In these ways millions of men are actually exchanging their lives for money, and for the things for which money stands in the great, gaudy catalogue of worldliness. Some of these ways are worse than fire, for that at least is a clean element of destruction.—*Christian Endeavor World*.