

The YOUTH'S INSTRUCTOR

Vol. LX

May 14, 1912

No. 20



FOUR thousand five hundred one vessels from foreign ports entered New York harbor during 1911.

THE loss of oil in the California oil-fields by seepage and waste, due to reckless handling, amounts to three million barrels a year.

"KEEP your heart-strings and purse-strings in close touch. Anyway, it won't do any harm to let them keep up a speaking acquaintance."

THE board of ministerial relief of the Presbyterian Church has on its roll 1,197 names. This list includes ministers, widows of ministers, orphan families, and women missionaries.

SUNDAY, May 12, was Mothers' day. If every one who is so fortunate as to have a mother living remembered the day in some appropriate way, many lives were brightened by the day's ministries.

"THE year 1912 has been a record-breaker. It brought us the severest winter in many decades; it has witnessed the greatest strike in industrial history; within its limits have occurred the most devastating floods ever known; and it chronicles the greatest shipwreck of the greatest ship of all time, with the longest list of victims."

DR. DANIEL K. PEARSONS died on the morning of April 27, at the Hinsdale (Illinois) Sanitarium, at the age of ninety-two. Dr. Pearsons has been called "the eccentric millionaire philanthropist." But his eccentricity was of a rather enviable type. He believed that coffins were not made to carry money in; so he determined that he would be his own executor, and dispose of his money before he died. Acting upon his determination, the old gentleman bequeathed nearly seven million dollars to various interests. He made a specialty of giving to small colleges, completely ignoring the larger institutions.

How Not to Say It

A STRIKING example of using words so as to say what you do not mean is found in the following paragraph clipped from a recent number of a church periodical:—

Next Thursday night the speaker will be an able young man from the Missionary Training College. Those who were present two weeks ago and heard Mr. N— will be glad to know that he sailed for the Kongo Saturday morning.— *Young People's Paper.*

What Laurels Are For

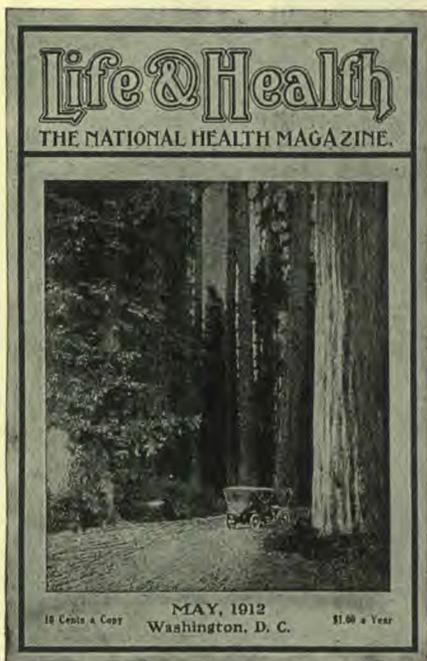
WHEN Mr. Hillis, the present private secretary to President Taft, received his appointment, he got many congratulatory telegrams. One was from a friend of his in Ohio, who said:—

"Don't rest on your laurels. They are fine for the head, but they make a mighty poor mattress."

A sentiment well worth heeding by every boy and girl; every success should be only a spur to greater exertion.— *Young People's Paper.*

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TAKOMA PARK STATION, WASHINGTON, D. C., MAY 14, 1912

No. 20

Cobbler Joe's Thanksgiving

A CHEERY soul was Cobbler Joe, with store of wisdom blest;
A twinkle lurked within his eyes, and on his lips a jest;
Though Fortune ne'er bestowed on him her bright but fickle smile,

Contentedly he pegged away, and whistled all the while.
Thanksgiving found him working still; he took no holiday.
"Why, bless your heart, I'm thankful all the time," he used to say;

"Though very few of this world's goods have fallen to my lot,
I always can be thankful for the things I haven't got.

"I'm glad I have no coat but this, for clothes are such a care;
I never have to puzzle o'er the question what to wear;
I'm thankful I've no auto, for like foolish neighbor Jones
I might be in the hospital with splints upon my bones.

My daily fare is simple; and I'm thankful I've no cook
To make me eat concoctions that are printed in a book;
So then, of course, it follows from dyspepsia's pangs I'm free,
And isn't that a blessing for a busy chap like me?

"I'm thankful I've no horse and cart to carry me to town;
For lack of healthful exercise I'd surely get run down.
I'm glad this little shack of mine has but a single room;
It's cleaned with just a flourish of the dust-pan and the broom.
I'm thankful I've no teeth at all, for they'd be sure to ache;
No treasured hoard of hidden gold for prowling thieves to take.

I need no yearly holiday to bless my happy lot
When every day I'm thankful for the things I haven't got."
—Katherine L. Daniher, in *Christian Endeavor World*.

"For Such a Time as This"

M. E. KERN

[This article was written for Missionary Volunteer day, so do not lose this INSTRUCTOR.]



FEW evenings ago I stood in the aisle of a crowded hall. The audience was composed mostly of fashionable and well-to-do people of our national capital. An old man in priestly robe and Persian costume entered with his retinue. The people rose en masse to do him honor. The leader of

this meeting, in introducing our Oriental visitor, expressed the opinion that the audience was about to hear such words of wisdom as had never before greeted their ears.

Who was this wise man from the East?—Abdul-Baha, leader of the Bahai Movement. It is said that he has six million followers, mostly in the East, but a considerable number in England and America. What is this Bahai Movement? Believing "that creeds and dogmas of the past have lost their spiritual power, and the world is reaching out for a religion which will be a living, spiritual factor in the life of humanity," this Eastern philosophy is offered as a universal religion, adapted to all peoples. It recognizes good in all preceding religions,—heathen, Mohammedan, and Christian,—endeavors to harmonize science and religion, and concerns itself with temporal matters mainly, peace and progress,—a religion well adapted to the unregenerate heart, in love with modern culture.

Thus Christ, the only one who can satisfy the longing of the sin-sick soul, is superseded, and men are being bound in bundles for the great day of God. Old controversies are being revived and new controversies are springing up. The only movement that can meet the needs of the world at this time, and save those who are listening for the voice of God amid all this confusion, is the third angel's message. And the medium through which this message is to be taken to the world is the lives of those who have been transformed by it. Surely—

"We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling—
To be living is sublime."

Let the words of Mordecai to Esther ring out to our young people everywhere: "Who knoweth whether thou art come to the kingdom for such a time as this?"

To be connected with the closing work of the gospel is the greatest privilege that God has to bestow. It is an honor and responsibility that Joseph and Daniel would have been glad to share. Yet this privilege carries with it a correspondingly great responsibility.

It was written by the prophet Joel that in the last days "young men shall see visions." O that all the young men and women, all the boys and girls, in the ranks of Seventh-day Adventists could see a vision of a lost world waiting for them to come and tell the story of Jesus and his love! Would that every young person among us might respond to the invitation of Jesus, "My son, give me thine heart." Would that all might respond to the Saviour's command, "Go work to-day in my vineyard."

"The end is near, stealing upon us stealthily, imperceptibly, like the noiseless approach of a thief in the night. May the Lord grant that we shall no longer sleep as do others, but that we shall watch and be sober. The truth is soon to triumph gloriously, and all who now choose to be laborers together with God will triumph with it. The time is short; the night soon cometh, when no man can work."—Mrs. E. G. White, *Stewardship Series, No. 1*.

This day is being observed by our churches as Missionary Volunteer day. Conference and church officers, parents, and others are thinking of our great army of young people, and how they can be enlisted and trained for service. Never before has our denomination made such efforts to help our young people as now. Recognizing that "young men and women should be educated to become workers at home, in their own neighborhoods, and in the church," and that, thus trained, they will become a powerful factor in carrying this message to the whole world, our General, union, and local conferences are giving much attention to the needs of our youth.

What response shall we as young people make to these efforts in our behalf? Shall we not give ourselves without reserve to this work, taking heed to the counsel and plans of men and women of experience who have given their lives to this cause? Success in any work demands undivided attention and concentrated effort. God's service is no exception. It took all the merchantman had to purchase the field. "All

that we are, all the talents and capabilities we possess, are the Lord's to be consecrated to his service. When we thus give ourselves wholly to him, Christ, with all the treasures of heaven, gives himself to us. We obtain the pearl of great price."—*Christ's Object Lessons*, page 116.

Next comes the culture of the heart. "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23. Place a flower seed in the common soil of your garden. Moisture, sun, and culture bring blossoms of indescribable beauty. And God is just as willing and anxious that our lives develop in the beauty of holiness. But we must do our part to supply the conditions. We must study to show ourselves "approved unto God;" we must "pray without ceasing." "Let the first moments of the day, when the heart is fresh, be given to God. Never see the face of man till you have seen the King. Dare to be much alone in the mount."

We must work to grow. Take hold in any small way to do something. Go to work right where you are, in the home, the school, and in the Missionary Volunteer Society. Li Hung Chang, the great Chinese statesman, said that mankind is divided into three classes,—the movable, the immovable, and those who move things. Our Missionary Volunteers must have such devotion to God and such burning zeal that they will, by God's help, bring things to pass.

It is when we make this full consecration of ourselves to God, and seek to labor in his vineyard, that we feel the need of thorough preparation. In the providence of God, a system of schools has been established where the Adventist youth can be trained for service. But the schools will do us little good unless we attend them; and few will attend them who do not put forth strenuous effort. Many are content to do a small work who could do much more if they would receive proper mental discipline. "He is a Christian who aims to reach the highest attainments for the purpose of doing others good."—*Christian Education*, page 51. "God does not bid the youth to be less aspiring. The elements of character that make a man successful and honored among men—the irresistible desire for some greater good, the indomitable will, the strenuous exertion, the untiring perseverance—are not to be crushed out."—*Id.*, page 70. Now is the time to plan for school next autumn, or the autumn following. A little tugboat was running from place to place in the bay, cutting through the water. Another lay by the wharf, rocked by the waves. "Is your engine broken?" asked a bystander. "No," said the boatman. "Haven't you any water in your boiler?" "Yes, there's plenty of water, but no bilin'." Every boy knows that a dead engine is no good; neither is a young person without ambition. "Sad will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking, and the deeds he is doing; when there is not forever beating at the door of his soul some great desire to do something larger, which he knows he was meant and made to do, because he is a child of God."—*Phillips Brooks*.

May God help all our young people to be Missionary Volunteers indeed, daily living for God, studying, praying, and working, and improving every opportunity to become more efficient soul-winners, always willing to be anything, go anywhere, or do any task "for the Son of God and the sons of men."

"WISELY and slowly; they stumble that run fast."

Raising and Burying the "Maine"

At five o'clock on Saturday, March 16, the remains of the wreck of the United States steamship "Maine" were sunk in the Gulf of Mexico, about three miles out of Havana Bay. Thus ended the sad story of the battle-ship which was blown up more than fourteen years ago.

As will be remembered, the ill-fated boat, commanded by Capt. Charles D. Sigsbee, arrived in Havana from Key West, Florida, Jan. 26, 1898. At 9:40 o'clock, February 15, she was blown up by an exterior mine, and 254 of her 328 men were killed instantly, 13 others dying shortly afterward. Two days after the explosion, 19 bodies were recovered, and buried with honors at the Colon Cemetery, the bishop of Havana assisting in the ceremony. Later some others were raised from their watery graves and taken on the United States steamship "Texas" to the United States, where they were laid to rest in the National Cemetery at Arlington.

Up to September, 1910, the "Maine" lay in the mud at the bottom of the harbor, undisturbed. About



THE "MAINE" ON ITS LAST VOYAGE

that time Congress voted one hundred thousand dollars for the removal of the wreck, and the work actually began in December, 1910. The plan of Engineer H. B. Ferguson was adopted, which was the building of a gigantic coffer-dam around the wreck, pumping out the water, and then raising the ship. Dec. 27, 1911, I had the pleasure of visiting the dam, and was given permission to examine the wreck and the apparatus used in raising it. This coffer-dam was made up of about twenty cylinders, or caissons, forming an oval-shaped enclosure for the ship, these being about forty feet away from any point of it. The cylinders were made up of several interlocking steel piles, each nearly fifteen inches in width. Joined, they made a circle forty or fifty feet in diameter. These were all filled with stone and mud, and connected with one another by small arcs. When these were completed, the steamship "Bernard," which was anchored near by, began pumping out the water, and was later helped by the pumps of the wreck itself. When twenty-five feet of water had been taken out, and the coffin of unclaimed dead lay in plain view, a second examination was made of the hull. The investigating commission again reported that the explosion had been from without.

A large amount of the tangled mass of débris was removed, oxygen-acetylene burners even being used to cut away wreckage, which was all taken out and dumped in deep sea. I walked along the after-deck, which was in almost perfect condition, and also examined some of the apartments below, which were

then being used as storerooms. When forty-six feet of water had been pumped out, a bulkhead was built to enable the remains to be floated and then towed into deep water and sunk. What remained of the bodies of those unfortunates who had lain among the wreckage for fourteen years, when recovered, was kept temporarily at Cabaña Castle. Friday, March 15, they were taken to the city hall of Havana, where they lay in state from four o'clock until dusk. Saturday morning, a procession, formed of the president of Cuba, the vice-president, and Chaplain Chadwick of the old "Maine," accompanied the bodies to the wharf, from which they were taken aboard the United States steamship "North Carolina," amid royal salutes. At two o'clock in the afternoon the Cuban naval tug connected her tow-lines with the wreck and started out to sea. The deck of the "Maine" was thickly covered with flowers, and a large American ensign fluttered from an improvised mast. Closely following were the United States steamship "North Carolina" and "Birmingham," the yacht of the Cuban president, three Cuban gunboats, and several other steamers and smaller pleasure-crafts. At five o'clock the three-mile limit was reached, the boats encircled the wreck, the scuttles were released, and within half an hour she was going down into six hundred fathoms of water, stern upward. A blowing of ship horns closed the ceremonies.

The remains of the men who perished were later transferred to the United States steamship "Birmingham," which conveyed them to Washington, D. C. On March 23 they were given special interment at the Arlington National Cemetery. Business was suspended when the procession passed through the streets of the capital, and flags were half-masted all over the country. The old Liberty Hall Bell in Philadelphia tolled during the hours of the funeral services, and at four o'clock there were two minutes of silence in John Wanamaker's great department store of the same city. President Taft, as well as the Cuban minister, Capt. Charles D. Sigsbee, and Chaplain Chadwick, were present at the burial, the former giving the eulogy, and the latter conducting the service. After the coffins were lowered, mounted cavalry fired a salute.

HAROLD ROBINSON.

Reminders From "Correct English"

DON'T SAY:	SAY:
ak'kli-mat	a-kli'mat

("i" as in "time")

NOTE.—We do not speak of the "klim'at" but of the "climate."

SENTENCE.—To acclimate one's self requires some time ("cli" has the same vowel as "time").

DON'T SAY:	SAY:
ad'dress	a-dress'
ad'dept	a-dept'
ad'dult	a-dult'

NOTE.—Learn the following sentence in order to remember the pronunciation: "The adult was adept in remembering the address" (adult, adept, address, are accented on the second syllable).

DON'T SAY:	SAY:
ad'ipoze	ad'ipose

SENTENCE.—Adipose tissue is a connective tissue of loose structure ("s" in "adipose" has the sound of "s" in "loose").

DON'T SAY:	SAY:
a-li'as	a'li-as

Plural, a'li-as-es

NOTE.—The initial "a" has the sound of "a" in "lay."

DON'T SAY:	SAY:
a-qwo't'ik	a-qwat'ik

("a" in "kwat" has the sound of "a" in "at")

SENTENCE.—I met him at the Aquatic Club ("at," quat).

DON'T SAY:	SAY:
au-dash'us	au-day'shus

SENTENCE.—She was audacious, vivacious, and sagacious ("a" has the sound of "a" in "day" in each word).

DON'T SAY:	SAY:
ant	aunt

SENTENCE.—She is my father's aunt ("a" in "aunt" has the sound of "a" in "father").

DON'T SAY:	SAY:
blat'ant	bla'tant

SENTENCE.—He was a blatant bravado ("a" in "bla" and "bra" has the sound of "a" in "ate").

Do Not Fail to Do It

VERY early in the morning our small group climbed one of the foot-hills in the Rockies. We craved a glimpse of the snow caps, and we wished to see them when they first greeted the rays of the rising sun. The climbing was hard work. Again and again when reaching certain places, which lower down appeared to be the summit, we found to our dismay that the peak was still beyond. Tempted to give up?—Yes, we were tempted to be content at one of the lower points on the mount, but having started for the top, we persevered and were well repaid for the effort. I think I never shall forget that morning. We dropped down almost exhausted when we finally reached the summit. Our faces were dripping, and now and then some one would heave a sigh and draw a deep breath. But we soon forgot the exertion the outlook from the summit cost. As we sat there before that awe-inspiring landscape, we were too deeply stirred for words. Quietly we gazed at those white-capped orators whose silent eloquence was holding us spellbound.

I can not tell you about the vision we carried away; although somehow it has come back to me this afternoon, and again with unlesened force strengthens my faith in the Creator of all, and inspires me to weary not in striving for that which is worth while. To appreciate the influence of the majestic snow caps, you must see them for yourself. But it was another mountain about which I was wishing to talk to you—the Reading Course mountain. It is comparatively easy climbing. There is just a little hard scrambling now and then, when a written review brings us to the steeper ascents, but nevertheless the climb will be exhilarating exercise, and the experience gained by reaching the top will be of more value to you than I can tell. For to appreciate the value of good books, like good friends, you must know them.

Let nothing discourage you. Do not stop short of the top. It is worth your while to reach it, for there you will get a new vision which will supply inspiration and courage for some future task. It often takes heroic effort to persevere in a good work, but such perseverance makes heroes. Learn the art of mastering your work. Do not be among the Reading Course delinquents; leave the laggards behind; finish your course promptly, and be ready for another delightful climb to begin next October.

MATILDA ERICKSON.

The East India Islands and Their Peoples

W. H. SPICER



OF the East India Islands, or Malay Archipelago, the most important parts are Java, Sumatra, Borneo, the Celebes, the Philippines, and New Guinea. There are also thousands of smaller islands, among which are many of some importance. The aggregate area of the islands is about 850,000 square miles. This is equal to more than half the area of India. New Guinea is the largest island outside of the arctic regions. Borneo is four times as extensive as Great Britain, and has hundreds of miles of navigable rivers. Sumatra equals Spain, Java, and Ireland in size. The Celebes has two thousand miles of coast line. So although we rightly call these islands, we must also think of them as countries.

The group is divided into an eastern and a western part, the former showing relationship to Australia, the latter to Asia. The line between the two divisions is singularly distinct. East of Java is the island of Bali, belonging to the Asiatic portion; Lombok, of the Australian portion, is in sight, only fifteen miles away; yet the birds and animals of these two islands represent entirely different types.

These regions are a paradise for the collector of beautiful birds, flowers, and insects. Hundreds of species swarm in the tropical forests, and almost every island has its distinct kinds. It might be called a land of bright colors. Butterflies, beetles, and orchids are more plentiful and beautiful here than anywhere else. Many of the large trees bear conspicuous flowers, and the water teems with fantastic varicolored life.

The damp coast climates are very trying to Europeans, but all the large islands have inland mountain areas, where tropical jungle gives way to forests of oak and chestnut, with other trees of temperate regions, thus affording a welcome and near-by refuge from the enervating sultriness below. In the northern Philippines there is a season distinctly cool, but in most of the archipelago the climate is tropical, except in the highlands, throughout the year. The rainfall is very heavy generally, and continues more or less at all seasons. A few of the islands have a very dry climate for two thirds of the year, due to the southeast monsoon which reaches them just after crossing Australia.

An important feature of the group is the line of great volcanic activity that runs from the Philippines due south nearly to Australia, and then turns to the northwest through Java and Sumatra. Java itself is a product of volcanic action, and is subject to frequent earthquakes.

The people of the eastern and western divisions differ very much, although the division line is not so sharp as with the animals. The eastern islands are inhabited by the Negro-like Papuan race; the western, including the Philippines, by the Malays. On the islands between New Guinea and the Celebes there are some mixed races. Besides these there are the Negrillos of the Philippines, the remnant of an aboriginal race, and large numbers of Chinese, and not a few European immigrants. The Malays and Papuans are thus contrasted by A. R. Wallace:—

"The Malay is short of stature, brown-skinned, straight-haired, beardless, smooth-bodied; the Papuan is tall, is black-skinned, frizzly-haired, bearded, and hairy-bodied. . . . The Malay is bashful, cold, unemonstrative, and quiet. The Papuan is bold, impetu-

ous, excitable, noisy. The former is grave and seldom laughs, the latter is joyous and laughter-loving; the one conceals his emotions, the other displays them."

The Malays are divided into two main classes,—the Malays proper and the pre-Malayan tribes as they are called, the supposition being that the former reached their present homes at a comparatively late date. The Malays proper inhabit nearly all the Malay Peninsula and the coast lands of Borneo and Sumatra. Their language is written in Arabic characters, and they have a fair degree of civilization. Their colloquial dialect is rather easy of acquisition, and is the common means of intercourse between strangers in the islands. The bulk of the population is of the pre-Malay stock. These speak other languages than the Malay, and their script is derived from an obsolete Indian alphabet.

Of the forty-five odd million population of this region, thirty million live in Java. Hence that island is the most important of the group. The other islands are capable of sustaining a proportional number, but have not been developed. They are largely given over to savage tribes, many of whom are cannibals. Yet some of these tribes have a fair degree of civilization. It is said that the natives of Borneo are remarkably truthful.

The first we know of Java, it was ruled by natives of India, who are supposed to have invaded it about the fourth century. Their religion was Buddhism. This was later largely mingled with a Siva-worshipping cult of Brahmanism. Many beautiful temples were built in this age, the remains of which are scattered over the land. The mythological literature then originated is still extant.

The Hindu civilization decayed, and its remnants were subverted by the Mohammedan conquest, which was completed by 1478. Then early in the sixteenth century came the Portuguese and Spanish traders, who established stations here and there. When the Dutch won freedom from the tyranny of Spain, they also took a hand in the profitable commerce of this region. They succeeded in nearly excluding the Spanish and Portuguese. Portugal still retains half of one rather small island, while the Spanish lost their last possession, the Philippines, in 1898.

By gradual encroachments the Dutch have obtained rule or recognition of suzerainty over most of the territory. In the interior of Sumatra and Borneo and in the west half of New Guinea there are many tribes yet unsubjected. Many of the former native states retain vestiges of independence, greater or less, and so resemble the native states in India. The Dutch colonial government is very wisely administered at present, and is a blessing to the people. There has existed, nevertheless, a strong national spirit, and some of the insurrections have taxed the resources of the government severely.

The Javanese, like all Malays, have an exaggerated respect for rank. This has led to the formation, side by side, of two different languages, one for addressing superiors, and another for inferiors. There is also a modification used by equals, and a separate dialect for courtiers, and one for worship. The words in the different dialects, though usually derived from the same roots, differ considerably. To acquire the Javanese speech is, therefore, very difficult for foreigners.

(Concluded on page ten)



A Physical Saviour



WITHIN the past few weeks there occurred the death of a man whose value to society can never be comprehended nor fully appreciated. This man was Joseph Lister. Through his revolutionary discoveries in the art of healing, he brought a renaissance to medicine, and "saved more lives than Napoleon took in all his wars."

Sometimes genius runs in families. This was true in the case of the Listers; as for generations back the Lister family has had its men whose lives were of sufficient importance to have their biographies written in encyclopedias and "Who's Who" books. The senior Lister was a useful contributor to the construction of the microscope, and several of his sons have attained celebrity.

The elder Listers were Quakers, a fact that doubtless accounts for the careful training the young Joseph received in childhood and youth. No man ever knows how much he owes to the inspiration and strong guidance of a thoughtful mother and father. It is a great help to have the rudder set right in the beginning of life, and no one knows better how to set it than a God-fearing parent. His early manhood was spent in a Friends' academy. Step by step he was made a strong man, and by the time he had reached his twentieth year, he had received his bachelor's degree.

He now immediately threw himself into the study of medicine, which he pursued with such zeal that he won the lifelong respect of all his colleagues. He had soon mastered what all the old surgeons knew, and was beginning to think those thoughts that later made him one of the great lights in the surgical world. "Blessed is the man who carries within his soul a divine ideal, and obeys it," said Louis Pasteur. Joseph Lister found his ideal and his work early; and by the time others were just beginning their studies in earnest, he was feeding in new and original pastures of fresh and living knowledge, and was beginning to make a name for himself in the annals of science. He was not willing to spend all his lifetime in rethinking the thoughts

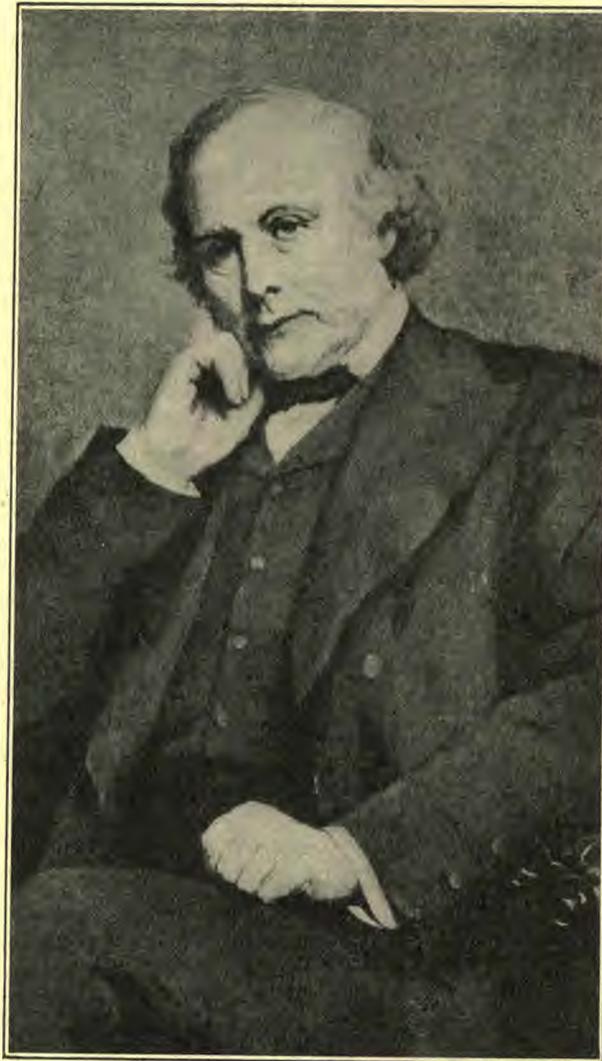
of others, or in digging in some far-off corner of knowledge where he would be hampered by a thousand wooden environments, but early bent his efforts to original investigation and creation. Nothing could head him off, and he took orders from no one as to what he should do, or what he should reach as conclusions. Like Agassiz, he did not work for a career, but for the love of work.

"What God puts into our hearts as a vision he will help us to realize if we but do our part." He directs our paths, and plans the opportunities we need, if he knows we are willing to let our influence ring true for him. Little did this young and obscure doctor realize, as he went to Edinburgh, soon after his graduation, to attend clinics, that after twenty-three years he would return to England one of the world's most celebrated and useful men.

When Lister went to Scotland, the frightful mortality of troops in the Crimean war was exercising

men everywhere. In the hospitals the wounded were more sure of dying than of living, for surgical sepsis ran rampant. Septicemia, erysipelas, and gangrene were so deadly in their effects that sometimes wards, wings, or whole institutions were closed in vain attempts to stamp out these disorders. Soldiers were being killed in battle by tens and hundreds, but they were dying of surgical diseases by the thousands. So powerless were physicians in trying to cope with the conditions that a sort of fatalism seemed to be settling down upon the profession.

The effect and impress left by these conditions upon young Lister's mind were most deep. His thoughts were constantly on the problem of the remedy for wound infection. In Edinburgh, Providence planned for just those opportunities needed to give this humble student of medicine a clue to enable him to discover the remedy. Here he met Dr. Syme, a most brilliant and resourceful operator, under whose guidance his



JOSEPH LISTER

original scientific spirit and whole-hearted enthusiasm for investigation found expression in a way that brought him before a number of men whose cooperation and companionship was to be invaluable. Here, too, he began his bacteriological studies in connection with antiseptic surgery. With an eye single to his great problem, Lister was keeping a lookout for what the rest of the world was doing, and it was now that Pasteur's work in fermentation attracted him.

Up to this time about all that biologists knew of germs was that they existed. For some time it had been suspected that microbes played some part in the

production of fermentation, but in the confusion of scientific ideas nothing definite was known. It was left for Louis Pasteur to establish an actual proof. Lister watched Pasteur's results, and his ever-growing and expanding mind set itself to work with new zeal and energy, and every experiment he made strengthened his growing belief in an external agent as the cause of pus infection. He had been impressed by the action of carbolic acid used in disinfecting the sewage of the town of Carlyle, where it had deodorized pastures and destroyed parasites that were said to infect cattle, and he could not see why it should not keep a wound clean. This led him to his famous use of carbolic acid. The antiseptic principle was perfected. Lister's hospital, which had been as unhealthy as any in the kingdom, now became a model of cleanliness.

Old falsehoods die hard, like the proverbial cat with nine lives; and the notions of the old doctors were slow to go. One would think that every physician everywhere would have been very enthusiastic over this new discovery. Not so; Lister's views were heard with many questionings, and the world was beginning to listen only with an indulgent smile. It was left for the Franco-Prussian war, with its scourges, to teach the old surgeons the value of antiseptics.

Lister's work was done twenty-five years ago. What he has done since has been but the unfolding of his first great principle. He lived to see the labors, which were "jeered at by fools, unknown by the crowd, trivial in the eyes of kings," culminate "for the saving of fools, and crowds, and kings alike."

At the celebration of his eightieth birthday it was agreed that his name should stand among the world's ten great worthies. He has been "honored by the [English] government by being raised to the peerage [Mr. Lister was the first doctor to receive the title of baron]; by his fellow men of science by his election to the presidency of the British Association for the Advancement of Science and of the Royal Society; by his colleagues in medicine and surgery by the naming in his honor of the Lister Institute, one of the most important institutions in the world for medical research. But his highest honor is the use in every hospital of the world of the aseptic system of surgery that he discovered."

Mr. Lister was born in April, 1827, and died in his eighty-fifth year, a "grand old man." His life was such that he leaves a wholesome career that will bless his name. He had found his work, and had done it well.

Do you have in your heart to do something that shall honor your God, your country, and your home? "Let no man despise thy youth. . . . Give heed to reading. . . . Neglect not the gift that is in thee," and remember, "What God puts into our hearts as a vision he will help us to realize if we but do our part."

EDMUND C. JAEGER.

Globules on the Inside of a Glass Containing Water

WATER dissolves the gases of the atmosphere (otherwise fishes could not live in it); and the colder the water, the more of these gases, chiefly oxygen and nitrogen, are dissolved; so that when cold water that has taken up air is warmed, some of this gas usually appears as bubbles.

Therefore, whenever water that is saturated with air is heated, gases are given off. These gases may go off invisibly when the warming is slow, by evaporating at the surface; but when the warming is more rapid, bubbles of gas collect on the walls of the containing vessel, or may rise up through the water.

If you watch fresh water heating in a kettle, a great many bubbles of gas will be seen rising, and they get larger as the water approaches the boiling-point, as then the gases contain much water vapor. Finally, when boiling begins, all the gases are removed, and after a short time, pure steam comes off.

If cold fresh water has been left standing in a warm room for some time, the gas bubbles often form inside the glass as the water gradually becomes warmer. The bubbles sometimes look bright from reflection, so that they might be compared to salt in appearance.—*H. L. Wells.*

Government Whitewash

WHEN you were a country boy, and perhaps had to whitewash the back fence, as "Tom Sawyer" did, you must have noticed that the whitewash didn't stay on long. Did you ever think of what excellent quality the whitewash used by the United States government must be, to stand the rough use it gets on such structures as lighthouses and life-saving buildings?

Below I give the two washes now in common use by the government:—

1. **WHITWASH FOR OUTSIDE USE.**—Mix a half-bucket of unslaked lime with two handfuls of common salt. Add soft soap in the proportion of a pound to every fifteen gallons of whitewash. Slake gradually and stir constantly. This makes a sticky and very effective wash, and one practically waterproof.

2. **WHITWASH FOR INTERIOR PAINTING.**—Slake a peck of quicklime with boiling water, and cover the instant the water is added. Strain after slaking, and put in a gallon of salt dissolved in hot water, a quarter of a pound of Spanish whiting, two pounds of rice-paste, and a half-pound of glue dissolved in warm water. Mix these thoroughly, cover, and set aside for a few days to ripen.

If this is made thin enough, it may be sprayed on fences, nests, troughs, hen-coops, poultry-houses and walls. If a spray pump is used, two or three coats should be put on. No mice, vermin, or lice can live where this wash is used.—*Laura A. James, in Suburban Life.*

The Worker's Call

CARRY the joyful tidings
To every land and sea;
Banish the heart's dividings,—
Brothers should brothers be:
Christ died for all the nations,
"One flesh and blood," said he;
There are no tribes nor stations;
One in the Lord are we.

God, who hath lent his talents,
Bids us his service choose;
God, who hath lent his riches,
Bids us his kindness use;
God, who hath freedom given,
Calls us to make it known;
He is preparing heaven
Not for ourselves alone.

Souls on the Orient mountains,
Souls in the northern snows,
Souls by the southern fountains,
Souls where the sunset glows!
Souls out of Christ the Saviour:
O for a church of love,
Bearing the priceless favor,
Pointing the lost above.

—Selected.

The Hills o' Ca'liny—No. 6

The Summer People

ARTHUR W. SPAULDING



MY personal experience with "the summer people" I admit is very slight, too slight to enable me to gain or give any just appreciation of their character. A few of them I have known as guests in the home of a friend; some I have talked with here and there in my journey through the country; and one I met on the eve of her departure for home, whose efforts as a Christian worker have inclined me to a better opinion of the class.

"Class," I said, but there are many classes among them. They are the summer *people*; in class they range from clerk to millionaire, from gentlefolk to boors. Who are the summer people?—They are the ones who have made "The Land of the Sky" the playground of the nation. Serious play sometimes it is, with stakes of life and death; for the bracing air and the beautiful hills and the glorious skies have called to the ill in body and mind to come and learn to live. And again, the play is mere dawdling, the listless search of the unhappy idle for a new condiment to put zest into life.

I can never forget a simple scene one day, up on Brushy Creek. It is a beautiful country up there under the shadow of Bearwallow Mountain, a land and a sky that ought to call with the Maker's voice to the sick in mind. And I had a book that spoke the Master's interpretation of nature, the glad and the serious lessons of the sower and the reaper; that used the lure of fisherman and merchantman to limn the pictures of heaven; that spoke to the bride and the bridegroom and the bridegroom's friend. The gladness and the seriousness of the book were in my heart; for I had told them many times.

I was passing over familiar ground; for I had been this way before, but not when the summer people were there. As I came around a turn of the road by Jeff Nichols's new house, I saw a group upon the lawn close to the side of the road. There was a little daughter of the household, a young woman in white, and an older woman, perhaps forty. Forty had been her years, but she was old, old with the woe that centuries have perfected. I greeted them. The younger woman bowed, a little superciliously; the older woman let her eyes fall. They offered no objection to hearing me tell of the book, beyond the statement that they did not wish to consume my time to no purpose.

But as I talked and turned the pages, I watched them. The mocking eyes of the young woman in white at times grew luminous with sympathy, the sunshine and clouds of new emotions and old passions flitting back and forth across her face. But the older woman sat immobile, her countenance expressive of settled gloom. Her features had once been handsome, beautiful perhaps, but in them now I read the record of wasted energies, disappointed hopes, weariness of life. Twice only she lifted her eyes to mine; they were dark, blue like the twilight sky, but dark, dark with the pencilings of brow and lashes, darker with the lines of care and dissipation, darkest with a mental gloom that I shrank from looking into. She said no word; she left to others comment and answer. Bright sunshine of thought or lightning flash of warning from

the book, alike left her unchanged. For the most part, her eyes were fixed on the distant hills, until, as I watched her, from the background of my thoughts there came to stand out clear and distinct, as though caught from her face, certain words I had read: "Men sat unsolaced, and with longing eyes looked for the coming of the Deliverer."

The group were waiting for the postman. He came before I left. The letters eagerly hailed by the younger ones were listlessly fingered by the older woman, and passed with a monosyllable or two. I went on my way with a grief in my heart that could not be spoken, a wondering grief that craved to know its cause, and was met only by the sphinx of the somber-eyed, unsolaced woman. She was one of the summer people.

I stopped next for dinner with friends, where I had stayed overnight more than once two years before. Their home, a simple farmhouse, was overflowing with visitors from the lowlands. The tall, white-bearded, grave man who was the head of the house, took his pipe from his mouth to speak his welcome, along with his open hand; two of the sons came forth to greet me; and the mother, busy in the kitchen where I found her, turned with a hearty welcome to "Brother Spaulding."

The summer people were everywhere: rustic seats, shady arbors, croquet-grounds, held many of them; and on the veranda many more, young and old, were busy with magazines and cards. The card game was interrupted by the host just long enough to permit introductions; it could not wait another minute. The magazines, dog-eared and dirty, were evidently doing unhappy service until they should be relieved by later numbers. A little group of four or five persons, however, appeared to have no special interest; and after brief conversation, I offered to show them my book.

A flickering interest showed in several faces. What kind of book was it? One tall man (whom all the rest called "Professor") peered over my shoulder while he exclaimed, "What's the name of it? 'Christ's Object Lessons!' That's enough for me!" and betook himself in haste, with his newspaper and cigar, to the other end of the porch. But, evidently fearing he had been hasty, possibly discourteous, he added from his safe distance, "Not that I mean any offense; it's all right for those who want that kind of matter; but I'm not interested. Show it to the ladies."

For the first time in my experience, I felt indignation rising, not because of boorishness shown toward myself, but at the thought that a teacher (one who, as I afterward learned, was the head of the city schools in one of our States' capital, should be so ignorant of true education as to despise the words of the Master of his profession. But I would have scorned to allow an echo of his spirit: I turned to the ladies courteous and kindly, who listened well, but appreciated little.

At dinner I sat at one end of the table, in close proximity to several young persons, who, boisterous enough before, seemed to feel an oppressive shyness after the "saying of grace," which the dear good motherly Methodist hostess had called for from "Brother Spaulding." Yet we talked together pleasantly enough of common things, innocuous if not highly edifying, and there was a pretty grace in the

young girls' voices and manners, and a pleasing gallantry in even a twelve-year-old youngster who threw a delicate but robustly boyish compliment to his hostess's daughter. My heart went out to them, treading with thoughtless confidence the social path their elders were marking out for them, even as their feet had unquestioningly followed, the day before, the trail their guide had taken up Bearwallow's steep slopes. Immediately after dinner they were dancing in the hall in front with an orchestra of a very good piano, and an execrable French harp, which gallant Mr. Twelve-year-old would persist in playing.

There were twenty or thirty persons there, but not one of them (aside from the native family) had, so far as I could discover, a serious thought for this day or eternity's day. They were summer people bent on pleasure; their motto, "While we live, let us live."

It would be manifestly unjust to brand all the summer people with the unfavorable impression such an experience begot, even though there were other experiences that deepened it. True culture certainly I have met in nearly all of the few others with whom I have had a longer acquaintance. Men and women of serious mind and earnest purpose I have met here in the mountains, from various Southern States,—clergymen, teachers, nurses, and others who have deep interests, and I must believe, consecrated lives, at their homes. I feel a glow of warmth in the memory of one lady from New Orleans whom I met at a Bible class the evening before she left for home.

The Bible class was one formed by herself for the training of Sunday-school teachers. She had attended the local Sunday-school during her vacation, had been asked to teach, had felt the great need of better methods than were there used, and had invited her class and any others who wished to take up the Sunday-school Union's systematic training course for teachers. Whether her manners were offensive to the simple leaders, or whether it was (as they claimed) her theology which troubled them, I do not know; but it seems she speedily found herself the center of one of those experiences of which Saxe writes feelingly,—

"To be mixed in parish stirs
Is worse than handling chestnut burs."

She was said to be an Episcopalian, but the textbook she was using I discovered to be a Campbellite publication. I put little trust in denominational classifications since the time I was sent on a sixteen-mile jaunt to find "a Seventh-day Adventist preacher," and discovered him to be a half-witted mountain farmer, with a faint tincture of First-day Adventism, and an obsession that he was called to preach.

At any rate, this lady had gathered about her from the Sunday-school a little class,—some very intelligent, others more backward,—and had trained them well in the work they were doing. Every week on Wednesday evening she met them in the schoolhouse, and patiently and enthusiastically drilled them in reasons for their faith and in Bible history and geography, and now was about to begin upon principles of teaching. Her work had been well done, as her class showed in review, and it was a grief to me that, because of early removal myself, I could not accept her and their invitation to continue the work after her departure. She was one of the summer people, bent, not upon pleasure, but upon working for God. And, whether tactfully or not, she had been endeavoring to use her talent and her vigorous personality in service for Christ.

The fact that all this mountain country fills up yearly with tourists and health seekers from almost every part of the Union, is a challenge to find and use the best means, all possible means, to reach their various classes. I have not seen much success in canvassing them; many of them have run away from books, and especially serious books. Our magazines and papers might be received better than books. One in social contact with them might make better opportunities, but there are not enough workers to supply that social need. Yet a Christian family residing in the neighborhood, and coming in contact with them, even such as trucking and trade might afford, would seem to me to have a great opportunity. It may be the healing art has the greatest opportunity; and, especially in retired communities, lecturers upon health and temperance topics, with attractive features, might do much to call attention to important truths.

But it almost seems absurd to suggest so many possible means of reaching these people, when so far nothing has been done, and when wide sections where they most come are utter strangers to the name of Seventh-day Adventists, much more to their truths. Yet somehow the need must be met. Not only my own observation, but the experiences related by others, declare that these summer visitors make a difficult field for work. But not less true is it that to give them the message would exert a wide-spread influence.

As Capernaum, with its caravans, offered Christ an opportunity he did not neglect, to make himself known to far distant parts, so "The Land of the Sky" offers an opportunity to send the last message near and far. And by what means did Jesus call attention to the truth? Can not his methods suggest a possible way here?

My thoughts turn back to the sad-faced woman by the roadside, passing over the light, giddy throng that come between, and settle at last into an assurance that there is a healing of mind and soul and body that the pilgrims to this land are craving. And, influenced by these thoughts, I hear in fancy even here the echo of those words spoken in that city on the sea, "I will; be thou clean." "Damsel, I say unto thee, arise," and "I say unto you, I have not found so great faith, no, not in Israel."

The East India Islands and Their Peoples

(Concluded from page six)

Notwithstanding a profession of Mohammedanism, the natives of Java cling to many practises derived from their primitive nature-worship. They are not fanatical. That would be contrary to their easy-going disposition, and their long contact with civilization ought to make them more open to conversion.

In the Philippines the Roman Catholic natives are the largest body of Orientals converted in modern times. In spite, however, of their having had three hundred years of tutelage up to the time when Spain lost the islands, it may be doubted whether these natives had a much better knowledge of the gospel than before.

The foregoing skeleton of facts may have been dull, but some good will be done if it leads the reader to read some of the interesting books that have been written about this region, which offers such promising opportunities for commercial and missionary enterprise.



The Body-Guard



AROUND every general when he goes to battle is a selected company of men, sometimes a whole troop, called his body-guard. Their main duty is to protect the commander. Whoever is in danger, he must not be; whoever falls, he must not.

They do not skirmish duty, or picket duty, this body-guard; they protect the general. Their business is to serve the whole army by guarding the life of the one who, in his turn, serves the army by commanding it. The position of these men is a proud one, and they are often the pick of the fighting force. To be near the general and responsible for his safety is an enviable post, and the warm sense of friendship between the chief of the whole army and this small part of it, is a prize that every soldier would like to call his own.

When we enter the fighting field of life, as each of us must do, we are provided with a body-guard. In time we may come to command large armies in the field of business, or we may command forces in the field of art, as Raphael and Rembrandt and Turner did; or in the field of science, as did Helmholtz and Edison; or in literature, as did Dickens and Stevenson. We may do all this, and yet be exposed to great danger and failure if our body-guard should desert or prove cowardly. On the other hand, it is well to remember that if we never hold a generalship or a place of command, this body-guard is still necessary. Every person needs it, and every person has it, whether he becomes as famous as Napoleon, or lives quietly in a country village all his life. It is as much needed in carrying on the smallest duties of life as it is in conducting campaigns of war or discovering a new comet. The body-guard I am speaking of, as you surely see by this time, is something that has to do with us as individuals, rather than as persons who hold this or that position. It is the protecting force, the selected troop of habits, influences, and character, which is close to us to see that, no matter whether we win or lose the fight, we shall not lose the life of our best self. This body-guard may not keep a man from losing his money, but it can and will keep him from losing his character. It may not make a boy win every football game, but it will help him to win every fight with meanness or selfishness or wrong. It will make him commander of himself and of his own thoughts and actions, even if the rest of his army is defeated. If the troops in the field become demoralized, as the phrase is, the body-guard remains to see that our real self is not defeated.

You see how important a thought this is. And, first of all, notice that there is a difference in the two body-guards I have mentioned. The general's body-guard is provided for him only after he becomes a general. But the body-guard of each of us as individuals, as Tom or Mary or Elizabeth, is provided for us from the very moment of our birth. We go on adding to it or strengthening it, but it is really there almost as soon as we begin to live. In other words, our body-guard grows up with us; it is not made up of strangers. It is around us from the first.

Who and what are some of the members of this

body-guard — some of these things that are closest to us? We must know them by name, if what I have said of them is true.

The first I want to name is Character. Character is the quality that keeps us always ourselves. He stands nearest to that innermost part of us that each calls "myself"; sometimes it is even hard to distinguish the two. But I like to keep Character in my body-guard. Character stands firm under every trial, if we give him the chance to do so. He says to all enemies, — temptation, discouragement, bad luck, the blues, and hosts of others, — "You may defeat the rest of the army, but you dare not come near the general." Character is the quality that always reminds me that I am myself. He stands just next to myself, and goes on repeating, "Be yourself! Don't forget who you are; don't act below yourself." Wherever he began, Character is the first in our body-guard. He will never desert us. A boy or girl who has character, who keeps character strong and alive, can never truly be defeated.

Then, in our body-guard, is one called Disposition. Some people have good characters, but unpleasant dispositions. Disposition obeys orders, and we really are to blame if he sulks constantly. He is more teachable than Character, and we can improve him if we begin early. If I am cross and ugly in my tone of voice or looks, it may not be bad character, but more likely it is bad disposition. What I need to do is to cultivate Disposition, educate him until he grows better. If my character is really good, I must tell Disposition that he must not tell a falsehood about me, but must show me to others as I really am. Disposition must be made to keep step with Character. As the actors on the stage usually get their signs, or cues, from another actor, so Disposition must take his sign from Character; otherwise we appear worse than we are. And, sometimes, if Disposition remains bad too long, he can even spoil Character entirely, just as a poor player can easily spoil the acting of a great one.

Temper is in our body-guard, a most excellent protector if controlled. I will only say of him that he is like a good watch-dog. He does best service when he is chained up. Keep Temper in the body-guard, as we keep a good dog near the door of our house at night. He will bark when noise reaches him, but he must not run after noises a mile off that don't concern him. A great many boys lose their tempers over foolish things. Their watch-dog has run away, and is off duty. I have seen a boy get angry over a shoe-lace that had caught in a knot; then when, a few moments later, he saw another boy act rudely, he had no temper left to make him go up to that boy and say, in a quiet but strong voice, "You ought to know better than that."

In this chosen troop, so very close to us, is one called Habit. He is a kind of outsider at first, yet he sooner or later manages the whole body-guard. He will obey the general only. If I, that self of mine, give him strict orders, he will obey; but if I am careless, he obeys no one, and tries to command every one. Habit is the timekeeper of the body-guard. He tells the rest of the troop just when the general needs help. Habit, if allowed to get slipshod, will at once spoil the rest of

the body-guard, and then the general himself, and his right-hand man, Character, are in very great danger, yes, very great!

The body-guard has many others in it whom you can write down for yourself. You will be wise if you call the roll some day soon. Ask Purpose if he is there; ask Good-will if he is there; call for Industry, Energy, Perseverance, Hopefulness, and for the whole splendid company. They like to be reminded of the general's care, and you are the general.

You see why the body-guard is a selected troop—the king's own. And do you not also see that, as we go on through life, these are the things that stay nearest to us? They protect us; and between us and them grows up an affection and friendship that is far greater than we can ever have for mere skill, or cunning, or power, or knowledge. These last are good troops, and we need them. But far more do we need about us the body-guard of Character, Disposition, Temper, Habit, Purpose, and their sort. When the battle is lost, we are still victors if we can say, "My body-guard stood firm. I am still a conqueror, for I have been true to myself."—*George Lawrence Parker, in St. Nicholas, May number.*

Spurred to Success

"If more fathers would take a course with their sons similar to the one my father took with me," remarked one of the leading business men of Boston, "the boys might think it hard at the time, but they'd thank him in after-life."

"When I was a young fellow of twenty-two, just out of college, I felt myself of considerable importance. I knew my father was well off, and my head was full of foolish notions of having a good time and spending much money. Later on, I expected father to start me in business, after I'd 'swelled' a while at clubs and with fine horse-flesh.

"Like a wise man, father saw through my folly, and resolved to prevent my self-destruction, if possible.

"If the boy's got the right stuff in him, let him prove it," I heard him say to mother one day. "I worked hard for my money, and I don't intend to let Ned squander it, and ruin himself besides."

"That very day father came along and handed me fifty dollars, remarking, 'Ned, take that money, spend it as you choose, but understand this much: it's the last dollar of my money you can have till you prove yourself capable of earning money and taking care of it on your own account.'

"I took the money in a sort of dazed manner, and stammered out, 'Why—I—why—I—I want to go into business.'

"Business!' exclaimed father, contemptuously, 'what do you know about managing a mercantile business? Get a clerkship and learn the alphabet before you talk to me of business.' He then left me to ponder his words. And that fifty dollars was the last money my father ever gave me, till at his death I received my part of the property by inheritance.

"I felt hard and bitter then, felt my father was a stingy old fogey, and mentally I resolved to prove to him that I could live without his money. He had roused my independence—just what he intended, I suppose.

"For three days I looked about for a place to make lots of money. But I found no chances, and at length

I accepted a clerkship in a large retail store, at four hundred dollars a year.

"Another bit of father's 'stinginess' at this time was demanding two dollars a week for my board through that first year.

"At the end of twelve months, I had laid aside two hundred dollars, and the next year, my salary being raised one hundred dollars, I had five hundred laid by. One hundred cents meant more to me in those days than one hundred dollars had previously.

"At the end of four years' work as a clerk, I went to my father with one thousand five hundred dollars of my own, and asked him if he was willing to help me enter business. Even then he would only let me hire the money at six per cent.

"To-day, I am called a successful business man, and I have my father to thank for it. Those lessons in self-denial, self-respect, and independence which he gave me—though hard at the time—put the manhood into me.

"Years afterward, father told me it cost him the hardest struggle of his life to be so stern with his boy. But he felt it was the only course to make a man of me. Many a time we laughed heartily over that little two-dollar board bill."—*Selected.*

The Thrush

"SUMMER is coming, summer is coming.
I know it, I know it, I know it.
Light again, leaf again, life again, love again!"
Yes, my wild little Poet.

Sing the new year in under the blue.
Last year you sang it as gladly.

"New, new, new, new!" Is it then so new
That you should carol so madly?

"Love again, song again, nest again, young again,"
Never a prophet so crazy!
And hardly a daisy as yet, little friend,
See, there is hardly a daisy.

"Here again, here, here, here, happy year!"
O warble unhidden, unbidden!
Summer is coming, is coming, my dear,
And all the winters are hidden.

—*Alfred Tennyson.*

Labor Versus School Life

"YOUNG TOM" was in a famous New England school, preparing for Yale. He was a good boy and a hustler, but gymnastics and the school paper absorbed so much of his time and enthusiasm that he lagged in his studies. The father went over the school reports for several months, and remonstrated.

The boy replied that he was tired of school and wanted to go to work. "All right," said the father, "but take time to think it over. Work in this case means more than sitting at a desk or loafing around."

The boy made his choice. The father put him in a tannery in which he had an interest. He became a member of a gang of men scraping flesh from hides. He went on the pay-roll at ten dollars a week, the same as the others, and out of that paid his board. He labored eight hours a day, for six days a week. He had to keep up with the others, or be docked.

He stood it manfully for eight months, without a word. Then he went to his father and owned to his mistake. "I need more education, and want to go to school," he said.

"All right," said his father, "but on what terms?"
"I'll stand at the head of my class," he answered.—*Selected.*



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Secretary
Corresponding Secretary

Society Study for Sabbath, June 1

Into All the World, No. 11 — East Indies

LEADER'S NOTE.—For the topic "Location and Physical Features of the East Indies" have an eight-minute map drill. If you have not a large map of the world, use your geography for this purpose. Better still, make a rough outline map and place it on the wall. The chief islands considered under this title are Java, Sumatra, Borneo, and New Guinea. Singapore will also be studied at this time. Consult your geography for physical features, and touch also climate and products. For the talk on "East Indies and Their Peoples," help will be found in the INSTRUCTOR. Use also any other available helps. See INSTRUCTOR for the responsive reading "Bible Answers to Missionary Questions." Let the leader ask the questions, and different individuals repeat the scriptures answering them. Gather reports. If you have time left for which you have no definite plans, why not review some of the facts learned concerning the fields already studied? See suggestions in "Missionary Idea," chapter on Meetings and Programs.

Suggestive Program

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

Location and Physical Features of the East Indies (eight-minute map drill).

East Indies and Their Peoples (fifteen-minute talk).

Bible Answers to Missionary Questions (responsive reading).

The Worker's Call (recitation). See page 8.

May 25

Do not forget that Sabbath, May 25, has been appointed by the General Conference Committee as Young People's day. Our churches and companies everywhere are asked to observe it. The program is published in the *Review* of May 9. We are expecting that day to be a great blessing to the work. Surely our Missionary Volunteers everywhere will stand ready to help church officers in making this day a success. Remember, as Eliot said, "Prayer and pains through faith in Jesus Christ will do anything."

M. E.

Missionary Volunteer Reading Courses

Senior No. 5 — Lesson 32: "The Miracles of Missions," Fourth Series, Chapters 13, 14, 15

1. RECOUNT some significant events connected with the Papacy from 1846 to 1870.

2. What blow did that power receive in 1870? Contrast the restrictions against the preaching of the gospel in Catholic lands prior to that year and the freedom which followed.

3. Give an account of the McAll work. What was Capellini's line of service? How was he fitted for it?

4. How should the translation and distribution of the Word be estimated? What effect has it upon and through the language of a people?

5. Relate at least two instances of its triumphs. In the past century how has God especially provided for its victories?

6. Before the revolution of September, 1868, what was Spain's attitude toward the Scriptures and evangelization? At that time what circumstances opened

the way for missionary effort? What results were accomplished?

7. When was religious liberty again curtailed in Spain? What restrictions were placed upon Protestant operations? What unfavorable conditions exist there to-day?

Notes

1. It is difficult to understand the reason the author of "Miracles of Missions" had in mind when, writing of the papal decree of infallibility in 1870 (page 216), he said: "That very year the period of one thousand two hundred sixty years was complete, reckoning from the death of Phocas." It is true Phocas died in 610, and reckoning 1260 years from 610 would bring us to 1870. By referring to Dan. 7:21; Rev. 12:6, 14; 13:5, we find a chronology is given with reference to the Papacy, a period which had its climax in dealing to that power a "deadly wound," referred to especially in Rev. 13:3-5. History records the fact that the Papacy received a deadly wound in A. D. 1798, when Pope Pius VI was taken prisoner by General Berthier of the French army, and was brought to France, where he died in exile. This entire period also refers to a supremacy, and this supremacy began as the outcome of the Justinian decree issued in 533, but not carried into fulfillment until 538.

2. Gambetta, Leon, French statesman; born 1838, died 1882.

Junior No. 4 — Lesson 32: "North America," Pages 316-352

NOTE.—Just recently we have learned that many of the books sent to our Junior readers are of a later edition than the one used in this office. We much regret that we did not learn this sooner. The paging of the assignments may have puzzled those who have the later book. However, the questions printed each week have been equally useful to all readers. This assignment completes the old book, so next week the review will appear. You who have the new book will not fail to read the remaining pages, I trust, for they are intensely interesting.

1. WHAT does the Dominion of Canada include? Where do most of the people of this vast territory live? Starting at Victoria, locate on your map the different provinces and cities visited. What did you find at Esquimalt? What did you learn about Vancouver? Regina? Winnipeg?

2. Name the capital of Canada, and tell something about it. How is the Dominion of Canada governed? Describe the Senate and the House of Commons.

3. What are the two largest cities of Canada? For what is Montreal noted? Give some idea of the view from Mt. Royal. Describe the famous Victoria Bridge. Mention some of the sports of Canada.

4. What two languages are chiefly spoken? Relate a little of the history of the eastern part of Canada. What did you learn about Quebec? Halifax?

5. Trace on the map your trip from Halifax to Vera Cruz. Describe the people of Mexico; the houses. Tell something of the history of this country; the climate. What is the size of Mexico?

6. Name some of the trees and flowers you found here. Tell how coffee is raised. Give an idea of the size of some of the farms. For what purpose are some of the cacti used?

7. Describe the view from the spire of the cathedral in Mexico City. How is Mexico governed? What is the chief religion of the Mexican people?

8. Who are the peons, and what did you learn about them? What precious metals are found in the mountains of this country? Tell of your trip to the top of Popocatepetl.

9. What did you learn about Central America? What are some of the products we receive from there? Tell how chocolate is made. Name some of the animals and birds found in the forests. What kind of trees do we find the lumbermen cutting for market?

10. What is our government doing in Panama to connect the Atlantic and Pacific Oceans?

Bible Answers to Missionary Questions

WHAT are missionaries?

"We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20.

Are there enough missionaries?

"The harvest truly is plenteous, but the laborers are few." Matt. 9:37.

What is our duty, then?

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:38.

What is the state of the heathen world?

"The dark places of the earth are full of the habitations of cruelty." Ps. 74:20.

What can take away its darkness?

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12.

Why do they not worship the true God?

"How shall they believe in him of whom they have not heard?" Rom. 10:14.

Do the heathen want the gospel?

"A vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." Acts 16:9.

Have the gospel messengers always been gladly received by the heathen?

"Some fell on stony ground, . . . some fell among thorns, . . . and other fell on good ground." Mark 4:5-8.

Does God care for the heathen?

"Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people." Isa. 49:22.

Did Jesus come to save them?

"Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John 10:16.

Who are sent to bring them in?

"Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

Who sends these witnesses?

"Then said Jesus to them, . . . As my Father hath sent me, even so send I you." John 20:21.

What is the great commission?

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19.

What does Jesus send them for?

"For a light to the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." Isa. 42:6, 7.

Who were the first missionaries?

"The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Acts 13:2.

Can children be missionaries?

"The Syrians . . . had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." 2 Kings 5:2, 3.

Is there any danger in a missionary life?

"Ye shall be hated of all men." Matt. 10:22.

What have missionaries suffered?

"They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; . . . they wandered in deserts, and in mountains, and in dens and caves of the earth." Heb. 11:37, 38.

Why did Jesus permit this?

"The disciple is not above his Master." Matt. 10:24.

What help has Jesus promised?

"Lo, I am with you alway, even unto the end of the world." Matt. 28:20.

What have missionaries accomplished?

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Isa. 9:2.

Has God promised them success?

"From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; . . . my name shall be great among the heathen, saith the Lord of hosts." Mal. 1:11.

What reward has Jesus promised?

"They that turn many to righteousness [shall shine] as the stars forever and ever." Dan. 12:3.

When will missions end?

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

What will then be the state of the world?

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14.



VIII — Baptism

(May 25)

MEMORY VERSE: "Repent, and be baptized every one of you in the name of Jesus Christ." Acts 2:38.

Questions

1. Repeat the memory verse. What two things are we told to do in this scripture? Which comes first? After repentance what is the next duty? What promise is given those who obey? Acts 2:38.

2. Why should we be baptized? Rom. 6:4; note 1.

3. What should take place before baptism? Rom. 6:11. What is to be buried? Verse 6. When we are baptized, what do we profess to the world? Verse 5; note 2.

4. What must take place before a person is buried in the earth? Would it not be a terrible thing to be buried *alive*? How can we become dead to sin? Rom. 6:11; 4:5; 1 John 5:4; note 3.

5. After being buried in baptism, what should we henceforth not serve? Rom. 6:6, last part. What should we not love? 1 John 2:15.

6. For what should we seek? Col. 3:1. Upon what will we place our affections? Verse 2. What should we put off? Verse 8. What should we put on? Verses 10, 12, 13. How should we dress? 1 Peter 3:3, 4; note 4.

7. When we become Christians, who should be our example? 1 Peter 2:21; note 5.

8. How was Jesus baptized? Mark 1:9, 10.

9. What was Jesus doing when the Holy Spirit came upon him? Luke 3:21; note 6.

10. When John preached repentance, what did the people do? Matt. 3:5, 6.

11. On the day of Pentecost, how did the people show they believed God's word? Acts 2:41.

12. Of how many kinds of water baptism do we read in the Bible? Eph. 4:5.

13. What word is used in Col. 2:12, to describe how we should be baptized? Can anything be "buried" if it is simply sprinkled? Does sprinkling represent the burial of Jesus?

14. What other word is used in Rom. 6:5 to describe baptism? How is anything "planted"?

15. Tell how Philip baptized the eunuch. Acts 8:35-39.

16. In what way were the disciples of Jesus to baptize? Matt. 28:19; note 7.

Notes

1. "Baptism is a most solemn renunciation of the world. Those who are baptized in the threefold name of the Father, the Son, and the Holy Spirit, at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan, and have become members of the royal family, children of the heavenly King. They have obeyed the command, 'Come out from among them, and be ye separate, . . . and touch not the unclean thing.' And to them is fulfilled the promise, 'I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.' 2 Cor. 17:18."—*Testimonies for the Church*, Vol. VI, page 91.

2. "The vows which we take upon ourselves in baptism embrace much. In the name of the Father, the Son, and the Holy Spirit, we are buried in the likeness of Christ's death, and raised in the likeness of his resurrection, and we are to live a new life. Our life is to be bound up with the life of Christ. Henceforth the believer is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit. He is to make all worldly considerations secondary to this new relation. Publicly he has declared that he will no longer live in pride and self-indulgence. He is no longer to live a careless, indifferent life. . . . He has died to the world. He is to live to the Lord."—*Id.*, page 98.

3. "Baptism is a most sacred and important ordinance, and there should be a thorough understanding as to its meaning. It means repentance for sin, and the entrance upon a new life in Christ Jesus. There should be no undue haste to receive the ordinance."—*Id.*, page 93.

4. "The idolatry of dress is a moral disease. It must not be taken over into the new life. In most cases, submission to the gospel requirements will demand a decided change in the dress. . . . Our appearance in every respect should be characterized by neatness, modesty, and purity. But the Word of God gives no sanction to the making of changes in apparel merely for the sake of fashion,—that we may appear like the world. Christians are not to decorate the person with costly array or expensive ornaments."—*Id.*, page 96.

5. "Jesus did not receive baptism as a confession of guilt on his own account. He identified himself with sinners, taking the steps that we are to take, and doing the work that we must do. His life of suffering and patient endurance after his baptism was also an example to us."—*Desire of Ages*, page 118, trade edition.

6. "Upon coming up out of the water, Jesus bowed in prayer on the river bank. . . . Never before have angels listened to such a prayer. They are eager to bear their loved Commander a message of assurance and comfort. But no; the Father himself will answer the petition of his Son. Direct from the throne issue the beams of his glory. The heavens are opened, and upon the Saviour's head descends a dove-like form of purest light,—fit emblem of him, the meek and lowly One."—*Ibid.*

7. The Father, the Son, and the Holy Spirit are all united in the work of saving men, so we are to be baptized in the name of all three, and become related to each of them. How careful we should be not to disgrace the name we bear when adopted as children of the royal family.

THE YOUTH'S LESSON

VIII — Baptism

(May 25)

LESSON HELPS: "Desire of Ages," chapter entitled "Baptism;" *Sabbath School Worker*.

MEMORY VERSE: Acts 2:38.

Questions

1. Just before leaving the eleven on Mount Olivet, what instruction did Jesus give the apostles? Matt. 28:19, 20.

2. How had he already set the example? Matt. 3:13-15; note 1.

ITS SIGNIFICANCE

3. What was the burden of John's message? Mark 1:4, 5.

4. What should precede baptism? Mark 16:16; Acts 2:38; note 2.

THE TIME

5. At what time in the believer's experience is baptism proper? Acts 22:16. Compare Gal. 6:14. Note 3.

6. With whom is the believer buried in baptism? What should characterize the after-life? By what act of the believer is Christ's resurrection commemorated? Rom. 6:4, 5; note 4.

7. When Paul and Silas had preached Jesus to the jailer at Philippi, what followed? Acts 16:32, 33.

8. Following Peter's sermon at Pentecost, how many believed on Jesus, and were baptized? Acts 2:41.

THE MODE

9. When Philip had preached Jesus to the Ethiopian eunuch, what did this new believer request? Acts 8:36.

10. What command was given? What did Philip and the eunuch do? What did Philip do? What next took place? Verses 38, 39; note 5.

THE RESURRECTION POWER FOR A NEW LIFE

11. What should be the experience of the baptized believer? Col. 3:1-3; note 6.

12. What was manifested in Christ's resurrection? 2 Cor. 13:4.

13. What power is it the privilege of the baptized believer to know? Phil. 3:10; Eph. 1:18-20.

Notes

1. "Among the multitudes that had gathered about him at the Jordan, John had heard dark tales of crime, and had met souls bowed down with the burden of myriad sins; but never had he come in contact with a human being from whom there breathed an influence so divine. All this was in harmony with what had been revealed to John regarding the Messiah. Yet he shrank from granting the request of Jesus. How could he, a sinner, baptize the Sinless One? And why should he who needed no repentance submit to a rite that was a confession of guilt to be washed away?

"As Jesus asked for baptism, John drew back, exclaiming, 'I have need to be baptized of thee, and comest thou to me?' With firm yet gentle authority, Jesus answered, 'Suffer it to be so now; for thus it becometh us to fulfil all righteousness.' And John, yielding, led the Saviour down into the Jordan, and buried him beneath the water."—*Desire of Ages*, pages 110, 111.

2. Genuine faith in Christ as the Saviour from sin precedes baptism. Baptism follows as an outward expression of the faith already in the heart.

3. When death overtakes an individual, burial follows. It would be a very sad thing to be buried alive. Likewise when the old man, the world's affections and lusts, is crucified, then burial into the watery grave with Jesus should take place. Ananias said to Paul, who for three days had fasted and prayed and confessed his sins to God, "Why tarriest thou? arise, and be baptized." It was time now for him to be buried; for he had renounced his past sinful life. When we have turned away from sin, and the old man is dead, we should then be buried in the watery grave. It is a sad thing for the church, and the individual as well, to bury the "old man" alive.

4. Jesus did not leave two memorials for one event. If, therefore, baptism commemorates his resurrection, it is evident that there is *no need* for the setting apart of the first day of the week to commemorate his resurrection, the day upon which he rose from the grave.

5. The Bible presents one baptism. Paul says, "We are buried with him by baptism into death." Rom 6:4. When anything is buried it is covered up, put out of sight. The dead are buried beneath the ground, covered up and so hidden from view. Likewise to follow Jesus into death, into the grave, by baptism, the candidate must be buried beneath the water, hidden from view, or there can be no significance whatever to the ordinance.

6. "Those who have put on Christ by baptism, by this act showing their separation from the world, and that they have covenanted to walk in newness of life, should not set up idols in their hearts. Those who have once rejoiced in the evidence of sins forgiven, who have tasted a Saviour's love, and who then persist in uniting with the foes of Christ, rejecting the perfect righteousness that Jesus offers them, and choosing the ways that he has condemned, will be more severely judged than the heathen who have never had the light, and have never known God or his law."—*Testimonies for the Church*, Vol. III, pages 365, 366.

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.

"Go Thou and Do"

As thou wouldst be done by,
Go thou and do;
What you ask of your brother
He expects of you.
For your work-days and Sabbaths
Select the right tool;
Let the law of your life
Be the golden rule.

If you feel that this earth
Isn't run just right,
With your wits wage the fight.
Then plead with your brothers;
And while you are preaching,
In practise don't fail,
For a shining example
Will oftentimes avail.

When business is tended,
Work hastens along;
If your business is just,
Don't fear the wrong.
It's your business to fight
For the welfare of men:
Go thou and do
Till Time says amen.

JOHN E. NORDQUIST.

Joy Distributers

THAT is what a Sunday-school class in a large city determined to be,—joy distributers. They found many ways for dispensing their pleasant commodity, and many persons who seemed very willing to receive a little of that which the days and months seldom brought to them. First, the class found a lame girl whose mother was a widow, and who did not find it easy to provide for herself and daughter. These joy distributers visited the lame girl, became real, true friends, gave her a canary to help entertain her during the hours she was left alone; then they installed a telephone in her home, and encouraged her to get subscriptions for magazines, thus helping to pay her expenses. The girls would give her a list of persons whom they thought might be interested in the magazines, then before she could call up the persons, the girls would tell the prospective subscribers about the girl and her work. Many subscriptions were obtained as the result of the thoughtfulness of this class. At Christmas time the girls remembered her in a very substantial way.

We may not all take the same method of distributing good cheer and help to those in need; but we certainly should enroll among the "joy distributers," and do active work in bringing eternal joy and peace into sin-sick human hearts, and perhaps the best way to

accomplish this end is first to distribute physical and mental joy. There is no time to lose, if we improve all opportunities for kindly service.

Solomon's Counsel

HE that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord.

He that answereth a matter before he heareth it, it is folly and shame unto him.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

Debate thy cause with thy neighbor himself; and discover not a secret to another.

If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

In the way of righteousness is life; and in the pathway thereof there is no death.

Temperance Volunteers Increasing

THE following persons are now duly enrolled as active Temperance Volunteers:—

<i>Takoma Park</i>	<i>New York</i>
Hamlet Lofftfield	Warren Marden
Virgil Sorenson	George Oliver
Phillips Tunnell	<i>California</i>
Lester Tunnell	Henry Adams
Dewey Smith	George Whitney
Robert Coker	<i>Kansas</i>
Stanley Anderson	William Gladden
Herbert Davis	Clinton Gladden
Alfred Tunnell	Ralph Gladden
Elden Ford	
Willie Bowen	
Neville Staughton	

Florence and Vivian Adams have also secured bags and badges for the work. We called for one hundred boys to enlist as active workers in the Temperance Volunteer band. It is equally important that the girls have a part in this good work, so it may be that we shall have to organize a Temperance Volunteer band for girls. But whether such a band is organized or not, let the girls work, and let them send a report of their work to the INSTRUCTOR, that others may be encouraged to follow their example in service.

Apologizing Without Criticism

WHEN it is time for us to apologize, it is no time for us to criticize. When we have an apology to make, let us stick to our apology, and not be talking or even thinking about the possible fault of any one but ourselves. We often find ourselves strongly tempted to do otherwise—to mix apology and criticism. When, for example, we have failed in love, showing impatience or irritation because some one else has blundered, we are willing to confess our failure and apologize for it provided we may point out at the same time the fault of the other, which was the occasion of our failure. But the other's fault was no reason nor excuse for our failure; and we are not responsible for his fault, but only for our own. Why blunt the edge of our apology, destroy its grace and value, by meddling critically in that which is probably none of our business, or which—if it is our business—can be much better attended to by the example of our own frank confession than by any direct rebuke? Apology and criticism do not mix. But an unconditional, whole-souled apology is often the best criticism in the world. —*Sunday School Times.*