

The YOUTH'S INSTRUCTOR

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No. 30



OLYMPIC MOUNTAINS FROM HOOD CANAL, PUGET SOUND. MOUNT ST. HELENA
FROM MOUNT RAINIER, WASHINGTON



MELVILLE W. FULLER, chief justice of the Supreme Court of the United States, died on the fourth of this month. Governor Charles E. Hughes has been appointed to the supreme bench, and it is thought that President Taft will make him chief justice.

"ALL garbage cans should be of metal; they should be emptied every day at least; they should be kept tightly covered, and should be scrupulously cleaned every twenty-four hours. This is not a difficult task. A saucepan of boiling water and a lump of washing-soda will do it in a moment, or a fire made with a few sheets of old newspaper in the bottom of the can and allowed to burn itself out will disinfect the can, and destroy all odor immediately."

ONE of the State papers contained the following note of interest: "Several young women have begun canvassing with the Temperance INSTRUCTOR in order to earn scholarships for next year. They are having good success. One of them sold, a few days ago, in one and one-half hours, forty-seven copies in one railroad office. Another one who had never canvassed before sold twenty-five copies in a few hours. The Lord will bless if we allow him to bless."

THE third cruise of Count Zeppelin, in his latest air-ship, the Deutschland, had an unfortunate ending. The vessel was badly wrecked, the loss being estimated at one hundred thousand dollars. The ship was falling rapidly when it crashed into the Teutoburg forest. The tops of four trees crashed through the floor of the ship, and held the vessel in mid air. Had the ship struck the solid ground, the passengers would doubtless have been fatally injured. As it was, they dexterously climbed out of the vessel and hastened away, leaving the dirigible to its fate.

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The Youth's Instructor

VOL. LVIII

TAKOMA PARK STATION, WASHINGTON, D. C., JULY 26, 1910

No. 30

Lessons Suggested by a Trip on Puget Sound

DANIEL NETTLETON



SOME time ago I had occasion to go by way of steamship from Bellingham to Seattle, Washington. I not only enjoyed my trip down the sound, but I learned some interesting lessons from the open book of nature and some incidents by the way. Perhaps my experience may be helpful to some who have not seen or traveled on this, one of the most beautiful bodies of water in the world.

It was in the golden days of summer, and in the glad time of the harvest, the happy days of the Pacific Coast. No drizzling rain; no fog wrapping one about like a wet sheet in a pack. The rainy season—our winter—had passed, with its dark, gloomy days and darker nights. Now, the sunny days and starlit nights were here. The birds and brooks were singing in the forests; the trees were clapping their hands; the fields of hay and grain were filling the soft, balmy breeze with sweet perfume; the fruits of the land, kissed by the midsummer sun, and filled with delicious sweetness, hung with tempting beauty on tree and vine. I had read and heard of the fascination of the steamship ride among the islands of the sound to Seattle, the city by the sea; but this was my first opportunity to enjoy the trip, and my high expectations were not disappointed.

It was early morning when I went aboard the vessel; dark shadows had wrapped the dewy fields, but the light was now creeping up behind the distant hills. The deep blue waters of the sound seemed to sleep as peacefully as a babe in its downy bed. It appeared as if it had never been aroused into fury by wind and storm. The tranquil tide dreamily bathed the pebbles on the beach. As our ship glided out of the harbor and took its winding way among the green spots of beauty, the king of day announced his coming by touching the snow-capped peaks of Mt. Baker and the neighboring hills with his bright beams of glory, and turned their snowy whiteness into gold and silver sparkles. As I stood on the deck and watched this ever-changing panorama of beauty, I could but sing—

"There is sunlight on the hilltop,
There is sunlight on the sea,
And the golden beams are sleeping
On the soft and verdant lea."

I thought of the little girl who said, "If God has made the outside of heaven so beautiful, what must the inside be!"

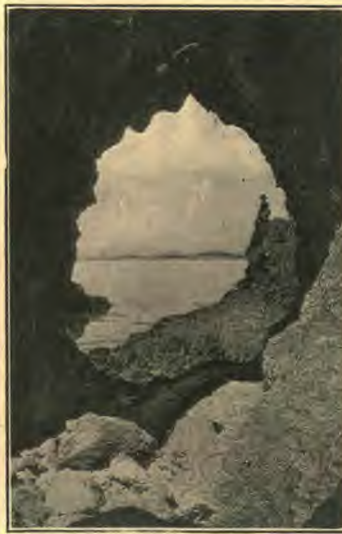
I had just come from a good camp-meeting, and the blessing of communion with God and his people was

yet upon me. I was happy, and desiring to learn more of God and his wonderful works. God not only spoke to me that lovely morning through his Word but through his works. The heavens and the earth were declaring his glory—his character; the firmament was showing his handiwork; night and day were uttering speech and showing knowledge. "The works of the Lord are great, sought out of all them that have pleasure therein." But to the thoughtful Christian they speak in a language which the prayerless ones do not hear nor understand. The invisible things of him,—his eternal power and Godhead,—are clearly seen and understood by the child of God.

This trip reminded me of the journey of life. We not only passed through pleasant places, and were delighted with lovely scenery, but we also had to pass through dangerous places. One in particular was called "Deception Pass." As we approached this beautiful but perilous passage, the pilot signaled to the engineer to "slow down." So in the Christian life, when we approach some great temptation, and are exposed to the deceptions of Satan, and we feel the influence of the power of evil, let us beware of the deceitfulness of sin. It is wise at such times to "slow down,"—to look out; to be careful to watch and pray, lest we enter into temptation. The world is going at a frightening speed to-day. There will soon be an awful wreck. "What I say unto you," said Jesus, "I say unto all, Watch."

"Deception Pass" is a narrow passage between jagged rocks, where the water rushes and dashes against frowning rocks of stone; and when the tide is full, it is especially dangerous. As I stood on the bow and watched the course of our ship as we approached this dangerous passage, it seemed that we never could pass through without our ship being crushed to fragments.

I turned and looked at the man at the wheel. He



CAVE AT "DECEPTION PASS"



SAN JUAN ISLANDS, PUGET SOUND

was calm, self-possessed. His eye was on the channel; his hand, on the wheel. Those dark, frowning rocks had no terror for him. He had faith in his ship and in the power of its engines. No silly jest drew his attention; no frightened look of passenger, nor the danger of the situation, moved him. He felt the responsibility of his office; he was set to guide that vessel, with her load of human life and property, through that dangerous channel; and he did it with the hand of a master. He knew the perilous way



MOONLIGHT ON PUGET SOUND

among those awful rocks. If he had been careless, or had lost control of himself, and thus the control of his ship, and had deviated from the right way but a few feet, we should have been dashed to sudden death.

So in life there are many rocks of sin and temptation along the journey. We must keep in the straight and narrow way. In order to do this, we must sense the situation, have faith in God, and have self-control. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."

God has promised that he that overcometh, shall sit on his throne; he shall be made a pillar in the house of God. To be blessings to others, we are not to neglect the gift of God. We must stir up the gift that is in us, and, by reason of use, have our senses exercised to discern both good and evil. Let us seek to be like him of whom Isaiah speaks: "And a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall harken."

As we continued our journey down the sound, among the beautiful islands covered with green fir, now swiftly passing some frowning rock that cast its dark shadow across our shining way, then sailing into some bright and silvery bay shut in by shores of golden sands, and protected by hills of everlasting green, and then finally reaching the harbor of the city by the sea, I thought, O how happy I shall be if I can make the journey of life as safely, and anchor at last in the haven of rest, stand on the glassy sea that is mingled with fire, and unite in the song of victory "over the beast, and over his image, and over his mark, and over the number of his name"! Even now we may sing:—

"Land ahead! its fruits are waving
O'er the hills of fadeless green,
And the living waters laving
Shores where heav'nly forms are seen.
Rocks and storms I'll fear no more,
When on that eternal shore;
Drop the anchor! furl the sail!
I am safe within the vail!"

Listen!

O SWEET the sound of lisp'ing leaves,
And song of running water;
And sweet the echoes in the glen
That break in silv'ry laughter!

O solemn sweet the whisp'ring pines
That crown the grassy hill;
The winds arise in dirges there,
Then fall—and all is still!

O tender sweet the plaintive call
Of nesting birds that cry;
And sweet the notes from tiny throats
Of birds that cleave the sky!

And myriad insects, hidden close,
Make pipings faint and shrill;
O sweet and clear above the grass
They float—then all is still!

—Selected.

Epistles of Paul

THE apostle not only preached, but wrote, and his epistles, like his preaching, center around Christ and him crucified. The evangelical doctrines pervade them; and there is an application of those doctrines to life, inner and outer, public and private. They abound in variety: they illustrate, apply, enlarge, and enforce the whole circle of truth contained in our Saviour's discourses, conversations, parables, and life. So far from being exclusively of one idea, they surround the central truth of Christ crucified with a perfect and harmonious system of doctrines, precepts, and motives. They encourage and guide, as well as rebuke and correct.

The epistle to the Romans proves that the whole system of Jewish rites that pointed forward to the death of Christ was abolished at the cross, while the law of the ten commandments, which existed in Eden, and which was given again at Sinai, is to this day and forever binding, and that man, whether Jew or gentile, is justified by faith.

The first epistle to the Corinthians vindicates the



MOUNT BAKER FROM BELLINGHAM, WASHINGTON

apostle's character against the aspersions of a false teacher, furnishes instructions adapted to the peculiar circumstances and temptations of the Corinthians, and triumphantly argues the doctrine of the resurrection of the dead; the second epistle gives topics of comfort, encouragement to steadfastness, and exhortations to purity.

The epistle to the Galatians was penned to correct errors concerning the scope and intent of the gospel, to elucidate its simplicity and perfection, and to record the proofs of the writer's apostleship.

The epistle to the Ephesians is an everlasting and animating call to unity and diligence, to the correction of certain errors, and the illustration of various duties.

Paul's letter to the Colossians instructs and admonishes concerning certain false opinions which had been taught.

The letter to the Philippians is a grateful acknowledgment of bounty forwarded to him while a prisoner at Rome, by Epaphroditus, and a sublime exhibition of gospel consolations.

The epistles to the Thessalonians disclose the depth of experience in the divine life which a Christian should feel; predict the rise and fate of Antichrist, or papal power, that precedes the second coming of our Lord; and prove conclusively that a man does not go direct to heaven or eternal torment at death, but rather that he sleeps in the dust until the last day, when the voice of the Archangel is heard with a shout, and with the trump of God, which is the final resurrection.

The first epistle to Timothy contains specific directions relative to the qualifications and duties of various ecclesiastical offices, and exhortations to perseverance in duty; the second gives Paul's paternal counsel to his son in the gospel, when he was in daily expectation of martyrdom.

The epistle to Titus is a charge and instruction as to the peculiar duties of the pastorate of the island of Crete.

The letter to Philemon is an abolition letter to a slaveholder of Colosse, sent by the hand of his slave, who, having run away, heard the apostle preach at Rome, and embraced the Christian faith, and whom the apostle sent back with a message to the master, beseeching him to receive him, not as a slave, but as a brother beloved, as the apostle's own son, even as Paul himself.

The last letter in order, that to the Hebrews, discusses the divinity of Christ, the superiority of the law to the gospel, the true import of the Mosaic institution, and the purity and grandeur of the Christian calling. It was addressed to Jewish converts, and was calculated to reconcile them to the destruction of their temple, the loss of their priesthood, the abolition of their sacrifices, their expulsion from Palestine, the extinction of their name among the nations, and the calling of the gentiles.

These epistles embrace an ample range of instruction, covering all human duties and obligations; all relations in church and state; all interests, spiritual and eternal.

All other books of the Bible are essential, and are the inspired Word of God, and are the foundations upon which Paul based all his epistles.

ARTHUR V. FOX.

Flowers From the Cross

THE Rev. F. B. Meyer, in his book "The Life and Light of Men," says: "I saw a beautiful device once—a hollow cross, filled with flowers, which fell out as the cross was carried. Shoulder your cross, child of God. After the first step there will be a shower of flowers. So it must be ever. Day out of night; spring out of winter; flowers out of frost; joy out of sorrow; fruitfulness out of pruning; Olivet out of Gethsemane; the ascension out of Calvary; life out of death; and the Christ that is to be out of the pangs of a travailing creation."

"A MAN may give without loving; but he can not love without giving."

Acquainted With Our Infirmities

MR. DANIEL MACKAY, a business man of Boston, has had great success in working for prisoners. The first time he spoke to prisoners, he felt very timid about it; but he so gave himself to them, and sympathized with them, and spoke of his own shortcomings, that one of the convicts the next day asked the warden who that was that spoke to them the day before.

"It was Mr. Mackay."

He then asked the warden where Mr. Mackay had served time.

"I think he has never served time. I think this is the first time he was ever in a prison."

"Well," said the prisoner, "if he never served time, he knows just how a fellow feels who has. I wish you would have him come next Sunday."

So Jesus, though he never sinned, knows just how those feel who have; so he is always ready to sympathize and help them.—*Selected.*

"Touch Not the Unclean Thing"

"SKILL is precious only in its relation to doing, and only just so far as it implies capacity to do some worthy thing." How worthless the skill of the Athenian who boasted that he could stand on one leg longer than any man in Attica! A caustic Spartan laconically replied, "I have observed a certain antiquated hen that can do the very same." Alexander most fittingly at once rewarded and rebuked one who, after years of practising, had attained the ability to spit peas at a mark more accurately than anybody else in the world could do, by giving him a bushel of them to spit.

Readers of sensational literature should be classed with these "one-leg standers" and "pea spitters." Time wasters—mental inebriates—lowering their "capacity to do some worthy things." These go forth weakened and unfitted for the stern realities of life—unable to achieve.

The light literature of the day is emasculating the intellectual strength of thousands. "A habit of novel reading is a sort of mental gin drinking; fiction is the alcohol of the mind." It is like charcoal: if it does not burn, it blackens. The immense popularity of trashy books implies a woeful and wide-spread lack of moral tone, meditative habit, and logical power. "But we get something even out of these books," said one to a gentleman who was speaking on this subject. "No," he replied, "a man who gets one dollar when he might have got twenty, has really lost nineteen dollars. Do not count the few grains of truth you have found in the heaps of chaff as grain; but set down the difference between what you have, and what, with time well spent, you might have had, and that difference is the sum of your loss." Have nothing to do with this tainted and polluting literature. Do not be allured by the flash of genius. Would you walk with a harlot because she is beautiful? Let us labor to get and to keep a clean heart. Every mental exercise should tend to moral advancement. We are really profited only when we are made holier in heart and stronger in principle.

"Create within me a clean heart, O God! and renew a right spirit within me." Help me to keep thy temple clean for thine indwelling. Amen.

ERNEST LLOYD.



THE HOME CIRCLE



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

Suggestions to Girls



LEAVE the bath tub and the public wash-bowl clean for her who follows you. To leave these things in an untidy condition is second in reprehensibleness only to leaving in them the dirty water in which you have washed.

"We do not realize," says Edward Bok, "how in these little things we all leave traces of our characters, which mark the way behind us as surely and truly as if we had written ourselves out to those who follow. There are few more unmistakable evidences of gentle breeding than those we find expressed in thoughtfulness for 'those who follow'—the spirit that considers 'the next to come.' One sees little glints of its shining every once in a while in life's smallest common-places: the look behind to see who follows through the swinging door; the quiet concern of the comfortably seated to see if by moving closer together room can not be made for one who stands; the look over the shoulder to see if we are standing in the way of others, or blocking a passage. 'After me what matters?' is the slogan of the underbred."

When a girl invites a man to make a few days' visit at her home, the note of invitation should convey the idea that the invitation comes from her mother, and that she is merely writing for her.

A kimono is for use in one's own dressing-room. Never should a young woman appear at dinner or receive afternoon callers in it, unless she is ill.

Never be guilty of leaving hair in the comb, or wads of combings on the wash-stand or dresser, or in the window, for some one else to dispose of. Even in your own room such things should be put out of sight. Have a hair-receiver, and use it, even though it be nothing better than a newspaper cornucopia hung upon the dresser.

Be friendly, but not sentimental. The latter causes annoyance to those who would enjoy your womanly friendship. The *Girls' Companion* once gave to its readers the following thoughts on "Friendship Versus Sentimentality," that should receive consideration from those inclined to belittle true friendship by substituting for it a kind of silly, unwholesome, uncomely sentimentality:—

"Two young girls, schoolmates and lifelong friends, have within six months become so alienated that they pass each other on the street without speaking. Neither has developed any very startling fault to serve as an explanation for this estrangement. The cause, as all their classmates know, is that both of them are devoted to their teacher, and each is jealous of the other's efforts to win favor.

"This foolish breach of friendship is the outgrowth of a state of affairs not as rare as one might wish. It is a fine thing for girls to be friends with teachers, even warm, close friends. Such intimacies are beneficial to both sides. But it is quite a different matter

when such friendships degenerate on the part of the pupil into a foolish sentimentality, with jealousy and like manifestations of morbidness.

"Every teacher likes to feel that she has the goodwill of her pupils. But when a girl begins to bring her presents which cost more than she can afford, and neglects the society of her young friends, to follow the teacher about like her shadow, and, worst of all, when she begins to show that she is jealous of any favor the object of her devotion shows a fellow classmate, she may have the satisfaction of knowing that she is becoming very much of a nuisance.

"Keep your friendship for your teacher free from sentimentality. That is the way to make it a benefit to yourself and a pleasure to her. As soon as you cross the line, it ceases to be either."

At the Table

It will aid your own digestion
If you wear a smiling face.

—*Selected.*

The Children's Table Manners

AFTER a long illness in the hospital, I returned home to find that my children's table manners had suffered a complete demoralization. They "gobbled," used knife and fork indiscriminately and always awkwardly, regarded their spoons as shovels, and, in short, were perfect little savages.

In order to remedy this quickly, I started a series of "company luncheons," at which I was the hostess and the children the guests. I set the table as prettily as possible, and made funny little place-cards. The children played up delightedly, took grown-up names, and even washed their hands without a murmur. We made a set of simple rules: The guests who behaved perfectly received three pieces of candy; the guests who made only one mistake, received one piece of candy, while any unfortunate guest who committed three breaches of table etiquette, received no candy at all.

Questions on table manners were in order at any time, to be answered by the hostess.

I chose dishes for these luncheons which are not always easy to eat elegantly, and I was very happy to see how quickly the children improved in table manners and other manners as well; for our "company luncheons" seemed to help general courtesy quite wonderfully. The best of it was that there was no nagging or cross words. It was all good fun; and my four youngsters can now go anywhere, and eat anything, and mother has the proud consciousness that they will always appear to good advantage.—*Ladies' Home Journal.*

One of Many

THE fact that all suffer, that trouble is common, may not make it easier to bear our own individual burdens, but it ought to help us to a larger sympathy and to less selfish complaining. We shall not be likely to make a long story of our troubles to those who are bowed lower than we are by the same troubles. A young girl learned the needed lesson of silence and sympathy, lately, in a way she will not soon forget. It would be well if we all learned the same lesson without having to go through a similar experience.

Edith, the girl we speak of, was a little too ready to think of her own wants, and to consider her own trials and hardships as especially severe. She recently lost a dear friend, and mourned the loss without thinking that some others in the same family were more sorely bereaved than herself. She could not have all the fine clothes and dainty ornaments which some of her mates had; but she sometimes forgot that those who cared for her went without needed comforts to give her what pretty things she was really receiving. A while ago Edith was taken sick, and was soon obliged to be carried to a hospital to undergo a dangerous surgical operation. She was very brave over it, and was surprised that others had so much sympathy for her.

While she lay in her room in the hospital, she found that hundreds of others were sick and suffering on all sides of her; she was only one of multitudes afflicted with the same bodily evil; if she was about to complain, she would hear others telling their own pains; if at night she felt like ringing for her nurse, she would hear other bells calling, and knew that many were suffering around her. She heard the complaints of some, and knew that the loudest complaints came from the patients least afflicted. So Edith began to think. She began to be grateful that her friends could bear the great expense of her pretty room and her famous surgeon, that she was so rapidly recovering, that she was better off than so many. Then she began to get interested in those near, and to learn about them from the nurses. Her sympathies were awakened, and she wished she could be a nurse herself, and comfort and help those in pain. She went home a better Christian, a grateful, loving daughter, while thanksgiving and joy took the place of discontent in her heart.—*Young People's Weekly.*

What Prosperity Did

SOME years ago there lived in a neighboring State a thrifty young business man. At an early age he demonstrated that God had endowed him with a great talent for money-making. And, although poor, this talent brought him abundant opportunity to engage in business. A gentleman of much wealth and experience offered him money, which he gladly accepted. A few years passed, and the poor boy was counted a rich man. At the beginning of his business career he married. His wife was a good woman, but, like many others, her interest in religion grew less as she grew in wealth. How strange this is, and yet many, many times true! When they were first married the young wife was faithful to her church and all her Christian obligations. She kept up a family altar for a while. But when prosperity began to come, the family altar was given up, the church was neglected, and social functions allowed to take the place of her church societies and religious gatherings. Of course, this encouraged the young money-making husband in his neglect of his soul.

During the course of time God gave them a beautiful boy. His presence cheered the young home like a sunbeam. Many were the plans outlined for his future. Finally, when he was six years of age, and the parental hope and aspirations kindled with the thought of starting him to school, the little fellow was taken ill. At the time the father was away on a business trip. One morning a messenger boy called at his hotel and delivered to him this message: "Willie is sick; come home." Of course, no business was transacted that day, for father was on the first train, making for home. When he arrived, he was met at the door by a friend, who said, "Step lightly; he is very sick." Some friends were watching with the faithful mother, whose heart was bleeding, not only over the suffering of her precious child, but, too, because she felt her neglect of duty had shut Christ out of her home.

It took the death of that boy to bring that father face to face with his God. Will he have to speak to you through the vacant chair, the empty shoe, the absent form? Don't drive the Spirit away from you to-day. God is working with you. He wants to prepare you for the life eternal. Are you cold, worldly, selfish? Do you long for self-satisfaction, self-glory, and self-ease more than that the precious Saviour may be glorified and lost souls saved? Then, just as sure as God reigns in heaven, will his afflicting hand be felt to bring you back. Don't wait, dear soul. The pang will be severe. Prevent it now by a full surrender of your all for Jesus. Be a genuine disciple of Jesus Christ.—*Dr. Len Broughton, in The Golden Age.*

Since Baby Came

SINCE baby came,
A sweet new blossom from above,
The earth has seemed a better place,
More full of goodness and of love,
More full of glory and of grace,
Since baby came.

Since baby came,
The angels seem to hover near;
We hear the rustle of a wing;
We fondly fancy that we hear
Faint echoes of the songs they sing,
Since baby came.

Since baby came,
A gem from God without a stain,
Our hearts are purer than before;
The way to heaven seems more plain;
The home eternal draws us more,
Since baby came.

—W. C. Martin.

A Question

"Do you think a girl of fifteen is too young to let a nice boy walk home with her from church?"

The foregoing question was written by a young girl to the *Christian Endeavor World*. It was answered in that paper by Mrs. G. A. Alden, popularly known as "Pansy," as follows:—

"Circumstances will decide that question for you, my friend. If the 'nice boy' is well acquainted in your family, and joins the family group on the way home from church, much as a brother might, and your mother makes no objection to it, you need not. But if, nice boy though he may be, he singles you out from others, and asks for your company, thus making a formal matter of it, my opinion is — and I am sure your mother would agree with me — that fifteen is much too early an age to receive such attentions."



Gleanings From the Technical World Magazine

World's Greatest Pottery



SITUATED on the east bank of the Ohio River, just opposite the world-renowned ceramic city of East Liverpool, Ohio, stands the largest pottery in the world.

The average number of people employed is one thousand, and the daily production, consisting of dinner and toilet ware, is one hundred forty thousand pieces. The plant was completed in 1903, and as a result a village of considerable size has grown up about it.

Raisins From the Golden State

Within the last few years, California has become a producer of raisins on an enormous scale. The business is more scientifically conducted there than anywhere else in the world, and the output commands high prices, not only because of its fine quality, but also by reason of the neat way in which the dried grapes are put up.

California growers, indeed, have specialized on these points, to their great financial profit. Also, they take great pains that all the processes employed in preparing the fruit for market shall be as cleanly as possible. Imported raisins from Europe are usually put up without regard for any such considerations—a remark that applies especially to the small seedless grapes known as “currants,” which, coming mainly from Greece, ought really to be disinfected.

New York Streets Cleaned by Vacuum

Manhattan's “white wings” will soon be running automobiles instead of dodging them if the tests now being carried out by the street-cleaning department of the city of New York prove successful. The machine under test is a vacuum sweeper which picks up the dirt and dust from the streets by suction. It is mounted on an automobile running-gear, by which it is propelled along the street, the engine also driving the suction-fan to create the vacuum.

In addition to the rapidity with which the streets are cleaned by this machine, a further advantage arises from the fact that no dust is stirred up, as is inevitable with the ordinary methods of street-sweeping. Two men are required, one to act as chauffeur and one to control the sweeper.

Orange Culture in Palestine

The Jaffa orange forms one of the most important of the exports from that sacred historic port of Palestine. It is admitted by connoisseurs, even those from California and Florida, where some of the choicest oranges are grown, that the Jaffa orange is surpassed in excellence and delicious flavor by none in the world.

The ancient town of Jaffa is deeply fringed on all sides, except seaward, by the broad green expanse of orange orchards. In the time of the orange-blossoms the air is heavy with their perfume, which reaches far out to sea and envelops passing steamers. No other industry of this region compares in importance to the cultivation of the orange. It gives employment to thousands of the inhabitants. New gardens are continually being planted, and the area devoted to this industry increased. The planting and pruning of

the trees, the opening of the irrigating ditches, the care of the irrigating plants, the picking of the fruit, its sorting, wrapping in tissue-paper, packing in boxes, and the manufacture of these boxes, which are turned out by the hundred thousand, the transporting of the boxes, filled with the yet green fruit, on the backs of camels to the port, the loading of them into lighters in which they are carried to the steamers, which have come expressly for a cargo of this fruit, are all involved in the industry.

Until late years the water for irrigating the gardens was raised from the large, deep wells by a process which has been in use in the Orient for thousands of years. A camel or horse or mule, blindfolded, turns a huge upright axle, which rotates a horizontal axle by wooden cogs, and this carries on its other end immediately over the well other crude cogs that engage an endless chain of buckets, bringing them up full of water, to be emptied into a trough, by which the fluid is carried to a large masonry reservoir, and from which it is drawn off to all parts of the garden.

An Umbrella Playhouse

THE most satisfying playhouse, writes a contributor, that our children ever had was made by Dick, the oldest boy, from a big old umbrella, such as draymen use.



The handle was securely fastened into the top of an old, rather high stump; it was then opened wide, and the shabby cover stripped off. From the tip of each rib a stout string came down to the ground, and morning-glories were sown with liberal hand.

In a very short time sides and top were covered with vine and bloom. One rib had been removed in front, so as to leave a wide entrance, and round the center handle was built a rough bench which served sometimes as a tea-party table and sometimes as a seat.—*Youth's Companion*.

World's Greatest Seaport

So they're going to give the port of New York room to grow!

It's all settled. Congress, the legislature, the city council, the board of estimate and apportionment, and Mayor Gaynor, have all agreed upon the plans for the Jamaica Bay improvement. Most of the red tape has been unwound. The first instalment of a series of appropriations that may ultimately aggregate seventy millions, more or less, has actually been made, and in a very short time the dirt will begin to fly; or, to put it literally, the mud will begin to flow.

When it is all over, the metropolis of the Western hemisphere will be the world's greatest seaport, with the most extensive harbor, the most liberal allowance of docks and wharves, and the most up-to-date facilities for the economical handling of freight to be found anywhere. Incidentally, these things will help materially to make the city, the major part of which by that time will have moved over to Long Island, for lack of any other place in which to spread out, the metropolis of the world; for soon it is expected to have at least ten million inhabitants.—*Charles Frederick Carter*.



Children of China.



Indian Child, Central America.



"The Little Helper," Japan.



Two Little Girls in New Guinea.

CHILDREN'S PAGE

Twenty Times a Day

TWENTY times a day, dear,
Twenty times a day,
Your mother thinks about you,
At school, or else at play.
She's busy in the kitchen,
Or she's busy up the stair;
But like a song her heart within,
Her love for you is there.

There's just a little thing, dear,
She wishes you would do;
I'll whisper, 'tis a secret;
Now, mind, I'll tell it you:
Twenty times a day, dear,
And more, I have heard you say,
"I'm coming in a minute,"
When you should at once obey—

At once, as soldiers instant
At the motion of command;
At once, as sailors seeing
The captain's warning hand.
You could make the mother happy
By minding in that way,
Twenty times a day, dear,
Twenty times a day.

—Margaret E. Sangster.

Children's Day in Sweden

[The following article was written for the children's page of the *Woman's Home Companion* by Miss Selma Lagerlöf, the greatest living woman writer in Sweden. She was awarded last year a Nobel prize of \$40,000.—EDITOR.]



WONDER if the boys and girls in America have ever heard of children's day and the vacation colonies in far-away Sweden. This is a gala day in Sweden; for grown-ups as well as children take part in the festivities.

Everybody turns out on this day. The day was especially gay in King Oscar's reign. I shall describe it to you just as it was then.

In the streets there were bands of music and floats representing the ships of our ancestors—the old vikings—filled with children and youth dressed like the warlike heroes and heroines of Norse mythology, as gipsies, Dutch burghers, French kings and queens and courtiers, poets and sages of ancient Greece, Roman citizens and emperors, soldiers and slaves, to say nothing about American rough-riders, Indians, and Wild-West cowboys. Some children even dressed up as roosters. Popular actors, actresses, and opera-singers sometimes march or ride in the carnival procession, and their presence adds much to it.

Children's day in Sweden was inaugurated for the purpose of raising funds to support summer colonies for poor children. On the morning of this day the banks do a rushing business changing bills into copper and silver coin, and gold coin, too; for no one dreams of venturing out-of-doors without a purse filled with coin.

In the big parks of Stockholm and Goteborg they have fancy military drills, games, and tableaux, and many gaily decorated booths, where boys and girls and society ladies in fantastic costumes sell you all sorts of things, tell your fortune, brew you tea, sell you chances on a piano or an automobile, while a prince, a princess, or some queen of light opera will oblige you with his or her autograph—all to help pay for a six weeks' outing for children who live in the stuffy city tenements.

All hotels and restaurants and other public places are provided with little tin banks on children's day,

and patrons drop such heaps of loose change into them that they have to be emptied again and again. All the theaters and music-halls give matinée performances, the proceeds of which go toward the maintenance of the summer colonies. Managers donate the use of their theaters; artists and mechanics contribute their services.

Thus, you see, pleasure and kindness are combined, and every one is happy because he or she is doing good. And, naturally, everybody takes an enthusiastic interest in the welfare

of these vacation colonies, since one and all are benefactors and helpers.

In Sweden there are few millionaires to endow institutions of this kind; therefore, each year on this particular day the whole nation opens its heart and loosens its purse-strings, in order that the poor children may for a time breathe God's pure air, bask in the sunshine, have nourishing



ONE OF THE FLOATS ON CHILDREN'S DAY

food, and plenty of play.

Karmatar, India

ABOUT six months ago I visited our Barbamahal mission during the absence of Brother and Sister Barlow, who were in England for a needed rest and change of climate. While there I met a Hindu girl of twelve years, who wanted to become a Christian. She had associated with our missionaries from time to time, and had learned something of the Christian religion. She begged me to take her from her heathen home to our Karmatar mission. She said her people were trying to get her married, and if they succeeded, she could never get away from her Hindu life.

I told her to wait until Brother and Sister Barlow returned, as we were expecting them in three months. When they returned, her father and stepmother, who learned of her desire, would not allow her to visit them, as she had been accustomed to do.

One month ago I visited Barbamahal mission again, and while there I learned that this child was to be married in five days. I sent for her to come to me, and she came, in company with several other chil-

dren. I could not speak to her freely; for I knew every word would be repeated to her heathen family. That night while I was exhibiting the magic-lantern pictures, she stood back of me; but I did not know she was longing to put out her hand to touch me, and to tell me she would run away with me.

I returned home with a heavy heart, feeling that I had lost an opportunity never to be regained. Imagine, therefore, my surprise a few days later to see Sister Barlow walk into the Karmatar compound with this child. Eagerly I listened to the story of deliverance. Everything had been made ready for the wedding, and the day arrived, but not the bridegroom. As the day wore away, and he did not come, the home friends began to persecute this innocent girl. When she could not endure it longer, she fled to the mission home, begging them to hide her.

But this was impossible for any length of time. It was discovered that she was with our missionaries, and her people demanded that she be returned to them, that they might give her to the Mohammedans, which meant a life of shame for her. Brother Barlow reasoned with them, telling them he could not permit such a thing. Finally they said, "If you pay back the money we have spent for her wedding, you can have her." After much reasoning, they said, "Take her; we do not want her; we never want to see her again."

In the presence of the entire village, without paying a pice, she was given over to our mission, and is with us in Karmatar to-day, as truly one of God's little ones, I believe, as any child in the home land.

DELLA BURROWAY.

Karmatar, India.

The First Boy of England

PRINCE EDWARD OF WALES, who has been "the first boy in England" for sixteen years, has gone to join his ship at Dartmouth, and take his place as Cadet Edward of Wales. During the funeral ceremonies of his grandfather, King Edward, he was a prominent figure, not only because he is heir to the throne, but because he is highly popular.

A typical Anglo-Saxon lad is Prince Edward. He is fair-haired, blue-eyed, and sturdy of limb, the picture of health, strength, and good temper.

From babyhood he has been popular. His doings and sayings have been chronicled, and half the mothers of England put their sons into white sailor suits like those chosen by the Princess of Wales for her son. Yet admiration does not seem to have spoiled him at all. He is still a frank, simple English boy, with a bright smile, a pleasant manner, and an infectious laugh.

Not only is Prince Edward a public favorite, but he is a hero in his own family. His three small brothers and one sister look forward to his holidays as festive occasions. His father and mother, King George and Queen Mary, although they are rather strict with their children as a rule, often relax discipline for their eldest son, and are as proud of him as any middle-class parents of their first-born.

Even at school Prince Edward is popular; and one has to be more than a prince to be a favorite at an English school. One has to be an all-round expert at games and sports, a generous, open-handed good fellow, with plenty of courage and a love of fair play.

Prince Edward has always been a sportsman. He

could ride his pony when he was five, and on his seventh birthday King Edward gave him a bicycle. Swimming lessons at the Bath Club came next, and a little later cricket and football, and now he is one of the first-class cross-country runners of England.

Before he was ten he was giving all the time he could spare from lessons and exercise to a fleet of model battle-ships which had been given him by his father. It was the time of the Russo-Japanese war, and the young prince, with model guns, forts, and maps of the scene of the campaign, was following each move and fighting mimic battles with his fleet. Later King George, anxious to encourage his son's love of the sea, gave him a large model brig. This is kept at Virginia Water, in charge of an old sailor, and Prince Edward has learned the management of it.

Of course when the time came for him to go to school, it was not difficult to make a choice. He wished to be a naval cadet, so to Osborne he went, and when his training there was completed, he was removed to the training-ship "Britannia," at Dartmouth, where he is now working.

His life is the same as that of any other cadet. He is up at 6:30 A. M., does his three quarters of an hour's work before breakfast, attends the college laboratories, the forge, and the factories, and learns to handle the tools of the workshop. He even had to serve his apprenticeship as a fag.

A story is told of his early days at Osborne which seems to prove that the prince is not without commercial instincts. He had written home to his mother for extra pocket-money, which she refused to send, and so he wrote a long letter to his grandmother, begging her to help him out. Queen Alexandra wrote a long letter reproving him for extravagance.

To her surprise Prince Edward, who hates letter-writing, like a normal boy, immediately answered her letter and asked many questions. She answered them, only to receive another letter from her grandson. At last the truth came out that the prince was selling the queen's autograph letters to his schoolmates, for money to spend at the tuck shop.

In his lessons Prince Edward does not shine. If he were an ordinary lad he would be called backward, except in the few branches of study which he likes.

Love of animals is a trait of all the Wales children, as they were known till very recently. Prince Edward's include dogs, cats, ponies, horses, birds, a monkey, guinea-pigs, rabbits, white mice, and several kinds of birds. He said once: "When I am king I shall make three laws: No one shall cut puppies' tails, no one shall use bearing-reins, because they hurt the horses, and no one shall sin any more."

The lesson of charity has been inculcated in Prince Edward, as in his brothers and sister. They have always had to send parcels of toys to sick children at Christmas time, and they have had to give not only old toys, but things they fancied themselves.

King Edward and his grandson were chums, and were often seen together at Windsor. King Edward liked to repeat the boy's sayings. One favorite story was of a speech of the prince's when he was eleven. King Edward asked him what he was then studying in his history lesson. "O, all about Perkin Warbeck!" was the boy's reply; and in answer to the question who Warbeck was, Prince Edward explained: "He pretended he was the son of a king, but he wasn't. He was the son of respectable parents."—*Washington Post*.

The Soft Answer

THE day had been unusually oppressive, and the sun had just set,—a great red ball in a murky horizon. The electric-car was filled with perspiring people anxious to reach home in the hope of obtaining relief in the shade of house and tree. Many of these were standing; another person was added to the "strap-hangers," a corpulent man, who gave marked evidence of discomfort, and who looked in vain for a seat. Away up in the corner of the car a seat was occupied by parcels, and the owner of them showed no inclination to place them on his lap and thus accommodate the new passenger. The latter began to edge his way in, and the owner of the packages raised objection. The retort, sharp and angry, came immediately, and it looked as if an unpleasant scene was to be witnessed. Reluctantly the packages were removed, while the cross-fire was continued. One of the packages fell to the floor.

"Hope your eggs are not broken," said the corpulent man.

"I never bring eggs home; have hens at home."

"O, a suburbanite!"

"A blessing on such a day to have one's home in the country."

Then came a soft word from the corpulent man, which brought a pleasant one in return, and a moment later it would be difficult to find two more thoroughly friendly passengers. The cloud had passed, and a spirit of pleasantness, of good nature, filled the entire end of the car.

And what wrought the change? A simple thing, yet how pregnant with result! One person yielded the spirit of fight, of controversy, of antagonism, and spoke the word of peace. At least one passenger in the car had a striking illustration of the text, "A soft answer turneth away wrath."

JOHN N. QUINN.

Another Sort of Commencement

BOOKER T. WASHINGTON'S commencement day is a revelation. It is industrialism brought to the front. It dispenses with all the old ceremonies, and, as might be expected, it is divorced of the frivolities which have become associated with the classical commencement. It was the twenty-ninth annual exercise of Tuskegee Institute, and President Washington was equal to the occasion. The cheap and rather tiresome routine of parades, smokers, addresses, gowns—as the *Literary Digest* expresses it, "the antics"—of the ordinary commencement, were not in sight. They would certainly have been out of place, as much so as a sea-shell encasing a land animal. Our great trouble is that in educational matters we have not been willing to let "the dead past bury its own dead."

The program, allowing for racial taste and power, gave music as a strong feature—a modicum of classic music, but mostly folklore songs. There was nothing trivial or nonsensical about the singing, as has come to be the way so frequently with college songs; but there were melodies that came from the heart, and went to the heart. So far it was the Negro race at its best. It remained to be seen whether the Negro race could come out as distinctively in the rest of the program.

The platform made no show of titled dignitaries, but it was covered from end to end with symbols of the work done by the graduates. At one end of the platform a fireplace was built of brick and mortar

and tiling. Then came a section of a house, unfinished, but exhibiting the constructive skill of the pupils. Engines and turning-lathes came next, and after them a milk separator, and whatever else indicates scientific dairying. Horticulture had full illustration, and housekeeping.

One might almost imagine himself at a first-class agricultural fair, when his eyes fell upon groups of splendid vegetables and fruits and plants grown by the students themselves. And why not? This had been the work of these boys and girls, and they were to graduate into the world as industrial citizens. In the afternoon the stage was reset with machinery and appliances for working the trades taught by the institute. A blacksmith's forge and anvil were accompanied by a shoemaker's bench, and some of his work. The girls made an exhibit of their skill in dressmaking and mattress making.

At the whistle of the steam-engine, which was on the stage, there was an exhibition of the different industries. There were a few speeches, one of them, the salutatory, being a plain, straightforward talk about how to manage a dairy. The salutatorian appeared in his business uniform, and while he analyzed milk, illustrating the most approved methods of sterilizing and butter making, he talked in a straightforward way that everybody could understand. A young woman discussed the growing of flowers as an occupation; and she, too, was dressed in the very clothes that she would use in the greenhouse or garden. This was the style of the oratorical side of the program.

The baccalaureate, boiled into a five-minute, straight-from-the-shoulder talk from President Washington, gave plain and simple advice, directing his graduates into a practical and practicable method of making themselves useful and successful.

We are not offering this commencement at Tuskegee as an entire novelty. Something very similar has occurred in connection with our agricultural colleges for the last ten years or more. It seems to fit to modern life, thought, and needs; and we do not see that the absence of gowns and degrees and orations will be severely felt by the people. If the object of commencement is to show what the graduates have learned, is not this the right way? Why not have a modernized commencement?—*The Independent*.

Do You Want Them?

IN the manufacture of cigars, the tobacco is first placed in molds and pressed into the proper form. A leaf of tobacco is then wrapped around the cigar, beginning at the large end. At the tip, or small end, it is fastened with paste. The wrapper is usually a little too long. The extra is supposed to be cut off, but the one who does the wrapping can bite it off quicker, so it is usually done in that way. The result is that in time the lip becomes sore, poisoned by the tobacco. Those who smoke the cigars get the benefit of the sore lip without any extra charge.

F. I. RICHARDSON.

"As Christ dwells in us, we break the dominion of past years of selfishness and worldliness; as we fulfil him,—that is, as our life in his grace becomes one of faith, obedience, righteousness, and self-sacrifice,—we find rest unto the soul."

THE CHILDREN'S COOKING CLASS

CONDUCTED BY D. A. FITCH

Legumes — Lesson No. 2



SINCE reading the article in this department last week, I hope you have been critically examining the food placed before you, to ascertain how it was prepared, and the nature of its contents. Although such a course may not be in accord with the rules of good form, it will certainly be allowable under the present circumstances.

We will attend to the practical things first, so provide yourselves with caps and aprons; for no good cook, boy or girl, would want the friends at the table to find anything objectionable in the food. Wash your hands well, and cleanse the nails. Roll your sleeves well up, and do not handle anything unclean while you are preparing food.

You may choose any legume you wish. But you ask, What are legumes? They include dry peas, beans, and lentils.

All food products contain some waste materials. For instance, if you tried to live on cabbage, you would have to eat several heads each day in order to get enough nourishment. There are some foods that contain more nourishment, but also contain poisonous matter. For example, one fourth of beefsteak is real nourishment, but in taking it you must take the poison which would have been thrown off by the animal's excretory organs had it been allowed to live.

The legumes that we are going to cook for dinner to-morrow contain three times as much nourishment, pound for pound, as beefsteak does, and have no poisonous matter in them.

When I was a boy, my mother told me that if I would eat Graham bread and legumes, I would grow to be a big man. I ate them, and the result was satisfactory. Eighty-six per cent of legumes is actual nourishment; that is, if we have one hundred pounds of them, eighty-six pounds will build tissue and give heat and energy; the rest is mostly water or cellulose. The little envelope wrapped about the bean does not contain nourishment is not injurious. However, if we wish, we can remove the thin hull, or envelope, though it helps hold them in shape while they are cooking. If any of you have cooked yellow split peas, you have learned the value of the hull. Without this covering, the peas as they cook fall to pieces and form a solid mass on the bottom of the kettle, and are liable to burn.

The legumes will swell to more than twice their original size, so make allowance for this when you measure them. Wash them thoroughly, and put to soak overnight in cold water.

If they are not too old, they will cook in from two to five hours. Lentils and split peas cook more quickly than beans. It is a good plan to start them while breakfast is in preparation; then they can cook slowly until dinner-time.



Washing or ironing day is a good time to cook legumes, as there will probably be a fire throughout the forenoon. You can also give mother valuable assistance about the ironing while you are "watching the pot."

Rub the legumes between the hands in the water in which they have soaked. This will break up, or loosen, any dirt that may be adhering to them. Next pour them into a coarse colander and wash thoroughly. Put them in a clean kettle, cover them well with cold water, and bring to a boil; then move them back on the stove where they will cook slowly. Do not add salt until they are at least half done, as it prolongs the time of their cooking. If kept closely covered, they will cook more quickly. Lift the cover occasionally to see that the water is not boiling away too rapidly. If it is necessary to add water while they are cooking, use boiling water, as the addition of cold water stops their cooking, and makes it difficult to get them tender. If they are kept cooking and covered with water, they are not liable to stick. If fearful that they are scorching, run a spoon to the bottom, and you can easily decide. If they are, pour them at once into another kettle. Be careful not to stir them much if you wish them to remain whole.

I am sure you will enjoy these which you have cooked more than any which you have eaten before. This first lesson has been an easy one; and the work is all easy to one who knows just how to do it. Here are a few recipes which will help you to make use of left-over legumes:—

NAVY BEAN SOUP.—Press the beans through a fine colander; dilute with water; season with salt and cream or butter; add grated onion, if desired; reheat and serve.

LIMA BEAN SALAD.—Lima beans, 1 cup; celery, $\frac{1}{2}$ cup finely mixed; onion grated; salt; dressing.

The beans for salad should not be overcooked, as they will then lose their shape and be mushy. Mix all together and serve cold on lettuce leaves.

JAMBALAYA.—Red beans, 2 cups; boiled rice, 2 cups; nuttolene, minced, 1 cup; protose, minced, 1 cup; onion grated; tomato sauce.

Mix all together, and serve hot; garnish with parsley.

HOLIDAY ROAST.—Lentil pulp, 2 cups; grated onion; chopped parsley; butter; eggs, 3 (1 hard-boiled); chopped walnuts, $\frac{1}{3}$ cup; stale bread.

Finely mince the hard-boiled egg and parsley. Add these to the lentil pulp, together with the onion, walnuts, two beaten eggs, butter, and bread crumbs, enough to make the mixture reasonably stiff. Place a layer of this mixture in the bottom of a greased bread tin, and then add a layer of bread dressing and a second layer of the lentil mixture. Press well together, smooth over the top with a spoon wet in cold water, bake until well set.

MARbled LOAF.—If you have two kinds of legumes cooked, such as red and lima beans, you can press them both through a fine colander, and then place in layers in a greased pan to cool. When they are emptied out and sliced, they give a pretty effect. Serve these with lemon.

THE generous heart should scorn a pleasure that gives others pain.—James Thompson.



M. E. KERN
MATILDA ERICKSON

Secretary
Corresponding Secretary

Society Studies in Bible Doctrines

XXIX — Spiritual Gifts

SYNOPSIS.—For the carrying forward of the gospel work and the perfecting of his people, God has placed special gifts of the Spirit in the church, each performing its distinctive work, as do the various members of the human body. These gifts will remain in the church till the end of the gospel work. The prophetic gift is recognized as a very important one, and is especially mentioned as being manifested in the remnant church.

Questions

1. On what special question does the Lord wish us to be informed? **1 Cor. 12:1.**
2. What gifts are enumerated? **Eph. 4:8, 11; 1 Cor. 12:8-10, 28.**
3. What are Christians admonished to do, and what gift is given preference? **1 Cor. 12:31; 14:1.**
4. What is the purpose of the gifts? **Eph. 4:12, 13.**
5. To what is their work in the church compared? **1 Cor. 12:12-27.**
6. What Old Testament prophecy was given of the special work of the Spirit in the last days? **Joel 2:28.**
7. When did this begin to be fulfilled? **Acts 2:3, 4, 16, 17.**
8. To how many does it apply? **Verse 39.**
9. Were there prophets in the early Christian church? **Acts 11:27, 28.**
10. How long will these gifts remain in the church? **Eph. 4:13; 1 Cor. 13:8-10.**
11. What is said of those who are waiting for the coming of the Lord? **1 Cor. 1:5-7.**
12. What especially characterizes the remnant church? **Rev. 12:17.**
13. What is the testimony of Jesus? **Rev. 19:10.**
14. For whom is the gift of prophecy especially designed? **1 Cor. 14:22.**
15. What are we admonished not to do? **1 Thess. 5:20; 2 Chron. 20:20.**

Notes

2. Make a list of these gifts, and think of the various examples of their manifestation which you have seen.
10. Not until the perfect day, at the second coming of Christ, will there be no need of the gifts of the Spirit.
13. God set these gifts in the church. They were manifested in its early and pure state. During the great apostasy in the Middle Ages these gifts were largely lost sight of. In the last great reformation the church of God is to keep the whole law of God, and to witness the manifestation of these gifts, of which the spirit of prophecy is especially mentioned.

Messages to the Volunteers

RELY upon God's strength. Consecrate the energies he has given you, *and do not wait for nor depend on other people.*

Cling with all your might to the highest ideals, and do not be led astray by such vulgar aims as popularity, position, or money.

Your worth consists in what you are, and not in what you have. What we are will be shown in what we do. Make every day count for good.

Do not make yourself unhappy by comparing your circumstances with those of more fortunate people; but make the most of the opportunities you have. Do not wait for them too long; step out and make some.

Work for all men, but associate with the noblest. Read the best books only. "Live with the mighty." Let your acquaintance with the Master deepen into companionship. Think of it; study Bible characters.

Do not think that all greatness and heroism are in the past. You can find both in the lives of the Christian people around you. Learn to discover saints among your friends and associates. Look for the good.

"Be on earth what some people hope to be in heaven."

Remember that there are souls all around us who are hungering for truth and right. It is your business to find them, and assist them onward.

"Let us not shrink from any useful or kindly act, however hard or repellant it may be. The worth of acts is measured by the spirit in which they are performed."

If the world despise you because you do not follow its ways, pay no heed to it. Only be sure your way is right. Think of the Master.

If a thousand plans fail, be not disheartened. As long as your purposes are right, *you have not failed.* Never succumb to defeat.

"Examine yourselves" every night, and see whether you have progressed in knowledge, sympathy, and helpfulness during the day. Count every day a loss in which no progress has been made.

"Seek enjoyment in energy, not in dallying." "Blessed are the doers."

Let not your goodness be professional; let it be the simple, natural outcome of your character. Cultivate character above all, "until all things sweet and good seem our natural habitude." **Phil. 4:8; 2 Tim. 2:19,** last sentence; **4:7.**

"Give me a new version of thy love and sacrifice for men, O Christ, until my strongest passion shall be the desire to lay out my strength in furthering thy cause in the earth. Thou art giving me only the best thing to do. Let not the sin of hesitation hold me back. Help me to conquer it in thy name."

ERNEST LLOYD.

It Is Not Fair

"THE outer world is dark; my room is bright;
It is not fair that I should have the light,
While others wander on in darkness still.
I'll place my lamp upon the window-sill,
And keep it burning brightly, that its ray
May cheer some traveler on his homeward way."

"The outer world is dark; my world is bright;
It is not fair that I should have the light,
My life be free from sorrow and from care,
While others faint with burdens I might share.
I'll keep my heart's lamp burning, that its ray
May cheer some soul upon his lonely way."

"It is not hard to please God when we devote all our time to it."

"There are just two kinds of whisky: the one is bad; the other is worse."

"The man who is not honest in his religion is not to be trusted in a horse trade."

THE INTERMEDIATE LESSON

VI—Parable of the Talents; the Judgment Scene (August 6)

LESSON SCRIPTURES: Matt. 25:14-46; Luke 19:11-27.

MEMORY VERSE: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

The Lesson Story

1. Jesus gave the parable of the talents that we may understand what it means to watch for him. While we wait for the Lord to come from heaven, we are to be diligent workers for him.

2. "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods." The man traveling to a far country represents Jesus, who has gone to heaven to receive for himself a kingdom, and to return. The servants are his children, whom he desires to have share in his glory. By "his goods" is meant some gift he bestows upon each one to use for him.

3. "And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." To all of us God has given talents which we should use to his glory. Our time, strength, mind, money, and all the gifts we have are talents. If we can do no great thing, we each have the talent that will enable us to help others.

4. "Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money." The servant with but one talent was unfaithful in little things. Perhaps if he could have done some great thing he would have been willing to do it; but because he could not, he did nothing. Only those who are faithful in small things can be trusted with greater ones.

5. "After a long time the lord of those servants cometh, and reckoneth with them." The Lord gives us time to show what we will do with the gifts entrusted to us. What we do with them shows what we are, and we shall be called to account for all we might have done with the talents lent to us, whether few or many.

6. He who had five talents gained five more, and the one to whom two were given gained two. To each of these the lord said, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

7. "Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed [scattered]: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest

therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents."

8. While Jesus was still on the mount of Olives he told his disciples what would take place in the Judgment day, saying, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

9. "And he shall set the sheep on his right hand, but the goats on the left." The cases of all who have professed to be children of God have been examined in heaven, and now the time of separation has come. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." But these righteous ones do not know when they have ministered to Jesus. They can not remember when he was sick, destitute, hungry, and in prison, and they inquire when they did what he has said. "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

10. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal."

11. Children and youth may minister to Jesus in doing works that will bring comfort and blessing to his poor, needy, afflicted children. Jesus counts every kind deed done to them as though done to himself. In doing deeds of mercy for others we forget self, and words of praise will be spoken to us from Jesus. To live to help and be a blessing to others brings joy and peace to our hearts.

Questions

1. Why did Jesus give the parable of the talents? What should we do while waiting and watching for him?

2. What did he say the kingdom of heaven is like? Before the householder went away, whom did he call? What did he give them in trust to use for him? Who does this man represent? Where has he gone? Who are his servants? What is meant by "his goods"?

3. How many talents did he give to one servant? How many to another? How many to the third? Why did he give more to some than others? What talents does the Lord give each of us? What talent is given to all?

4. How did the man who received five talents use them? What use did the one who received two make of his? Tell what the man did who had only one. What is meant by his hiding his talent? Why did he not use it? To whom does the Lord trust more than one talent?

5. When did the lord of those servants return? What did he then do? For what will each be called to account?

6. What did the one who had received five talents say to his lord? See Matt. 25:20. What report did the one who had two talents bring? See verse 22. What words of praise did the master speak to each of these servants?

7. Tell what the servant who had one talent said. How did the master reply? What was done with his talent? How was the unprofitable servant punished?

8. Where was Jesus while he thus taught his disciples? What scene did he next describe? Who will come with him in glory? Where will Jesus sit? Who will be gathered before him? What will then take place?

9. How many classes of people will there be in the Judgment? What cases have been decided? What separation takes place after this? Who will be on the right hand of the King? Who on the left? What will the King say to those on his right hand? For what does he commend them? What questions do the righteous ask? See Matt. 25:37-39. What do they not know? What answer do they receive from the King?

10. What will be said to those on the left hand? Why are they bidden to depart? How will they answer when they hear this sentence? What reply is given them? How long will their punishment last? How long will the life of the righteous continue?

11. What lesson may children and youth learn from this scripture? How does Jesus regard kind deeds done to help his suffering children? What reward do we receive in doing good to others?

Give the results of their use of their lord's money. Verses 16-18.

4. After a long time, what took place? Verse 19.

5. What report did that servant give who had received five talents? What did his lord say to him? Verses 20, 21.

6. When the servant who had received two talents was called, what did he say? How did his lord regard his work? Verses 22, 23.

7. What report did the man who had received one talent give when called? Verses 24, 25; note 3.

8. How did the master address this servant? Upon what did he base his rebuke? What did he say he should have done with the money? Verses 26, 27; Luke 19:22, 23.

9. What command did the master give concerning the talent lent this servant? Why was this talent given to the one who had received the five talents? What sentence was then pronounced upon this slothful servant? What will be the experience of those cast into outer darkness? Matt. 25:28-30.

The Final Separation

10. To what scene did Jesus next direct the minds of the disciples? When will he sit upon the throne of his glory? Verse 31.

11. Who will be gathered before him at that time? What separation will then take place? Verses 32, 33.

12. What will the King then say to those on his right hand? Verses 34-36; note 4.

13. What reply do the righteous make to these gracious words from the One upon the throne? Verses 37-39.

14. Give the King's answer. Verse 40.

15. What words are then addressed to those upon his left hand? How did he explain that this class had failed in serving him? Having failed in securing Christ, with whom must their lot now be cast? Verses 41-43.

16. How do these people reply? Verse 44.

17. What answer is returned by the King? Verse 45.

18. What is said of the reward of those upon his left hand and of those upon his right? Verse 46.

Notes

1. The parable of the talents is an explanation of the waiting time between Jesus' departure and his return. The parable of the ten virgins emphasizes the need of continual preparation for the Master's return; this of the talents, of the use of the time during his absence. The words, "Occupy till I come" (Luke 19:13), show that this parable reaches, as does that of the ten virgins, to the end of the world.

2. "His goods." "His property—representing the offices, abilities, and opportunities for doing good, which he has given to his professed followers." "The word 'talents' here is used to denote indefinitely a large sum, and is designed to refer to the endowments conferred on men. We have retained in our language the word 'talent' as referring to the abilities or gifts of men."—*Barnes's Notes, Vol. I, page 318.*

3. "It needs no comment to show that his [the one-talent servant's] words, however honest and self-righteous they might sound, admitted dereliction of his work and duty as a servant, and entire misunderstanding as well as heart-alienation from his Master. He served him not, and he knew him not; he loved him not, and he sympathized not with him. But, besides, his answer was also an insult and a mendacious pretext. He had been idle and unwilling to work for his Master. If he worked, it would be for himself. He would not incur the difficulties, the self-denial, perhaps the reproach connected with his Master's work. We recognize here those who, although his servants, yet, from selfish indulgence and worldliness, will not do work for Christ with the one talent entrusted to them—that is, even though the responsibility and claim upon them be the smallest."—*Edersheim, "Life and Times of Jesus," Vol. II, page 462.*

4. "Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at the peril of their own lives."

THE YOUTH'S LESSON

VI—Parable of the Talents; the Judgment Scene

(August 6)

LESSON SCRIPTURE: Matt. 25:14-46.

RELATED SCRIPTURE: Luke 19:11-27.

LESSON HELPS: "Christ's Object Lessons," pages 325-365; "Desire of Ages," chapter 70; *Sabbath School Worker*.

MEMORY VERSE: Matt. 25:40.

Questions

The Talents

1. To whom did Jesus liken the kingdom of heaven? What was this nobleman to receive while away? Before leaving on his long journey, whom did he call unto him? For what purpose? Matt. 25:14; Luke 19:12; note 1.

2. How did the nobleman distribute his goods? What rule governed him in bestowing gifts unto his servants? Where did he then go? Matt. 25:15; note 2.

3. After his departure, what did the servants do?

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Persevere

ATTEMPT the end, and never stand to doubt;
Nothing's so hard but search will find it out.

—Herrick.

Thoroughness

THOROUGHNESS characterizes all successful men. Genius is the art of taking infinite pains. The trouble with many Americans is that they seem to think they can put any sort of poor, slipshod, half-done work into their careers and get first-class products. They do not realize that all great achievement has been characterized by extreme care, infinite painstaking, even to the minutest detail. No youth can ever hope to accomplish much who does not have thoroughness and accuracy indelibly fixed in his life-habit. Slipshodness, inaccuracy, the habit of half doing things, would ruin the career of a youth with a Napoleon's mind.

If we were to examine a list of the men who have left their mark on the world, we should find that, as a rule, it is not composed of those who were brilliant in youth, or who gave great promise at the outset of their careers, but rather of the plodding young men who, if they have not dazzled by their brilliancy, have had the power of a day's work in them, who could stay by a task until it was done, and well done; who have had grit, persistence, common sense, and honesty.

It is the steady exercise of these ordinary, homely virtues, united with average ability, rather than a deceptive display of more showy qualities in youth, that enables a man to achieve greatly and honorably. So, if we were to attempt to make a forecast of the successful men of the future, we should not look for them among the ranks of the "smart" boys, those who think they "know it all" and are anxious to win by a short route.

The thorough boys are the boys that are heard from, and usually from posts far higher up than those filled by the boys who were too "smart" to be thorough. One such boy is Elihu Root, now United States senator. When he was a boy in the grammar school at Clinton, New York, he made up his mind that anything he had to study he would keep at until he mastered it. Although not considered one of the "bright" boys of the school, his teacher soon found out that when Elihu professed to know anything, he knew it through and through. He was fond of hard problems requiring application and patience. Sometimes the other boys

called him a plodder, but Elihu would only smile pleasantly, for he knew what he was about. On winter evenings, while the other boys were out skating, Elihu frequently remained in his room with his arithmetic or algebra. Mr. Root recently said that if his close application to problems in his boyhood did nothing else for him, it made him careful about jumping at conclusions. To every problem there was only one answer, and patience was the price to be paid for it. Carrying the principle of "doing everything to a finish" into the law, he became one of the most noted members of the New York bar, entrusted with vast interests, and then a member of the president's cabinet.

William Ellery Channing, the great New England divine, who in his youth was hardly able to buy clothes he needed, had a passion for self-improvement. "I wanted to make the most of myself," he says. "I was not satisfied with knowing things superficially and by halves, but tried to get comprehensive views of what I studied."—Marden, in "Do It to a Finish."

The Gleaners

ACROSS the stubble-field the wagons go,
With lilting laughter and glad harvest song;
And in their fresh-made track, shy pensioners
Advance, vibrate, retreat the whole day long.
The proud young feathered mother from the barn
Brings here her fluffy, chirping, yellow brood;
The plump quail feeds, unfrighted and unharmed;
The squirrel feasts and flies; in bolder mood
The timid field-mouse waits to fill her nest;
The wee ant staggers off with precious pelf;
And flocks of chattering birds, bold highwaymen,
Take tribute from the loaded wain itself.
The happy children, riding on the sheaves,
Would drive these daring bordermen away.
The farmer, turning hastily around,
With kindling eyes and softening face, says: "Nay;
Our bins are bursting with God's gifts. Be still.
They are his gleaners. Let them eat their fill."

—Mary Marshall Parks, in *The Independent*.

Little Belgium

THE kingdom of Belgium in area is little more than one fourth the size of Kentucky. Throw it into Texas, and it would take a search-warrant to find it; but it has a busy population, exceeding 7,000,000, and its foreign trade amounts to the enormous value of \$1,125,939,000 annually. Not the united kingdom itself nor Holland can show such tremendous traffic per square mile and per inhabitant as this little country, where thrift abounds and waste is unknown.

Antwerp, on the Scheldt, is the second commercial port of the world, surpassed by London only, and it is her trade which helps to supply both Germany and France that so enormously swells the commercial statistics of little Belgium, with its 11,000 square miles.

When Alexander Farnese, duke of Parma, the first soldier of a heroic age of great captains, first laid siege to Antwerp, in the mighty struggle of the Netherlands for emancipation from the rule of Spain, that port surpassed all others on the globe in extent and value of traffic. The siege lasted a score of months or more, perhaps, and much of the trade was diverted to Amsterdam; but Antwerp recovered; her bay is never shipless, her mart never empty.

It was the dream of Napoleon to make Antwerp the world's metropolis, financially, commercially, populous, and industrially. He had too many irons in the fire, and Teutonic and Slavonic Europe would not allow him periods of tranquillity to devote his more than Herculean energies and more than demigod genius to material works of peace.—*Washington Post*.