

# The YOUTH'S INSTRUCTOR

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## The Common Round

No one hath counted all the stars.  
None knoweth  
What constellations share the  
deeps profound.  
Unhid, but faintly, many a sweet  
light gloweth,  
Amid its common round.

And so the unremembered ages  
treasure,  
In quiet orbits and unpublished  
ways,  
Those dear brave lives, Time's  
lesser lights, that measure  
With helpful deeds their days.

—*Frank Walcott Hutt.*





"AN ounce of competence is worth a pound of cleverness."

ENAMELED ware that chips easily is held responsible for some serious attacks of appendicitis.

MORE than fifty-eight thousand deaths have occurred this year in Russia from cholera, which is still raging.

THE inventor of the pneumatic tire has presented the front wheel of the first pneumatic-tired bicycle to the Royal Scottish Museum of Edinburgh.

THE kaiser's fifty-first palace, containing more than six hundred rooms, has just been completed, at a cost of one million three hundred thirty thousand dollars. It will serve as the residence of the kaiser's second son.

MR. WINSTON CHURCHILL, England's liberal cabinet minister, hopes through a bill to gain for persons who are condemned to pay a fine, a short interval for securing the money. Many, he thinks, are cast into prison who could secure the fine if given a little time. He also proposes to abolish imprisonment for persons under the age of twenty-one, except "for gross crimes." The "defaulters' drill," to be substituted, will save five thousand boys each year, it is estimated, from learning the brutalizing lessons of prison life.

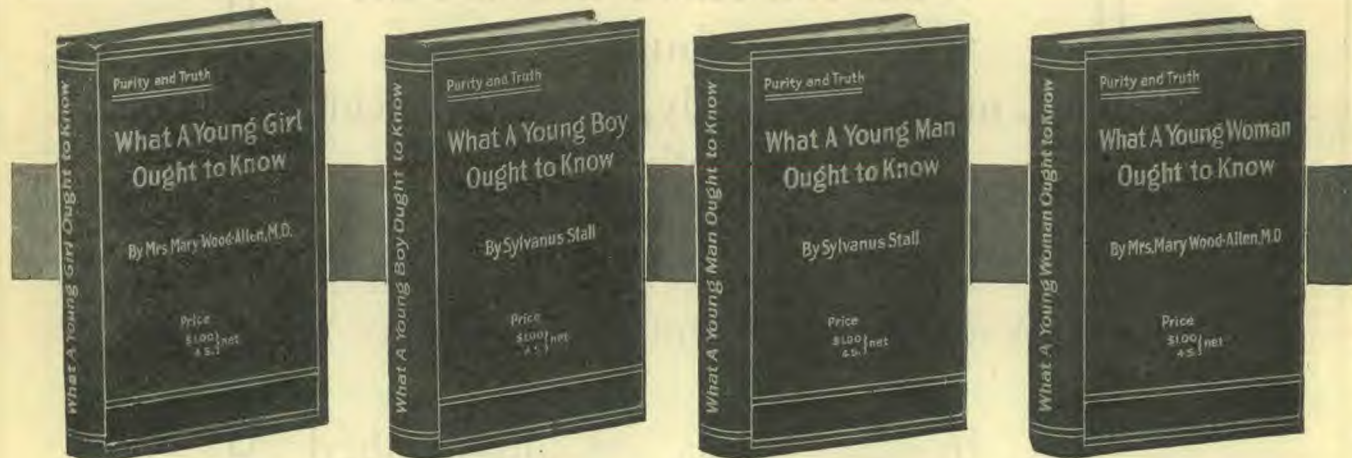
It is believed that the new census will reveal a population of one hundred millions in the United States and its possessions.

It is rumored that Abdul Hamid, the deposed Turkish sultan, has disappeared from Salonika. It is thought he made his escape disguised as one of the women of his harem.

THE Texas canvassers are working. More than two car-loads of books have been shipped recently to them from Nashville. The first car-load contained eighty cases, weighing nearly twenty-six thousand pounds, and still lacked 4,380 books of filling their orders.

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# The Youth's Instructor

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## An Incident in Cuban History

IDA FISCHER-CARNAHAN

**T**HEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10:34, 35.

Since coming in close touch with other nations, I have felt more than before the force of this text. As I have studied the history of Cuba, and used it in our school work here, I see plainly that God has individuals in other countries who are true to principles of truth. In the following glimpse of Cuban history, we see God's plan being worked out by individuals whom we in our blindness would condemn.

In 1474, just eighteen years before the discovery of America by Columbus, Bartholomew Casas was born in Seville, Spain. Little did his parents realize the work which God had mapped out for him. His father accompanied Columbus on his second voyage to Haiti. When he returned, he carried home one of the Indians, who served as a slave to young Bartholomew. This young man, having been educated in law and theology in the university at Salamanca, occupied no mean position in the eyes of his friends.

In 1502 he went with an expedition to Haiti, and was appointed governor of that island. Eight years later he was ordained as priest in Santo Domingo. He was called to Cuba in 1512 to take part in an expedition in colonizing the island. History speaks of him as possessing during these years, a strong and honorable character, and as being profoundly compassionate.

At the close of this expedition, he was given, as a recompense for his services, a rich *encomienda*, which was a province of Indians. These provinces, when they were first conquered, were given to Spaniards. They were then called *repartimientos*. If these were left vacant for any reason, they were given the second time to others, then they were called *encomiendas*. So Las Casas became practically the owner of one of these provinces.

Although he treated the Indians kindly, he had no scruples in regarding them as slaves. But God's eye was upon him, and having seen the oppression and heard the cries of the poor *Ciboneyes*, he saw in the priest the man to defend and plead their cause. While Las Casas was studying the Bible for the sermon which he was to preach on Pentecost day, 1514, his eyes fell upon these words in the book of Ecclesiastes: "Stained is the sacrifice of him that sacrifices an evil thing acquired: the gifts of unjust men are not accepted." He was much impressed with these words, and remembering that a priest in Santo Domingo had refused to absolve him from his sins because he had Indian slaves, he fully decided that the *encomiendas* were unjust and immoral, and resolved from that time on to devote his life to the cause of the Indians. He stated his convictions to the governor of Cuba, and refused to hold his *encomienda*.

Now began his life's mission. Fully convinced that he was right, he began to strike directly at the evil

thing. He preached a powerful sermon against the *encomienda* system. But little impression for good was made upon his hearers. Determined to carry the cause of the Indian to the Spanish court, he secured financial help from his friend Pedro Renteria, who sold his property to furnish this noble man with means to go to Spain.

Arriving there in the fall of 1515, with Friar Anton Montesino, who preached the first sermon in favor of the American Indians, his archbishop gave him a letter of recommendation to Ferdinand V. There in the city of Placencia he pleaded personally with the king for the poor Indians. In 1516 the king died. But not discouraged, Las Casas presented his cause in the Flanders to Charles V. Before he left Spain, some of the higher clergy appointed a board to investigate matters. A little later a commission of three Jerome priests was appointed, with full power to correct the abuses of the Indians in the West Indies. Arriving at Haiti with Las Casas in 1516, they found many of the leading officials possessing great numbers of slaves, so decided that it was wise not to molest them.

Las Casas, thoroughly disgusted, once more sailed for Spain to right matters. He found his friend the cardinal dying, so waited the enthronement of the new king, Carlos I. To him he presented a plan whereby the Indians could be set free, and their conditions made better. He proposed to colonize these islands and other Spanish-American countries with Spanish families, granting each family the right to import twelve Negro slaves. While this freed the Indians, it brought another nation into bondage. Some time later this noble man saw his mistake, and confessed it, saying, "I would not have done it for anything in this world."

He was disgracefully hunted by his enemies, who were heavy slave owners. A part of his time was spent in Haiti; from there he fled to Santo Domingo, where he became a monk. While there he wrote his "General History of the Indians." One leading writer says that this work appeals to the very soul of the reader, for it seems that every line has been written with blood.

In 1530 he was found in Mexico, later in Nicaragua. In 1531 he left for Peru, with the purpose of prohibiting the slavery of the Indians there. Many were his writings upon this subject. Finally, in 1537, twenty-three years after he began his work, God gave him the desire of his heart,—he saw his doctrines triumphing. In this year Pope Paul III sent a writing to Spain in which sentence of excommunication was pronounced upon all who held Indians in slavery.

Las Casas accepted the bishopric of Chicapas in the south of Mexico. His enemies pursued him even here, because he refused to absolve those who owned Indians slaves. So great was this persecution that he was forced to lose his bishopric and return to Spain in 1548. In 1566 this noble man, after fifty-two years of bitter strife and persecution, died in the city of Madrid, Spain, at the age of ninety-two years. Faithful labor on the side of truth always brings its reward.



### The Mistakes of the Faculty

How the heart of the student clings to that college professor who never forgets that he was once young; and how a college professor learns to esteem a student who ever bears in mind that he is still in a state of inexperience. Such jewels receive a higher polish from longer contact with the ever-restless waves of the sea of time. The mistakes of the world are not all made by its young people. Multiplicity of years does not necessarily form an inverse ratio with the number of mistakes made, although it is the blessed privilege of every person to "go on unto perfection."

It is a well-known fact that every college faculty is composed of individuals who made more or less mistakes during their student life, and who are still liable to err. One of the finest college presidents I ever knew was a man who during his college days had trouble with the faculty. It requires a shrewd brain to commit shrewd errors, but when such energy is turned in the right direction, it becomes a power for good.

The Bible assures us that when God forgives our sins, he remembers them against us no more. But Satan often reminds us of them, and seeks to make us believe that they are not forgiven, even after they have been confessed and forsaken. We poor mortals are prone to judge one another according to the sins and mistakes of the past. So there is a tendency on the part of students to take a retrospective view of the lives of their faculty, where it is possible for them to note mistakes in one direction or another which appeal to their own present wayward tendencies. The mistakes of the faculty form a live topic with students who desire to be unmanly or unwomanly in their conduct. Somehow, when a student does an undignified thing, it is such a comfort to him to know that Professor So-and-so acted just as bad or worse when he was a student. If by any means it is ascertained that the dignified head of some department was given to pranks while he was a student, this bit of information serves as a license to some who are bent on mischief to follow out their own inclinations to do wrong. Their ill-logic may be recounted thus:—

If when a student, Professor A was absent from class recitations until he had trouble with the faculty, why should he criticize me for committing the same offense?

If Professor B was so averse to study one evening that he climbed out of the dormitory window in search of recreation, why should he find fault with me for doing the same thing when I desire recreation?

If Professor C at one time became so sentimental that he was sent home for a time, why can not I be sentimental and — remain in school?

If Professor D married during his student life, what right has he to advise me to wait until I am through school?

If Professor E, when a student, piled tin cans at the top of the stairs in the boys' dormitory, to be upset by unsuspecting feet,—

"With a general sound  
Of thunder all round,"

why should I not be exonerated for indulging in the same sort of enjoyable pastime?

Echo answers, Why?—Because it is not common sense. Adam imitated Eve in partaking of the forbidden fruit, but this did not excuse Adam's sin. Either one of the foregoing acts might be much more

detrimental to your career, and to those within the sphere of your influence, than it was in the case of the professor in question. It reveals a lack of true principle when a student does wrong simply because he has been informed that some professor did likewise when he was in school.

There is "a time for every purpose under the heaven." There is a time for work and a time for play. There is a time for study and a time for recreation. But there is no time to rake up the débris of unprofitable memories of bygone days, either in your own experience or that of others. "Forgetting those things which are behind," reach "forth unto those things which are before."

No one can study and play at the same time. No one can do his best thinking along two lines at once. If a student sits down in his room to solve some difficult problem in astronomy, while his mind is intent on listening for the first echo of tin cans following gravity down the stairway, it is not likely that his thoughts will rise high enough to calculate the parallax of a certain star whose distance he wishes to compute. If a young lady, while attempting to delve into the science of domestic economy, has her mind absorbed in the menu of a contemplated midnight spread, her class work will surely misrepresent her capabilities. Practising the hearsay mistakes of the faculty may result in about as much concentration of thought as it is said was manifested by a heedless small boy who, being warned not to forget his errand, kept repeating to himself on the way to the store, "Soap, starch, and bluing; soap, starch, and bluing; soap, starch, and bluing." Suddenly, unexpectedly, he stubbed his toe, when, gathering himself up, he went on repeating vigorously, "Pitch, tar, and rosin; pitch, tar, and rosin; pitch, tar, and rosin."

Let students imitate the good in others, always remembering to "do right because it is right."

MRS. M. A. LOPER.

### Bishop James Hannington's Martyrdom

CARRYING the gospel into earth's dark regions has always been done at the hazard of the life of the missionary. It takes the courage of a martyr to push out into the perils that must be encountered in order to extend a hand warm with the love of Christ to those who are full of the ignorance and pride of sin.

James Hannington was styled by those who knew him best the "lion-hearted bishop." He had an adventurous nature, and so was well fitted to head a band of two hundred brave comrades going from Mombasa, East Africa, to the rescue of Alexander Mackay, who, practically alone, was holding the missionary ground he had won in dark Uganda. The bishop did not succeed in reaching Mackay; for he was murdered by natives on the borders of Uganda at the order of the cruel king, Mwanga.

Before entering Uganda, Bishop Hannington had decided to leave the most of the company, and push on with fifty chosen men. The king, hearing of his approach through what was styled the "back door" of Ugandaland, an entrance which, unknown to Hannington, was forbidden to white men, sent a command to a neighboring chief who was subject to him to arrest the white intruder, and hold him prisoner. He then gave secret orders to his soldiers to kill Hannington and all those with him. Mackay pleaded in



vain with the king to allow the coming bishop to enter Uganda.

From the bishop's diary we learn of some of his trials during his eight days' imprisonment. The day before he died he wrote: "A terrible night, first with noisy drunken guard, and secondly with vermin, which have found my tent. I don't think I got one sound hour's sleep, and woke with fever fast developing. O Lord, do have mercy upon me and release me. I am quite broken down and brought low. Comforted by reading psalm 27."

The last entry is short, and must have been written just before Mwanga's soldiers reached him, and led him out to his death. He wrote: "Oct. 29 [1885], Thursday. (Eight days' prison.) I can hear no news, but was held up by psalm 30, which came with great power. A hyena howled near me last night, smelling a sick man, but I hope it is not to have me yet."

Perhaps at this point the soldiers reached him. "The bishop was led through the forest to a place some miles distant from the scene of his imprisonment, and there he found his men before him, stripped naked and bound with thongs. His own clothing was then roughly torn off; and he saw that the end was near. Although weak with fever, and greatly reduced by his trying imprisonment, his courage never failed him in that awful hour. He bade his murderers tell their king that he was about to die for Uganda, and that he had purchased the road to Uganda with his life. Then kneeling down, he committed his soul to God. A moment after, the fierce soldiers rushed upon their victims with stabbing spears. Two of them, who had been delegated for the purpose, and were stationed one on either side of Hannington, plunged their weapons into his heart, while all around him the ground was covered with his dead and dying men."

The accurate account of this scene of martyrdom was procured from three sources. The murderers preserved the lives of three of the bishop's men upon their promise to show how to open his boxes. Then subsequently some of these very warriors became Christians, and united with the church in Uganda. And still further, a coast Christian, who accompanied the bishop as a porter, had been speared by the side of Hannington, and left for dead. During the night he revived, and "crawled for miles through the forest, with his bowels protruding from a dreadful wound, till he reached the tent of a native who was a friend of Mackay's, and by whom he was kindly received and tended until his recovery."

These men, like Israel's forefathers, endured as seeing him who is invisible. They joined that class who for Christ's sake were "stoned," "sawn asunder," "slain with the sword." And how much better it would be to die thus than to weakly deny the faith and perish at last among the unbelievers! The missionary highway is strewn with the records of brave men and women who have not feared to meet death in their effort to take the gospel to those for whom Christ himself died.

T. E. BOWEN.

### The Rain God of Mexico

AMONG the numerous gods of the ancient Mexicans, the rain god held a prominent place; and the ceremonies with which he was escorted from place to place are still continued among the common people of many parts of the country.

In Guadalajara, where, in one of the large churches,

is his summer residence, he now bears a saint's name; but the ceremonies are practically the same as they were under his Aztec name.

He is brought in with great rejoicing and demonstrations, about the first of June, and placed in the church. Then it is supposed that the rain will begin at once.

By the first of October, the rainy season is practically over, and preparations are made to take him to his winter home, which is a church in Zapopan, a village about nine miles from Guadalajara.

For two or three weeks before the ninth of October, there can be heard until eleven o'clock every night from enclosed squares, or *patios*, in all quarters of the city, the beat of drums, the squeak of violins, and monotonous rattlings.

The evening of the eighth, a party of us went to see the dancers practising for the next day's performance. We followed the sound of the music (?) to a doorway in the high adobe wall, then through a narrow hall into a large interior court, which was surrounded on all sides by rooms opening into the court. In each room, or at best in two, lives a family, and the court is the common yard for all. Usually children, donkeys, pigs, chickens, cats, and dogs are literally swarming in it.

However, at this time it was swept and garnished; several poles had been set up near the center, and the framework for an arbor made by stretching wires from one pole to another. This was covered with palm and banana leaves, and trimmed with flowers. On the top of each pole, and fastened to the wires, were lanterns, lighting up the interior. Near one side of the arbor sat a little old man, energetically beating a drum made of a hollow log, with a piece of skin stretched over one end; and by his side another man was playing a plaintive tune on a violin.

Inside the circle were eighteen men. The leader was dressed in white,—shirt, short pantaloons, long stockings and slippers, with a brilliant red sash around his waist, and on his head was a cap on which were long plumes of different colors. Around his neck was fastened a black velvet cloak, reaching to the knees. Embroidered on the back in gold was the national emblem of Mexico, an eagle with a snake in its mouth, and all around it were flowers and other emblems. In his hand he held a huge rattle, with a bunch of feathers on the end. All the other men were also dressed in white, with red sashes, and each had a rattle. Besides the men, there were two little girls who must have been under nine years of age, dressed as brides, with wreaths of orange blossoms, and long veils. These persons were dancing a wierd Indian dance, shaking their rattles, bowing, kneeling, and keeping time to the music, now fast, now slow and solemn.

On the morning of the ninth, at three o'clock, a large crowd, including numerous bands of these dancers—a band is nine men and one little girl— assembled at the church in which was the image. With great ceremony, the god was taken by the priests and placed in a carriage; formerly the carriage was drawn by men, but that has been forbidden by the authorities. The procession was formed; priests and bands of dancers with their music went before the carriage, and crowds of people followed. They danced and shouted all the nine miles of the way.

On arriving at Zapopan, the priests placed the god in the church, and the people went home and left him in peace and quietness until time for the rains to begin the next year.

MAY L. HANLEY.



# GOOD MANNERS

## Table Etiquette

(Concluded)

### Knives and Forks

**N**EVER hold your knife and fork up in the air when your host is serving you afresh. Lay them on one side of the plate when you send for another serving. Be careful to so place them that they will not fall off or be in the way of the server.

Don't heap food upon the fork. Be content with small mouthfuls. "If you take your food with delicacy, you dispose of it with ease and speed, and you never commit the offense of masticating with your mouth open, or talking with it full."

### The Serviette, or Table Napkin

Never tuck the napkin into top of waistcoat or gown. Neither is it good form to spread it out over the lap, as if you were an infant, likely to drop half of what you are eating. Instead, leave it folded once lengthwise. When you have occasion to raise it to the lips, do so with the right hand only, using merely one corner of the napkin. Wipe the mouth with a corner of the napkin before and after drinking.

On no account put even the tip of your napkin in the finger-bowl. The lips may be moistened by touching them lightly with the tips of the first and second fingers of the right hand, which have been delicately dipped in water.

After the meal, at a restaurant, or formal dinner, lay the napkin unfolded at your place. If you are a time guest in the household and will remain another meal, you may fold the napkin in its original creases.

### The Service

"When the dinner is very large, and two servants serve simultaneously at opposite sides of the table, they begin the course each time at different ends, that is, one works down while the other works up, and they reverse this order with every dish."

All dishes should be served at the left of the guests by the waiter or waitress, that the right hand of the guest may be free to take them. Beverages, however, are served at the right instead of the left.

Dishes should be removed from the right of the guest.

In one's own home, where there are no visitors, the honor of first service is accorded the mother; but when guests are present, the host or servant serves the initial course first to the lady at the right of the host; but usually the second lady to the right receives the first helping of the second course; and the third lady the first of the third course, and so on with the various courses. This method prevents the same person being served last each time. At a large and formal dinner the gentlemen and ladies are served in rotation.

At the conclusion of the soup course all the soup plates are removed, with the plates on which they

have stood, and then warmed plates, with the next service, are distributed, or if the host does the serving of the next course, the plates should be given to him. When waiting upon plates, serve the gravy at one side, and not upon the food.

A napkin and a plate, or tray, is best liked for removing crumbs from the table before serving the dessert.

"Finger-bowls should always follow the last course at formal and informal meals alike, except at breakfast, when, if fruit is the first course, the finger-bowl is put on the table when the covers are laid ready for the fruit course."

"The fashionable finale for every dinner is coffee." Each guest is served with a cup, without asking if he will take coffee.

### The Individual Diner

Don't lean too far forward when eating.

Don't place the elbows on the table. Let the unused hand rest quietly in the lap.

A goblet should be held by the stem, not by the bowl.

Do not make a noise when chewing food. Keep the lips securely closed. If you are not sure of your adherence to this rule, ask a sincere friend to make observations, and report to you later.

Never take a piece of bread and sop up the gravy from a plate.

Never mash food with the fork.

Do not take a dish from a servant to help yourself; let it remain in the hands of the waiter while serving yourself.

Do not break or cut a slice of bread on helping yourself from the bread plate.

If you wish bread, do not hesitate to take the last piece on the plate. It is uncomplimentary to do so.

To chew one's food while serving oneself is not good form.

Do not pile up, or in any way arrange, for the benefit of the waiter, the plates or small dishes put before one.

Never leave your spoon in the coffee-cup. Lay it on the saucer.

Never make yourself conspicuous in any way by aiding the host or hostess in serving, unless especially asked to do so. If a dish it passed you, and you are in doubt whether to pass it to the one next you, simply ask before taking it, "Shall I pass it on?"

Never push back your plate and finger crumbs at the end of the meal.

Cheese, olives, bread, toast, grapes, small plums, cherries, small cakes, salted almonds, tarts, stuffed figs or dates, raisins, bonbons, cookies, celery, strawberries with the hulls, watercress, and nuts of all kinds, may be taken in the fingers to be eaten. Olives



should never be put into the mouth whole, but the flesh should be eaten from around the stone. Specially prepared olive forks or spoons may be used in helping oneself from the main dish. If no such fork or spoon is provided by the hostess, use the hand in helping oneself.

Chicken, game, and chop bones may under no circumstances be taken up in the fingers.

Prune seeds should be pressed out with the spoon before the fruit is put into the mouth.

Celery tops, olive or other fruit stones, banana peelings, and skins of radishes should not be laid upon the table-cloth. Lay them on the plate, at one side.

In drinking bouillon "the spoon should be used first. When only a small part of the liquid remains, it may be drunk from the cup, which should be held by one of its handles."

A more inappropriate table act is seldom observed than for one to place a large slice of bread on the table-cloth or in the hand or plate, and then energetically set about the task of spreading the upper surface with butter; yet it would seem that to some persons the relish of the meal depends chiefly upon the satisfactory performance of this initiative operation. The better way, and only allowable way, is to break off (never bite off) a small piece of bread from the slice, and butter it just before placing it in the mouth.

Cake is usually broken and eaten like bread or crackers; if sticky, it should be eaten with a fork.

Never cool food by blowing upon it; wait until it becomes cool enough to eat.

Do not break bread into pieces, or soak it in gravy, milk, or coffee. Don't put crackers or bread into soup. Eat crackers or bits of bread dry.

If you are asked by the host what part of the fowl you prefer, it is well to have a choice, and to mention it promptly, if you desire any.

One must avoid saying too much in regard to the palatableness of the food; for overpraise seems insincere, and is disconcerting to the hostess; but a sincere, honest word of appreciation is certainly a proper thing to give to one who has made a special effort to serve tempting dishes for her guest. At formal dinners, however, no remarks about the food are allowable.

As soon as one is served, it is not improper to begin eating, but one should not appear in haste. Such a course sometimes makes it easier for the one serving, and prevents the stiffness and formality incident when all wait until the final serving. If a great many are present, one usually waits for those near to be served, but if there are only a few at table, one may wait until the course has been passed to all. In case of the desert, however, *all* wait until every one at the table has been served.

Eat soup from the side of a soup spoon, carrying the spoon from you instead of toward you when dipping up the soup.

Miss Holt, in her admirable work, "Encyclopedia of Etiquette," says: "To eat slowly and quietly is an evidence of respect for one's health and personal dignity. Only the underbred or uneducated bolt their food, strike their spoon, fork, or glass rim against their teeth, suck up a liquid from a spoon, clash knives and forks against their plates, scrape the bottom of a cup, plate, or glass in hungry pursuit of a last morsel, and masticate with the mouth open, pat the top of a pepper-pot to force out the contents, and drum on a knife blade in order to distribute salt on meat or vegetables."



#### A Little Love

O, we can not tell the struggles  
Of those battling by our side;  
What to us may seem but trifles  
May to them be sin's flood-tide.

So if we can help by loving,  
While with us God lets them stay,  
Let us give them quickly, gladly,  
Just a little love to smooth the way.

But suppose we feel too busy  
With our real or fancied woe,  
And neglect the words of comfort  
As along life's way we go:

When the hand of death has claimed them,  
And we gaze on lifeless clay,  
Will we not then wish we'd given them  
Just a little love to smooth the way?

MRS. F. L. SMITH.

#### Christ Before All

It is related that an artist once painted a picture of the Christ pointing to the lilies-of-the-valley. When people looked upon the work of art, they were especially impressed with the delicate proportions of the lilies, and when they left the gallery, they each and all exclaimed: "What beautiful lilies!" When the artist heard this, he seized his brush and went to his picture and struck out the lilies, exclaiming, "No work of mine shall hide the Saviour." Many appreciate and enjoy the fruits and flowers of Christian civilization, but deny the Author.—*Selected.*

#### Social Hunger

A CHICAGO paper has coined or found the happily descriptive phrase, "the socially hungry." It does not refer, as one might suppose, to the "climbers,"—socially ambitious people who are always seeking the society of those richer or more prominent than themselves,—but to persons who, in the daily relations of life, long for more courtesy than they usually receive, and for "the touch of a friendly hand."

Civilization has taught mankind a universal pity for hunger. Even the most methodical member of the most scientifically conducted charitable organization will take real money out of his pocket and give it to a man whom he knows to be hungry. We have not yet learned that there is a hunger of the soul no less poignant, and harder to satisfy.

It is not uncommon to hear some one say, "Smith is all right at any other time, but during business hours he's a shark." Mr. Smith may not know the estimation in which he is held. Very likely if he did he would feel complimented. He does not understand that the brusqueness of manner which his concentration breeds may have sent some one away hungry.

A prominent business man was accosted on the street by a boy who wanted to know where the public



library was. The man went a little out of his way to show him, and as they walked, drew the boy out in conversation. He found that he wanted a book on electricity, went with him to the library, and saw that he got it. The little act of courtesy proved to be the means of starting the boy on a road that led him away from the street corner and the "gang," and finally put him in a good technical school.

The busy life of the city is full of such opportunities, and probably richer than is generally known in just such incidents; but the supply never outruns the demand. The social hunger is only a longing for a recognition of personality; an admission of the claim which the humblest has upon the most exalted; a desire which finds its best answer in the command, "And whosoever shall compel thee to go a mile, go with him twain."—*Youth's Companion*.

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### Present

"I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice." "Present;" you know what it means for a captain to say to a company of men, "Present arms;" it means to assume a position for action; be ready for action at the slightest tap of the drum or the slightest command. Present; get ready for action at command. The apostle, growing out of what he has said, urges them, beseeches them, to present—what? Their bodies; their lives; for this word "body" stands for this earthly life of ours.—*Dr. Len G. Broughton*.

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### No Ground for Pride

THE last thing in which we can be justified is pride. What have we to be proud of? "Merit!" wrote Martin Luther, "what merit can there be in such a poor catiff as man? The better a man is, the more clearly he sees how little he is good for, the greater mockery it seems to attribute to him the notion of having deserved reward.

"Miserable creatures that we are! We earn our bread in sin. Till we are seven years old, we do nothing but eat and drink and sleep and play; from seven to twenty-one we study four hours a day, the rest of it we run about and amuse ourselves; then we work till fifty, and then we grow again to be children. We sleep half of our lives; we give God a tenth of our time; and yet we think that with our good works we can merit heaven. What have I been doing to-day? I have talked for two hours; I have been at meals three hours; I have been idle four hours! Ah, enter not into judgment with thy servant, O Lord!

"A perpetual struggle. Forever to be falling, yet to rise again and stumble forward with eyes turned to heaven—this is the best which would ever come of man. It was accepted in its imperfection by the infinite grace of God, who pities mortal weakness, and accepts the intention for the deed—who, when there is a sincere desire to serve him, overlooks the shortcomings of infirmity."

This is the truth of things, as we recognize the minute we really know ourselves and estimate our true value. If we feel pride, it is because we have a wrong sense of proportion and do not realize how small and poor we are.

What ground for pride is there in possession? Some one else really did the work of creating what we possess. All excess of our possessions means that

some one else is in want because we have more than our share. We may say that it is not our fault. It is the fault of imperfect economic conditions. Well, then, what pride ought we to feel in the unhappy conditions which limit us and impoverish others?

What ground for pride is there in abilities? Did we create ourselves? All that we are we were made. If we have improved our capacities and made attainments, other people have been the agents by which the improvement was effected. Others made a way before us on which we have followed. Any original contribution of ours is small at the best. There is no ground for pride in it.

Whenever we find pride in ourselves, we ought to take it by the throat and deliberately humiliate it. It is an ugly thing, and should be torn out of the soul. And one of the most evil things about it is that it is deceptive. It holds its place without our realizing that it is there, and it is very unsightly to others, whatever we may think about it.

If we love praise, let us avoid it, not bidding for it, not listening to it. All boastfulness and self-advertisement is utterly repugnant to the Christian spirit. Let us keep clear of it, and laying aside all pride and boasting, walk in humble, self-distrustful love, seeking only to serve in unnoticed faithfulness.—*Robert E. Speer, in Sunday School Times*.

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### The Proper Use of Words

SOME speak of their "friends," referring to those with whom they are acquainted, or whom they have known but a short time. They should speak of such persons as acquaintances. A philosopher says, "He who finds a dozen 'friends' in the course of a lifetime may esteem himself fortunate." To judge from the conversation of many, one would suppose that "friends" could be picked up anywhere daily. A friend is one joined to another by affection, by mutual good will and esteem, a well-wisher.

One of the most abused words is "got." A boy says, "I have got a cold," when he means he has a cold. A girl remarks, "My mother has got a fine head of hair," which would only be true if her mother wore a wig; otherwise the word "got" should be omitted. A boy says to his teacher, "I have got to go home at recess; my mother says so," when he should say, "I must go home at recess; my mother desires it." When you go to a store to make a purchase, do not ask the proprietor, "Have you got sugar, or canned corn?" Correctly speaking, "to get" is to acquire, to earn, to gain, to come in possession of. Hence, a man may say, "I have got (or gotten) more corn this year than my neighbor, because I tilled my field better than he." But he should not say, "I have got a longer nose than my neighbor," however long his nose may be, unless it be an artificial nose, in which case he would hardly boast of the fact.

Many of you say, "We have twenty scholars in our class," or "ninety scholars in our school," when you should say "pupils." A "scholar," strictly speaking, is a learned man, or one who devotes himself to writing, in the sense of literature. A "pupil" is one who is under instruction, a young person who attends school.

Do not mistake the use of the words "purpose" and "propose." To "purpose" means to "intend," while "propose" is to "offer." "I propose to give you a good thrashing," said William's father. "Thanks,



but I decline the proposal," replied William, with more exactness than politeness. The father intended saying, "I purpose giving you a thrashing."

"Mary looked beautifully" is not correct; Mary does not perform any act of looking with her eyes. It is not the manner of looking that is meant, but Mary's appearance to the speaker. "Mary looked beautiful" is correct. We qualify what a person does by using an adverb; what a person is by an adjective. It is correct to say, "She looked coldly on him," referring to her manner of looking, but, "She looks cold," if she is suffering by reason of weather.

A landlord notified his tenant that he would "raise" his rent. "Thank you; I find it hard to raise it myself," was the reply of the tenant. What the landlord meant to say was that he intended to increase the rent. Some people say, "I was raised in the country." Boys and girls are not "raised," but calves, cabbages, and corn are. Children are "reared," or "brought up."

These are a few of many errors that we fall into in conversation. It will pay any young person to keep his ears open, and to correct his own mistakes.—*Christian Work.*

### Influence of Pleasant People

WHAT a boon to all his friends and acquaintances a pleasant person is! It may be hard to define pleasantness, but we experience no difficulty in recognizing it when we meet it. Pleasant people are not always the most admirable of mankind, nor the most interesting; for it often happens that the qualities in a man which are most worthy of esteem are, for lack of other modifying elements, the very ones which make against his agreeableness as a companion; and a person who does not impress us as particularly pleasant may, nevertheless, interest us very much by the display of unusual mental and moral characteristics, or by having a complexity of nature which seems to offer itself as a puzzle which we are curious to solve.

Pleasant people may not even be the most truly lovable, but they are likeable. We, perhaps, have no desire to make friends of them, in the deeper sense of friendship; but we are glad when we meet them, and we enjoy their society. The tie thus formed, though slight, is a real one; and I believe we would all do well to remember, in the interest of our closer friendships, the attractive and cohesive force of mere pleasantness. The highest virtues and offices of friendship we are not called on to exercise every day, and in familiar intercourse, we have not less, but rather the more, need to make ourselves pleasant because of the times when our friends will have to answer our drafts on their patience and sympathy.

If we question what constitutes a pleasant man or woman, it appears to be the result of both temperament and character. It is hardly necessary to say that these are not identical, yet they are not differentiated in common thought and speech as clearly as they might be.

Without attempting a close analysis, we may say that temperament is a certain combination of elements given us at birth, while character is another set of powers and dispositions slowly acquired and grown in us; for the first, nature is responsible; our parents and ourselves for the second. It seems easier to describe a pleasant person by negatives, although assuredly his pleasantness affects us in a most positive manner.

To begin with, such a person must not be too much "shut up in his individuality," to use the phrase of an English writer—that is, he must not be too reserved and concentrated in his emotions and affections, but have a certain expansiveness of nature and openness of manner. He must not be too fastidious, but be able to take people for what they are and what they are worth to him for the passing moment and the need of the social hour. He must not be of too intense a nature, nor so preoccupied with the serious aspects and duties of life that he is unable to put them aside temporarily and lend himself to lighter thoughts and lighter people.

One of the pleasantest men I ever met was one of the most hard working, devoted to a dozen good causes and public interests, besides his personal and professional ones. None of these were made a bore to others, and his equable and kindly disposition, his readiness to enter into other persons' ideas, his literature and art, as well as weightier matters of politics and science, made him able to please and be pleased by men and women of the most diverse kinds. I greatly respect such a man. How pleasant he must be to himself! What a comfortable daily companion!

Pleasantness is a trait of character which should be cultivated. Sometimes by a pleasant word we may change the whole course of another. Even if you do not feel like speaking pleasantly, do so, for "pleasant words are as an honeycomb, sweet to the soul, and health to the bones."

J. E. HANSEN.

### Women Smokers

It has been stated in various newspapers that Miss Eleanor Sears, of Boston, and Mrs. Henry Steigner, of New York, advocate smoking for women.

For centuries past woman has been an example of purity and piety, and it is to be hoped she will ever continue to be. As long as woman holds herself above the standards of the majority of men, there will be some hope for the betterment of man; but, when she lowers herself to the present standard of a majority of those calling themselves men, hope for the salvation of the world must be greatly lessened. I feel confident, however, that only a small percentage of women will ever stoop to the vile and abominable habits of men. Smoking, to say the least, is utterly disgusting and contemptible in *men*; but when it comes to women smoking, there are no words in the English language sufficiently strong to express contempt for the loathsome act.

Whatever influence Miss Sears and Mrs. Steigner may exert among a certain class of women in that respect, I am sure their advice will not be countenanced, nor their example followed, by the truly refined, intelligent, and pious women of this country, especially those of English descent, but will be condemned by every true Christian of either sex.

It seems to me that no true Christian, male or female, can possibly smoke, chew, drink, or indulge in any other abominable habit, all that may be said, written, or argued to the contrary notwithstanding. No one, therefore, who desires to be true to the divine Master, should be led astray by the advice or example of any one addicted to such vile, inconsiderate habits.

E. H. HOLBROOK, M. D.

THE world belongs to the energetic.—*Emerson.*





Children of China.



Indian Child, Central America.



"The Little Helper", Japan.



Two Little Girls in New Guinea.

# CHILDREN'S PAGE

## Likes and Dislikes

I HAD a little talk to-day —

An argument with Dan and Ike:  
First Dan, he said 'twas not his way  
To do the things he didn't like.

And Ike, he said that Dan was wrong;  
That only cowards dodged and hid.  
Because it made him brave and strong.  
The things he didn't like, he did!

But then I showed to Ike and Dan

An easy way between the two:

I always try, as best I can,

To like the things I have to do.

— Arthur Guiterman, in *Youth's Companion*.

## Hanging Whirligig



FOR those who do not live close enough to the water to utilize any of our plans for boat making, here is something just as good. It is built for joy alone, but incidentally will

furnish good outdoor exercise. It took me some weeks to plan it to my entire satisfaction, my object being to make it inexpensive and simple enough for any boy to make successfully.

To begin with, we must have a pole twelve or fourteen feet long and eight inches through at the base. This pole may be larger than this, for it is not possible to get it too strong. It must be very firm in the ground, for there will be a great strain on it. The height of the pole over the ground does not matter much. It may be from ten feet up or may be only seven or eight feet; but to make it firm, at least four feet must be imbedded in the earth. A good plan to insure it being strong and remaining upright is to fill around with a concrete mixture, of which one part should be cement, two parts sand, and three stone. When the post is properly sunk, the whirligig is sure to be a safe and an enjoyable device. In the top of the post bore a hole about two inches in diameter to a depth of six inches. Then put one or more iron rings around the pole so that it will not split. The rings may be omitted if the post is hard wood and pretty thick at the top, but you should at least wrap it with wire. On the top of the pole there is a three-spoke affair, made as in Fig. 6. Two of the pieces are shaped like *B* in Fig. 5, and one, the central one, like *A*. Nail them securely together, and bore a hole through the center. Through this hole pass a tightly-

fitting bolt, and secure it with a nut underneath, as shown in Fig. 3. This turns around when the swing is in motion; and in order to reduce the friction, you may nail a piece of sheet metal on top of the post. Pack the hole in the pole with grease, and fit the bolt into it. Six ropes or cables hang from it, as shown in Fig. 6.

The skeleton work of the platform is shown in Fig. 2. Use sound two-inch by four-inch pieces, and fasten them with resined spikes or long screws. The upright handles used to push the machine around, and to hold on to while it is in motion, are shown in Fig. 7. The platform must be built around the base of the pole. When complete, it is elevated about eight inches from the ground, and the rope fastened to it. Be sure to have it level, so it will turn evenly. If you wish to improve the appearance of the whirligig, paint it in bright colors, say, alternate stripes of red and white, or make the whole thing green. In using it,

you stand alongside, grasp the handle, and run. Six may do so at the same time, and when it has gained speed, hop on and ride. You will have to make and use this swing to fully realize its possibilities as an amusement device.—*American Boy*.

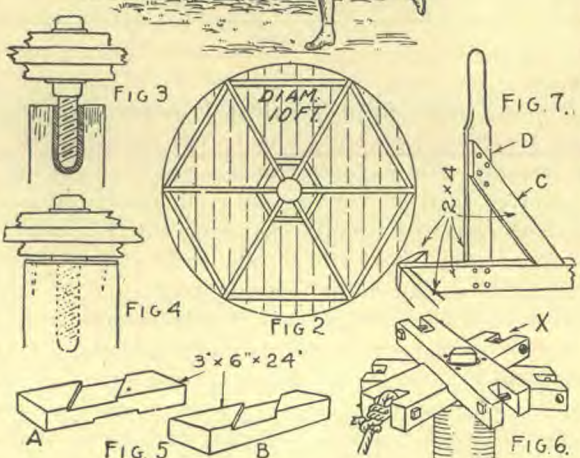
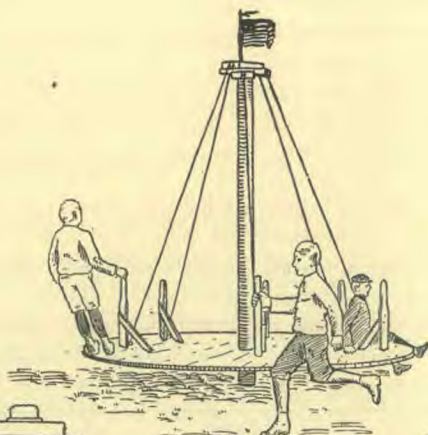
## Nettie Morgan

THE question is often asked, "Do you suppose a horse really has thinking faculties, and can reason; or are their apparently intelligent acts to be accorded merely to dumb instinct?" I shall not attempt to give my personal views of the matter, though I have them, but will leave you to draw your own conclusions from the following unexaggerated facts.

My husband, who was very fond of a good horse, and who had great pity for a poor one, went into a stable in New Bedford, Massachusetts, to look for a sound, safe horse for family use. Finally he purchased a noble-looking black horse, giving two hundred sixty-five dollars for him, and was to call for him the next morning.

At the time appointed, my husband called for his purchase, and while waiting, the proprietor of the stable said: "A car-load of Ohio horses came in during the night. Wouldn't you like to look them over?" My husband was perfectly satisfied with his recent deal, but as he had the time, and out of courtesy to the man, he took a "couple turns," as he termed it, down the stable. None of the horses seemed to outdo

FIG 1





his black horse, until he came to a bay mare, weighing about ten hundred fifty pounds. Then he was compelled to stop and look. He found she completely eclipsed the black horse. The stableman came up, smiled, and said, "Isn't she a beauty?" to which there was willing assent.

To make a long story short, my husband exchanged the black horse for that little Morgan mare, gladly paying the extra sixty dollars asked.

Previous to this time, this mare had been owned by a wealthy man, who kept her as a brood mare, and she had been the mother of two colts. Only twice had she had a harness upon her back, and of course, as a "horse is a vain thing for safety," my husband anticipated some trouble in the "breaking in" process.

He purchased a harness and a sulky in order to drive to his home, in Falmouth, which was a distance of about forty miles. When the mare was being harnessed, she acted "green," and was a bit nervous.

She disliked the steel bit worse than all the rest; but after a few gentle pats and kind, firm words, she evidently concluded that "what can't be cured must be endured," for she patiently waited for the word to go, with only an occasional toss of her proud head.

To describe her is impossible, but if you know the good qualities of a thoroughbred Morgan, you can realize what a prize had been obtained.

On the way home, she did not do one mean trick. She tried once or twice to get away from her own shadow, but finding that it kept close beside her, she accepted the condition with good grace; and never, to the day she died, did she behave unbecomingly.

She was the admiration of all the country folk around her home; and one day, not long after my husband purchased her, a friend drove into the yard and said, "Hello, captain; I want to see that horse of yours." Of course Nettie Morgan, for that was her name, was exhibited, and the man said: "Well, if I were to have a horse made to order, I don't know where I could improve on that one. Tell you what, captain, I'll give you five hundred dollars for her now. What do you say? Is it a bargain?"

All this, reader, to let you know her worth. Suffice it to say, she was not for sale.

Never was she tied to a hitching-post, for she always stood faithfully where she was left. Neither was it necessary to use a whip. One day my husband lent her to a friend of his, who insisted upon having a whip for "looks sake." When he returned her, he remarked, "I tell you, it is a disgrace to carry a whip behind such a horse as that." We smiled, for we knew it.

My husband's first wife was almost blind, and could see only a very short distance, but she fearlessly drove Nettie Morgan anywhere. If another vehicle came "head on," Nettie promptly turned to the right, giving half the road to the other carriage, and it was not necessary to pull the rein. In passing a team, she knew the proper side to take, and used to trot past and shake her head, as much as to say, "Who's ahead now?"

Her master would frequently drive to town, go into one store, and then, perhaps, two hundred feet or more to another, do his errand, and, standing on the curbing, call his horse. Often she would neigh, but always faithful to her nature, she would go to him, many times having to turn out for the other teams that were standing at the hitching-posts. Of course she was given that dearly loved piece of candy, and often she put her nose into her master's pocket for the second piece.

Not unfrequently the heavy truck harness was put upon Nettie's back, and she took her place beside a heavy work horse at the plow or farm wagon; but she never lagged nor shirked, even though she was more delicately bred. In fact, she showed her true breeding by working faithfully wherever placed.

Often we turned her loose in the pasture to enjoy herself, and when wanted, do you think we had to chase around the field with a measure of oats or corn, to coax her in? Ah, no; she knew her master's voice, and would come running up to the bars.

One day my sister, who knew but very little about horses, took Nettie to go to town, a distance of about five miles. On the way, in going down a very steep hill, the girth broke, and, of course, the shafts went up over Nettie's back, and the buggy ran against her. Most horses would have kicked everything to pieces; but Nettie stood still. My sister did not know what the trouble was, and urged her to go on, but shortly she discovered the cause. She felt she had had a narrow escape; but again we smiled when she told of it; for only faithful behavior had Nettie Morgan ever exhibited, and we looked only for that.

My little lad has given me not a few starts by standing between her legs, with one arm around each leg; but when I would call to him to come away, his father would only laugh and say, "Let him alone; you could not hire Nettie to move a muscle." His confidence in her gave me the greatest confidence in her also.

Another time, when out driving with my two little ones, we went down to the beach, the way being extremely rough. In getting out of an old rut—and how hard it is to do that—Nettie stumbled and fell. Almost before I knew what had happened, she lifted her head, and gazed back into the buggy, as much as to say, "Don't fear." I said, "Lie still, Nettie," and she remained perfectly motionless. I jumped out of the buggy, took the children out, unharnessed her, stepping fearlessly between her legs to undo the girth, pushed the buggy back, and then said, "Get up, Nettie." She was on her feet in a minute. After reharnessing her, we went on, none the worse for our experience.

Didn't I love her? Indeed, I did; and I am not ashamed to confess that I put both my arms around her neck and hugged her. She was worthy of all the affection given her.

I could relate several other incidents showing equal intelligence on the part of that faithful creature. Her death, after twenty-three years of loyal, willing service, filled our hearts with sorrow; and we buried her with tears in our eyes. We felt that we had indeed lost a friend.

Of how many of us could it be said, that in all our twenty-three years of service, we never did a mean act? Of not many, I fear; but let us take a lesson from the life of that noble animal, who was faithful in using just common "horse sense."

FANNIE E. HAMBLIN.

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It is easy enough to be pleasant  
When life flows along like a song;  
But the man worth while is the one who will smile  
When everything goes dead wrong.

—Selected.

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Boys flying kites haul in their white-winged birds,  
But you can't do that when you are flying words.  
Thoughts unexpressed may sometimes fall back dead,  
But God himself can't kill them when they're said.

—Will Carleton.



## THE CHILDREN'S COOKING CLASS

CONDUCTED BY D. D. FITCH

### Strawberry Fruit Ice — No. 7



WE had intended that this lesson should be one of the last; but as the warm days are here, which makes a fruit ice especially attractive, we thought you might enjoy it most at this time. Then, too, some of you may wish to make some money for missions during vacation. If you can make good fruit ice, you can readily sell it at a profit.

There are two reasons why I am giving you instruction in the preparation of fruit ice instead of ice-cream. One is that you can make fruit ice, or sherbet, that will taste just as good as ice-cream, and still be much cheaper; but the most important reason is that large quantities of milk and sugar eaten together are injurious. Before giving the recipe, it may be well to call attention to the following principles:—

Ices are simply frozen sweetened fruit juice. Sherbets are the same, with something added to give the preparation more body. For this purpose one of three things is commonly used; namely, corn-starch, gelatin, or eggs. The latter is more common, and gives better results to the amateur. The other two are cheaper;



SHERBET A LA MODE

and if one is going to make a business of the preparation of ices or sherbets, it would be to his profit to study further than we shall be able to do with the space allowed in these columns. For the preparation of strawberry sherbet we shall need one pint of strawberries; one-half cup of sugar; one-fourth cup of lemon juice; one pint of sirup; the whites of three eggs; and one cup of water. We shall also need ice, coarse salt, and a freezer.

If you have all of these at hand, the first thing to be done is to make the sirup. As this will keep indefinitely, you can make a quantity, if you wish; and thus you will avoid having to stop to prepare it each time you wish to make sherbet. Add one-half cup sugar to one pint of water, bring to a boil, and remove any scum that may rise; take the sirup from the stove, and cool.

Next, pick over the berries, cover them with one-half cup of sugar, and allow them to stand for some

time to draw out the juice. Now squeeze out the one-fourth cup of lemon juice, and separate the whites of the three eggs from the yolks. Place chunks of ice in a sack, and lay the bag, with its contents, on some hard surface, and pound it with a piece of gas-pipe or some kind of bludgeon. Do not try to use a hammer or an ax. Empty the ice into a box, and return to the sack any pieces larger than a walnut.

When all the ice has been made very fine, add to it the coarse salt in the proportion of one part of salt to four or five of ice. Mix the ice and salt together, and fill in around the inner part of the freezer. Now strain the berries through a coarse colander, add one cup of water, then force all through a coarse cloth until nothing but the dry pulp remains. Discard the pulp, and add to the juice the strained lemon juice and the pint of sirup. Pour all into the inner freezer, and proceed to freeze. When the mixture has become well congealed, which it will do in about ten minutes, add the three beaten whites, then continue with the freezing until the sherbet has become quite stiff. This is now ready to serve,



SHERBET WITH NUT MEATS

but will be much improved if allowed to remain in the freezer as it is for an hour or so. This is called curing. The juice from stewed berries will answer quite as well as from fresh ones.

There is much more valuable and important instruction that could be given if space would permit, and if any of the INSTRUCTOR boys and girls wish to take up this line of work that they may earn money for missions, the writer will be glad to give personal attention to their correspondence. A few of the best ices that can be made are orange, pineapple, grape, apple, maple, jelly, watermelon, apricot, lemon, cantaloup, and banana. We trust that our young friends will meet with success in their efforts, and will not be discouraged because of a failure or two at first. Remember that you are gaining information that some day may be the means of giving you a livelihood, and I hope it will make many of you more valuable in the mission field.

ONE of the many reforms of the Young Turks is, the elimination of the dogs of Constantinople.

UNDER the direction of the commissioner of weights and measures, Clement J. Driscoll, one thousand false scales and five thousand false measures were assembled outside New York City Hall on July 16. These were afterward broken up and thrown into the sea.



DON'T FAIL TO TRY THE BROWNED RICE RECIPE





M. E. KERN  
MATILDA ERICKSON

Secretary  
Corresponding Secretary

## Society Studies in Bible Doctrines

### XXV — Tithes and Offerings

**SYNOPSIS.**—As Creator, the world and all things therein belong to the Lord. He has given man the power to accumulate of these gifts those things which will add to his joy and comfort. Therefore, whatever man has in his possession he holds as a steward for the true Owner. The Lord requires, as an acknowledgment of his ownership, that a tithe of all the increase shall be returned to him. This obligation was not confined to the Jewish dispensation or period of the Levitical priesthood. It was acknowledged before this, and is in force now. The Lord has promised a great blessing to those who are faithful in tithe paying. He who withholds any part of the tithe robs God.

From the part man is permitted to use, the Lord gives him opportunity to express his gratitude in offerings. The use made of our possessions is a decided test of character. The needs of God's cause and the poor are constantly before us to draw out our spirit of liberality. The spirit in which gifts are made either to the Lord's cause of truth in the earth or to the poor, has more to do in determining their value in the sight of heaven than the size of them.

#### Questions

1. To whom belongs all the wealth of the world? **Haggai 2:8; Ps. 50:10-12.**
2. From what source comes the power of man to get wealth? **Deut. 8:18.**
3. Since nothing, then, is really his own, in what capacity does man hold property? **Matt. 25:14.**
4. As his substance increases, what part of the gain does the Lord require shall be returned immediately to him? **Lev. 27:30-32.**
5. How early in the history of God's people do we find his servants paying tithe? **Gen. 14:18-20; Heb. 7:1, 2; Gen. 28:16-22.**
6. Under what order of priesthood, then, was the tithing system instituted? **Heb. 7:1-4.**
7. When the priesthood is changed, what other change is necessarily made? **Heb. 7:12.**
8. Mention at least one law that was not changed when the Levitical priesthood was established. **Num. 18:21.**
9. What did Jesus teach concerning tithing? **Matt. 23:23.**
10. Under what order of priesthood are we now living? **Heb. 7:22, 24.**
11. What special blessing is promised to those who are faithful in tithing? **Matt. 3:10, 11.**
12. If a man is faithful in rendering to the Lord the tithe, has he performed his whole duty in the matter of his possessions? **Mal. 3:8.**
13. What charge was Timothy instructed to give to the rich? **1 Tim. 6:17-19.**
14. Of how many does the Lord expect gifts, and in what quantity? **Deut. 16:17.**
15. In what spirit does the Lord require that offerings shall be made? **Ex. 25:2; 2 Cor. 9:7.**

16. Give one instance of a small gift which was of great value. Why? **Luke 21:1-4.**

17. How does the Lord regard gifts to the poor, and when may we have the privilege of helping them? **Prov. 19:17; Mark 14:7.**

18. What law of giving is stated by Solomon? **Prov. 11:24.**

#### Notes

5. The promise of Jacob, when he had nothing, to pay an honest tithe of all that God should give him, shows that the tithe should be paid before the living expense is taken from the income.

10. Although many things were changed when the priesthood was changed from the order of Melchizedec to that of Levi, the tithing obligation still remained. Now that we are again in the time of the ministration of a priest made "forever after the order of Melchizedec," this law of tithing is still in force.

#### Last Call

HAVE you enrolled in one of the Missionary Volunteer Reading Courses? If not, do so. Do so at once. Yes, I know you will read even if you do not enroll. Everybody reads nowadays; but do not read at random. Come, join us in the "Spare Minute Circle." Come, and concentrate your mind on a group of topics worth while, and see if you will not get something that will stay by you and be of practical help to you.

One conference Missionary Volunteer secretary wrote, "Please send me four hundred Reading Course enrolment blanks." At the Southern California camp-meeting, eighty young people joined the Spare Minute Circle. The Nebraska Conference ordered fifty sets of the Reading Course books sent to the camp-grounds. One conference president writes that he is anxious to get all the young people in his field to take one of the courses.

A Missionary Volunteer secretary writes, "I am highly pleased with the books selected this year." Another, who is reading them, says, "They are surely splendid."

But, dear reader, we can not tell you the good things of the feast. You must taste them for yourself. There is a seat reserved for you. Do not allow it to remain vacant. Come, and be one of the two thousand young people in the United States and Canada who will be members of the Spare Minute Circle. Be one of the many ambitious young people to seize this opportunity for self-improvement.

M. E.

#### Courage From Christ's Friendship

It is said that when the late King Edward, then Prince of Wales, visited Edinburgh, he was shown, in one of the university laboratories, a pot of lead at white heat. The professor who accompanied him assured the prince that, if one's hand were moistened in a certain solution, and then plunged into the molten lead, it would take no harm. The young man looked at him a moment, and then asked, "Shall I put in my hand?" The professor gave permission, and the prince boldly plunged his hand into the pot. He knew that the professor knew; he trusted him. Now Christ knows, and he is our friend. That is why we go forward trusting him, assured that no evil can befall us when we follow in his steps. We may well be brave when the Ruler of the universe is with us. "If God be for us, who can be against us?"—*Selected.*

"No mountain is so difficult to climb as the mountain that we imagine is there."





## I — The Agony in Gethsemane

(October 1)

LESSON SCRIPTURES: John 18:1; Matt. 26:36-46; Mark 14:32-42; Luke 22:39-46.

MEMORY VERSE: "Watch ye and pray, lest ye enter into temptation." Mark 14:38.

### The Lesson Story

1. Jesus now faced the suffering and death which he must endure to redeem the world. He had committed his beloved disciples to the care of his Father. He knew the hour had come when he must meet Satan and all his evil angels alone. Our salvation depended on who should win in that final battle.

2. After Jesus ended his earnest prayer for his disciples, he crossed the Brook Kedron, which flowed through the valley at the foot of the mount of Olives. Here there "was a garden, into the which he entered, with his disciples." The Saviour had often visited this place for meditation and prayer, and now he walked along in silence, and with a heart full of sorrow.

3. The disciples had never before seen their Master so sad and still. To him it seemed that he was shut away from God, and he felt the agony those will feel who are finally lost. "He was numbered with the transgressors," and was bearing the sins of the whole world. Upon him, who had never sinned, "was laid the iniquity of us all." Our sins were in the load that Jesus carried that night.

4. As they entered the garden, Jesus said to the disciples, "Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch."

5. Then Jesus went a little farther into the shadows of the garden, but was near enough so the three disciples could hear his words. Peter, James, and John saw him lying with his face on the ground. They heard his voice in low wails of anguish pleading with his Father in prayer. They saw sweat on his brow like great, heavy drops of blood. He was enduring the sufferings of death for every man. The thought of being separated from God seemed to crush out his very life. "And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt."

6. Peter had said, a short time before this, that though he should die yet he would not deny his Lord. James and John had declared they were able to drink of his cup, and to be baptized with his sufferings; but now when Jesus had told them to watch with him, and when he longed for their prayers and sympathy, they slept. Whole nights he had spent without sleep for them, but they left him in his agony to pray alone, and they failed to watch with him even one hour.

7. To seek their sympathy in his sufferings, Jesus came back to the place where he had left the three disciples. "And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." Jesus uttered no words of blame, but rather tried to excuse the weakness and

neglect of those who should have been at hand to speak words of sympathy and love in the hour of his trial.

8. "And again he went away, and prayed, and spake the same words." Jesus was sorely tempted to leave man to perish, for he hated sin so much that he could not endure the thought that it should bring upon him the wrath of God. He pleaded with his Father that the bitter cup of suffering might pass from him, but still he prayed that God's will might be done.

9. Then Jesus again visited the place where he had left the three disciples. "And when he returned, he found them asleep again (for their eyes were heavy), neither wist they what to answer him." They were filled with fear as they saw his face so marked by anguish and stained with blood; but they had neglected to watch and pray as he bade them, and they were now so drowsy they could not understand his sorrow.

10. As Jesus turned away once more to the place where he had prayed before, he fell to the ground, fainting, almost dying. Again he pleaded in tones of anguish, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." "And there appeared an angel unto him from heaven, strengthening him." The angel encouraged Jesus to drink the cup of suffering by telling him of the multitudes that would be saved by the sacrifice of himself.

11. The disciples had again fallen asleep, but they were wakened by the voice of Jesus, saying: "Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand." The disciples had lost the opportunity of ministering to Jesus. We shall do no better than they if we neglect to watch and pray.

### Questions

1. What did Jesus know he must now endure? What had he done for his disciples? How was he to meet Satan and all his angels? What depended on that battle?

2. What stream did Jesus and the disciples cross after he had prayed? Where did the Kedron flow? Into what place did Jesus enter? For what purpose had he often visited this garden? How did he feel at this time?

3. What had the disciples never before seen? Why was Jesus so filled with sorrow? With whom was he numbered? What was laid upon him? Whose sins did he bear that night?

4. What did Jesus say to the disciples as they entered the garden? Whom did he take with him? What did he say to them concerning his sufferings? What did he ask these three disciples to do?

5. Where did Jesus then go? What could the disciples see and hear? What did Jesus do? What was seen on his face? How much did he endure? What seemed to crush him? Repeat the words of his prayer.

6. What had Peter said a little time before this? What did James and John declare at another time? While Jesus suffered such agony, what were these disciples doing? What had he asked them to do? For what did he long? What had Jesus done many times for them? How did they reward his love?

7. Why did Jesus return to the three disciples? What did he find them doing? What questions did he



ask Peter? What did he tell them to do? What words of excuse for them did he utter?

8. After this where did Jesus go? What was he tempted to do? Why? For what did he again pray? Whose will did he ask might be done?

9. What place did Jesus again visit? What did he find? How did the disciples feel when awakened? Why did they not keep awake? What should they have done?

10. As Jesus turned away, what did his agony cause him to do? For what did he again plead? Who appeared to strengthen him? What words of courage were spoken to him?

11. What did the three disciples again do? How were they awakened? What did Jesus say to them? What had the disciples lost while they slept? Why should we watch and pray?

10. What did he then do? What was his prayer at this time? Verse 42.

11. Who came to strengthen him? Luke 22:43; note 5.

12. How is his great agony described? Luke 22:44.

13. Coming again to his disciples, in what condition did he find them? Matt. 26:43; compare Luke 22:45.

14. How is the heaviness of their sleep described? Mark 14:40.

15. What did our Lord do the third time? What prayer did he again utter? Matt. 26:44.

16. What did he say to the disciples when he came to them the third time? Mark 14:41; note 6.

17. Whom did he say they were now to meet? Verse 42.

#### Notes

1. Over the dark Kedron passed David in sorrow and agony in his flight from Jerusalem a thousand years before; over the Kedron to his awful agony for a lost world passed David's Son, the promised seed. Gethsemane was an inclosure at the foot of the mount of Olives. Here our Lord was accustomed to go with his disciples for prayer and instruction. Little did they realize the meaning of this last journey across the historic brook.

2. "The sorrow that came upon him was so overwhelming and crushing that it pressed him down to the earth, and penetrated soul and body with insupportable anguish."—*Daniel March, "Night Scenes of the Bible."* See Isa. 53:10, 12.

3. The humanity of our Lord shrank from the awful agony before him; not the physical suffering alone; not the mocking, the shame, the anguish, but from the awful sense of sin which hid the Father's face, and weighed upon the Son of man like the agony of a lost soul. No wonder he prayed that if possible the cup be removed. God did not condemn him for that. He does not condemn us when we, in human weakness, pray for relief, for deliverance from some awful trial. God pities and loves us still; for "he knoweth our frame; he remembereth that we are dust." He loved not less his Son in dark Gethsemane than on the shining mount of transfiguration.

4. It was only a little while before this that Peter had avowed himself ready to go with Jesus to prison or to death; now he could not watch with his Lord one short hour. Have we in our experience done better?

5. The angel could not lessen the load, could not take the burden upon the Saviour's heart, could not bear the cross, though he would willingly have done so, but he brought strengthening grace and cheer from the throne. Even so with us. For our own good there may be burdens, heavy to bear, laid upon us that we may draw needed strength from the infinite Source.

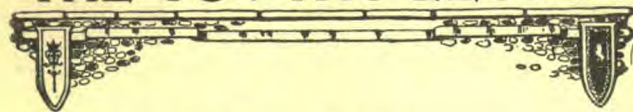
6. "The hour is come." The long-delayed hour had come, the crisis of the world, when divinity, compassed about with the infirmities of humanity, met its supreme test. The Saviour had anticipated the struggle before; he had talked of it with Moses and Elijah; he had poured out his soul in prayer during the entire night seasons concerning it; now the reality had come.

"Yet a third time he left them to pray as before. And now he returned victorious. After three assaults had the tempter left him in the wilderness; after the threefold conflict in the garden he was vanquished. Christ came forth triumphant. No longer did he bid his disciples watch. They might, nay they should, sleep and take rest, ere the near terrible events of his betrayal—for the hour had come when the Son of man was to be betrayed into the hands of sinners."—*Edersheim, "Life and Times of Jesus," Vol. II, page 541.*

HUMILITY consists not so much in thinking meanly of one's self as in feeling one's dependence on a higher power for success. There is no better time for the exercise of humility than when we succeed.—*Mary Lyon.*

THE census of 1900 reported the production of peanuts in the census year as almost twelve million bushels, valued at \$2,270,515, a valuation almost equaling that of the standard product, beans, and excelling that of almost any home-grown luxury, such as, let us say, honey and maple sugar. The figures are impressive, as they stand, yet there is reason to believe that they will be doubled, at least, by the census of 1910.

## THE YOUTH'S LESSON



### I — The Agony in Gethsemane

(October 1)

#### Introductory Note

THESE lessons conclude the series on the life of Christ. The closing days of the life of our Lord upon earth are of special interest. Every word is pregnant with meaning. The lessons are worthy of earnest, prayerful study. Let the scene described, the pictures drawn, stand before us in all their vivid reality. Let us forget ourselves for the time, and in our imagination, guided by the Spirit of God, dwell in Judea, and see the chief Actor in his closing work on earth for the children of men,—from the dark hours of Gethsemane to his death upon the cross and his ascension to the Father,—and then let the soul appreciate the fact that all this was for us—for me.

No parallel scriptures have been given, as the four Gospels have been taken as the lesson scripture.

These lessons are sent forth to our Sabbath-schools with the prayer that the life of the Master may be transmuted into the lives of all our people.

LESSON SCRIPTURES: John 18:1; Matt. 26:36-46; Mark 14:32-42; Luke 22:39-46.

LESSON HELPS: "Spirit of Prophecy," Vol. III, chapter 7; "Desire of Ages," chapter 74; *Sabbath School Worker*.

PLACE: Gethsemane, on the side of the mount of Olives.

PERSONS: Jesus and his disciples.

MEMORY VERSE: Mark 14:38.

#### Questions

1. After his prayer for his disciples, where did our Lord lead them? John 18:1; note 1.

2. When they reached the garden, what did he say to the disciples? Matt. 26:36.

3. What did he admonish them to do? Luke 22:40.

4. How far did he go from them? What did he do? Verse 41.

5. Whom did he take with him? What were his emotions? Matt. 26:37; Mark 14:33.

6. What did he say unto them? What prayer did he utter? Matt. 26:38, 39; note 2.

7. How much power to answer prayer did he ascribe to his Father? Mark 14:36; note 3.

8. What did he find on returning to his disciples? What did he say to Peter? Matt. 26:40; note 4.

9. What admonition did he repeat to his disciples? How did he seek to excuse their weakness in sleeping? Verse 41.



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## The Gifts of Earth

THE pleasures of earth, though they seem so fair,  
Bring neither joy nor lasting peace;  
The tinsel and noise and the gaudy glare  
Can not from sorrow bring release.

MAX HILL.

## "The Bible and Wine"

THE book bearing the foregoing title was written by Ferrar Fenton, M. R. A. S. Dr. Lewis D. Mason highly recommends this work. He says:—

"This book is a masterly argument for 'Bible total abstinence,' and is the best and most scholarly refutation of the devil's lie industriously circulated from the Dark Ages to date, but never having any sanction in the early apostolic church, that Jesus made intoxicating wine, and he and his disciples used it, and Paul advised and urged its use. After nineteen hundred years of Christian effort, this pernicious doctrine still ties the hands of the church in resistive and progressive effort, and has sent thousands of weak church-members to destruction, and driven thousands more out of the pale of the church. The doctors are blamed for their attitude toward alcohol as a medicine; God forgive them, they knew not what they did; but the attitude of the church is more serious, because to it *were committed the oracles of God*; and the church, through ignorance, unintentionally mis-translates and misinterprets the Scriptures in this regard. It is the duty of the Christian ministry, not only in the light of modern scientific knowledge, but also in the light of modern interpretation of the Scriptures as coming from the most reliable and scholarly sources, to give heed, become informed, and correct the erroneous teaching of the centuries.

"This book ought to be in the hands of every lover and defender of the truth. There ought to be no excuse, either on the part of the pastor in the pulpit or the layman in the pew, why they should not defend and promulgate 'total abstinence' on purely Scriptural grounds; and the object of this book, 'The Bible and Wine,' is to place in the hands of the pastor, the church-member, and the temperance worker and speaker, the facts and truth of the case as substantiated by the highest authority, and enable them to proclaim the fact that there is such a thing as 'total abstinence' from the Scriptural standpoint."

Apply to National Temperance Society, 3 East Fourteenth Street, New York City.

## Lost Opportunity

THE following clipping from the *Expositor* ought to give inspiration to some of our Seventh-day Adventist medical men and women; for without doubt the citizens of Hopo would welcome any medical missionary, whatever his religious belief:—

"The offer of the Chinese at Hopo, South China, to provide a hospital if the Missionary Union would equip it and furnish a missionary to take charge, published in the July number of the *Baptist Missionary Magazine*, met with a prompt response. The magazine had been out but a few days when a check for one thousand dollars was received by the treasurer for this purpose. But here begins one of those stories of missions which should bring a blush of shame to Christian men and women throughout the churches. It has been necessary to decline this generous gift, as well as the noble, self-sacrificing offer of the Chinese at Hopo, because physicians can not be found even to fill the vacancies now existing, not to speak of new fields even more needy than Hopo. This ought to be a challenge taken up by many Christian medical students. Three fields need medical missionaries at once to fill places of men returning to this country."

## From City to Country

THE State of Missouri is the first to adopt a systematic method of officially aiding in the movement from the city to the country. It has undertaken to establish colonies, and Governor Hadley is at the head of the movement. One of these colonies contains about two thousand acres, divided into homesteads of forty acres each. All buildings and fencing and other improvements will be made at cost. An expert farmer is engaged to take charge of each colony, and direct the work, so as to allow the least possible waste. Uncleared land is priced at ten dollars an acre, and ten years' time will be given to all settlers in which to pay for their farms. The colony is equipped with a saw-mill, a planing-mill, a corn-mill, a store, and a post-office. The State Immigration Board supervises the selection of the land, and this present colony, the second in time of establishment, is in the rolling region of the Ozarks. It is a well-selected location, with perfect drainage and pure water and clean atmosphere. A railroad connection is secured. Bradford, the farmer in charge, is a Harvard man, and has some ideals of a social sort which he would like to work out. He is a skilful fruit grower, and a strong believer in co-operation. He will run the central farm himself, and has supplied the same with the very best farm implements, including a cannery. The first colony organized was in Stoddard County, and others are to follow. It is hoped not only to discharge a good deal of congestion from the cities, but to bring back those Missourians who were drawn off into Canada by a promise of immense wheat crops. These have learned, by actual experience, that an eight-months-long winter, with week-long blizzards, do not constitute a garden of Eden. Other States are proposing to take up this scheme of officially establishing colonies, and we see no reason why it should not succeed.—*The Independent*.

"EACH breeze that sweeps the ocean  
Brings tidings from afar,  
Of nations in commotion  
Prepared for Zion's war."