

The YOUTH'S INSTRUCTOR

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LAKE ATITLAN, GUATEMALA, AND VOLCANO OF SAME NAME





THE cactus plant when burned has been found to give more heat than wood or coal.

JAN KUBELIK, the Bohemian violinist, is now in America for a tour. His fingers have been insured for \$225,000.

THE church at Oakland, California, donated ten dollars toward paying for subscriptions to the INSTRUCTOR for the boys whom Mr. Edmund C. Jaeger has interested in temperance and other points of truth.

BUENOS AIRES has a population of 1,314,163, being the largest of the Latin-American cities. Our consul-general there says that 4,836 ships entered that port last year, and that only three of them were ships of the United States.

HEREAFTER in New York City women will receive the same pay as men for the same grade of work. The women teachers have for a long time been demanding it. This additional salary will, we are told, cost the city \$3,500,000.

SCIENCE turns a grain of corn into everything, from automobile tires to fireworks. Bread, sugar, starch, explosives, tires, paint, hair tonic, rubber heels, soap, varnish, cattle-feed, soup, whisky, jelly, gum, candy, preserves, sirup, and oil are all made from Indian corn.

PAPER bags for use in paper-bag cookery can be purchased from the United Bag and Paper Company, 17 Battery Place, New York City. Mr. Soyer's cook-book giving recipes for paper-bag cooking can be obtained from Sturgis & Walton, 31 East Twenty-seventh St., New York City.

DR. SIMON FLEXNER, who announced in New York a few days ago the discovery by the Rockefeller Institute of a serum for the prevention of cerebrospinal meningitis, has been appointed by imperial authorization an honorary member of the Royal Institute for Experimental Therapeutics, of Frankford-on-Main.

"IN a certain church a young man was being examined for ordination by an ecclesiastical council. The candidate had, in response to inquiries, stated why he thought he was 'called' to preach, when one of the oldest of the committee arose and said: 'Mr. Chairman, please ask the brother if he has noticed whether or not the people were called to hear him preach?'"

"THE Canadians have a far better prison system than that of the United States. Each prison has a large farm attached, upon which many prisoners work; they do not wear a prison garb or anything that will afterward leave its stamp upon them. The grounds are not hedged or walled in, nor are the prisoners surrounded by guards or soldiers, yet in five years there have been only two attempts to escape.

Bible Readings in a Nutshell

THERE is a limited supply of the set of cards entitled "Bible Readings in a Nutshell." The author does not intend to print another edition. Order for a holiday or birthday gift. This series of readings is arranged for a game, and is both entertaining and instructive; valuable help for the Standard of Attainment. Price, 25 cents. Address at once C. A. Cary, R. F. D. 3, Box 123, Los Angeles, Cal.

Four Scourges

SOUTH AMERICA has at least four great scourges; namely, the abominations of the confessional, priestly celibacy which covers a systematic sensuality, the substitution of idolatrous fanes for the Bible, and the sanctioning of any evil if good may come of it.

This country is calling loudly for four specific remedies for these scourges; namely, evangelical churches to wipe out the confessional, thousands of missionaries to create a new domestic status, millions of Bibles in the language of the people to scatter broadcast, and a pure and undefiled religion for which our forefathers suffered martyrdom. No one person can supply all these remedies, but every one can help supply one of them.—*Record of Christian Work.*

Shall You and Will You

Do you say: "Will you go East as usual this fall?" instead of, "Shall you go East as usual this fall?"

GENERAL RULE.—"Shall you" expresses intention; "will you," willingness.

Shall you go to the theater? (Meaning: Are you going? Is it your intention to go?)

Will you go to the theater? (Meaning: Are you willing to go?)

Shall you go to the city this afternoon? (Meaning: Are you going?)

Will you go to the city this afternoon? (Meaning: Are you willing to go?)

Drill

Question.—*Shall you go to the lecture on Friday?*

Answer.—I think I *shall*.

Ques.—*Will you go to Ravinia Park this afternoon with my sister and me?*

Ans.—Thank you; I *will* (or, I *shall* be pleased to go).

Ques.—*Shall you go East this fall?*

Ans.—I hardly think that I *shall*.

Ques.—*Will you accompany me to the dining-room?*

Ans.—Thank you; I *will* (or, I *shall* be pleased to do so).

Ques.—*Shall you go to the city to-morrow?*

Ans.—I think I *shall*.

Ques.—*If you go, will you be so kind as to deliver a message for me?*

Ans.—I *will* deliver it if it is possible.—*Correct English.*

"OF troubles others make us
We've little to fear,
For we know we can surely defeat it;
Few people get in hot water 'tis clear,
But they furnish the fuel to heat it."

—*Nixon Waterman.*

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The Youth's Instructor

VOL. LIX

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No. 47

The Sea Mist

It crept—crept—crept—
Into the rooms where people slept,
And breathed on the mirrors till they wept.
In hungry mood
It stole to the pantry crammed with food,
And left the taste of its saltness there.
It sat in my chair
And molded the leather. It filled the air
With a great gray ghostly horror that was not light
Nor dark, but a pall and a blight.
It crawled through the trees,
And changed the woods into islanded seas.
It prowled—prowled—prowled—
And all that it touched it fouled.
It was not the sea,
My splendid, brave, and glittering sea,
But it held the ocean as it held me,

And hushed its waves with its mystery.
It was not the sea, for out of the sea there came,
With a cheery burst of jubilant flame,
My comrade, the sun, that put it to shame,
And thrust it away,
With its trailings gray,
And its shattered horror that had to obey,
When, lo, a crystalline day!
But still, in the midst of the warmth and glow,
The clearness and fairness, I know, I know,
That out somewhere, beneath the horizon's rim,
Lurks the specter grim,
And soon, if I turn to sleep,
It will creep—creep—creep—
With its empty, mysterious dole
Back into the world and back into my soul.
—Amos R. Wells, in the Independent.

The Hills O' Ca'liny—No. 2

The State of Religion



QUITE recently I stayed overnight up on the French Broad River, with a young man who stands high in his community as farmer, citizen, and Christian. I found him not only a man wide-awake in all business affairs, but one whose practical piety I could not doubt. I saw it in his benevolence toward orphans and other needy ones, one or more of whom he had in his family or was educating at distant schools; in his earnest endeavors to raise the standard of piety in his home church, which included a crusade against tobacco-using; and in the fact that he leaves his very comfortable home and the superintendency of his highly cultivated farm for several weeks every winter, to circulate the blessed Bible where most needed.

In the course of a conversation, he told me of an experience he had the year before in the county convention of his church. Though a layman, he was placed as chairman on the committee "On the State of Religion."

"I knew I couldn't write the report," he said to me, "so I just knelt down and asked the Lord to write it through me." He showed me the report which he presented as (with amendments) it was printed in the published minutes.

Beginning with the statement, "The people of this county have forsaken God in their lives," it went on to particularize the apathy of church-members in spiritual exercises, their use of liquor and tobacco, filthy and frivolous conversation, and the niggardliness that made the per capita offering only one dollar a year.

The report was not adopted without severe criticism and amendment. But the marvelous thing to me is not that such a report could be truthfully written; for of what community could not this and much more be said? But according to my observation, the marvel is that there should be a man in these nominally Christian churches with the spiritual insight and the divine courage to uncover the plague-spot and call for a cure. And that there are such men in this mountain country is evidence that "the state of religion" is not so back-

ward as in sections supposed to be further advanced. A generation or two ago, almost anywhere in the United States there could be found such Jeremiahs, but the last few decades have advanced the church into Babylonian captivity; and now we find, North, East, and West, on the one hand a general indifference to or contempt of religion, on the other hand a formal adherence to mere church forms and a satisfaction in institutional methods.

But here in the mountains I observe many evidences of the existence of the old-time religion,—a fact mirrored, indeed, in all its virtues and all its faults, in the refrain of the popular song often sung in the country churches:—

"'Tis the old-time religion,
'Tis the old-time religion,
'Tis the old-time religion,
And it's good enough for me.
It's good enough for me,
It's good enough for me;
'Twas good enough for Joseph [or Moses or Daniel or
father, etc.],
And it's good enough for me."

When I first arrived in the mountain country and its metropolis, I was impressed with the evident influence of religion that lay upon the minds of all classes. Going along the streets and hearing the sound of piano from some stately mansion, the music was more often a hymn-tune than a waltz. Was a tuneful voice raised in song, it was most likely, "What a Friend We Have in Jesus" or "Rock of Ages." And however sincere or insincere the singer, he furnished evidence that the power of religion was yet uppermost in the society of the mountains. Even when in convivial state, the average man's stream of thought was dammed within the levee of the hymn. One night I met a wagon-load of men whose reckless driving and personal abandon proclaimed their recent visit to a blind tiger. They were roaring out a song, and what do you think it was? It was,—

"On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie."

Standing on the public square at Asheville, you can not fail, almost any day, in being entertained (if you find entertainment therein) by little knots of men of the farmer and laboring classes, vigorously discussing with voice and finger and clenched hand, the gnarled problems of predestination, baptism, falling from grace, and sanctification, themes that the modern church has relegated to the "age of controversialism." Here in this city, indeed, meet the farthest extremes of the ecclesiastical domain. And here is the most concentrated cosmopolitanism on the earth, if classes rather than nationalities be regarded. The nabobs of society from New York to Charleston and New Orleans touch elbows on the sidewalks with lank-haired, check-shirted mountaineers; and automobiles find in the deliberate ox-cart a more effective regulator of speed than the policeman's baton. Likewise, the churches run a wide gamut, from stone cathedrals, where the highest culture is ministered to by men trained in the latest American theology if not in German radicalism, down to little chapels of battened boards, where hell-fire is still vigorously preached.

What I have related, however, may be regarded as only the foam on this broad, moving sea of religion. It is certainly true that the sober thought of most of the people, especially in the country, has yet to do with religion. Radicalism on the one hand and infidelity on the other are beginning their inroads; but, back to back, the church yeomanry are making a sturdy fight against them. And the ministry, in general, is seeking with more or less intelligence to direct this battle. I know of city ministers who spend their entire Sundays, and some of their week-days, apart from the necessary duties of their own charges, in visiting unshepherded, neglected communities in the country, seeking to inculcate piety and Bible knowledge by means of Sunday-schools and pastoral visits. And I have found, as I have traveled throughout parts of the country and have talked with the people, not a few young men able and willing to discuss matters of religion. So many of these young men, indeed, are taking courses in theology in various schools that it has seemed to me that the mountains must be furnishing the best recruiting-ground for such schools. Such young men are in the minority, it is true, but there is a goodly company of them.

The country ministry and partially the city ministry seem to realize more or less keenly that it is a losing fight they are making. With a dull longing, it has seemed to me, for better weapons, they take up again and again the old instruments with which the fathers met backsliding and indifference; and grasping the swords of revivals and protracted meetings, struggle desperately to kill the giants and bring their heads into the camp. Still is the red vengeance of a sin-hating God shaken over heads that tremble less and less as the years go by; still are the loving mercies of a sin-pardoning Saviour held out to hands too listless to open; and it has gone to my heart to witness the bravely hidden chagrin (perhaps I should say sorrow) of the minister closing a protracted effort without one soul "saved."

Yet the mass of the people are religious. But the revival is beginning to pall upon their taste. The reaction following this time of excitement is discouraging; and I can almost justly compare their reluctance to imbibe this spiritual liquor with their good sense in voting the State "dry." Many are hungering for more satisfying, vital truth. It is time wise efforts were being made to satisfy this hunger; not with more

dogmas, but with the vital central truth of the free atonement of Jesus; not with suspicion and fighting of ministers and people who may resent the preaching of strange doctrines, but with the gentle ministrations of Jesus to body and soul. And I believe, from experience, that an earnest Christian purpose, transforming our faces and our actions, will be welcomed by a sorely pressed people who still love "the old-time religion" of Jesus Christ. And if you will look for it, you will find this instruction in "Testimonies for the Church," Volume VII.

That this religious conservatism, doggedly resisting in front and rear the attacks of the devil, may be ascribed in some degree to the isolation of the mountains, I will not deny; but I have fondly given credit also to other vital factors; namely, the inherent life of the two great forces, the conservative Baptist and the aggressive Methodist. While in early days' active antagonists, their separate influences nevertheless combined to form characters at once cautious of innovation and eager to find truth. Until recent years, indeed, Baptists and Methodists practically shared this country between them; and to-day the common inquiry is, "Are you a Baptist or a Methodist?" Being neither, you must be nothing. Mine host of the French Broad told me a story well illustrating this fact.

Not so very many years ago, he said, a Presbyterian minister came up into the mountains to search out what chance members of his flock he might find. He said little about his order until he was well up in the mountains. Then one day, coming to a cabin where was a gentle old lady, he stopped to converse with her; and he finally asked, "Sister, do you know if there are any Presbyterians hereabouts?"

She slowly shook her head. "Hain't never heerd on 'em," she said, "but I tell ye, my old man hunts for a livin', and he's tacked up on the back wall of the shanty the skins of all the varmints he's ever killed. Ye might go out and look."

In any case, these two great denominations, from whom Seventh-day Adventists, humanly speaking, have descended, have long occupied and prepared this field, and still occupy it, at least passively. Presbyterianism is making great headway, through schools large and small, and Roman Catholicism has a foothold in the cities, while the Episcopal Church has a vogue among the upper classes. But new and false cults are making attacks upon the old-time ramparts: Millennial Dawn is scattering its free literature everywhere, and "Holiness" or "Sanctification," striving still to stay under the sheltering wings of the mother churches, is grotesquely crowing its arrant errors. Many winds of doctrine are blowing, many winds are being befooled; yet hearts fainting for fear are crying for comfort and help. It is a ripe field if it can be rightly worked. There is a general, though a vague, belief in the soon coming of Christ; there is a steady holding to the obligations of the law; there is on one side a belief in the true form of baptism, and on both a true doctrine, if not a clear understanding, of the atonement of Christ. There is simplicity of living, and open honesty of heart. These, perhaps, are but forms, molds, into which the molten metal of the everlasting gospel must be poured. There are other conditions and necessities which I shall endeavor at some time to set forth. But if we are to have the unusual advantages here lingering, now is the time for the third angel's message to be given to the mountains of the South.

A. W. SPAULDING.

Christ Our Pattern

MRS. E. G. WHITE



HAVE a deep interest in the youth, and I greatly desire to see them striving to perfect Christian characters, seeking by diligent study and earnest prayer to gain the training essential for acceptable service in the cause of God. I long to see them helping one another to reach a higher plane of Christian experience.

Christ came to teach the human family the way of salvation, and he made this way so plain that a little child can walk in it. He bids his disciples follow on to know the Lord; and as they daily follow his guidance, they learn that his going forth is prepared as the morning. You have watched the rising sun, and the gradual break of day over earth and sky. Little by little the dawn increases, till the sun appears; then the light grows constantly stronger and clearer until the full glory of noontide is reached. This is a beautiful illustration of what God desires to do for his children in perfecting their Christian experience. As we walk day by day in the light he sends us, in willing obedience to all his requirements, our experience grows and broadens until we reach the full stature of men and women in Christ Jesus.

The youth need to keep ever before them the course that Christ followed. At every step it was a course of overcoming. Christ did not come to the earth as a king, to rule the nations. He came as a humble man, to be tempted, and to overcome temptation, to follow on, as we must, to know the Lord. In the study of his life we shall learn how much God through him will do for his children. And we shall learn that, however great our trials may be, they can not exceed what Christ endured that we might know the way, the truth, and the life. By a life of conformity to his example, we are to show our appreciation of his sacrifice in our behalf.

The youth have been bought with an infinite price, even the blood of the Son of God. Consider the sacrifice of the Father in permitting his Son to make this sacrifice. Consider what Christ gave up when he left the courts of heaven and the royal throne to give his life a daily sacrifice for men. He suffered reproach and abuse. He bore all the insult and mockery that wicked men could heap upon him. And when his earthly ministry was accomplished, he suffered the death of the cross. Consider his sufferings on the cross,—the nails driven into his hands and feet, the derision and abuse from those he came to save, the hiding of his Father's face. But it was by all this that Christ made it possible for all who will to have the life that measures with the life of God.

We shall appreciate more fully all that God has made possible for us if we will study more faithfully what great things Heaven has already done. Our redemption cost too much for us to regard as a light thing the salvation which God's Word bids us work out in our experience. Never feel that you need not be particular about the course you pursue; for you can never enter heaven until you have learned what it means to represent the life of Christ, until you have learned the need of living in dependence upon him. The powers of darkness are constantly gaining victories over those who do not serve God with full purpose of heart; but all who will follow on day by day

to practise the virtues of Christ will triumph grandly over evil.

Many of us need a clearer understanding of what it means to overcome by the blood of the Lamb and the word of our testimony. The word of our testimony means a great deal. It is borne before all the universe of heaven, and before the world. The soul who by word or act dishonors God, places himself on the losing side. Satanic agencies gain the advantage, and the world loses the power that soul might have exerted for the right had he honored God.

Each one will have trials to meet. Each one has the natural temperament to contend with; but this is to be brought into subjection to Christ. The Lord will help all who will do their best, walking humbly with him. Let us be encouraged by the thought that we have a Mighty Arm to lean upon, and that so long as we rely upon his strength, we can not dishonor him.

We are on trial now, but under every test let us make it manifest to all around us that we are on the Lord's side. I am so thankful that none need dishonor Christ! We may all win heaven; we may all be welcomed to the city of God by the Father and the Son; we may all wear the crown of immortality.

The Lord looks with deepest interest on each striving soul. He loves each one. Did he not, he never would have given his only begotten Son to die.

When Christ ascended to the Father, he did not leave his followers without help. The Holy Spirit, as his representative, and the heavenly angels, as ministering spirits, are sent forth to aid those who against great odds are fighting the good fight of faith. Ever remember that Jesus is your helper. No one understands so well as he your peculiarities of character. He is watching over you, and if you are willing to be guided by him, he will throw around you influences for good that will enable you to accomplish all his will for you.

In this life we are preparing for the future life. Soon there is to be a grand review, in which every soul who is seeking to perfect a Christian character must bear the test of God's searching questions: Have you set an example that others were safe in following? Have you watched for souls as those that must give an account? The heavenly host are interested in the youth; and they are intensely desirous that you will bear the test, and that to you will be spoken the words of approval, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."

Let the youth remember that here they are to build characters for eternity, and that God requires them to do their best. Let those older in experience watch over the younger ones; and when they see them tempted, take them aside, and pray with them and for them. The Lord would have us recognize the great sacrifice of Christ for us by showing an interest in the salvation of those he came to save. If the youth will seek Christ, he will make their efforts effectual.

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

Christ is preparing a place for us. Shall we prepare a place for him, in our homes, in our school life, in our gatherings for worship? God help us to do this. "If ye love me," Christ declared, "keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."

Many of us are too half-hearted. We give up under trial, and let discouragement sap our spiritual strength. Let us change this manner of service. When we serve God with the entire affections, we shall see the salvation of God in our own experience and in the experience of others. Christ lives to make intercession for us. He wants to set his seal upon us, and to fashion our characters after the divine pattern. He wants to take from us everything that would stand in the way of our reaching the standard of his Word. He wants us to believe in him, and to turn away from our sins. He calls us to reach perfection. We can fulfil his purpose for us only as we study his life and follow his example.

Voices From the Depths

SEVEN days imprisoned in a coal-mine, most of the time without light, and with such a small supply of food that they were driven, in desperation, to chew their hatbands and eat the bark from the timber,—this was the experience of twenty men at Cherry, Illinois, in November, 1909. Water was secured by digging at the lowest point of the chamber, until it seeped through the coal and gravel. Dirty as it was, the men cheered when they saw the water, and placed their tongues to the moist stone that they might find relief from thirst.

These men were at work in the mine when a disastrous fire occurred. Escape was impossible. Quickly they retreated to a side chamber of the mine, and built a barricade to preserve the fresh air and to keep out the black damp and the poisonous gases that would follow the fire.

The consolation of a religious faith was a source of hope to these men. Among the number was William H. Cleland, a brave Scotchman, "a stanch Presbyterian," who led the men in singing an old hymn, "and the men took it up, and sang as if they were singing their last." This cheered the men. "Then Cleland prayed," said one of the men. "It was like being in church, and every one of us felt better after hearing that prayer. It was a prayer from the heart." No doubt of that!

"Cleland is evidently one of the world's heroes," writes the *British Weekly*. A secular paper writes: "The part played by William H. Cleland can not be forgotten, but will long remain a bright feature in one of the country's darkest tragedies. Heroic even in the face of death, he kept heart in his companions by conducting divine service in the inky cavern, three hundred feet below the surface of the earth, in which they were buried. His favorite hymn, the words of which even some of the foreigners picked up, was 'Abide With Me.'"

Twice a day did this noble Christian give the men a religious address, full of consolation. Twice each day, also, did he lead his companions in prayer, usually closing with the Lord's prayer. Often did he lead the men in singing,—

"Abide with me! Fast falls the eventide,
The darkness deepens; Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me!"

Seven days of darkness, isolation, and suffering; then for twenty men, while near them were the dead and the dying, came rescue, light, home. Never, however, can they forget when they cried out of the depths of the mine:—

"Through cloud and sunshine, Lord, abide with me!"

This incident recalls one which happened in the famous tin-mine, Dolcoath, in Cornwall, a dozen years ago. Huge masses of rock fell, and several men were imprisoned. They were protected by the rock and timbers forming an arch. The work of rescue at once began, but so large were the fallen rocks that many of them had to be blasted by explosives.

When there was an aperture made, the chief officer of the mine, a Methodist local preacher, whom the men familiarly called Cap'n 'Siah, went to the opening and asked if any were alive. An answer came faintly from one who said that he was still living, but his limb was held by rock or timber so that he could not move. The captain sought to speak a word of religious consolation, when Osborne answered with a hymn. Often had he sung it when riding up and down the shaft on the man-engine; and the faith of this Sunday-school superintendent, whom the writer knew, enabled him to sing amid darkness and pain:—

"Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O thou, who changest not, abide with me!"

Many miners attended his funeral a few days later. And as they carried the coffin through the long streets by hand, following their Cornish custom, hundreds of sturdy men, deeply affected, sang this hymn; nor did they cease until they had sung,—

"Hold thou thy cross before my closing eyes;
Shine through the gloom and point me to the skies;
Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord, abide with me!"

"Out of the depths have I cried unto thee, O Lord," said the ancient saint. Out of the deep and dark and dangerous places of the earth do God's children cry: and they likewise say:—

"I wait for the Lord, my soul doth wait,
And in his word do I hope."

—William J. Hart.

Seed Thoughts

MEN are constantly looking for and expecting some political movement to reform the world.

Each political party invariably claims to possess the essentials needed for the desired reformation.

Societies, political parties, and the world at large can be reformed and kept pure, only on the individual plan.

Nothing but the power of God, through the agency of the Holy Spirit, can change a man's naturally evil character. And as long as the evil in him is not subdued by this Spirit, it will crop out in the form of evil acts.

J. W. LOWE.

GOOD MANNERS

On the Fine Art of Appreciation



IT is a fine thing to be able to appreciate a great piece of art; but it is a finer thing still to be able to appreciate true worth in a fellow man; and nobler yet, and finer, the sensibility that is able to discern with keen appreciation the greatness of God.

It is not for us to demand or even seek for appreciation for ourselves. This will only make us self-conscious and unhappy. As Emerson has somewhere remarked, "The sun does not repine because much of his warmth goes out into meaningless space and only a little falls upon the earth." We must not be morbid nor sensitive concerning others' appreciation of ourselves; but concerning our own appreciation of the good others may do, or of what others may be, we have the right to become more exacting. This is right. It helps others both to be and to do, and helps amazingly. Besides, no man ever truly appreciated the beautiful and true in others, but that he was lifted a little higher toward the great qualities for which his admiration went out.—*Service.*

Overcome Evil With Good

Do not allow yourself to be overcome by the evil which another may do to you, but overcome that evil with the good which it is your duty to do even to your enemy. When a person wrongs us, one of two things must happen. Either we shall succeed in triumphing over the wrong done us, or that wrong will triumph over us.

One day, when the horse of a good man in Massachusetts happened to stray into the road, a churlish neighbor put the animal into the public pound. Meeting the owner soon after, he told him what he had done, and added, "If I catch him in the road after this, I'll do just so again." "Neighbor," replied the other, "a night or two ago I looked out of my window and saw your cattle in my meadow, and I drove them out and shut them in your yard; and if ever I catch them there at any time, I'll do it again." The man was so struck with the reply that he at once took the horse out of the pound, and paid the charges himself.

A scurrilous attack against Emperor Joseph was printed, and broadly scattered throughout the German empire. The emperor ordered no pains to be spared to find its author. He was discovered, and was brought before his sovereign. "Are you the author of this disgraceful writing?" asked the emperor as he held up a copy for him to see. The man had to acknowledge that he was. "Your pens are cut too sharp. I have had others cut for you, of which you will make better use, I hope," said the emperor, as he handed him a small package of quill pens. Overcome with shame, the man received them, and was told that he could go free. On reaching his home and opening the

package, he found the pens wrapped in a paper which proved to be an imperial order for a pension. The emperor had learned that the man was in most destitute circumstances, and had taken this way to heap coals of fire upon his head.—"*Tarbell's Teachers' Guide.*"

Schoolboys Need Lessons in Courtesy

SOME one recently wrote a letter to the *Washington Times*, and made the following suggestions, which may serve as an inspiration to some reader of the INSTRUCTOR. The writer said:—

A recent Superintendent Stuart, of the public schools, having the children instructed as to the proper way of entering and leaving street-cars, I would suggest that he have the boys taught to get up in street-cars and offer seats to elderly men and women. For years I have been coming down on the traction line from Capitol Hill to the Treasury. It is a daily occurrence to see young schoolgirls and girls employed in stores offer their seats to aged people, but I can not recall one instance where a schoolboy has shown me or any one else this mark of respect for those advanced in years.

Yesterday morning a man over seventy, a young girl carrying half a dozen heavy books, and myself remained standing in aisle of street-car, the seats on either side occupied by boys evidently attending school somewhere. When the car reached Seventh Street, these boys dashed toward a car going northward, evidently intent upon getting seats in advance of schoolgirls and elderly passengers. I wonder what sort of mothers these boys have, how much consideration in the home she receives from them, what kind of husbands they are going to make; no reverence for age nor chivalry toward females of any age. Strangers visiting this city can not but notice the rudeness of our boys, and doubtless suffer annoyance from their selfishness and want of manners.

It is right for children to be taught carefulness in face of danger, but there is also danger that our boys, in failing to practise, may cease altogether in displaying that old-fashioned courtesy which distinguished their grandfathers.

Ignorant Suppositions

A CONTINUOUS stream of persons passed through the art gallery, and a woman sitting there listened with no small amusement to the comments made upon a certain small portrait by a distinguished American artist. The picture was that of a young girl, sitting bolt upright on a straight-backed chair, a small hard pillow placed stiffly between her back and the chair. The child had on a little blue sack, and looked out of the canvas with bright, wistful eyes.

"883. Sargent. Of course! How exactly like him, with his continual mannerisms!" "To pose a poor child in that awkward and difficult position!" "No girl would ever sit so of her own accord." Such were the frequent expressions of the many. Finally an elderly woman, beautifully dressed, her face alive with intelligence, came in search of a particular picture. Stopping before the small head, she examined it with manifest satisfaction, and turned to her companion with moist eyes.

"You know this dear child has a great affliction, a hardening of the spine, so that her back is stiff, and this is her habitual posture. She has a lovely charac-

ter, as one may see shining from these eyes, and Sargent has translated it to the life. Without the pose he has given her, however, something would have seemed lacking. As it is, it is perfect."

The woman on the bench grew thoughtful. Is it always so, she asked herself, that everything has its explanation? that what we condemn as exaggerated or false is simply something we do not yet understand? and that our hasty conclusions merely stamp us as ignorant?—*Lucy Elliot Keeler, in "If I Were a Girl Again."*

Work and Courtesy

A GREAT stride ahead has been taken by civilization when a large railroad goes to the trouble and expense of printing a booklet and sending it to all its employees,—no book of orders or instructions, but simply a business talk on the "Value of Courtesy." That step has been taken by the Illinois Central Railroad. Why is it?

This is what Mr. W. L. Park, vice-president and general manager of the Illinois Central, says about it:—

"Among the general pamphlets to be distributed from time to time, there will be several on subjects that have an important bearing on the service. One of the most important of these is the 'Value of Courtesy' to you—its value to the road goes without saying."

A few days ago a conductor on a train running out of Chicago antagonized a whole carful of people, by his lack of courtesy and his desire to say something "smart." Needless to say, it was not on an Illinois Central train, and this conductor gave perhaps thirty persons an exceedingly bad opinion of his road; now, how many others do you think those thirty will influence? That is the value of courtesy to the railroad.

To the young railroad man himself, courtesy—not mere common civility—is one of his greatest assets, as it is to any young man in business to-day. Mr. Park states this very clearly when he says that "in sizing up some person for promotion, his disposition is one of the first things to be considered. The employee who is uniformly civil and courteous in his dealings with the public and his fellow employees, is very likely to be given the preference. This is only natural, and obtains in every business."

Just notice one word there—"uniformly." It is easy to be courteous by fits and starts, whenever you happen to be feeling just right; but to be uniformly courteous means that you must have self-control at all times. Never to snap people up, always to find time for a courteous answer, if it be only a word, means that you have disciplined yourself, that you can be relied on to keep your head in an emergency.

In business to-day, the young man has no right to be anything but courteous; therefore, if you can not, for any reason, be courteous, you can at least refrain from being discourteous—and you must. Being courteous largely consists in being patient.

Of course, this advice to employees is not new, in business; but it is new in railroad life, new to the extent of being insisted on, impressed on every employee. Be polite, be patient! Many an able man has failed to win promotion because he was gruff, short, impatient; and many a more courteous man has passed over his head. Whether your ability be great or not, courtesy will help you; and if you cultivate courtesy and patience, they will act in a circle, and react on your

ability. Many boys find that it "comes hard," for various reasons, to be uniformly courteous; and if you are one of these, remember that patience is a virtue to be cultivated, and let the four words stick in your head—"the value of courtesy."—*H. Bedford-Jones.*

A Narrow Window

A NARROW window may let in the light,
A tiny star dispel the gloom of night,
A little deed a mighty wrong set right.

A rose, abloom, may make a desert fair;
A single cloud may darken all the air;
A spark may kindle ruin and despair.

A smile, and there may be an end to strife;
A look of love, and hate may sheathe the knife;
A word—ah, it may be a word of life!

—*Florence Earle Coates, in the Christian Endeavor World.*

Courtesy in Scandinavia

AMERICA indulges in the complacent illusion that she is setting the world's copy-book. This is not so in all respects.

There is one thing on which Scandinavia is ahead of America every day, irrevocably ahead; namely, *time*. The sun rises there about six hours earlier than it does in this country, and Europeans are at luncheon before we have even seen the breakfast table.

The foreigner in Scandinavia is not an object of ridicule or curiosity, but a person to be treated with respect and courtesy. In America it is common enough to see a crowd of boys shouting, "Macaroni!" and "Dago!" at swarthy Italians, just as a jeering mob of ignorant Chinamen pelt the "foreign devil" with objects harder than words; but in Scandinavia the Italian, the Chinaman, and the Negro receive at least as much deference as any native.

Politeness is considered a virtue. It is taught in school. No child, for instance, on leaving a classroom would be permitted to open the door and pass out while his back is turned to the class. He must wheel around as he turns the knob, face the class, and bow to the teacher, after which he may back out.

This habit of courtesy is carried into every act of life. When one passes anything at table, or hands any object to another, he says, "*Vær saa god*" (If you please), and nobody would ever dream of accepting anything whatever without the universal "*Tak*" (Thank you).

When you enter the street-car, the conductor greets you with a "Good day;" when he comes for your fare, he says, "Thank you;" when he hands you your ticket or your change, he accompanies his act with a polite "If you please;" and when you leave the car at your destination, he genially bids you "good-by."—*Rev. R. P. Anderson, in Christian Endeavor World.*

All He Asks

'Tis not by deeds that win the praise of men,
Or glitter with the glory of this world,
That I may magnify my Master best;
Or hasten on the coming of the day
When he shall reign as King and Lord of all.
All that he asks is that with all my heart
I will to do his will in everything;
That he may have his way in me, for me,
With me, through me, until at last there come
Such perfect union and such sweet accord
Between the glorious Lord of all the worlds
And me, his willing servant here below,
That in all things he has preeminence.

—*Selected.*

The English Home

A. GREENE HORNE



WHETHER in a baronial castle, on a hereditary estate, or in the humblest cottage, the Englishman loves, above all else, privacy,—a place he can call his own, where he is secure from intrusion. The movement for cooperative buying, cooperative tenants, cooperative stores, has proved successful, because economical; but such schemes are not allowed in any way to invade the privacy of the home. "Apartments" with their semipublic life, are not so popular as with us. It is true that restaurants are freely used, but even here there is not so much publicity as on the Continent, where a large share of the leisure time is spent in public places, beer-gardens and the like, where the entire family, including the children, may go and sit for hours listening to a concert or witnessing some performance.

One is surprised to learn, after seeing the open-air life of the Germans, with their numerous gardens, that England actually consumes more beer per capita than Germany. This leads to the inference that English beer-drinking is more confined to the household.

While the German social nature is apparent and striking, it must not be supposed that there is a lack of the social instinct among the English. English women delight to entertain, and teas are given on every imaginable occasion. One day we were contemplating a visit to the Hampstead garden suburb, and by invitation called on the secretary, Mr. Litchfield, at his office. We were shown into a waiting-room, where there was a tea-set. He soon came in, received us cordially, and apologized for the presence of the tea-set. He doubtless knew something of our principles, for as he took us from one department to another of his office, where the employees were drinking tea, he repeated his apologies. Our visit to Hampstead will be described elsewhere. One point only I wish to mention here. Mr. Litchfield took us through a covered gate to an open quadrangle, containing a garden, and surrounded by buildings which he said was a home containing apartments for single women. I told him I had been thinking of the possibility of erecting dwelling-houses around a block, with a well-kept garden or park in the center, the common property of all. Mr. Litchfield replied that such an arrangement would not do in England, where every man preferred to have his own house and his own garden-plot in entire privacy.

When one becomes a guest of the family, he is for the time a member of the family, and it is the delight of the hostess to entertain in the most liberal manner. Of course, we had to have tea with Mr. Litchfield, nothing else would have done; and in this case the tea was lemonade, strawberries such as only England can produce, fresh from Mr. Litchfield's own garden, and cream not to be dreamed of in America. Whatever the occasion, one can feel the hospitality of the English women. There is something that tells the guest more than words that the pleasure of the guest is the delight of the hostess.

One can not but feel that the loss of the home instinct and of the social instinct in America, is irreparable, and that we would do well, if need be, to live long enough in the European atmosphere to bring back to us some of these excellent traits. It is not necessary,

however, for the sake of sociability, that it be connected with either tea or beer.

By the way, we attended by invitation a lecture on the clinical care of the tuberculous poor given for the purpose of securing contributions for this worthy purpose, in the parlors of a wealthy lady in a fashionable part of London. Among the guests were many persons of means. In connection with the lecture was the inevitable tea, served in most expensive style in the drawing-rooms below. Here, again, lemonade, cake, and ice-cream were served, or fruit, if desired.

Often, if it were not for the possibility of giving offense, one would gladly avoid the teas; though when only plain tea is served, it seems to be understood to be a matter of principle when one declines to accept it.

Returning to my subject, I may say in conclusion that the English dearly love their homes (contrast France, where they have no word equivalent to "home"), and desire that they shall be private and free from all intrusion; but when they entertain, they do it royally to the full limit of their means.

Every Man a President

OCTOBER 18, Riverside, California, the heart of the orange belt.—William Howard Taft, twenty-seventh President of the United States, has just passed through on his way East over the Southern route. His train lingered here about six minutes. During that time, from the rear end of his private car, he spoke a few words about the tariff question, the orange business, and the Riverside high-school girls. Frankly, I did not give much attention to his remarks, as I was more concerned about getting a nicely prepared package of our attractive magazines and papers into the hands of some one of the President's party. I finally succeeded in worming my way through the crowd, and felt satisfied when the President's traveling secretary reached out for the parcel, with a beaming smile. I went back to my work, not regretting that I had seen Mr. Taft, but more pleased with the thought that I had given some of these prominent men at least an opportunity to read something relative to the message for these days.

But I wish to tell you that every man may be a *president*. You remember that when David lay dying, he called his son Solomon to his side and gave him a parting message. David's desire was not that Solomon should be rich or famous. The supreme thought in his mind was that Solomon should be, first of all, a man. He said, "*Be thou strong, . . . and show thyself a man.*" When President Garfield was asked what he expected to make of himself, he replied, "First of all, a man; if I fail in that, I fail in everything else."

"To be true is greater than being a king; it is greater than being the President of the United States. For it is the man that makes the office one of power and influence, and it is not the office that makes the man noble and honorable."

Many young people entertain the idea that if they can get a certain degree at college, or gain certain titles in the world, it will transform them into great men and women. But unless the diploma represents real education acquired, unless the degree represents

real character developed, unless the title "congressman" or "president" signifies real statesmanlike ability, the title in itself will never give to one the qualifications that he lacks.

Not all can be titled or honored in some public sense by their fellow men. Not more than half a dozen men are likely to be President in one generation. But in character and in the government of his own nature, every man ought to be a president. That position may be acquired by any young man who possesses the deep-seated purpose that actuated Daniel.

The kingship of self-control is paramount among the qualifications that make for the highest form of statesmanship. The lives of Joseph and Daniel are excellent illustrations of this fact, and their histories reveal what God will do for those who live in harmony with principles.

Nothing gives power like a clean, wholesome, sincere life. There is no power in the world equal to the consciousness of being a true man. Jesus said, "I am the truth." "From the center of his being to the furthestmost action of his life, Jesus was conscious of being and doing right. Just in proportion as we incorporate the truth in our lives, just in that proportion we are able to face all the false schemes in life, and to overcome them by the power of his indwelling truth."

He who would rule must first of all know how to rule himself. Such a one is greater "than he that taketh a city." No young man can ever expect to win in the battle of life when he does not have the command of his forces. With these in command, and dominated by the power of the Holy Spirit, he is a king. He is a king ruling with wisdom over himself—over his flesh. Alexander conquered the whole world except—Alexander. Emperor of the earth, he was the servile slave of his own passions.

We need men to-day who are presidents over their own powers, who will act upon the advice David gave Solomon: "Show thyself a man." Let me quote two of the best paragraphs in "Education." You will find them on page 57 of that well-named book:—

"The greatest want of the world is the want of men,—men who will not be bought nor sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall.

"But such a character is not the result of accident; it is not due to special favors or endowments of Providence. A noble character is the result of self-discipline, of the subjection of the lower to the higher nature,—the surrender of self for the service of love to God and man." ERNEST LLOYD.

Slightly Soiled

Two theological students were walking along an "old clothes" street in the White Chapel district of London. Suddenly one exclaimed, "What a splendid text for a sermon to young men!" pointing to the suit of clothes that always hung in the breeze at the side of a window, "Slightly Soiled, Greatly Reduced in Price." "That's it exactly," he went on. "We young people get soiled slightly, just seeing a vulgar show in a theater, just reading a coarse book, just allowing ourselves a little indulgence in dishonest or lustful thoughts, just slightly soiled, and, lo, when the time comes for our manhood to be appraised, we are 'greatly reduced in price.'—Selected.



Aluminum Foil



BELGIUM factory makes a specialty of aluminum foil, which is in demand in European cities for wrapping chocolates. Aluminum can be rolled out into sheets .00005 of an inch thick, and has all the strength and pliability of tin-foil. It has been figured out that one pound of aluminum will produce 1,757.75 square feet of usable foil, and the same weight of tin yields only 73.25 square feet. Tin is almost three times as heavy as aluminum; therefore one pound of aluminum has nearly three times the volume of one pound of tin.—Selected.

Electric Hotel

A MODERN hotel is to be erected in Paris in which all the domestic service will be performed by electricity. The guest requiring an early breakfast or his morning's mail, for instance, just calls for it; no telephoning is required, his voice being transmitted by resonators to the central office; and whatever is asked for is delivered at once, without the agency of waiters, by mechanical devices, which will act, it is said, with greater promptness and skill than the human attendant can be expected to show.

The air will be heated in winter and chilled in summer by electricity. In a winter garden, rare flowers will be raised all the year round by electric intensive culture. Brilliant moonlight and sunlight effects will be produced when the sun and moon are out of sight. Another unique feature will be an electric orchestra, in which all kinds of stringed instruments will play apparently of their own accord.—*Young People's Weekly*.

Rain and Lightning

"RAIN and lightning are very closely associated, but not in the way most people suppose," said an expert on electricity after a recent thunder-storm. The fallacious supposition arises from the observations made during thunder-storms by people who reason wholly from what they see. When the thunder-heads obscure the sky, every peal of thunder is followed by an increased downpour of rain. Since the lightning precedes the thunder, it seems reasonable to conclude that the rain is caused by the discharge of electricity. The reverse is true, however. When the air of the thunder-heads, heavily laden with moisture and heavily charged with electricity, comes in contact with a cooler current of air, the moisture condenses, becomes water, and the condensation frees the electricity. The liberated electricity rushes along the lines of least resistance either to the earth, which is charged to a normal degree, or to another thunder-head, which is charged in a lesser degree. The movement of the electric current, after condensation, is so rapid that the whole process is complete before the drops of water reach the earth. There is a certain amount of condensation caused by the electric explosions, but this is slight.—*The Boys' World*.

The Original Inventors' Exhibition.



Youth's Companion

Has your father bought your ticket? You will surely wish to go to the interesting, genuinely first inventors' show! It is just around the corner, in the hollow sycamore. Brother Oriole swings his hammock right beside the open door. As you enter, note the paper that is hung upon the wall. 'Twas invented by the wasps, and they have papered all the hall. Do not pass the trap-door spider without looking at his wares, Also note his pretty cousin who exhibits spiral stairs.

In a tank you'll see mosquitoes' little egg boats all afloat, While just opposite, the caddis shows his net and overcoat. But the greatest of inventions, where the crowd is mostly seen, Is the spiders' safe and cozy little fly-away machine — Much superior, you'll notice, to the kinds men make to-day. The inventor, Mr. Gossamer, will show us all the way Both to make it and to sail it over fields and hills and sea; And we'd better pay attention to his lecture so that we May fly safely when we make one. Can we do it, you and I? Well, you can't tell what success you'll have until you really try!

— *Youth's Companion*.

A True Thanksgiving Story



BK. HOWARD was a prominent manufacturer in a large New England city. He employed hundreds of men, and his products were shipped to the ends of the world. No man in that region was considered more substantial than B. K. Howard. His name was a synonym for integrity and stability. As director of a bank and several corporations, he had fine business connections. In religious circles he had a very high place. He was trustee of his own church, and had once been a member of the highest ecclesiastical body of his denomination.

Judge of the amazement that was caused when the news came out that B. K. Howard had been arrested on the charge of forgery. Business and church circles were stirred to their very foundation. If B. K. Howard were not honest, who was honest? The case was taken into court. The judge on the bench was an old classmate, and on the jury were old friends of the defendant. The public prosecutor had known the prisoner long and intimately. They were members of the same club, and had often dined together with other business and professional men.

As the case developed, the friends of Howard were relieved to discover that he was not a criminal at heart. He had not actually forged a name to a check or a note, but his name was on notes that had been "raised" by his manager. Technically he was guilty. He was responsible in the eyes of the law. Howard had trusted his manager implicitly, and did not inquire very closely into his method of getting cash to meet his pay-roll. For his part, the manager did not intend to do anything wrong, for he was sure he could take up the notes before anybody was the wiser.

But affairs in the bank made an investigation necessary, which resulted in the discovery of the raised notes. Then came the humiliating publicity, with all its shame.

Howard's wife and daughter were loyal, and cheered him in every possible way, but his son turned against him. Every method known to the legal profession was used to keep Howard out of prison, but in vain.

With a choking voice the foreman of the jury announced that the jury had found him guilty. There was nothing else for them to do. The judge, with tears streaming out of his eyes, imposed the lowest sentence allowed by law, which was a term in the State prison.

And thus Howard became a convict.

His hair was clipped close to his scalp, he wore clothes with stripes around them, and he worked like a common laborer. Meanwhile his son had gained control of the business. He drove his mother and sister away from his home because they were loyal to the man who was wearing stripes in the State prison for the wrong-doing of another.

The manager went to a far Western city, where he became involved in a drunken fight, and was killed.

A year or two passed by, and then the leading men of the city where Howard had lived began to talk about getting a pardon for him. The judge who had sentenced him, the foreman of the jury, and the public prosecutor wrote their names at the head of a petition to the governor. Hundreds signed it. Then a car-load of these men went to the State capital and in person asked for the pardon. The governor heard their plea, and then promised the pardon for the following Thanksgiving.

A delegation of his old friends went to the prison

to tell Howard of his good fortune. They found him busy preparing a Thanksgiving dinner for the rest of the convicts, who shouted when they learned that he had been pardoned. He laid aside his prison garb and returned to his old home town, but he had no home of his own. It had been taken to satisfy the notes.

He found his wife and daughter living in two small rooms, supporting themselves by sewing. His son had left, and ere long word was received that he had killed himself. Howard's factory was still running, but another man owned it. He applied to the superintendent, and was given a job as a mechanic in the very institution that he had once owned. Then he rented a small house for his wife and daughter and himself.

But during it all he was wondering what his church would do. He had resolved to return and take his usual place. He did so, and after the service he was invited into a back room by the superintendent. There he found twenty men of the church. Howard fully expected they had called him in to ask him not to attend the church. But their faces soon told another story.

"Brother Howard," said the superintendent, his voice a little husky, "these men have organized themselves into a Bible class, and they have unanimously elected you as teacher. Will you take the class?"

For reply he placed his handkerchief to his eyes and held out his hand.

"Yes, since they all want me, I'll teach them," he said.

They all shook hands with him, each giving him a word of brotherly greeting and cheer.

Howard passed his remaining days working in the old factory, and in teaching his Bible class. When he died, he was buried from the church, and the attendance was so large that many could not get into the building.—*A. S. Gregg, in the World Evangel.*

Thanksgiving in Colonial Times

REV. LAWRENCE CONANT, of the old south parish, in Danvers, Massachusetts, in 1714 wrote an account of a Thanksgiving celebration in that year, at once unique and interesting. It was found among the papers of the late ex-State Senator G. L. Stoddard, of Massachusetts, and will be appreciated by INSTRUCTOR readers:—

"Ye Governor was in ye house and Her Majesty's commissioners of ye customs, and they sat together in a high seat of ye pulpit stairs. Ye Governor appears very devout and attentive, although he favors Episcopacy and tolerates ye Quakers and Baptists.

"He was dressed in a black velvet coat, bordered with gold lace, and buff breeches with gold buckles at ye knees, and white silk stockings.

"There was a disturbance in ye galleries, where it was filled with divers Negroes, mulattoes, and Indians, and a Negro called Pomp Shorter, belonging to Mr. Gardiner, was called forth and put in ye broad aisle, where he was reproved with great carefulness and solemnity.

"He was then put in ye deacons' seat between two deacons, in view of ye whole congregation, but ye sexton was ordered by Mr. Prescott to take him out, because of his levity and strange contortion of countenance (giving grave scandal to ye deacons), and put him in ye lobby under ye stairs; some children and

a mulatto woman were reprimanded for laughing at Pomp Shorter.

"When ye services at ye meeting-house were ended, ye council and other dignitaries were entertained at ye house of Mr. Epes, on ye hill near by, and we had a bountiful Thanksgiving dinner, with bear's meat and venison, the last of which was a fine buck, shot in ye woods near by. Ye bear was killed in Lyons wood near Reading.

"After ye blessing was craved by Mr. Garrich, of Wrentham, word came that ye buck was shot on ye Lord's day by Pequot, an Indian, who came to Mr. Epes with a lie in his mouth, like Ananias of old.

"Ye council therefore refused to eat ye venison, but it was afterward decided that Pequot should receive forty stripes save one for lying and profaning ye Lord's day, restore Mr. Epes ye cost of ye deer and considering this a just and righteous sentence on ye sinful heathen, and that a blessing had been craved on ye meat, ye council all partook of it but Mr. Shepard, whose conscience was tender on ye point of ye venison."

YE SCRAP BOOK.

Cures a Balky Horse

STREET-CARS were held up and many persons with work to do halted their steps to watch a balky little horse. Several men tried to make the horse progress, but he just lay back in the shafts and did not budge forward an inch.

Finally a large man stepped from the crowd, clapped a handkerchief over the horse's eyes, which, wide open, were staring with fright at the throng on the sidewalk. With his other hand the man gave the rein a jerk, and the balky little horse leaped forward.

That's a simple little incident of life in a large city, but at the same time it conveys a moral.

For the balky little brown horse was similar to many balky little men who get their vision twisted in some direction, and make up their minds that in that direction there lies no hope for them, and that it is useless to try.

So they plant their feet and refuse to move forward. Instead they lie back in the shafts, and all the persuasion their friends may employ can not start them.

The result is they are pullbacks. They hold up traffic and progress in their immediate vicinity, for back of each man there is some one else who wants to go forward, and until the man in front moves up, the other fellow stays where he is. Whereas if the balky man in front were progressive, and could get his twisted vision set right, he would provide the man behind with a chance to get somewhere.

Perhaps it would be a good idea if some one would come forward in a case of that kind and clap a hand over his eyes, give him a jerk, and make him move along.—*Los Angeles Examiner.*

Three Tongues

"THE third tongue, let it be accursed, for it hath laid low many corpses," is a Syriac saying. The "third tongue" is the slanderous tongue, called thus because it kills three—the slanderer, the listener, and the victim. An essayist defines gossip as "the putting of two and two together and making five of them;" then is slander the putting of two and two together and making five hundred of them.—*Selected.*



M. E. KERN
MATILDA ERICKSON

Secretary
Corresponding Secretary

Society Study for Sabbath, December 9

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

LEADER'S NOTE.— Make the last topic mentioned in the program the basis for a consecration service. Ask all briefly to answer the two questions given. Paul uses the word rejoice almost as many times as all other New Testament writers combined. It is said that "two painters each painted a picture to illustrate his conception of rest. The first chose for his scene a still, lone lake among the far-off mountains. The second threw on his canvas a thundering waterfall, with a fragrant birch-tree bending over the foam; at the fork of a branch, almost wet with the cataract's spray, a robin sat on its nest. The first was only Stagnation; the last was Rest. For in rest there are always two elements — tranquillity and energy; silence and turbulence; creation and destruction; fearlessness and fearfulness. Thus it was in Christ." This should be a good meeting. Be sure to do your part toward securing thorough preparation of the different topics.

Program

Scripture drill (review Morning Watch texts for the week).

Bible reading. See opposite column.

"Rejoicing in the Lord" (ten-minute reading). Extracts from "Steps to Christ," chapter 13.

Paul (ten-minute paper). See "Education," pages 64-70.

"Voices From the Depths" (reading). See page 6.

Enjoying or Enduring — Which? Why? (talk).

Short consecration service.

Report of work.

Morning Watch: Sure Word of Prophecy

THE empire of Cæsar is gone; the legions of Rome are moldering in the dust; the avalanches Napoleon hurled upon Europe have melted away; the pride of the Pharaohs is fallen: the pyramids they raised to be their tombs are sinking every day in the desert sands; Tyre is a rock for bleaching fishermen's nets; Sidon has scarcely left a rock behind; but the Word of God still survives. All things that threatened to extinguish it have only aided it, and it proves, every day how transient is the noblest monument that man can build, how enduring is the least word that God has spoken. Tradition has dug for it a grave; intolerance has lighted for it many a fagot; many a Judas has betrayed it with a kiss; many a Peter has denied it with an oath; many a Demas has forsaken it; but the Word of God still endures.— *Dr. John Cumming.*

Missionary Volunteer Reading Courses

Senior No. 5 — Lesson 8: "Passion for Men,"

Pages 75-134

1. MENTION three elements essential to successful soul-winning work.

2. How are these elements illustrated in the parable of the lost coin?

3. Do you see in chapter 4 any explanation of your own success or failure in personal work?

4. What three pictures does the author find in the story of Philip? Explain each picture.

5. Give as many reasons as you can for Philip's success in his personal work.

6. What answer do you find in chapter 5 for those who say they do not feel called to do personal work?

7. How may we obtain power for this work? How obtain the zeal?

8. What do you think the author means by getting close to the Saviour's side?

9. Why will the successful soul-winner be a Bible student?

10. How do incidents of the drowned boy and the lost child remind the author that the love of souls is quite generally lacking?

11. How do the experiences of Brainerd, Finney, and Knox prove the importance of prayer?

12. Try to enumerate several ways in which this book has helped you. Will you not reread it soon?

Junior No. 4 — Lesson 4: "Uganda's White Man of Work," Pages 219-249

1. WHAT two things were done to help the native Christians to be less dependent upon the missionaries for religious instruction?

2. In what ways did Mwanga demonstrate the fickleness of his character?

3. What tragedy made the missionaries apprehensive of impending danger?

4. How did these events affect the work in regard to converts?

5. What crisis came about this time? Mention some of the conditions and incidents leading up to it.

6. Relate some instances of faithfulness of native Christians.

7. What effort did Mr. Mackay make to save some of the condemned?

8. What did the missionaries prepare for the encouragement of the faithful?

9. What other converts were fellow sufferers with those of Mr. Mackay and his coworkers? How many, in all, suffered martyrdom?

Bible Reading

Rejoicing in the Lord

1. WHAT does Paul urge us to do? Phil. 4:4.

2. What great cause for rejoicing has every child of God? Luke 10:20.

3. What relation do we sustain to those about us? Rom. 14:7.

4. Since our example has its influence to attract to Christ or scatter, what spirit should we manifest? Ps. 5:11.

5. What shall we do when clouds hover round us? 1 Peter 1:5-9.

6. What when in trial or tribulation? Rom. 12:12; Acts 5:41.

7. What reason have we for continual rejoicing? Isa. 61:10.

8. What may we expect in the near future? Rev. 12:12, 17.

9. What will God's people do even under persecution? Matt. 5:11, 12.

10. Will you not strive to make your life attractive by truly representing the joy of Christ's service?



THE INTERMEDIATE LESSON

IX — Paul Starts on the Journey to Rome

(December 2)

LESSON SCRIPTURE: Acts 26: 24 to 27: 26.

MEMORY VERSE: "The Lord is nigh unto all them that call upon him." Ps. 145: 18.

Questions

1. Before whom had Paul been called to appear? What did he relate? What did he say that Moses had taught? Note 1.
2. As Paul spoke of the resurrection from the dead, what did Festus cry out? What was Paul's courteous reply? What did he say King Agrippa must know? Acts 26: 24-26; note 2.
3. Turning to the king, what question did Paul ask? What did Paul say Agrippa knew? What did Agrippa then say? Verses 27, 28.
4. What wish did Paul express for all who were there? What words of his show that he was still in chains? When Paul had said these words, what did the rulers do? What did they say among themselves? What did Agrippa tell Festus? Verses 29-32.
5. Why did Agrippa so abruptly end the hearing? What did Festus write to the Roman emperor? What could Nero not do? Note 3.
6. When the time came to start to Rome, in whose charge was Paul placed? To what place did the ship in which they took passage belong? Who composed the company from Cæsarea? Acts 27: 1, 2; note 4.
7. Where did the ship stop the next day? What privilege did Julius give to Paul? Trace the route of the ship as nearly as possible from Sidon to Myra. Verses 3-5; note 5.
8. What did Julius find at the harbor of Myra? What change did he make? How did the westerly wind force them to sail? Where did they finally anchor? Verses 6-8; note 6.
9. When they were obliged to remain at Fair Havens for some time, how did the sailing become? What fast is mentioned? Verse 9; note 7.
10. What counsel did Paul give? Whose opinion was regarded above that of Paul's? Why did they especially desire a better harbor? What port did they wish to reach? Verses 10-12.
11. What caused them to think they could reach the harbor they desired? What did they then do? After sailing a short distance, what trouble did they meet? What effect did this wind have upon the ship? Verses 13-15; note 8.
12. What small island afforded a little protection from the wind? What did they then do with the boat that had been towed behind the ship? What care did they take to preserve the ship from destruction? Of what were they fearful? What did they at last do with the sails? Verses 16, 17; note 9.
13. What was done the next day? What further effort was made on the third day? What finally caused them to give up hope of being saved? Verses 18-20.
14. In the midst of their despair who stood among them with a message of cheer? What did he say? What did he say should not be lost? Verses 21, 22.
15. Who did Paul say had stood by him that night? What did the angel say? How did he express his

faith in what God had told him? Where did he say they must be cast? Verses 23-26.

Notes

1. Paul, the prisoner of Festus, had been called to appear before King Agrippa, his sister Bernice, and the chief captains and principal men of Cæsarea. Paul told of his early life, of his conversion, and of his call to preach to the Gentiles. He spoke of the resurrection of Jesus from the dead as being taught by Moses, in whom all the Jews believed.

2. King Agrippa, a Jew, had been instructed in the law and the prophets, and he knew some of the facts to which Paul referred. That which was new and strange to Festus must have been clear and convincing to Agrippa.

3. Agrippa's curiosity was satisfied. He did not wish to hear more, especially as the conversation had taken such a personal turn. Two years afterward, the result of that day's proceedings saved Paul's life. Festus wrote a letter to the emperor, stating that there was no legal charge against the prisoner. Nero, cruel and unjust as he was, dared not put to death one whom Lysias, Felix, Festus, and Agrippa had found guiltless.

4. There was probably very little if any direct commerce between Cæsarea and Rome. The ship chosen was a trading vessel belonging to Adramyttium, a seaport on the western shore of Asia, not far from the scene of Paul's missionary labors in Asia.

The company from Cæsarea was under the charge of Julius, a centurion who proved friendly to Paul. Other prisoners were of the company. With Paul were Aristarchus and Luke.

5. Leaving Sidon in the face of a steady westerly wind, the Adramyttium ship crept around the eastern end of the island of Cyprus, thence westward to the province of Lycia. Myra, the seaport, afforded convenient harbor for ships from Egypt and Syria.

6. It was only about one hundred thirty miles from Myra to Cnidus, at the southwestern extremity of Asia Minor; but Luke says that because of the wind they sailed slowly many days before they reached Cnidus. They would now no longer have the protection of the shore, but must strike out into the open sea. As the wind still continued, they turned toward the south around Salmone, the eastern part of Crete, "and, hardly passing it, came unto a place which is called the Fair Havens." This is the farthest point where an ancient ship protected by the island of Crete could sail with northwest winds.

7. The fast mentioned doubtless refers to the day of atonement which came near the first of October, the very time of the year when sailing in this region is said to be the most dangerous.

8. Euroclydon is from two Greek words meaning "east" and "waves;" thus, "an east wind raising great waves."

9. With great difficulty they hoisted on board the small boat, attached to the stern, that the ship had towed. "Undergirding" was the passing of "helps," ropes and chains, around the hull to protect the planks from starting.

THE YOUTH'S LESSON



IX — Paul Starts on the Journey to Rome

(December 2)

LESSON SCRIPTURE: Acts 26: 24 to 27: 26.

LESSON HELP: *Sabbath School Worker*.

PLACES: Cæsarea; the Mediterranean Sea.

PERSONS: Paul; Festus; Agrippa and Bernice; the chief captains and leading men of the city; Luke; Aristarchus; Julius; the soldiers; the prisoners; the ship's crew.

MEMORY VERSE: Ps. 145: 18.

Questions

1. While Paul was speaking, by whom was he interrupted? What did Festus say? What was Paul's reply? Acts 26: 24, 25.
2. To whom did Paul appeal to substantiate his statements? What did he say as to the openness of all these things? Verse 26.
3. What personal appeal did Paul then make to Agrippa? How did Agrippa receive this personal address? Verses 27, 28; note 1.

4. Repeat Paul's reply. What brought the interview to an end? Verses 29, 30.
5. When they went out, what did they say as to Paul's innocence? What was Agrippa's verdict? Verses 31, 32; note 2.
6. To whom was Paul delivered for conveyance to Rome? Acts 27:1; note 3.
7. Who accompanied him? Verse 2; note 4.
8. Where did they first stop? How was Paul treated by the centurion? Verse 3.
9. What was their course from Sidon? What trouble did they experience? At what place did they change to another ship? Verses 4-6.
10. What kind of voyage did they have from this place? What was their course? To what place did they at last come? Verses 7, 8; note 5.
11. What is said of the sailing? What fast is referred to? Verse 9, margin.
12. What warning did Paul give? Why was it not heeded? Verses 10, 11; note 6.
13. What else induced the master of the ship to discontinue the voyage? To what place did they hope to come? Verse 12.
14. By what were they deceived? What soon followed? Verses 13, 14.
15. What were they obliged to do? Of what did they take advantage to secure their boat? Having secured it, what did they do? In what danger were they now? Verses 16, 17.
16. What did they do the next day? What the day following? Verses 18, 19; note 7.
17. What was the state of the weather for many days? Under these circumstances was there hope of escape? Verse 20.
18. When all hope was given up, what did Paul do? What did he say was the cause of their trouble? Nevertheless, what exhortation and assurance did he give them? Verses 21, 22.
19. What authority did he have for this statement? What did he say of his personal relation to God? What had the angel said to Paul? Verses 23, 24.
20. To what did Paul therefore exhort them? Why was he so confident? Nevertheless, what did he say must take place? Verses 25, 26.

Notes

1. "The Jewish king had been instructed in the law and the prophets, and he had learned from credible witnesses some of the facts of which Paul had spoken. Hence, the arguments which were so new and strange to Festus were clear and convincing to Agrippa. And he could but be affected by that burning zeal which neither stripes nor imprisonment could quench. For a time he forgot the dignity of his position, lost sight of his surroundings, and, conscious only of the truths which he had heard, seeing only the humble prisoner standing as God's ambassador, he answered involuntarily, 'Almost thou persuadest me to be a Christian.'

"With solemn earnestness, the apostle made answer: 'I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am,' adding, as he raised his fettered hands, 'except these bonds.' All who heard him were convinced that Paul was no common prisoner. One who could speak as he had spoken, and present the arguments that he had presented, who was so filled with the exaltation of an inspiring faith, so enriched by the grace of Christ, so calm in the consciousness of peace with God and man; one who could wish that all those princely and distinguished people might have the same hope and confidence and faith that sustained him, but who, without the least desire for revenge, could pray that they might be spared the conflicts, sorrows, and afflictions which he had experienced,—such a man could not be an impostor."—*Sketches From the Life of Paul* (Mrs. E. G. White), pages 259, 260.

2. "Thus, however grudgingly conceded, the whole process of two years and more, at Jerusalem and Cæsarea, ended in a public and decisive acquittal of St. Paul. Claudius Lysias, Festus, and Agrippa had each declared him innocent; three

times was it publicly announced of the apostle, as of the Lord, that he had done nothing worthy of death."—*Acts of the Apostles* (Rackham), page 474.

3. "When St. Paul was despatched to the judgment-seat of Cæsar from the port of Cæsarea, he had arrived at the middle of his long captivity. Broadly speaking, he was five years a prisoner, from the day of his arrest at Jerusalem till his release by the decision of Nero. He was a prisoner for more than two years when Festus sent him to Rome, and at Rome he spent two more years in captivity, while his voyage occupied fully six months. Let us now first of all look at that captivity, and strive to discover those purposes of good therein which God hides amid all his dispensations and chastisements.

"We do not always realize what a length of time was consumed in the imprisonments of St. Paul. He must have spent from the middle of 58 to the beginning of 63 as a prisoner, cut off from many of those various activities in which he had previously labored so profitably for God's cause. That must have seemed to himself and to many others a terrible loss to the gospel; and yet now, as we look back from our vantage-point, we can see many reasons why the guidance of his Heavenly Father may have led directly to this imprisonment, which proved exceedingly useful for himself and his own soul's health, for the past guidance and for the perpetual edification of the church of Christ."—*Expositor's Bible* (Acts: G. T. Stokes), Vol. II, pages 450, 451.

4. "The season of safe navigation was already far advanced before the apostle's ship left Cæsarea, and the time was fast approaching when travel by sea would be closed for the year. Every day's delay increased the peril of the voyage. But the journey which would be difficult and dangerous to the ordinary traveler, would be doubly trying to the apostle as a prisoner. Roman soldiers were held responsible with their own lives for the security of their prisoners, and this had led to the custom of chaining prisoners by the right wrist to the left wrist of soldiers, who relieved each other in turn. Thus not only could the apostle have no movement free, but he was placed in close and constant connection with men of the most ungenial and absolutely repulsive character; men who were not only uneducated and unrefined, but who, from the demoralizing influence of their surroundings, had become brutal and degraded. This custom, however, was less rigidly observed on shipboard than when prisoners were ashore. One circumstance greatly lightened the hardships of his lot. He was permitted to enjoy the companionship of his brethren, Luke and Aristarchus. In his letter to the Colossians, he speaks of the latter as his 'fellow prisoner.' But it was an act of choice, because of his affection for Paul, that Aristarchus shared his bondage, and ministered to him in his afflictions."—*Sketches From the Life of Paul*, page 262.

5. "The Greeks and Romans were ignorant of the use of the compass; the instruments with which they took observations must have been rude compared with our modern quadrants and sextants; and we have no reason to believe that their vessels were provided with nautical charts; and thus, when neither sun nor stars appeared, and the sky gave indications of danger, they hesitated to try the open sea."—*Life and Epistles of the Apostle Paul* (Conybeare and Howson), page 586.

6. "The centurion decided to follow the judgment of the majority. Accordingly, 'when the south wind blew softly,' they set sail from Fair Havens, with the flattering prospect that a few hours would bring them to the desired harbor. All were now rejoicing that they had not followed the advice of Paul; but their hopes were destined to be speedily disappointed. They had not proceeded far when a tempestuous wind, such as in that latitude often succeeds the blowing of the south wind, burst upon them with merciless fury. From the first moment that the wind struck the vessel, its condition was hopeless. So sudden was the blow that the sailors had not a moment in which to prepare, and they could only leave the ship to the mercy of the tempest."—*Sketches From the Life of Paul*, page 264.

7. "'The third day,' says Luke, 'we cast out with our own hands the tackling of the ship; and when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.' A gloomy apathy settled upon those three hundred souls, as for fourteen days they drifted, helpless and hopeless, under a sunless and starless heaven. They had no means of cooking; no fire could be lighted, the utensils had been washed overboard, and most of the provisions were water-soaked and spoiled. In fact, while their good ship was wrestling with the tempest, and the waves talked with death, no one desired food."—*Id.*, pages 265, 266.

THE great thing in this world is not so much where we stand as in what direction we are going.—*Selected*.

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Loving Well

BELOVED, let us love so well,
Our work shall still be better for our love,
And still our love be sweeter for our work.
—E. B. Browning.

Battles Mark Every Step

As Andrew Carnegie's cherished building, the Temple of Peace, at The Hague, progresses, it becomes more and more a record of warlike deeds. When it was decided to build it, the Anglo-Boer war broke out. With the adoption of the plans came the Russo-Japanese war. The first stone was laid on the day Kaiser William started out for Tangier, and inaugurated the Morocco-European complications, the end of which is not yet in sight. Austria emphasized the completion of the first story of the Temple of Peace by grabbing Bosnia and Herzegovina. The finishing of the second story found France and Germany making faces at each other. As the roof is being put on, Italy wages war with Turkey.—*Washington Post*.

Sin's Invitation List

ANY sin invites every sin; for all sin is of the same hell-born brood. There is an intense and irresistible capillary attraction, as it were, between all sins: where any one of them goes, all the rest seek to follow. Some of us have learned this by experience, to our bitter grief. A man sins in a matter so trifling that he does it without fear or concern, just a careless word, an unloving thought or emphasis of speech, a bit of dawdling at work when concentration is demanded, and a few hours later he finds himself beset with temptation or yielding to sin that he thought had forever lost its power of appeal to him. *Any sin invites every sin.* It is exactly the same as the awful power of fire. It takes only the kindling of a splinter of wood to commence a Chicago or a Baltimore fire. The worst hours of life, the worst hours of any human life on earth, were led up to from a sin of the same "trifling" sort that we constantly commit and think we are safe in committing. We are not safe from any sin that human nature ever committed while we tolerate any known sin in our life—except, indeed, as Christ himself eternally holds that which has been committed unto him. Even Paul buffeted his body, lest he himself

should be rejected. Whatever Paul meant by that, he plainly recognized the ever-present possibility of his complete failure at the point in which most persons would have said he was least in danger. Most of us have not yet glimpsed the awful horror of the so-called least sin of our lives. The less dangerous a sin seems, the more we need to fear it.—*Sunday School Times*.

Letting God "Look After It."

THE fault of to-day, beyond all others, for the religious field lies in lost faith about the divine ability to work miracles in our behalf. The man of to-day signs pledges, manufactures New-year's resolutions, and joins organizations; then expects by his own might, bolstered up and driven on by these paraphernalia, to be good. The old attitude, the right attitude, the New Testament way, was well put the other night by the small girl who prayed: "Dear Lord Jesus, I've tried and tried to be a good girl all day, and I've just been bad. You'll have to look after it to-morrow."—*The Congregationalist*.

Tell Him So

A LITTLE girl was made glad by her uncle, who had just presented her with a beautiful new doll. She ran quickly to show it to her mother.

"Did you thank uncle for the lovely doll?" asked her mother, noticing she had come so hastily.

"Yes, mother; I thanked him, *but I didn't tell him so!*" was the little girl's ingenious confession.

How like the child are we all! God daily bestows upon us blessings countless and unmerited. We take them and doubtless at times greatly rejoice in them. But, like the nine lepers whom the Master healed, we too often fail to turn back and give thanks. If God has done anything for you (how innumerable are his mercies!) then *tell him so*. It is a good plan to adopt in life, whether with God or with one of our fellows. When you have received favors for which you should be thankful, by all means acknowledge it.—*Service*.

Rome Given All the Privileges

THE Presbyterian synod of Michigan recently sent the following resolution to President Taft:—

Resolved, That the Presbyterian Church in Michigan as represented by this synod earnestly protest against the action of the federal government in requiring from teachers in the public schools in the Philippine Islands that they maintain absolute silence at all times, after school hours as well as during the same, on Sabbath days as well as on other days, regarding Protestantism and its principles as taught in the Scriptures.

Resolved, That thus to demand and enforce the surrender of the right of free speech even in one's own home, or in one's church or Sabbath-school on the Sabbath day at the word of Rome, while the nuns and priests of Rome are given a free hand everywhere, savors too much of the spirit of the Inquisition and is contrary to the Constitution of the United States, and that this demand be made and enforced by the federal government is a humiliation against every liberty-loving and self-respecting citizen of the United States.

Resolved, That the synod of Michigan respectfully urge President Taft to take immediate action with a view to removing the above referred to un-American and obnoxious restriction, and that a verified copy of this expression be sent to the President of the United States.

THE narrow kingdom of to-day is better worth ruling over than the widest past or future.—*Edith Wharton*.