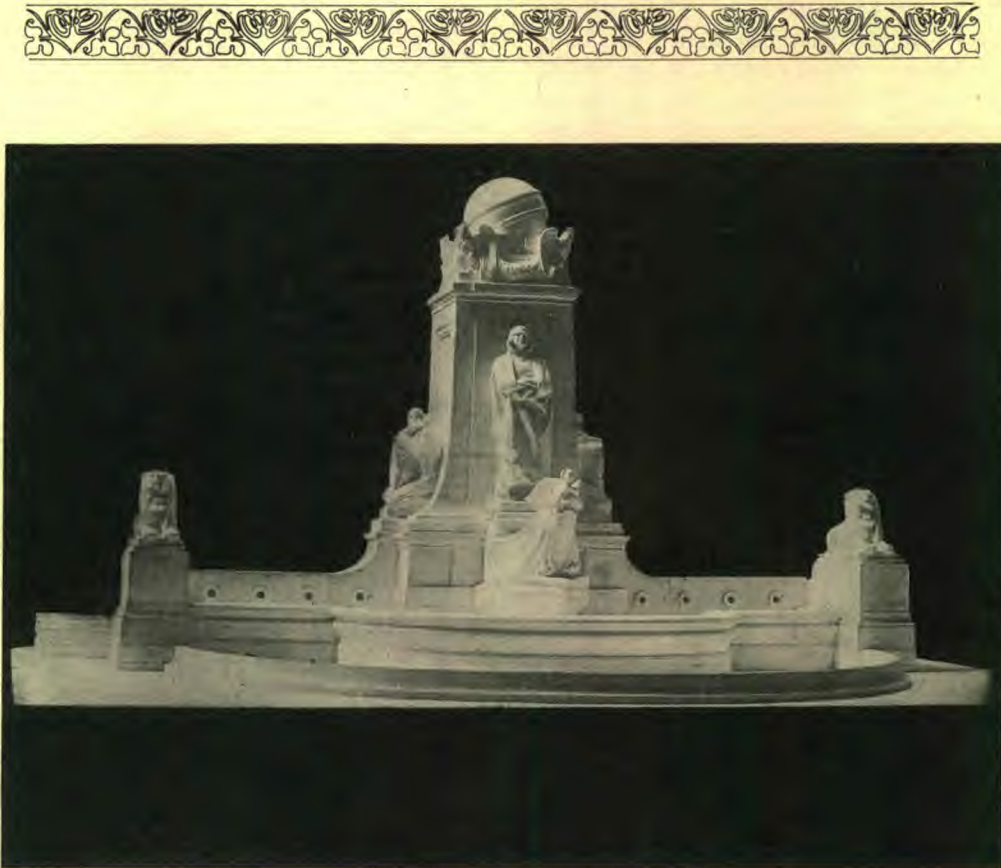


The YOUTH'S INSTRUCTOR

Vol. LX

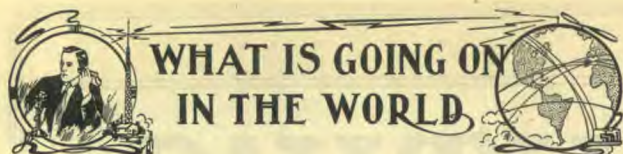
July 2, 1912

No. 27



MEMORIAL TO CHRISTOPHER COLUMBUS

On June 8, there was unveiled in the national capital the memorial to the memory of Columbus, which stands on the plaza in front of the new Union Station. Congress appropriated one hundred thousand dollars for this monument. It is built of white granite, except the figure of Columbus, which is of marble.



THE Panama Canal will move South America fifty days nearer to us.

FIVE million dollars of worn-out currency are destroyed daily by United States officials.

THE aluminum output of this country has increased from 61,281 pounds in 1890 to 47,734,000 in 1910.

PENNSYLVANIA is the largest producer of cement, about one third of last year's output being from that State.

RAILWAY freight rates in some sections of the West where there is no possibility of competition by water are ten times as high as the rate by water.

"FRANCE is undertaking to import the twenty-four-hour time-reckoning system from Italy. In the latter country one can take the train at half past fourteen—but how strange it will seem to read in next year's travel books that the Paris boulevards are gayest after twenty-three in the evening!"

Ceremony Marks Change to New Order of Things

AN interesting event took place on June 7 in Chang Suho's garden, a favorite resort of the Chinese, when, for the first time, a Chinese wedding was celebrated in public in Shanghai.

The marriage was arranged by middlemen in the old-fashioned way, but instead of the bride's being carried in a closed sedan to the bridegroom's house, and remaining in absolute seclusion throughout the festivi-

ties, which, in the case of wealthy people, often lasted some days, both parties came forward publicly in the presence of their friends and relatives, and were united with elaborate ceremony, which included music, rendered on a piano, the reading of the marriage covenant, and the public exchange of troth and rings.

The ceremony concluded with the presentation of flowers to the married couple by all the guests, and a banquet, in which the bride participated, sitting beside the bridegroom. Both belong to wealthy local families.

This was a purely civil marriage in distinction to weddings in the church of the Chinese Christians. No more striking evidence of the change from the old to the new order in China has yet been recorded.—*Washington Post*.

Love thyself last. Drink deep
The nectared anodyne of selflessness.

—Edwin Arnold.

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The Youth's Instructor

VOL. LX

TAKOMA PARK STATION, WASHINGTON, D. C., JULY 2, 1912

No. 27

Heaven's Call

MRS. E. M. PEEBLES

MORN, beautiful morn,
Waking again to the gladsome new dawning
Of day's fresh cares, while the star of the morning
Brightens the east e'er the sun in his glory
Bathes earth with brightness, and brings a new story.
Dewdrops are diamonds; there's gold on the mead;
Where love lightens labor, there's joy in the need.
Forth to life's duties, courageous and strong,
Make we life better with music and song.
Morn, beautiful morn!

Home, beautiful home!
At last there is rest in the home land eternal;
There's love ever true, and joys e'er supernal,
Where light of the sun is eclipsed by the brightness
Of glory-bathed home, and there's sight for the sightless;
And the King of that country, the fairest of all,
Has sought us, and bought us. O sweet is the call,
"Come, earth-worn and weary, I give you the rest
That forever erases the weariful past!"
Home, beautiful home!

Missionary Giving

MRS. A. E. ELLIS



ERNEST writers have gone over the grounds, Biblical and otherwise, for Christian giving, till it would seem that no stone could be unturned and no heart untouched; yet the line upon line is still needed. One has only to read the calls of our Mission Board, and the entreaties of our brethren who are already in unevangelized fields, to realize that tremendous obligations to *give* rest upon every one who can not *go*.

"At this time when the whole heathen world is a vast mission field, God is calling upon the church as never before to consecrate and concentrate all her forces, that she may measure up to the sublime opportunities of the hour." And is the church responding to the call? A noble work is being done; but as we read the published record of our missionary offerings, we can but think that we have hardly touched our resources as yet.

A few rare souls there are who have attained to Paul's standard set forth in 2 Corinthians 8, "who treat giving as a privilege, not as a duty; as a grace, not as a burden." But by the large majority "the missionary Christ with his great commission is treated like a beggar, to be discharged with an alms, and not as a yokefellow in the gospel to be supported by daily cooperation."

A dear old brother whose offerings to missions were liberal and unflinching, was asked how he always happened to have so much missionary money. "I do not 'happen' to have it," he replied. "No poor man ever 'happens' to have money. I plan for my missionary money the same as I do for my rent and my flour. These three things are my necessities. Other things I get as I can, or go without them."

This reply really covers the most essential points of acceptable and intelligent giving: (1) The deep love which made the needs of the Lord's work as real as the need of daily bread; (2) careful planning for the money. The amount given was not what the impulse of the moment might prompt, nor what few pennies might be on hand; but as much thought was given to it as to the rent money; (3) regularity of payment. In this case, the offerings were usually paid in on the same day each month that the rent was paid. How simple a plan to follow, yet it could hardly be called an easy one, for all the principle a Christian has is involved in it.

In contrast with this was the giving of a young

woman who said, with some pride, that she gave all that was asked—"ten cents a week." A few minutes' conversation with her developed the fact that she also gave ten cents a week for chewing-gum. The souls of millions of heathen in one side of the balance; in the other—what?

A young man who was a liberal giver said that at first he thought ten cents a week a great deal to pay for missions, so he compromised the matter by saying he would give as much as he paid out for little indulgences for himself. At the end of the month he had spent ninety-three cents. The next step was to give up his indulgences, and put both the amounts into his offering box. From that, the habit of dealing honestly with the Lord took hold of him and changed his whole life. Why do we not sit down, and, like reasonable beings, "reckon" with our Lord?

Some there are who never seem to get over the idea that they are doing the Lord a great favor by doling out an occasional dime. No doubt dimes are acceptable if people have nothing more to give, and if their other expenditures are in the same general ratio; but the patronizing spirit is an insult to the Maker of the heavens and the earth.

The Lord is not poor. He is not asking us for means because he could not get it otherwise. He does not ask us to give for his benefit, but for our own. In the sin of covetousness, especially prevalent in the last days, lies our greatest danger. Liberal giving is the only safeguard against it.

A writer says: "We can not estimate the liberality of the church by the figures and footings of all our treasuries. A small amount may mean liberality, a large sum indicate meanness. The figures and footings do not show what the givers *had left*. No measure is worth considering that counts only what is given. A thousand dollars given may not mean any sacrifice to the giver; the widow giving her all when she gave two mites was liberal; she gave 'all that she had.'"

"It is more blessed to give than to receive." As all need the blessing, the large giving of a few is not the end to be sought, but the regular giving of every member. The statement is made that "the efforts of church financiers for generations, have failed to solve this problem." But it will be solved in the last generation. Love's test is giving. Then if we are to stand the test, there must come a time when every one will be faithful in this grace also. Are we prepared to be

left out? or shall we bend every energy to meet the mind of the Lord?

"Steady instruction and training in systematic and proportional giving lie deep down as the foundation of the development of the liberal spirit in the church." And if this work is faithfully done *in the churches*, it will have its effect.

It is truly encouraging to know that so many of our home conferences are recognizing the wider outlook by a division of tithes and laborers with the more needy fields. And why should it not be so? Why should not our brethren who are laboring in distant fields, amid the most unfavorable surroundings, share in the strong support of the tithes, as well as those who labor in this land? The swiftly unfolding plans of God for the gospel work in this generation call for a corresponding advance in our basis of operations all along the line. When we accomplish all that is possible, God is still doing more than we. "An insect crawling on the deck of an ocean liner may think it is progressing with speed; but compare its advance with that of the mighty, rushing steamer." So it is with our work; God is ever immeasurably in advance of us, and only his infinite patience could bear with our selfishness and our tardiness in giving the message to those who have "never yet heard."

"A cloud of witnesses, above, encompass us;
We love to think of all they see and know:
But what of this great multitude in peril
Who sadly wait below?"

The Burden-Bearers

THE little woman looked up at the minister. Her eyes were luminous with suppressed tears; her lips trembled, and her hands were clasped tightly. "I can not understand," she said, "why this last burden has been given me to bear. I have tried to be patient. I have tried to believe that the hand of God was leading me, even when my loved ones were taken away. But this seems so needless, so useless."

The minister's face grew sad. He had known this woman for years; he had seen her cheerful under great physical suffering, brave and patient in bereavement. She had lost her children one after another, and then her husband, on whom she had leaned in perfect love and trust. The minister had marveled at her sweetness and courage; in more than one crisis in his own life and work she had been an inspiration to him.

And now the small property that would have enabled her to end her days in peace had been lost; she was left to the charity of those who, she felt, would consider her a burden. No wonder she was troubled, for through all the hardships and trials of her life she had been surrounded by those who loved her and ministered to her gladly. Now she must go to those to whom she was bound by ties of blood, indeed, but not of spirit.

Tears of compassion stood in the minister's eyes. "Have you ever thought of your troubles as an honor?" he asked. In my own labors I have learned to lean on those who have proved themselves steadfast through years of trial and suffering. They can be relied upon, whatever the emergency. Is it not possible that God sends successive trials, not to punish, but to help yet a step farther those already far advanced on the Christian road? 'Whom the Lord loveth he chasteneth.' We do not place the greatest burdens on the shoulders of the weak and frivolous;

he, too, may prefer to place them on those who have become strong to bear them."

At the thought, a new light shone in the deep, sad eyes of the woman. "Do you think that could ever be true of me?" she asked.

"I think it is true," said the minister.—*Youth's Companion*.

What Is Esperanto?

ESPERANTO, word of hope,
Language of the world!
Lo! thy banner green and white,
Far and wide is furled.
Green is nature's blending tint,
White is symbol grand,
Purity and loyalty;
Both go hand in hand.

Language is the channel broad,
Bringing near the far;
Christ may be reflected through
Esperanto's star.
God is working in the earth
His own purpose true,
Through the darkness of the age
Light now shines anew.

Mighty issues are at stake,
Warnings must be given;
When God's kingdom comes below,
Earth will be as heaven.
He will come whose right it is
Thrones to overthrow:
This the truth that far and near
All the world must know.

ELIZA H. MORTON.

Briefly, Esperanto is the auxiliary international language invented by Dr. L. Zamenhof. The principles on which he worked were these:—

The greater the number of people who adopt a language, the more useful it becomes. Therefore it is of prime importance that there be in connection with the proposed auxiliary language, that which will secure its general adoption. First in importance, it must be easily learned.

To this end it should be simple, both in spelling and in grammatical construction. The rules must be few and simple, and there must be no exceptions to the rules. The language must be constructed as far as possible from material already familiar to a large proportion of the people speaking the existing languages.

Dr. Zamenhof has succeeded admirably in his attempt. In spelling, each letter has only one sound; and when one sees a word for the first time, he immediately knows how to pronounce it; and when he hears a word for the first time, he knows at once how to spell it. There are no Esperanto spelling-books. You learn to spell and pronounce every word in the language in one lesson.

Zamenhof's grammar consists of sixteen simple rules, although an English-speaking person studying Esperanto will have to spend some time *unlearning* some of the quirks of the English language.

All the words are accented on the next to the last syllable—the penult.

All nouns end in *o* for the singular, and in *oj* (pronounced *oy*) for the plural; adjectives end in *a* and *aj*; adverbs end in *e*; verbs end in *as*, *is*, *os* for the present, past, and future. The active participles end in *anta*, *inta*, and *onta* (present, past, future), and the passive participles in *ata*, *ita*, *ota*. There are no irregular verbs. There are, in fact, no irregularities of any kind. It is one language where "rules are made to be obeyed."

One of the finest features of the language is the system of word building. The skeleton of the lan-

guage is a collection of *roots*, some thousand, from which an immense number of words may be made by means of prefixes and suffixes.

In selecting the roots, such were chosen as were found in several of the European languages, so that an Englishman, or a Frenchman, or a Spaniard, or a German, or a Pole, looking down a list of Esperanto words, will immediately recognize a considerable number of them. From these roots, nouns, verbs, adjectives, etc., are formed. For instance, the root *koler*, with general significance of anger: *Kolero* (noun) signifies anger; *koleri* (verb), to be angry; *kolera* (adjective), angry; *kolere* (adverb), angrily; *kolerema*, easily angered; *koleremo*, state of being easily angered; *kolerigi*, to make one angry; etc.

To show the similarity of the words in English, I take the following from one page of the dictionary:—

Insigno, insignia.

Insisti, to insist.

Inspekti, to inspect.

Inspektor, inspector.

Inspiri, to inspire.

Instali, to install.

Instigi, to instigate.

Instinkto, instinct.

Institucio, institution.

Instituto, institute.

Instrui, to instruct.

Instrumento, instrument.

Insulti, to insult.

Intelekt, intellect.

And the Frenchman will find the language even more familiar than the Englishman. It is this universality that makes the language *take*.

To what extent it has taken and how it is being used, the author hopes to tell in a future article.

Stories of Grievous Wrong Perpetrated on Children and Their Guardians

THE juvenile court of America is twelve years old. It was established primarily for the purpose of keeping youthful criminals and wayward boys from associating in prisons with hardened criminals. It was meant also to secure for the boys the best possible environments. It has accomplished much good; but there is grave danger of its usurping too much authority, and assuming unnecessarily and unwisely the God-given responsibility of parents and friends in caring for children.

Mr. Winifred Black, in a recent article in *Good Housekeeping* gives some startling facts relative to the increase of juvenile crime, and the unsatisfactory methods of juvenile courts in dealing with such breaches of good order, and especially in dealing with the children of those whose only crime is poverty.

"There is no getting away from the fact," says Mr. Black, "that juvenile crime is terribly on the increase. There is a juvenile court in every city of any size in the country, and every docket of every juvenile court is full to-day to bursting."

There can be no question of the value of juvenile courts when conducted after the plan of Judge Lindsey's, of Denver, Colorado. But in the hands of unwise judges who take advantage of their position to incarcerate children in Catholic institutions, or in any public institution unnecessarily, the court becomes a menace rather than a benefit to any community. Five thousand children passed through the juvenile court of Chicago last year, and it is evident to all who have

given the question consideration that the offenses of many of these were too trivial to be made a matter of court procedure.

Mr. Black cites in the article referred to several cases of grievous hardship visited upon the parents or guardians of children by the juvenile court. "I wonder how many American citizens," says Mr. Black, "know that a boy can be taken away from his father—forever—because that father is out of work for a while. And do they know that that father might beat his hands to bloody bones at the doors of justice and never once get an inkling as to what has become of his own flesh and blood?"

Fighting for Her Boy

"I saw a woman, with my own eyes, stand up in the juvenile court of Chicago not two months ago, and fight like a tigress to get her own boy, her own flesh and blood, out of an orphan asylum and take him home with her. The woman had been very ill, and the probation officers had taken the boy when the mother was sent to the hospital. When she came out of the hospital, and once more had a little place of refuge she loved to call her home, she went to the juvenile court to get her boy.

"She went, not once, not twice, but at least a dozen times, and the last time she went, I happened to be there, and I saw the probation officer who had taken her boy and disposed of him according to his own ideas, doing everything in his power to influence the judge to keep that woman's boy away from her. There was nothing against the woman's character; she was a good, honest, hard-working woman—poor, to be sure. (It is astonishing how few well-to-do people ever see the inside of the juvenile court. I wonder if only the children of the poor are bad?) This woman had force of character, and was unusually intelligent; and she fought for her child as she had been fighting for her life out there in the hospital ward—and she got it. But the probation officer did everything he could think of to defeat her; and if she had not had powerful friends who insisted on a hearing of her side of the case, he would probably have won his way.

"There was nothing especially malicious about the probation officer; it was perfectly simple to see his point of view from the mere expression of his face, when he expostulated with the judge for listening to the mother. He had that boy nicely settled, all ticketed and labeled and put away in a pigeonhole, at a perfectly good asylum; and it irked him to have this unreasonable woman come and make such a fuss about an ordinary, every-day boy. The probation officer was cut to the heart when he saw his good, orderly, systematic work going for naught, and it was quite evident that he could scarcely bear to think of that boy's coming out of the asylum and going home to live with his own mother in her own humble home.

"That is the trouble with the probation officer in general. He means well enough, when he's a man; and she means a little too well, when she's a woman; and they, none of them, can see that their own particular judgment might possibly be mistaken in some one particular case.

"I once heard a probation officer, in good and regular standing, tell Judge Lindsey, of Denver, that he ought to take three little children away from their mother, and keep them away.

"'She isn't a fit mother,' said the probation officer. 'I hate to say it, judge, but I am afraid I must.' And when the judge questioned the probation officer, he

found that he thought, and thought honestly, too, that those children ought to be taken away from their mother, because the officer had been to that mother's home at three o'clock in the afternoon, two days running, and had seen the kitchen sink piled with the breakfast dishes 'not even touched.'

"Judge Lindsey holds court in a small city, so he had time to find out what the probation officer really meant by an unfit parent. If he had been on the bench among the crowded courts in Chicago, for example, hearing five thousand cases a year, what might have happened? From some of the things that have happened in those crowded courts, I'm afraid that mother might have lost her children, lost them, perhaps, forever — because she didn't wash her dishes at the right time of day!

The Brogan Woman

"Strange things happen in these juvenile courts. There was the case of the Brogan Woman, for instance. We called her the Brogan Woman in Chicago because we didn't want to tell her real name, though we had it on the records right enough.

"The Brogan Woman lived with her husband and four children on the West Side of Chicago. She was a scrub-woman — 'creepers' they call these women in the big office buildings; they creep over the floors in their dragged skirts, and clean up after the offices are closed for business. The Brogan Woman wouldn't have had to be a creeper if her husband had kept sober; for when he was not drinking, he was a good workman. But he had been drinking for some time, and times were hard in the little four-room frame house on the West Side. Little Katie was not very well, she was a delicate child and needed good food; the oldest boy was out of school, his shoes being really not fit to wear; and if the baby hadn't been as pretty as a pink, even she would have looked dingy and old, her clothes were so worn and ragged.

"One night, just as the Brogan Woman felt as if she couldn't stand it another day, her husband came home sober, with his eyes shining. He had found a job, and he had promised the man who gave him the job that he would never take another drink again as long as he lived. The Brogan Woman was so delighted that she burst out crying, and then little Katie cried, and so did the baby; but the oldest boy stood in the corner and looked at his father and grinned sheepishly, as one man smiles to another over the follies of the weaker sex. And on the very first pay-day the Brogan Woman cried again, for her husband came home as straight as a string, and he brought two pairs of shoes with him, one for the oldest boy, and one for the baby — blue, with tassels on them. And the women in the Brogan Woman's 'creeper squad' noticed that she sang a queer, quavering, old-fashioned song at her work, and she gave notice to the head of the squad that she would not be there after that week.

"The very next night as the Brogan Woman went home, still humming the quavering little song that had made the rest of the 'creeper squad' laugh, she saw a man come out of a saloon door and reel across the street. Her heart stood still; yes, it was her husband. He lurched across the street to the pawnshop, and he had one of little Katie's blue shoes dangling in his hand — she could see the tassels swinging, from where she stood.

"The Brogan Woman went crazy. She snatched off one of her heavy brogans, and threw it straight through the plate-glass window of the saloon; and in

less time than it takes to tell it, the Brogan Woman was in the Black Maria, on her way to the Bridewell.

"She cried a great deal at the Bridewell. She was ashamed of what she had done; she had never been in trouble of any kind before, and then she was worried about the children, till one of the guards at the Bridewell took the trouble to tell her that the children would be all right.

"The juvenile court will look after them for you," he said. And so the Brogan Woman was comforted a little.

"When she had served her sentence, she went home. The little frame house was empty; her children were gone. She ran to the juvenile court, and they told her that her children had been sent away; and when she went to the big institution to which the children had been sent, they were very patient with her at first; but after a while, when she kept demanding to see her children, they told her that they would have her arrested if she came around bothering any more. And now the Brogan Woman's husband is sober again; he has never touched a drink since the day his wife was sent to the Bridewell. But if you ask the Brogan Woman anything about the juvenile court, she raises her hands to heaven and calls down a dreadful curse on the day she ever heard of it.

"Still, to be quite reasonable, she really had no right to throw that brogan through the plate-glass window, had she?

The Good Old Teamster

"And then there was the case of the good old teamster and his three grandchildren. I can never get quite used to thinking of that case.

"The teamster is an American, one of the old-fashioned sort, blue-eyed, high-nosed, broad-shouldered, the same sort of man who used to haul the loads of wood to your grandfather's place down in the country. He has worked for the same firm for seventeen years, and for fifteen of those years he has lived in the same house, a little four-room place on the Northwest Side. The three grandchildren lived with him and his old-fashioned wife. They had a comfortable little place, and there was even some attempt at decoration.

"There was a johnny-creeper-over-the-ground vine in the dining-room window; there was a big shell with the Lord's Prayer written on it in letters so fine you could hardly read it, on an old-fashioned what-not in the corner; and there was a beautiful picture of the teamster and his bride as they looked on their wedding day forty years ago, enlarged and colored — you could even see the color of the wedding-ring on the bride's finger. It was just a plain, old-fashioned, comfortable, humble American home. But it wasn't good enough for the teamster's little grandchildren — too small, the probation officer said, and there was no bathroom in it. The teamster and his wife gave the children their baths in the wash-tub in the kitchen, and besides — this is the way it all began: —

"The oldest grandchild was sweet sixteen, and she had a complexion like a wild rose, and pretty white teeth, and she laughed a good deal, and she could sing, too; and one day a dark-eyed stranger came to board next door. You could tell by the way he wore his clothes, and such stunning clothes, too, that he was no ordinary man. He taught the oldest grandchild some new songs; and one evening he took her out to walk, and he told her that he was going far away, and that he would die if she did not go with him.

The oldest grandchild thought it would be a dreadful thing to have the dark-eyed stranger die; so that night she put all her poor little clothes into a poor little bundle, and ran away with the dark-eyed stranger, far away, to Indiana. And when they arrived in Indiana, the dark-eyed stranger taught the oldest grandchild to dance a little; and every evening the two of them went to a little smoky hall and danced and sang on the little stage; and the oldest grandchild was not very happy, for the dark-eyed stranger was cross to her, because she would not talk and laugh with the strange men he brought to see her.

"So she was not so very sorry when her grandfather, the old teamster, came to Indiana and found her and took her home. Nobody scolded her for running away, and everything would have gone on quite as usual, only that the district probation officer had heard all about the dark-eyed stranger and the oldest grandchild, and she came and took the children, all three of them, and the grandmother, down to the juvenile court.

"While the grandmother sat bewildered in the strange place, the judge sent the oldest grandchild to the girl's reform school, and they put the little grandchildren up-stairs in the juvenile detention home, to be kept under 'observation,' they said. The two little grandchildren were very lonely at the detention home. The children there were so odd, they talked about such strange things, and then there were no home-made cookies at the detention home, and nobody played the fiddle in the evening, as their grandfather did at home, and they were very homesick; and one morning, when the door stood open, they walked out of it and ran away—home to grandma!

"Grandma was sitting at the window, just as if she knew they were coming, and she recognized them the minute she saw them. That was strange, too, for they had changed coats and hats with each other, and she caught them in her arms and kissed them and cried over them, and in the afternoon she made a batch of brand-new cookies; and when grandfather came home at night, his eyes laughed when he saw them, and he played 'My Darling Eloise' on the old fiddle three times, he was so happy.

"But in the morning the probation officer came again. 'I thought I would find you here,' she said. And she took the children down to the juvenile court, and she changed the name on the record from 'dependent' to 'delinquent,' and she had them sent out to the reform school that very afternoon.

"They are there now, with girls who have done wrong; and there they are likely to stay till they are eighteen years old, unless some one should get them on 'parole' and make them work for their board; or something—

"What will become of those little girls? What became of the Brogan Woman's children? What became of the thousands of children who are lost every year in the juvenile courts, from one end of this country to the other?

"Judge Pinkney, of the Chicago juvenile court, testified in the Chicago investigation that it was no part of his business to know what became of the children after they had once gone through his hands. He has power to take them away from their homes, but no power at all to get them back again, or even to know what has become of them.

"At the recent investigation of the juvenile court system held in Chicago, we learned that little girls who were sent to the juvenile court because their

parents were too poor to take what the probation officer thought was proper care of them, were taken to a semiprivate home and taught vices that make the red-light district in the most wicked city in the world look like the shaded walks of innocence.

"We learn, too, of four white girls who were sent by the juvenile court, through its most highly favored institution, to a Negro in Iowa, to be so abused and ill-treated that they could scarcely crawl to the nearest neighbor to ask for help; of little boys who were sent to South Dakota to hold down a claim for an avaricious madman, and to starve and freeze in a dug-out there; of a thirteen-year-old girl who was 'paroled' by one of the most highly trusted probation officers, to the care of a perverted boy of twenty; of children who were locked in cells for days at a time in a conservative and highly approved home, run by highly respected philanthropists."

The Chicago investigation made bare the fact that there is great danger of the juvenile officers' being more zealous than wise; more system-loving than child-loving. A child removed from the atmosphere of love always suffers irreparable loss.

Where poverty is the only thing that makes a mother incapable of caring for her children, some State legislatures have ruled that the State pay the mother what it would cost to keep her children in a public home. This will do much toward preventing the evils to which Mr. Black calls attention.

"No Money!"

No money! yet brothers and sisters are dying.
No money! yet millions in darkness are lying.
O Christians, arise from your wealth and your ease,
And seek, while you may, these cries to appease.

No money! to teach them that Jesus waits pleading.
No money! to send them the joy they are needing.
Your brothers, my brother, are grappling with death;
Your sisters, my sister, with fast-failing breath.

Are asking for help, which your hands are withholding,
While you, in your comfort, your arms are now folding.
In gloom they await, but for answer they gain,
"No money!"—that bitter and solemn refrain.

No money! yet teachers and preachers are waiting,
Impatient with standing, while men are debating
How much they can "spare" from their treasures of gold,
How much they will "miss" if they do not withhold.

What we like we must have, though the cost may be dear,
Though the money we spend might be used to quench fear
From the breasts of the saddened and sorrowful mothers,
From the hearts of our suffering sisters and brothers.

O daughters of Zion, the Father is calling!
He needeth your help; for your sisters are falling.
O women who rest in the shelter of ease,
Come, offer your part of the load to release!

Must we call back the men from the vineyard of God?
Shall we fail to trace footsteps the martyrs have trod?
Shall we rest in our luxury, heedless of cries
From agonized heathen—of heart-broken sighs?

Must we cry the word "Halt!" to the soldiers awaiting?
Must we tell them to stop, in measured tones stating
That money is wanting, that heathen must die,
That still in their misery our brothers must lie?

—Minnie L. Haskins.

I WOULD rather have a man who sometimes caught fire at the wrong time than one so damp and flabby that you could never get a spark of enthusiasm out of him. A clock which sometimes goes too fast is better than one which never goes at all.—"Sermons to Young Men," by Henry van Dyke, page 170.

The X-Ray and the Frog



THE discovery of the X-ray was so simple and obvious that any clever student in a physical laboratory might have made it. Mere chance led Professor Roentgen to come upon it. A large Crookes tube—that is, a vacuum bulb of glass, through which a current of electricity was passed, producing the peculiar glow known as fluorescence—was suspended over a table, and in a drawer beneath there was a pasteboard box containing one dozen unexposed photographic plates.

It so happened that some keys were lying on the table just above the drawer. When an attempt was afterward made to use the plates for photographic purposes, they were found to be "fogged," but on each of them was a fairly clear imprint of the bunch of keys.

Thus it became apparent that rays of some kind had penetrated through the wooden top of the table, and had been so far interrupted by the keys as to make a shadow picture of the latter on the photographic plates. It was at once obvious that a new fact in physics had been discovered, and thereupon a series of experiments was undertaken with objects of various kinds placed on the table top under like conditions.

Everything imaginable was tried. One of Professor Roentgen's assistants picked up a dead frog (which had been used for some other laboratory work) and put it in the place ordinarily occupied by the bunch of keys, a fresh photographic plate as usual reposing in the drawer beneath. The result was a revelation, for the shadow picture made was not of the frog, but of its skeleton.

From this fact it was learned that flesh was transparent to the newly discovered rays, whereas bones were opaque to them.—*Selected.*

Ivy-Poisoning

POISONING the skin by poison-ivy (*Rhus toxicodendron*) is frequent in the summer and the early autumn. Some fortunate persons are not susceptible, but most are poisoned if they come into direct contact with the plant.

The disorder causes discomfort always, and sometimes suffering. It shows itself within a few hours, with redness, heat, and irritation of the skin, swelling and the formation of small vesicles. These vesicles may occur in great numbers. Often many of them coalesce to form blisters, and they also break and exude a sticky, yellowish serum. It is this fluid that, by its escape, spreads the disease to the adjacent skin, or to the face and other parts of the body.

The swelling may be so considerable as completely to close the eyes. As a rule, the acute symptoms continue several days, at the end of which time the vesicles either discharge or crust over; and the swelling and redness slowly disappear. In this stage the itching may be intense, and is likely to provoke repeated scratching, which may in turn bring about eczema.

The best way to treat ivy-poisoning is simple. The inflamed skin should be copiously washed with lukewarm water and a soap that does not irritate. The parts affected should then be bathed with a watery solution of permanganate of potash, as hot as can be borne. If the skin is broken, a one-per-cent solution should be used; if the skin is not broken, however, the strength of the solution may be increased up to

two or three per cent. Treatment should begin the instant symptoms are observed.

In mild cases, one treatment is enough. Occasionally the poison is more deeply seated, and the permanganate must be applied for some time. In these cases, and in the extremely rare instances of systematic infection due to the entrance of the poison into the circulation, a physician must be called.

The patient must avoid scratching, of course. Bandages are undesirable, because they tend to spread the poison over the surrounding skin. If any protector is needed, let it be a loosely applied dressing of absorbent cotton and gauze, changed frequently, and kept moist at all times with warm water containing a little bicarbonate of soda.

Permanganate of potash discolors everything with which it comes in contact, and stains the skin a deep-brown color, but that is a small price to pay for the relief it affords. The stain will wear off in a few days, or it can be removed by vigorous applications of soap and water. In the healing stages of the disorder soothing ointments may be used.—*Youth's Companion.*

Where the Pianos Go

WHAT becomes of all the old pianos? Thousands of new pianos are sold every year, the greater number to those who already have musical instruments. The salesman allows a liberal price for the old piano in trade, accepts a little cash, and takes the rest of the price in monthly payments.

Now while he has sold one piano, he has just as many on his hands as before, for he has accepted an old one. What becomes of it? He does not care to sell it to some one who has never had a piano if he can avoid it; for if the process of trading continued, he would soon be following himself around in a circle; and there are no dividends in that.

He must find a market for the old musical instrument.

To do this he repairs and revarnishes the old piano, boxes it, and with hundreds of others, it is shipped to South America, Africa, Asia, and other benighted portions of the world where it is sold to the natives who yearn for music; and whose ambition is to drum out tunes on an instrument of their own. These pianos are sold for a small amount down, and the remainder in monthly, sometimes weekly, payments extended over a long period of time.

In this way the dealer gets back not only the price he allows for the old piano in the first place, but the cost of repairing, boxing, and shipping, with interest added to each of the charges.—*Harper's Weekly.*

Seed Thoughts

A TRULY wise man never boasts of his wisdom, and rarely thinks himself wise; but the ignorant and self-conceited delight to display their ignorance and folly.

A peacemaker in a contentious neighborhood is as oil poured upon the troubled sea; but a tale-bearer is as oil added to a fire that has already been kindled.

J. W. LOWE.

No man can win in the battle of life unless he has courage and persistency. And as neither of these is found where energy is lacking, it must follow that energy is the indispensable quality of great success.—*Napoleon the Great.*

CHILDREN'S PAGE



How an Eskimo Boy Found the Lord



ONE day in October the mission door-bell rang, and on going to the door, I found standing there a boy of about seventeen years, clad in furs, with a characteristic Eskimo smile on his face. I invited him into my sitting-room, and asked him a few questions. He could speak

only a little English. When asked why he had come to the mission, he replied, "To learn about books little bit, God plenty." His name was Adloot, and he was born at Cape Prince of Wales, Alaska. He was a bright student, and made rapid progress in his studies. After a stay of about two years at the mission, he came to the States, and resided for one year in Stoneham, Massachusetts. During this time he felt led to consecrate himself wholly to God, and to seek the Lord for a baptism with the Holy Spirit. As a result, he became a strong worker for God. He tells his story thus:—

"When I was a little boy, no missionary was in my place; but one time a white man passed through our village, and he tells us that there is a God in heaven, and if we pray to him, he will hear us. That is all I know about God.

"When I am about ten years old, my mother and father, sister and cousins, go to Siberia in a big skin canoe to trade with the natives there for things. We go over all right, do our trading, and then start for home. Now the Bering Sea gets very rough sometimes. When we were far out at sea a big storm arose. The sky was black. The wind blew hard and made big waves. Our skin canoe would rise up on the waves and go down in the hollow, and we think every time we shall be lost. Everybody in that canoe was crying and afraid because they think we shall die. I was sitting in the middle of the canoe crying in fear,

when something inside seemed to speak to me and said, 'Look up.'

"I looked up to the dark clouds and remembered what that man said a long time ago: 'There is a God in heaven, and if we call on him, he will save us.' I am poor Eskimo boy, I can not speak English, I can not pray, so I look up. In a moment all the 'fraid went out of my heart, and I didn't 'fraid any more.

"For many hours we struggled with wind and waves, and only our paddles to keep the canoe afloat, but at last the storm stop, and we make our way to land. My people think we are very lucky, but I think that God has saved me. When I go on shore and stay for two weeks or more, that same joy and peace is in my heart as when God speaks to me in the canoe.

"After this I stay with my uncle, the witch-doctor, but do not believe his ways, and I try to do the right way. After a few years a missionary and his wife come to my place for a few months, and I go to school a little and learn about God a little bit. That man, he was killed by my people. Three schoolboys kill him, and then his wife leave us and go to her home. By and by another missionary and his wife come and teach us. It is hard for me to learn, for my stepfather give me many beatings for going to the mission. I heard of Jesse Lee Home. If I can get there, I can learn about God and get strong heart, and learn books, too. So the captain of the 'Bear' took me to Unalaska. I wash dishes, scrub decks, polish brasswork, and carve ivory on that ship, and after many days the ship comes to Unalaska."



Century Magazine

"Said a lacrimose Labrador seal,
When asked why she wept with such zeal,
'My tears are not lost;
In this antarctic frost,
To magnificent pearls they congeal.'"

Adloot is now living at Cape Prince of Wales, working among his own people, teaching them the way of life and salvation. He is interpreter for the missionary, and teaches in the Sunday-school; and as he can play the organ and is a good singer, he is a great help to the work.—*The Christian*.

The Russian Boy Who Served

ABRAHAM LIEBERMAN was a young Russian lad, who came all alone from his far-distant home to seek his fortune in Canada. He knew no one in the strange land of his dreams, and the first night after his arrival he stood rather drearily outside of a great city newspaper office, watching the crowds of people reading the bulletin-boards.

"Wish I could read English, too," he thought, and perhaps because his eager face spoke something of the longings of his heart, an older boy standing near by moved over, and touching him on the shoulder, said kindly, in Russian, "Guess you are new, aren't you? And you wish you could read English like the rest of these folks."

"I came only to-day, but I shall begin to study English this week," Abraham answered with confidence.

Struck by the faith and courage of the reply, the older boy exclaimed: "Good! Now, see here. My name is Benjamin Shayne, and once I was new, just like you, so I know all about what it feels like. Some people helped me when I landed in this country, and so now I pass on their kindness to other new chaps. Tell me your name and your plans and all about yourself, and see if I can't help you."

Then, almost before Abraham could reply, he found himself whisked off to a little basement restaurant, where, over hot baked potatoes and bread, he told his story into Benjamin's alert ears.

"You must go to night-school to learn English, and you can get a place in some factory or office for the day. I am going to take you now to my room, and then to-morrow I will help you make a start for yourself."

Benjamin said it all in such a quiet, settled fashion that Abraham obeyed quite naturally; and half an hour later he was hearing all about Benjamin's first days in the same great city.

"I felt as timid as you," the boy said, "but I knew I had to go to school, and earn money, too; and just as I was standing thinking, outside the door of that very newspaper office where I found you, along came a man with a very heavy load of white paper for the *Globe*. Before he had time to call any help, I ran up and seized one end of a big package, and that man never got rid of me until we had carried the whole load down-stairs. Then the foreman, who had been watching, offered to pay me, but I said with the few English words I had learned on shipboard: 'Give me chance to work, like this, all day.'

"The foreman laughed, but I got a job, and the men were good to me. Now I am nearly through the high school; and then who knows what next?"

Abraham's eyes had grown rounder and rounder, with sheer surprise, as he listened to this breezy story; and when Benjamin said, "I mean to help you to do the very same," he was speechless for very gratitude and wonder.

The next day saw Abraham registered as a pupil at Brown Street Evening School, and engaged as a workman in one of the city's great factories.

The fact that in his far-away home he had acquired, like other Jewish lads, a knowledge of Russian, Yiddish, and Hebrew, made the mastering of the English language an easier matter than it might otherwise have been. Seemingly, Abraham's tongue had become used to the highways and byways of language; nevertheless it was only after hard, persistent study that he rose to the head of his class. When he had been barely six months in Brown Street School, an examiner marked

his paper on English grammar one hundred, and a month later his proud teacher sent him down to D'arcy Street School to compete in a spelling-match.

But while the world of English was thus opening before the eager eyes of this young Russian boy, the question of ways and means had become a burning one. Living though he did on a crowded back street, Abraham found his weekly expenses cruelly insistent; and when his landlord finally raised the rent on his tiny attic room, his world grew suddenly strangely inhospitable. He was only fifteen; and life, with its clothes and food and books and rent, seemed to him a decidedly complex problem.

Benjamin once again came to the rescue with a suggestion: "You might share my big basement room," he said cheerily, "and the boys won't disturb you much, I guess."

Now, long before this, Abraham had discovered who "the boys" were. Often his schoolmates spoke gratefully of Benjamin Shayne's kindly deeds, and many a friendless newcomer especially reckoned his start from the day he met the helpful Russian boy.

To all of these lads, Benjamin was simply "Big Brother Ben;" and no sooner had Abraham begun to share his comrade's room than he, too, fell into this friendly manner of speech. From Monday to Sunday, it seemed to him that Big Brother Ben was thronged with other people's business. Sick boys needing dispensary care, boys with school problems, boys out of work, boys in the hands of the police,—many of these flocked to the basement room; and never was Big Brother Ben too busy to lend a helping hand to them in their troubles. From his modest earnings he gave willingly, often going himself, as Abraham could testify, on the scantiest of fare, his only word of explanation being, "The other chaps need it a sight worse than I do."

One summer day he announced to his roommate, "I am through my school-days, and I've got a fine advance in wages; now I can be more to you and the other boys."

Abraham looked his surprise, and Big Brother Ben continued: "Sam and Joe need a lift for high school, and some one ought to help Dave with his shoeblack business. As for you, you are not strong and lusty, as I am, but you are smarter than I shall ever be, and I want you to go to college and show them what a Russian boy can do."

And this is exactly what Abraham did.

After four years spent in college, he stood one night to receive his degree; and when the president said, in pleased tones: "Russia has done credit to herself this night, and I want Abraham Lieberman, our first Russian graduate, to tell you how he has managed alone and unaided to work his way through college," a strange thing happened.

Turning straight to the president, Abraham replied: "I have not done it alone and unaided, sir. Big Brother Ben is here in this hall to-night, and it is he who has helped me, from start to finish."

And then there was told the whole splendid story of a comrade's life of service for others, and six hundred students shouted, in lusty fashion, "Three cheers for Big Brother Ben!"—*Young People's Weekly*.

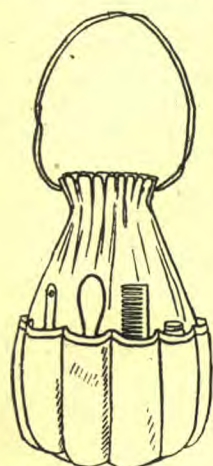
At College View, Nebraska, a call for money to meet the expense of distributing the Temperance INSTRUCTOR, was responded to by a donation of \$64.94.



Suggestions From "Good Housekeeping"



HE traveler's apron has been much recommended for holding toilet articles while dressing in a sleeping-car, but I discarded mine because the weight of brush, comb, mirror, and other necessary articles around the waist was bothersome. Instead of that I now use a bag, which I can hang on a hook in the dressing-room or in my berth. About



TRAVELER'S BAG

three quarters of a yard of cretonne, with cord or ribbon for draw-strings, is needed to make it. It is made like an ordinary bag, eighteen inches high and full on a round piece for the bottom. But on the outside and extending half-way up is a series of open pockets nine inches high. These hold comb, brush, tooth-brush, etc. The inside of the bag can be used for the hair-brush and larger articles. It is invaluable when used as a catch-all, while undressing, for the little things that are so liable to be lost in the berth, such as belt, collar, brooch, hairpins, side-combs, etc. It is always easy to reach when on a hook in the dressing-room, and it is not in the way of other people who may be dressing there at the same time.

The New "Imperator"

THE Hamburg-American Line's new mammoth transatlantic steamer "Imperator," the largest vessel in the world, was successfully launched on May 23. Emperor William acted as sponsor.

Among the innovations introduced into the new vessel as a result of the "Titanic" tragedy the company has determined to swing outboard life-boats, in which room is provided for every person carried by the steamer. The "Imperator" will carry three wireless operators, thus providing for continuous service. The dynamo for the illumination of the vessel and for the wireless apparatus is to be carried above the water-line. The "Imperator" also will carry two first-class officers, one of whom will be solely responsible for the navigation and security of the vessel.

First of Three Ships

The "Imperator" is the first of three ships, all of one size. They will be the largest in the German-American service. She is nine hundred feet long and of about fifty thousand tons' register, being equipped, when completed, with internal combustion engines and two fifteen hundred horsepower Diesel engines, using oil for fuel.

It is expected that the big boat will make her first transatlantic trip sometime next winter.

The "Imperator" will have swimming-tanks, tennis-courts, roller-skating rinks, private restaurants, and separate stateroom suites for the comfort and amusement of her five thousand passengers.

Perhaps her greatest novelty will be the "ocean flat," or private suite, in which those who wish to travel without associating with their fellows will be able to cross the ocean with as much privacy as if they were in their own home. These suites will be completely shut off from the other portions of the ship, and none will be allowed within their precincts save the stewards and stewardesses who will take care of the wants of the guests.

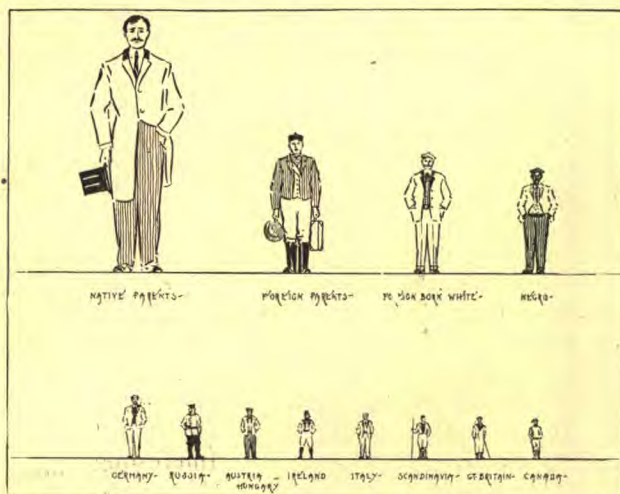
This innovation in ocean travel is introduced particularly for rich Americans whose eccentric demands for privacy have been the despair of steamship officials in the past. The "ocean flat" will greatly resemble the usual high-priced and well-appointed New York apartment. There will be a living-room, dining-room, two bedrooms, and the servants' quarters, all of which will be grouped like the letter E about a private deck outlooking on the ocean.—*Washington Post*.

Elements of Our Population

THERE is no more important factor connected with the distribution of our population than that of nativity. According to the census of 1910, our people were classified as follows:—

Native white — native parents	49,488,441
Native white — foreign parents	18,900,663
Foreign-born white	13,343,583
Negro	9,828,294

The proportion of native whites of native parents and of Negroes has decreased slightly since 1900, while the proportion of native whites of foreign parents and foreign-born whites has increased a little during the



same decade. The total increase in our population from 1900 to 1910 was 21 per cent. The only element in the population that has increased more rapidly than this has been the foreign-born white, which, during this decade, increased 30.6 per cent. The increase in Negroes has been the slowest of any group, amounting to only 11.3 per cent. The number of foreign-born in this country in 1910 for whom there were more than a million representatives to each country were as follows:—

Germany	2,499,200
Russia	1,706,900
Austria-Hungary	1,658,700
Ireland	1,351,400
Italy	1,341,800
Scandinavia	1,250,500
Great Britain	1,221,400
Canada	1,198,000

Germany has been in the lead for several decades,

but it is surprising to find that Ireland, easily second in 1900, has been forced into fifth position, while Russia, then fourth, is now second. In the same way Great Britain, which was third in 1900, has become seventh in 1910, while Austria-Hungary has advanced from fifth position to third. Those from Austria-Hungary and Russia are the only nationalities to have gained over a million each since 1900, while those from Germany and Ireland have together lost over half a million during the same period.—*William B. Bailey, Ph. D., in the Independent.*

The World Does Not Require So Much to Be Informed As to Be Reminded

Reminders

COUPON

SAY: Koo'pon NOT: Kew'pon
SENTENCE.—Who has a coupon (who-koo)?

BONA FIDE

SAY: Bō'na fī'de NOT: Bō'na fide

BOUQUET

SAY: Boo'kay NOT: Bō'kay
("oo" as in "food")

SENTENCE.—He took a bouquet to her boudoir (boo-duor) after the opera bouffe (boof). Same vowel sound in each word.

BOER

SAY: Boor NOT: Bore

BROOM

SAY: Broo'em NOT: Bro'em
("oo" as in "food")

SENTENCE.—"He took a broom and swept the brougham."

CHASTISEMENT

SAY: Chas'tiz-ment NOT: Chas-tize'ment

NOTE.—The following words are accented on the first syllable. Associate them in order to remember the pronunciations:—

Chastisement	Deficit
Cognizant	Despicable
Combative	Interesting
Conversant	Obligatory

SAY: Di-ver'shun NOT: Diverzhun
Ex-ker'shun Exkerzhun

SENTENCE.—Shun excursions for a diversion ("sion" has the sound of "shun" in each word).

EXQUISITE

SAY: Eks'kwi-zit NOT: Eks-kwi'zit
There is no authority for "eks-qui'zit."

NOTE.—Exquisite, exquisitely, exquisiteness, are accented on the first syllable.

FEBRUARY

SAY: Feb'roo-a-ri NOT: Feb'u-a-ri

NOTE.—"R" should not be omitted, and "u" should have the sound of "oo" in "food."

RULE.—The diphthong "u" becomes "oo" when preceded by r, sh, ch, j, or l, when l is preceded by another consonant or aspirate.—*Correct English.*

A Government Waste

A JOINT commission of both houses of Congress has been investigating the enormous waste in government printing. This commission states that the government has a gang of laborers at work regularly destroying books that cost millions of dollars to print; but the books can not be distributed, for no one wants them. The representatives and senators send out on an average 20,000 tons of printed matter daily which costs the government, merely for sending it through the post-office, \$3,200 a day.

The commission declares that since 1895 there have been printed 10,000,000 copies of various documents that it has not been possible to distribute, costing at least \$5,000,000. Senator Smoot estimates that the wasteful printing of Congress and the federal departments has cost at least \$25,000,000 during the last seventeen years. The commission proposes that each senator be given an aggregate of \$2,500 a year, and each representative \$1,800, and that they be allowed to send out documents equivalent in cost to this amount, but no more.

The Government Printing-Office costs to operate from \$6,000,000 to \$7,000,000 a year. It issues every year 50,000,000 copies of publications. The cost of white paper alone amounts to \$1,500,000. Between 5,000 and 6,000 persons are regularly employed in this enormous establishment.—*Christian Endeavor World.*

Four Spectacular Things

MANY visitors to Asheville, N. C., have said that the four most spectacular things in this remarkable capital of "the Land of the Sky" are the famous Vanderbilt Mansion; the Battery Park Hotel, situated on a high eminence in the center of the city, and commanding a splendid view of Mt. Pisgah and the Rat and a large portion of the Vanderbilt estate; the exclusive auto road to the summit of Sunset Mountain, and the view for one hundred miles around that is there spread out to the observer; and Bingham School. All four are beautiful for situation, like Mt. Zion of old, and, like that mount, worthy of being a "joy to the whole earth."

However, Bingham has more than being beautiful for situation. In the United States this school has been conducted for one hundred nineteen years by three generations of head masters in the same family, who have prepared boys for college and good citizenship since 1793. One of those boys became Vice-President of the United States; another, Gen. Luke E. Wright, was governor-general of the Philippines, and Secretary of War during President Roosevelt's administration. Among its alumni are senators and representatives from many States, as well as governors of many States. One, as State chief justice, was for many years the only American judge whose decisions were quoted in Europe. Three governors of North Carolina in immediate succession were its alumni, an honor which has not been conferred on any other school in the country as far as has been ascertained. This continuity of achievement is no doubt due largely to the fact that there has been no break in the continuity of the school superintendence, methods, discipline, and instruction, its purpose during all these years being to make men in the best sense, to which central purpose all else has been subordinated by each of its head masters.

A. W. SPAULDING.



M. E. KERN
MATILDA ERICKSON

Secretary
Corresponding Secretary

Society Study for Sabbath, July 20

Missionary Volunteer Work, No. 7 — Giving to Missions

LEADER'S NOTE.— Helps for the Bible study on "Christian Stewardship" will be found in "Missionary Idea," page 141, new edition, and also in the INSTRUCTOR. See "Christ's Object Lessons," page 351. Select a few paragraphs for the reading on "Money." Have the paragraphs in the article "Blessedness of Giving," read by different individuals. Definite plans for contributions should be considered in the three-minute talk on "What Our Society Will Do." It would be well if the one giving this talk would correspond with the conference Missionary Volunteer secretary about it. Gather reports.

The General Conference Committee is asking for each Seventh-day Adventist to give at least fifteen cents a week for missions. We suggest that the leader at this meeting present a good strong resolution approving of this idea, and asking each one who is in favor of it and will endeavor to carry it out, to vote for it by signing his name to the resolution. Then let the leader send this list to the State secretary. This would be a most excellent time to discuss and determine upon local plans for raising foreign missionary money.

Suggestive Program

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

Missionary Giving (reading). See page 3.

Christian Stewardship (Bible study). See note, also below.

No Money (recitation). See page 7.

Money (reading). See note.

Blessedness of Giving (reading). See below.

What Some Missionary Volunteer Societies Are Doing (reading or talk).

What Our Society Will Do (three-minute talk).

Christian Stewardship

WOULD you know what the Bible teaches concerning Christian stewardship? Then read the following scriptures carefully:—

Lev. 27:30-32; Num. 18:20-24; Gen. 14:18-20; Heb. 7:1, 2; 5:6, 10; 6:20; 7:17; Gal. 3:7, 29; Gen. 18:17, 19; 28:20-22; John 8:39; 1 Cor. 9:13, 14; Matt. 23:23; 1 Tim. 6:7; Ps. 24:1; 50:10, 12; Haggai 2:8; Matt. 25:14; Luke 16:1, 2; Lev. 27:32; Mal. 3:8-11; Haggai 1:5-11; Prov. 3:9, 10; Num. 18:26, 27; 1 Cor. 16:2; Matt. 6:1-4; Luke 6:38; 2 Cor. 9:6-10.

Blessedness of Giving

Giving to God and the Poor

"THE question is not between God's poor and his house; it is not between God's house and his gospel: it is between God's house and ours. I say this emphatically, that a tenth part of the expense that is sacrificed in domestic vanities, if not absolutely and meaninglessly lost in domestic discomforts and encumbrances, would, if collectively offered and wisely employed, build a marble church for every town in England, such as would be a joy and a blessing even to pass near it in our daily walks."—*Ruskin*.

Gain by Giving

"Christ's provision is more than enough for a hungry world, and they who share it out among their

fellows have their own possession of it increased. There is no surer way to receive the full sweetness and blessing of the gospel than to carry it to some hungry soul."—*Maclaren*.

"This is the arithmetic of the kingdom. Earthly arithmetic says, 'Give and want.' Heavenly arithmetic says, 'Give, and grow rich.'"—*Schauffler*.

Churches thrive in their spiritual life when they most distribute to others the gospel God has given to them. A church once, being in debt, voted to turn all its contributions into that channel till the debt was paid. But the contributions grew smaller, and the debt did not. Afterward, they gave to all objects of benevolence, and they prospered themselves financially. A missionary church doing most and giving most for the heathen is most prosperous at home in all spiritual usefulness. Individuals will find that the same rule holds true. They gain spiritual life by imparting it. They gain clearer views of truth by teaching others. They grow richer in all that is best in life by giving freely of the money God gives them.

Blessedness and Profit of Beneficence

"Ise knowed many a church to die 'cause it didn't gib enough; but I neber knowed a church to die 'cause it gib too much. Dey don't die dat way. Bredren, hab any of you knowed a church to die 'cause it gib too much? If you do, jest let me know, and I'll make a pilgrimage to dat church."

A rich merchant in St. Petersburg, at his own cost, supported a number of native missionaries in India, and gave like a prince to the cause of God at home. He was asked one day how he could do it. He replied, "When I served the devil, I did it on a grand scale, and at princely expense; and when, by His grace, God called me out of darkness, I resolved Christ should have more than the devil had had. But how I can give so much you must ask of God, who enables me to give it. At my conversion, I told the Lord his cause should have a part of all that my business brought me in; and every year since I made that promise, it has brought me in about double what it did the year before: so that I can and do double my gifts in his cause."

No Retrenchment in Beneficence

A Christian who had met heavy losses asked his pastor about the missionary collection. He said, "I have made it already; but, knowing that you had been a great loser this year, I did not think it proper to call upon you for your usual donation." "My dear sir," replied the gentleman, "it is very true that I have suffered great losses, and must be prudent in my expenditures; but retrenchment must not begin at the house of God."

Safety of Giving

"Those Spaniards in Mexico who were chased of the Indians tell us what to do with our goods in our extremity. They having to pass over a river in their flight, as many as cast away their gold swam over safe; but some, more covetous, keeping their gold, were either drowned with it or overtaken and slain by the savages: you have received, now learn to give."—*Lord Bacon*.

WHEN every soldier in the ranks fears that his loss means the fall of the cause; when each mason feels that the walls can not stand except through his skill; when every woman feels that her hand alone can ease, her loaf alone can succor, then, and only then, shall our mastery endure.—*Kaufman*.

What Some Missionary Volunteer Societies Are Doing

"FOR every dollar you give to convert the heathen abroad," says Jacob Riis, "God will give you ten dollars' worth of purpose to deal with the heathen at home." This is one of the many blessings that roll back to those who give, and this is one of the blessings that our Missionary Volunteers are enjoying. It is a blessing that all should seek; for it is in service with the Master here that one gains the needed preparation for heaven.

Are our Missionary Volunteer Societies giving to foreign missions? — Yes; most of them are responding nobly to the calls that come from needy fields. The statistics given below are by no means complete, but they will give you an idea of what our young people are doing. To abbreviate this information, the name of each conference mentioned is followed by a brief statement of what its Missionary Volunteers are doing: —

- Alberta: Raising money for a typewriter for China.
- Arkansas: Sending a club of *Signs* to West Indies.
- Atlantic Union: Raising \$300 for an international evangelistic tent.
- Australasian Union: Supporting eleven laborers in mission fields, etc.
- British Columbia: Raising \$40 for school work in India.
- California and Central California: Raised \$120 for school work in Burma, and are raising money for native work in Africa.
- Central Union: Raising \$1,000 for medical work in Korea.
- District of Columbia: Raised \$25 for school work in India.
- East Pennsylvania: Helping to support a native worker in the Philippines.
- Iowa: Raising \$150 for the work in Portugal.
- Lake Union: Raised \$1,000 for a missionary's home in China, and are raising funds for work in Africa.
- Maine: Raised about \$40 for stereopticon outfit for Philippine Island Mission.
- Northern Illinois: The Juniors are raising \$50 for school work in India.
- Northern Union: Raising about \$1,000 for work in West Africa.
- Northern California-Nevada: Raising money for educational work in India.
- Ontario: Raising \$5 a month toward the support of a native worker in China.
- Southern California: Lifted several quite heavy financial burdens.
- Texas: Raising money to help pay a canvasser's transportation to India; also buying a typewriter for China.
- West Michigan: Emmanuel Missionary College during the school year raised \$31 a month for native labor in China, Japan, and Korea.
- West Oregon: Raising \$8 a month toward the support of a native worker in the Philippines.
- West Washington: Raised \$27 for an organ for the Philippine Islands.

Is your society enjoying the blessings that come from giving? A liberal society is usually strong spiritually, and active in Christian service. Dear young friend, talk this matter over with yourself in this way: —

If I refuse to give anything, I practically vote for the recall of every missionary. If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution. If I give the same as formerly, I favor holding the ground already won, but I oppose a forward movement. If I increase my offering, then I favor an advance movement in mission fields. If I double my former contributions, then I favor doubling the missionary force at once. What shall I do?

Through self-denial we become possessors of eternal riches. We gain by giving. It is wise economy to give liberally to the needy fields. "He who bestows his goods upon the poor, shall have as much again, and ten times more." Then let every one give cheerfully as the Lord hath prospered him. God will accept the gift and reward the giver. "It is not the largeness nor smallness of the gift, but the cost to us, the self-sacrifice in giving, made freely and gladly, that measures love."

M. E.

"THE Lord loveth a cheerful giver."



II — Prayer

(July 13)

MEMORY VERSE: "Take ye heed, watch and pray: for ye know not when the time is." Mark 13:33.

Questions

1. What is prayer? Ps. 142:1; note 1.
2. How earnestly should we pray? Ps. 42:12; 84:2.
3. Where do we find the prayer recorded that Jesus taught his disciples? Matt. 6:9-15; Luke 11:2-4; note 2.
4. How does this teach us to address God in prayer? Matt. 6:9; Luke 11:2.
5. How are we to pray concerning God's kingdom and his will? Matt. 6:10; Luke 11:2.
6. How are we to show our dependence upon God for our food? Matt. 6:11; Luke 11:3.
7. What request should we make concerning our sins? Luke 11:4.
8. Before we can expect forgiveness what must we do? Matt. 6:12; Luke 11:4; note 3.
9. What promise is made to those who pray? Matt. 21:22; Luke 11:9-12.
10. How did our Great Example, Jesus, spend much time? Luke 6:12; 5:16; Matt. 14:23.
11. How earnestly did he pray? Heb. 5:7; Mark 14:34-36.
12. Where did Jesus see Nathanael? John 1:48.
13. What was he doing there? Note 4.
14. How are the prayers of God's people represented as coming up before him? Rev. 5:8; 8:3.
15. What notable case of prayer do we find in Acts 10? Acts 10:2, 4, 30, 31.
16. What else besides the prayers of Cornelius came up for a memorial before God? Verse 4; note 5.

Notes

1. "Prayer is the opening of the heart to God as to a friend." "Prayer is the key in the hand of faith to unlock heaven's storehouse." — *Steps to Christ*, chapter "The Privilege of Prayer." "Prayer is the soul's sincere desire uttered or unexpressed."

2. The prayer as it is in Luke 11 was given some time later than the one in Matthew 6. It seems that as the disciples listened to Christ's earnest prayer and remembered the power and peace that came to him through these seasons of communion with his Father, they felt a great lack in themselves; and they begged him to teach them to pray. In answer he gave them the same simple prayer that he had already given to the people in the sermon on the mount, as if he would say, "It is not new words nor more words that you need, but to understand and enter into the spirit of what I have already taught you."

3. Read carefully the parable found in Matt. 18:23-35. This is a strong illustration of the fate of those who do not forgive as they hope to be forgiven.

4. God will also see every one of us when we pray, no matter how secret the place may be. Satan will see us, too. God will rejoice as he listens to the prayer of faith. Satan will tremble, for he knows that even the prayer of the weakest one will bring the power of heaven.

5. This is by no means the only place in the Bible where prayer and alms are spoken of in the same connection. We know that prayer is a direct act of worship. Almsgiving may also be an act of worship. "He that hath pity upon the poor lendeth unto the Lord."

"THE Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him." Nahum 1:7.

THE YOUTH'S LESSON

II — Prayer

(July 13)

LESSON HELPS: "Thoughts From the Mount of Blessing," chapter entitled "The Lord's Prayer;" "Steps to Christ," pages 97-109; "Christ's Object Lessons," pages 243-251; "Education," pages 257, 258; the *Sabbath School Worker*.

MEMORY VERSE: Mark 13:33.

Questions

1. What special instruction is given concerning prayer? Eph. 6:18; 1 Tim. 2:8; 1 Thess. 5:17.
2. What degree of earnestness characterized the psalmist's prayer? Ps. 42:1, 2; 84:2.
3. In what does the Lord delight? Prov. 15:8.
4. What is the example of Jesus concerning prayer? Luke 9:28, 29; 6:12.
5. How was this earnestness manifested? Heb. 5:7.
6. What promises are given to those who pray? Matt. 21:22; Luke 11:9-13.
7. What did the Lord promise anciently to do for his people when they prayed unto him? 2 Chron. 6:24, 25; 7:12-15.
8. How only can victory be gained over the power of the enemy? Mark 9:29.
9. What is said of the prayers of Cornelius? Acts 10:1-4; note 1.
10. What did the revelator see offered in heaven upon the altar of incense? Rev. 8:3, 4; 5:8.
11. As the Saviour was praying in a certain place, what request did the disciples make? Luke 11:1; note 2.
12. What relationship did he bid us recognize in prayer? For what are we to pray concerning the kingdom? What concerning God's will? Verse 2; note 3.
13. What daily dependence upon God are we to recognize? Verse 3; note 4.
14. What request did Jesus teach us to make concerning our sins? To what extent are we to expect forgiveness? From what are we to be delivered? Verse 4. Compare Matt. 6:9-15; note 5.
15. What were the followers of Jesus doing just before Pentecost? Acts 1:14.
16. What admonition should we earnestly heed at this time? Col. 4:2; Rom. 12:12.

Notes

1. "The messenger whom God sent assured him that his prayer was accepted, and also his 'alms.' Do we sufficiently notice how the Bible connects almsgiving with prayer, and how little reason the Bible gives us to hope that God will hear our prayers if we do not hear the cry of the needy? This pious centurion's prayers were not hindered by stinginess. 'His prayers and his alms were had in remembrance in the sight of God.'—*Half Hours With the Lessons of 1883*," page 168.

2. No doubt as the Son of God prayed there was a pathos, an earnestness, a communing with his Father as with a friend, that deeply impressed the disciples. They longed to approach into the presence of God like that. They, therefore, requested that he teach them to pray. In response to their request, he repeated the same prayer that on a previous occasion, in the sermon on the mount, he had given to the multitude.

3. "In calling God our Father, we recognize all his children as our brethren. We are all a part of the great web of humanity, all members of one family. In our petitions we are to include our neighbors as well as ourselves. No one prays aright who seeks a blessing for himself alone."—*Thoughts From the Mount of Blessing*, chapter "The Lord's Prayer."

4. The manna in the wilderness fell daily, and the people were to go out and gather a certain portion each day. This taught them the lesson of trusting the Lord each day for what they needed. So in the Lord's prayer we are to come to him each day and ask him to supply our needs. As he is our Father, we have the assurance that he will do this.

"He who lightened the cares and anxieties of his widowed mother, and helped her to provide for the household at Nazareth, sympathizes with every mother in her struggle to provide her children food. He who had compassion on the multitude because they 'fainted and were scattered abroad,' still has compassion on the suffering poor. His hand is stretched out toward them in blessing; and in the very prayer which he gave his disciples, he teaches us to remember the poor."—*Id.*

5. "He who is unforgiving, cuts off every channel through which alone he can receive mercy from God. We should not think that unless those who have injured us confess the wrong, we are justified in withholding from them our forgiveness. It is their part, no doubt, to humble their hearts by repentance and confession; but we are to have a spirit of compassion toward those who have trespassed against us, whether or not they confess their faults. However sorely they may have wounded us, we are not to cherish our grievances, and sympathize with ourselves over our injuries; but as we hope to be pardoned for our offenses against God, we are to pardon all who have done evil to us."—*Id.*

Missionary Volunteer Institutes in the East Kansas Conference

"LET all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor." In response to the foregoing instruction from the servant of the Lord in regard to the youth, Elder Meade MacGuire, Missionary Volunteer secretary of the Central Union Conference, and the writer conducted a series of Missionary Volunteer institutes in the East Kansas Conference. About three weeks were spent in this work, institutes being held in Topeka, Kansas City, Ottawa, and Oswego.

The institute plan we found to be much more successful than the convention plan. Fewer topics were covered, but in a much more thorough manner. The following subjects were given special consideration: Libraries, Temperance, Finances, Standard of Attainment, Christian Education, and Personal Evangelism.

The prayer bands were very active, much time being spent in prayer for the unconverted. Each period of class work was followed by definite, earnest prayer for the success of the following period. The results were very encouraging. Over fifty promised to prepare to take the Standard of Attainment examination. Many of those who were in a backslidden condition were led to give up their doubts and fears, and to look at life in a new light. Some of the most careless, indifferent, and skeptical came to the Saviour, and are now bearing the most encouraging testimonies of the new joy they have found. About twenty gave their hearts to Christ for the first time, and received the solemn ordinance of baptism, thus acknowledging their consecration to Christ. All seemed determined to line up for the "last great conflict."

JNO. S. YATES,

Missionary Volunteer Secretary, East Kansas Conf.

THE Bureau of Insular Affairs has just completed the selection of over one hundred American teachers for service in the Philippine Islands. These young men and women come from the best universities, colleges, and normal schools in almost every section of the United States, and were selected from a larger eligible list of candidates than ever before applied for positions with the insular branch of the government service.

The Youth's Instructor

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THE sharp tongue of calumny, the only two-edged tool that grows keener with constant use, never stops short of murdering its victims. History's pages are filled with victims of tongue murder. The slanderer has the adder's poison under his lips. In it he dips his tongue as the Indian dipped his arrow-head. He marks his victim; he takes his aim; he pulls the bow; his hellish words of falsehood and misrepresentation, like fiery darts, go to the mark. A Lincoln drops at the villain's feet, and the world realizes it has been a participant in the awful crime.—*C. S. Longacre.*

It Pays

WHEN twenty-one years old C. J. Pearson, of West Virginia, was earning thirty-five dollars a month. He had some spare time, but no spare money. He wisely determined to invest his spare time along a definite line of work. Not able to afford leaving home and position, he enrolled in the correspondence school for a course of instruction in surveying and mapping. After a few months he got a job on a surveying corps; eight months after beginning to study, he was made transit-man at \$100 a month. Continuing to study, he received a salary increase to \$125; then to \$150, and finally to \$200 a month, at which time he was made chief engineer in charge of a survey.—*Ambition.*

Who's the Fool — Man or Dog?

IN a certain shop near Boston two young machinists were employed. After they had emptied their dinner pails each day, one of the men applied himself to a course of study on mechanical engineering, while the other employed the hour in teaching an intelligent little spaniel to imitate a clown's tricks.

It is wonderful what a fool one can make of a dog if one gives his mind to it. At the end of two years' careful training, the man had taught the dog to wear a fool's cap over one ear, to smoke a pipe, and walk on his hind legs like a drunken clown. When the foreman happened to be particularly busy, the man would even snatch a few minutes during working hours to train the dog still further by making him jump through a hoop. It added spice to the occupation that the foreman might find out his tricks, and then there would be an amateur animal trainer looking for a job.

But what about the other man who spent his noon hour studying? O, he is the new chief of the drafting-room.—*Ambition.*

Do Not Give Up

FOR some time certificates have been hurrying over mountains, rivers, and plains to congratulate the Reading Course members who have finished their work. The honor roll is growing rapidly. Already during 1912 many more Reading Course certificates have been sent out than were issued during all of 1908. As the names of those who have completed the work come in, I am reminded that many of our members, like the little boy on the ice, are learning how to persevere.

Do you recall the incident of the lad? He was having a hard time on the ice, and a woman who noticed him said, "Why, sonny, you are getting all bumped up. I wouldn't stay on the ice and keep falling down so; I'd just come off and watch the others." With tears on his cheeks, the child replied: "But I didn't get these new skates to give up with; I got them to learn how with."

The lad struck the key-note of success. You do not make good resolutions that you may break them; you do not set before yourself high ideals that you may have an aim to miss. You did not enroll in the Reading Course to drop out. But some have dropped behind. However, it pays to persevere in any worthy undertaking until the goal is reached.

Mr. Marden says: "Would that it were possible to convince the struggling youth of to-day that all that is great and noble and true in the history of the world is the result of infinite painstaking,—perpetual plodding of common every-day industry!"

Then finish your Reading Course, and finish it soon, that you may have a keen appetite for the Reading Course banquet next October, to which you are most cordially invited.
MATILDA ERICKSON.

Don't Be a "Taster"

MUCH annoyance has been caused merchants by persons who freely sample their goods when they have no thought of making purchases. So great loss has occurred as the result of this petty, but perhaps thoughtless, thieving on the part of many who visit stores, that some dealers have felt compelled to protect themselves by fastening wire netting or other covering over nuts, sugar, and fruit on display.

The sampling abuse is so wide-spread and annoying that the prospective customer who really desires to ascertain the quality of the article feels reluctant to do so lest she be regarded as one of the horde of "tasters" who have no thought of anything but satisfying the momentary propensity to taste.

A week or so ago a young man was in a store where he saw what he thought to be a bin of sugar. He helped himself to a generous mouthful, not because his purchase depended upon that taste, but merely from a careless habit. The substance proved to be an insect-powder, of a very poisonous character. The young man chanced to be where he received early medical attention, and so finally recovered. But the physician in charge said he came very near not doing so.

Let us stop tasting unnecessarily, not only to avoid serious accidents, but because promiscuous tasting in stores is dishonest. The littles amount to much in the course of a year to the dealer who has had to keep quiet, and observe hundreds of persons without any thought of purchasing, help themselves *gratis* to his goods. Honest persons will avoid all questionable acts, however small they may seem to be; and included among such is the "tasting habit."