

The YOUTH'S INSTRUCTOR

Vol. LVIII

August 2, 1910

No. 31

A Prayer

O thou whose very word is power,
Great Master of the mighty sea,
Grip thou my will within thine own,
And rule thou me.

As thou didst calm the winds and waves
That wrestled wild on Galilee,
Rebuke the passions that would slay,
And calm thou me.

The arm of man availeth not
To snatch me from the engulfing sea;
Stretch forth thy strong and willing hand,
And save thou me.

—Thomas Curtis Clark, in *Sunday School Times*.



On July 9 Aviator Brookins, at Atlantic City, broke the world's altitude record, having attained a height of more than six thousand feet. By this act he won a five-thousand-dollar prize.

WASHINGTON, Boston, Los Angeles, Atlanta, Cincinnati, and a number of other cities have barred the recent prize-fight pictures from the city limits. Even Johannesburg, South Africa, has taken similar action. This is good; but the prevention of the fight itself would have been still better.

Laws for Boys in Bohemia

MORE than elsewhere in the world, boys are treated as nuisances in Bohemia. There is a general law to prevent them from doing almost anything that amounts to fun. All the butter is churned by treadmill power, run by dogs. One of the laws is that, if any boy throws a stone, even accidentally, and hits a dog, the boy must work the churn power until twenty pounds of butter have been made. If the lad happens to be lame, so that he can not use his legs, he must hire some one to do the work, or go to jail for three days. — *The Boys' World*.

An Abomination

THESE six things doth the Lord hate: yea, seven are an abomination unto him:—

A proud look,
A lying tongue,
And hands that shed innocent blood,
An heart that deviseth wicked imaginations,
Feet that be swift in running to mischief,
A false witness that speaketh lies,
And he that soweth discord among brethren.

— *Solomon*.

Principal Contents

CONTRIBUTED ARTICLES	PAGE
On the Roof of South America	3
A Rainbow at Night	6
Some Miscellaneous Suggestions	7
The Miner's Daughter	9
Girls, Beware!	10
True Womanhood	12
Wishing (poetry)	12
A Scholarship in Four Weeks	16
Study at Home	16
SELECTED ARTICLES	
What One Paper Did	5
An Untouched To-morrow (poetry)	6
Stammering and Stuttering	6
A Country Boy (poetry)	8
All Day Without a Drink	8
A Child's Prayer (poetry)	9
One of the Finest of Elephant Stories	9
God Honors Those Who Honor Him	12
Conflict of Church and State	16
To-day Is the Accepted Time (poetry)	16
The Dollar Gown for Girls	16



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The Youth's Instructor

VOL. LVIII

TAKOMA PARK STATION, WASHINGTON, D. C., AUGUST 2, 1910

No. 31

On the Roof of South America

N. Z. TOWN

THE usual route to the hermit republic of Bolivia from Chile, is by boat from Valparaiso north to Antofagasta, one of the dirtiest, dreariest, dullest-looking towns in the world, behind which rise some of the dullest, dreariest hills that one's eyes ever looked upon. As far as the eye can reach, there is not a blade of grass or a flower to be seen.

Here one must wait patiently until train day, as there is only one through train a week from the coast



HARVARD ASTRONOMICAL OBSERVATORY, AREQUIPA, PERU

to La Paz. I arrived one Thursday morning, hoping to be able to continue my journey that day or the next. When I reached the station and asked the gateman when there would be a train for La Paz, he replied that it had already gone, speaking as if I had just missed it by a few minutes. "At what time did it leave?" I asked. Notwithstanding my disappointment, I had to smile when he replied, "It left last Monday." As I was on my homeward trip, after being absent over seven months, it was hard to reconcile myself to waiting there in such a place nearly five days.

But the time at last wore away, and the next Monday night we started our climb up the mountains. As this railway line is a narrow-gage of only two and a half feet wide, the sleepers are not as roomy as those here in the States, but they are very well arranged and quite comfortable.

When we awoke the next morning, we found that we had climbed sufficiently high already to make our heads feel queer. And still we climbed up and up, now curving around a ragged precipice, now crossing a level table-land, now passing a lake of salt, but on every side always the same volcanic, barren, dreary desert waste. Up we climb, seven, eight, ten, until we reach over fourteen thousand feet above sea-level. As we get up onto the table-lands of Bolivia, we begin to see signs of vegetation, and now and then herds of llamas are seen feeding on the tough pampas grass. The queer feeling in our head finally develops into a rousing headache, and we feel miserable generally. We are glad when night comes, and we can go to sleep.

The second morning dawns crisp and bright. Early

in the day we expect to reach Oruro, where we must change cars; so everybody is wide-awake. Soon after sunrise we arrive at a little station in the *pampa*, where several Indian women are on hand, with teakettles full of steaming hot milk, at ten centavos a glass. On a cold, windy morning, 14,000 feet above the sea, hot milk does not have to go begging. After taking two cups, I asked the Indian woman if it was cows' milk, llamas' milk, or what. She replied that it was sheeps' milk. But it was hot, and after drinking it my head felt better.

On reaching Oruro we were surprised at the throngs of people congregated at the station. One sees here every color of skin as well as of clothing. There are the dark-skinned Indians in abundance, women with their babies in a shawl on their backs, men with their *ponchos*, pretty Cholo women, and now and then is seen among the crowd a European or an American. The Indian boys throng the car windows trying to persuade us we need them to carry our satchels to the other train. But we prefer to carry our own, and we make our way as best we can through the crowd.

The ride from Oruro along the table-lands to La Paz is a pleasant one. Here we see vegetation all along the way. We soon become accustomed to seeing herds of llamas scampering away from the train. We also meet Indians driving toward town herds of llamas loaded with produce. Although this is not a fruit section of the country, at nearly every station there are Indian women selling apples, peaches, ba-



F. A. STAHL, WIFE, CHILD, AND INDIAN COOK

nanas, and other fruit which we do not know, all of which are brought up from the valleys.

We now see in the distance the snow-capped peaks of Illimani, at the foot of which they tell us is the city of La Paz. We approach nearer and nearer, but to all appearance there is no city within a hundred miles, when suddenly our train stops right on the edge of a deep ravine, and we look down upon the steeples and red tiled roofs of La Paz, fifteen hundred

feet below us, surrounded by the multicolored garden patches of the Indians, and reminding one of mother's old-fashioned crazy-patch quilt. To make the descent, a trolley-car takes the place of our engine, and soon we are zigzagging down the mountain into the city.

It was great pleasure to me to greet among the



STEAMER ON LAKE TITICACA

crowd at the station the familiar face of Brother Stahl. He and his family have been in La Paz about a year. He and Mrs. Stahl have devoted their time to nursing, and the daughter to teaching English in private families. The Lord has especially blessed them in their work. They have gained access to some of the most influential families in the city.

La Paz is an interesting old place to visit. There is little need of policemen to regulate the traffic in the busy streets, since there are no carts or wagons, and a coach is a rare thing. There is, however, an electric street-car service. The city has a population of seventy thousand, fifty thousand of whom are Indians.

In the narrow cobble-paved streets, the dress of the Cholo and Indian women affords a constant kaleidoscope of changing hues and colors. There are reds of all shades and tints, and there are the sky-blue, the yellow, orange, grass-green, and purple. At first one is impressed with the size of the women. This is not because the Indian women are unusually stout, but because of the quilted skirts which they wear. These are gathered very full at the top, and as many as ten or twelve are worn at a time, especially on feast days. This gives the wearers a very peculiar appearance.

On the preceding page is a picture of Brother Stahl's house in La Paz. He is located in a suburb, right among the Aymara Indians. He has been able to pick up quite a little of the Indian language, and they are much pleased when he can address them in their own tongue.

As a rule, the Indians are very distrustful of the white people, and they have good reason to be. Many times when a white man meets an Indian on the sidewalk he has no hesitancy in knocking him off into the gutter. The Indians have been robbed and misused by the conquerors of the country, until they have no respect for any white person until they learn by intimate acquaintance that he is reliable and friendly.

Brother Stahl is dependent on irrigation for watering his garden. The water has to be turned on by Indians who live just above him. When he first moved into the house, he could get no water. He complained to the Indian chief, but to no avail. Finally, this chief was taken ill, and Brother Stahl visited him, giving him treatments and helping him in every way he could. The Indians soon learned that he was their friend, and then the water began to come to Brother Stahl's garden in abundance. He said they nearly flooded him out, until he had to tell them to stop. This is a simple illustration of how these Indians may be won by kindness.

One of the most interesting places in La Paz is the market, where everything is sold by Cholo and Indian women. Potatoes, beans, peas, and all such commodities are sold in piles, so much for each pile. Nothing is sold by weight or measure. One of the most curious things in the market is the native potato. In appearance, it is much like a white marble, and at first sight one would never think it was a potato. Potatoes are first frozen, then the Indians tread on them to take the skins off, after which they are dried in the sun until they are perfectly hard. In this condition they can be kept for years, and are used very largely in the native soups. But they have such a strong odor, that it is difficult for the uninitiated to eat them.

From La Paz a ride of about four hours brought me to the shores of Lake Titicaca, which is the highest large body of water in the world, being 12,500 feet above the sea. Unfortunately, I had to cross the lake in the night, so I was

unable to see any of the beautiful scenery along the way.

This body of water lies in the center of the old Incan domains, and Titicaca Island is believed by some



A HERD OF LLAMAS



CATHEDRAL AT PUNO, PERU

authorities to have been the Eden of Incan mythology. The rock on which Manco Capas and his wife stepped when they dropped from the sun, is still pointed out, having been plated with gold and covered with a veil, according to tradition, at an earlier date.

I arrived in Puno, on the Peruvian side of the lake,

early Sabbath morning. I soon found the home of a brother in the town who has kept the Sabbath in a way for several years. We spent a pleasant Sabbath together, and early the next morning this brother and I started on an eighteen-mile trip to visit Brother Camacho, one of the Aymara Indians, who, with several others, have been keeping the Sabbath since 1905. This Indian brother started a school several years ago among his fellow Indians in his own house. He has taught about sixty of them to read. Forty of them are interested in the truth, and fourteen are keeping the Sabbath.

The work that this brother has been doing in teaching the natives to read and to love the Word of God, has brought down upon him the wrath of the Catholic priest in that district. He has been brought before the governor on the complaint of the priest, and has been imprisoned for the offense of teaching the natives to read. The priest also advised the natives to burn his house, and to burn him at the stake; but thus far the Lord has protected him, and he is still doing a good work.

I was the first one of our missionaries to visit him, and it did my heart good to see his simple, childlike faith and confidence. There is an excellent opening in his district for a school among the Indians. The South American Union Conference is making plans to supply a teacher to assist Brother Camacho as soon as possible, and has also sent him means to improve his school building.

After spending a few hours with him, we rode back to Puno, having made the trip of thirty-six miles on horseback that day. It was rather a severe ride for one not accustomed to riding on horseback, and especially for one who is not accustomed to the high altitude. But we were glad of the privilege of meeting this brother in his home.

From Puno I went by train to Arequipa, the home of Brother Forga. Elder W. H. Pohle is also located there. He was holding meetings in his front parlor at the time I visited him, and several manifested a deep interest in the truth. Harvard University has an observatory in Arequipa, which is in charge of Brother Hinckley, from Boston. Brother Hinckley has stood firmly for the truth since he has been in Arequipa, and his influence and help are much appreciated in the work there.

From Arequipa, a ride of twelve hours brings one to Mollendo. A more barren, desolate-looking region it would be hard to find. Except in the valleys along the river, there is not a green thing to be seen throughout the whole distance.

From Mollendo, a ride of about forty-eight hours by boat brought us to Callao. As we neared the wharf, we were rejoiced to see the familiar faces of Brethren Allen, Wilson, and Maxon. Brother Allen



MANUEL CAMACHO AND FAMILY

had planned for a three weeks' institute in Lima at the time of our visit, but unfortunately, just at that time Peru and Ecuador were apparently on the verge of war. Because of this, several workers that Brother Allen expected were unable to attend the institute. We spent a week with those who were there, and enjoyed becoming acquainted with the workers in that field.

Brother Wilson has had remarkable success in selling books since he began work there. The general outlook for the work in Peru is good. The city of Lima was founded in 1535 by Pizarro. It is interesting to visit the historical places in and around the city. In the museum one can see the original cross with which Pizarro founded the city. In a glass and marble casket in the cathedral is also to be seen the skeleton of Pizarro. As I looked upon a large painting in the museum, representing the death of Atahualpa, the last Inca king, I could but feel stirred as I thought of the perfidy which led up to that event, and the cruelty which the Indians have suffered since that time.

The majority of the Indians in those west coast countries have, it is true, accepted the Catholic faith, but it is said they have a tradition that the time will come when others will bring them a better religion. Are not Seventh-day Adventists the people who have this better religion for these Indians, and should we not make haste to carry it to them as quickly as possible? May the Lord stir the hearts of more of our people to offer themselves for the work in those Indian fields.

The work is onward in all the Spanish-speaking fields, and the outlook is most encouraging.



NATIVE CANOE ON LAKE TITICACA

What One Paper Did

A BUNDLE of papers was sent to one of the ladies in Cincinnati, who distributed them in the market, at the hospital, and at the jail.

Two months after, she was stopped on the street by a German woman, who told her the following story:—

"You shoost stop von minute vile I tells you vot is in mine heart. You come von day to mine stall in de market, you give mine old man a paper, und you gives me a paper. Ven I goes to mine home, mine children dey cry for dere dinner. I says, 'You shoost keep still, und I vill give you von papers a voman give me in de market.' So dey spreads de paper on de floor, und dey kicks up dere heels, und dey looks hard at de picters.

"Vile I gets mine dinner, dey visper. Mine little poy he says: 'Dat is pap mit de bottle! dat leetle poy vot hides 'hind his mudder's dress is me when I'm scared of pappy, and de baby is Helwig, cause dat is shoost de vay he hides 'hind mudder's ear, when

pappy's drunk.' Den dey say, 'Mudder, vat dat voman do mit de table?'

"I says, 'De temperance voman wants de man to sign de pledge, und say he vill drink no more beer or whisky; den his vife and children be no more feared of him.'

"Dey looks hard at de picter, den dey vispers, und dey say, 'Mudder, vill pappy look nice, like de udder picter, would he sign de pledge?'

"Und I says: 'Yes, childrens, your fadder would look shoost like dat if he goes no more to saloons.'

"Mine old mans den he comes in to his dinner. He loves his children ven he is sober. My children dey see he no drunk, so dey run to him mit de papers, und dey say: 'Pappy, dat is you mit de bottle, und dat voman is mudder, and de baby vot hides 'hind his mudder's ear is Helwig. Pappy, vont you go to de temperance vomans mit de table und sign de pledge, und den you vill look shoost like dat nice man mit de cane, and Helwig he vill look shoost like dis baby.'

"Mine old man gets so mat, and he says: 'I eat no dinner; I hates de temperance! I hates de temperance!' and de children dey cry, dey be so scared. My old man he slams de door, und he goes off. He comes home to supper, and he say de first thing, 'I hates de temperance! I hates de temperance!'

"After supper mine old man he makes de children go to ped, und he smokes, und he scolds, und he gets so mat he no goes to de saloon, like he always does all his life mit me. Ven it is bedtime, mine old man he lay down his pipe, und he says: 'Old voman, I'se no been good to you; I gets drunk no more; I goes no more to saloons; mine heart is sick mit vat mine children say. I loves mine vife, I loves mine children ven I gets no drunk.' Den I put mine apron to mine eyes, und I cries, und mine old man he cries. Den ve stand by de children's bed, und my old man he kiss me, und he kiss de children, und he says, 'Mine heart is so sick all de day mit vat de children says to me.'

"I tells you I loves dat leetle paper; my heart is so glad dat you gives it to me. I folds it up shoost so nice, und I puts it mit a handkerchief round, und I puts it in mine under drawer in mine bureau, mit mine children's tings dat died."—*Selected.*

An Untouched To-morrow

"HONEY, jes' listen!
Don' cry an' fret;
There's a whole day to-morrer
That hain't been teched yet!

"Mought be a sunrise
Mek your heart shout—
Look like 'twas heaven
Turned inside out;

"Mought go a-walking
'Long o' the road—
Fin' a gol' nugget
Big as a toad;

"Mought turn a corner
Mos' any place—
Bes' friend a-smiling
Right in your face!

"Mought find the going
Nigh shoe-mouth deep—
One path o' blessings!
You go to sleep."

Heart of mine, listen!
Why will you fret
When God's good to-morrow
Is all untouched yet?

—Anna B. Bryant, in *Wellspring*.



A Rainbow at Night

WHEN a child, I was taught the stanza:—

"A rainbow at night is the shepherd's delight;
A rainbow in the morning is the sailor's warning."

Thirty-five years have passed since I learned this couplet; but not until the night of Sept. 29, 1909, here in Cuba, did I see a true night rainbow.

We have all seen rainbows in the evening and in the morning, caused by the sun shining upon drops of water as the rain gently fell, or from mist suspended in the air. The rainbow seen in the evening we have sometimes spoken of as the "rainbow at night;" but it was not the rainbow of the couplet.

On that September evening, about nine o'clock, as a light shower was falling, and the moon was shining brightly in the east, its rays produced a clear-cut rainbow, plainly discernible from horizon to horizon. It was an interesting sight.

We had been having inclement weather for some time; but after that night we had clear days for a long time.

S. H. CARNAHAN.

Cabanas, Cuba.

Stammering and Stuttering

MANY persons use the words "stammering" and "stuttering" as if they meant exactly the same thing. This is not so. They are in reality two distinct physical faults, having different causes behind them, which give different results.

Correctly speaking, stammering means an inability to render sounds properly, while stuttering means an inability to join sounds properly. Stammering may be due to some imperfection in the speech organs, or to a wrong use or position of the muscles which control speech, while stuttering is really a spasm of those muscles.

It follows from this that the stammerer will constantly make the same mistake. A certain letter or combination of letters will overthrow him each time they occur. When the trouble is due to some organic imperfection in the organs of speech, such as a cleft palate, harelip, or a bound tongue, the first treatment must be surgical. After that, especially if the patient be an adult, there will have to be lessons and practise to teach him to pronounce properly the letter or letters he has never before been able to say.

When there is no organic defect, the trouble is often simply a bad habit persisted in from childhood. Almost all small children stammer, and almost all adults find the trick "cunning," with disastrous results in many cases in after-life. Any speech defect that is the consequence of bad habits and laziness, calls for educational treatment, and the younger the patient is the easier the cure will be. When the bad habit has been one of years' standing, it is often hard, just as it is hard for most adults to learn a foreign language.

Stuttering, on the other hand, is entirely a nervous disorder, and in bad cases amounts to an absolute spasm of the speech muscles. A stutterer knows perfectly what he wishes to say, and how it should sound,

(Concluded on page eight)

GOOD MANNERS

Some Miscellaneous Suggestions



IN introductions the woman's name is spoken first.

In introducing two sisters, the elder is "Miss Rogers," and the younger "Miss Florence Rogers."

A hostess invariably rises to receive an introduction to either a man or woman.

A man always stands when any introduction takes place in which he has part.

If a prolonged conversation ensues on meeting a friend in the street, then it is necessary to introduce any person who may be with you.

If a person has met another person, but has reason to think that his own name may have been forgotten, he should make himself known in approaching the person, and not stand and force from him the embarrassing acknowledgment that the name has been forgotten.

"The good visitor is not one who, when two courses of action or means of diversion are proposed, answers in an invertebrate manner, 'Why, I really don't mind which we do. Whatever you think best, Mrs. Blank, will suit me.' A choice having been politely requested, there should be a prompt decision." But be slow to make suggestions, unless your opinion is asked for.

Before leaving your room, spread the bedclothes back on a chair to air, hang up your own clothes, empty water from bowl, and arrange things orderly on the dresser and table. To the visitor this is an especially important suggestion.

Never be guilty of reading another's personal letters.

Never look over another's shoulder and read from his paper or book.

Young people should allow their parents, elders, or guests to precede them in entering or leaving a room, or in going up-stairs.

Children and youth should not take the easiest chair or most desirable place, leaving the less desirable to be occupied by older persons.

"Stand in your place and lift," was a happy phrase coined by Edward Everett Hale. This you owe not alone to yourself but to other people. Lift in your town; lift in the school; lift in the home; and lift in the church, in the prayer-meeting, in the Sabbath-school, in the young people's society. For instance, if you can sing, sing when opportunity is given, especially if the song is unfamiliar to the majority.

Mrs. Christine Terhune Herrick, daughter of "Marion Harland," the famous novelist, says, on the etiquette of engagements:—

"The engaged girl's demeanor is sometimes charming and sometimes distinctly amusing. If she is a well-poised and a well-bred young woman, she is not likely to be very self-conscious in manner and speech. It is to be hoped that she will have enough sense of pro-

portion to recognize the fact that hers is not the only engagement that has ever taken place, and to bear herself accordingly. The less she talks of it the better, unless to her very intimate friends, and while she and her fiancé should be on easy terms in public, there should never be anything different in their bearing from that which would appear in the conduct of two friends toward one another. The sentimental glance, and the covert or open caresses, in which some engaged couples indulge, are not only ridiculous, but, in some cases, almost nauseating to an indifferent on-looker."

Don't be intrusive. "Soon after I had begun house-keeping," said one woman, "my neighbors began to call. I liked some of them exceedingly well, until they forgot themselves. Instead of going to the front door and ringing the bell, they became back-door neighbors, who neither rang nor knocked. They walked in on us at the most inopportune moments. If I was up-stairs dressing, they simply 'helloed' and came to my chamber. When they began to intrude at meal hours, and to linger about the dining-room for a friendly chat while we were eating, I drew the line."

Another woman, speaking of the same thoughtless habit, says: "I do not think the neighbor who 'runs in' has the slightest idea of how she offends a certain feeling of privacy which she herself does not possess. It is largely a habit cultivated during childhood. In thousands of American homes—good homes—children are allowed to rush in and out of a neighbor's house as if it were common property. The neighbor may not mind it; then again she may. Perhaps she is a sensitive woman, who dislikes to discuss an unpleasant subject, so she endures the intrusion of children and parents rather than raise an objection."

"Napoleon said, 'Respect the burden.' This counsel heeded will never suffer one to make fun of burden-bearers and aged people. It will rather cause them to be as courteous to such as to a prince." Mrs. Cynthia Alden, known throughout the world as founder and president-general of the International Sunshine Society, and author of several books, and contributor to several leading magazines, says: "One of the prettiest acts I ever witnessed was at a church party when a young man noticed a dear old lady struggling to put on her overshoes.

"'Why, Mrs. Brown,' he exclaimed, 'I can buckle those for you in a minute,' and, without even asking permission, he knelt down, pulled on the shoes and buckled them before the old lady hardly had time to realize what he was doing. Afterward, she said to me, 'How nice young men are nowadays!' and her face was aglow with smiles."

Never be guilty of saying anything rude or unkind to the aged or afflicted. Many have had to learn the seriousness of such an offense through bitter expe-

riences. One such boy lived in England. He, with some playmates, was watching one day the passengers alight from a stage-coach at a hotel. One old man, bent and pale, got out of the stage very slowly, and hobbled away on crutches. The boys watched him, and finally one whose name was Fred, called out, "Go it, old rattle-bones!" Then all the boys together called, "Go it, old rattle-bones! Go it, old rattle-bones!" Having thus greeted the stranger, they went to their ball playing, and the old gentleman, Mr. Johnson by name, made his way slowly to a near-by cottage, where he was heartily welcomed by Mrs. Williamson, the mother of Fred. It was evident that Mr. Johnson was not long for this world, for when Mrs. Williamson referred to his physical condition, he told her that his physician had said he could live but a short time; so he thought he must come home and see Fred before he died. "Where is he?" Mr. Johnson asked.

"He is playing ball," said the mother. "I will call him."

She did so, but Fred went very reluctantly and much ashamed into the presence of Mr. Johnson; for as soon as he heard the name of their visitor, he knew that this was the man who had saved him when a baby from drowning. As it was a cold day, Mr. Johnson took a severe cold from this exposure in the water, and had been a sufferer ever since. He had been in southern France for some time, seeking to regain his health; but without satisfactory results. Naturally he greatly desired to see the boy for whom he had borne all his pain, and for whom he was now about to offer up his life. He had hoped for some sincere expression of gratitude from him. But instead he had received this unhappy greeting.

A Country Boy

THAT'S just what I am, sir—a country boy—
And mine is a life that is full of joy;
The city is jolly enough to see,
But the country, sir, is the place for me.

Dull, you call it? I think you'd find
Life on the farm would change your mind;
I've time for sport when my chores are done,
And the fun you've worked for is real fun.

It's jolly to skate on winter nights
When the sky is agleam with northern lights.
Talk of your rinks—but the pond below
Grandfather's barn is the place to go!

The coasting over on Red Spruce Hill
Can't be beaten, say what you will,
And a snow-shoe tramp when the moon is out
Is the best thing going, beyond a doubt.

In summer I fish and swim and ride,
And roam at will in woodlands wide;
Hunt for berries in long clear days,
Or go a-nutting in beechen ways.

I'm a friend with beetles and birds and bees,
With meadow blossoms and forest-trees,
And I know the secrets of shy green nooks—
A knowledge you never can learn from books.

The cows all know me, the horses neigh
For pleasure whenever we pass that way;
And as for old Rover, what'er I do
Isn't half the fun if he's not there, too.

I'm as happy and glad as a boy can be,
And I know that this is the place for me;
The world may be wide and the city gay,
But the farm is just where I mean to stay.

— L. M. Montgomery.

To me thy clear proceeding brighter seems
Than golden sands that charm each shepherd's gaze.
— Longfellow

Stammering and Stuttering

(Concluded from page six)

only he can not get it out. The nervous basis of stuttering is shown in many ways. Some persons stutter when they are tired, but not when they are rested; or they stutter with strangers, and not with friends; or when they are in poor health, but not when they are well. They are likely to be sensitive, thin-skinned people, keenly aware of the ludicrous side of their misfortune.

Treatment can not be begun too early, and must be patiently carried out. The much-advertised brilliant and rapid cures one hears of are very likely to relapse, and the cure of stuttering is not a matter of a few weeks.

Children should never be punished or ridiculed for stammering or stuttering. They should be taught to stop short, draw a long breath, and begin afresh. Special attention to deep, calm breathing is a most important element in the cure of stuttering.—*Youth's Companion*.

All Day Without a Drink

WHEN you cross the State of Kansas in a train, be it in the common coach or the elegant Pullman, you must go dry unless you happen to have a traveler's water cup in your outfit, or a friend from whom you can borrow one, for it is against the law in Kansas to have a public drinking cup in use.

Often have I smiled at the other fellow who has felt grieved because he couldn't order a drink when traveling in a buffet-car through some prohibition State. This time the joke was on me. I couldn't get a drink of water. There was the ice-water tank ready to be tapped, and my lips were still parched with the alkali of the desert, but there wasn't even room for me to get my head under the faucet and drink in primitive fashion.

How absurd! How unreasonable! How inconsiderate! But the porter was unyielding—that was the law, and that was all there was to it.

Really, it amused me greatly, to tell the truth; and, although I was more than ordinarily thirsty, I didn't make any fuss at all, nor try very hard to find an unappropriated glass, because I was enjoying the sensation of a very close touch with the majesty of the law. All my life long I had had it hammered into me that prohibition did not prohibit, and that men were bound to have what they needed, law or no law. Then, too, I had just come from the reading of a magazine article where it was plainly shown that the corporations at one end of the line, and the slums at the other end, with their votaries stretching all the way in between, were all rioting in lawlessness.

And so I found it delightfully refreshing to go thirsty, in the face of a well-meaning, though drastic, sumptuary law rigorously enforced upon its patrons by the Pullman Company.

I really couldn't believe it when the porter told me it was against the law for me to have a drink of water in a Pullman car, after I had paid for the enjoyment of all its privileges. But, lacking a drinking glass of my own, that was the hard, stubborn fact of the case.

It only illustrates how far the limitations of personal rights may go in the interest of the public health, and at the same time it teaches us that a private drinking cup is as essential a part of a traveling toilet case as is a tooth-brush.—*Christian Endeavor World*.



Children of China.



Indian Child,
Central America.



The Little Helper,
Japan.



Two Little Girls in New Guinea.

CHILDREN'S PAGE

A Child's Prayer

DEAR Father, I thank thee for this happy day;
Forgive what was wrong in my work or my play,
And help me to grow like the Saviour each day.
Bless those that I love, and all who love thee.
Thou, Lord, knowest best the things best for me.
I shall sleep and awake in thy love so free.

—Lyman Paul Armstrong.

The Miner's Daughter

MINES, or subterranean passages from which minerals are dug, are sometimes very deep underground, and extend a number of miles in all directions. Underground railroads are built to carry the minerals to the shaft, where they are taken by a machine to the surface of the earth.

Often a miner, with his family, will live in a mine for a number of years without seeing daylight. All of these men are not rough and uncultured or ungodly, for there are good, honest people to be found in all avocations of life.

The story of this particular miner and his family is true, the incident having occurred in the State of Pennsylvania a number of years ago.

Mr. Reed—the miner—had three children. The eldest, a sweet girl of fourteen summers, possessed many excellent traits of character. Among these was a disposition to make every one around her happy.

Her father had often told her how things looked above ground. He told her of the sunlight, the trees, grass, flowers, and spacious houses. Therefore she often wished she could see something beside the black, dirty walls of solid coal. Just think of living fourteen years, and not knowing how even a tree looked, excepting as her imagination helped her to see it from the description given her! Yet with all these privations, she had learned to be useful and helpful in the home. She had a fair education for one of her years, and best of all, her training in true courtesy had not been neglected, neither did she forget her instruction on proper behavior in the presence of others.

One day her father fulfilled his promise to take her above ground, to visit an aunt and some cousins. While making the necessary preparations for her upward journey, she was full of anticipation and joy, asking so many questions in her excitement, that her father called her his "interrogation point."

As she bade her mother good-by, she was reminded of her former instructions on good manners and proper deportment among people of culture.

As the father and daughter were nearing the top, the gleams of sunlight peeped down upon them, almost blinding them, so great was the contrast between continual darkness, lighted only by lamps, and this glaring light of heaven's great lamp, the sun.

As Margaret for the first time gazed in wonder at the beautiful trees, green grass, flowers, and houses, she clapped her hands for joy, exclaiming, "O papa, are we in heaven?"

When she arrived at the home of her aunt, her cousins expected to see a little "hayseed," as they

expressed it. Very soon, however, there were many opportunities for the miner's daughter to demonstrate that even in a mine, exiled from society, she had been reared in a family of refinement, whose deportment would well compare with that of any of their friends.

Before Margaret's arrival, her cousins had planned to keep their little visitor out of sight for fear she would embarrass them by some of her awkward ways; but now all plans were changed, and invitations were sent to a large number of their friends to come to meet their cousin of the mines.

Although the gaiety of the company and the sumptuous dinner were all strange to Margaret, she was noticeably attractive by her simple, winning ways.

After the guests had departed, little Clara, only five years old, exclaimed to her father, "Why, papa, Margaret was the nicest of us all, for she did not talk when her mouth was full of food, or use her knife in place of a fork, and when she had to cough, she turned her head, and did not lean back in her chair, as I do sometimes. She kept her elbows off the table, and she always said, 'If you please,' and, 'Thank you,' and when she left the table, she asked to be excused. So I want her to stay here all the time, so we'll not forget our etiquette."

EVELYN REAVIS.

One of the Finest Elephant Stories

OF the docility of the elephant there is no need to multiply examples. It is said that in India, native women sometimes, when called away, entrust their babies to the care of "The Handed One," confident that they will be safe, and tenderly handled. But of all elephant stories, surely the finest is that which tells how the standard-bearing elephant of the Peishwa won a great victory for its Mahratta lord. At the moment when the elephant had been told to halt, its mahout was killed. The shock of the battle closed around it, and the Mahratta forces were borne back; but still the elephant stood, and the standard which it carried still flew, so that the Peishwa's soldiers could not believe that they were indeed being overcome, and, rallying in their turn, drove the enemy backward till the tide swept past the rooted elephant and left it towering colossal among the slain. The fight was over and won, and then they would have had the elephant move from the battle-field, but it waited still for the dead man's voice.

For three days and nights it waited where it had been told to remain, and neither bribe nor threat would move it, till they sent to the village on the Nerbudda, a hundred miles away, and brought the mahout's little son, a round-eyed, lisping child, and then at last the hero of that day, remembering how its master had often in brief absence delegated authority to the child, confessed its allegiance, and, with the shattered battle-harness clanging at each stately stride, swung slowly along the road behind the boy.—*London Times*.

"Don't have much to say about how bad you have been until you have gotten entirely over it."

olutely true. How are they to be met? Partly by legislation, but also by warning our girls, by uncovering the trap that lies before them on the pathway. It is criminal prudery, if we know these things, to refuse to speak of them to the young lives that are exposed to such fearful, unseen dangers.

"That is why I write these lines. They are meant for young girls. Remember that to fall into the hands of a white slave dealer is ruin, utter and absolute."

The only safe rule is to beware of the flattering offers of strangers, or of men or women who have but recently made their appearance in your city or village. Do not answer, unattended, advertisements for help, unless the advertisement is by some well-known, reliable firm; for many girls have been entrapped by advertisements offering much higher wages than they were then receiving. When traveling, follow directions of officials. The modest young woman who follows these simple directions will more likely be able to pass on her way unmolested by the agents of the white slave traffic.

True Womanhood

THE characteristics that enable women to serve the world acceptably have their beginnings in youth. Our girls and young women must be polished after the similitude of a palace if they would become cornerstones in the world's great temple of service. The beauty of the Lord our God must be established upon them. They must be strong in Heaven's strength; rich in faith; pure in conversation; and fervent in charity. The following counsel of a father to his daughter details some of the characteristics that must be possessed by the true woman of service, and must therefore be laid in youth, as the foundation-stones of the exemplary character:—

"Be aspiring for place on the record of fame;
Be ashamed of all that would tarnish your name.
Be attentive to duties and studies, my child.
Be ambitious to serve; be amiable and mild.

"Be beneficent; in charitable works abound;
Be benevolent, seeking the welfare of others be found;
Be benignant to all whom you meet in distress;
Be buoyant in spirit; be tidy in dress.

"Be careful of conduct in the presence of men;
Be considerate as to how you speak, and when;
Be cautious, selecting your friends from the best;
Be courteous in your treatment of all the rest.

"Be faithful to friends that you may select;
Be fearless to admonish when wrong you detect;
Be firm in purpose, and false to none.
Be never found flirting with any man's son.

"Be gen'rous at heart; though it be to a foe;
Be gracious to every one burdened with woe.
Be jealous of no one's success or fame;
Be just in your striving to build up a name.

"Be kind to the feeble you meet in your way;
Be kindled to anger by nothing men say.
Be seeking for knowledge, for knowledge is power;
Be known as a Daniel in temptation's dark hour.

"Be imbued with the love of your Master on high;
Be intent on securing a home in the sky."

God Honors Those Who Honor Him

IN the north of England two brothers went into business. They had been raised in poverty, and had nothing with which to start business. But they were enthusiastic in religion.

They were determined to give to the Lord, and they made an arrangement that the Lord Jesus Christ

should be a partner in the concern, and that a fixed proportion should be given to him out of all profits. They so gave, and prospered. The first year they had a generous sum of money to give. The second year they had more. The third year they had still more. At the fourth year the profits were so great that they went into four figures. Then they thought the proportion to be set aside for God was too much to give to charity. Always be suspicious when you change your terms. It was for charity now, not for the Lord. Seeing it was such a large amount, they divided it, took half for themselves, and gave the other half away. The next year, on the testimony of one of the brothers, they did not make a cent. And before the end of six months of the following year, they came to a crisis.

The two brothers met and locked themselves in the office to face the situation. William said to James: "We have never prospered since we robbed God. The first charge on the business must be to pay back what we have robbed." They knelt down and prayed, and made this promise. Before the end of the year, their business revived. Strangely enough, after some years they made a similar mistake, and had a similar experience. To-day they are among the wealthiest Christian people in the land. They prospered as they honored God in their giving.—*The Christian Herald*.

Wishing

WISHING! wishing! wishing!
O soul, why shouldst thou so?
For thy Father knows thy need,
And will satisfy indeed
Every longing which thy heart can know.

Why then ever wishing,
When God himself stands by?
Simply tell him all in prayer,
Dropping then thy anxious care,
Knowing he will all thy need supply.

O this time so fleeting,
Why spend in wishes vain?
For the joys thou once didst know
In the days of long ago
Nevermore as then can come again.

Yet God has in keeping
Still greater joys for thee;
And thy dreams—the highest, best—
And the longings unexpressed,
In his own good time fulfilled shall be.
PEARL WAGGONER.

Joint Heirs

A DYING judge said to his pastor, "Do you know enough about law to understand what is meant by joint tenancy?"

"No," was the reply; "I know nothing about law; I know a little about grace, and that satisfies me."

"Well," he said, "if you and I were joint tenants on a farm, I could not say to you, That is your hill of corn, and this is mine; that is your blade of grass, and this is mine; but we would share alike in everything on the place. I have just been lying here and thinking with unspeakable joy that Jesus Christ has nothing apart from me; that everything he has is mine, and that we will share alike through all eternity."—*Selected*.

"LET me take time to clothe myself with strength for service. Let me not be so unwise and so unfilial toward my Heavenly Father as to grudge the still hour of prayer."



M. E. KERN
MATILDA ERICKSON

Secretary
Corresponding Secretary

Society Studies in Bible Doctrines

XXX — Human Government and Religious Liberty

SYNOPSIS.—Man was created a free moral agent, with the privilege of choice between right and wrong. After sin entered, it became necessary that civil governments should be established for the maintenance of order and the protection of human rights. Civil authority is ordained of God, and Christians owe allegiance to it, as far as it does not conflict with the law of God. Its sphere is to deal with those outward acts which pertain to the relations of man with man, and not to enter the domain of thought and conscience. The church and the state each has its work to do, and for the good of both, and the protection of human rights, they should be kept forever separate. God has sustained his children in disregard of laws which conflict with his will, and special help is promised at such times.

Questions

1. What privilege and responsibility is given to man? **Joshua 24:15; Rev. 22:17.**
2. When man chose the evil way, what became necessary for the maintenance of order? **Rom. 13:1, 4.**
3. What relation does God sustain to human government? **Rom. 13:1; Dan. 2:21.**
4. What relation, then, should Christians sustain toward earthly powers? **Rom. 13:1, 2, 6; 1 Peter 2:13, 14, 17.**
5. How did the Saviour point out clearly the distinct spheres of the church and state? **Matt. 22:21.**
6. When the state goes beyond its proper sphere and makes laws which conflict with duty to God, what must the Christian do? **Acts 5:29; Dan. 3:16-18.**
7. What help has been promised to those who are persecuted for Christ's sake? **Matt. 10:18-20.**
8. What admonition and promise is given to such? **Rev. 2:10.**

Notes

2. "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men."—*Declaration of Independence.*

The following thoughts by W. A. Colcord are taken from Religious Liberty Leaflet, No. 5:—

5. "The church and the state are two institutions ordained of God for important ends. Both exist and are necessary because of sin. Each occupies a real field, and fulfils a mission peculiar to itself. While doing their heaven-appointed work, neither conflicts with the work or mission of the other. On the contrary, each, in doing its appointed work, is indirectly a help to the other.

"When sin entered the world, selfishness and death entered. To restrain men from carrying out their selfish natures, civil government was ordained. To save men from final ruin and death, the church was instituted.

"That the well-disposed may know what they may do, and the evil-disposed what they must not do, laws must be formulated, and order maintained in the world.

"That all may know that 'the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord,' the gospel must be preached unto men.

"The church, therefore, is God's life-saving agency in the world; the state is his law-and-order society.

"The church saves men from sin; the state protects men against crime.

"The church saves from eternal destruction; the state saves from temporal despoilation.

"As a warning against sin, the church proclaims the wrath of God and final and eternal destruction; as a warning against crimes, the state sets forth the terrors of the law and temporal punishment.

"As an incentive to holy living, the church holds forth the cross and the crown; as an encouragement to civility and a law-abiding life, the state promises liberty, peace, and protection."

"Every man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience."—*George Washington.*

"Religion is not in the purview of human government. Religion is essentially distinct from government, and exempt from its cognizance. A connection between them is injurious to both."—*James Madison.*

"It is not in the legitimate province of the legislature to determine what religion is true or what false. Our government is a civil and not a religious institution. Our Constitution recognizes in every person the right to choose his own religion, and to enjoy it freely without molestation. The proper object of government is to protect all persons in the enjoyment of their civil as well as their religious rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy. What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights of which government can not deprive any portion of its citizens, however small. Despotism may invade those rights, but justice still confirms them."—*Sunday Mail Report of United States Senate, 1829.*

Notes

"THE Temperance number of the YOUTH'S INSTRUCTOR is certainly accomplishing a great work. Wherever I go, I hear of interest created by means of this paper, and I believe that this temperance work will result in opening the way for a freer proclamation of the truth to a class of people hitherto unreached."—*ALLEN MOON.*

"While I was in St. Louis, the Missionary Volunteer society voted to supply all the city libraries with the Temperance INSTRUCTOR. They are also buying tracts for use in the city. The Temperance INSTRUCTOR is without doubt the most pointed and pithy paper ever issued on that question."—*LILLIE GEORGE.*

The Missionary Volunteers in Ontario have been doing some good work in sending out the *Signs of the Times*. A lady has begun to keep the Sabbath as a direct result of this effort. Recently a new society was organized among the Indians in Ontario.

The little society in Bermuda has adopted the plan of each member sending one tract a week to some person on the island.

Two young girls, about fourteen and sixteen, are doing a good work in one of New Mexico's large cities. There are no other Adventists in the place, and they are distributing papers as a preparation for a series of tent-meetings soon to be held there. Several have become interested in the truth through their efforts.

Brother John Lipke, Missionary Volunteer secretary for South America, writes: "We shall have nine reading circles and thirty-five members of our *Jugendbund*. These are young people who signed the membership card and pledged themselves for service. I am now laying plans to come in contact with every young Adventist in Brazil. This will be done in part through the appointed field secretaries."

THE capacity of the Atlantic cables is three hundred million words annually. Only twenty-five million are sent.



VII — Enemies Plan Jesus' Death; Preparation for the Passover Supper

(August 13)

LESSON SCRIPTURES: Matt. 26: 1-5, 14-20; Luke 22: 1-18; Mark 14: 1, 2, 10-17.

MEMORY VERSE: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3: 20.

The Lesson Story

1. While Jesus was teaching the disciples, his enemies were planning against him. The Saviour knew that the time when he should die was close at hand. "He said unto his disciples, Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified."

2. "Now the feast of unleavened bread drew nigh, which is called the passover. And the chief priests and scribes sought how they might kill him; for they feared the people." "Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtlety [craft, or cunning], and kill him. But they said, Not on the feast day, lest there be an uproar among the people."

3. "Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them." He "said unto them, What will ye give me, and I will deliver him unto you?" "And they were glad." "And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him." The thirty pieces of silver was about eighteen dollars, the price of the meanest slave.

4. Judas did not become the traitor in a day; and yet he had not always been bad. Once he was an innocent boy. He was accepted as a disciple, and had the privilege of living and working with Jesus. But he was covetous, and loved money. Little by little he rejected the teachings of Jesus, and listened to the temptations of Satan. He thought he knew more than the other disciples, and that he was wiser than his Master; but he was blind to his own faults and weaknesses. His love of money made him dishonest, and he began to take small sums from the fund that was provided to support Jesus and the disciples in their work. He loved honor, and this led him to forsake Jesus. He loved himself more than his Lord, and this led him to be a betrayer and murderer.

5. The passover was instituted when the children of Israel left Egypt. It was held once a year. A lamb without blemish was slain and eaten with unleavened bread and bitter herbs. The parents repeated to their children the story of how the firstborn in Egypt were killed by the destroying angel; how the children were spared where the blood was sprinkled on the doorposts, and how the people were delivered that night from the cruel bondage they had suffered in Egypt.

6. The passover was not only to bring to mind the deliverance from death and slavery, but it pointed forward to the Saviour, who would come to save his peo-

ple from sin, by dying in their stead. The slain lamb represented the Lamb of God; Christ, our Passover who is slain for us. As Jesus ate this last passover with his disciples, he knew that soon his blood would be shed for sinners, and that by his death he would give life to all who would accept him.

7. On the day of the passover, Jesus "sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished: there make ready."

8. "And in the evening he cometh with the twelve." "And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."

Questions

1. What were the enemies of Jesus doing while he was teaching his disciples? What did Jesus know concerning himself? At what feast was he to be betrayed? When was it to be held? What would come after his betrayal?

2. For what were the chief priests and scribes seeking? Who did they fear would protect Jesus? Who assembled together to counsel about the matter? Where did they meet? Who was high priest at that time? Tell what they said in their council. When did they say Jesus must not be killed? Why?

3. Who entered into Judas at this time? With whom was he numbered? Did that save him from sinning? When he left Jesus and the other disciples, to whom did he go? What business had he there? How did the chief priests feel at what he said to them? What did they promise to give him? From that time what did he seek to do?

4. How long did it take for Judas to become a traitor? How did his character become so changed? What privilege had been given him? What did he think concerning himself? To what was he blind? What was the beginning of his dishonesty? What led him to become a betrayer and murderer? In what respects should we shun his example?

5. When was the passover instituted? Why were the Israelites commanded to celebrate it? How often did the passover come? What was eaten at the passover supper? What story was told to the children?

6. What did the passover bring to mind? To what did it point? What did the slain lamb represent? At this passover what did Jesus know concerning himself?

7. Upon what errand did Jesus send Peter and John as the passover drew near? What question did they ask? In what way were they to know the proper place? What were they to say to the goodman of the house? What would he show them? What were they then to do? As the disciples went, what did they find?

8. Who came to the upper room in the evening? Who sat down to eat the passover supper there? What did Jesus say to the disciples?

THE YOUTH'S LESSON

VII — Enemies Plan Jesus' Death; Preparation for the Passover; Beginning of the Passover Meal

(August 13)

LESSON SCRIPTURES: Matt. 26: 1-5; Luke 22: 1-18.

RELATED SCRIPTURES: Matt. 26: 14-20; Mark 14: 1, 2, 10-17.

LESSON HELPS: "Desire of Ages," chapter 71; *Sabbath School Worker*.

PLACES: Probably the mount of Olives; the upper room where the last passover supper was eaten.

MEMORY VERSE: Rev. 3: 20.

Questions

Plotting of the Chief Priests to Kill Jesus

1. At the close of Jesus' prophetic discourse with the disciples upon the mount of Olives, of what feast did he speak? What did he say would at that time take place? Matt. 26: 1, 2; note 1.

2. Who assembled at the palace of the high priest? Give the name of the high priest. Name three conclusions reached at this council concerning Jesus. Verses 3-5; note 2.

3. Who took control of Judas at this time? Among whom was he numbered? Having yielded himself to the enemy, where was he led? What was his object in visiting the chief priests? Luke 22: 3, 4; note 3.

4. How did the chief priests receive Judas? Into what covenant did they enter with him? What did he promise to do? Verses 5, 6.

Preparation for the Passover

5. What feast was now nigh at hand? What question did the disciples ask Jesus? Matt. 26: 17.

6. What two disciples were chosen to make the needful preparations? What question did they ask? Luke 22: 8, 9.

7. Whom did Jesus say they would meet when they should enter the city? What were Peter and John to do? What were they to say to this man? Verses 10, 11.

8. What did Jesus say beforehand that this man would do? When shown this furnished room, what were Peter and John to do? What did these two disciples find on going into Jerusalem? Verses 12, 13.

Around the Passover Table

9. When the hour arrived for the passover service, what did Jesus do? Who were with him? Verse 14; note 4.

10. What did Jesus say to the twelve? Verses 15, 16.

11. What unexpected announcement did he then make? Mark 14: 18.

12. How did this statement affect the disciples? What question did they begin individually to ask him? Verse 19.

13. What solemn announcement did he make regarding the man who should betray his Lord? Matt. 26: 24; note 5.

14. Following the pronouncement of this terrible woe upon him who should do such a thing, what question did Judas ask? Give Jesus' reply. Verse 25.

15. What did the Lord then do? What did he tell

the disciples to do? What impressive statement did he make regarding the fruit of the vine? Luke 22: 17, 18.

16. Give a summary of the lesson.

Notes

1. From this point Jesus prepares to enter the final struggle with the prince of darkness. His public ministry is ended. His heart yearningly turns to his disciples. He is closeted, as it were, with them, and imparts all the instruction he sees they can bear. Much he longs to tell them is stayed upon his lips; for they are not ready. His hour has now come, but they are unprepared for it.

2. It will be observed that the Bible record lifts the veil and reveals the principal events taking place within two circles—that of Jesus and his little band, and that of Satan and those closely allied with him. First we are shown the one, and then the other.

3. "We look with horror upon the treachery of Judas; but his case represents a large class who file in under the banner of Christ, yet are really his worst enemies. They worship only self and money, and use the name of Christian as a cloak to hide their evil deeds. They sell their integrity for money, and their Saviour for a little worldly advantage."—"Spirit of Prophecy," No. 3, pages 82, 83.

4. "The request of James and John to sit on the right and left of Christ's throne, had excited the indignation of the others. . . . Judas was the most severe upon James and John. When the disciples entered the supper room, their hearts were full of resentful feelings. Judas pressed next to Christ on the left side; John was on the right. If there was a highest place, Judas was determined to have it, and that place was thought to be next to Christ. And Judas was a traitor."—"Desire of Ages," pages 643, 644.

5. Jesus was seeking to save Judas. This general statement was designed to draw from Judas a heartfelt confession of his crime. Now was his opportunity to confess his guilt and receive the Saviour's pardon. As in the case of Achan of old, the Lord made it as easy as possible for Judas to free himself from the snare in which he was taken, by confessing his sin.

What the Minutes Say

We are but minutes, little things,
Each one furnished with sixty wings
With which we fly on our unseen track;
And not a minute ever comes back.

We are but minutes; each one bears
A little burden of joy and cares;
Take patiently the minutes of pain;
The worst of minutes can not remain.

We are but minutes. When we bring
A few drops from pleasure's spring,
Taste their sweetness while ye may;
It takes but a minute to fly away.

We are but minutes. Use us well;
For how we are used we must one day tell.
Who uses minutes, has hours to use;
Who loses minutes, whole years must lose.

—Sailor's Magazine.

Found Nourishment in Crumbs

MR. WILLIAMS, the apostle to the South Seas, once had his attention arrested by seeing a man arise from some stones and walk on his knees to meet him. "Welcome, servant of God, who brought light into this dark island," shouted the man. Then the two engaged in a conversation concerning the man's experience.

Mr. Williams said: "Buteve, where did you obtain all this knowledge? I do not remember ever to have seen you at the settlements where I have spoken; and, besides this, your hands and feet are eaten off by disease, and you have to walk upon your knees."

Buteve answered: "As the people return from the service, I sit by the wayside and beg from them as they pass by a bit of the word; one gives me one piece, and another another, and I gather them together in my heart, and, thinking over what I thus obtain, and praying to God to make me know, I get to understand."—A. T. Pierson.

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.

Activity

AN angel's wing would droop
If long at rest.

—Selected.

A Scholarship in Four Weeks

"Three hundred dollars is my goal,
Now let the orders to me roll."

WHETHER the foregoing lines are responsible for the success of him who chose them for his working motto or not, they reveal the spirit of the worker to be one of courage, good cheer, and enthusiasm. These qualities doubtless had much to do with the fact that he earned his scholarship in four weeks.

Conflict of Church and State in Spain

THE Spanish government is carrying into effect a program designed to reduce the number of religious establishments erected by the various Catholic orders, and to reduce at the same time the amount of money now paid by the state to the church. The first move has been a decree permitting Protestant and other religious bodies to display the outward evidences of public worship. This brought a note from the Vatican requesting withdrawal of the decree, to which the answer of the government was a polite but firm refusal.

A bill recently submitted to parliament by the government, proposes the substitution of a simple promise for the oath customarily taken over the Scriptures in connection with civil acts, like the installation of cabinet ministers. This new measure, which is said to have the support of the king, is denounced by clericals as a new provocation to the Vatican. The liberal press, on the other hand, hails it as a necessary step toward the secularization of the state.

The premier also proposes to take from the Catholic orders some of the privileges which they enjoy, like exemption from military service and from taxation. The latter exemption is claimed by many unauthorized institutions industrially engaged. The decree granting privileges to non-Catholic religious societies has been taken by the clergy as a signal for organized hostility. Especially in the provinces, the peasantry is being aroused to resistance, and some serious disturbances have already taken place.

The premier understands fully the gravity of his undertaking in a country where the agricultural pop-

ulation blindly follows the lead of the clergy. But he claims to have behind him the support of the majority of the urban population, and the full approval of the king. Nevertheless, there are many indications that Spain is facing another crisis in its checkered history. — *The Independent*.

Study at Home

NOTHING is more desirable to the normal man than good health and long life. To be the happy possessor of these greatest of natural blessings, a person must understand the structure of his body, the laws of his being, and how to relate himself hygienically to his environment.

These things are simply and clearly told in a set of forty lessons in physiology and hygiene, taught by correspondence. The lessons do not attempt to treat these subjects in a technical or exhaustive way, but cover systematically and thoroughly the every-day essentials to life, health, and physical happiness, with sufficient simple experiments that every one can do, to demonstrate and impress principles. The work given is equivalent to a high-school grade, and the credits received by the student may be applied on a residence course in other schools. Note these sample lesson topics:—

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The lessons have been prepared by the editor of *Life and Health*, and for practical value scarcely have an equal. For information and terms, address Fire-side Correspondence School, Takoma Park, Washington, D. C.

To-day Is the Accepted Time

I DARE not wait until to-morrow,
For God has said, Repent to-day;
'Tis he who gives that godly sorrow
That turns the soul from sin away.
I long to know his loving-kindness;
I long to revel in his love
Who heals me of my fatal blindness,
And says, "Return to thy first love."

S. O. JAMES.

The Dollar Gown for Girls

IN one of the great high schools of New York City, twenty-seven girls in a class of two hundred forty, have just distinguished themselves by graduating in gowns the material of which cost only a dollar each. Among their classmates were some whose gowns cost from \$50 upward, but it was said that the dollar gowns looked every whit as dainty as their more luxurious rivals, and could not be distinguished by the committee delegated to discriminate between them. This incident is only one of many that indicate a radical reform in the matter of commencement costumes for girls. The elegance and elaboration of these gowns during recent years were alarming thoughtful observers, and in many of our high schools warnings have been issued on the subject; while at Wellesley, Bryn Mawr, Mount Holyoke, and other colleges, stringent rules were made this year concerning the cost of graduating gowns. At Bryn Mawr the specifications were most minute, the very height of each collar and character of each tie being indicated. This movement for economy among our girls is an encouraging sign of the times.— *The Christian Herald*.