

The YOUTH'S INSTRUCTOR

Vol. LVIII

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No. 34

Persevere

THOUGH you labor hard and labor long
O'er life's disheartening trail,
And meet your troubles with a song,
Until, at last, you fail;
Don't let your courage then abate,
But grit your teeth, and laugh at fate.

Though you struggle hard to win success
Along the lines you choose,
And all your plans become a mess,
Until, at last, you lose;
Don't rail and storm against your fate —
Success comes only to those who wait.

Though you brace yourself for any trial,
Confident you can't be beat,
And your castles fall in a jumbled pile
From the inroads of defeat;
Remember, few the heights attain
Who haven't the "sand" to try again.

— Edgar S. Nye, in *Progress*.





ONE million Jews in New York City wait for the news of a soon-coming Messiah.

IF we perform the small duties of life faithfully, God will take care of the mighty projects.—*Crawford*.

THE Temperance INSTRUCTOR is accorded the privilege of doing service in far-off India through the efforts of F. O. Raymond. His last order for one hundred copies has just been filled.

CAPTAIN PABST, the famous brewer of Milwaukee, headed a prohibition petition to the State legislature. This petition asks that Grand Avenue Boulevard be made and kept entirely free from saloons. One of the finest mansions upon this boulevard is owned by Mr. Pabst. What Mr. Pabst asks for his immediate vicinity, prohibitionists ask for the entire country.

"Not only animals but plants may suffer and die of fevers," says Mons. Leclerc du Sablon. "When a human being has fever, he loses flesh on account of the increased combustion, the quantity of carbonic acid respired from the lungs being augmented from seventy to one hundred per cent. A plant attacked by fever, which may be caused by a wound, rapidly consumes its reserves of organic matter and becomes enfeebled, sometimes sufficiently to cause its death."

A YOUNG woman of seventeen years has just been given a master's degree by the University of Michigan. She is said to be the youngest person to receive such a degree from any university in this country.

THE expenses of the English government for King Edward's funeral amounted to \$182,000. Nearly thirty thousand dollars more were required to put the palaces in condition for occupancy by the new king and queen.

"THE Lord is my Shepherd; I shall not want."

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Review and Herald Publishing Association
Washington, D. C.

The Youth's Instructor

VOL. LVIII

TAKOMA PARK STATION, WASHINGTON, D. C., AUGUST 23, 1910

No. 34

Answered

If you would solve your troubles,
All your worries and your cares,
Would find the road to happiness
And the answer to your prayers,
You can do it very simply,
And effectually, too,
By answering this question —
What's the loving thing to do?

In your home, that earthly temple
Where the god of love holds sway,
You can solve the little problems
That confront you day by day;
You can spread the joy of sunshine,
You can make the heavens blue,
By answering this question —
What's the loving thing to do?

In the busy world about you,
'Mid the struggle and the strife,
You will find that it will help you
As you journey on through life,
To remember that your brother
May be looking up to you
For an answer to this question —
What's the loving thing to do?

Then keep it always with you;
Bear it constantly in mind;
Let your life be governed by it,
And you will surely find
It will lead you up to happiness,
Will make your dreams come true,
If your actions answer fully,
What's the loving thing to do?

— H. G. Tuckerman, in *Progress*.

At Locust Grove

A. W. SPAULDING



WAS walking along the road toward town, when I overtook the shambling figure of a boy about sixteen years old. I fell into conversation with him, and soon learned that he was the son of a man at whose cabin on the mountain we had stopped the previous Sunday. As he had walked all that distance to get to the store, I asked him if they had no horse. No, he said, but they had an ox, and he did all the work they needed. How much land were they cultivating? He didn't rightly know; one field had seven acres, he thought, and the other nearly as much. Was their crop large enough to carry them through the winter? Sometimes. And what did they do when they ran out of food? O, he and pa worked at anything they could find. Mostly pa made "boards,"—split shingles. How much did he make at that? Well, year before last he did the best: he made thirty-four thousand, and it didn't take him quite all the fall and winter. He was paid two dollars a thousand.

Thus, on sixty-eight dollars, made in half a year, added to their meager crop, this family of four subsisted. And they are a sample of the mountaineer. They are renters, living in a little one-roomed, windowless log cabin, crouched down behind the hills to be near a spring. And what outlook upon life do you think these children have? Crowded together in no proper family life, with no privacy and no culture, they remind me of plants in a dark cellar eagerly struggling toward the light.

A few Sundays ago I visited a family to carry them some books for which they had asked. The family of seven lived in a little cabin about twelve by fourteen feet. One end was filled with two beds, the cooking was done in the stone fireplace; there were a cupboard, a small pine table, a bench, and two splint-bottomed chairs. Though it was eleven o'clock when I came to the door, the oldest daughter was going about half dressed, one foot stockinged, one bare, her hair half hanging down her back. She slipped behind the open door, the only private place in the house, to complete her toilet. It being a rainy day, the father

was sleeping; the mother was sitting, idly thumbing some loose leaves of a catalogue, the only literature they had in the house. As the father said, with real pathos, "We h'aint no books, not even a Bible ner a dictionary, and that's why I axed you-all for one of youn." This was the beginning. The next Sunday another man asked for the book, and my offer to bring more was eagerly met. They have almost no reading-matter, yet many would read simple books and papers. We hope that some will help us with donations of books to form a good circulating library, and through this means, partly, the truth may be brought to them. O, how they need the truth, put as simply as it can be put!

To-day, John and I went up, according to our custom, four miles by trail to the Sunday-school at Locust Grove. But there was no Sunday-school to-day, for they were in the midst of a protracted meeting. After taking part in a preliminary prayer-meeting, we listened to a sermon, one meant to bind off the effort and bring penitent souls to the anxious seat. It was supposed to be a Christian appeal, and the name of Jesus was often mentioned; but it seemed almost as if we were in the midst of heathendom. The preacher worked himself up into a frenzy, gesticulating, dancing, whirling, hoarse, red, and perspiring, his voice in a sustained shriek pouring forth a torrent of incoherent words, while the audience sat passively looking on. I could but think of an East Indian crowd around a dancing dervish, saying, in effect, "Ah, well, he is doing his duty; it is a part of his religious obligation; but it is not for us to become excited."

And what was it all for? To bring souls to Christ! Then in the midst of dirge-like songs, the preacher passed around among the audience, pleading, threatening. Two young men were brought to the anxious seat. I know they wanted salvation: they came to the only place, in the only way, that they knew, to get it. And were they saved? They do not know what salvation is. Patiently, wisely, they must be worked for. They must learn that religion is not feeling, but commandment-keeping, in the joy of the life in Christ.

This we are endeavoring to teach them, slowly laying a strong foundation. And through all these mountains, the truth of God must be heard in the voices and the lives of teachers of the truth. If there is any way in which you can co-operate now, don't you want to do it?

[If there are those who have extra Bibles or copies of our denominational books, or of any other good book, why not send them to Mr. Spaulding, Naples, North Carolina, that he may hand them out where most needed? — EDITOR.]

The Arrogant Pronoun

A FRENCH opera-singer, while singing in New York, devoted much of her time to the study of English. Her instructor was pleased with her progress, but he had great difficulty in getting her to use the capital "I" for the personal pronoun. Whenever she wrote the word, she invariably used a small "i." One day she asked him a difficult question.

"Why is it," she said, "that an English-speaking person, when he writes of himself, invariably uses the capital letter? That tall 'I' strikes me as being very arrogant. A Frenchman, referring to himself, writes 'je' with a small 'j'; a German, although he may gratify all his substantives with capital letters, employs a small 'i' in writing 'ich'; a Spaniard, when he uses the personal pronoun at all, uses a small 'y' in 'yo,' while he honors the person he addresses with a capital 'V.' I believe — although I am not sufficiently acquainted with foreign languages to speak with certainty on the point — that the English-speaking person is the only one in the world who applies a capital letter to himself. That 'I' strikes the foreigner as exceedingly egotistic. Its absence in other languages makes it very difficult for a student of English. What is the secret of its use?"

The instructor could give his pupil no satisfactory answer. He said he found that not only foreigners have difficulty in writing the capital "I" for the personal pronoun, but a little child's first impulse is also to write "i," and it is not easy to train him to use the capital. — *The Post*.

As We Sow

A DEED sown carelessly often becomes a habit; a habit repeated forms a character, and character is that which makes a destiny. We should then each day make the deeds that we perform noble and inspiring, remembering that we can not reap the harvest of a beautiful character if we have sown the seeds of selfishness, malice, hatred, or of anything ignoble and unworthy the name of Christian.

If our daily thoughts are pure and true, our actions will reflect these thoughts, and the foundation of our character will be laid, to be built upon step by step, as we grow in spirit and grasp the meaning of some of the world's problems. Suppose we imagine that each good and kindly deed of ours is just one block in the pedestal that we are raising for our characters to rest upon some day. If we are thoughtful and careful of the little deeds, and continually sweet spirited, how lofty will our characters stand!

A man who was always known to be the soul of honor, was placed in a position where it would have considerably embarrassed him to keep his promise, and so he broke it, but not without compunction.

However, the time came again when he had made a promise that was difficult to carry out, and so he

broke this one, but with less remorse of conscience, and an almost nonchalant feeling of justification. And so it went on. Seed by seed he sowed deeds of carelessness, selfishness, and falsehood, until one day, when the opportunity offered, he became a thief.

In the beginning he was true and upright, and would have stood aghast had some one foretold his future; but he was not careful in regard to the little things that go to make up character, and little by little he slipped down the ladder of self-respect into the mire of crime.

"Whatsoever a man soweth, that shall he also reap. . . . Let us not be weary in well-doing: for in due season we shall reap." We must expect the harvest. So let us be careful about the little things of life, and sow only that which is good and true.

The call to religion is not for you to be better than your fellows, but to be better than yourself. He who is striving to better his own character will not have time to criticize his fellows; he will always be looking after the little things that go to make up his own every-day life, and thus will he build character for eternity.

We are not to choose our own way, but to let God do the choosing; and if we follow his direction, we shall have a beautiful character.

"Take thou my hand and lead me, choose thou my way;
'Not as I will,' O Father, teach me to say;
What though the storms may gather, thou knowest best;
Safe in thy holy keeping, there would I rest.

"Take thou my hand and lead me; I am thine;
Fill with thy Holy Spirit this heart of mine;
Then in the hour of trial strong shall I be —
Ready to do, or suffer, dear Lord, for thee.

"Take thou my hand and lead me, Lord, as I go;
Into thy perfect image help me to grow;
Still in thine own pavilion shelter thou me;
Keep me, O Father, keep me close, close to thee."

J. E. HANSEN.

Madison, Tennessee.

Evergreen

An Important Announcement

A ROW of evergreens, each a little taller than the preceding one, with the motto, "While we live we grow," is the trade-mark of a certain business firm in New York.

Mr. Bryan once suggested to a graduating class the motto of "Evergreen," and some of the members were offended. He says: "The period of greenness is the period of growth. When we cease to be green, and are entirely ripe, we are ready for decay."

Youth is the period of development, and there is something wrong with the boy or girl, young man or young woman, who is not growing. It is said of Jesus that "he increased in wisdom and stature, and in favor with God and man," and surely it should be the ambition of every one to likewise increase in wisdom.

Did you ever envy the boy or girl who inherited a large fortune? Of greater value than this is the possession of a great purpose. Such a purpose will lead one to the constant acquirement of knowledge in preparation for one's life-work. Jesus did not obtain all his wisdom at one time. In vale and forest he studied the book of nature and the writings of the prophets. In the workshop he studied his trade and how to help his fellow men.

In the heart of every boy and girl there is an ambition to be useful in this world, and those who have

been quickened by the touch of God's love have lingering there a deep desire to win souls for the Master and be workers in his cause. It may never have been expressed, but it is there. Keep it there. It will be like a refreshing fountain to your soul. Improve every opportunity to prepare yourself in mind and heart for the sacred work to which God is calling you.

The Reading Courses have proved to be a valuable aid to many young people in self-improvement. Interesting? Even those who do not like to read (if there are any) will find the books this year intensely interesting. Everybody likes to read short biographies of great men. There are fifty such in "Successful Careers." It will be a real inspiration to spend a few minutes with the man who laid the first Atlantic cable, with the great African explorer, with the pauper who became a great Bible scholar, and other such men, and to learn the secret of their success. No romance ever written is half so thrilling as the story of John G. Paton, the missionary hero of the South Seas. And the reading of the beautiful parables of Jesus as told in "Christ's Object Lessons," will give beauty to the spring-time and an added interest in God's Word.

The Juniors this year will travel with Frank Carpenter around the world and learn "How the World Is Clothed." Any one who has read one of Mr. Carpenter's books will appreciate this selection. "The Story of Pitcairn Island" is perhaps the most fascinating story ever written for Seventh-day Adventist boys and girls. "Those Bible Readings" will interest every one, and at the same time add to their knowledge of the truth.

Many men whose names are greatly honored to-day because of their noble lives, obtained their education largely through reading. It is said of Robert Morrison, pioneer missionary to China, that "even when at work, the Bible or some other book was open before him, in order that his heart and mind might be refreshed while his hands were busily occupied." Carey's shoe shop was also his study. These men

labored on with much less encouragement than we have, and God blessed their labors. It remains for us, with even greater earnestness and zeal, to prepare to enter into their labors and finish the gospel work.

Publications Needed for Missionary Volunteer Reading Course No. 4

"Story of John G. Paton," by James Paton; cloth, 50 cents; an illustrated edition, \$1. "Turning-Points in Successful Careers," by William Thayer; 75 cents. "Christ's Object Lessons," by Mrs. E. G. White; \$1.25. YOUTH'S INSTRUCTOR, \$1 to United States; \$1.50 to foreign countries.

Publications Needed for Junior Reading Course No. 3

"How the World Is Clothed," by Frank G. Carpenter; 60 cents. "The Story of Pitcairn Island," by Rosalind Young; heavy paper, 50 cents; cloth, \$1. "Those Bible Readings," by Mrs. L. D. Avery-Stuttie; 75 cents. YOUTH'S INSTRUCTOR.

Order "The Story of Pitcairn Island" and "Those Bible Readings" from the Pacific Press Publishing Association, Mountain View, California. The other books needed in the courses, and the YOUTH'S INSTRUCTOR, should be ordered from the Review and Herald Publishing Association, Takoma Park, Washington, D. C.

"Life being very short, and the quiet hours of it very few, we ought to waste none of them in reading valueless books."

Pledge

By God's help, I will not waste precious time in unprofitable reading; but will read for the one purpose of improving my mind and better fitting myself for usefulness in life, and will endeavor to spend fifteen minutes a day in reading one of the books included in the Reading Course, until the course is finished.

Name

Date

M. E. KERN.

The Reading Course and Perseverance

MATILDA ERICKSON

PLEASE send certificates to the following names," were the first words of a letter recently received from Kansas, and then followed the names of forty-six young people who had finished Reading Course No. 3. A sentence in another letter which came about the same time says: "Here are the names of three of our young people who have finished Missionary Volunteer Reading Course No. 3. There is in my book a long list of names of young people who enrolled last fall, but —."

The success of some and the failure of others in the matter of reading a few books can not be attributed to a great difference in intellectual ability. It must be the story of the frogs over again. Perhaps you have heard it. They both fell into a can of cream. The one, after a few feeble efforts, thought, "It's no use to try, I can never get out;" and it didn't. But the other kept on kicking till it churned a butterball, from which it jumped out — a wise, a happy, and a successful frog.

If we ever succeed, we must learn that nothing worth while can be accomplished without hard work. Good intentions are no better than good dreams unless

they are carried out. A sculptor wished to make a statue of the Duke of Wellington as he appeared before the battle of Salamanca. "Bah," said the duke, "if you really want to model me as I was on that morning, then represent me crawling along a ditch on my stomach with a telescope in my hand." Hard work preceded the victory. The great power of Emperor William I of Germany was attributed to his tireless perseverance. One says of him, "When I passed the palace at Berlin night after night, I always saw that grand imperial figure standing up beside the green lamp, and I used to say to myself, 'That is how the crown of Germany was won.'" Every one of you may succeed, but you must be willing to pay the price; and the price of success is persevering effort.

And now, congratulations to those who have completed the work, and to those who, although having been interrupted, are planning definitely to do so soon. Very probably none of them are craving our sympathy; for somehow perseverance, especially when it is coupled with promptness, takes the drudgery out of work, and makes it a pleasure. The more completely we master a subject, the more thoroughly will we enjoy it; lack of interest in any subject is usually

due to lack of application; "sticking" makes even "partial payments" interesting.

The young people are doing better with the Reading Course this year than ever before. Already more have completed the courses than in either of the previous years. But why should any one fail? "Never be sluggish, never leave business half done," said Neesima, the Christian educator of Japan. *How many of you who have not finished will do so before October?* Learn a lesson from Napoleon. Through the morning his troops had been defeated; but drawing his watch from his pocket, he said: "We have lost the battle; however, it is only two o'clock. We have time to fight and win another." You may still complete the Reading Course. Will you not do it?

"What though ten thousand faint,
Desert, or yield, or in weak terror flee?
Heed not the panic of the multitude;
Thine be the captain's watchword—victory."

The World and Thee

THY world is what thou art each day;
Colored to match thy fancies gay;
Somber to match thy somber play.

Save what thyself hast painted there,
The earth is neither bright nor bare,
The sky is neither cold nor fair.

Life is a screen, uncolored, vast,
On which our deeds and thoughts are cast,
Wrought in the shades that hold them fast.

Wouldst make a world of joy and grace?
Then let thy joy-illuminated face
Surcharge and warm its ample space.

—Richard S. Hartill, in *Progress*.

The Golden Companion

ONCE upon a time some young people were traveling through a country. They were attended by three companions. One went on ahead, one walked by their side, and one followed behind. During the first part of the journey the young people saw only the first two companions. They were both beautiful. The one who went ahead was clad in rainbow colors. She kept a long distance away, and beckoned to them continually, promising a wonderful journey if they would follow her. The one who walked by their side was even more lovely; but she was so near, one had to stop and look well at her in order fully to appreciate her beauty. The young people, however, were so eager to catch up to their rainbow companion that they had no time to enjoy the one by their side.

When they were about half-way through the country, they looked back to see how far they had come, and then they spied their third comrade. She was clad in somber colors, and, at first, she seemed very unattractive; but the more they looked back at her the more they seemed to want to, and, after a while, the other two companions were forgotten, and the last one was the only one they saw.

At the end of the journey they sat down weary and sad. Their rainbow companion, who had promised them such good times, was as far away now as when they had started out. The one who had walked with them still remained unnoticed by their side. The one who followed was shrouded in black; the sight of her caused them to shed bitter tears.

"This has been a dreary journey," said one of the group.

"Yes," agreed another, "we started out so happy. Our companion who has been dancing on ahead of us has not fulfilled one of her promises."

"Where are the wonderful views she said we should see?"

"And the fruits we should pick?"

"And the cool places where we might rest?"

"And the friends? And the happiness?"

"She had no power to grant you these gifts," said a voice close beside them.

The young people turned, and there before their eyes stood the one who had walked beside them all the way. She was wonderfully beautiful. A golden light enveloped her. At her feet were rubies and diamonds, and in her hair pearls and amethysts.

"Your rainbow companion could not give you the gifts you covet," said this beautiful creature. "They are always in my keeping. Why did you not ask them of me?"

"O," gasped the travelers, "who are you? What is your name?"

"My name," said the golden companion, "is—To-day."—*Frances J. Delano, in Wellspring*.

"As Dying, and, Behold, We Live"

EVERY true believer must die to self. He must be crucified as truly as was Paul and his Master. Crucifixion comes before translation. Jesus once said, "I have a baptism to be baptized with; and how am I straitened [margin, "pained"] till it be accomplished!" Well he knew that it would require all of his faith in his Father's love, all the love he bore for poor sinners, and a determination and willingness to die rather than allow sin to triumph, to carry him through the fearful scenes of Gethsemane and Calvary. Frail human nature shrinks at the prospect of suffering; and yet it has been said that our part of it as compared with that of Jesus is as the sweet to the bitter.

Dear Christian, have you not noticed that when you lift the cross it is not nearly as heavy as you fear? You are graciously sustained; the cross seems to lift you. Because of it you become stronger and more valuable in your family and in the church. And you say to yourself and to the Lord, "I will never again draw back, never refuse to follow my Lord in the future, though he lead me into prison or to the stake." But, alas, for good resolutions! Like the sleepy three we are overpowered; for "the spirit indeed is willing, but the flesh is weak." How kind he is yet to cover up our mistakes.

Howbeit, we have not profited altogether by these experiences. Is it the fear of tribulation that keeps men from lifting the cross? Then let them read Rom. 2: 5-10, and mark well the fact that there is positively no escape. It comes a little later on, with the dreadful sense of God's wrath and the loss of all things.

O that our thirst for true glory, coupled with heavenly wisdom and humility, might nerve us to take the forefront of the battle, even though we perish in the conflict!

S. O. JAMES.

HEAVEN'S best aid is wasted upon men who to themselves are false.—*Wordsworth*.

A WORD is a little thing, yet one word has been many a man's destiny for good or for evil.—*Josh Billings*.

GOOD MANNERS

Miscellaneous Suggestions



REFRAIN from eating on the street.

Do not crowd or jostle other people in the street.

Never, when in the street, point to objects. The habit is counted as the mark of one unused to cultured society.

In passing others on the street, never fail to give at least half of the walk to the other person. Always turn to the right, unless you are in a country where custom demands the opposite.

"On getting into a carriage, place your left foot on the step, if there be but one; your right if there be two: the object to be attained being the placing of your right foot first in the carriage, so that you may drop into the seat with ease." The same instruction holds in alighting from a carriage.

"Correct Social Usage," a book published by the New York Society of Self-Culture, is authority for the following suggestions:—

"When walking in daytime on the street, a lady does not take a gentleman's arm unless she is quite elderly or infirm. At night it is of course proper to do so. She should not thrust her arm through his, in the ungraceful manner often seen, but should lightly place her hand—the left one usually—just within the curve of his elbow. A gentleman, escorting two ladies at night, offers his arm to the elder of the two. The other lady walks beside her friend; it is not correct for the gentleman to sandwich himself between them. That side of the pavement where he can best guard his companion from obstacles or dangers is the side for the man to take; therefore either the right or the left arm may be offered with equal propriety. A well-bred man offers his arm to the lady; he should never attempt to take hers."

Answer civilly and sincerely all questions asked you by a stranger. A noted writer and lecturer says that once he arrived in a town new to him, and having only a few minutes to catch the train, he inquired of the only persons near, a group of schoolgirls, his way to the station. The leader of the group purposely directed him three squares out of his way, so that he missed his train. Again the same person says that once he was compelled to post some correspondence on a New York midnight train which left in a few minutes. He saw no one of whom to ask the whereabouts of the train except some cabmen. They detained him ten minutes with characteristic badinage, without giving him any information. He advises one to ask all questions of information of men in uniform if it is at all possible to do so; but if none of these are at hand, ask older people rather than boys and girls. But there is no reason why an intelligent, courteous boy and girl can not give directions satisfactorily. Cultivate civility to strangers.

Whether the persons are engaged or not, good form demands that there should be no special manifestation of regard shown in public. This is true even in the case of husband and wife.

COUNT another's time as valuable as your own.

Do not speak to one who is reading, unless it is necessary; then beg the pardon of the reader for interrupting.

Don't make little noises with feet, hands, or mouth that may annoy another. A young woman by faintly and unconsciously squeaking her shoe under the table once kept her host and hostess guessing for some time about the presence of a mouse thought to be in one corner of the room.

"Blessed is the man who has grace enough to give up the end seat," said the *Ram's Horn*. Never sit still and allow three or four persons to squeeze past and over you in the church pew or on a car; rather, pass to the farther end of the seat. If it is important for any reason that you retain the end seat, rise and step out into the aisle, and allow those wishing a seat to pass in.

Some one has formulated the following suggestions for making one agreeable and gracious in manner. They at least offer an acceptable standard for testing one's own manner of life. The person who finds that he can honestly say of each thing mentioned in the list, "I am not guilty of that," is indeed a fortunate person.

QUIT —

Gossiping, fidgeting, grumbling, hair-splitting.
Saying that fate is against you.
Finding fault with the weather.
Anticipating evils in the future.
Pretending, and be your real self.
Going around with a gloomy face.
Faultfinding, nagging, and worrying.
Taking offense where none is intended.
Dwelling on fancied slights and wrongs.
Talking big things and doing small ones.
Scolding and flying into a passion over trifles.
Thinking that life is a grind, and not worth living.
Exaggerating, and making mountains out of mole-hills.

Lamenting the past, holding on to disagreeable experiences.

Pitying yourself, and bemoaning your lack of opportunities.

Thinking that all the good chances and opportunities are gone by.

Thinking of yourself to the exclusion of everything and every one else.

OUR way is never so completely blocked as when we get in the way of ourselves.



The Florida Gopher

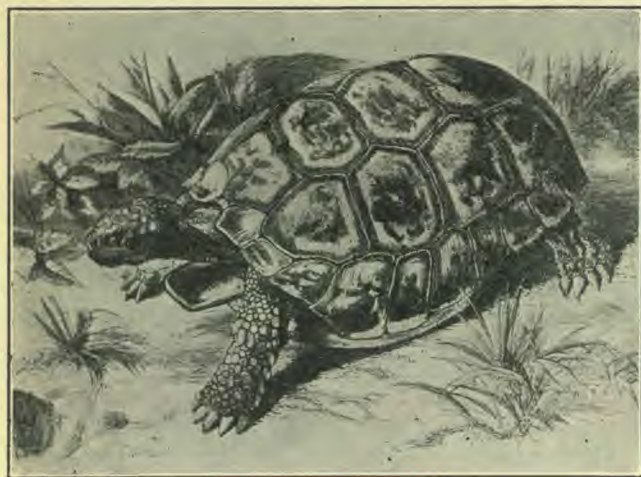
GOPHER is a generic name given to many different burrowing animals. The word originated with the early French settlers in America, who applied it to several kinds of rodents (gnawing animals) they found burrowing, as, for instance, what we know as the pouched gopher, striped gopher, gray gopher, and striped prairie gopher.

The word, as applied to these animals by the French people, means honeycomb, because of the great number of burrows met with, honeycombing the land, where large settlements of the animals exist.

The French gave the name to mammals only (creatures which suckle their young), but in the Southern States, the name has been applied to a large burrowing snake, *Coluber coupon*, and in Florida to a turtle which often attains an immense size, and is highly prized by the native people as a food. Indeed, so greatly esteemed is this creature as a food that a bill was introduced in the legislature not many years ago, providing for its protection, though it is a destructive pest.

The gopher is a land tortoise, but differs materially in appearance, and somewhat in construction, from the ordinary land tortoise.

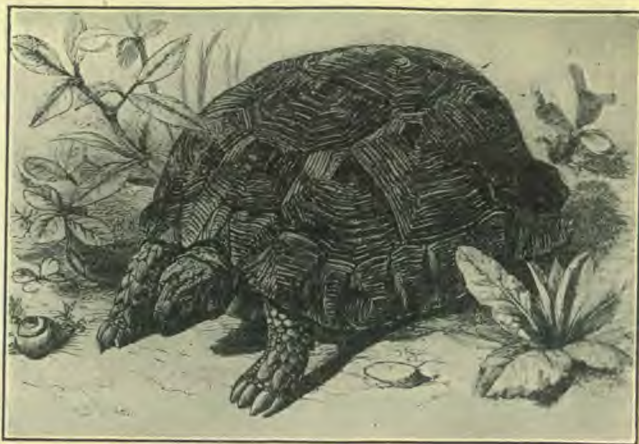
A turtle is classed by zoologists as a reptile of the order *Testudinata*, that is, a creature having toothless jaws shaped like the beak of a bird, and encased in a horn-like substance. It has also two pairs of limbs



GOPHER TORTOISE

fitted with claws and adapted to either walking or swimming. Its body is covered by a bony box, the upper part called the carapace, and the lower the plastron.

From between these two bony plates protrude the tail, limbs, neck, and head; and by watching closely, one can see that the eyes have eyelids. A closer ex-



COMMON LAND TORTOISE

amination of the back of a tortoise will show, too, that it is really the back-bone and ribs of the animal, held together by beautifully formed plates, which the creature wears on the outside, instead of the inside, of its body.

The gopher differs from other species of land tortoise in the shape and appearance of these plates, and in the construction of the front of the lower shell, as will be seen in the illustrations. The common land tortoise has a short neck, and is unable to draw in his head. He is, therefore, obliged to fold it in sidewise between the two shells, before he can close the lower one.

The gopher tortoise has a long, retractable neck, which he can draw in completely, head and all, and then close the shutter hinged to the lower shell. With his feet and head drawn in so snugly, he remains quiet, submitting tamely to the useless efforts of his enemies to dislodge him.

His food is tender grass, and roots of succulent (juicy) plants. For this reason he is a very destructive animal on a farm or in a garden, and if left to pursue his search for tender foodstuff, he will kill young trees and tender plants, eating off the tender roots and stems.

It burrows in the earth, excavating with great rapidity a large chamber, its powerful hind feet throwing out the earth loosened by the rapidly moving front feet, at a rate that is surprising.

The burrowing snake often keeps the gopher company, the two dwelling together in apparent amity. Rabbits are said, also, to inhabit these burrows in company with the rodents, but this is doubtful.

W. S. CHAPMAN.

AN appropriation of more than twenty-four thousand dollars has recently been made for the establishment of training-schools for gospel workers in a number of the Eastern cities.

A New Gas-Lighter

A VERY useful device has been put on the market recently. A well-known scientist has discovered that a certain iron alloy on being lightly rubbed with a file will emit intensive sparks which instantly ignite gas. The practical application of this discovery consists of a metal rod holding on its top a little piece of this alloy. On the lower end of the rod is a button which, on being pressed, rubs the alloy against a rough surface, and the spark is emitted. Upright and inverted lamps may thus be lighted. Another very useful application is a stove-lighter, consisting of two parallel bars, or legs. The alloy is fastened on the end of the lower leg, which, on being pressed upward, rubs against a vertical, roughened surface. In releasing the hand pressure, the lower leg jumps back to its original position by means of the spring-like action of the rod, thus causing the alloy to spark violently. The alloy itself is practically indestructible and very cheap.—*Technical World Magazine*.

Thoughts at Niagara

[The following article was written by Dr. Abbott, of Loma Linda, California, during his recent trip to Washington, as he sat at "the parting of the river," Goat Island, Niagara Falls, directly under the inspiring influence of this great natural wonder.—EDITOR.]

WE had heard of the scenery of Niagara, and thought that it embraced only the stupendous and grand; but this is not so. Its scenery is most wonderfully varied. There are the rapids—a boiling, seething, turbulent mass of water dashing from rock to rock; its roar and almost discordant tumult tending to disconnect and scatter one's thoughts. Like the disquiet of life's restless human mass, it rushes on to the falls below.

Then there is the great fall itself, where the waters from the immense reservoirs above leap downward in a sheer descent of many scores of feet. From its foot rise the spray and mist in countless tons of watery particles that have been dashed to pieces on the rocks below. The pent-up powers of potential energy here revealed, almost beyond the possibility of computation, are but an infinitesimal fraction of the all-encircling omnipotence of our great Creator—the master hand and mind that made it all. These are the tracings of his power.

And yet again we look from the falling torrent—fit symbol both of awe-impressive power and terrible destruction—to the bow of seven-parted light suspended there in the midst of life-destroying elements. And this is the same bow of variegated color so long ago placed o'er the assuaging waters by hand divine—that bow of promise, the pledge of a Heavenly Father's love and care. When under life's falls and dimming mists, amid the reign of trouble, let us look upward whence the sunlight comes and see reflected from, and bending through, this very mist the bow of God's promise—a pledge of his continual care and of the better land to come.

Below the falls is the great whirlpool of the Niagara. And likewise beyond the greater falls in life's precipitous way, there come those compelling maelstroms of human folly—the drowning currents of dissipated pleasure; from which to steer the ship of character one needs not only a responsive rudder of human will, but a Pilot who has gone that way before. With his map and Guide-book spread out before one,

one may learn the way to life, and following its plain direction, be saved from shipwreck here.

And now we turn from the view of the grand and impressive to stroll across the little island, shut out by the river from the great world around, and where along its shady walks and in the sheltered nooks we may once more "list to nature's teachings" and with soul atune with the Infinite, hear the "still small voice" which speaks from out its depths. Who lives with ear so dull and heart so dead that from out the varying scene there comes not some lesson fraught with instruction for his daily life? As truly as the Maker placed here on earth the things of time and sense, so truly does there out of each arise some lesson, which, when learned, brings to the learner more of happiness and profit than these same things bring to the heedless throng who pass them by with never a thought of God and his love.

"They pass and heed each other not.
There is who heeds, who holds them all
In his large love and boundless thought."

We need the rapids to bring us near the surging, hungering heart of humankind. And as the waters are purified by their continual activity, so may we amid the needs of brothers needier than we, likewise lose from life the baser things of self, and by serving others grow into life's Great Pattern—our Christ, who is all in all.

And then we need the grand and awful lesson of God's power, that we may keep from sin, and know that by his atoning blood and all-sufficient grace we may be kept from retributive judgment. The bow of promise is ours to claim in all life's falls of greater magnitude, and in its minor failings. The quiet vales are also needed, that we "may reassure our feeble virtue," and by study, meditation, and prayer come forth again strengthened for life's battle and strife.

G. K. ABBOTT, M. D.

A Deaf Telegrapher

EIGHT years ago the best telegraph-operator in a city in Maine began to lose his hearing. His employers thought highly of him, and tried to help him as much as possible by arranging the instrument so that it would tick louder, but before long he failed to hear it even then, and it looked as if he would never be able to continue his work as a successful telegrapher.

So unwilling were his employers to part with him, however, that without reducing his salary, they gave him some office work that could be done by a deaf man. One day they had a surprise when he told them he was ready to go back to his work as an operator, and submitted to a test which showed that though he could not hear a sound, he could take messages correctly. For over a year he has been doing his old work, and seems to be in no way hampered by his deafness, as his mistakes are fewer than those made by any of the other employees.

When this man lost his hearing, he set to work to see what could be done with the senses he had left, and he found that both sight and touch came to his rescue by developing a fineness and delicacy of perception that enabled him to take a message by means of his forefingers, or read one by watching the movements of the sounder. His accuracy in doing this is, as his records show, remarkable. Surely he has a brave heart and a manly desire to be self-reliant.—*Selected*.



Children of China.



Indian Child,
Central America.



The Little Helper,
Japan.



Two Little Girls in New Guinea

CHILDREN'S PAGE

A Formal Call

MOTHER's very busy,
Says she's got no time at all
For society vis'iting,
So she sended me to call
'Stead of herself a-comin',
An' she hopes you're very well.
I jus' turned the knob an' comed in
'Cause I couldn't reach the bell.
I bringed my baby wif me.
See, she's dressed up nice an' clean.

She hasn't any teef, so she
Can't eat—only ice-cream.
Well, I must be a-goin'. Hope
I hasn't stayed too long.
See, this is jus' a formal call,
An' "longness" would be wrong.
Mother said if I got asked
'At I could stay for tea.
But I don't know yet if I will.
Would you, if you was me?

—Margaret G. Hays, in *Youth's Companion*.

The Weight of Air

As Ned ran down to the beach one morning, he saw two of his playmates, Frank, who was of his own age, and Alice, who was two years older, away down on the point of landing.

What in the world were they doing? The waves made so much noise that they could not hear him call. He stopped and looked steadily. Fishing? He never saw any one fish just like that. Each carried a piece of string, on the end of which dangled something unlike any fish he had ever seen. It really looked like a griddle-cake. First, they ran down to the edge of the water, into which they dropped the griddle-cake things. Almost as soon as they dropped the "bait" they jerked it out and scampered over the sand, up on the stony part of the beach, where they dropped it among the stones, and then they pulled up as if it were not easy to do, and lo! a round, flat object now hung on the string.

"Fishing for turtles," thought Ned, so interested that he forgot to go on. "No," he said to himself, "turtles would hang with their heads up, and not with their backs uppermost. Alice is afraid of turtles, too, and she certainly is not afraid of those things."

Coming to himself, Ned ran on until the others saw him. "Hurry up!" they shouted, as if he was not already going at his best gait.

"What is it?" he called, almost out of breath.

"Suckers," both replied. Now suckers to Ned meant a kind of candy, or a kind of fish, and these, he could now see were only stones fastened to pieces of string.

And then Ned saw a round piece of leather, about the size of a griddle-cake, with a string fastened in its center. The leather clung to the stone.

"Is it glued?" asked Ned.

"No, only wet," answered Frank.



Photo by W. C. Eaton

"What makes them stick fast to the stones?" asked Ned.

"The weight of the air," said Frank, quickly, in a "know it all" manner.

Ned looked puzzled. "Weight of the air?"

"Yes," Alice said, "Uncle Will told us about it. He says air is a fluid, the same as water, and it is heavy."

Ned held out his open hand. "I don't feel any weight," he said.

Frank laughed, but Alice went on: "Neither do you feel the weight of water when you hold your hand in it, because there is water below your hand as well as above it. Uncle Will said that if I should put my hand over the open top of a jar and pump all the air out of the jar with an air-pump, the weight of the air above it would crush my hand."

"And," added Frank, anxious to show his knowledge, "when the air is pressed out from under the sucker, it is just the same as pumping the air out of the jar, and the weight of the air above the sucker presses down so hard as to hold it fast to the stone."

Ned still looked doubtful. It seemed so strange.

"Uncle Will showed us how to prove it with water," said Alice. "I'll show you."

She found a tin can on the boat-landing float, and filled it with water. It was pretty heavy. Balancing it carefully on his open hand, Ned lowered it, still full, into the water. To his surprise, it seemed to have no weight, when it was under water, but felt heavy as soon as he took it out again, full.

"How funny!" he exclaimed.

"When you put your open hand down into the water," continued Alice, "the water above it is supported, or held up, by the water under it, just the same as it is when your hand is not there. The water below your hand supports it, too, so that you do not feel the weight of the water that is above your hand. And it is just the same with the can as with your hand. As soon as you lift the canful up out of the water, it feels heavy because the water which supported, or held it up underneath, is no longer there. It is exactly the same with air, only the air is much thinner and not so heavy as water."

But Frank, who had gone off to play with his sucker, now called, "Come on! Let's get an old shoe and some string and make one for Ned."

It was soon done. The sucker was made of a round piece of leather, three and one-half or four inches across, with a hole in the center



just large enough for a strong string or fish-line to pass through. They made sure there were no other holes in the leather.

In a slip-knot, or noose, on the lower end of the string they fastened a loosely rolled piece of leather about one quarter of an inch square, to keep the string from pulling through the hole.

Next they soaked the sucker well in water, pressed it on the smooth, hard surface of a stone, and lifted by the string. The stone came up, and Ned by his new *— Thomas H. Rogers, in Youth's Companion.*

Some Knowing Pets

MADGE was a beautiful, fleet-footed bay horse. I often said, "She knows more than the Indians;" and this without any discourtesy to the Indians. She always knew when it was Sunday, perhaps by hearing the nine o'clock church-bells; and while on other days she didn't notice the churches, on Sundays she would always gallop past them for fear the church-bells would peal out, and she disliked all loud noises.

To go down-town from our home we were obliged to go over two railroad-crossings. Always when within a few rods of the crossing, Madge of her own accord would slow up, and turn her pretty ears to hear if the train was coming. If it was, she would stop short and wait motionless until it had passed, then without any sign from me she would go on. If, however, she did not hear a train, she would almost fly over the track to make sure of getting out of the way. She was so dependable that I was relieved of all anxiety in regard to the crossings. She knew a great deal, and she seemed to realize that she was appreciated and prized. Horses and other animals are too often treated as if they were senseless machines instead of sentient living beings.

Sultan was a magnificent St. Bernard, a near relative of Merchant Prince. He was kind to everybody, especially to little children and kittens. Many a time I have seen him take small kittens in his mouth, and carry them to a place of safety, and it was no unusual thing for them to sleep on his soft furry back on cold winter nights. He had a wonderful understanding of the meaning of words and sentences, although he had never been trained except in the way that all dogs are entitled to be. He never went far from home, but one day I told him that after lunch he might get into my carriage, and ride down-town with me. He never had been in the carriage, but sure enough when an hour later the carriage came to the door, he was waiting, and without a word from me, jumped in and settled himself for the drive, which he greatly enjoyed.

We had a fine cat named Fluffy. One of her kittens was named Jappy, in honor of a Japanese lady who was visiting at our house. At the same time there were some children visitors who loved to play with the kitty, much to the worry of the mother cat, who came appealingly to me, and I advised her to take Jappy to the attic. To my surprise she did this, by climbing a tree with the kitty in her mouth and making her way over a high roof, and she kept Jappy in the quiet attic until the children had finished their visit. Another kitty of the same family was given the name of Geranium by my housekeeper's little girl. We called him Jerry for short. He seemed very much offended when some other kittens came, and left the house, going to the neighborhood grocers, occasionally coming back

for milk; but he never failed to come on Saturday evening for his baked beans, and he came on no other evening. About two years ago his mother died, and without any special invitation he came home to stay. He is now old and sedate, and we call him Deacon Jerry.—*Lillian M. N. Stevens, in Our Dumb Animals.*

Rubbing Down a Tiger

IT has often been said that a wild beast will not attack a human being unless the latter shows signs of fear or the beast is very hungry. The following anecdote offers some evidence to support that statement.

Some years ago the manager of a menagerie in Moscow required an extra assistant to clean out cages. The manager, a Frenchman, knew no Russian, and the Cossack whom he hired knew no French; but by dint of vivid and practical pantomime on the part of the one and ready attention on the part of the other, they got on admirably. While demonstrating how the work should be done, they came finally to the cage of a very tame antelope, which was the pet of all the keepers. Rake, broom, sponges, and buckets were carried into the cage, and the manager, without any idea of setting an example, but merely as a treat for the antelope, brushed and sponged the animal. He then turned the instruments over to his new man, and went away.

On returning an hour or so later, he was horrified to discover the Cossack inside the cage of a full-grown tiger,—a splendid, untamed brute, recently brought from the jungle, and considered the most dangerous in the collection,—standing calmly astride the great, striped body, and vigorously scrubbing its thick fur.

Transfixed, the manager watched while the powerful body stretched itself out at full length on the floor of the cage, the great paws sprawled comfortably, the fierce eyes closed, and the savage throat emitted a series of mighty but whole-souled and grateful purrs.

The Cossack did his work thoroughly, and when it was completed to his entire satisfaction, he gave the beast a good-natured pat on the head, gathered up his tools, and walked unconcernedly out, and locked the door.—*Youth's Companion.*

The Transforming Power of Grace

DR. ROYAL J. DYE, a missionary to the Kongo, gives an instance of the power of the gospel to transform men. Bonjolongo was the head of a powerful Kongo family. He served seven years with King Leopold's troops, and during that time took part in many murderous raids. He was especially enraged against the Isaka, the hereditary foes of his own family, and in a raid on their town he executed terrible vengeance, and afterward feasted gluttonously on the bodies of his enemies. He returned to his own village, and there he heard the story of Jesus. He visited the missionary station at Bolenge, and after some opposition became converted. Returning home, he freed all his slaves, gave up polygamy, and bought back at great cost from a chief his little daughter, whom he had sold into slavery. These sacrifices extinguished his wealth. Then he decided that he should preach the gospel to the Isaka, his enemies. When his friends tried to dissuade him, telling him that he would be killed, he said, "Be that as it may, I must go." He went. He was attacked, and had to run for his life; but he returned again and again, and finally won a number to Christ.—*Christian Endeavor World.*

THE CHILDREN'S COOKING CLASS

CONDUCTED BY D. D. FITCH

Some General Suggestions — No. 4



DRY foods, which require mastication, are preferable to porridges. But if we use porridges, we should eat with them hard foods, such as zwieback or crackers, as this will be likely to secure some mastication to the porridge. Whether we eat mush or prepared health foods, like granola and corn flakes, we should not combine with them large quantities of milk and sugar.

I hope that the young people who are following these lessons will counsel with their mothers, so that they may gain as much additional knowledge as possible. I suggest that they have her quiz them on the past lessons. We should be careful to keep all the knowledge we get, and endeavor to get more. Our next lesson, on breads, will be more difficult.

My mother "takes sticks to me" when I am at home, and I am sure you would be glad to have your mother do the same to you if you knew what kind of sticks they are. The ones I refer to require thorough mastication, and are excellent to eat with cereals. I am sure you will enjoy making some of these brittle sticks, with scalloped edges, for there is much sport in so doing. To make them really pretty "like mother makes," you will need what bakers call a pie maker.

The illustration gives a good idea of it, a little scalloped wooden wheel with a handle, which will cost but five or ten cents.

It would be well to have a mill like the one illustrated. You can use it in so many practical ways that it is well worth the \$1.25 or \$1.50 you may have to pay for a good one. As you may be compelled to go some distance to buy your mill and pie maker, we will not give the directions for the sticks this week, but will study something interesting about the "staff of life."

You remember I told you wheat was a perfect food; that is, in it we find the proper amount of heat- and tissue-producing elements. Therefore, we can live longer on bread alone than we can on any other one kind of food. Can you not now better understand why Christ said, "I am the bread of life"?

Did you ever think how much bread you eat? Suppose that every slice of bread you ever ate was laid side by side, how many miles do you think the line would cover?

If your grandpa is seventy years old, he has probably eaten a pile of bread about as large as the average suburban home, or fifteen tons. Is it not important then that the article of which we eat so much should be the best we can possibly get?

We are made of what we eat. It is a wonderful process which transforms the food into blood, and uses this blood to build up the various parts of the body; but this process is going on continually, supplying with life and strength each nerve, muscle, and other tissue.

The statement that we should not eat hot or fresh

bread does not apply to that which we are now considering, as the same authority says in "Ministry of Healing," page 301, that "fresh rolls made of wheaten meal without yeast or leaven, and baked in a well-heated oven, are both wholesome and palatable."

We hope you will enjoy your lesson next week. In the meantime, be on the lookout for a piece of smooth marble, a thick piece of glass, or a heavy piece of new tin about the size of a molding-board; for the sticks and rolls we are going to make next week are better if worked on some surface that is cold. The same cold surface will be better also than the ordinary board for rolling out pie crust.

Milk Condensing Process

WHAT is condensed milk? is a question often asked, and if those who do not ask the question were called upon to tell, few could do it.

Condensed milk is procured by evaporating milk sweetened at a low temperature to prevent the coagulation of the caseinogen. The proportion of sugar added is from eleven to thirteen per cent of the volume of the milk used. The concentration is brought to the density of 1.270 to 1.300 at fifteen degrees centigrade.



PIE MAKER AND MILL IN USE

Placed upon the finger, the milk ought to gather there in little spherical drops, sirupy and non-melting.

In order to prevent the crystallization of the sugar of milk, it ought not to pass these degrees. When crystallized, the lactose cracks under the teeth, producing the effect of sand. When it is properly condensed, the milk ought to contain from twenty-five to thirty per cent of water; it is then run into cans which hold about twenty quarts, and is allowed to cool. Then it is put into white tins holding one pint. When filled, the tins are soldered. The yield of condensed sweetened milk is about thirty per cent of the original milk.—*Progress*.

"Do not always be singing the song of 'No time.' It is a kind of poverty that should be kept in the background. Where it really exists, instead of being merely imaginary, it is largely the result of miscalculation, and that is no credit to any one."



M. E. KERN Secretary
MATILDA ERICKSON Corresponding Secretary

Study for the Missionary Volunteer Society

Ten Reasons Why Seventh-day Adventist Young People Should Attend Seventh-day Adventist Schools, as Given by the Students of Union College

NOTE.—The program for week ending September 3 was published in last week's paper in order to give you more time for preparation. Let no one having part in the program, lose sight of the aim to plant in the heart of every young person present at the meeting an unswerving purpose to obtain a Christian education. If you think of some who may possibly not attend, send to such a special invitation. Below are the "ten reasons" referred to in last week's paper.

"The 'field workers' come from our schools."

"By attending Seventh-day Adventist schools, the young people are under the influence of present truth and are encouraged to remain in our ranks."

"The association with Christian young people is a greater help in character building than one could hope to obtain from any source available in worldly schools."

"Three fourths of the benefit and inspiration in after life derived by the student while in school comes from the teacher."—*Prof. E. A. Sutherland*. Seventh-day Adventist schools are manned by consecrated, Christian instructors."

"Heart education is of more importance than the education gained from books."—*Mrs. E. G. White*. Seventh-day Adventist schools stand for 'the harmonious development of the physical, the mental, and the spiritual powers.'"

"It is the special business of Seventh-day Adventist schools to educate and train missionaries. It is the business of every Seventh-day Adventist to be a missionary. Therefore our young people should go where they can obtain the best training for their future work."

"Seventh-day Adventist young people should not plan on going into the work without first obtaining an education that will fit them to be proper representatives of the message. 'The times demand an intelligent, educated ministry, not novices.'—*Mrs. E. G. White*."

"Worldly schools, with scarcely an exception, are permeated with New Thought, Evolution, Christian Science, Spiritualism, Higher Criticism, and a dozen other isms. By attending worldly schools, we place ourselves directly in the way of temptation and deception."

"Our public schools are weak in practical religious teaching. . . . Jesus lived the one perfect life, and taught the one perfect moral code."—*Baldwin's School Management*. 'Education acquired without Bible religion is disrobed of its true brightness and glory.'—*Mrs. E. G. White*. The Bible is the basis of all true education. The Scriptures are taught and practised in Seventh-day Adventist schools."

"Seventh-day Adventist young people should attend Seventh-day Adventist schools because they are unable in any other school to learn the principles of true Christian education. Education other than this is worse than none, because it gives us a wrong view of life, of God, and of our duties to our Redeemer."

Society Leaders, Please Read

You can do much to make the Reading Course a success among your young people; and, doubtless, you are anxious to do your best. It is time to begin to work up next year's courses. Ask the members of your society to read Prof. M. E. Kern's article in this paper. Next week's INSTRUCTOR will contain a brief explanation of the books and a reduced cut of the Reading Course certificate. Then, in the paper of September 6, will appear the Reading Course society program. Can you not plan to have the Reading Course books, at least in one of the courses, on exhibit at that meeting? If no better plan suggests itself, take a collection for the books in your society or in your church and place them in your society library. The books in Course No. 4, can be obtained for \$2.50 or for \$1.25 if you have "Christ's Object Lessons;" those in the Junior Course for \$1.85. Drop the Missionary Volunteer Department, Takoma Park, Washington, D. C., a card for a sample certificate to show your young people at your Reading Course meeting. If you have not already a leaflet explaining the course, get a supply from your conference secretary.

Reading Course Honor Roll

Names of Those Who Have Recently Finished One of the Missionary Volunteer Reading Courses

Naomi May Herrel, Virginia.	Miss Treasa Smith, Texas.
Miss S. Lela Hoover, Western Washington.	Edna F. Patterson, Texas.
Bessie Morgan, Mississippi.	Oliver Estes, Texas.
Nobia Morgan, Mississippi.	Lorena Wilcox, Oklahoma.
Mrs. Emma Rollins, West Michigan.	Colvin Adams, Oklahoma.
	Lloyd Huddleson, Minnesota.
	Florence Riechel, Minnesota.

What We Can Give Away

IN allowing myself to turn over the leaves of the past, I am reminded of a deep, spiritual lesson I learned from a little boy of mine, who came to me one day when I was lying down. Whether he thought I was not well, and in some way wanted to help me, I do not know; but he came and said very tenderly, "Mama, I am going to give you something." I said, "Thank you, dear; I shall be glad to have you give me anything." So looking around the room, he said, "Mama, I will give you all the pictures in this room." I said, "Thank you, darling;" and then looking around he said, "and I will give you every book," and again I thanked him; and then he seemed to grow taller; he was getting a taste of the joy of giving, and he never stopped until he had given me everything in the room. The last thing he gave me was the carpet. How happy he was when everything had been given! And he did not give me a thing that did not belong to me! That is what we call entire consecration, giving to God what belongs to him; and yet it makes us so happy, so rested. O, how many times has the picture come back to me of the happy child who had given me all that belonged to me! And is God pleased when we give him his own? Most certainly he is.—*Margaret Bottome*.



X — Jesus Comforts His Disciples

(September 3)

LESSON SCRIPTURE: John 14.

MEMORY VERSE: "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:3.

The Lesson Story

1. Jesus had told the disciples that he was going to leave them, and they were sorrowful. He did not think of himself, of his betrayal, or of the agony, shame, and death he was about to suffer. His thoughts were for those he was leaving as orphans in the world, and he began to speak words of cheer to comfort their hearts.

2. "Let not your heart be troubled," he said; "ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know."

3. Thomas, doubting and fearful, said, "Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him."

4. "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." The mission of Christ to this world was to make men see that God is not harsh and unjust, but that he loves sinners. The Father worked and spoke through his Son that all might know he is a God of mercy and tender pity.

5. Then Jesus told the disciples to pray to God in his name. It is in Jesus that we stand before the Father, and we are precious to him because his Son died to save us. "And whatsoever ye shall ask in my name," said Jesus, "that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." To ask in his name means that we feel our need of his help, that we hate sin, that we love and forgive others, and that we have faith in the promises of God. When we come in this way to our Father in prayer, we shall be heard and answered.

6. Our love to God is shown by our willingness to do what he says. "If ye love me," Jesus says, "keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me." "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me."

7. Jesus knew that his children live in the land of an enemy, and that they need a friend and helper, so he said: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." The Holy Spirit represents Jesus, and when he came, Jesus would be nearer to all his people than though he had not gone away; for while here as a person, he could be in but one place at a time, while the Spirit could be everywhere.

8. "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Jesus knew that many of his followers would suffer for his sake, so he promised not to leave them alone. The Lord knows when any of his servants are in prison, or when they are condemned to death; and at all times and in all places, the Comforter will be sent to supply our need when we ask for him in faith. "These things have I spoken unto you, being yet present with you," Jesus said. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." As the disciples of Jesus are brought before courts and tried for their faith, the Holy Spirit will be present to teach them what to do and what to say.

9. Jesus would not have his disciples troubled because he was going away, so he said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Jesus told his disciples all that should come to pass, that their faith might be strengthened in him; and after he had spoken these things, he united with them in singing the psalm used at the passover:—

"O praise the Lord, all ye nations:
Praise him, all ye people.
For his merciful kindness is great toward us:
And the truth of the Lord endureth forever.
Praise ye the Lord."

10. "And when they had sung an hymn, they went out into the mount of Olives." As they walked along, Jesus said in tones of sadness, "All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad." Jesus knew that as soon as he was arrested, the disciples would be filled with fear, and would flee to save their own lives, thus leaving him alone.

Questions

1. Why were the disciples sorrowful? Of what was Jesus not thinking that passover evening? How did he manifest his love for the disciples?

2. What cheering words did Jesus speak at this time? What did he say of his Father's house? What was he going to prepare for them? What did he say he would do when the place was ready? Why is he coming again? What did he say they knew?

3. What question did Thomas now ask? What did Jesus say of himself? In what way only can men come to the Father? If men knew Jesus, whom would they also know?

4. What request did Philip make? How did Jesus reply? If one has seen Jesus, whom have they also seen? What was Christ's mission to this world? Who was working through him? Who was speaking when he spoke? Why should we believe in the Father and in the Son?

5. In whose name are we to pray? Why are we precious to God? What promise did Jesus leave for those who pray in his name? What does it mean to pray in the name of Jesus?

6. How can we show that we love God? Repeat the words of Jesus on this point. What is said of those who do not love the Lord? Whose words did Jesus always speak?

7. What do the children of God need in this world? What did Jesus say he would ask his Father to do for them? How long will the Comforter stay? Who is this Comforter? Why does the world not receive him? Where will he dwell? Whom does the Holy Spirit represent? In what way would Jesus be nearer his people through the Comforter than as if he remained with them?

8. Who loves those that love Jesus? What will he do for them? What did Jesus know his people would suffer in this world? What comforting promise did he give them? What will the Comforter do for God's children? What would he help them to remember? When will he teach us what to do and say?

9. What did Jesus leave as a gift to his disciples? What words did he again repeat? Why did he tell them things that would come to pass? What did Jesus and the disciples then unite in doing? Repeat the words they sang.

10. After singing, where did Jesus and the disciples go? What did Jesus say as they walked along? How did this make him feel? What prophecy did he say would be fulfilled? What did he know would take place as soon as he was arrested? Why would the disciples flee?

remain with believers? How intimate would be his association with them? Verses 16, 17; note 4.

8. Why were they not to be left comfortless? Explain how the world would not see him, while the believer would. Verses 18-20.

9. In what way is love for Jesus proved? What promise is made to such? Verse 21.

10. What important question did Judas — not Iscariot — ask? Give the reply. Verses 22, 23.

11. What had Jesus desired to do at this time? Why could he not do so? For what purpose did he tell the disciples, while still with them, what he would do? John 16: 12; 14: 25, 29; 13: 19.

12. What did he say the Holy Ghost would be able to do for them? John 14: 26.

13. What did Jesus bequeath to every true disciple? Verse 27; note 5.

14. To what did he again refer? What might the disciples have done? Why? Verse 28.

15. Why would it be impossible for him to talk much more with the eleven? Verse 30; note 6.

16. What would even the world know by the experiences through which he was to pass? Whose commandment was he obeying? What did he then say to the disciples? Before leaving the upper room, what did they do? Verse 31; Matt. 26: 30; note 7.

Notes

1. "There can not be doubt that the first discourse was spoken while still at the supper table. It connects itself closely with that statement which had caused them [the disciples] so much sorrow and perplexity, that, whither he was going, they could not come, . . . the two great elements in the discourse being teaching and comfort."—*Edersheim's "Life and Times of Jesus," Vol. II, page 513.*

"The object of Christ's departure was the opposite of what the disciples feared. It did not mean a final separation. He was going to prepare a place for them, that he might come again, and receive them unto himself. While he was building mansions for them, they were to build characters after the divine similitude."—*"Desire of Ages," page 663.*

2. "By this Christ did not mean that the disciples' work would be of a more exalted character than his, but that it would have greater extent. He did not merely refer to miracle-working, but to all that would take place under the working of the Holy Spirit."—*"Desire of Ages," page 664.* Acts 2: 1-11; Col. 1: 5, 6.

3. The condition upon which Jesus promises to send the Holy Spirit to any one is that he loves him and keeps his commandments. The Revised Version reads, "*Ye will keep my commandments.*"

4. "The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that he should go to the Father, and send the Spirit to be his successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense he would be nearer to them than if he had not ascended on high."—*"Desire of Ages," page 669.*

5. What better and more valuable legacy could Jesus bequeath his children than his own blessed peace—that heavenly peace which the world can neither give nor take away? It is of more value than gold or silver or diamonds. He said, "*My peace I give unto you.*" Let us take it, and be at rest in him amid the troubles of life which surround us. Matt. 11: 28, 29; Isa. 30: 15; Phil. 4: 7.

6. "*Hath nothing in me.*" There is in me no principle or feeling that accords with his, and nothing, therefore, by which he can prevail."—*"Barnes's Notes," Vol. II, page 365.*

7. "Before leaving the upper chamber, the Saviour led his disciples in a song of praise. His voice was heard, not in the strains of some mournful lament, but in the joyful notes of the passover hallel [Psalm 117]:—

"O praise the Lord, all ye nations:
Praise him, all ye people.
For his merciful kindness is great toward us:
And the truth of the Lord endureth forever.
Praise ye the Lord."

—*"Desire of Ages," page 672.*

"A good habit is the best of helpers."

THE YOUTH'S LESSON

X — Jesus Comforts His Disciples

(September 3)

LESSON SCRIPTURE: John 14.

LESSON HELPS: "Desire of Ages," chapter 73, *Sabbath School Worker*.

PLACE: Generally understood to be the guest-chamber at Jerusalem.

PERSONS: Jesus and the eleven.

TIME: The night preceding the crucifixion day.

MEMORY VERSE: John 14: 3.

Questions

1. What statement of Jesus' had made the eleven sad? John 13: 33.

2. With what words did he seek to comfort their hearts? John 14: 1-4; note 1.

3. What statement did Thomas make? How did the Lord reply? Verses 5-7.

4. What truth concerning his Master had Philip not yet grasped? Verses 8-11. Compare Heb. 1: 1-3 with verse 9.

5. What did Jesus say those who believed in him would do? What special privilege would be granted to such? Verses 12-14; note 2.

6. What will those do who love him? Verse 15; note 3.

7. What request did Jesus promise to make of his Father for those who loved him and kept his commandments? How long would this other Comforter

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"They Say, and Do Not"

"THEY say, and do not" is an accusation applicable to more than the Pharisees. Fortunate for us if it does not characterize ourselves. The motto, "Expect great things; attempt great things," has guided more than one faithful missionary along life's pathway of service; but the motto, "Promise great things; fulfil little," has never guided a single person to any worthy height. On the contrary, it has led many into ignominy and shame.

"They say, and do not" is a fearful denunciation. Promises should be held sacred. No promise should be counted of little worth. It is said that a certain duchess once, on coming indoors from a drive on a bitter cold day, gave orders that four hundred cords of wood be sent to the poor; but after being for a while under the pleasant atmosphere of her own home, countermanded the order, saying that it was unnecessary, as the weather had moderated. Changing moods and conditions do not release one from fulfilling promises.

The Lord, we are told, is not slack concerning his promises. "When the fulness of the time" comes, he fulfils his word. He requires, too, the same carefulness on the part of those who profess his name. "Pay thy vows" is his command.

No ordinary excuse absolves one from the obligations of a promise. James A. Garfield, when a young district-school teacher, walked four miles in a pouring rain one dark night rather than break a promise that he had made to one of his pupils to return him his knife at the close of school. Many would have thought the fact that Mr. Garfield could hand it to the boy the next morning would have released him from keeping this promise, since the weather had become so inclement. But Mr. Garfield said, "A promise is a promise, and I must keep mine."

The text, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God," reveals the Saviour's estimate of one who lightly regards a promise. If in things of small moment, one is careless in fulfilling promises, one will be very likely to be equally so in regard to things of eternal worth. Let us, then, take thought when making promises, and take even greater thought to see that we fulfil those promises. Let not heaven's record concerning us be, "They say, and do not."

A Question for You to Answer

A PICTURE is an expression of the artist's thought; a statue, that of the sculptor's thought. So is the flower an expression of its Creator's thought. The bird and the beast too are expressions of God's thought; but man is the expression of God's highest thought, so far as material things are concerned. The study of true art as expressed in the best paintings and statuary is uplifting, refining. But what are these compared with the real things that they represent?

Galen, the celebrated Greek philosopher, it is said, was converted from atheism by seeing and examining a human skeleton. So impressed was he with the perfection of the human mechanism from the view-point of utility that he said he "would give any one a hundred years' time to find a more commodious situation for any one member of the body."

It "becomes man to learn what God doth speak out loudly through his works;" and especially becoming is it for him to study God's greatest work, "his poem," as Dr. Mary Studley calls the human body. Those who are not given the opportunity of class study in our schools, will find a very desirable and efficient substitute in the course of forty lessons in physiology and hygiene offered them by the Fireside Correspondence School, Takoma Park, Washington, D. C.

The text-book chosen for the course is of exceptional interest; and the directions and suggestions given on every lesson by the editor of *Life and Health* greatly increase the value of the course.

No one who has not made a thorough study of physiology and hygiene can afford not to take advantage of this series of lessons. Why do you not enroll at once?

"The End of Finland"

THE Russian Duma has passed a bill which takes away from Finland nearly all that was left of her ancient rights of autonomy. The Finnish Diet is not abolished, but so much authority is transferred to the St. Petersburg government that the liberty-loving Finnish people are plunged into despair. When the vote was announced in the Duma, the president of the reactionary "League of the Archangel Michael" sprang to his feet and triumphantly shouted, "The end of Finland."

Any remnants of loyalty to the government that may have existed in Finland have been destroyed by this suicidal action, and when the next uprising occurs, Czar Nicholas may count upon the cordial, unswerving, and unanimous disloyalty of the Finnish people.

A bill to abolish the Jewish pale and permit the Jews to live anywhere in the empire without persecution was introduced into the same Duma. The bill declares that the persecution of the Jews hampers Russia's economic development, and degrades the people by giving them lessons in oppression. The bill had strength, but did not pass. Meanwhile, the expulsion of Jews from districts outside of the pale goes on with great cruelty and severity. In Kief and other cities the people often were not permitted to enter their homes to carry away their belongings. In some districts the unfortunate people are being hunted down like game by the mounted police.

In their treatment of Finland and of the Jewish people, the czar, Premier Stolypin, and the whole Russian bureaucracy have manifested anew their unfitness to be the rulers of men.—*Success Magazine*.