

# The YOUTH'S INSTRUCTOR

Vol. LX

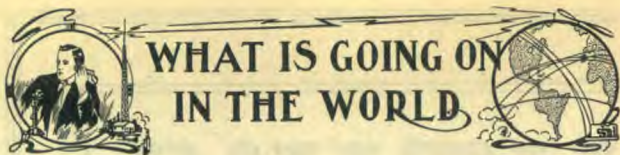
April 9, 1912

No. 15



ONE OF LIFE'S SWEETEST FLOWERS





MR. CARNEGIE has given 2,346 library buildings, to this and other countries, costing \$57,447,178.

THORNS from cactus plants have been found to work better than any other form of needle when used to transmit the sounds of a phonograph.

THE House committee that investigated the steel trust declares that the trust is acting in restraint of trade, and finds that during nine years its profits were more than one billion dollars.

"THE Department of Agriculture recently answered the question, 'Why does pop-corn pop?' The popping is accomplished by reason of the volatilization of the oil contained in the kernels, by heat. Field corn does not pop because the outer portion of the kernel is more porous, permitting the escape of the oil; while in the case of pop-corn a great pressure is developed in the kernel by the confined oil, and when heat is applied, the kernel suddenly explodes and is turned wrong side out."

"IN New York City, during 1910, lighted cigars or cigarettes or the careless use of matches by smokers caused, on an average, nine fires a day. The fire commissioner, having unearthed an old law that a person who endangers the comfort or safety of any considerable number of persons commits a public nuisance and is liable to punishment for a misdemeanor, has issued an order forbidding any one to smoke in a factory, and will send inspectors to see that the order is obeyed."

GEORGE M. PULLMAN left a fund, which is now \$2,500,000, for the founding of a model manual-training school at Pullman, Illinois. This school will accommodate 2,000 students, and building will begin next year.

THE German imperial parliament continues to vote every year a minimum sum of \$3,000,000 as "spy money," and the British Parliament votes for her secret service every year anything from \$100,000 to \$250,000. The same applies to other nations. The vote for the military secret service averages in France \$900,000 a year, but a large portion of the money placed under the heading of *depenses secretes* is spent under the guise of "missions." Large sums are also spent by Austria in this way. As for Russia, it is impossible to give any estimate. What the empire of the czar spends on its secret service is unknown, for no accounts of any kind whatever are open to the public.

### Principal Contents

CONTRIBUTED ARTICLES	PAGE
Priessnitz and His Work .....	3
The Lady Colporteur of Memphis .....	4
Dives (poetry) .....	6
Temperance Volunteers .....	6
Young Women, Young Men, Beware .....	7
Brussels and Waterloo .....	8
Open-Air Schools .....	9
What Conferences, Churches, and Individuals Say ...	10
Tales of a Terrace—No. 9 .....	11
Four Reasons for Gratitude .....	13
More Temperance Volunteers Wanted .....	16
SELECTED ARTICLES	
God's Way and Mine (poetry) .....	3
Just a Bit of Patience (poetry) .....	10
Leniency in Criticism .....	10
Why He Was Discharged .....	12
Judge Harlan's Foot .....	12



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#### SOME FEATURES

Frontispiece, "Factory Recreation Grounds."  
Fogs and Clouds in God's Out-of-Doors, by George Wharton James.  
Use of Soothing Syrups, by Wm. C. Woodward, health officer District of Columbia.  
Reform Clothing in Dresden, by G. H. Heald, M. D. (illustrated).  
The Witches of Hazel (Story of Witch-Hazel).  
The Factory in a Garden, by the editor.  
Health and Common Sense, by Eva J. DeMarsh.  
How to Cook Legumes (part two), by G. E. Cornforth.  
Medical Missionary Work and the Gospel.  
Cerebrospinal Meningitis, How to Prevent, etc.  
The Truth About "The League of Medical Freedom."  
Reopen the Canteens?  
Drink and Safety.  
Questions and Answers.—Digestibility of Fruits—Treatment of Biliousness—Blistered Feet—Gall-Stones—Feeding the Baby—Remedy for Warts, etc.  
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# The Youth's Instructor

VOL. LX

TAKOMA PARK STATION, WASHINGTON, D. C., APRIL 9, 1912

No. 15

## God's Way and Mine

I ASKED my Lord to lead me for a day,  
I did not know or care what he might say;  
So long as he would lead me, I'd agree  
To follow paths I could or could not see,  
Or try to carry loads I scarce could lift,  
And move as he directed, slow or swift.  
I would not murmur if the road was rough,  
Nor ask for more when he had giv'n enough  
To meet my simple needs, both few and small:  
I'd be content and thankful in it all.  
But when he bade me suffer and be still,  
I then rebelled against my Master's will,  
And said I would not have him for my guide,  
Because his will ran counter to my pride.  
And yet I suffered, suffered once again.  
I asked for joy, he gave me, only pain.  
I asked for rose-strewn pathways, sunny morns,  
I chose to tread on petals, not on thorns;  
But through the thorns he led me up the hill.  
I murmured at his "Suffer and be still":  
I could not grasp the meaning; I was prone  
To ask him for his way, but keep my own.

But one day, when my struggles had been sore,  
I asked my Lord to lead me just once more.  
This time I would not murmur 'gainst his will;  
I'd go or stay, or "suffer and be still."  
I would not have my own way,—his was best,—  
I'd gladly do, endure his wise behest.  
And then I understood why all my pain  
And thorns came to me once again.  
It was withdrawing, by his gentle art,  
The thorns which pride had thrust into my heart;  
His oil and wine, poured on sin's open sore,  
The pain was just to heal, and nothing more;  
His thorns were lances to relieve disease;  
His hilly pathway led to plains of peace.  
He meant my life for joy, for power and bliss;  
Pain was remedial, work was happiness.  
And so my Lord has led me all these years:  
Sometimes he leads through smiles, sometimes through tears;  
But each day shows me that his way is best,  
For through its cloud or sunshine I am blest.

—F. Watson Hannan, D. D.

## Priessnitz and His Work

EDGAR BRIGHAM



ANY shall run to and fro, and knowledge shall be increased," said the prophet. On every hand have we seen this prophecy fulfilled. Since 1798 some of the greatest truths and principles have been revealed and developed that the world has ever known.

"Just prior to 1844, God not only raised up human agents to proclaim heart-searching spiritual truths in every portion of the earth, but he also in a special manner inspired men to start various world-wide movements to bless humanity. Among these may be mentioned the antislavery movement, which finally banished slavery from our fair land, and the temperance reform, which is now sweeping some parts of our country like wild-fire."

At Gräfenberg, Germany, in the year 1799 there was born a man who was destined, in his simple way, to make popular the natural remedies in the treatment of disease. This man was Vincent Priessnitz. His parents belonged to the peasant class. His home was obscure, and he was afforded few educational advantages. Of his early life we know very little, and of his later work we know nothing except through the writings of others.

At the age of thirteen he sprained his wrist, which resulted in much pain and inflammation. While attending to his father's cattle, he studied many of their instincts, and also those of many of the wild animals, which were numerous in that region. He especially observed a deer, which had injured its leg, limp for several successive days to a mountain stream, drink of the water, and then stand in it for a long time. Thinking about this circumstance, the idea occurred to him of holding his painful wrist under the pump. This he found gave him great relief.

He then hit on the plan of applying the cold compress, changing it every time it became warm. The injured wrist was quickly restored, and he was so pleased with the result that he wanted to try his treatment on others.

At the age of sixteen he met with a terrible accident. Two ribs were broken, and he was covered with bruises. Local physicians gave him no hope of recovery. But he remembered the cold applications he had used before, and at once covered the affected parts with cloths kept wet in cold water, which quickly relieved the inflammation; then standing up and pressing his abdomen against the window-sill, he inflated his lungs with all his might, and in this crude manner succeeded in setting his own broken ribs. In a short time he was completely cured.

Others, hearing about this wonderful cure, were led to come to him for help, and it was not long until his whole time was occupied in caring for the sick and injured.

He soon found that the compress could not be used in all diseases, so he devised the wet sheet pack, the foot-bath, sitz bath, blanket pack, plunge-bath, shower-bath, etc. By these simple remedies he performed cures that had baffled medical skill, and the simple-minded peasants believed he was a wizard.

"Priessnitz never read a book on medicine, yet he had such penetrating observation that the people who consulted him almost believed that he could look into their bodies as if they were made of glass. At a glance he noted the appearance of the patient's skin, his countenance, his general demeanor and movements, his voice, and especially his eyes. He was always on hand to see how the patient responded to the first treatment, and his prescription almost invariably secured the effect he expected."

As a result of his work, thousands were restored to health. Many of these, too, were those who had been given up by physicians. It is said Priessnitz never lost a fever patient, and less than twenty of the ten thousand patients under his care died. These were some of the immediate results of his labors.

But this was not all. The marvelous success of this nature-taught man attracted the attention of even the crowned heads of Europe. The French government sent the head of the medical department of the



army to study his methods, and by this means hydrotherapy was introduced into the military service of France.

The governments of other countries did likewise. Thus the principles and methods developed and systematized by this man were rapidly diffused. To-day they form the basis of modern hydrotherapy.

Priessnitz did not develop his work without opposition. Local physicians arrested him, and priests denounced him. In the courts he proved that he was not a quack, for he made no great pretensions. "He did not claim special knowledge or skill. He made no pretensions to the possession of any secret method or process. His work was done frankly, honestly, and openly. He was a man of few words, of dignified character, and an enthusiastic student of nature." He was filled with the desire to help others.

Can we not learn from the life of this man that "great usefulness is the only kind of greatness worth while"?

### The Lady Colporteur of Memphis

MISS MAMIE MOORE, who has been canvassing for "Thoughts on Daniel and the Revelation" for four years and a half among the most wealthy and influential of the city of Memphis, Tennessee, is generally known by the people of that city as "the colporteur of Memphis."

Sister Moore is one of the colporteurs in the Southern Union Conference who sold and delivered one thousand dollars' worth of books during the year 1911. The wonderful and yet simple story of God's providences over her work in the great city of Memphis, and the brief sketch given of her personal struggles and experiences as told by her at the bookmen's convention of the Southern Union Conference, will never be forgotten by those who enjoyed the privilege of hearing it.

She is twenty-eight years of age, and has been in the colporteur work for nine years. In introducing her, Brother A. F. Harrison, the general agent, said:—

"Sister Moore needs little introduction. She is well known to you all. She is another one who has won out during the past year, having sold \$1,003 worth of books. During the previous year, 1910, her sales amounted to \$1,012, and once before she delivered \$1,100 worth in nine months. I remember when Sister Moore first began. She was an uneducated girl, still wearing short dresses, and I had serious doubts of her ever becoming a colporteur. But she has been faithful all these years; while other girls were going to school or following their own course, she worked on, and the Lord has given her a rich reward for her labors. For four and a half years she has been selling 'Thoughts on Daniel and the Revelation' in the city of Memphis. For three and a half years, since her father died, she has been the father of the family, having supported very largely her mother and eight younger brothers and sisters. But I must not tell her story for her. You would rather hear her speak for herself."

Sister Moore, who has never had many advantages, having been brought up in poverty on a farm, and having never passed beyond the fifth or sixth grade in school, is a good example of what consecration, courage, and industry can accomplish in one's education, culture, and success. She is a young woman of rather more than ordinary address and bearing. She spoke slowly and clearly, using good language, and

showing little nervousness, and no appearance whatever of sentiment or artificial feeling. She said:—

### "I Was Not Satisfied"

"Brother Harrison said he could remember when I wore short dresses, and when he feared I would not succeed as a colporteur. A friend told me at that time she thought I was the worst subject for a colporteur she had ever seen. But I was not satisfied with plowing the corn and cotton and chopping wood. I was my father's oldest 'boy.' While working in the fields, with no prospect before me, I often asked myself the questions, 'Is there nothing different for me than this? Must I always do this kind of work when I know this precious truth, and thousands are dying all about us with no knowledge of it?' Notwithstanding the things that were against me, I resolved that I would do my best to accomplish something.

### The First Effort

"I secured a few copies of 'Best Stories,' paper binding, which sells for twenty-five cents. The first day I sold nothing, and yet I came home happy and not discouraged, for I had not expected to sell anything the first time I tried. But the second day I sold the three books I had taken with me, receiving the money; and with it in my hand I ran home, and bounding into the house, shouted, 'I have sold them! I have sold them, every one of them! and have come for some more!' I took three more with me and sold them before night. That was the beginning.

"Later I sent for books in a better binding, which sold for fifty cents, and succeeded with them. Then I took 'Coming King,' and next 'Bible Readings,' and last of all I learned to sell 'Thoughts on Daniel and the Revelation.'

### The Lord's Call to Memphis

"Four and a half years ago, when the testimony came from Mrs. E. G. White that work should be done in the great cities, I did not see how I could excuse myself from responsibility; for I was one of the workers, and could perhaps take the books to many homes that would never receive the truth from the tent-meetings. As the city of Memphis was definitely mentioned in the testimony, I decided to go there, and have been working there ever since. The Lord has greatly blessed me in my work; and some have accepted the truth through reading the books I have sold, and are now members of the Memphis church.

### One Copy of the "Watchman"

"I have been asked to tell some of the results of this work in Memphis. I have been working among the most wealthy classes, and it is wonderful how, in response to prayer, the Lord has opened the homes and hearts of the people to me. As an encouragement to those who are selling the *Watchman*, I want to begin by telling you what one copy of that paper did. One copy of the *Watchman* opened the way for me to get the truth into a home that I could not otherwise have entered.

"A traveling man of Memphis, while in Arkansas, was persuaded by a lady customer of his to take a copy of the *Watchman* and read it; she said that it told of the signs of the Lord's coming, and that many of these things were already fulfilled. Out of curiosity, he took it, read it, and became interested. He wrote to the publishers, asking them to supply him with the first six numbers of the year, and tell him the subscription price. The publishers sent him the desired information, and then wrote to me to visit him and



follow up the interest. I found him in his office, and easily sold him a copy of 'Thoughts on Daniel and the Revelation,' half morocco, to be delivered the next day.

"On calling at his home to deliver the book, as he had arranged to leave the money there, I found it to be a place where I had been before. His wife was very angry because her husband had bought the book. She said it was a foolish book, and should not have a place in her library with her standard books. I told her she would not call it a foolish book after reading it, and urged that she study it carefully, for there was a message in it for her. Before I left, she became more friendly, and gave me the names of several of her friends who she thought would buy the book. This was all brought about by one copy of the *Watchman*.

#### **"You Must Be a Seventh-Day Adventist if You Keep Saturday"**

"A daughter of a Memphis physician purchased from me a copy of 'Daniel and the Revelation.' She was very glad to get it, and in a few days began to keep the Sabbath. In her joy over the new-found light, she talked it to her neighbors, and they said to her, 'You must be a Seventh-day Adventist if you keep Saturday.' She inquired who they were, for she knew nothing of any such people. They told her of Elder J. S. Washburn and his work in Memphis, and she rejoiced that her prayer had been answered; for she had been praying the Lord to send her some one of like faith to be with her, not knowing there were any such people in the city. She went to the telephone and called up Elder Washburn, weeping aloud for joy that she had found a people keeping the commandments. She requested him to send her more literature. He sent her a Bible worker, and she gladly received all the light that came to her, and could hardly wait until she could be baptized. She bought six copies of 'Daniel and the Revelation' to lend to her neighbors to read.

#### **One Woman Buys Fifteen Copies**

"Another woman in Memphis, a sister of a lawyer, has purchased from me fifteen copies of the same book, 'Thoughts on Daniel and the Revelation,' and has given them to friends. Whenever she gets any one interested in studying the Bible, she sends over for a copy of 'Thoughts on Daniel and the Revelation' to give him. She bought one in the full morocco binding for a Christmas present for her brother. She now has another of her brothers taking Bible readings.

"A real-estate man's wife bought 'Daniel and the Revelation,' and soon both she and her husband were keeping the Sabbath.

#### **"The Lord Watches Over Each Book"**

"Another lady to whom I sold a book, did not become interested in it, but she lent it to a neighbor, who, after reading it, soon decided to keep the Sabbath. They are people of high standing in society. This illustrates how the Lord watches over each book, and when one falls into the hands of some one who does not appreciate it, he sees that it finds its way to some one else.

#### **Results From a Stormy Day's Work**

"Some interesting things have been said in this convention about working on stormy days. I had one experience which illustrates this point. One disagreeable, stormy day, I sold a copy of 'Daniel and the Revelation' to a family for cash. I found the mother

had been reading the Millennial Dawn books, and was very much interested in the coming of the Lord. About two weeks after this, I saw her on the Sabbath in the congregation. She had already begun to keep the Sabbath and was rejoicing in the light, and now is one of our strongest and most active members.

"But this is not all that one book did. One of her sons, who was not at all religious, became a diligent Bible worker. He loves this truth above everything else, and rejoices that that book ever came to their home. His sister took her stand for the truth before he did, and is a very active member of the church. Her husband also is almost persuaded. The family have lent their books and tracts to relatives and friends, some of whom are interested, and have attended our meetings. A sister of this woman, who was a Christian Scientist, is now rejoicing in the truth, and another sister is also a member of the church. One of her sons, a doctor, and his wife are deacon and deaconess of our Memphis church. Her husband would be in the truth were it not for his tobacco. Two other sons are believers, and are almost ready to yield, it seems. I feel rejoiced, indeed, over the fruit of that day's work.

"The daughter of the woman who was a Christian Scientist had bought 'Daniel and the Revelation' from me, and said she had read some of it—all she had dared to read. Another lady who bought the book soon took her stand for the truth, and is a very consecrated member, though previous to that she had been a woman of the world, not even a church-member.

#### **Other Sowing and Its Fruit**

"A faithful colored woman in Kentucky is in the truth as the result of a copy of 'Bible Readings' I sold her. I have never seen her since selling her the book, but I hear of her.

"The only relative I have outside our own family who is in the truth, came in as the result of reading books and tracts given her.

"One of our deacons in the Memphis church heard a debate there. He had a copy of 'Bible Readings.' So he went home, got it out, and began studying it, and he and his wife soon took their stand.

"A number of others, also in Memphis, to whom I have sold books are attending Bible readings, and are deeply interested. It rejoices my heart as I attend the Memphis church and look over the congregation, to see here and there those who have accepted the truth through reading the books sold. Many of them are active workers and the most influential members of the church. I enjoy my work very much, and ask your prayers that I may always be faithful in it. I trust my work will never be taken from me."

#### **A Gem From the Deep Mine of Personal Experience**

I can give you but a feeble intimation of the impression made by this simple, direct story of blessing and achievement. When Sister Moore had finished, I believe there was not a person in the house who was not silently weeping. Strong men could hardly control their feelings, and many tears flowed from the eyes of the ministers and other workers while they listened.

That story was worth going to Nashville or around the world to hear. It was a true gem, fresh and shining, from a deep mine of personal experience in house-to-house and heart-to-heart colporteur work.

#### **A Trumpet-Call to Service**

Dear reader, what message does this story bring to



you? Do you hear the Master saying, "Go work to-day in my vineyard"? Listen again to those words: "I was not satisfied with plowing the corn and cotton and chopping wood. I was my father's oldest 'boy.' While working in the fields, with no prospect before me, I often asked myself the questions, 'Is there nothing different for me than this? Must I always do this kind of work when I know this precious truth, and thousands are dying all about us with no knowledge of it?' . . . I resolved that I would do my best to accomplish something."

To our young people this story should be a trumpet-call to service. Again that precious truth is illustrated, "I can of mine own self do nothing," but "I can do all things through Christ which strengtheneth me."

E. R. PALMER.

### Dives

Rich as the world counts riches,  
Feeding on sumptuous fare,  
Clad in the finest raiment,  
Girded with jewels rare,  
Riding in costly chariots,  
Owner of acres broad,  
Rich as the world counts riches,  
Poor in the sight of God!

Rich as the world counts riches,  
Powerless his soul to buy;  
Helpless to make resistance  
When he is called to die;  
Laid in a priceless coffin,  
Hidden beneath the sod;  
Rich as the world counts riches,  
Poor in the sight of God!

Rich as the world counts riches,  
What can his gold atone  
When he is called to judgment,  
Up to the great white throne?  
'Twixt him and life eternal  
Deep is the gulf, and broad;  
Rich as the world counts riches,  
Poor in the sight of God!

ELIZABETH ROSSER.

### Temperance Volunteers

THE accompanying picture shows a band of Takoma Park Temperance Volunteers, with their leader, Mr. A. L. Schidler, of the Foreign Mission Seminary, Washington, D. C. The boys are members of Mr. Schidler's Sabbath-school class, and five are members of the Takoma Park church-school.

These boys are well-drilled, and go out one afternoon each week when Mr. Schidler can be released from his school work, to sell the Temperance INSTRUCTOR. They go to the city to sell their papers. In going to and from their work, they march in perfect order. This, together with their general good behavior and their bag-and-badge uniform, attracts attention, and favorably advertises their work. They solicit in the resident part of the city, taking street by street, and sell the papers readily.

Something of the earnestness of these boys, and the real relish they have for their work, may be revealed by calling special attention to the wounded boy who has his arm in a sling. In the forenoon of the day the company was going out, this boy fell while at play on the school ground, and broke his arm. Though it pained him severely, he did not complain, nor did he let his teacher, his parents, or any one else know of his injury, for fear he would not be permitted to go out with the papers that day. He sold papers all that afternoon, and when he came home at night, for the first time complained of his arm hurting him. He

was taken to the Sanitarium, and upon examination the arm was found to be badly broken. But the boy did not lose the next opportunity to go out with the band. The picture shows him the fourth day after the injury; and on that day, with his broken arm, he sold five more papers than any other boy of the band.

These boys most thoroughly and heartily enjoy selling the Temperance INSTRUCTOR. They understand why it is needed, and know how to approach the people with it. The people respond generously, and buy the papers, and the boys are liberally remunerated for their services. What this Sabbath-school class is doing, can and ought to be done by many other Sabbath-school classes, both of boys and of girls.

Doing active missionary work begets generosity in the hearts of the worker. This has been demonstrated in the donations of Mr. Schidler's Sabbath-school class. Previous to the work with the Temperance INSTRUCTOR, the class donation for missions was never over fifty cents a week. Now it averages regularly from one dollar to one dollar and a half a week, with-



TEMPERANCE VOLUNTEERS

out any special effort being made by the teacher in behalf of donations.

Active missionary service begets earnestness in all lines of Christian work. This, too, has been demonstrated in Mr. Schidler's class since the work with the Temperance INSTRUCTOR has been taken up, as is shown by the boys' general tendency to study more deeply into the practical teachings of their lessons, and by their manifest desire of doing good deeds in various ways for their associates. Activity in the Lord's work is without question essential to the full development of spiritual powers.

D. W. REAVIS.

EMPLOY thy time well if thou meanest to gain leisure; and since thou art not sure of a moment, throw not away an hour.—*Franklin*.





# THE HOME CIRCLE

Their aim is nothing else than to help people to be good, which is the hardest and the finest thing in the world.—*Henry van Dyke.*



## Young Women, Young Men, Beware

BY A FRIEND OF THE YOUTH



FOR many years I have been closely associated with the youth of our denomination. As the mother of my own children, and acting as a mother to the children of others, I have felt a keen interest in the actions and words of both the boys and girls with whom I have been associated.

Many times I have been grieved as I have seen some apparently modest young girl who would scorn to notice some poor fallen sister or some young man in the gutter, gently place her hand on the arm of some favorite young man, who, as far as he is concerned, is nothing more to her than to her lady friends. Not satisfied with that, whether in private or in public, she must brush the speck of dust from his coat, or push back a stray lock of hair, or reach up and arrange his cravat. What does it mean? What right has she to take the liberties that only a wife should assume? Does not the blush of shame come to your cheeks as you think of taking the initiative step when this is the man's place? Suppose he does not care especially for you; do you want him to think that you are throwing yourself upon him?

Do you not know that it is an insult to the public and entirely opposed to good form to take such liberties? Not only that; how do you think the young man must feel? Often I have seen the blush of mortification come to the face of some modest young man as the result of just such imprudent acts on the part of his girl friends. I can not think that some of our own young women, who are preparing for a part in this closing work, would do such things except through ignorance.

Have you ever thought that you are lowering your own womanly dignity, and lessening the chance to win the young man whom you admire? Frequently I have heard some noble young man say, "I could love her if she would only keep her place and let me do the wooing," or, "I prefer to do my own wooing." Some girls have said, "But if I never show him that I love him, he will not know." Do not let yourself be deceived in this way. If a man loves a girl, in his own good time he will tell her. If he doesn't, let her take it for granted that he does not care for her, and let her remain unmarried all her life in preference to having shown her love and had the mortification of being refused.

Girls, keep your hands off the boys. Young man, beware of the girl who is ready to lay her head upon your knee or pillow it on your shoulder. I quote a few sentences from "Testimonies for the Church," Vol. II, page 249: "You have been untrue to yourself. You have conversed with young men, and permitted a freedom in your presence which should only be permitted in a brother. . . . Your

deportment was not as it should have been. You appeared like a person without a backbone. You were half reclining upon others, which is a wrong position for a lady to occupy in the presence of others. . . . You mingle with your religion a romantic, love-sick sentimentalism, which does not elevate."

I wish that all mothers could lay aside the false modesty which many have, and could have heart-to-heart talks with their girls, so that they could fully understand the importance of these things. So many girls excuse their actions by saying, "He is a brother, and we all look upon him as a brother." But that does not allow you to lay aside proper reserve in your association with him.

Girls, beware of the man who takes pleasure in patting you on the shoulder, saying flattering things in reference to your taste or accomplishments. It is true we all love praise, but let it come from the lips of those who have the right to give it.

The world is full of young men who make it a study to say nice things to flatter young women who love to be admired. If God has given you beauty, you may rest assured that it was not given to please some foolish, sensual man, but to use to the glory of God in his service. Do not let Satan flatter you because of this. If you are intelligent, by your words and actions let the young men feel that when they come into your presence, they are on sacred ground. Shun all appearances of evil; carry yourself in public and in private in such a way as to say, "Hands off."

Boys, if a girl doesn't know her place, teach her by both words and actions that she must keep it with you. Don't excuse her because you have known her for years. She may have been a companion in childhood, but you are no longer children; you have entered manhood and womanhood; a different relationship exists from that of childhood. If she feels that she is entitled to more liberties and can take more than other girls, talk with her frankly, reading from the Bible just what God expects of women. If she feels that she is justified in caring for you or arranging your clothing, thank her in a kind but firm manner, and tell her that you will look after it. For your sake and for her reputation's sake, and for your souls' sake, put a stop to all such liberties.

AN Indian chief who had been converted from heathenism was exceedingly fervent in his prayers and praises during worship, and extremely generous in his kindness and gifts to the missionary and his work. The missionary at length asked the Indian why he was so jubilant in his devotions, and so lavish in his gifts. The convert made this pathetic reply: "Ah! you have never been in the darkness!"—*The Sunday School Chronicle.*



## Brussels and Waterloo

A. GREENE HORNE

**L**EAVING London at nine in the evening, we reached the Dover pier at eleven, and took the boat for Ostend, Belgium. At three in the morning we were at the Ostend pier, where all passengers were lined up, with their baggage on a low counter. The examination of



MONUMENT MARKING CENTER OF ALLIED FORCES DURING BATTLE OF WATERLOO

our baggage was very informal. Pointing to our two suit-cases and our hand satchel, an official said, "*C'est tous?*" (Is that all?) When we answered, "*Oui*" (pronounced *we*), he chalked each piece to indicate that it had been examined, and passed us. Doubtless there would have been more careful examination had we also had trunks. We have never regretted that we left at home everything not absolutely necessary for the trip. Our light baggage has made our traveling easier, and has avoided the possibility of endless worry. On the Continent an extra charge is made for baggage; and in registering baggage through from one country to another, one must be sure to travel on the same train with the baggage, so as to be present at the customs examination. To us it is much easier and simpler to pick up our baggage and carry it into the car with us.

Arriving at Brussels in the early morning, we took another train, going south about seventeen miles past Waterloo, to a station called Braine-l'Alleud, the nearest point to the battle-ground; for the battle was not fought at Waterloo, but a few miles to the south. Here within a few hours the destiny of nations was decided, and the map of Europe was changed. There is very little left now to show where this terrific conflict raged, except monuments and places for the exhibition of curiosities and the sale of souvenirs, often spurious.

As we neared the station, we could see to our left what appeared to be a great mound, or pyramid, surmounted by the British lion, facing the south. It will be remembered that the battle of Waterloo was

fought in 1815, between the French under Napoleon on one side, and the allies—the British, Belgians, Hollanders, and Germans, assisted in the afternoon by the Prussians under Blücher, who arrived late—on the other. The allied army was under the command of the Duke of Wellington. The French were to the south. The allied army, which was the smaller, took up a position of defense on some high land. The morning of the battle was rainy, and Napoleon was very deliberate in making his attack. To this delay some attribute his loss of the battle. The center of the allied army was stationed where the mound stands. The size of the mound (which is a perfect cone) may be realized from the fact that it requires 228 steps to make the ascent. We wondered why it would not have been more appropriate to cap the mound with a gigantic rooster flopping his wings. However, the lion looking south means the same, and indicates what country won the victory. From the mound an excellent view is obtained of the whole battle-field. There is an entire absence of inscriptions locating different events of the battle, such as we are accustomed to see on American battle-fields. The tourist is expected to pay a guide to furnish information.

There are many interesting spots on the old battle-field, but none more so than the Chateau d'Hougoumont, a little southeast of the monument, which was held by the British. It was fiercely attacked at intervals during the entire day, and was at one time on fire; but the British held it, though at the expense of great loss of life. It is thought that if the French had gained this point, the result of the battle might have been different. On the south wall, shown in the picture, the bullet marks are quite thick. The roof has been replaced, and evidently repairs have been made in the wall.



SOUTH FACE OF THE CHATEAU D'HOUGOUMONT

From a casual inspection one would not suspect that it had been the object of a terrific siege.

Scattered over the battle-field in various directions are a few monuments by the French, Prussians, etc.,



FRENCH MONUMENT—MARKS THE RESTING-PLACE OF MANY SOLDIERS



and tombs of officers who fell in battle. But when we realize that the battle-field probably occupies a space of ten or fifteen square miles, we can appreciate the fact that a few monuments (we saw not more than three or four from the mound) do not make much showing. If a person were not informed, he might wander around the region for a long time without suspecting it was the site of one of the great decisive battles of the world. It was here that Napoleon was checked in his mad career; and even now when some one usually successful meets a crushing and complete defeat, we say, "He met his Waterloo."

### Open-Air Schools

OPEN-AIR schools have become an established part of the educational facilities provided for physically defective schoolchildren.

Starting in a small way a few years ago in Chicago, with a group of limp, pallid, and physically blighted children, the success of the movement was evident after only a month's trial when it was discovered that their weight had increased by an average of four pounds each. That favorable recognition and approval have been given this new method of education is evident from the open-air schools now in successful operation in Chicago, Providence, Boston, New York, Brooklyn, Pittsburgh, Cambridge, Rochester, and Hartford.

The fact of the matter is that we are in the midst of a gradual change of conception regarding our duties to schoolchildren. Schooling under conditions injurious to health makes assimilation of knowledge difficult, and sometimes impossible. Experience shows that different methods must be used with various groups of children to secure the best results, that the application of one system to all works injury to many.

Children with tubercular tendencies, as well as anemic and debilitated children, require all the fresh air and sunshine they can get. To place these children at a rigid desk in an unnatural position in an overheated schoolroom, with the dried air sapping their already wilted systems, and the windows rarely open, is not only injurious to them, but renders their minds dull, feeble, and inactive.

Mental and physical progress under these conditions is impossible, and to provide a suitable remedy is the object of the open-air school. Here in the open air a proper adjustment of hours is given for study, rest, and recreation; and there is a thorough medical inspection service, and ample provision for a liberal diet. Through these means, conducted in part by the public schools, and in part by tuberculosis institutions and public health associations, hundreds of physically deficient pupils are being improved bodily as well as mentally.

One of the more recent open-air schools is that on the top of the Boys' Club at Hull House, Chicago, shown in the accompanying illustration. In addition to the pupils, the Chicago superintendent of schools,

the dean, and the health commissioner are present in the group. Special interest is centered in this school by reason of its fire-proof construction.

Over the original roof of the school building, a J-M asbestos built-up roofing serves as the floor. This is an all-mineral roofing, built up on the roof of successive layers of pure asbestos felt and genuine Trinidad Lake asphalt. Being composed entirely of minerals, it never needs painting, and is fire-proof, rust-proof, acid-proof, gas-proof, heat-proof, and cold-proof, and is especially recommended for flat surfaces. In this particular case it was used as a flooring on account of its great durability.

The sides of the enclosure are built of J-M transit asbestos wood, a material that is all mineral in character and made from asbestos fiber and Portland cement. It has similar physical characteristics to ordinary wood, but is absolutely fire-proof. It was used as siding in this open-air school on account of its fire-proof qualities, the small space it required, and because it is practically unaffected by weather conditions.

The roof covering on the remainder of the building, which can be seen at the edge of the enclosure, is J-M transit asbestos shingles. These shingles are composed of asbestos (rock) fibers and Portland cement, two minerals, molded into a homogeneous mass under hydraulic pressure. The fact that it is impossible to ignite or burn these shingles, coupled with their weather-proof and lasting qualities, led to their being used here.

All of the J-M fire-proof materials used in the construction of this open-air school were supplied by the H. W. Johns-Manville Company, Chicago.

In view of the increasing demand for open-air roof schools, conducted throughout the winter, and the practise of preparing warm foods for the pupils either in an enclosure upon the roof or near by, every possible precaution should be taken to minimize the fire risk, by using only fire-proof materials. These materials, furthermore, should be light in weight, so as not to unduly increase the load upon the building.

As the majority of open-air schools are benevolent institutions, the cost of the material is also an important item. Metal construction, although fire-proof, is objectionable both on account of its weight and its high cost. The asbestos building materials previously described are absolutely fire-proof, light in weight, and comparatively inexpensive, indicating that future construction of open-air roof schools will be largely composed of these materials in preference to others.

W. H. RADCLIFFE.



OPEN-AIR SCHOOL ON THE ROOF OF THE BOYS' CLUB, HULL HOUSE, CHICAGO

THERE are two freedoms,—the false, where the man is free to do what he likes; and the true, where a man is free to do what he ought.—*Charles Kingsley.*

"LIFE without a purpose is like search without an object."



### What Conferences, Churches, and Individuals Say

"We sold 3,600 of the Temperance INSTRUCTOR last year, and are planning to sell 5,000 this year."

"We received an order from the Mesick church for one hundred copies of the Temperance INSTRUCTOR to be used in the campaign this spring when the county will vote on local option."

"The 1912 Temperance Annual YOUTH'S INSTRUCTOR has come to our table. It is pleasing and attractive in appearance, and its contents could scarcely be more forceful for striking a telling blow against the evils of intemperance. It needs a wide circulation."

"In behalf of the homes of our nation, in behalf of the young men and women and children, let us enter this campaign in the spirit of earnest prayer, to labor zealously until each of us can say, 'Every home in my conference has a copy of the 1912 Temperance INSTRUCTOR.'"

"The new Temperance INSTRUCTOR, which is just out, is a beauty and a strong number. The campaign of education should now be waged vigorously by our people everywhere. We should be on record as an active temperance force in the world, saving men, boys, and homes from destruction and eternal ruin, and causing men to say No, with their votes, when asked to legalize the liquor traffic. South Lancaster Academy, as usual, is in the front in this fight, with an order for two thousand copies, the children taking two hundred. In clubs of fifty or more copies, the price is four cents a copy. It sells for ten cents, and temperance people will buy more than one copy to help along the good work."—*E. E. Miles.*

Mr. J. C. Natrass, of Bellingham, Washington, says:—

"The copy of the special Temperance number at hand, and it is splendid reading. Would like to see a copy in every home, as it is bound to be very effective in creating sentiment against the licensed saloon. I have called the attention of our temperance friends to this issue, and sincerely hope that there will be a demand for it. I enclose money-order for one dollar for a few extra copies to distribute among my friends. I wish you splendid success with this fine publication."

The following practical testimonial has just come from the South:—

"I am handing you herewith my check for \$25, for which please rush to me as many copies of the Temperance INSTRUCTOR as you can afford for the money. The first article in the paper is worth ten dollars, and the whole paper sells for only ten cents. It should be circulated by the thousand during the temperance war which is now on."—*W. A. Wilcox, Nashville, Tennessee.*

The following statement came from one of our tract society secretaries, who has a general knowledge of the work with the INSTRUCTOR in his State, West Virginia:—

"Last year we handled over six thousand copies of the Temperance INSTRUCTOR, but this year we are endeavoring to raise that number to eight thousand copies. The paper takes well in this State. No trouble to sell it whatever. The Temperance INSTRUCTOR possesses the power to change the minds of men, to change conditions in communities. It is certainly an effective publication. We shall do our best to push its circulation."

An active worker of the W. C. T. U., the wife of a professor of a Southern college, writes as follows:—

"Yours of the fourth instant, accompanied by a sample copy of the Temperance Annual, is received, for which I thank you. It is fine, and can not fail to do great good. I wish the Temperance INSTRUCTOR might be carried to every nook and corner of this nation. I shall call attention to it, and show it in our local W. C. T. U., suggesting that each member become a distributor of this valuable Temperance INSTRUCTOR, and thus help in this great and much-needed work. We have forty-two members in our W. C. T. U., and I think I shall give a copy to each of these members, with the suggestion that we offer to sell copies. Many might afford to give away a large number of copies. If my plan works, I shall soon need to make another order, which I hope I may be able to do."—*Mrs. T. C. Lowrey, Blue Mountain College, Blue Mountain, Mississippi.*

### Just a Bit of Patience

Just a bit of patience, and the task will reach its end,  
The tangles straighten out, and you may fold your hands, my friend.

Just a bit of patience, and the baby at your knee  
Will stride along in manhood's day, your fond support to be.

Just a bit of patience, and the clouds will roll away,  
The glorious sunshine, pouring out, will bless another day.

Just a bit of patience, and the sharpest pain will cease,  
Or, like a chrisem, God will send amid it perfect peace.

Just a bit of patience, and you'll know what meaning lies  
Behind the darkness veiling now God's blue eternal skies.

—*Margaret E. Sangster.*

### Leniency in Criticism

I ONCE overheard a group of girls saying some very sharp things in criticism of another girl whose manners were unrefined, and whose language was at times a little rude and coarse. When a great deal had been said in regard to her shortcomings in this respect, one of the girls who had not said much spoke.

"Well," she said, "it seems to me that we ought to concede a good deal to her. Just look at what her home environment has always been. She has had a shiftless, drunken father, and there has always been poverty in her home. Two of her brothers are young men of very bad reputation, and her mother is a coarse kind of woman. She has always had to live in an atmosphere of vulgarity, and has had little chance to cultivate habits of refinement. It seems to me that she is less objectionable than some girls would have been had they always been in her shoes. We don't know what we would have been had we always had to live as she has had to live, do we?"

"I suppose that is true," said the girl who had been most severe in her criticism of the girl under discussion. "After all, the poor girl has never had much chance to be better than she is. I guess she needs our help and sympathy more than our criticism."

There are so many in the world who need help and sympathy more than they need the sharp and intolerant criticism that never does any good. If we could and would simply put ourselves into the shoes of the people we criticize and condemn, we would perhaps keep silent regarding their shortcomings.—*Girls' Companion.*





## Tales of a Terrace—No. 9

### The Vicissitudes of a Fern

MINNIE ROSILLA STEVENS



ALL would have been well if I had only been left alone on the northern hillside, amid the moss and shade of the forest, where my family had flourished for many, many years, and where they still remain, no doubt. But one balmy day in April, two girls came strolling into our glade, and their coming is responsible for all that I have suffered since.

The girls were not content with drinking their fill of the fresh spring air, with listening to the singing of thousands of birds, and with filling their hands with the flowers that were everywhere. They wanted something more lasting to take home from the woods, so, when they spied us, we were pounced upon with exclamations of delight. In vain we held up our delicate fronds and waved them invitingly as free-will offerings to the girls, as payment for the privilege of being otherwise left in peace; mere fronds, even armfuls as delicate as the cobwebbiest lace, were not sufficient. It was my whole self that was wanted; so, with sticks and fingers, I was dug about and pried around and delved beneath until, in spite of my ferny protests and most desperate resistance, I was torn from my hold, lifted bodily into the air, and carried, by main force, away from the cool shade and mossy hillside, out of the forest.

Can I ever forget that walk? Everything was new and strange, and the glaring light quite overcame me.

By the time we had gone up a long flight of steps and stopped at the house on the top of this high terrace, I was quite weak and faint. In that state, I was crowded, without ceremony, into a shallow pan, and my roots covered with common garden soil, instead of the rich leaf-mold to which they were accustomed. A cup of water was then dashed over me, and I was set aside and left alone, to recover as best I might.

At first it seemed that I *never* should recover. I felt utterly discouraged, and as if I must surely die from the treatment I had received. But, presently, night drew near; the room began to grow cool and shady, like my forest home; the water at my roots began taking effect, and I felt considerably refreshed when darkness fell, and composed myself to rest.

Before morning, the darkness, coolness, and dampness had revived me. I felt quite cheerful, and as if, in time, I might grow a little, even in plain soil from the lettuce bed. I couldn't help what had happened; neither could I do anything to change my lot; so I resolved to make the most of the situation, do my

best to adapt myself to my surroundings, not complaining nor fretting, but making all I could of myself for the good of others and the honor of my Maker. I felt that there surely must still be something worth while in life, even life in a shallow granite pan, in a dark window of a low room; and I straightened myself up to look for it, shook out my leaves, and made ready to begin pushing forward a curled-up baby frond or two, in their green-wheeled little carriages.

So well did I manage that, within a few days, I had grown strong and thrifty, and had quite settled down to life in the west window, where, every day, I could see many persons passing by, and every evening could watch the pink sunset light fade out of the sky until it turned all polka-dotted with stars.

Now, at the terrace lived an aged lady who was ill, and confined to the house most of the time. She

never could go out into the woods, nor hunt the spring flowers, nor breathe the sweet air of the hills. So, when she saw me, green and thrifty, in the west window, she admired me very much, and enjoyed looking at me as a bit of the outdoor world which had come to her when she could not go to it. Seeing her delight, the girls, in a generous moment, presented me as a gift to the old lady, who moved me, in triumph, to her room at the back of the terrace.

I was glad to please the sick old lady, but in all other respects the change was a sorry one for me.

I was placed in an unshaded south window, where the sun beat in upon me much of the day. Mornings and evenings it was not so bad, but at noon the heat and glare were terrific, increasing, as the season advanced, until they became too much for any fern to bear. I drooped in spite of myself; my leaves turned brown, and my baby fronds grew sickly and stunted, as all babies are likely to do when overcome with heat. I was no longer a pleasing sight. But the old lady loved me, and could not think of throwing me into the gutter, worthless as I was; so she set me out of sight, under some open steps near her window, and left me to my fate.

This situation was even worse than the south window. I suffered the same from heat and glare, and was parched for a drink of water, which every one forgot to bring me. I should certainly have died very soon had not a girl, seeing my sad plight in passing, taken pity on me, and begged me, as a gift, from the old lady. I was taken from beneath the steps, removed from the shallow pan into a deep pot of rich soil, and



MINNIE STEVENS



treated to a generous bath and drink of water. Then I was set in a big north window, shady and cool, where I could look over the brink of the terrace and see my native forest and the hills far away. This complete change was so delightful that I again took heart, pushed my young fronds' carriage-wheels a little farther along, and rapidly grew strong and vigorous. One day a caller at the big-window room brought a lovely maidenhair to keep me company. Our pots were set side by side on the window ledge, and we throve together, danced in the breezes together, and smiled at the young oak-tree together, from that day.

All these things we did for a long time, without dreaming that a dreadful danger was continually over our heads. In fact, we were not made aware of the fact till one morning when the shade at the top of the big window, with a zip, a clatter, and a crash, sprang out of its bracket and came down upon us, crushing me cruelly and sparing maidenhair but little more. Our owner grieved over our disfigured remains, and did what she could to aid in our restoration; but autumn was near, the growing season was about over, and neither maidenhair nor I could be induced to make another effort toward new growth. The summer had been a trying one for us; we had fought hard, against heavy odds, for our life and beauty, and the struggle had so wearied us that we wished for nothing but the privilege of sinking upon the earth and forgetting our troubles in a winter-long sleep, such as our forest brothers were preparing to take.

So our owner, seeing that we had done our best and could do no more, was again kind, and did not throw us into the alley to perish, as many would have done when we were no longer pleasing. Instead, she took us out upon the terrace, dug up a spot of soft rich ground beside the foundation wall of the cottage, took us out of our pots, and planted us close to the cool stones, in the shade, and not far from where the terrace's northern brink ended in a thicket of clover and thick grasses. Here we could enjoy outdoor life once more, without being tortured with the heat and glare of the sun; here we had plenty of room to spread and grow, in air that was cool and earth that was moist; and here, when the autumn breezes came and sang their sleepy song, we listened and fell asleep almost as comfortably as if upon the leafy mattresses in our native glade.

When I awoke with the spring gladness and freshness all around, there was maidenhair, straightening bravely up beside me, as fresh and green as a fern could be. So pleased were we with our new home, the beauty of the season, the singing robins, and all the lovely things to be seen and heard, that a great desire to be at work soon filled all our tender shoots. I at once began pushing out several little green-wheeled carriages, maidenhair put out a second delicate spray, all the baby fronds were soon growing lustily, and, before long, a fine young fern family was growing up around us, beside the stone wall of the terrace cottage.

#### Why He Was Discharged

A YOUTH who had been in the employ of John W. Scott, a noted merchant, was discharged one day by his superintendent. He asked for a reason for the summary dismissal, and the superintendent said to him:—

"Go to Mr. Scott."

On reaching the merchant's presence, the youth said to him:—

"I have always borne a good character. Why am I discharged?"

Mr. Scott replied:—

"All merchants make it a point to test the characters of their employees, from the messenger boy to the confidential manager. I have tested yours. You have a character, but it is not wholly good. Your weak point, and one which you seem unable to overcome, is in thinking that my time belongs to you. You would not put your hand in my cash-drawer and steal five dollars, but you steal time from me every day that you are in my employ. I pay you to work for me ten hours a day, six days of the week. Since I pay for them, those ten hours belong to me, and if you do not give them to me, you are stealing from me.

"You are not prompt at lunch-time, and that costs me five to fifteen minutes. You are late in the morning, and that costs me fifteen or twenty minutes. You gossip enough with other employees to take an hour of work away from me. If I were to permit you and others to go on robbing me in this manner, I would be ruined in less than a year's time. You yourself have made it necessary for me to discharge you."

—Selected.

#### Judge Harlan's Foot

AT the outbreak of the civil war, while Basil W. Duke and some companions were busy recruiting cavalymen for the Confederate army, word suddenly came that four thousand Federals were close by. "This report," says General Duke, in his "Reminiscences," "awakened in all of us a great impatience to leave so dangerous a neighborhood." While Duke and a friend were doing their best to make their escape, an incident occurred in which the late Justice Harlan played a silent but determining part.

We decided to walk along the railroad track until we reached some point where we could catch a train. I knew that there were men from central Kentucky among the troops bivouacked on both sides of the road, and that there would probably be some among them who knew me. So I cautioned Kennett not to call me by name.

We got almost to Elizabethtown safely; we were not even halted. I thought the danger was already over. But just as we drew near a tunnel two miles north of Elizabethtown, a hand-car carrying several Federal officers overtook us. We stepped aside to let it pass, and I pulled my hat brim over my face. But as the car came alongside, I forgot my caution, looked up, and realized that I was face to face with some men who knew me very well. Among them were Col. George Jouett and Col.—afterward Gen.—John M. Harlan, subsequently a distinguished justice of the Supreme Court.

I was immediately recognized, and called upon to surrender. I tried to seem astonished and to look as if it were a case of mistaken identity, but I felt that there was no hope for me.

Then, greatly to my surprise and relief, the car, instead of stopping, rolled on into the tunnel. When I saw that, I hurriedly bade Kennett good-by, sprang up the side of the cut, and made off at full speed through a field of standing corn. By the time the hand-car had returned to the spot I had so rapidly left, I was beyond the reach of pursuit.

It was not until after the close of the war that I learned how my escape had been made possible. On relating the incident to a friend in Lexington, I noticed



that he showed not only interest but amusement. When I finished, he told me that he had heard that story before. "John Harlan told it to me," he said. "It is to him that you owe your good fortune in getting off."

It seems that Harlan, when he recognized me, thought that I was trying to make my way to Lexington to see my wife; and he realized that, if captured, I might be tried and punished as a spy.

In ordinary circumstances he would have taken me without hesitation, but he was unwilling that I should be put to death for an offense of which he believed me innocent. So he quietly put his foot under the brake, and all the efforts of his companions failed to stop the car.

Judge Harlan's foot, like everything else in his make-up,—mental, moral, and physical,—was built on a liberal, indeed a heroic scale. It could have affected the motion of a passenger-coach almost as easily as that of a hand-car. The act was exceedingly generous and kindly, and I can never know precisely how much I am indebted to him.—*Youth's Companion*.

#### Four Reasons for Gratitude

MRS. FLORA B. PAAP, Missionary Volunteer secretary of the Southern California Conference, writes:—

I feel pleased with the way our young people have taken hold of the Morning Watch Calendar. We started out with an order of five hundred, the same as last year, but I felt that we should at least double this order. The first five hundred were soon exhausted, and another five hundred ordered. Brother Lloyd writes me that this order has been taken, and he has sent for more. I am doing all I can to encourage our young people to be faithful in this daily personal devotion, and I am sure we shall see good results in every line of our work. I like to think that I am a member of a prayer band that encircles the globe, all learning the same texts, all praying to the same end.

This word of interest in regard to the Morning Watch comes from Brother E. H. Wilcox, in Texas:—

I have been able to place the Morning Watch in nearly every home here this year. All the young people have it. I am teaching the school here, and have the students say the verse at school each morning. I think the verses are fine.

Brother Hare, Missionary Volunteer secretary of the Atlantic Union Conference, says:—

The young people of the Atlantic Union Conference are planning to raise a fund of about three hundred dollars for the purchase and equipment of an international evangelistic tent for use in the home-foreign work in our field. This we thought might appeal to our young people, and at the same time render help to a cause which is in need at the present time.

Mrs. Carrie R. Moon, Missionary Volunteer secretary of the Lake Union Conference, says:—

I have not told you yet about our little society here at South Bend. There were no young people here at all, except two young girls, but several are here now, so we have organized a young people's society, with most encouraging results. By invitation of the leader, I gave them a little talk about the Standard of Attainment two weeks ago, and every member of the society—eight in number—agreed to try to be ready for it in September. They are also taking the Senior Reading Course, and I think every member of the society is doing some missionary work. They are also starting a library, and are donating regularly toward the fund for the support of West African workers.

SIN has many tools, but a lie is a handle which fits them all.—*O. W. Holmes*.

BE not simply good; be good for something.—*Thoreau*.



M. E. KERN

MATILDA ERICKSON

Secretary  
Corresponding Secretary

### Society Study for Sabbath, April 27

#### Helps for Every-Day Life, No. 4—The Lord's Prayer

LEADER'S NOTE.—The three-minute talks should be based on "The Lord's Prayer," in "Mount of Blessing." Have one talk on each subdivision in this section. If these talks are well-prepared, brief, and practical, you will have a most excellent and helpful program. For the reading "The Privilege of Prayer," spend ten minutes in reading one or more selections from "Steps to Christ," chapter on this subject, or in a consecration service.

Ask every one to come prepared next Sabbath to respond to the roll-call with the name of some missionary to India, and one sentence concerning his or her work. There will be helps in the INSTRUCTOR of April 16.

Do not fail to gather reports.

#### Suggestive Program

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

The Lord's Prayer (all join in repeating it).

Three-minute talks.

God's Way and Mine (recitation). See page 3.

The Privilege of Prayer (reading).

### Missionary Volunteer Reading Courses

#### Senior No. 5—Lesson 27: "The Miracles of Missions," Fourth Series, Chapters 3 and 4

1. SKETCH the life of Frank Crossley, noting his love for his fellow men, his benevolence, his passion for souls.

2. Tell of his work at Ancoats, and its results.

3. What importance did he attach to prayer? What did he believe concerning sin? perfection of conduct and character? The growth of faith and love wrought what change in him?

4. Locate Trichinopoly; Tinneveli.

5. Outline briefly the history of missionary effort in Tinneveli to the year 1830.

6. When was the first native Tamil pastor ordained? Give an account of the remarkable growth in the number of adherents from then until 1857.

7. What condition did Bishop Dealtry find in 1851? What provision was made for training native helpers?

8. What do you think of the argument of the Brahman as to his village making a decision as a whole either for Christianity or for idolatry?

#### Notes

1. Christian Friedrich Schwartz (Danish), one of India's greatest missionaries, went to that country in 1749, at the age of twenty-two. He spent nearly fifty years of untiring effort there, accomplishing much, and winning the esteem of the high and low. He died in 1798.

2. The story of the beginning of our own efforts in south India is an interesting one. About seven years ago, Tinneveli traders attended meetings held by our laborers in Colombo, Ceylon. A tract on the Sabbath question in Tamil was prepared, and distributed among them. In 1907 Brother J. S. James located in Bangalore, to further instruct the interested English-speaking people in that city, and at the same time to study the Tamil language, preparatory to working among the Tamils, especially those observing the seventh day. He found that his language teacher knew these Sabbath-keepers, and through him he opened up correspondence with some of their leaders. They immediately made urgent request that their villages be visited. Soon after, three of our brethren visited them, receiving a hearty and elaborate ovation. Through an interpreter, they addressed an audience of more than one thousand.



Investigation proved the doctrine of these people to be a mixture of some truth and much error. Nevertheless, against bitter persecution, for more than fifty years they had held to the Sabbath. Brother James started a school, Nov. 1, 1909, with an enrolment of thirty-four. Medical work was also begun. At the beginning of 1911 the school had one hundred eleven pupils, and from fifty to one hundred patients were being treated daily at the dispensary. The mission owns a bungalow, in a healthful place, for its workers. There are now several out-schools. Our main station is at Nazareth. There is another at Trichinopoli. The last report received says that the work is extending fast, and calls for more laborers.

### Junior No. 4 — Lesson 27: "North America,"

Pages 150-184

1. WHAT have you learned in this lesson about the Mississippi Valley? the Mississippi River? What did Mark Twain say the lower part of this river resembled in appearance? Find the places on your map that are mentioned in your trip through the Mississippi Valley.

2. State a few facts about Memphis.

3. After leaving New Orleans, what do we find built up on each side of the river? for what purpose? Tell of the effect of a break in a levee.

4. Give an idea of the amount of traffic on the Mississippi. Why is it so enormous? How large are some of the coal barges you saw? From where does this coal come?

5. Give a brief description of St. Louis, Missouri. What makes it such an important place?

6. Tell briefly what you have learned about corn in this lesson. What is the value of our corn crop? Give an idea of its size. What becomes of all this corn?

7. What have you learned about wheat? Tell something about the size of the wheat farm you visited. How is the wheat planted, harvested, and thrashed? How is the grain cared for after it leaves the fields? Give a brief description of these elevators, or granaries.

8. For what is Minneapolis noted? What other large city is near Minneapolis, and what are these two cities called? To what do they owe their growth? What did you learn about Duluth?

9. Give some idea of the amount of commerce on the Great Lakes. What two curious things do we learn about the valley, or basin, in which these lakes lie? How do ships go from one of these terraces to another? Tell how the locks work.

10. What have you learned about iron and copper? Describe your visit to the mines; to the smelting-furnace.

### Good Word From Vancouver

WE were glad to read the encouraging reports of certain Eastern societies in the INSTRUCTOR some weeks ago. We rejoice to see the work advancing all over the world. I am glad to be able to report success and progress in our local society also. Our work is being greatly blessed and strengthened. The membership of this society has increased threefold in the last year, being at present thirty-six. We are doing hospital and prison work, besides other branches of Missionary Volunteer work. Our expenditures last quarter amounted to more than forty-three dollars. They will be less this quarter, leaving a balance of about eleven dollars. We are planning a vigorous campaign with the Temperance INSTRUCTOR. This is but one of several earnest, wide-awake societies in this city and province.

EDW. H. NEWTON,

Secretary West Vancouver Society.



### III — The Judgment

(April 20)

MEMORY VERSE: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14.

#### Questions

1. What appointment has God made with the world? Acts 17:31.

2. What did Daniel see taking place in heaven? What was opened? Dan. 7:9, 10; note 1.

3. What service in the earthly sanctuary was a type of the investigative judgment? Lev. 16:29-34; note 2.

4. When did the cleansing of the heavenly sanctuary begin? Dan. 8:14; note 3.

5. What message was proclaimed to call the attention of the people to the work of judgment? Rev. 14:6, 7; note 4.

6. What cases will first be tried? 1 Peter 4:17.

7. How do we know this judgment takes place before Jesus comes? Note 5.

8. How searching will the examination be? What will be brought into the account? Matt. 12:36, 37. Repeat the memory verse. Note 6.

9. By what law will all be judged? Eccl. 12:13. What things will be considered in the lives of those who are young? Eccl. 11:9.

10. Who will be the judge? Acts 10:40-42.

11. Will any escape the judgment? According to what will all be rewarded? 2 Cor. 5:10.

12. What will be the reward of those who overcome all sin? Rev. 3:5. What will be blotted out instead of their names? At what time will this be done? Acts 3:19. What does the Lord call those who pass in this grand review? Mal. 3:17.

13. Who will judge the people who have chosen this world for their portion? 1 Cor. 6:2. Who besides wicked people will be judged by those who are saved? Verse 3; note 7.

14. What proclamation will be made at the close of the judgment? Rev. 22:11, 12; note 8.

#### Notes

1. There are books in heaven. Records are kept of the lives of men, and they will be "judged out of those things which were written in the books, according to their works." Rev. 20:12. Besides the record books, there is the "book of life" (Rev. 3:5), in which the names of those who enter the service of God are registered. There is also a "book of remembrance," written before the Lord for them that fear him, and that think upon his name. Mal. 3:16. All these books will be used in the judgment.

2. The earthly sanctuary was a type of the one in heaven. Its services were a type of the work done in the heavenly sanctuary. Each year a service of cleansing was held, called "the day of atonement." It is described in the sixteenth chapter of Leviticus. "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Lev. 16:30. This was a type of the cleansing of the heavenly sanctuary, when all who accept Jesus as their Saviour will have their sins blotted out, and their names kept in the book of life.

3. The cleansing of the heavenly sanctuary began in 1844, for the 2300 days, or years, ended at that time, and since then the investigative judgment has been going on in heaven.

4. The time of the judgment is of such great importance that the Lord sent a message to tell when it began, that we may confess and put away all sin, and get ready to meet him. The first angel's message has been given already. Even now the hour of God's judgment "is come." We live in the time when it is "court week" in heaven.



5. There are two facts which prove that those who have professed to be Christians will be judged before Jesus comes the second time: (1) Only the righteous dead are resurrected at that time. Rev. 20:5; (2) only the righteous living are translated. All who are alive are not taken to heaven and their cases afterward investigated to learn who belongs there.

6. "As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation and closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance. The Lord declared to Moses, 'Whosoever hath sinned against me, him will I blot out of my book.'—*Great Controversy*, page 483.

7. The wicked are not judged when the righteous are, but are only accounted unworthy of eternal life. During the thousand years the saints in heaven sit with Christ in judgment on these names, and punishment is also awarded to the angels who sinned in heaven.

8. "At this time above all others it behooves every soul to heed the Saviour's admonition, 'Watch and pray; for ye know not when the time is.' . . . When the work of the investigative judgment closes, the destiny of all will have been decided for life or death." "There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many professed Christians must be put away. . . . Though all nations are to pass in judgment before God, yet he will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Every one must be tested, and found without spot or wrinkle or any such thing."—*Id.*, pages 490, 491.

"Let your day be entered upon with prayer; work as in God's sight. His angels are ever by your side, making a record of your words, your deportment, and the manner in which your work is done. . . . The young are in danger; they are blind to discern the tendencies and result of the course they are pursuing. . . . Warnings to these persons fall unheeded. They are headstrong, self-willed, defiant. They think the warning, counsel, or reproof does not apply to them. Their course gives them no concern. . . . All too late, these deceived souls will learn that 'strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.' Words and actions and motives are recorded; but how little do these light, superficial heads and hard hearts realize that an angel of God stands writing down the manner in which their precious moments are employed. God will bring to light every word and every action. He is in every place. His messengers, although unseen, are visitors in the work-room and in the sleeping apartment. The hidden works of darkness will be brought to light. . . . All things are naked and open to the eyes of him with whom we have to do."—*Testimonies for the Church*.

the subjects of Christ's kingdom are determined, what announcement is made? Rev. 22:11.

8. What then takes place? Rev. 22:12; 1\*Thess. 4:16, 17.

9. How long will the saints reign with Christ in heaven? During this time what will they be doing? Rev. 20:4; 1 Cor. 6:2, 3.

10. Who execute the decisions reached during the thousand years? John 5:26, 27.

11. What acknowledgment will finally be made by all whose lives have passed in review before God? Isa. 45:23; Phil. 2:9-11; note 4.

12. By what is every life tested in the investigative judgment? Eccl. 12:13, 14; Rom. 2:12, 16; note 5.

### Notes

1. That the judgment was still future in Paul's time is evident in that when he stood before Felix he reasoned of "righteousness, temperance, and judgment to come." Acts 24:25. But notwithstanding this appointed "day," or time, for judgment then future, Paul so spoke of its solemn scenes as to cause the wicked, time-serving Roman governor before whom he spoke, to tremble. This being true, how we should sense the importance of the time in which we now live, it being that very time, or "day," to which Paul alluded.

2. It will be noticed that when the time comes for this message proclaiming the judgment to go to the world, the announcement is, "The hour of his judgment is come." This investigative judgment is the cleansing of the heavenly sanctuary, which was typified by the day of atonement in the yearly round of the earthly sanctuary. This "hour" of God's judgment, by a very sure line of prophecy, is shown to have begun in 1844. At this time Christ passed from the holy apartment of the heavenly sanctuary into the most holy, and "the judgment was set, and the books were opened." See Dan. 9:24-27. Thus the time for the judgment to begin is made clear. For nearly threescore years and ten solemn review of men's lives has been going on by the Judge of all the earth, who, the psalmist declares, "shall judge the world in righteousness." Ps. 9:7, 8.

3. The "book of life" doubtless contains the names of those who by faith have laid hold of eternal life. But it is possible for a name once entered to be blotted out. Ex. 32:33. It is the most desirable of all things that our names be written and retained in this book. Luke 10:20; Rev. 3:5.

4. Before the destruction of the wicked the scenes in Christ's life and death will be vividly portrayed before them. "The whole wicked world stand arraigned at the bar of God, on the charge of high treason against the government of Heaven. They have none to plead their cause; they are without excuse; and the sentence of eternal death is pronounced against them. It is now evident to all that the wages of sin is not noble independence and eternal life, but slavery, ruin, and death. The wicked see what they have forfeited by their life of rebellion. The far more exceeding and eternal weight of glory was despised when offered them; but how desirable it now appears. 'All this,' cries the lost soul, 'I might have had; but I chose to put these things far from me. O, strange infatuation! I have exchanged peace, happiness, and honor, for wretchedness, infamy, and despair.' All see that their exclusion from heaven is just. By their lives they have declared, 'We will not have this Jesus to reign over us.'"—*Great Controversy*, page 668.

5. "The work of judgment which began in 1844, must continue until the cases of all are decided, both of the living and the dead; hence it will extend to the close of human probation. That men may be prepared to stand in the judgment, the message commands them to 'fear God, and give glory to him,' 'and worship him that made heaven, and earth, and the sea, and the fountains of waters.' The result of an acceptance of these messages is given in the words, 'Here are they that keep the commandments of God, and the faith of Jesus.' In order to be prepared for the judgment, it is necessary that men should keep the law of God. That law will be the standard of character in the judgment."—*Id.*, page 436.

You can not dream yourself into a character; you must hammer and forge yourself one.—*J. A. Froude*.

WHAT stronger breastplate than a heart untainted?—*Thoreau*.

"HE who follows two hares is sure to catch neither."

## THE YOUTH'S LESSON

### III — The Judgment

(April 20)

LESSON HELPS: "Christ's Object Lessons," pages 312-319; *Sabbath School Worker*.

MEMORY VERSE: Eccl. 12:14.

#### Questions

1. What impressive scene was shown to Daniel in vision? Dan. 7:9, 10.

2. What did Paul say as to an appointed time of the judgment? Acts 24:25; 17:31; note 1.

3. What world-wide message announces the judgment? Rev. 14:6, 7; note 2.

4. When the judgment begins, what are opened? From what are the dead judged? Rev. 20:12.

5. What is written in the "book of life"? Ex. 32:31-33; Rev. 22:19. What in "the books"? Eccl. 12:14; 5:6; note 3.

6. Who minister to the Lord in the judgment? Dan. 7:10; Rev. 4:4.

7. When the investigative judgment is finished, and



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## An Important Letter

HAVE you written to your congressman or senator expressing your hope that he will do all in his power to secure the passage of the Kenyon-Sheppard Bill, which accords to dry territory the power of prohibiting the shipment into that territory of liquor through interstate commerce, from wet territory? It would be well for our Missionary Volunteer Societies to send an official letter of this character to their respective members of Congress.

## Second-Class Mail

THE commission appointed by the President to inquire into the cost of carrying second-class mail-matter, or periodical publications, has reported that the average cost is five and one-half cents a pound. It recommends that the postage on such matter be increased from the present rate of one cent a pound to two cents, but that before the new rate is put into effect, a reasonable time be allowed for publishers to adjust their business to this doubling of their postage bills. In the case of a paper of the size and circulation of the *Companion*, the change would mean an increase in annual expenditures of about fifty thousand dollars. The President has recommended that Congress increase the rates.—*Youth's Companion*.

## More Temperance Volunteers Wanted

SEVEN is sometimes called the perfect number. But it is not the perfect number when applied to the Temperance Volunteers, mentioned on page six of this issue of the INSTRUCTOR. It was a good beginning number, a perfect number in that respect; but it will not make a good ending number. The Temperance Volunteers are bound to increase in numbers. We are certain that when the INSTRUCTOR readers learn of what these seven boys are doing, many will want to join them in the good work. So we are going to call for *ninety-three* other boys to join these seven, making a corps of one hundred Temperance Volunteers. Every boy who will provide himself with the bag-and-badge uniform of the volunteers, and who will fill the bag with the Temperance INSTRUCTOR, and will go to work to see that everybody in his town, city, or neighborhood has a copy of this Temperance Annual to read, we will gladly enroll as a Temperance Volunteer.

Now these one hundred comrades in the temperance cause can do a vast amount of good during the spring and summer campaign. Let every boy who will join the seven Takoma Park Temperance Volunteers for earnest work send his name at once to the editor of the INSTRUCTOR. The following list gives the names of Takoma Park's seven —

## Temperance Volunteers

Hamlet Loftfield      Dewey Smith  
Virgil Sorenson      Robert Coker  
Philip Tunnell      Stanley Anderson  
Lester Tunnell

## "Star Flowers"

MISS ELIZA H. MORTON, well-known to the INSTRUCTOR readers, is the author of the new book of poems, "Star Flowers." This little book is filled with a variety of poems, all intended to banish gloom and darkness, to strike the key-note of all that is true and lovely, and to direct minds to things beautiful and enduring.

Miss Morton has herself passed through the furnace of affliction, and knows how to sympathize with hearts that quiver with pain. She has not allowed sorrow to have dominion over her life, but has listened to the voices of nature and to the higher voice of inspiration, and followed an ideal purer and grander and nobler than self or selfish thoughts.

Besides giving inspiration, pleasure, and help to one's self, "Star Flowers" makes a valuable gift-book, especially for our friends who have lost loved ones.

The book sells for \$1. The proceeds are devoted to extending the gospel work in the city of Portland, Maine. In ordering the book, address the author, at 365 Allen Ave., North Deering, Maine.

## Education at Home

THE readers of the INSTRUCTOR who are not in school, may not sense how much can be done at home, by a little systematic effort, to improve their education. No one, perhaps, can tell the story so well as those who have made a practical test of study by correspondence. One young woman who is taking Bible says:—

I feel confident that my study in the Fireside Correspondence School held me true to my purpose and to the message when I might have otherwise been swept off my footing by trials and temptations.

A student who has started bookkeeping since New-year's day, says:—

I am enjoying the lessons very much. I am trying to do thorough work, because I think that is the only kind that pays.

A foreign missionary who has recently completed rhetoric writes:—

My outlook on life has been broadened by these lessons, and my appreciation of good literature has been strengthened. Also I can now feel more deeply, and observe more truly.

On completing his first year in New Testament Greek, a student says:—

You couldn't buy my knowledge of Greek for five hundred dollars cash. I am anxiously looking toward second-year Greek.

Another faithful student who has finished one subject and has enrolled for another, writes:—

I am going to have all my completed lessons bound in a book.

Students may enroll any day in the year by addressing the Fireside Correspondence School, Takoma Park, D. C.