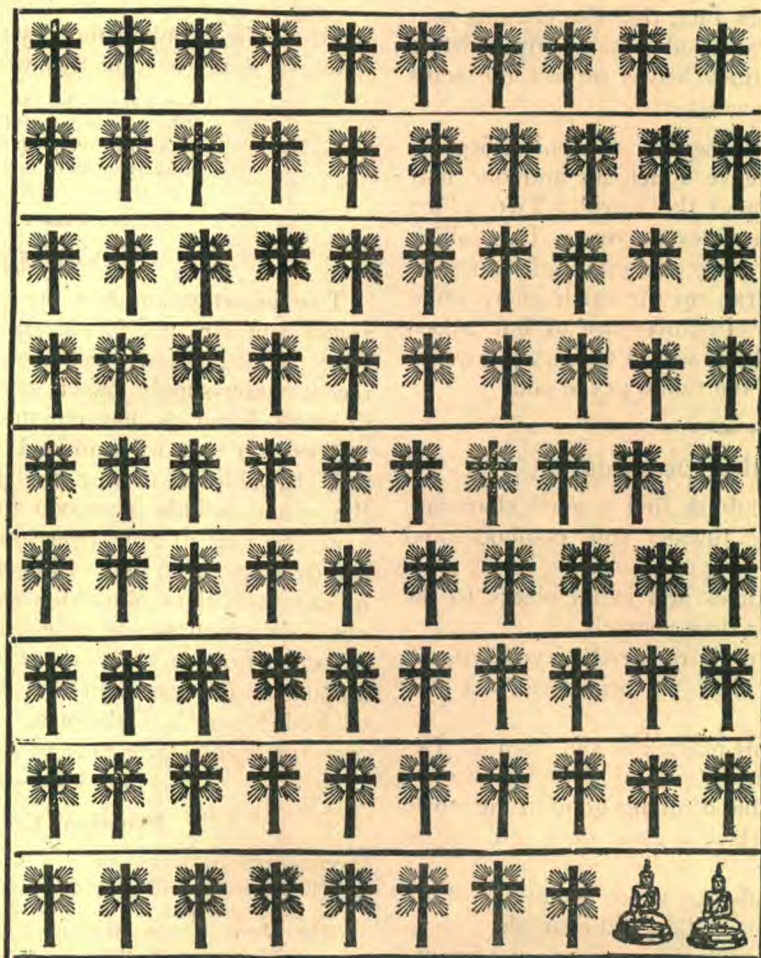


The YOUTH'S INSTRUCTOR

Vol. LX

February 6, 1912

No. 6



Missionary Herald

ONE HUNDRED SEVENTY-EIGHT IDOLS GONE

The last forty-eight idols were removed by the following schools: Exira, Iowa, \$35; Battle Ground, Wash., \$38.96; Hot Springs, Ark., \$7; Fayetteville, Ark., \$8; Melrose, Cal., \$40; Pierson, Mich., \$12; two pupils from the Park Street church of San Francisco, Cal., \$10; and \$89.15 from the following seven schools in Minnesota: Alexandria, \$6.15; Drywood, \$25.90; Mahtowa, \$19.75; Feeley, \$17.92; Brookville, \$7.50; Red Lake Falls, \$5.75; Hewitt and Eagle Bend, \$6.18.



THE President attended the recent dedication of Mr. John Wanamaker's new retail-store building in Philadelphia. This is said to be the largest store of its kind in the world.

WAR has distracted attention from the sufferings of the Chinese in the flooded district of the Yangtse valley. The crops were washed out, and famine confronts several million people. In Russia, too, there is famine in twenty districts this winter. The government is spending sixty million dollars for the relief of the eight million sufferers, most of whom, with this assistance, will probably be able to get through the winter.

THE impression that ivy is harmful to walls of stone or brick has been removed by the testimony of a large number of German architects, builders, foresters, and master gardeners. These trained observers agree that ivy has no tendency to make the walls damp. They maintain, in fact, that the clinging tendrils of the plant extract and absorb any existing moisture, and that the thick leaves protect the walls from the action of the weather.

ENOUGH jute twine is used by the post-offices of the United States to weave a net six and one half miles wide, entirely around the world. Two billion yards of this twine is used every year. Two billion yards is approximately 1,137,000 miles of twine, or enough to completely wrap up the earth many times over. The globe has a circumference of but 25,000 miles. By easy arithmetic it would take 45,480 wraps around the earth to run the twine to the end.

Alphabetical Demands

As you begin life, establish first a good character. It is the stepping-stone toward true manhood and womanhood.

Be courteous at all times and in all places to the aged, and to others older than yourself.

Cheerfully do whatever is required of you without frowning. Every task thus performed adds a link to the chain of virtue.

Deal honestly with your playmates and friends. Deception is as bad as a lie.

Every child is as capable of doing good in the world as is an older person. Every good deed will tell in the end.

Fine clothes do not always make a child most attractive. It is kind words and a good example.

Give a part of the time which you devote to pleasure toward making others happy—those who are less favored than yourself.

Harbor no ill feeling toward any one. Be ready to forgive, and others will more readily forgive your errors.

In all places think before you speak. Never be afraid to say no if by so doing your character remains unstained.

Judge people according to their works. There is no one without a heart; it only remains to touch the right spring.

Keep watch for any opportunity that may offer whereby you may help those who are suffering.

Leave cheerfully whatever you may be doing to perform any task which your parents may require of you.

Modesty in word and deed is one of the most becoming traits in the young.

Never take the only seat in the room, to leave older people standing, whether it be at home or elsewhere; it is a breach of politeness.

Of all things choose refined society, and never fail to confide in your mother; she is your best friend always. Any child who will keep this in mind need not fear, for mother knows best.

Put your trust in God. If you try to follow as nearly as possible the example of Jesus, your life will be a success.

Quench your thirst with pure water, pure thoughts, and a pure heart.

Remember you have but one life to live. The more useful and unselfish it can be, the greater is your reward.

Strive to make each year better than the last. Let each day close with some good thought or resolution.

Temptation should always be avoided. Once tempted the harder it is to resist. Take time to think.

Use your influence, as far as possible, to aid others in doing right.

Very hard indeed it is at times to do and to speak right. If we could sing a song through before the wrong is done, one sin less would be against us.

"We can never be too careful
What the seed our hands shall sow;
Love from love is sure to ripen,
Hate from hate is sure to grow."

—Selected.

River Mud

THE investigation into the quality of the water in rivers and streams forms an important part of the work of the United States Geological Survey. A recent water-supply paper says that every year the Colorado River discharges into the Gulf of California 338,000,000 tons of mud and silt as suspended matter. In addition to this, the dissolved substances in the water include 4,500,000 tons of Glauber's salts, 4,000,000 tons of lime, over 2,000,000 tons of gypsum, and over 4,500,000 tons of Epsom salts. The discharge of salt from the Colorado is equal to twenty tons annually for each square mile drained by the river; but in proportion to the size of the area drained, this amount is far less than that contained in Elm Fork of Red River, in Oklahoma, which is equal to 1,680 tons for each square mile of area drained.—Selected.

Principal Contents

CONTRIBUTED ARTICLES	PAGE
The Master's Call (poetry)	3
Chinese and Foreign Medical Practise in China	3
The Nerve of the Mischief	4
The Mormon Buildings	4
German House-Heating	6
Now	6
Historical Sketches of the Advent Movement — No. 4..	7
A Good-Night Hymn for Baby (poetry)	8
Do It Now	9
When It Is Easy	9
Little Dog Ted (poetry)	11
The Otter	11
Cassie's Troubles	12
SELECTED ARTICLES	
Alphabetical Demands	2
A Warning	8
Light That Blindness Couldn't Affect	12
Unconscious Kindness	12
Managing a Governor	12
Self-Subjection	16
Proverb Sermons	16

The Youth's Instructor

VOL. LX

TAKOMA PARK STATION, WASHINGTON, D. C., FEBRUARY 6, 1912

No. 6

The Master's Call

MAX HILL

THE Master calls to labor here below,
And loyal ones ne'er question why;
They hear the call and, though they tremble, go;
For he who calls them standeth by.

It may be sacrifices mark the way—
Each altar is a place of prayer;
And though no pathway shows beyond to-day,
Though veiled with clouds, he standeth there.

Earth has but little for her favored sons;
They strive and toil, and fainting, fall.
The God of heaven fills his faithful ones;
The bounties of his store he giveth all.

Some day—and soon—in heaven's glorious land,
Before his throne, their trials o'er,
The faithful ones all glorious shall stand,
Crowned with his life forevermore.

Chinese and Foreign Medical Practise in China Chinese Doctors and Doctoring

J. N. ANDERSON



MOST persons will readily admit that it is bad enough to fall into the hands of a doctor even under the most favorable circumstances; but when it comes to falling a victim to a Chinese medicine-man, the case is desperate. A Chinese doctor of the old school (recent years have witnessed great changes in medical practise in China) is a curious character. He passes no medical examination; he requires no special qualifications for his profession; and he is under no bonds to the civil authorities, or to society. Like the insurance agent in our country, he may have failed in all his former business enterprises, and as a last resort may set up as a physician, for which he needs little stock in trade, either intellectual or material. Scientific knowledge and medical instruments are of little consequence; hence his outlay in these directions is little or nothing. The matter of highest importance with him is that he come into the possession of old prescriptions from an old practitioner. On this account, his prospects are much enhanced if he comes of a doctor family, inheriting all the wisdom and skill of his father, and maybe grandfather, together with an old volume of prescriptions, the accumulated medical assets of his sires; all this gives him a full working capital on which to carry forward his business. His pharmacopœia consists of a collection of herbs, plants, roots, snake skins, fossils, hartshorn shavings, silkworm secretions, asbestos, moths, oyster shells; anything that is disgusting and bad tasting will serve for medicine.

A physician is supposed to have a full knowledge of physiology, and here the Chinese doctor again falls short. In common with all his countrymen, he accepts and acts upon the theory that the human body has twelve or more internal chambers. The blood is thought to pass through all these chambers successively in a given time, and serious injury to any one of these chambers at the time that the blood is at high tide proves fatal.

Surgery with the Chinese doctor is about what surgery used to be in the West when it was an adjunct of the barber shop. In the main, it has to do with applying the needle to certain parts of the body. The practise rests neither on scientific knowledge nor on skill. "What are those scars that so thickly dot the

body?" was asked of a physician in China when a wan, pitiful little girl had been brought in for medical examination. "Places where hot needles have been thrust in to kill the spirits that are believed to have caused the pain," was the reply. At other times the same end, that of driving out the evil spirit, is sought by burning or scorching parts of the body, accompanied by the blowing of horns and the beating of drums. The woman in the Gospels who had "suffered many things of many physicians," is a good illustration of medical practise in China. Not only are surgery, diagnosis, and drugging entirely unscientific, but even the simpler matters of disinfecting and sanitation are entirely ignored. Until very recently there never was even the slightest attempt at segregating or isolating infectious or contagious diseases. The bubonic plague and cholera are allowed to run rampant, the doctor, along with the common people, fleeing before them, thus scattering these deadly diseases into other parts of the country.

As might be expected, the physician, the priest in the temple, and the gods are all in the league. First or last, one of these is sure to entrap the poor victim, and thus the masses are exploited and made a prey.

The Medical Missionary at Work

Jesus, the Saviour of the world, came as a healer of the ills of men, physical no less than spiritual. Of the thirty-six recorded miracles of our Lord, no less than twenty-four were of physical healing, and the many expressions of the Lord's activity in healing lead us to believe that there must have been scores and even hundreds of unrecorded miracles of healing. That the lame were made to walk, the blind to see, the deaf to hear, and the lepers to be clean, was put forth by Jesus as proofs sustaining his claim to the Messiahship. It was then, and continues to be, a part of the gospel of Jesus to heal the physical sufferers.

In common with all heathen lands, China is a land of pain. All the diseases found in this land are there, and a great many more; and all these are greatly intensified by ignorance, filth, and superstition. It is into such a situation the foreign missionary enters; and if he has medical knowledge and skill, how much good he is able to do! It is to be doubted if any heathen land was ever more benefited by the medical missionary than China. Peter Parker, who entered

China in 1835, was the first in this line of mission work. His successor, Dr. J. G. Kerr, stands as one of the greatest of missionaries to the land of Sinim. In his hospital in Canton thousands were treated year by year, and in a most faithful and earnest manner the gospel was preached to them.

Since his day medical missions in China, as in all lands, have come to be recognized as a part, a very important part, of the great commission to carry the gospel to all nations. In China there are about eighty different missionary societies at work, and so far as I know, all carry on medical missionary work. And this is done not merely by the missionary who is professionally prepared for that kind of work; all missionaries in a greater or less degree minister to the physical ailments of the people about them. Wherever a mission station is opened, a dispensary, a hospital, an orphanage, or some other means of caring for the unfortunate sufferers is provided. Scattered in the various parts of China there are hundreds of these institutions. Much of the immediate sickness and suffering is thus relieved. And it is very remarkable how readily the people respond to even a little help; they seem in many cases to get well almost at once. Thus the sick are relieved, and the missionary who must live from day to day in the midst of all this suffering is given the joy of seeing some of the dark cloud of pain dissipated.

But this is only a part of the good done by the faithful medical missionary. Apart from the great end for which he is in the foreign field, that of saving people from sin, his work of healing becomes incidentally highly educational. New ideas touching all the different aspects of life issue from the manifold activities of the missionary doctor. Superstitions about the use of the needle and fire in driving away the evil spirits disappear; ignorance of the physiology and anatomy of the body, give place to more or less accurate and full knowledge. It is soon learned that most diseases are traced directly to unfavorable conditions around or within the body.

Viewed in this light, it is difficult to estimate the amount of good medical missions have already done China. That the present revolutionized condition in that land is largely due to this and other missionary influences there can be no question. China's condition to-day as compared to what it was twenty years ago is almost as the day is to the night. As in other lines of human activity, the old ways of treating the sick are forever in the past. The new conditions are here to stay; and while all these things, good as they are in themselves, are not the kingdom of God, they do invite and make possible the heralding of the soon coming of the kingdom. This is all of the Lord, and it is indeed marvelous in our eyes.

The Nerve of the Mischief

WHEN a Scotch lad was asked what his father was, there came the reply: "He's a Christian, but he ain't doing much at it." And is it not to be feared that this might be said of altogether too many of us, especially in these busy days of winter, when our studies and the many social activities demand so much of our time?

Perhaps, though we are reluctant to admit it, this very devotion to the attainment of an education and the meeting with our fellows is the very nerve of the mischief, for has it not kept us from our "tending

diligently to our waiting upon God" in prayer? Like Martha, we are cumbered with much serving, and soon we find ourselves losing our interest in the work of God.

Some evenings I go to my desk, and on turning the key to the socket of my electric light, find that the light does not come on. I notice that the other lights in the house are in a similarly bad mood. In my desperation for light, I go to the power-house to see if the trouble is there. But as I peer through the door, I see the mammoth wheels in motion, and hear the dynamos singing away, so I decide that the trouble can not be there. Then I follow the wires that lead up to my home; but they are all intact. Can it be that there is something wrong with the wiring in my house? I climb the stairs to the attic, and after tracing the wire a few yards, I find the source of all the mischief,—an object lying across the positive and negative wires, short-circuiting the current. It is only a little thing, but it cuts off all my light.

Neglect of prayer is the thing that causes the light of heaven to be shut out from many a life, and with the darkness comes those feelings of unrest and leanness so characteristic of the prayerless life.

When Origen was seized by his persecutors and given his choice between punishment and bowing to idols, he in the hour of weakness chose obeisance to the way of evil, instead of suffering for God. Afterward he repented of his course, and in his chagrin said that he knew the cause of his fall was his neglect of prayer on the morning of that reproachful day.

Indeed, that was wise instruction given by Felix Neff. "When a pump is frequently used," he said, "the water pours out at the first stroke, because it is high; but if the pump has not been used for a long time, the water gets low, and when you want it, you must pump a long while; and the water comes only after great effort. It is so with prayer. If we are instant in prayer, every little circumstance awakens the disposition to pray, and desire and words are always ready; but if we neglect prayer, it is difficult for us to pray; for the water in the well gets low." And then when we are most in need, we forget the very source of our strength, and so fall a prey to temptation and make most egregious failures.

EDMUND C. JAEGER.

The Mormon Buildings

I REMEMBER the description and picture, given in the geography I studied, of the temple grounds in Salt Lake City. The picture I formed was not fully realized, though the temple is in some respects a wonderful building, considering the circumstances under which it was built. One is allowed to enter the tabernacle or other buildings during visiting-hours only, and must then be attended by a guide.

The temple, tabernacle, assembly-hall, and other buildings occupy an entire block, of which only seven are required to make a linear mile. The assembly-hall was built for overflow meetings, and for services for peoples of other languages than ours. Near the center of the square is the famous tabernacle, in which meetings are held, and organ recitals given daily during the summer months for the benefit of tourists. The organ is among the greatest of the world, and a visit is not complete without listening to its voluminous and soul-inspiring tones. The front towers have an altitude of 48 feet, and the dimensions of the organ



The Mormon Temple, Salt Lake City, Utah.

are 30 x 33 feet; it has 110 stops, and contains over 5,000 pipes, ranging in length from one fourth of an inch to 32 feet. The human voice is almost perfectly represented.

The tabernacle is 250 feet long, 150 feet wide, and 80 feet high. The mammoth, dome-shaped roof is apparently self-supporting, its only support being red sandstone buttresses, which stand about twelve feet apart in the circumference of the building. From the ceiling to the outer covering of the roof, which is of tin, is ten feet. You ask, "How does such a heavy roof maintain its shape without pillars in the center?" The latticework construction, as illustrated in the cut on page six, explains this. These pieces, or braces, are fastened together with wooden pegs, and wrapped with rawhide thongs; for nails were too expensive and hard to obtain in 1865, when they were manufactured east of the Missouri River and hauled to this spot by ox-carts, making the cost one hundred dollars a keg.

The acoustic properties of this building are marvelous. If you take a seat in the extreme east end, and the janitor, two hundred feet away, drops a pin, you hear the sound distinctly. A whisper and the rubbing of the hands can be heard at the same distance.

The temple is the largest and most wonderful structure of the square, and lies a few steps east of the tabernacle. It is 186 feet long, 99 feet wide, and its greatest height is 222 feet, which is to the top of the gold-leaf statue of the angel Maroni, which surmounts the central eastern tower. This angel is the one who, Joseph Smith said, showed him the gold plates for the writing of the Book of Mormon. The foundation walls of the temple are sixteen feet wide and eight feet deep, while above they vary in thickness from six to nine feet. These walls are of solid granite. There is beautiful solid gold work, in design, upon each of the two doors at either end. Visitors have not been allowed in this building since its dedication in April, 1893. It is said to have cost \$4,000,000, and to have required forty

years in building. Marriages, baptismal ceremonies, and other rites, one of which is baptism for the dead, are performed here.

It may be of interest to note in this connection that the Great Salt Lake, which lies sixteen miles west of the city, is 70 miles in length, 30 in width, the average depth being only 10 feet, and covers an area of 1,600 square miles.

The water is twenty-six per cent salt, and thereby has

a sufficient specific gravity to support the body of a skilful swimmer or novice. This lake is the Dead Sea of the Mormons; Utah Lake, some thirty-five miles south, their Sea of Galilee; a small river between each body, their River Jordan, and Salt Lake City, their "Zion City." Such is the nomenclature of the Mormons.

PRESCOTT PIERCE.



339—Great Organ and Choir, Mormon Tabernacle, Salt Lake City, Utah.

German House-Heating

IN England nearly every room in the house has a fireplace. The English get more comfort out of a fire if they can see it, regardless of the fact that a fireplace warms only half of the body.

In Germany fireplaces are rare. When I was shown to my room the first night in Germany, my interest was aroused by a fixture at one side of the room, made of figured and colored porcelain tile, about eighteen by thirty inches and extending nearly to the ceiling. It had iron doors in front, and I soon learned that it was a heating stove. These stoves are used everywhere, in bedrooms, restaurants, and halls. The Germans consider them far superior to other forms of stoves, steam, hot-air or hot-water furnaces, or fireplaces. These porcelain fireplaces are arranged with flues inside so that the smoke is carried up and down and around until it has given off all the heat to the porcelain. Our stoves usually allow a comparatively large proportion of heat to go up the chimney. A wood fire is kindled in the porcelain stove, soft coals, or preferably briquets (soft coal, powdered, partly dried, and pressed into the form of bricks) are placed on the fire, and when they are well ablaze, the iron doors are screwed down, so as to be practically air-tight. Five cents' worth of fuel put into the stove in the morning, will in winter maintain an ordinary room at a comfortable temperature for twenty-four hours. In mild weather it may not be necessary to replenish the fire for two or three days.

These porcelain stoves, like our iron heating stoves, are made in great variety by different manufacturers, each claiming some particular virtue for his stove. In some cases a ventilating system is in no way connected with stove in such a way that the heating of the air within the flue causes it to ascend and draw after it the foul air from the room. But this ventilating system is in no way connected with the fire-box.

A. GREENE HORNE.

Now

ONCE I heard a man ask an evangelist why he always entreated the people to take their stand for God, after he had closed his discourse. "Why," he asked, "do you not give them time to consider?" The evan-

gelist replied, "We may never meet again after to-day. Now is the time." How true, for we know not what may be the circumstances of life on the morrow.

This is true in our own case just now. We may never have the opportunities that to-morrow may bring to the world. Death may claim us, and then it will be forever too late to accept Christ. When the Spirit of God impresses us to take a firm stand for the truth, may God help us to do so at once.

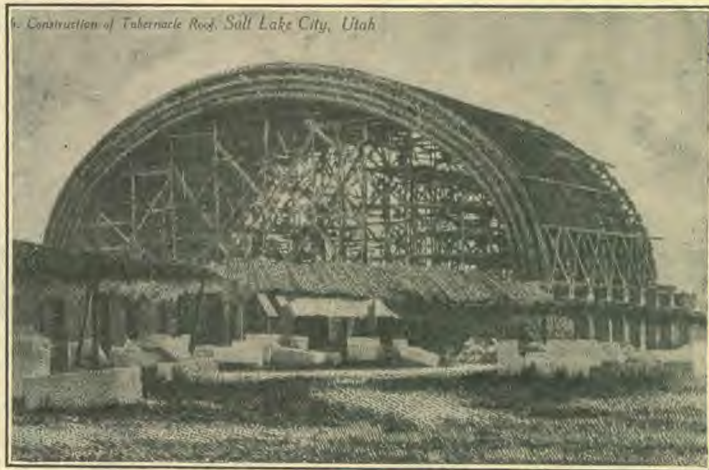
Felix, the governor, felt the Spirit of God touch his heart, but worldly pleasure and pride overcame this conviction, and he said to Paul, "Go thy way for this time; when I have a convenient season, I will call for thee." But this convenient time never came. Right there he sealed his destiny. He lost the opportunity God had given him, because he had a selfish heart, and never again was his heart so tender to the truth as then.

Pilate came to the place where he had to decide, then and there, what he would do with Christ. The question was sprung upon him suddenly, although I do not think that Jesus could have been a stranger to Pilate. He had not preached in Judea for months, and also in Jerusalem, without Pilate's hearing of his teachings. Pilate no doubt had heard some of his sermons, had heard of the doctrine he taught, had heard some of the parables he spoke; yes, had even seen some of the miracles he performed, and was convinced of his divinity; yet there Jesus stood, and Pilate, rather than lose his worldly position of power and honor, gave his consent to the sacrifice of an innocent life. What a terrible crisis! What a sad decision! He took his stand. "Conscience and duty pointed one way, and self-interest pointed another."

So it comes to us. We have listened day after day during the week of prayer to the calls for our lives and our means to carry the message of life to a dying world. We must decide, and decide *now*, what we are going to do. Shall you and I decide like Pilate, and lose our heavenly reward? Shall we say, "Some more convenient time we will give our lives to God's service?"

God says, "Go work to-day in my vineyard." To-day, right now, this opportunity is before you. You

Construction of Tabernacle Roof, Salt Lake City, Utah



must decide now. May God arouse us to the full meaning of his command to work in his vineyard; and may we, as young people, decide to work *now*.

J. E. HANSEN.

BE thou the first true merit to befriend; his praise is lost who waits till all commend.—*Pope*.

Historical Sketches of the Advent Movement—No. 4

Capt. Joseph Bates

WALTER CLAIR THOMPSON



STRANGE that the highest genius," says Samuel Smiles, "should be employed on the fictitious biography, and so much commonplace on the real." The reason for this, no doubt, is because the lives of the majority of earth's celebrities are, at the best, quite deficient in the ornaments of romance and adventure, unless it be the life of a soldier or an outlaw of the Robin Hood stamp. Even a genius needs material; and if he is restricted to the truth, he is apt to shun the risking of his literary reputation in portraying a life, though great and good, yet lacking in the material that will allow the artist to display his genius to self-glorification. Hence the genius usually chooses a fictitious character, and drawing upon the wealth of imagination, clothes his hero with garments from cloth of a texture that will give richness and color to his skilfully cut pattern.

In the portrayal of the life of Capt. Joseph Bates, however, there is no necessity to resort to the fictitious to make an attractive picture. Fortune ever seemed to cast adventure in his path, and being strong of heart and true to principle, he always related himself to such experiences in a way that won the admiration of all who rejoice in the deeds of the noble and the brave.

In writing this brief sketch of a life as full, as crowded with deeds that are attractive, noble, and good, as that of Captain Bates, the writer is embarrassed with the great abundance of material at his disposal, and finds it difficult to choose from the large supply of worthy deeds a few items most interesting for an article of this nature. And, as in the writer's estimation, and also in the estimation of those who through association with the advent message are interested especially in its history, a life in the Master's service is of the greatest worth, the incidents of thrilling adventure related here of Captain Bates are not to pamper the natural love of adventure, but to show how God rules in the vicissitudes of life.

On New England's shores, whose rock-bound coast, forbidding the merciless onslaught of the boisterous and turbulent Atlantic, is irresistibly suggestive of hardihood, and whose very atmosphere is pregnant with force, Joseph Bates was born amid the stirring historic scenes of the early struggles of the great western republic. The Constitution had been ratified only four years when the infant Joseph arrived on the stage of action (1792), and the second war with England was already an ominous cloud on the eastern horizon. It was a time that tried men's hearts and muscles, a time that brought out the qualities of manhood and womanhood in boldest relief, exposing the weakness of the timorous, as well as revealing the courage of the intrepid.

It was the strenuous scenes of this period that chiseled their impress on the early life of Joseph Bates, who, inheriting the legacy of a good constitution as well as "good blood," and possessing a prenatal hunger for the adventuresome, naturally gravitated toward a life of activity congenial to his environments. This love of adventure is better understood when it is known that his father was a captain in the Revolu-

tionary war, under the immediate command of General Lafayette.

How natural that the boundless sea should appeal to this vigorous youth! "In my schoolboy days," he tells us, "my most ardent desire was to become a sailor. I used to think how gratified I should be if I could only get on board a ship that was going on a voyage of discovery." His parents, however, discouraged his following seafaring life, but finally, to cure him, allowed him to ship as cabin-boy with an uncle. But this remedy seemed to have the opposite effect; for here, at the age of fourteen, began his long career of successful and eventful seafaring life. This first trip, which was to Europe, was replete with trials and adventure. The ship on its return trip came in contact with an iceberg in a manner that imperiled both ship and crew, and it seemed a miracle that they escaped a watery grave. It was on this first trip also that the young seaman fell from the maintop mast-head into the sea. This escape also seemed miraculous, as a man-eating shark had been following astern of the ship for several days. Strange to say, at the time the boy fell into the water, the shark for some unaccountable reason, had moved up on the opposite side of the ship, a position he had not previously taken.

Shall we not conclude from this escape, and from many others that Joseph Bates experienced, that God's protecting care was hovering over him to spare his life for the great service he was to render later in the Lord's cause? The all-seeing eye of God could see this same adventuresome spirit trained into a life of religious activity, corresponding in courage to that of his seafaring career.

If this first trip was replete with danger and trial, what must be said of the second, when, while peacefully going about his duties on Britain's shores, he was seized by English soldiers, unlawfully impressed into the naval service of King George, and sent away to battle with the French? During the two and a half years in which he served as an unwilling soldier for King George, and the following two and a half years as a prisoner of war, the intrepid and loyal young American's life was full of experiences that were thrilling and dangerous in the extreme. Proud of his American blood, and possessing American courage and pluck, he naturally resented King George's command, and consequently spared no pains to give the British officers much trouble. Associated with other young Americans who shared his misfortune, he succeeded so well at this trouble-making that King George's soldiers often wished that the stubborn Yankees were back in America. The English officers agreed that they would rather take care of five thousand French soldiers than five hundred Americans.

This five years' experience as a prisoner of England was a hard schooling for young Bates, and tried his mettle severely. It also revealed many of the sterling qualities that in after years developed into the strong character of the reformer and preacher. Many of his companions in this experience, lacking his moral courage, were overcome by the evil environment of a soldier's life.

(To be concluded)



THE HOME CIRCLE



A Good-Night Hymn for Baby

HUSH, my babe, lie still and rest;
Slumber on thy mother's breast;
Close thy beaming, azure eyes,
Till to-morrow's sun shall rise.

Fear not though the shadows lie
Thick across the western sky.
Prayers are breathed above thy head;
God's dear angels guard thy bed.

Rest thy weary limbs in peace,
Let thy baby prattle cease;
With the morn thy silvery voice
Will thy parents' hearts rejoice.

As we gaze upon thee now,
What could be more fair than thou?
Innocence and childhood's grace
Doth adorn thy form and face.

Heavenly Father, guard our child;
Keep him pure and undefiled,
Noble both in speech and deed,
Working for the world's great need.

Seek we not earth's gold or fame,
Grant him an undying name.
Walking in the path divine,
He will make his life sublime.

MOTHER.

A Warning



It is reported that within a period of thirty days seventeen hundred girls have been lost between New York and Chicago, all of whom are still missing. Indeed, it is seldom that those who are entrapped to supply houses of ill fame ever escape; most of them are lost forever. Let the following story be a warning to girls and their parents, particularly those in large cities, to be very watchful that strangers do not deceive them.

The story of two girls who recently escaped the loathsome life of shame shows the *modus operandi* in securing the white slave. There are hundreds who do not escape as did these girls.

These two girls lived near Chicago. Seeing in a Chicago daily an advertisement for waitresses, they answered it and went to the city. They were met at the station by a decent-appearing man who took charge of them and conducted them to a house. As it did not appear to be a restaurant, the elder of the girls was puzzled. She thought they were going to work at once.

At this house the girls were each given a separate room. They protested. They were strangers in a strange place, and had agreed to stay together. The man explained that there were plenty of rooms in the house, and against their will they were put for the night in different parts of the house. At a late hour one of the girls determined to find the other. She was lucky in finding the room, undiscovered. Joining her companion, she locked the door for the night.

Shortly after this, some one knocked. The older girl inquired who it was. The only reply she could get was a demand for entrance. This was refused. The man outside persisted in his request. The younger girl grew frightened and began to cry. As the demand outside grew to an insolent order, the older, who was broad-shouldered and brave, looked about for some weapon of protection.

In reply to her firm refusal to open the door a threat was made that it would be broken. Arming herself and the frightened younger girl with a heavy wash-bowl and pitcher, the young woman waited as the effort was being made to force the door. It was soon broken at the lock; but no sooner did the head

of the man show itself, than, with a fury born of desperation, the girl broke the bowl over his head. The blow stunned him. The girls ran into the street and were taken in charge by a policeman.

In Indianapolis a recent case, which has been given some publicity because of the escape of the young girl, shows again the method employed in getting slaves for the human when his manhood has sunk below the level of the beast.

The procurer in this case was an attractive and beautifully dressed woman. She stopped at the counter in a certain leading retail store where the saleswoman was a very pretty young girl. After asking the price of certain articles, she told the girl she was interested in the publishing business and was getting out a volume of portraits of beautiful American girls. She declared she had seen no face more attractive than that of the girl, and asked permission to put her picture in the book, stating that she would not only pay for the photograph, but would pay the girl for the time used in having it made.

The girl was delighted. The woman advised going out at once. To this the girl agreed, as it was near the noon hour. Before leaving, she explained to an older girl that she was going to spend her noon hour getting her picture made, and asked that, if she were not back at one, and inquiry should be made for her, that the manager be told she would be back very soon.

She was not back at one o'clock. When, upon inquiry, the manager heard the story, his suspicions were aroused. He had knowledge of the procuring industry in and about Indianapolis. He hastened to the interurban station, but found nothing to arouse his suspicion. From there he went to the union station. A Chicago train stood on the track. A carriage drove up to the side entrance. A young girl was helped out. She seemed to be ill or drugged. It was the girl he sought. She was not with the attractive woman. Since the time she left the store, she had been drugged, and turned over to the man who was taking her to Chicago. This girl was rescued.

The constantly increasing demand for young girls for immoral purposes is a feature of the business that makes it vastly profitable and makes necessary the securing of girls under false pretense.—*Selected.*

Do It Now



OME time ago I heard Robert E. Speer relate an incident that occurred during his recent visit to South America. He had secured passage on a boat going up the Magdalena River. It was night; but let us now have the story in his own words: "I fell asleep, but suddenly was awakened by the sound of a plunging body in the water, and a rush of footsteps on the lower deck, and excited voices whispering, and then a half-strangled, pitiful cry, 'O hombre' (literally, 'O man; but truly also, 'O brother; 'O friend')! then a gurgling sound and a swirl of the brown waters rushing by, and all was still. In the morning we asked the captain what had been the trouble, and he said that it was a Columbian private soldier who had been sleeping on the unfenced lower deck, and in his sleep had rolled off into the water; that nobody had seen him go; they had heard his cry, but were too late to help."

That pathetic scene returns to me again and again; and the picture enlarges until I see back of the ill-fated Columbian soldier our own splendid army of Missionary Volunteers. They have entered the great ship "Zion," that is plowing her way across the restless sea of time, straight for the heavenly port. But has any of them fallen asleep on the unfenced deck of the good old ship? It is not enough to be church-members, to be Sabbath-school superintendents, teachers, or society leaders. Titles can not save. The air of the world is stifling. We need to keep active in Christian service to counteract its benumbing influence. He who loiters or lounges will succumb to the fatal sleep. It is a rough sea we are crossing, and there is an unfenced deck, so we need to be on guard for the sake of our own safety.

But there is another part of the story. Did you notice it? It is this, "and nobody had seen him go." We need to be on guard for others' safety as well as our own. O, how many are lost because nobody sees them go. We get absorbed in our own selfish pursuits, and forget that we are our brothers' keepers. How is it in your community? Is any one slipping away for want of attention? Are you ever seeking by the cheerful word, the pleasant smile, the inspiring hand-shake, and the loving deed, to bring others closer to Christ? Do you know what it is to pray with the discouraged? to lead the thoughts of the careless to the seriousness of life? Let it never be said of any wayward one that you can reach, "and nobody had seen him go." Do not say that there is no opportunity for such work around you.

"Just where you stand in the conflict,
That is your place.
Just where you think you are useless
Hide not your face;

"God placed you there for a purpose,
Whatever it be;
Think he has chosen it for you:
Work loyally."

He who plants one tree in the sequestered vale and another on the storm-swept plain; he who places the Eskimo in the cold arctic region and the Hottentot in the torrid zone, made no mistake in placing you just where you are. He fails not to look after the spiritual welfare of his children; and until the great gardener transplants you, your work is to grow just

where you are. And there is your place to serve. "Just where you stand" there are always the weary to help, the depressed to encourage, the sorrowful to comfort. A book or a paper passed to another may deliver a soul from doubt; a good letter may be the means of converting a friend. The kind, cheery message is ever of superlative importance; for "just where you stand" there are troubled waters in hearts that seldom leak; there are sorrows that wear no crape; there are laughing eyes that battle to keep back the tears. "Just where you stand" some one is dozing on the unfenced deck; will you wake him up?

And that question draws my eyes to the saddest part of the picture, "too late to help." Can you find sadder words in the English language? Some years ago a ship came to the Golden Gate. She signaled for the harbor-pilot to come and sail her in; but she waited in vain. The storm tossed her about on the angry waves; and the captain, fearing the rocks in the shallow water, turned her out to sea. Later, search was made, but the ship was lost. The effort came too late. There are young people right around you who are waiting for you to pilot them to the great Rock of Ages. The opportunities are slipping by. Soon the last one will come; and if it passes unimproved, it will leave in its trail the heart-rending words, "Too late to help."

But I have lost sight of my subject. I picked up my pen to write you about the summary, and have not yet touched it. I wish I could go over the long columns with you. I would like to pass on to your heart the courage the figures speak to my own. The general report is much better than the one for the preceding quarter. Many Missionary Volunteers are faithful in using their opportunities for service. I hope you are, for He who is our pattern "lived to bless others." While the story of the Columbian soldier is fresh in your mind, please glance over the columns of the summary. Could you have raised the totals just a little? Will you not try to do so next time? Seize every opportunity for Christian service. Do it now, lest to-morrow be too late!

M. E.

When It Is Easy

JUST as certain atmospheric conditions make corn-husking easy, so the present plan for our Sabbath-school lessons makes it easier than usual for young people to become members of Attainment. This year our Sabbath-school lessons are largely on Bible doctrines; so there is no good reason why every young person, who prepares well his lessons, should not pass the first test for the Standard of Attainment membership. There are only two tests required. In order to become a member of Attainment one must pass satisfactory examinations in Bible doctrines, and denominational history; but it is not necessary to take both subjects at the same time. Two regular examinations are given every year. The membership, which is already quite large, is growing steadily. If you are not a member of Attainment, start at once for the goal. Hundreds of other young people are pressing toward it. What will you do to help double our membership during 1912?

M. E.

Summary of Missionary Volunteer Work for Quarter Ending September 30, 1911

Conferences	No. Societies	Present Membership	Conf. Society Members	Missionary Letters Written	Missionary Letters Received	Missionary Visits	Bible Readings Cottage Meetings	Subscriptions Taken	Papers Sold	Papers Lent or Given Away	Books Sold	Books Lent or Given Away	Papers of Tracts Sold	Pages of Tracts Lent or Given Away	Hours of Chr. Help Work	Clothing and Meals Given	Signers to Temperance Pledge	Offerings for Foreign Missions	Offerings for Home Missions
ATLANTIC UNION																			
Maine	3	35	..	2	..	..	6	..	47	5222	..	1	..	4108	15	1	..	\$ 1.00	\$ 1.60
Massachusetts	5	92	..	50	20	50	10	5	1000	2000	50	10	2255	3000	80	29	1	5.00	6.00
New York	5	109	..	42	10	19	3	3	144	528	10	12	..	824	35	9	18	3.05	6.92
S. New England	2	18	..	4	2	3	..	2	126	136	..	6	..	277	1	17	..	3.52	4.98
Western New York	6	75	2	37	25	252	140	18	212	566	20	15	516	3828	55	47	3	111.68	47.64
CENTRAL UNION																			
Colorado	..	60	..	48	..	..	..	..	..	60	..	..	..	640	..	..	..	12.00	..
East Kansas	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
* Nebraska	27	350	..	224	79	468	164	49	98	11639	30	1859	..	8537	141	..	..	822.40	565.00
South Missouri	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Western Colorado	4	71	15	39	20	34	3	..	..	226	2	..	..	20	54	17	..	2.10	..
West Kansas	..	277	..	72	13	156	21	61	314	941	26	19	..	10631	104	97	30	41.22	16.97
COLUMBIA UNION																			
Chesapeake	2	..	..	6	6	107	3	..	144	356	24	10	112	1230	129	16	..	8.76	.37
District of Columbia	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
East Pennsylvania	2	28	..	38	35	19	8	1473	145	204	3	..	522	111	1	12	..	7.95	5.08
New Jersey	6	72	..	24	..	32	16	..	389	230	2	20	27	771	131	5	..	..	57.06
Ohio	8	177	..	45	26	97	19	4	306	922	6	115	1664	7978	57	41	11	4.00	54.55
West Pennsylvania	1	12	..	3	5	62	8	..	94	44	6	5	..	..	..	..	..	1.42	1.57
LAKE UNION																			
East Michigan	2	30	..	5	4	6	..	..	10	245	35	..	..	441	..	..	..	5.00	..
Indiana	9	158	25	37	12	100	12	4	11476	156	94	4	7	458	53	16	..	57.60	16.70
Northern Illinois	5	91	..	87	18	252	45	1	152	107	9	12	14	988	77	241	2	3.00	14.15
North Michigan	7	104	12	31	31	33	22	3	51	373	..	8	1	75	218	29	..	.20	2.41
Southern Illinois	13	157	8	187	129	477	74	39	474	1674	175	45	561	6254	145	166	1	16.05	66.38
West Michigan	12	291	24	89	36	134	78	107	18508	1764	1581	48	267	16096	239	105	69	42.28	38.21
Wisconsin	3	41	..	27	1	59	35	2	31	363	3	5	25	2358	93	21	..	18.88	..
NORTHERN UNION																			
Iowa	13	205	45	9	2	69	36	14	29	102	2	2	..	2102	44	5	..	..	7.00
Minnesota	3	95	40	94	49	215	117	14	3173	778	1	15	..	2087	178	2	..	4.20	9.45
North Dakota	4	113	9	20	11	85	7	2	30	227	..	7	737	711	..	..	..	..	..
NORTH PACIFIC UNION																			
Montana	1	23	..	3	9	28	11	1	12	287	12	1	..	150	25	98	..	5.25	..
Southern Idaho	2	29	1	23	10	7	..	..	66	114	..	..	..	29	44	..	1	..	..
Southern Oregon	6	165	1	83	33	187	42	21	247	1862	33	31	..	10080	93	42	3	19.24	5.00
Western Oregon	3	106	..	12	6	29	7	2	23	938	92	23	..	24	340	38	..	14.70	16.02
PACIFIC UNION																			
California	10	258	..	103	41	253	560	12	225	6902	11	92	5	31287	136	172	263	150.57	68.07
Central California	4	98	26	25	3	13	81	5	89	1113	71	52	32	9311	119	145	3	11.72	15.80
S. California	28	900	..	142	80	1660	135	25	890	6010	233	302	18	11106	214	371	5	43.50	77.54
SOUTHEASTERN UNION																			
Cumberland	3	80	4	52	17	67	5	2	420	20	18	64	166	51	59	13	18	10.85	..
Florida	5	30	..	305	124	677	158	4	1685	1413	67	95	135	2768	105	204	49	35.63	21.85
Georgia	1	30	20	309	226	360	275	6	1040	320	400	30	..	2647	178	119	..	..	13.17
SOUTHERN UNION																			
Kentucky	2	27	..	23	42	33	16	..	123	303	2	9	..	419	57	4	..	6.00	..
Mississippi	..	..	22	30	25	80	..	..	1154	..	300	8	..	5728	150	50	5	..	..
SOUTHWESTERN UNION																			
Arkansas	3	57	3	18	14	42	26	1	1684	3871	35	30	..	2935	54	59	20	1.65	4.16
Oklahoma	17	350	..	88	97	244	36	28	444	4630	21	47	..	12805	612	97	..	18.28	6.30
Texas	5	270	..	105	28	111	8	8	41	546	4	42	2893	533	95	36	..	1.50	21.94
West Texas	3	..	..	21	9	41	..	..	87	615	55	22	..	2551	65	14	..	..	4.24
CANADIAN UNION																			
Ontario	5	60	3	10	6	135	11	..	324	408	5	9	..	5817	2	8	..	..	46.50
Newfoundland	1	12	..	..	..	..	..	..	50	..	35	..	..	600	..	..	..	..	3.25
WEST CANADIAN UNION																			
British Columbia	3	56	4	29	7	107	54	5	1633	633	5	8	..	976	46	8	..	.80	16.85
**AUSTRALASIAN UNION																			
New South Wales	28	662	10	172	67	755	240	18	2944	3402	1	212	5866	21173	1269	48	..	243.50	33.69
New Zealand	11	139	10	231	95	256	54	84	1354	3055	63	50	272	15362	293	22	..	86.72	41.58
Queensland	7	138	14	105	71	208	48	28	2180	1058	93	43	2798	16657	87	2	..	94.67	3.17
South Australia	9	235	16	48	9	463	72	39	2002	23409	98	131	18841	50756	109	21	..	54.52	5.00
Victoria-Tasmania	21	435	2	299	97	883	82	26	6789	10069	68	119	37144	44833	1178	29	..	533.06	54.08
West Australia	12	219	..	42	13	137	9	5	1112	2366	2	21	43	2733	302	10	..	57.97	1.68
Cook Islands	1	4	..	41	12	100	25	13	..	150	..	4	..	198	11	10	..	2.25	..
Norfolk Island Mis.	1	20	..	20	..	547	115	..	..	422	..	..	..	5092	..	2	..	..	..
Society Islands Mis.	1	5	..	14	4	..	12	1	..	58	1	..	..	8	..	2	..	.61	..
MISCELLANEOUS																			
Portugal	..	..	..	6	2	7	8	..	13	94	..	..	32	1192	..	15	..	..	..
Jamaica	12	248	..	38	16	309	119	4	149	380	75	51	..	757	469	503	2	4.35	10.10
Hamburg, Germany	..	40	..	8	3	151	31	2	102	56	..	..	472	924	..	..	..	..	..

Totals 347 7357 316 3625 1700 10993 3067 2141 63835 103367 3879 3714 75416 333027 7962 3003 519 \$2562.65 \$1392.03

* Report for six months.

MATILDA ERICKSON, Cor. Sec. M. V. Dept.

** Report for quarter ending June 30, 1911.

† Number of tracts, not pages.

"THE writer had the privilege of baptizing *two dear souls*." Why not say *two persons* instead of "two dear souls"?

I AM tired of hearing people talk about raising money; it is time for us to give it.—*John Willis Baer.*



Little Dog Ted *

A CUTE little dog only five weeks old,
His love for his mother in whines he told.
A pleasure for boys as they romped and rolled,
Was our little dog Ted.

He slept in a box with a lid that locks,
And ate bread and milk from his own little crocks;
A delight to the boys, one and all, who flocked
To see little dog Ted.

He learned to roll over as nice as could be,
And give his right paw to shake hands, you see!
A smart little fellow, I'm sure you'll agree,
Was our little dog Ted.

At last he began for to bark one day;
"Ah! more of a dog," I can hear you say;
But sadder the fact that he ran away,
Did our little dog Ted.

We whistled and called, but there came no sound;
We hunted and tramped all the country round,
Not even forgetting to visit the pound;
But no little dog Ted.

Three weeks was he gone, when one day at dawn,
We spied on the street with another dog, brown,
Our mourned-for, lost dog, who had not left town,
But was off in bad company.

We brought him back home, but his looks weren't the same;
His innocent face wore a visage of shame,
The same as with boys who play the same game.
Let all heed the warning of Ted.

As time, the great healer of ills, passed away,
Our Ted tried his best his mistake to repay;
His looks were restored, he was happy and gay,
Was our little dog Ted.

And nothing but scars are now left to tell
Of bites and bad times that to Ted befell.
Transgression is hard, but right-doing is well;
So learned little dog Ted.

Washington, D. C.

ANNA L. COLCORD.

The Otter

THE otter is one of the small fur-bearing animals belonging to the marten family. It is as fond of water as is a seal, and quite as much at home in fresh water as on land. It has webbed feet, a thick, pointed tail distinctly flattened for use in swimming; and it is clothed with a thick coat of very fine, brown fur.

When fairly treated, the otter is a good-tempered animal, tames easily when caught young, and makes an interesting pet. Mr. Sedgwick, of England, recently sent to *St. Nicholas* magazine a description of such a pet. This otter, which is shown in the accompanying cut, "was found by a gamekeeper, and given to his master's young daughter. He grew up perfectly tame, and would run all over the house, though he preferred to live in the kitchen, where the cook made a great pet of him. Here he would lie in front of the fire like a cat, or curl himself up on the cook's lap for a sleep.

"His greatest treat was to be taken for a run in the fields. Here he was let loose, and for a time would



GLENN AND TED

playfully evade all attempts to catch him. In one of the fields there was a pond, and he would gallop toward this, dodging and twisting round his mistress as she pretended to try to stop him. He would plunge in and out of the pool again and again, and not until he had had enough of his bath, would he come to his mistress to be picked up and carried home."

The otter's regular food in its natural habitat is fish, in the capture of which it is very expert. The

length of a large northern otter head and body, is about twenty-seven inches, and tail sixteen inches. It builds no house, but lives in a bank burrow, usually under the spreading roots of some large tree growing near the water.

In the days when these little creatures were more numerous, it



THE OTTER AT PLAY

was not uncommon for a party of them to select a steep, slippery river bank, and slide down it repeatedly, as small boys slide down-hill on sleds, except that each slide of the otter always ended in a plunge into the water. It is said that in a public park one otter is worth more to the public than twenty beavers.

* The first two stanzas of this poem were composed by Glenn A. Colcord, aged nine years, the poem being then completed by his mother.



CHILDREN'S PAGE



Why?

Two ears and only one mouth have you;
The reason, I think, is clear:
It teaches, my child, that it will not do
To talk about all you hear.

Two eyes and only one mouth have you;
The reason of this must be
That you should learn that it will not do
To talk about all you see.

Two hands and only one mouth have you;
And it is worth while repeating,
The two are for work you will have to do,
The one is enough for eating.

—Selected.

Light That Blindness Couldn't Affect

At the close of a Christian Endeavor consecration meeting in India the roll was being called, and one after another was responding. After one name was called, there was a slight pause, and amid the silence rose the clear, sweet tones of a young girl's voice:—

"The very dimness of my sight
Makes me secure,
For groping in my misty way,
I feel his hand, I hear him say:
'My help is sure.'"

The meeting over, the visitor sought out one of the members, and asked the reason for the emotion manifested by the audience at the response given. The following reply was made: "You may well wonder what touched us all so much; but you will hardly be surprised when I tell you. For months that girl's sight has been failing, and a fortnight ago she became totally blind. This is her first response since then."—*Elizabeth B. Stansfield.*

Cassie's Troubles

"DEAR me!" sighed Cassie, when she got up that Sunday morning.

"What can be the matter?" said mama, laughing at the doleful face.

"O, there's thousands and millions of things the matter!" said Cassie, crossly. She was a little girl who did not like to be laughed at.

"Now, Cassie," said mama, this time seriously, "as soon as you are dressed, I have something I want you to do for me down in the library."

"Before breakfast?" asked Cassie.

"No, you may have your breakfast first," mama answered, laughing again at the cloudy little face.

Cassie was curious to know what this was, and as perhaps you are, too, we will skip the breakfast, and go into the library.

Mama was sitting at the desk, with a piece of paper and a pencil in front of her. "Now, Cassie," she said, taking her little daughter on her lap, "I want you to write down a few of those things which trouble you. One thousand will do."

"O mama, you're laughing at me now," said Cassie; "but I can think of at least ten this minute."

"Very well," said mama; "put down ten." So Cassie wrote:—

"1. It's gone and rained so we can't go out to play.
"2. Minnie is going away, so I'll have to sit with that horrid little Jean Bascom on Monday.

"3. —"

Here Cassie bit her pencil, and then couldn't help laughing.

"That's all I can think of just this minute," she said.

"Well," said her mother, "I'll just keep this paper a day or two."

That afternoon the rain had cleared away, and Cassie and her mama, as they sat at the window, saw Uncle Jack had come to take Cassie to drive; and O, what a pleasant afternoon they had!

When Cassie came home from school Monday, she said: "O mama, I didn't like Jean at all at first, but she's a lovely seat-mate. I'm so glad, aren't you?"

"O!" was all mama said; but somehow it made Cassie think of her Sunday troubles and the paper.

"I guess I'll tear up the paper now, mama," she said, laughing rather shyly.

"And next time," said mama, "why not let the troubles come before you cry about them? There are so many of them that turn out very pleasant, if you only wait. By waiting, you see, you save yourself the trouble of crying and worrying."

ARTHUR V. FOX.

Unconscious Kindness

A YOUNG woman who had passed through deep sorrows said to a friend one day, in speaking of the comfort certain persons had given her unconsciously: "I wish some people knew just how much their faces can comfort one! I often ride down in the same street-car with your father, and it has been such a help to me to sit next to him. There is something so good and strong and kind about him; it has been a comfort just to feel he was beside me. Sometimes, when I have been utterly depressed and discouraged, he has seemed somehow to know just the right word to say to me; but if he did not talk, I just looked at his face, and that helped me. He probably has not the least idea of it either, for I know him so slightly, and I do not suppose people half realize how much they are helping or hindering others!"

There is a great deal of this unconscious kindness in the world. Moses wist not that his face shone. The best people are not aware of their goodness. Goodness that is aware of itself has lost much of its charm. Kindnesses that are done unconsciously mean the most.

—Selected.

Managing a Governor

GROVER CLEVELAND was not a man who yielded readily to opposition. On the contrary, to combat his views was generally the way to confirm him in them. His private secretary, Col. Daniel Lamont, early learned this fact, and his diplomatic methods of influencing his chief became a source of much amusement to those who were privileged to observe them. In his "Random Recollections of an Old Political Reporter," William C. Hudson tells of an incident in point that occurred while Mr. Cleveland was governor of New York.

The governor had taken a great fancy to a man who had come to him to urge the appointment of a certain candidate to State office. He was a man of most engaging appearance and address, and Mr.

Cleveland, not knowing that he was a man of unreliable character and loose morals, let his private secretary understand that he had determined to give him the place, instead of offering it to the candidate in whose behalf he had spoken.

Colonel Lamont knew that the appointment would be a blunder, and might result in a scandal. Instead of saying so at once, he managed the affair with elaborate indirection. He sought the aid of the lieutenant-governor, Mr. Hill, and later in the day this drama was enacted in the governor's room.

How to Get Rid of an Undesirable

By Daniel Scott Lamont

SCENE.—The Executive Chamber. The governor, busily engaged at his desk, facing south. The private secretary, busily engaged at his desk, facing north. Enter the lieutenant-governor.

MR. HILL: Good-afternoon, governor! Public business weighs heavily upon you to-day?

MR. CLEVELAND: Yes; quite busy. The senate is not in session?

MR. HILL: No; it is adjourned until to-morrow. Good-afternoon, Dan! I see your old friend So-and-so from Syracuse was here to-day.

MR. LAMONT: Yes, he was here.

MR. HILL: Was he sober?

(The governor suspends work and partly turns to listen.)

MR. LAMONT: He seemed to be.

MR. HILL: How did he get here?

MR. LAMONT: Like the rest, I suppose — by the train.

MR. HILL: But to ride on the cars requires money. Who'd he borrow it from?

MR. LAMONT: I don't know. Some stranger to Syracuse, I suppose.

MR. HILL: Did he go away sober?

MR. LAMONT: I don't know. I didn't see him after he left here.

MR. HILL: How did he get back? You didn't lend him any money, did you?

MR. LAMONT: No. I kept out of his way.

(The governor turns to his desk with a grumble.) An entirely different man was finally appointed.—*Youth's Companion*.

Grown-Up Land

BOY RECITES:

Good-morrow, fair maid, with lashes brown,
Can you tell me the way to Womanhood Town?

GIRLS REPLY:

O, this way and that way; never stop;
'Tis picking up stitches that grandma will drop;
'Tis kissing the baby's troubles away;
'Tis learning that cross words will never pay;
'Tis helping mother; 'tis sewing up rents;
'Tis reading and playing; 'tis saving the cents;
'Tis loving and smiling, forgetting to frown,—
O, that is the way to Womanhood Town.

GIRL ASKS:

Just wait, my brave lad, one moment, I pray,
Manhood Town lies where—can you tell me the way?

BOYS REPLY:

O, by toiling and trying we reach that land,
A bit with the head, a bit with the hand;
'Tis by climbing up the steep hill, work;
'Tis by keeping out of the wide street, shirk;
'Tis by always taking the weak one's part;
'Tis by giving mother a happy heart;
'Tis by keeping bad thoughts and actions down,—
O, that is the way to Manhood Town.

ALL RECITE:

And the lad and maid ran hand in hand
To their fair estates in Grown-up Land.

—*Philadelphia Record*.



M. E. KERN
MATILDA ERICKSON

Secretary
Corresponding Secretary

Society Study for Sabbath, February 24

Helps for Every-Day Life, No. 2 — Spirituality of the Law

LEADER'S NOTE.—The first paper in the program should be on God's law. It should show that it is a law of love and the golden rule for every-day life; also that to keep God's law we must have God's love in the heart. For helps see "Mount of Blessing," also "Desire of Ages," General Index. Each talk in number 2 should explain one of the following verses: Matt. 5: 18, 19, 20, 22, 24, 30, 34, 39, 44, 48. Material for these talks may be drawn from "Mount of Blessing," section on the law. These talks should be well prepared, practical, and given within the allotted time. In the General Exercise call on some one to repeat the commandments. If a mistake is made, let another take it up until he makes a mistake; better still, if you can provide every one with pencil and paper, ask all to write the ten commandments, gather the papers, and report the result at the next meeting. Be sure to save this paper, for Elder Anderson's article will be needed in the program for next week.

It is time to lay definite plans for your Temperance campaign. The Temperance INSTRUCTOR will soon be out. Appoint your committee to lay plans for the circulation of this paper in your community, for temperance rallies, and the society program based on this paper to be given March 23. At your rallies have the Temperance INSTRUCTOR for sale, also temperance leaflets, and the temperance pledge. Get as many signers to the pledge as possible. Write your conference Missionary Volunteer secretary for suggestions.

Suggestive Program

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

The Golden Rule of Life (eight-minute paper).

Two-Minute Talks (see Leader's Note).

A Morning Thought (recitation). See page 16.

General Exercise (see Leader's Note).

Gather reports of work.

Missionary Volunteer Reading Courses

Senior No. 5 — Lesson 18: "Ministry of Healing,"

Pages 295-324

1. WHY is appetite not a safe guide in the selection of food? In God's original plan, what constituted man's diet? Food should be selected to meet what conditions?

2. Nuts and their preparations have what value? What care should be taken in their use? What value have olives? Of what advantage will we find it to cultivate a taste for plain and simple food? What provision is made for variety, without the use of flesh? Why should there not be too great a variety at a meal? Why should not fruit and vegetables be eaten together? Why should the food be varied?

3. What instruction is given for making bread? porridge? concerning the use of sugar and milk? of butter? of cheese? What are some of the ills resulting from poor cookery? What should cooks know concerning the preparation of food? How should the housewife relate herself to healthful cookery?

4. State the injurious consequences of eating irregularly; the harmful effects of some wrong conditions of eating; the dangers of overeating.

5. What is said of the Sabbath diet? Mention some reforms which should be made in diet, and give reasons why.

6. Why was not flesh diet chosen for man in Eden, or for the Israelites? What did its use bring to Israel in the wilderness? in Canaan? Give reasons for discarding flesh foods.

7. Why is there sometimes a feeling of weakness when such food is discontinued? What should take its place? Under what conditions will the demand for it cease?

8. Mention some extremes in diet, and their harmful effects and influences. What will the true dietetic reformer do, and what influence will he exert? Why can no set rule govern all in matters of eating? What is said of milk and eggs?

9. Of what kind of food should the third meal, when required, consist? How important is it to provide the proper food for the body? What course should the hygienist take?

Junior No. 4 — Lesson 18: "Early Writings," Old Edition, "Spiritual Gifts," Vol. I, Pages 76-96; New Edition, Pages 210-232

1. WHAT was Satan's purpose in persecuting the Christians? How was it defeated? How did he finally bring about apostasy? Then what persecution did he cause?

2. How was the apostasy presented to Mrs. White?

3. What has ever been Satan's design? When he succeeded, what conditions resulted? Why did God especially guard his Word? What did Satan purpose to make people believe concerning God's law? But why could not that be true? Why did he do this?

4. To tempt those who would not be ensnared in this way, what use did he make of the resurrection? With what success? How do we commemorate the crucifixion and the resurrection? How enduring is God's law? the Sabbath? What do you understand to be the "mystery of iniquity"? Read 2 Thess. 2: 3, 4, 7.

5. Where was deception first brought into the world? What did Satan make men believe was meant by God's statement, "The soul that sinneth, it shall die"? Why did he do this? What other entirely opposite belief did he lead the people to adopt? How does the doctrine of endless misery cause another class to regard the Bible? What does it lead others to do? Upon the fearful and timid, what effect has this popular heresy?

6. What provision is made for our escape from these delusions? What will be the punishment of the wicked? What is still the great deceiver's work? Upon the church of God what was the effect of persecution?

7. During this time, how did God provide witnesses to his truth? Tell of Luther's experience in finding light, and of his warfare against error. How did his friendship with Melancthon aid the Reformation? Why did God allow some of the Reformers to suffer martyrdom?

8. What did Satan decide upon as more successful than persecution to destroy souls? What was the result? Was God willing to leave the church in this condition?

9. How was William Miller prepared to act as God's messenger? How did God overrule so that the beloved John was enabled to do his appointed work? For whose particular benefit was the book of Revelation written? What parts of the Word did William Miller especially study? In what did his preaching result?



VII — The Law of God

(February 17)

MEMORIZE the first four commandments so they can be repeated without mistake.

MEMORY VERSE: "Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12: 13.

Questions

1. How long after the children of Israel left Egypt before they reached Mount Sinai? Ex. 19: 1. Where did they camp? Verse 2, last part. What did the Lord tell Moses to say to the people? Verses 4-6. What did they promise? Verse 8. What did the Lord say he was about to do? Verse 9.

2. What preparations were the people to make? When were they to be ready? Where did the Lord say he would meet with them? Verses 10, 11.

3. In what way was the mountain set apart for this occasion? What was the penalty for touching it? At what time were the people to come to the base of the mountain? Verses 12, 13.

4. What was seen and heard the morning of the third day? How did the trumpet sound? What effect did this have on the people? Where did they stand? Verses 16, 17.

5. With what was Mount Sinai covered? How did the smoke appear? What is said of the whole mount? Verse 18. What did this terrible sight cause Moses to say? Heb. 12: 21.

6. After the trumpet had sounded loud and long, who spoke? Who answered him? Ex. 19: 19. Who came down to the top of the mount? Whom did he call. Verse 20. What did the Lord say to Moses? Verses 21-24. What may we learn from this experience? Note 1.

7. Where are the ten commandments found in the Bible? Repeat the first. What is forbidden by this commandment? Note 2.

8. Repeat the second commandment. Why is it wrong to worship God through images? Note 3.

9. What does the third commandment forbid? Note 4.

10. Repeat the fourth commandment. How is it different from the other nine? Note 5. To whom do we show our love by obeying the first four commandments?

11. Which of the commandments is given especially to children? Note 6.

12. Repeat the sixth commandment. What comment does the apostle John make on this precept? 1 John 3: 15.

13. Repeat the seventh commandment. Note 7.

14. Repeat the eighth commandment. Note 8.

15. Repeat the ninth commandment. What is meant by false witness? Note 9.

16. Repeat the tenth commandment. Note 10.

17. Where were the commandments written? Who wrote them? To whom were they given? Deut. 9: 10. Where were they kept? Deut. 10: 5.

18. What is the whole duty of man? Eccl. 12: 13.

Notes

1. We should learn from this experience that God is great and holy, and we should come before him with reverence.

"And now the thunders ceased; the trumpet was no longer heard; the earth was still. There was a period of solemn silence, and then the voice of God was heard. Speaking out of the thick darkness that enshrouded him, as he stood upon the mount, surrounded by a retinue of angels, the Lord made known his law."—*"Patriarchs and Prophets,"* page 304.

2. "Man is forbidden to give to any other object the first place in his affections or his service. Whatever we cherish that tends to lessen our love for God, or to interfere with the service due him, of that do we make a god."—*Id.*, page 305.

3. "The second commandment forbids the worship of the true God by images or similitudes. Many heathen nations claimed that their images were mere figures or symbols by which the Deity was worshiped; but God has declared such worship to be sin."—*Id.*, page 306.

4. "This [the third] commandment not only prohibits false oaths and common swearing, but it forbids us to use the name of God in a light or careless manner, without regard to its awful significance. By the thoughtless mention of God in common conversation, by appeals to him in trivial matters, and by the frequent and thoughtless repetition of his name, we dishonor him."—*Id.*, pages 306, 307.

5. The fourth commandment begins differently from the other nine. It reveals the Giver of the law, that he is the one who created all things. "'Not speaking thine own words,' says the prophet. Those who discuss business matters or lay plans on the Sabbath are regarded by God as though engaged in the actual transaction of business. To keep the Sabbath holy, we should not even allow our minds to dwell upon things of a worldly character."—*Id.*, page 307.

6. "Children who dishonor and disobey their parents, and disregard their advice and instructions, can have no part in the earth made new. The purified new earth will be no place for the rebellious, the disobedient, the ungrateful son or daughter. Unless such learn obedience and submission here, they will never learn it; the peace of the ransomed will not be marred by disobedient, unruly, unsubmitive children."—*"Testimonies for the Church,"* Vol. I, pages 497, 498.

7. "This commandment forbids not only acts of impurity, but sensual thoughts and desires, or any practise that tends to excite them. Purity is demanded not only in the outward life, but in the secret intents and emotions of the heart."—*"Patriarchs and Prophets,"* page 308.

8. This commandment condemns all dishonesty and theft. The child may transgress this precept by taking little things at home. This petty thieving will lead to greater sin.

9. "False-speaking in any manner, every attempt or purpose to deceive our neighbor, is here included. An intention to deceive is what constitutes falsehood. By a glance of the eye, a motion of the hand, an expression of the countenance, a falsehood may be told as effectually as by words."—*Id.*, page 309.

10. The tenth commandment relates to the thoughts of the heart and forbids selfishness. The last six commandments tell us our duty toward others, and how we may love them as ourselves. The first four relate to our duty to God, and by keeping them we show our love to him. While this law is so brief, yet it covers every relation of life, and every deed we can commit toward God or men.

4. From what place was the law spoken to the people? Neh. 9:12-14.

5. How was the mount sanctified for the solemn event? Ex. 19:10-13.

6. What sublime description is given of this awe-inspiring occasion? Verses 14-19; Deut. 4:11-13. Compare Heb. 12:19-21. Note 2.

7. How were the people affected by the majestic scene? Deut. 5:23-26; note 3.

8. What was the first commandment spoken? Ex. 20:3.

9. What is the second commandment? What does it forbid? How is the character of God defined? Verses 4-6; note 4.

10. Repeat the third commandment. Verse 7; note 5.

11. Quote the fourth commandment. Which day is the Sabbath? Why? What is the Sabbath called? Who are commanded to observe it? Verses 8-11.

12. What is the fifth commandment? What promise does it contain? Verse 12. Compare Eph. 6:1-3.

13. What is the sixth precept? Ex. 20:13. Compare Matt. 5:21-26.

14. Repeat the seventh commandment. Ex. 20:14.

15. What prohibition is contained in the eighth precept? Verse 15.

16. Repeat the ninth commandment. Verse 16.

17. What is the tenth precept of the law? Verse 17.

18. What is the reward promised for obedience to the statutes of the Lord? Ps. 19:8-11.

Notes

1. "There's a winsome picture of God in the preface to these commandments. It is often omitted in copies in church buildings and elsewhere. That is always unfortunate. A warm personal positive precedes these negatives. 'I am' comes before 'thou shalt not.' Let a man get a good glimpse of God, and he is eager for suggestions on how not to lose that sight. The voice out of the mount said, 'I am the Lord thy God, which have brought thee out; and that wonderful midnight, that Red Sea victory, the sweetened waters, and the new daily food, gave fine coloring and glow to the words as they fell upon these people's eager ears.'—*S. P. Gordon, in Sunday School Times, July 14, 1907.*

2. One of the interesting characteristics in the Bible is seen in this scripture. In Ex. 19:19 we are told that "Moses spake," but we are not informed what he said. Centuries later, however, the Holy Spirit tells us that though Moses had been forty days in the presence of God, he was so impressed by the omnipotent power and indescribable glory manifested, when to quailing humanity the Lord spake the principles of his own perfection, that he said, "I exceedingly fear and quake."

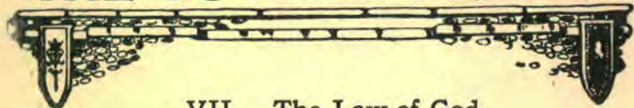
3. "So terrible were the tokens of Jehovah's presence that the hosts of Israel shook with fear, and fell upon their faces before the Lord. Even Moses exclaimed, 'I exceedingly fear and quake!'"

"And now the thunders ceased; the trumpet was no longer heard; the earth was still. There was a period of solemn silence, and then the voice of God was heard. Speaking out of the thick darkness that enshrouded him, as he stood upon the mount, surrounded by a retinue of angels, the Lord made known his law. Moses, describing the scene, says: 'The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand; and they sat down at thy feet; every one shall receive of thy words.'"—*"Patriarchs and Prophets,"* pages 304, 305.

4. "It is inevitable that children should suffer from the consequences of parental wrong-doing, but they are not punished for the parents' guilt, except as they participate in their sins. It is usually the case, however, that children walk in the steps of their parents. By inheritance and example the sons become partakers of the father's sin. Wrong tendencies, perverted appetites, and debased morals, as well as physical disease and degeneracy, are transmitted as a legacy from father to son, to the third and fourth generation. This fearful truth should have a solemn power to restrain men from following a course of sin."—*Id.*, page 306.

5. See note four of intermediate lesson.

THE YOUTH'S LESSON



VII — The Law of God

(February 17)

LESSON HELPS: "Patriarchs and Prophets," chapter 27; the *Sabbath School Worker*.

MEMORY VERSE: Eccl. 12:13.

GENERAL NOTE.—The decalogue spoken by the voice of God is a marvel in its comprehensiveness. In principle it comprehends every wrong to be avoided, every duty to be performed, every sin to be shunned. It is an epitome of all moral truth, forbidding all that is injurious, and enjoining all that is for the good of man. It is a heaven-born code, the principles of which are universal and eternal, and binding upon all creatures of God's everlasting kingdom.

Questions

1. Who spoke the ten commandments? Ex. 20:1, 2; Deut. 5:22; note 1.

2. Upon what were they written? By whom? Ex. 31:18; 32:15, 16; Deut. 9:10.

3. Where was the law placed by Moses? Deut. 10:1-5.

The Youth's Instructor

ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.,

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE

EDITOR

Subscription Rates

YEARLY SUBSCRIPTION - - - \$1.00

SIX MONTHS - - - .50

CLUB RATES

5 or more copies to one address, one year, each - - - \$.75

5 or more copies to one address, six months, each - - - .40

5 or more copies to one address, three months, each - - - .20

Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

Nevers

NEVER allow yourself to use intoxicating liquors of any kind.

Never allow yourself to use tobacco in any of its forms.

Never allow yourself to acquire the habit of using anything that you know to be detrimental to health and morals.

Never allow yourself to idle away your time, which should be considered by you as valuable.

Never allow yourself to become a reader of fiction, when there is so much reading-matter that is of infinitely greater importance.

Never allow yourself to use slang expressions, or indecent language of any kind.

Never allow yourself to be anything but a true gentleman or lady, under all conditions and circumstances.

Never allow yourself to go anywhere that your Christian mother would be ashamed to go.

J. W. LOWE.

Self-Subjection

I SOMEWHERE read an interesting incident concerning Sir Thomas Thornhill, who painted the inside of the cupola of St. Paul's Church in London. The scaffolding was at a dizzy height from the hard stone floor beneath, but the artist kept at his work with majestic ease and calmness. The great ideal which filled his soul gave poise to his bodily movements, and all was well as long as his whole life and thought were gathering form in light and color within the dome of the cathedral.

When the painting was about completed, its great designer was filled with pride and satisfaction as he stepped backward along the narrow scaffolding to get a better perspective of his masterpiece. In another moment he would have stepped beyond his support and been crushed upon the pavement below, but a spectator, seeing the imminent peril, quickly seized a brush and dashed it against the painting. The artist sprang forward to protect his work, and was saved from destruction.

There is much which can be gathered from this incident from a psychological point of view. Our lives are never filled with so much tranquil majesty as when we are wholly drawn without ourselves in

pursuit of a great ideal. When the artist's thoughts became self-centered,—pride in his accomplishment,—danger was near. The spectator's presence of mind saved the artist's life. If he had been terrified and shouted danger, Mr. Thornhill doubtless would have been confused in the realization of his peril,—a self-thought,—and been dashed upon the floor below. Exactly the opposite course was pursued. Instead of his thoughts being directed to self and its safety, they were awakened to the preservation of a great ideal, before which self was completely submerged. A self-conscious mind does nothing easily or effectively.

Effective lifting power comes through leverage. The lever is valueless without a fulcrum, and the fulcrum must be placed upon a point outside of the object to be lifted. A philosopher once said that he could lift the world if he could only get a place outside somewhere to place his fulcrum. How much like our lives. We must let go of our boot-straps and reach for something beyond us, if we would rise. How much we need lifting power—leverage—in our lives! Let us then place the fulcrum away beyond ourselves, and every little effort of ours will weigh heavily upon the power end of the lever.

Self is wholly submerged in the most beautiful and noble lives, and the charm of their personality is traceable to some great enthusiasm or ideal which has captivated every power of thought, emotion, and will, and self-forgetfulness has peacefully reigned.—J. W. Field, in *Educational Messenger*.

Proverb Sermons

PRIDE goes before destruction and a haughty spirit before a fall.

Despair has ruined some; but presumption multi-tudes.

Health is better than wealth.

Prevention is better than cure.

Actions speak louder than words.

Bacchus has drowned more than Neptune.

The tongue wounds more than the lance.

Example teaches more than precept.

Surfeit has killed more than hunger.

Obedience is better than sacrifice.

Skill is stronger than strength.

Enough is better than too much.

The half is better than the whole.

One to-day is better than ten to-morrows.

One eye-witness is better than ten hearsays.

To know is easier than to do.—*Selected*.

A Morning Thought

(Reprinted by request)

LET me to-day do something that shall take

A little sadness from the world's vast store;

And may I be so favored as to make

Of joy's too scanty sum a little more.

Let me not hurt by any selfish deed

Or thoughtless word the heart of foe or friend;

Nor would I pass, unseeing, worthy need,

Or sin by silence when I should defend.

However meager be my worldly wealth,

Let me give something that shall aid my kind,—

A word of courage, or a thought of health,

Dropped as I pass for troubled hearts to find.

Let me to-night look back across the span

'Twixt dawn and dark, and to my conscience say,

Because of some kind act to beast or man,

"The world is better that I lived to-day."

—*Selected*.