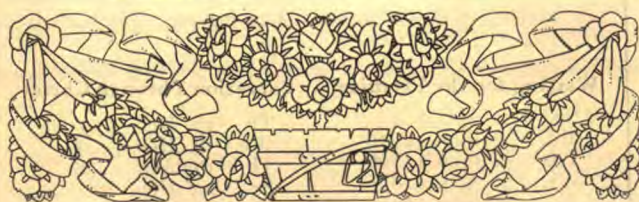


The YOUTH'S INSTRUCTOR

Vol. LVIII

December 13, 1910

No. 50



Too Ready With Complaint

I THINK we are too ready with complaint
In this fair world of God's. Had we no hope
Indeed beyond the zenith and the slope
Of yon gray bank of sky, we might be faint
To muse upon eternity's constraint
Round our aspirant souls. But since the scope
Must widen early, is it well to droop
For a few days consumed in loss and taint?
O pusillanimous heart! be comforted —
And, like a cheerful traveler, take the road
Singing beside the hedge. What if the bread
Be bitter in thine inn, and thou unshod
To meet the flints? — At least it may be said,
"Because the way is short, I thank thee, God."

—Elizabeth Barrett Browning.

Prayer and Power

No Prayer, No Power; Little Prayer, Little Power;

Much Prayer, Much Power

He that saves his time from prayer shall lose it. But he that loseth his time in prayer—communion with God—shall find it in a life of multiplied blessings.

No large growth in holiness was ever gained without taking time to be often and long alone with God.—Austin Phelps.

"Martin Luther, in the thick of his campaign with the Pope and the devil, said he could not get on without two good hours each day for his private devotions."

"He who neglects regular prayer and Bible study is like a town whose telegraph and telephone wires are down, and whose railroads and other means of communication are cut off. A disused Bible is a wire down. Neglected prayer is a blockade on the main highway. The hurry and rush of secular life that preclude daily intercourse with Heaven is a Chinese wall of exclusion from God."

As those who keep clocks wind them up daily, lest the weights should run down, and the clock stop, so we must set apart some portion of every day for meditation and prayer, lest our hearts should so far descend, through the weight of the cares of this world, that our course in godliness should be hindered and stopped.—Cawdry.

Fifty students in Nagasaki, Japan, we are told, arise early in the morning that they may devote one hour to Bible study and prayer—singly and together.

It is said that every morning, during General Gordon's journey in the Soudan, there lay outside his tent a handkerchief. By this token the whole encampment knew that the great general was praying. No foot dared to enter the tent while the handkerchief lay there. No message, however pressing, was sent in. Every one knew that General Gordon was having

his morning communion with God. Refreshed and strengthened, he came forth from his tent for the burdens and duties of the day. We, no less than this great general, need the same preparation for life's daily duties.—G. B. Thompson.

Learn a lesson from the birds. They do not wait until they have had their baths, dressed their plumage, and scoured the country for their breakfasts. As soon as light begins to tinge the eastern sky, their little throats begin to warble their songs of joy and thanksgiving.

If the Son of God had need of secret prayer, and set the example of going alone the first thing in the morning, how important that we, his children, should follow his example.—Mrs. S. C. Collier.

Face the work of every day with the influence of a few thoughtful, quiet moments with your own heart and God. Do not meet other people, even those of your own home, until you have first met the great guest and honored companion of your life—Jesus Christ. Meet him alone. Meet him regularly. Meet him with his open book of counsel before you; and face the regular and irregular duties of each day with the influence of his personality, definitely controlling your every act.—John Timothy Stone.

Young men, young women, your best life is dependent upon an uninterrupted communion with God; and it is to help you to establish this communion that the Morning Watch Calendar has been prepared. The Calendar will also be a great help to you in the study of your Sabbath-school lessons; for the verses in each week are based on some subject that is

touched in the Sabbath-school lesson for that same week. Another convenient feature of the Morning Watch Calendar for 1911 is the sunset table, which can be used in all parts of the United States and Southern Canada.

January

ALL who consecrate soul, body, and spirit to God, will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Through co-operation with Christ they are complete in him, and in their human weakness they are enabled to do the deeds of Omnipotence.—Mrs. E. G. White.

Waiting for the Promise

Su. 1. Acts 1:4
Mo. 2. John 14:16
Tu. 3. John 14:26
We. 4. Acts 1:8
Th. 5. John 16:7
Fr. 6. Gal. 3:14
Sa. 7. Acts 1:14

Gift of the Spirit

Su. 8. Eph. 4:8
Mo. 9. Acts 2:4
Tu. 10. Acts 7:55
We. 11. John 3:34
Th. 12. Acts 5:32
Fr. 13. 1 John 3:24
Sa. 14. Luke 11:13

Salvation Through Christ

Su. 15. 1 Tim. 1:15
Mo. 16. Acts 4:12

Salvation Through Christ

Tu. 17. Heb. 5:9
We. 18. Heb. 7:25
Th. 19. Acts 2:38
Fr. 20. Heb. 2:3
Sa. 21. Rev. 5:9

Conversion

Su. 22. Acts 3:19
Mo. 23. Matt. 18:3
Tu. 24. Eze. 18:31
We. 25. Rom. 12:2
Th. 26. Jer. 17:14
Fr. 27. Eze. 36:26
Sa. 28. Isa. 1:18

The Sinner's Hope

Su. 29. Isa. 28:16
Mo. 30. Acts 4:11
Tu. 31. Col. 1:18

Special Prayer.—Personal victory over known sin.
To represent Christ in my home. Our educational work. Home missionary work.

If you would succeed in your Christian life, have a little talk with Jesus every morning.

Let the Morning Watch Calendar help you to keep this appointment faithfully.

The Morning Watch Calendar

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Order From Your Tract Society

The Youth's Instructor

VOL. LVIII

TAKOMA PARK STATION, WASHINGTON, D. C., DECEMBER 13, 1910

No. 50

The Organ of Imagination

H. A. YERGIN, M. D.



THE word imagination is derived from the word imagine. Imagine is composed of the word image, with the addition of the affix ine. Image-ine, that is, imagine, primarily means to make or convert into images.

The Century Dictionary gives the following definitions:—

"Imagine. To form a mental image of."

"Imagining. The act of forming images in the mind."

"Imagination. The act or faculty of forming a mental image of an object. . . . Imagination is commonly divided into reproductive and productive; reproductive imagination being the act or faculty of reproducing images stored in the memory; . . . productive imagination being the creative imagination which designedly recombines former experiences into new images."

The brain is an organism of many parts, and it has a definite part for each different kind of work that it does. The imagining organ of the brain is the magic lantern, the stereopticon, of the mind. It is the organ which has the power and capability of picturing every action of every other part of the brain. It has the ability to take every impression made upon, or every action arising within, any part of the brain, and to make a picture of it. And this picture can be both automatically and voluntarily thrown upon the stereopticon screen of the mind.

The imaging faculty of the mind has a use and an abuse. There can be no question but that this imaging or picturing organ of the brain has a legitimate use. It was created and placed in the brain to make mental pictures. It is the photographer and magic-lantern operator whose one business is to make pictures of everything brought into, or existing in, or that comes into being within the brain, and to throw these upon the mind's picture screen whenever directed to do so.

Its legitimate use is in making mind pictures of truth. It was not made to make pictures that have no foundation in truth and reality. Neither was it made to picture evil things; for it is written, "Who among us shall dwell with everlasting burnings [the throne of God]? He that walketh righteously and speaketh uprightly; he that . . . shutteth his eyes from seeing evil." Isa. 33:14, 15. This includes the internal or mind eye.

At one time the world was destroyed by a flood, and the reason this was necessary was that the imagination of the thoughts of their hearts was evil, and only evil continually. Every picture formed and cast upon the screen of their minds was a picture of evil, and not of truth or right. A terrible condition!

The condition to which such an imagination brought this ancient people, shows that the picture organ of the brain has a supreme controlling and molding power upon the life and being of the individual,—the lives of these antediluvians were as the pictures within their

minds. It also gives a clue to the other fact, that this portion of the brain is the mechanism through which power is given to the individual to control conditions and things outside of and beyond the body.

Pictures are first formed within the brain, and then they are brought forth in the acts of our lives. The largest building in the world was first a picture in some one's mind. So everything we do, from sweeping the floor to the most ponderous achievements, is first a picture in the mind. The act follows the formation of the picture.

Poor pictures of work to be done cause the hands to accomplish poor results. Slipshod pictures in the mind, bring forth slipshod work.

Every person has the power of volition in connection with the picture mechanism of the brain. This organ is under the control of both automatic and volitional influences. And no one should permit the automatic influences to override and suppress the power of the will,—to bear sway and control in disregard and independent of the will.

When the picture organ of the mind produces only pictures of truth, the individual can not help being true. But when the picture organ produces pictures that do not correspond with truth, the individual becomes just to that extent a being of falsehood and evil.

It is the office work of the Holy Spirit to make in the mind, pictures of truth. "The Comforter, which is the Holy Ghost, . . . he shall . . . bring all things to your remembrance, whatsoever I have said unto you." "And he will show you things to come." John 14:26; 16:13.

The Scriptures say, "There shall in no wise enter into it [the New Jerusalem] . . . whatsoever . . . maketh a lie." A lying imagination—a picture organism making pictures upon the mind's picture screen that are not true—makes a liar of the individual, and puts the touch of a lie upon every surrounding thing, circumstance, and condition. How could such a person be allowed in heaven?

Therefore no one who desires to enter that holy and happy place should permit the picture organ of his mind to make any other kind of pictures than those that portray, or that are in harmony with eternal truth. "Neither yield ye your members as instruments of unrighteousness: . . . but yield yourselves unto God, . . . and your members as instruments of righteousness unto God." Rom. 6:13.

Many permit the picture-making faculty to be the one and only criterion. Every form and phase of truth is looked upon through the pictures of the mind; and whatever does not appear like these pictures, or in harmony with them, is cast aside as untrue and of no value. Instead, the mind pictures should be compared with known and established real truth; and if they do not tally with that, they should be discountenanced, rejected, and thrown out.

Methods of Study

D. D. FITCH

ALL successful cooks recognize the fact that, no matter how carefully the food may be selected and prepared, unless it is served in a tasty and attractive manner, much of the pleasure is lost, not only to the one who partakes of it, but to the caterer.

This same principle has its application in a great measure to spiritual food. A blessing is pronounced upon those who hunger and thirst after righteousness. There is no better garnish for our food, either spiritual or physical, than hunger. It is the object of this article to create in the minds of those who do not know that they are starving, an appetite for that which is contained in God's Word.

An incident related by a famous lecturer has a direct application here. A young woman purchased a book, but, failing to become interested in it, laid it aside, and shortly left home to spend her vacation. During her absence she became acquainted with and engaged to a young man whom she met. Upon her return, her eyes fell upon the neglected book, and how pleased she was to find that he to whom she had plighted herself was the author! Now she became intensely interested, and read and reread its pages. Here lies the secret of our appetite for the Word of God. To the extent that we are acquainted with his dear Son, will we hunger to feed upon the Word. We may combine the most palatable and nourishing food into delectable dainties, but unless we partake of them and make them a part of our very being, they will not strengthen us. So we may memorize chapter after chapter of the Word of God, and not profit thereby unless we allow the Word to have its desired effect upon our lives.

In "Christ's Object Lessons," page 408, I read: "Without the Spirit of God, a knowledge of his Word is of no avail;" and in "Great Controversy," page 593, are these words: "None but those who have fortified the mind with the truths of the Bible, will stand through the last great conflict." The same writer says: "Our only safeguard against the wiles of Satan is to study the Scriptures diligently, to have an intellectual understanding of the reasons of our faith, and faithfully to perform every known duty."

If any person possessing normal intelligence, and believing the Bible to be an inspired book, can read the foregoing statements and not find himself hungry for more spiritual food, he must surely be under the devil's own anesthetic.

"Only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive."—"Great Controversy," page 625. Can you imagine one who had been a diligent student of the Bible not being able to give a reason for the hope within him? The question comes, then, dear reader, to you, Have you been a diligent student of the Word? Can you give a satisfactory reason for believing as you do the points of faith you hold? You would not be willing to change your opinions as to any of these without a direct Thus saith the Lord; so, in giving your answer, will you at least give the citation of the scriptures bearing upon the point in question? Certainly one who has been a diligent student will be able to do so; and only diligent students will be shielded from delusion.

The one who admonished Timothy to "be able to rightly divide the Word of truth," said, "*I am persuaded.*" The dictionary defines the word persuaded, "Convinced by evidence." Can you produce the convincing evidence that Christ is in the heavenly sanctuary as your Advocate, and that he is coming soon? Would you be convinced of the truth of some doctrine claiming Bible support if the promoter should fail to give the necessary citation?

The writer has repeatedly made the following test with audiences of our people: Name twelve of the cardinal points of your faith, and give one text for each. It is sad to relate that but a very small per cent are able to do this. This does not necessarily go to prove that our people do not read their Bibles, but it does show that their method of study is faulty. It is far better to fix in the mind one verse, its citation and thought, than it is to read an entire chapter and retain only a general impression.

As a simple aid in beginning the study of the cardinal points of faith, I would suggest the following acrostic:—

Baptism
Righteousness by faith
Ordinances
Tithing
Health and temperance
End of the wicked
Religious liberty
Second coming of Christ
Sanctuary
State of the dead
Sabbath
Spirit of prophecy

Associate with each one of these one citation of Scriptures that is comprehensive, such as 1 Cor. 10: 31 for health and temperance. When you have done this, you can, while walking, riding, or working, run over the list, and it will be surprising how soon they will become fixed in the mind, even of those who have poor memories. This is an excellent way to use the time before losing consciousness after retiring.

Finish It

WHEN Samuel F. B. Morse, afterward famous as the inventor of the electric telegraph, was a young painter studying in London, he made a drawing from a small cast of the Farnese Hercules, intending to offer it to Benjamin West as an example of his work. Being very anxious for the favorable opinion of the master, he spent a fortnight upon the drawing, and thought he had made it perfect.

When Mr. West saw the drawing, he examined it critically, commended it in this and that particular, then handed it back, saying:—

"Very well, sir, very well. Go on and finish it."

"But it is finished," said the young artist.

"O, no!" said Mr. West. "Look here, and here, and here," and he put his finger upon various unfinished places.

Mr. Morse saw the defects, now that they were pointed out to him, and devoted another week to remedying them. Then he carried the drawing again to the master. Mr. West was evidently much pleased, and lavished praises upon the work; but at the end

he returned it to the student, saying, as before:—

"Very well, indeed, sir. Go on and finish it."

"Is it not finished?" asked Mr. Morse, by this time all but discouraged.

"Not yet; you have not marked that muscle, nor the articulations of the finger-joints."

The student once more took the drawing home, and spent several days in retouching it. He would have it done this time. But the critic was not yet satisfied. The work was good, "very good indeed; remarkably clever;" but it needed to be "finished."

"I can not finish it," said Mr. Morse in despair.

"Well," answered Mr. West, "I have tried you long enough. You have learned more by this drawing than you would have accomplished in double the time by a dozen half-finished drawings. It is not numerous drawings, but the character of one, that makes a thorough draughtsman. FINISH one picture, sir, and you are a painter."

It was a good lesson. One principal part of a teacher's business is to keep his pupil from being too easily satisfied.

ARTHUR V. FOX.

Twenty-First Annual Session of the Southern Educational Association

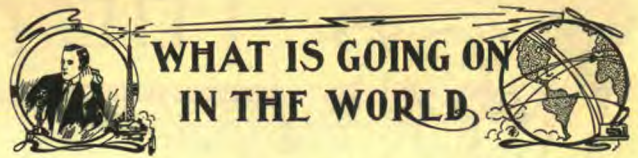
THIS convention is to be held in Chattanooga, Tennessee, from December 27-29. The object of the Southern Educational Association is to bring together the teachers and educators in the South for the purpose of discussing educational problems that are peculiar to the South; also those national problems that are of vital importance in education, which are now being discussed for a more effective organization, utilization, and direction of specialists in education, and of various educational forces; and to develop the best educational thought and literature especially adapted to Southern educational needs and conditions.

One of the most significant features of the Chattanooga meeting will be the meetings of fifteen co-operative committees, each committee being composed of sixteen specialists, who will lay plans for making investigations and studies. Another very attractive feature will be the conference of teachers of agriculture in Southern universities, colleges, normal, high, and elementary schools, which will be in session for four half-day sessions, and will be presided over by Dean Soule, of the College of Agriculture of the University of Georgia. He was formerly professor of agriculture in the University of Tennessee, and is the leader of agricultural education in the South.

A number of universities, colleges, schools of technology, agricultural colleges, normal schools, agricultural, manual training, and other secondary and industrial high schools, and kindergarten schools will make exhibits of their buildings, grounds, equipment, courses of instruction, and work done. Special attention will be given to industrial education in all its forms. There will be other important exhibits, as of text-books, art, and apparatus.

The president of the association is D. B. Johnson, president of the Winthrop Normal and Industrial College; the vice-president is Chancellor J. H. Kirkland, of Vanderbilt University; and the secretary is Prof. H. E. Bierly, of the University of Chattanooga.

Under the direction of these able men, the convention must prove of great interest and worth, not only to those who are in attendance, but to the cause of education throughout the South.



FIVE aviators were killed during October.

KAISER WILLIAM has ordered forty monoplanes for the German war-office.

THE Anti-Saloon League of Baltimore, Maryland, offers prizes aggregating one thousand dollars for the best essays on "What High License Costs Baltimore."

WIRELESS messages from Glace Bay, Nova Scotia, have been received by Marconi at the new station he has been erecting in Argentine Republic, a distance of five thousand six hundred miles.

"THE largest whale of its type, of which there is scientific record, was captured recently off Port Arthur, Texas. He measured sixty-three feet in length, and was estimated to be about three hundred years old."

THE burgomaster of Hattersheim, Germany, is waging war against the scandal-monger. He says the police have been instructed to compile a list of such persons, and to warn all landlords and tenants against them.

THE Harriman lines are constructing a new hospital, at a cost of five hundred thousand dollars, without a single bath-tub. Shower-baths take the place of the tub. These are considered more sanitary and more convenient.

JOSEPH H. HOADLY, president of the Alabama Coal and Iron Company, has invented "a mechanical flying-fish," which will sail over the waters at the rate of thirty-five miles an hour, or fly in the air at the rate of fifty-five miles.

AN automatic photograph printing-machine has been invented. It is built after the fashion of a job printing-press. The time of exposure can be regulated; and it is claimed that one thousand prints can be made in forty-five minutes.

THERE are now in this country five States that give to women the right of suffrage,—Wyoming, Utah, Colorado, Idaho, and Washington. The "combined area of these five States is greater than that of all the Atlantic States, from Maine to Florida."

"EVERY Western State offers a free college education," says the *Independent*, "to all of its women. Not all the Eastern States do that, and in some of them—New Jersey and Connecticut, for example—no woman can get a college education at any cost."

A MAN who has been serving some time in a Kentucky prison, and who was sentenced to be hanged for conviction of murder, will have a part in the Sixty-second Congress of the United States as a national legislator. He emerged from prison free and vindicated.

"THE Russian government is contemplating the establishment of an extensive system of wireless telegraphy across Siberia, and probably also a network of communications over Russia proper. A number of tests are being made with different systems looking to a large installation."



THE HOME CIRCLE

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



The Girls That Are Wanted

The girls that are wanted are good girls—
Good girls from the heart to the lips;
Pure as the lily is white and pure,
From its heart to its sweet leaf tips.

The girls that are wanted are home girls—
Girls that are mother's right hand,
That fathers and brothers can trust, too,
And the little ones understand.

The girls that are wanted are wise girls,
That know what to do and to say;
That drive with a smile or a soft word
The wrath of the household away.

The girls that are wanted are girls of sense,
Whom fashion can never deceive;
Who can follow whatever is pretty,
And dare what is silly to leave.

The girls that are wanted are careful girls,
Who count what a thing will cost;
Who use with a prudent, generous hand,
But see that nothing is lost.

The clever, the witty, the brilliant girl,
They are very few, understand;
But O, for the wise, loving home girls,
There's a constant and steady demand!

—New York Ledger.

Great Men and Their Mothers

WHEN David Livingstone was a boy at home, he did all he could to lighten his mother's work, generally sweeping and cleaning for her,—“even under the doormat,” as she gratefully recorded,—with the thoroughness which never left him. “Happily for us all,” says Thomas Hughes, his biographer, “no character is without its weak side, and even David would say, ‘Mother, if you'll bar the door, I'll scrub the floor for you,’ a concession which he would not have made to the male prejudice of Blantyre in later life.”

Arminius Vambéry, the Hungarian explorer in Asiatic lands, was never weary of speaking of his debt to his mother, who was always his inspiration. He was a cripple, and very poor. But she would not let him be discouraged.

“Thou canst not and darest not be an ordinary man,” she said. “The spirit of thy learned father is in thee. In order to commence thy studies thou must earn a few florins first, for I can give thee at best only a change of linen and a suit of clothes for the journey. Thou wilt have much to fear, many hardships to suffer. But mark what I say; we must not mind the trouble. During the first part of the night we must prepare the bed on which to stretch ourselves during the latter part.” Nerved by these words from the mother whom he honored, Arminius started on his career of struggle and triumph.

Andrew Carnegie was always on intimate terms with his mother. With her he shared all his boyhood joys and sorrows. When he had been working several months as a telegraph messenger boy in Pittsburgh, his pay-envelope at the end of one month contained two dollars extra; his wages had been raised.

His first thought was of his mother. “I ran more than a mile to my house,” he says. “Crossing the Allegheny River, I could not take the narrow sidewalk, but ran the whole way across on the broad wagon road. Arrived at the little cottage where we lived, I handed my mother the usual \$11.25.” Evidently he had determined that he must keep the news overnight. “The next morning while we were all sitting at the breakfast table, I said, ‘Mother, I have

something else for you,’ and then I gave her the \$2.25, and told her how I got it. Father and she were delighted to hear of my good fortune; but, mother-like, she said I deserved it, and then came tears of joy.”

Oliver Hazard Perry, the hero of Lake Erie, and Matthew Calbraith Perry, who commanded the expedition of 1853 to open the ports of Japan to the trade of the world, had the advantage of the careful training of a mother of whom they were very proud. They took so full advantage of her training that their lives showed her influence. After the battle of Lake Erie a neighbor insisted that “it was Mrs. Perry who licked the British.” And the hero of the battle was ready to agree.

The mother of Robert E. Lee was an invalid; and, as the father was frequently absent from home for long periods, the boy looked after her most tenderly. His biographer says that, “discarding schoolboy frolics, he would hurry home from his studies to see that his mother had her daily drive, and might be seen carrying her to her carriage, affectionately arranging her cushions, and earnestly endeavoring to entertain her, gravely asserting that, unless she was cheerful, she would derive no benefit from her airing. In her last illness he mixed every dose of medicine she took, and he nursed her night and day.”

Abraham Lincoln was never tired of telling of the debt he owed to his mother. “God bless my mother,” he once said to his law partner; “all that I am, or ever hope to be, I owe to her.”

Robert Louis Stevenson was devoted to his mother, and well he might be. He was a sickly boy, and she cared for him constantly and lovingly. She was the companion of the dreary days of winter when he never left the house, but played in the nursery. She relieved the tedium of one Sunday, when he felt he ought to forego his playthings, by suggesting that he fasten a pack to the back of one of his wooden soldiers, and play “Pilgrim's Progress.” She was always thus inventing some new play to beguile the weary hours. No wonder his memories of her were always tender.

Henry Drummond's loyalty to his mother was evi-

dent to all the friends of his boyhood. He delighted to be in her company; he told her all his plans and purposes; the thoughts which were locked away securely from all others, were revealed to her. When, at twelve, he left home, he began his weekly letters to her, which were continued to the end of his life. He planned to have a message reach her every Saturday night if it was at all possible. She would be looking for it, he told himself, and she must not be disappointed.

Dwight L. Moody was always on the most intimate terms with his mother, to whom he was a loving son. She was a widow with five children, and Dwight always did his best to make her burdens easier. She was a remarkable woman, who taught her children to be generous in their poverty, and to be strictly honorable. Dwight thought her training just a little severe, especially when she insisted on his going to church to hear a sermon he didn't understand, after working in the field all the week. Like many another boy, he thought that when he was absent from home, he would stay away from church. But when at last he was out in the world, he found he was so in the habit of church-going that he could not stay away. After one or two Sabbaths of absence, back again to the house of God he went. "I have often said since, 'Mother, I thank you for making me go to the house of God when I didn't want to go,'" he wrote to his own children.

Phillips Brooks's love for his mother is abundantly evidenced by several letters to her, preserved, and now shared with the public in his biography. When he was six years old, he wrote her a childish letter, signing himself, "Your affectionate friend." When he was eleven, he joined with his two brothers in writing her this Christmas letter:—

"DEAR MOTHER: Being sensible of the many kindnesses which you have bestowed upon us, and the interest you take in our studies, we feel thankful to you for them, and wish you to accept the accompanying pencil-case as a Christmas present from

"Your affectionate sons."

Samuel Smiles was just finishing his medical course when his father died. Financial difficulties made him hesitate as to the wisdom of finishing his studies. In telling of this he speaks of his indebtedness to his mother. "You must go back to Edinburgh," she said, "and do as your father desired. God will provide." She had the most perfect faith in Providence, and believed that if she did her duty, she would be supported to the end. She had wonderful pluck, and abundant common sense. Her character seemed to develop with the calls made upon her. Difficulties only brought out the essence of her nature. "I could not fail to be influenced by so good a mother," Dr. Smiles said.

When Thomas Carlyle's mother was nearing the end of her life, he sent her this letter, which told of the beautiful years of their love:—

"Dear old mother, weak and sick, and dear to me, what a day this has been in my solitary thought! For, except a few words to Jane, I have not spoken to any one, nor, indeed, hardly seen any one, it being dusk and dark before I went out—a dim, silent Sabbath day, the sky foggy, dark with damp, and a universal stillness the consequence; and it is this day gone fifty-eight years that I was born. And my poor mother! Well, we are all in God's hands. Surely God is good. Surely we ought to trust in him, or what is there for

the sons of men? O my dear mother, let it ever be a comfort to you, however weak you are, that you did your part honorably and well while in strength, and were a noble mother to me and to us all. I am now myself grown old, and have had various things to do and suffer for so many years; but there is nothing I ever had to be so much thankful for as for the mother I had. That is a truth which I know well, and perhaps this day again it may be some comfort to you. Yes, surely, for, if there has been any good in the things I have uttered in the world's hearing, it was your voice essentially that was speaking through me; essentially what you and my brave father meant and taught me to mean, this was the purport of all I spoke and wrote. And if in the few years that may remain to me I am to get any more written for the world, the essence of it, so far as it is worthy and good, will still be yours. May God reward you, dearest mother, for all you have done for me. I never can. Ah, no! but will think of it with gratitude and pious love so long as I have the power of thinking, and I will pray God's blessing on you, now and always, and will write no more on that at present, for it is better for me to be silent."—*Rev. John T. Faris.*

Till He Comes

"A BEAUTIFUL time for the harvest,"
Said Pauline, the reaper, one day.
"My sheaves shall be many and golden
When the Master comes this way.
My place is where grain is ripest,
And my hands are young and strong.
Nor care I for heat and labor,
As I sing the harvest song;
Gathering, gathering for the King;
Hands may grow weary, but glad hearts will sing.
'Till he comes.'"

"Pauline!" 'Twas the voice of the Master,
And she paused in her happy state,
Where, for want of a skilful reaper,
Ripe grain was going to waste.
"Pauline, leave that sheaf unbinded,
And come now aside with me,"
Was the Master's word of greeting;
"I something would say to thee."
And she heard the happy ringing
Of the reapers in their singing,
"Till he comes."

"Wait here and help on the harvest,"
Was the Master's strange command,
When she reached a lonely corner
And folded her eager hands.
She waited in painful silence,
Waited with weary heart;
For how could she help the reapers
If she did not do her part?
Afar she could hear them calling,
"Thy beautiful grain is falling,
Pauline. Pauline, art thou hiding?
Thou wilt have nothing but chiding
When he comes."

Her heart was heavy with sorrow,
And desolate was her cry:
"O, why, when I love the Master,
Am I like a weed thrown by?
I left the world and its treasures,
Nor heeded a moment its cost,
To take my place with the reapers,
And now all my talents are lost.
Nevermore will I be singing,
Where the richest harvest is springing,
'Till he comes.'"

"Pauline!" 'Twas the voice of the Master;
"The harvest is mine, not thine;
If waiting gives me best service,
Surely thou needst not repine.
Another has taken thy sickle;
It only is left to thee
To see, in this lone, hidden corner,
What work can be done for me."

There can be no place so dreary,
There can be no hand so weary,
But what all may help in bringing
Golden sheaves, with happy singing,
When I come."

So she smiled, and gave a welcome
To Pain, who would be her guest;
Then Patience and sweet Submission
Soon came, with their peaceful rest;
With their help in the shadowed corner,
Like stars through the evening gloom,
There sprang for Pauline fairest blossoms,
That filled every spot with bloom.
Then the Master came so often,
It was called a holy place,
And they went their own way singing,
"We will all be ripe grain bringing
When he comes."

"Thou canst plan for the busy gleaners,"
Pauline heard the Master say;
And she joyfully took the message,
And said, when one came her way,
"Take flowers to the darkened prison,
And blooms to the bed of pain,
And blossoms to weary mothers;
Thy labor will not be in vain."
They heeded her gentle bidding,
And fragrance went everywhere,
And tired eyes were lifted upward,
While the heart was saved despair.
In her quiet room came ringing
Back the echo of their singing,
"Till he comes."

"Tis time that the sheaves were garnered,"
Said the Master, when eve had come,
And the reapers in the gleaming
Were all singing their harvest home.
Then Pauline beheld with wonder,
As she entered the sunset gate,
Her name on sheaves rich and golden
That were scattered early and late.
And the Master smiled approval;
And he said, when she meekly came,
"There is the crown of toilers
Who gathered for me in thy name."
And the bells of heaven were ringing,
While the angel choir was singing,
"He has come."

—Myra Goodwin Pratts.

On Being Alone With God

THOUGH all of us can recall the time when we were afraid to be left alone, we now congratulate ourselves that since we have passed childhood's days we have put off childish habits and fears. But while it is true that we no longer fear the bugaboo, the strange animals, and the bad men whom we thought made darkness their sanctuary; while we have outlived the fear of the dark which we as children experienced; now as men and women, we too often are afraid to be alone at any time.

The trouble with many of us is that we do not want to examine ourselves. We fear the darkness of our own souls. We vaguely know that there are dark spots on them, but we want to put off as long as possible the inspecting and cleansing process. We fear that knowledge of the facts would blight the bud of our contentment and despoil the bloom of our pleasure.

To avoid being alone, the twentieth century man or woman will resort to almost any device. Even children are becoming infected with this modern bacteria, — a dread lest they get a glimpse of their faults and be compelled by their conscience to give up some of their favorite indulgences. It would seem that it is this abnormal fear of real privacy that impels the present generation to read so voraciously. Some of us read more in one year than our grandparents did in a lifetime.

Everywhere the theaters are packed, the baseball and football parks are crowded, the streets are thronged with sightseers; saloons, lecture halls, and

clubs all teem with people. On prayer-meeting night the dance hall and the skating-rink are filled, and the church is comparatively empty.

In the restaurant the business man is reading the paper while he eats a hurried meal. The man at his elbow is likewise reading. Across the table men and women are reading. On the train nearly every one is engaged in reading what has well been called "light" literature. If a person wearies of reading, he enters into conversation with his nearest neighbor. Even in crowded street-cars the people are reading, none evidently enjoying being alone with himself, looking his own soul in the face, as it were.

It seems as if few in these days of hurry and worry can endure their own company for more than an hour at a time. If one thus finds one's own company intolerable, how can one expect any one else to endure it long? No wonder divorces are so frequent and on the increase! A man should keep company with himself before he keeps company with any one else. How can he expect to know himself and his wants unless he does? Most of us know our friends better than we know ourselves, and they know us better than we know ourselves. When we were children, we feared the dark; now we fear ourselves.

The Master was often alone. "He went up into a mountain apart to pray; and when the evening was come, he was there alone." Matt. 14:23. Jesus "was alone praying." Luke 9:18. He sometimes spent whole nights alone in the mountain. He was forty days and nights alone in the wilderness. He was alone in that awful hour in the garden. In the greatest crises of his life he was alone with God. Whoever meets a crisis aright must face it in the same way.

It is only when one is alone that one can hear the "still small voice" speaking to the soul. Then "enter into thy closet, and when thou hast shut thy door," hold communion with God. He will there show you the deficiencies of your character and give the power to remove them. Then the world can be faced with a conscience void of offense toward God, and your words will have power in them, for the life is right.

If we practise being alone with ourselves, with God, we shall be ready for any emergency, for we have "endured, as seeing him who is invisible." He who is often alone with God will have the courage to stand alone for him though all the world is against him. Luther was alone when he found the Bible chained to the wall of the convent, and he sought God in solitude, and then stood grandly alone in the midst of danger and treachery, against the most powerful organization the world ever saw, and was victorious.

In that soon-coming "time of trouble, such as never was since there was a nation" (Dan. 12:1), "though Noah, Daniel, and Job, were in it, as I live, saith the Lord Jehovah, they should deliver neither son nor daughter; they should but deliver their own souls by their righteousness." Every one must stand alone then. The more it is done now, the easier it will be then. If it is not done now, it will not be done then.

To be alone with God, then, is to know ourselves, to know God, to know the world, and to be prepared for things which are coming upon it and are making men's hearts fail them for fear. To be alone with God means to stand alone for him when the crisis comes. It means always to be ready to answer the call of duty, to hear the voice of God amid the commotion of the street, and to discern his providence in every happening of life. Let us then be oftener alone with God.

EARLE ALBERT ROWELL.



The Way to the Circus

A PRETTY little kid lay by his mother's side in the soft green grass. The sun was shining through the branches of the big pine tree over his head. His mother had just given him his breakfast of sweet milk, and he was a very happy little kid.

Suddenly two men came in sight. The mother started up, and said to her little one, "Let us go farther into the bushes; I am afraid of those men." But she was not quick enough, and in a moment they had caught the little kid with a slip-noose round his neck, and, in spite of his loud cries, they dragged him away. His mother followed him, crying as she went; then there was the sound of a shot, and the poor mother followed no longer.

The men dragged the frightened little kid along through the woods until he was too weak to walk any longer, then they carried him in a rough, cruel way, with his head hanging down. At last they reached a place, in the heart of the forest, where a deep pit had been dug, and over it had been put branches of trees to hide it. On the edge of this pit they tied the weak and trembling little kid by his four little legs, and they tied him so tightly that he could not move without great pain.

Then they left him alone by the deep pit, and his cries were so loud and so pitiful that they echoed through the forest. It seemed strange that any man living could hear these cries without pity, but the men who trap animals for the circus have no pity and no mercy. They were setting him as a trap to catch a tiger which they wanted for a circus man.

A few miles away in the woods a mother tiger, called a tigress, was licking her baby tigers' faces, washing them clean with her rough tongue. "You are hungry, my babies," she seemed to say, "and I must go out and find something for you to eat. Your father has not come back, and I fear some of those strange and cruel animals called men have killed him. I will have to leave you a little while, my dears, and see what I can find for your supper."

The tigress wandered far through the woods, and

heard the cries of the little kid. She crept softly through the bushes, and saw the little creature tied, and struggling to get free. She was so hungry she did not take as much care as usual to avoid traps, so she made one spring, and in a moment she and the little kid lay in the bottom of the deep pit. The little kid's sufferings were soon over, for the first blow of the tigress's powerful paw had killed him; but the sufferings of the poor, hungry mother, seeking food for herself and her babies, had just begun, and were to last for many weary months.

She fell into a big net, and, though she bit at it and tore at it with her claws, she could not get free to go back to her little ones. When she was all worn out with struggling and roaring for help, and her sides were bleeding with her efforts to get out of the pit, four men, who had been watching her struggles, came and looked down into the pit at the wretched mother

so tangled up in the net and so worn out with her frantic struggles that she was not quite so dangerous as she was at first. They had strong ropes and guns, and iron bars to beat their prey with if she was not quiet, and they ventured to pull up the net. There was another terrible struggle, but what could one tiger do against four cunning men with iron bars and ropes?

"We'll carry her along now and starve her a few days, then I don't think we'll have much more trouble." — *Anna Harris Smith, for the Animal Rescue League of Boston, Massachusetts.*



The Instructor Band of Mercy

THE following-named persons are members of the recently inaugurated Band of Mercy:—

Mona Scanlan	Margaret Harvey
Helen Rosser	Clifford Naylor
Gladys Mann	Florence L. Hoffman
Florence Airey	Helen M. Harvey
Eunice Grimm	Ruth Winne
Hattie Brooks	Lillian Bahr
Faye Gibbon	Viola Thayer
Roy Walker	George Dyre
Hazel Gibson	William Dyre
Doris Holt	Geneva L. Holcomb
William Gibson	Reta Ramsey
Gilbert Gibson	Cressie Marcuius
Ruby Olbekson	Emma Sowder
Mary Saw	Carl Palmer
Garland Brooks	
Paul Schular	
Samuel Schular	
Walter Harvey	

"No man ever followed the right without finding a larger reward than he had anticipated."



My Missionary Garden

SOME money I desired to earn
To send to foreign lands,
So mother took some garden seeds
And placed them in my hands.

Then earnestly I went to work
With spade and rake and hoe;
I planted every seed I had,
And wondered if they'd grow.

It wasn't long before I saw
Some little leaves of green;
I thought they looked more beautiful
Than any I had seen.

Each day when I came home from
school,
I to my garden went;
In hoeing and in pulling weeds,
My leisure time I spent.

My mother said to me, "My child,
You've worked so very well,
I'll buy of you, if you desire,
Whate'er you have to sell."

She bought my beets and radishes,
My peas and beans and corn;
And pleased was I to see these foods
Our daily board adorn.

I never tasted anything
So tender and so sweet;
I thanked the Lord most heartily
For all I had to eat.

My appetite was very good
Because I'd exercised;
I felt so happy and so well
I really was surprised.

My mother is so good to me,
But God is better still;
Whatever I can do for him,
With all my heart I will.

DORA BRORSEN.

A Boy With Tact

IT was on a Sunday evening in the summer-time. The little country church was well filled with worshippers. The windows were open; for it was warm. The doors were also open, and provided with wire nets to keep out the troublesome mosquito.

The service had proceeded as far as the preaching of the sermon. Suddenly the attention of the listening congregation was broken by a very loud sound, more distinctly heard than even the preacher's voice. It seemed to proceed from the face of a cat, which was pressed closely against the wire netting of the door. It was a loud call for admittance into the church. Again and again it was repeated, until at length one of the officials of the church left his seat and went out to drive the cat away. Scarcely had he returned to his seat, when again the face appeared, with the same appeal to be let in.

Two men passed out, frightening away the cat, as the first official had done before. They were absent a longer time; but scarcely had the people composed themselves to listen to the words of the preacher, when, for the third time, the cat cried aloud at the same door.

At this stage a boy arose from his seat in the side aisle and went out, sending the cat before him. There was no more disturbance whatever during the remainder of the evening service. It was not until the following day that the speaker whose address had been so interrupted was able to learn of the boy's method with the cat.

The men had each in turn tried to dispose of the cat, the first driving the creature down the street a short distance. Of course, it returned when the coast seemed clear. The two men who undertook to manage the nuisance placed the cat inside the door of a drug-store on the opposite side of the street. Naturally, the first customer who entered the drug-store let the cat out, and it returned to the church.

The boy seemed to take in the whole situation. He caught the cat, and, taking it kindly in his arms, entered the church by the opposite door, and sat during the remainder of the service with the quiet cat seated comfortably in his lap.

The loud complaint was turned into a soft purr, which disturbed no one; for, indeed, the people did not know of the presence of the cat. That was what is called tact. Probably the boy was fond of animal pets, and really enjoyed the new experience in the church. He seemed to show greater knowledge of animal kind than the three church officials who tried the other plan.

The boy demonstrated that kindness sometimes counts for more than authority. His tact, if employed in other affairs in life, will bring its reward.—*Sunday School Advocate.*

Boys Become Manufacturers

IN the city of Dayton, Ohio, six boys invested two dollars each from their savings, and formed what is known as the Juvenile Manufacturing Company.

A playhouse in the back yard of the home of one of the boys was remodeled for the factory, and the company elected a president, vice-president, secretary, treasurer, and a board of directors.

They began turning out wooden waste-baskets, of the mission style, and tabourets, such as are made in most manual-training schools; but later on, as business increased, they had a few articles in art bronze manufactured for them, which they include in their stock of bric-a-brac.

These boys have not only been successful in selling their products in their home city, but in many other cities as well, through the circulation of a very neat little catalogue.

The capital stock of the company was placed at twenty-five dollars, and in one month after starting work they declared a one hundred per cent dividend, and prospects for future business looked exceedingly bright. The bank balance, from the latest report, was one hundred fifty dollars.

The work so far has been done entirely by the officers and board of directors of the company, with now and then a suggestion or two from some of the parents, but it is planned the coming year to employ an instructor from the local manual training high school, who, it is expected, will make arrangements to increase

the variety and quantity of the company's output.

Through the advertising the company has done and the novelty and originality of their designs, considerable interest has been aroused in all parts of the country, and the president has been quite overwhelmed with letters of inquiry regarding their plan of organization and the results. It is just this sort of work that keeps boys in school longer than they otherwise would stay there, for they find real live interest in the making of practical things. Then, too, it encourages the parents to keep them there. Moreover, such work trains them in industry and self-reliance. No one who has early in life acquired this power will be found later in the ranks of the downtrodden "wage slaves."

— M. M. Hunting, in *Technical World*.

A Post-Card Anniversary

THIS year the picture post-card, that has deluged the four quarters of the globe, becomes forty years old. Germany once held to the idea that she started the craze in 1872. The actual beginning, however, was made in France two years earlier. A humble bookseller named Bernardeau lived in Sille-le-Guillaume, in the Department of the Sarthe. He conceived the idea of getting up a post-card with a lithographed design on the back, to sell to the Mobile guards then in the camp at Couhé. These original post-cards, some of which are still in existence, were crude enough when compared with the more or less artistic modern product. They showed warlike weapons in allegorical piles, and the inscription, "War of 1870, Couhé Camp. Souvenir of the National Defense. The Army of Brittany." That was all except a small space for a brief message. It was a new and easy way to get around letter-writing, and the cards sold well — for those days.

To-day picture post-cards may be found in every corner of the globe. They are poured forth by millions, and illustrate not only the places that they are supposed to be mailed from, but everything else imaginable. Fortunes have been made in this business, and in no other industry is there such a competition to put forth something new that will catch the public and its pennies. — *Harper's Weekly*.

Two Remarkable Women

Two remarkable sisters, Elizabeth and Emily Blackwell, dying within three months of each other, the latter last month at the age of eighty-four years, the former at the age of eighty-nine years, have evoked extensive comment for all they achieved during their long lives. Both were pioneer women physicians. Elizabeth, the older of the two, was the first woman in America to receive a medical degree, while Emily, the younger, was the very first professor of hygiene in this country. They were the founders of the New York Infirmary and the Women's Medical College in New York City. The National Sanitary Aid Association, which did such active work during the Civil War, was the result of their efforts, as is also the National Health Society of London, which has dealt with problems relating to social purity. — *Selected*.

MAKE yourself necessary to the world, and the world will give you bread. — *Emerson*.

THE CHILDREN'S COOKING CLASS

CONDUCTED BY D. D. FITCH

Soups — No. 13

WE shall consider in the next few lessons some of the food preparations that pertain especially to the dinner bill of fare. Soup is easily and quickly prepared, and when composed of healthful, nutritious ingredients, is a wholesome article of diet, deserving of more favor than is often accorded it. When ready to serve, it should be about the consistency of ordinary cream. Because of its bulk, it helps to satisfy the appetite before too much food has been taken.

When prepared from legumes, the hulls should be removed; when from tomatoes, the seeds should be taken out by forcing the tomatoes through a colander. I have found a quart measure or small tin can preferable to the potato masher commonly used.

Many cook-books call for a Japanese strainer. These are expensive, and practically the same results can be obtained by using a Nesco flour sieve, which can be purchased for a few cents. If milk is used as the liquid for a legume soup, it will be found to be quite rich enough without the addition of butter or cream. Season with salt, celery, bay-leaves, parsley, or onion.



CREAM OF TOMATO SOUP.— This is a general favorite, and one in which many consider soda a necessary ingredient. If the following instructions are heeded, soda will be unnecessary. Heat equal quantities of strained tomatoes and rich milk in separate boilers; season with salt, and thicken with flour to the desired consistency. Pour a small portion of one of these into a bowl similar to the one used in making gems. Then, while beating vigorously, pour in slowly a portion of the other preparation. Continue until the whole of it is used. This instruction properly followed will prevent all curdling.

CREAM PEA SOUP.— Press one can of green peas through a colander; add one quart of rich milk; salt, heat, and serve.

CREAM OF CORN SOUP.— Grind one can of corn through the vegetable mill; add one quart of rich milk; then salt, heat, and serve.

NUT LIMA-BEAN SOUP.— Press one cup of stewed Lima beans through the colander; add one quart of water, and one teaspoonful of nut butter diluted with a little water. Salt, heat, and thicken to the desired consistency with brown flour.

FRUIT SOUP.— Fruit juice, one pint; sago, one tablespoonful. Wash the sago and turn it and the fruit juice into an inner boiler and cook until the sago is transparent. Season with lemon juice and sugar.



M. E. KERN

MATILDA ERICKSON

Secretary

Corresponding Secretary

Study for the Missionary Volunteer Society

Plans for 1911

LEADER'S NOTE.—Your society can well afford to devote one meeting to the study of the plan for next year's society programs. Do not fail to call the attention of your young people to the leaflet. This should be ordered at once.

Important Work

You meet many perplexing questions which are peculiar to your own community, and it requires constant effort for you to adapt the general suggestions to meet your particular needs. But be of good cheer. Put heart and hand into this work, and you shall know no weariness. *Aim for this coming year to make yours the ideal society!* Plan for it! Strive for it! Remember that you will never reach a higher standard than you as members set. "Then set your mark high, and step by step, even though it be by painful effort, by self-denial and sacrifice, ascend the whole length of the ladder of progress. Let nothing hinder you. Opposing circumstances should create a firm determination to overcome them."

You who are officers, do not think because your society is small that your work is not important. There may be in your church a Moffat, a Livingstone, a Judson, or a Carey. There may be a Fidelia Fiske, a Mary Reed, a Florence Nightingale, or a Mary Lyon. What a privilege to lead such a one into service! What a privilege to lead any youth into Christian work! The youth are the gold-mine of this denomination. The ore should be speedily mined, assayed, coined, and stamped with the divine superscription, that it may be legal tender anywhere and everywhere in heaven's earthly commerce for the salvation of men. Let us do our best to keep Satan from slipping in to steal ore. Let us do all in our power to prepare quickly the youth about us for investment in God's great enterprise for saving men. Pray, plan, and work unceasingly.

Programs

In order that we may do more aggressive work in our societies, the plan for 1911 society studies has been carefully mapped out. Below are the subjects of the programs for the year:—

- JAN. 7. Missionary Volunteer Day.
- JAN. 14. The Way to Christ, No. 1—God's Love and the Sinner's Need.
- JAN. 21. Missionary Volunteer Methods, No. 1—Brief History of the Young People's Work, etc.
- JAN. 28. Missions—Africa.
- FEB. 4. Missionary Volunteer Methods, No. 2—Fundamentals.
- FEB. 11. The Way to Christ, No. 2—Repentance.
- FEB. 18. Missionary Volunteer Methods, No. 3—Organizing a Society.
- FEB. 25. Denominational History.
- MAR. 4. Missionary Volunteer Methods, No. 4—How to Make Your Society Succeed.
- MAR. 11. The Way to Christ, No. 3—Confession.
- MAR. 18. Temperance Day.
- MAR. 25. Reading Course.
- APR. 1. Missionary Volunteer Methods, No. 5—Duties and Qualifications of Officers.
- APR. 8. The Way to Christ, No. 4—Consecration.
- APR. 15. Missionary Volunteer Methods, No. 6—Duties of Members.
- APR. 22. Missions—The Far East.
- APR. 29. No Program Provided.
- MAY 6. Missionary Volunteer Methods, No. 7—Committees and Their Duties.

MAY 13. The Way to Christ, No. 5—Faith and Acceptance.

MAY 20. Missionary Volunteer Methods, No. 8—The Society and the Church.

MAY 27. Missions—India.

JUNE 3. Missionary Volunteer Methods, No. 9—Devotional Phase of Missionary Volunteer Work.

JUNE 10. The Way to Christ, No. 6—The Test of Discipleship.

JUNE 17. Missionary Volunteer Methods, No. 10—Personal Work.

JUNE 24. Reading Courses.

JULY 1. Religious Liberty—Independence Day.

JULY 8. The Way to Christ, No. 7—Growing Up Into Christ.

JULY 15. Missionary Volunteer Methods, No. 11—Educational Phase of Missionary Volunteer Work.

JULY 22. Missions—Mohammedan Fields.

JULY 29. No Program Provided.

AUG. 5. Missionary Volunteer Methods, No. 12—Missionary Work.

AUG. 12. The Way to Christ, No. 8—The Work and the Life.

AUG. 19. Missionary Volunteer Methods, No. 13—Missionary Correspondence.

AUG. 26. Educational Day.

SEPT. 2. No Program Provided.

SEPT. 9. The Way to Christ, No. 9—A Knowledge of God.

SEPT. 16. Reading Courses.

SEPT. 23. Missions—Catholic Countries.

SEPT. 30. Standard of Attainment—Bible Doctrines.

OCT. 7. Missionary Volunteer Methods, No. 14—Bible Readings and Cottage Meetings.

OCT. 14. The Way to Christ, No. 10—The Privilege of Prayer.

OCT. 21. Missionary Volunteer Methods, No. 15—Distribution of Literature.

OCT. 28. Missions—The Great Cities.

NOV. 4. Missionary Volunteer Methods, No. 16—Christian Help Work.

NOV. 11. The Way to Christ, No. 11—What to Do With Doubt.

NOV. 18. Missionary Volunteer Methods, No. 17—Giving to Missions.

NOV. 25. No Program Provided.

DEC. 2. Missionary Volunteer Methods, No. 18—Social Life of the Missionary Volunteer, etc.

DEC. 9. The Way to Christ, No. 12—Rejoicing in the Lord.

DEC. 16. The Morning Watch.

DEC. 23. Missions—The Macedonian Call.

DEC. 30. Reading Courses.

The programs, it will be seen, consist of twelve studies on "The Way to Christ," based on "Steps to Christ;" eighteen studies of Missionary Volunteer Methods; and miscellaneous studies on important subjects to complete the year, except a few weeks left blank for each society to provide its own program.

Special Help

For the best work, we need to get more than a glimpse of the general subject for each meeting; so a leaflet is being printed, giving in addition to this the principal parts of each program, with suggestions, and references to helps. The leaflet is not for the officers only, but for every missionary volunteer who, with Livingstone, says, "Anywhere, provided it be forward." *Price of leaflet, five cents.* To avoid delay, order direct from the Missionary Volunteer Department, Takoma Park Station, Washington, D. C.

Missionary Volunteer Reading Courses

Senior No. 4—Lesson 10: "Successful Careers," Chapters 43-46

NOTE.—The biography of Franklin says he was born Jan. 6, 1706, "old style." Compare this with page 196. If you do not remember the reason for adding the eleven days, why not look it up? Dickens's example portrayed in the following words is well worth imitating: "I have tried with all my heart to do well, and whatever I have devoted myself to, I have devoted myself to completely, that in great aims and small I have always been thoroughly in earnest. I have never believed it possible that natural or improved ability can claim immunity from the companionship of the steady, plain, hard-working qualities, and hope to gain its end."

Test Questions

1. According to Bancroft, how deeply is the United States indebted to Benjamin Franklin? Why?
2. How did Franklin get his first lesson in economy?
3. What was "the Junto"? Why was Franklin called "our water-drinker"? What was "Poor Richard's Almanac"? On what occasion did Franklin say, "Sense is preferable to sound"?
4. How did he serve his country in its struggle for liberty? What special services did he render Philadelphia?
5. How did Charles Dickens's determination to master a study he disliked influence his after-career?
6. Do you think he obeyed the command of Eccl. 9:10? Explain.
7. What are some of his best-known works?
8. What tribute does Harriet Hosmer's experience pay to out-of-door exercise?
9. How does her work compare with that of sculptors in Europe? Describe her first studio.
10. Why was John Kitto obliged to go to the poor-house?
11. How was he prepared for work in foreign fields? Where did he go?
12. What do you consider his greatest service for others?

Notes

THE OLD SOUTH CHURCH in Boston has been called the "Sanctuary of Freedom." The first meeting-house erected on the ground was a small cedar structure, built in 1670, and it was in this that Franklin was baptized. In 1730 the present brick structure took the place of the first meeting-house. Although a place of worship, in the stirring times that preceded the Revolution, when Faneuil Hall was too small to hold the town meetings, the church opened its doors to the patriotic crowds. When the British occupied the town, they desecrated the place and injured the building by using it as a place for cavalry drill. The fire of 1872 came very near, and the church just escaped destruction. It served as a post-office until the completion of the post-office wing of the government building. In 1876 it was sold, to be torn down and replaced by a business block, but the Old South Preservation Committee, composed of twenty-five Boston women, came to the rescue, and purchased it for four hundred thirty thousand dollars. The meeting-house is now used as a loan museum of historical relics, which include many interesting portraits, quaint old articles of furniture, flags, and weapons.

PROMETHEUS, in ancient Greek mythology, was one of the Titans. He was regarded as a god, but, correctly speaking, he is a hero. One of the most well-known legends about him records how he stole fire from heaven to give to men.

THE LIGHTNING-ROD.—Franklin was experimenting with a kite. He believed that the lightning was electricity, but how was he to get it from a cloud in the sky? One day when a thunder-storm was seen coming up, he made a kite out of a silk handkerchief, and fastened a sharp iron point to the upright stick of the kite. When the storm broke, he went out into the fields and raised his kite. After waiting some time, he saw the little hair-like threads of the string begin to stand up like the bristles of a brush. He felt certain that the electricity was coming down the string, and, putting his knuckle close to the key, a spark flew out. From this he reasoned that electricity could be still better drawn from the clouds by a tall, sharp-pointed iron rod. Such a rod he put on his house in Philadelphia; and this was the first lightning-rod in the world.

Junior No. 3—Lesson 10: "How the World Is Clothed," Pages 240-268

Test Questions

1. NAME some of the countries which produce rubber. Which country produces the best?
2. How is rubber a friend of the baby? of the ball player? the schoolboy? the invalid? the electrician? the fire department? the sailor? of some horses?

3. How did the Aztecs use rubber? How is rubber obtained? How is raw rubber made in South America? in Africa? in Asia? What condition is it in when ready for the factory?
4. How did rubber get its name? Who manufactured the first waterproof cloth? Who was Charles Mackintosh? For what are we indebted to him?
5. Tell how Charles Goodyear discovered the art of hardening rubber.
6. When rubber arrives at the factory, what has to be done to it before it can be made into goods? What is mixed with the rubber? How?
7. Tell how rubber boots are made.
8. How does gutta-percha differ from rubber?
9. What jewels are found in Australia? the Philippine Islands? Ceylon? Persian Gulf? Burma? China? Siberia? northern Africa? Mexico?
10. What has been found in the vicinity of Carthage? Describe some of the jewelry found in Pompeii.
11. What shows that Pizarro found much gold and silver in South America? What was used in trading with the North American Indians?
12. When was the first jewelry factory started in this country? How did the Pilgrim Fathers regard the wearing of jewels?

Note

"Most of the jewelry found in Pompeii has been placed in the museum at Naples, and it is remarkably beautiful. We also saw many cooking utensils which have taken on a lovely greenish brown tint. I remember being particularly pleased with a colander. The holes in it were tiny, and made in such a way as to take the form of a rose. It was most artistic, and must have been a pleasure to work with. There we saw cakes and buns in pans, ossified, but looking very much like the things we cook to-day. Pompeii is a most interesting place. As the walking on the hard stone streets is tiresome, you can be carried in a sort of sedan. You see the grooves in the streets made by the chariot wheels. One old fountain interested me particularly. The stone side was worn down in one place, from the girls' hands as they supported themselves before leaning over to fill their pitchers under the lion's mouth. In some buildings the frescoes were still plain. There were bath-houses, with hot-water conveniences; for in those days they knew as much as we do about water treatment and massage, and took great pride in their appearance."

From Africa

J. V. WILLSON, of South Africa, writes: "We have procured the Reading Course books, and our young people are taking hold of the work well. We have the best class of students in the college this year that we have had for a long time, and are hoping that many good, earnest workers will be developed. Africa needs many earnest young people to go out with our books and papers, and also to teach in the out-schools and at the mission stations. There are calls for many more than we can supply from this field. We feel the thrill of the onward push of the young people, and can say that the work is going forward here in Africa."

Brother and Sister Willson have recently sent one hundred fifty dollars for an entire scholarship in the Foreign Mission Seminary. This gift is in memory of their only daughter, Floy, who died a few years ago. Her parents sent her back to this country, that she might obtain a Christian education, but while here the Master called her to rest. The gift Brother and Sister Willson are making will help others to prepare for service in the regions beyond. What a noble monument this is to the memory of a consecrated life!



THE INTERMEDIATE LESSON

XIII — Last Appearances of Jesus to His Disciples; He Ascends to Heaven

(December 24)

LESSON SCRIPTURES: Matt. 28: 16-20; Mark 16: 15-20; Luke 24: 44-53; John 21: 25.

MEMORY VERSE: "Go ye into all the world; and preach the gospel to every creature. He that believeth and is baptized shall be saved." Mark 16: 15, 16.

The Lesson Story

1. The evening that Jesus ate the Passover supper with his disciples, he told them that after his death, and when he had risen again, he would meet them in Galilee. He even told them where they would find him. "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them."

2. When Jesus was raised from the dead, the angel said to the women, "But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you." Those who loved Jesus repeated his words to others, and at the appointed time about five hundred believers assembled together. Suddenly Jesus appeared among them. "And when they saw him, they worshiped him: but some doubted." There are those now who will not believe in Jesus, even as then.

3. "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." If the disciples had studied the Scriptures, they would have understood better the mission of Jesus to the world. Moses, the prophets, and King David had all foretold his manner of life and death among men.

4. "Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

5. Jesus had told the disciples before his death that if he went away he would send the Comforter, which is the Holy Spirit, to abide with them forever, and to enable them to witness to the world that he is the Saviour of men. He now said to them, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

6. To further encourage them in their preparation for their great work, "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

7. Through the gifts of the Holy Spirit which were to be given to the disciples, they were to become men of faith and power. Jesus said, "And these signs

shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

8. Those were precious hours that the disciples spent with their Lord just before he left this world to go back to the Father, there to still carry on the work of their salvation. Jesus told his followers to begin their work at Jerusalem where he had been betrayed and crucified. He bade them begin at home; and that was the hardest place. From Jerusalem they were to go to all parts of the world where there were souls to be saved. We may learn from this that each one is to work for Jesus right where he is, in his own family and neighborhood, and then go farther on, wherever the Lord may call him.

9. The time came for Jesus to leave the world and go to his Father. He met with the disciples at different times and in different ways that they might not doubt that he had risen from the grave, and that they might know he was still their loving, living Lord and Saviour. He then "led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven," and "he was received up into heaven, and sat on the right hand of God." The disciples "worshiped him, and returned to Jerusalem with great joy."

10. Much that Jesus said and did while living on earth was not written, but all is recorded that we need to know if we would be saved. John, the beloved disciple, says, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

Questions

1. When did Jesus make the appointment to meet the disciples after his death? In what place was the meeting to be? Where did he say they would find him? Why were there but eleven disciples at this time?

2. What did the angel say to the women the morning Jesus rose from the dead? To whom were the words of the angel repeated? About how many assembled together at the appointed time? Who suddenly appeared among them? What did many do when they saw him? What did others do? In what way are people now like them?

3. What did Jesus say on this occasion? What things did he say must be fulfilled? Who had written concerning him? What had they foretold?

4. What did Jesus then do for his people? What did he say should be preached in his name? Where should the gospel be preached? Where was the work to begin? What were the believers to be? What part may we have in this work? Repeat the memory verse.

5. What promise had Jesus given the disciples before his death? Who is the Comforter? How long will he stay with God's people? What will he enable them to do? What promise did Jesus renew at this meeting? Where did he tell them to tarry? How long were they to wait?

6. How much power did Jesus say had been given him? Where does he exercise power? Why did he tell the disciples this? Whom did he tell them to teach? In what names were they to baptize? What were they to teach the nations? What promise was given them as they engaged in this work?

7. How did the disciples become men of faith and power? Did the Lord give them anything he is not willing to give us? What signs were to follow those who believe?

8. How did the disciples esteem the hours spent with Jesus just before he left this world? Where did he tell them to begin their work? Why was this hard for them? To what places were they to go from Jerusalem? What lesson may we learn from this?

9. At what times and places did Jesus meet the disciples after his resurrection? Why did he meet them in different times and ways? To what place did he lead them before he ascended? As they gathered about him, what did he do? What came to pass while he blessed them? Into what place was he received? Where does he now sit? What did the disciples then do?

10. How many of the things Jesus said and did while on earth have been recorded? What does John say about this matter? What benefit have you received from this study of the life of Christ?

THE YOUTH'S LESSON

XIII — Last Appearances of Jesus to His Disciples; Ascension

(December 24)

LESSON SCRIPTURES: Matt. 28: 16-20; 1 Cor. 15: 5-7; Mark 16: 15-20; Luke 24: 44-53; John 21: 25.

LESSON HELPS: "Desire of Ages," chapters 86, 87; "Spirit of Prophecy," Vol. III, chapters 18, 19; *Sabbath School Worker*.

PLACE: Galilee.

PERSONS: Our Lord and his disciples.

MEMORY VERSE: Mark 16: 15, 16.

Questions

1. Where did the disciples at last meet, as Jesus had appointed? Matt. 28: 16.

2. Who else probably met with him at this time? 1 Cor. 15: 6.

3. What diversity of opinion seems to have still existed among them? Matt. 28: 17; note 1.

4. What words of assurance did he speak unto them? Verse 18; note 2.

5. What commission did he give them? What is to be the result of preaching the gospel? Mark 16: 15, 16; 2 Cor. 2: 15, 16.

6. What signs are to follow the believers? Verses 17, 18.

7. What were they to carry to all nations? Into whose name were they to baptize the believers? Matt. 28: 19.

8. What were they to teach? What assurance of his continual presence does Jesus give? Verse 20.

9. How did he again refresh their minds concerning what he had said? For what purpose did he open their understanding? Luke 24: 44, 45; note 3.

10. What proof did he cite concerning his resurrection? What was to be preached to all nations? Verses 46, 47.

11. What were the disciples to be? Verse 48.

12. What did he promise to send them? How long were they charged to remain at Jerusalem? Verse 49.

13. When he had spoken these things, to what place did he lead them? Verse 50; note 4.

14. While blessing them, what occurred? Verse 51.

15. What did the disciples do? Verse 52.

16. What was manifest in their lives? Verse 53.

17. What was the result of their labor? Mark 16: 19, 20; note 5.

18. What final word may we take from John concerning the works and teaching of Jesus? John 20: 30, 31; 21: 25.

Notes

1. It is not likely that any among the eleven doubted. The doubters must have been among the others who gathered at that time, perhaps among the five hundred brethren mentioned by Paul.

2. Better "all authority," as in the A. R. V. The word is not *dunamis*, power, but authority (*exousia*), including ability, place, rulership, right to exercise power. The word *dunamis* is used in Acts 1: 8. "All power is given unto me." Did you ever think how much power there is on earth? There is the power of the wind. Do you know of anybody who can control that? There is the power of the waves. Do you know of anybody who can master them? There are the powers of nature,—the heaving of the tides; the swelling of the seeds in the earth; the mighty upspringing that clothes the fields with grass. There is the power of the clouds. There is the power of heat, in which the strongest iron that ever was forged will melt. There is the power which pours down floods from on high. . . . Think of the millions of glowing orbs that flame through the skies. Think of this world rolling in its mighty orbit. Think of the sun, sweeping on in its eternal pathway. Think of the power that moves these things. Some people do not understand how the sun could be made to stand still. Well, if you will tell me what keeps it going, I will tell you how it was made to stand still. All power in the universe. . . . All power over men; all power over devils; all power over everything. 'All power.' You have no power over the winds, but he could speak to the winds, and they obeyed him. You have no power over the waves, but he could say, 'Peace, be still,' and there was a great calm. You have no power over 'all manner of diseases,' but he spoke to the sick, he healed them. You have no power over evil spirits, but he cast out devils with his word. You have no power over the dead, but he called them from the silence of the tomb, and bade them live."—H. L. Hastings.

3. The instruction imparted in Luke 24: 44, 45 at first glance appears to be given in the upper room the day of the resurrection, when the disciples returned from Emmaus. But James P. Cadman, in "Christ in the Gospel," in giving the chronological order of the events and words of Christ, gives it as his parting instruction, and a careful reading of the chapter to the end indicates that he is perhaps correct. As we have followed largely the arrangement of Mr. Cadman in these lessons on the Life of Christ, we follow it here also, without offering any argument as to the exact order of events. A careful study of the instruction given is the vital thing.

4. Not to Bethany, but as far as to Bethany, to the brow of Olivet, that wonderful mountain so full of rich remembrances, and to which he will come at the close of the thousand years. Zech. 14: 4, 5.

5. O, for the same spirit of self-renunciation, and giving all for the Master, as manifested in the lives of the apostles; for the same love for the mission entrusted to us; for the same faith; for the same devotion to the personal Christ and his soon coming again; for the same reception of the Holy Spirit in its fulness of power to cleanse from sin, to fit for labor, to witness for the Master! How soon would his message for this time go "everywhere," confirmed by the power of God! Let us believe his Word, and, believing, receive his life.

How Postal Cards Are Counted

OF the many ingenious and interesting machines employed by our government in its daily work, perhaps none are more striking than those used for counting and tying postal cards into small bundles.

These machines are capable of counting five hundred thousand cards in ten hours, and of wrapping and tying them in packages of twenty-five each.

The paper is pulled off a drum by two long fingers, which emerge from below, and another finger dips itself into a vat of mucilage and applies itself to the wrapping-paper in precisely the right spot. Other parts of the machine twine the paper round the pack of cards, and then a thumb presses over the spot where the mucilage has been applied, whereupon the package is thrown on a carrying belt for delivery.—*Selected*.

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Ruling by Terror

He that only rules by terror
Doeth grievous wrong;
Deep as hell I count his error.

—Tennyson.

An Experience in Tithe-Paying

AN elderly lady and her two daughters attended one of our Melbourne (Australia) churches for several years. They were in harmony with our faith, but had never paid tithes. On visiting that church one Sabbath, I presented the tithing question, and after the service walked part of the way home with them. After a little conversation, one of the daughters asked me how they could possibly pay tithes. They were in receipt of a pension, and it was barely enough to support them. How could they live if they paid tithes? I asked them if they thought the tithing principle was right. They said that they fully believed that the Bible taught tithing, but they could not see how they could possibly pay out of their limited income. I drew their attention to the promise of the Lord, and his invitation to prove him in this matter, and asked them if they thought God was able to fulfil his promise. I told them that I could not tell how the Lord could do it, but I believed that what he said he would carry out in some way, and advised them to test the Lord in the matter. To them it seemed impossible that their limited income could be increased by any means. But after a few days I met one of them, and she said that they had made up their minds to pay the tithe and trust the Lord to help them, as he had promised.

On visiting the church about a fortnight later, I could see by their faces that the Lord had blessed them; and after the service they gladly related how marvelously the Lord had worked. Just two days after they had paid the tithe, they received notice from the government that they had been examining the pension list, and had found that they were entitled to an increased amount a week, and that future payments would include this extra amount. For ten years they had been receiving this pension. Why was the mistake not found out before? Why was it found out as soon as the tithe was paid? Usually a discovery of this kind leads to a reduction, not an increase. They were quite convinced that the hand of the Lord was in it, and that he had fulfilled his Word, and they became faithful tithe-payers.

The Lord calls to-day for a faithful tithe, and says, "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—C. P. Michaels, in *Union Record*.

Preventable Blindness

"THERE are in the United States sixty-four thousand blind persons. Of these more than a quarter are needlessly blind," says the New York Association for the blind. "The health board of New York City furnishes to midwives and physicians, on application, a one-per-cent solution of silver nitrate, two drops of which may be placed in each eye of the child at birth. If the eyes are healthy, it does no harm, merely producing a slight redness, which soon passes away. If they are infected, it almost invariably destroys the germs. The State department of health hopes to make a similar distribution of a preventive liquid throughout the State.

"Mothers, nurses, and health officers should insist that this practise be followed by those having charge of the infant at birth."

"AROUND the man who seeks a noble end,
Not angels, but divinities attend."

A Vision of the King Through the Bible

TWENTY-TWO years ago, with the Holy Spirit as my guide, I entered this wonderful temple called Christianity.

I entered at the portico of Genesis, walked down through the Old Testament art gallery, where the pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob, and Daniel hang on the wall.

I passed into the music-room of Psalms, where the Spirit swept the keyboard of nature, and brought forth the dirge-like wail of the weeping prophet Jeremiah, to the grand impassioned strain of Isaiah, until it seemed that every reed and pipe in God's great organ of nature responded to the tuneful harp of David, the sweet singer of Israel.

I entered the chapel of Ecclesiastes, where the voice of the preacher was heard, and into the conservatory of Sharon, and the lily-of-the-valley's sweet-scented spices filled and perfumed my life. I entered the business office of Proverbs, then into the observatory-room of the prophets, where I saw telescopes of various sizes, some pointing to far-off events, but all concentrated upon the bright and morning Star, which was to rise above the moonlit hills of Judea for our salvation.

I entered the audience-room of the King of kings, and caught a vision of his glory from the view-point of Matthew, Mark, Luke, and John; passed into the Acts of the Apostles, where the Holy Spirit was doing his work in the formation of the infant church; then into the correspondence-room, where sat John, Paul, Peter, James, and Jude, penning their epistles. I stepped into the throne-room of Revelation, where all towered into glittering peaks; and I got a vision of the King sitting upon his throne in all his glory, and I cried:—

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all!"

—William A. Sunday.