

The YOUTH'S INSTRUCTOR

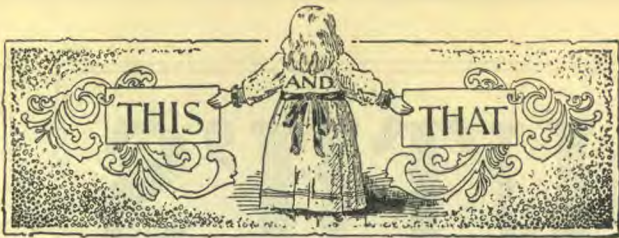
Vol. LX

July 9, 1912

No. 28



A SCENE IN ANTIGUA, GUATEMALA



"Don't be satisfied to 'keep going.' Be sure you are going somewhere."

WHEN placing a dish directly on the ice to cool, put a fruit jar rubber ring under it, and it can not slip.

THE great London preacher, Rowland Hill, preached on an average three hundred fifty sermons a year for sixty-six years.

WHY do you, a young man, living in the twentieth century, persist in putting food into your mouth with your knife instead of your fork?

I HAD never been able to stand the shock of a cold shower-bath in the morning, until our physician advised me to try standing on a Turkish towel soaked in hot water, in the bath-tub, while I took my bath.

THE pleasantest way of keeping the fly at a respectable distance must not be forgotten. That he abhors delightfully pungent odors is not commonly known. White clover, mignonette, geraniums, and perfumery are always particularly distasteful to him.

An old teapot is one of the best things to use for putting paraffin on jellies or preserves. Place the teapot, into which you have put the paraffin, on the stove, and when the paraffin is melted, pour it over the jelly. Set the teapot away, and it will be ready for future use.

Water

WATER is part oxygen and part hydrogen. These two seem inexorably mated, in the beneficent nuptials, and journey together wherever the waves and billows may go.

But this splendid couple,—oxygen and hydrogen, living together, working together,—like many other congenial couples, sustain the intrusion of interlopers. There comes danger in using the grand substance, unless you know that it comes nearly alone. More or less impurities, of seemingly slight importance, will cling and come along; and if you take them into your system along with the water, you run great risk.

Terrible cases of Bright's disease have arisen from the drinking of water from wells that were infested with lime. If the water had all been distilled before drinking, the interior of the kettle or still in which it was prepared, would have been coated with the white mineral; but instead of that, the kidneys of the people who drank received the fatal deposit. Many fatal fits of illness have arisen from this cause.—*Every Where.*

Principal Contents

CONTRIBUTED ARTICLES	PAGE
Community (poetry)	3
The Catholic Church in Russia	3
The British Museum	5
Christian Courtesy	6
All Busy With the Work of God	11
Was the Climate of the Northern Regions Formerly Warm? Why?	12
SELECTED ARTICLES	
Count Your Blessings (poetry)	4
Manners in Public Places	7
John Newland's Quest	8
The Little Red Hen (poetry)	9
If I Were a Girl Again—Learning to Listen	9
An Intelligent Little Bird	13
Compensations	15
The Father of the Postage-Stamp	16



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The Youth's Instructor

VOL. LX

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

No. 28

Community

ARTHUR W. SPAULDING

THEY labor long, and they labor well,
Who ply the hammer and forge the steel:
The bare backs glisten, the sinews swell,
And the sweat rains down from corded brows,
As they strain from the hiss of the lashing vows
That urge the agile and them that kneel—
Yea, they labor, they labor well!

For they build them a temple in which to dwell,
A temple for gods and for human pride:
Their columns they rear, and their deeds they tell;
For they are the lords of earth and sky,
Who have flung their gage to the Power on high;
And they build them the tower that shall e'er abide,
And here, yea, here will they dwell!

"For the people", they say, "are many, and their strength
shall be as one:
We will build us a city, and get us a name beneath the sun!"

But I saw with the eyes of a seer, as the future days passed by,
And I saw there was naught of the work they had reared to
touch the sky.

But far through the land and far o'er the sea,
With plummet and square and measuring reed,
Instinct with joy and with ardor free,
There race, and toil, and struggle, and run,
In frigid cold and in blistering sun,
The sons of a pact that shall bide; and they speed

To compass the land and sea.
For they measure the souls that shall be free,
The souls of a kingdom that ne'er shall cease,
The founders of kingdoms yet to be;
And they build, in their wisdom, a tower higher,
Unshaped by hand, unforged by fire,
And they lay the foundation thereof in peace
For the souls, the souls that are free.

"For the people," they say, "are many, and their strength
is great,
And out of the foolish of earth he rears his marvelous state."

And I looked again as a seer, and I saw, in the years untold,
That the dust of the feet of the poor had become a city of gold.

Papal Infallibility

JOHN N. QUINN



ROMAN CATHOLIC belief in the infallibility of the Pope is based upon the statement of Christ, "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

This statement made by Christ to the apostle Peter is the basis of the Romanist's belief in the infallibility of the Pope, he being regarded as the successor of Peter. The gates of hell are not to prevail against "it," the church; not against "thee," Peter. The text certainly makes Peter subordinate; and if it teaches infallibility, it teaches the infallibility of the church, and not of Peter. The gates of hell (hades, the grave) are holding fast the sleeping church of Christ, but one day the trumpet will sound, and the church will be raised to eternal triumph and glory.

Here is positive authority from the New Testament against papal infallibility:—

The apostle Paul rebuked Peter to his face, proving him to have erred. Gal. 2:11. Just imagine a priest's rebuking the Pope. A Luther might do so.

To Paul, and not to Peter, was committed the care of all the churches. 2 Cor. 11:28. The apostle to the Gentiles with more authority than the infallible head!

Peter says of himself that he was simply a fellow elder in the church. 1 Peter 5:1-3. A fellow elder, yet supreme and infallible!

Peter was but a pillar in the church. Gal. 2:9. How could he be the foundation and at the same time a pillar resting on the foundation? Being a pillar, he was on an equality with the other disciples. If he was infallible, then all the other pillars, the apostles, were also infallible. Twelve infallible men!

The apostles had no thought of the supremacy of Peter, as they directed his ecclesiastical movements. Acts 8:14-17. What would be thought of a few priests deciding what the Pope should do, and where he should go?

When Peter baptized Gentiles, he was called to account for it by the apostles. Acts 11:1-18. Just think of priests calling upon the Pope to submit to them reasons for his ecclesiastical acts!

The first council of the Christian church was held at Jerusalem, not at Rome, and was presided over by James. James rendered the decision of the council. Acts 15. The infallible head was in attendance at the council. Why did not he preside, and render the decision? Evidently the mind of Peter that day was different from that of the Pope in our day.

The Pope believes many doctrines not taught in the Bible, and many contrary to the teaching of the Scriptures. He teaches the separation of church and state to be heresy. Jesus advocated entire separation of religion and civil government. Jesus is infallible; and as he and the Pope differ, the latter can not be infallible.

The Pope claims to have saints in heaven, making intercession for men. Mary, Peter, James, John, and all the apostles are in their graves, waiting for the resurrection. They are unconscious. How, then, can they intercede for any one? Thus again the Bible proves the Pope to be in error.

There is not a line in the Bible that teaches the existence of an intermediate state of consciousness, a purgatory. The Pope is a believer in purgatory; therefore he is in error.

The laity had a voice in the affairs of the primitive church; should they not still have a voice in the administration of affairs so vital to their lives both here and hereafter?

The mother of the Christian is the heavenly Jerusalem, where Jesus now reigns as the one Mediator between God and men. Gal. 4:26. Is it possible for a person to have two mothers? The Pope is against the Bible, for he teaches that Rome is the mother. Infallibility in error!

The names of all the apostles are written on the foundations of the New Jerusalem, the capital of Christ's kingdom; thus the apostles are all equal before God, which overthrows the supremacy of any one of them. Revelation 21.

Papal infallibility was established by vote of the ecumenical council held in Rome A. D. 1870. The vote was taken July 13, and on the eighteenth "the decree was formally promulgated with ceremony at the great St. Peter's Cathedral in Rome." The following description of the blasphemous event, by Dr. J. Cummings, of London, will be read with interest:—

"The Pope had a grand throne erected in front of the eastern window in St. Peter's, and arrayed himself in a perfect blaze of precious stones, and surrounded himself with cardinals and patriarchs and bishops in gorgeous apparel, for a magnificent spectacular scene. He had chosen the early morning hour and the eastern window that the rising sun might flash its beams full upon his magnificence, and by it his diamonds, rubies, and emeralds be so refracted and reflected that he should appear to be not a man, but what the decree proclaimed him, one having all the glory of God. . . . The Pope posted himself at an early hour at the eastern window; . . . but the sun refused to . . . shine. The dismal dawn darkened rapidly to a deeper and deeper gloom. The dazzle of glory could not be produced. The aged eyes of the would-be God could not see to read by daylight, and he had to send for candles. Candle-light strained his nerves of vision too much, and he handed the reading over to a cardinal. The cardinal began to read amid an ever-blackening gloom; but he had not read many lines when from the inky heavens there burst a glare of lurid fire and a crash that had never before been equaled at Rome. Terror fell upon all. The reading ceased. One cardinal jumped trembling from his chair, and exclaimed, 'It is the voice of God speaking, the thunders of Sinai!'"

Infallibility belongs alone to the Godhead.

Talkativeness

TALKATIVENESS is ruinous to deep spirituality. The very life of our spirit passes out in our speech, and hence all superfluous talk is waste of the vital forces of the heart. In fruit-growing it often happens that excessive blossoming prevents a good crop, and sometimes prevents fruit altogether; and by so much loquacity the soul runs wild in word-bloom, and bears no fruit. I am not speaking of sinners, nor of legitimate testimony for Jesus, but of the incessant loquacity of nominally spiritual persons—of the professors of purifying grace. It is one of the greatest hindrances to deep, solid union with God. Notice how people will tell the same thing over and over; how insignificant trifles are magnified by world of words; how things that should be buried are dragged out into gossip; how a worthless non-essential is argued and disputed over; how the solemn, deep things of the Holy Spirit are rattled over in a light manner,—until one who has the real baptism of divine silence in his heart feels he must unceremoniously tear himself away to some lonely room or forest where he can gather up the fragments of his mind and rest in God.

Not only do we need cleansing from sin, but our natural, human spirit needs radical death to its own noise and activity and worldliness.

See the evil effects of so much talk:—

First, it dissipates the spiritual power. The thought and feeling of the soul are like powder and steam—

the more they are condensed, the greater their power. The steam that if properly condensed would drive a train forty miles an hour, if allowed too much expanse would not move it an inch; and so true action of the heart, if expressed in a few Holy Spirit selected words, will sink into minds to remain forever, but if dissipated in any rambling conversation, is likely to be of no profit.

Second, it is a waste of time. If the hours spent in useless conversation were spent in prayer or deep reading, we would soon reach a region of soul-life and divine peace beyond our present dreams.

Third, loquacity inevitably leads to saying unwise or unpleasant or unprofitable things. In religious conversation we soon churn up all the cream our souls have in them, and the rest of our talk is pale skim-milk, until we get alone with God, and feed on his green pasture until the cream rises again. The Holy Spirit warns us that "in the multitude of words there wanteth not sin." It is impossible for even the best of saints to talk beyond a certain point, without saying something unkind, or severe, or foolish, or erroneous. We must settle this personally. If others are noisy and gabby, I must determine to live in constant quietness and humility of heart; I must guard my speech as a sentinel does a fortress; and with all respect for others, I must many a time cease from conversation or withdraw from company to enter into deep communion with my precious Lord. The cure for loquacity must be from within; sometimes by an interior furnace of suffering that burns out the excessive effervescence of the mind, or by an overmastering revelation to the soul of the awful majesties of God and eternity, which puts an everlasting hush upon the natural faculties. To walk in the Spirit we must avoid talking for talk's sake, or merely to entertain. To speak effectively we must speak in God's appointed time and in harmony with the indwelling Holy Spirit.

"He that hath knowledge spareth his words: and a man of understanding is of a cool spirit." Prov. 17: 27, margin. "In quietness and in confidence shall be your strength." Isa. 30:15; Eccl. 5:2, 3.—G. D. Watson.

Count Your Blessings

HAVE you sorrows? You must bear them
Without murmur, without moan;
Think not you may shirk or share them,
Keep them for yourself alone.
But if you have joys—O, show them!
Broadcast to the winds go throw them,
Seed-like through the world go sow them,
And be glad when they are sown.

HAVE you trials? You must face them
Without grumble, without groan;
Burdens? Then be sure to place them
On no shoulders but your own.
But if you have aught that's cheerful,
Give it forth to calm the fearful,
Give it forth to soothe the tearful,
Sing it, ring it, make it known.

Thus it is the noble-hearted
Live until their day is flown;
Thus their courage is imparted
As a bugle-blast is blown;
Thus it is they help and heighten,
Thus they lift and thus they lighten,
Thus it is they bless and brighten
Souls less steadfast than their own!
—Denis A. McCarthy, in *Youth's Companion*.

"He who can at all times sacrifice pleasure to duty approaches sublimity."

The British Museum



THE first view one has of the building containing the invaluable collections of this world-famed institution is quite disappointing. The building is of stone, having a front in the Greek style, with massive Ionic columns. But in some way it is deceptive; for one can hardly believe that it is large enough to contain a library as immense as our great Congressional, with a larger reading-room, and be-

But it was in 1837, when Anthony Panizzi, a banished Italian, became the keeper, that the library began to grow in size and importance. Through the influence and energy of this man an annual appropriation of \$50,000 was made for books, and the copyright law, requiring a copy of any book published in the kingdom to be deposited at the museum within a month of its issue, was enforced.

The increase in the number of books greatly increased the number of readers, and through the initiative of Panizzi a circular reading-room one hundred forty feet in diameter, was placed within the quadrangle, and surrounded by galleries of iron containing twenty-five miles of shelving, which was later increased to forty-six miles by the device of sliding cases in front of the stationary cases.

On account of further acquisitions it has been found necessary to remove the natural history collection to the Natural History Museum, South Kensington, and to utilize all the space of the original British Museum for archeologic collections.

From a small beginning with an annual expenditure of less than \$500 a year, this institution has grown

until the annual expenditures are more than \$3,000,000; that is, as much is now spent in one day as they would have originally spent in twenty years. The visitors have increased from thirty a day to perhaps two thousand a day. The visits to the museum by those who are actual students in the library or exhibits, amount to a quarter of a million a year.

Free admission to the library is not granted. One must first have a recommendation from a property-

THE BRITISH MUSEUM

In addition to the magnificent archeological museum, this building houses the largest collection of books in the world, among them some of the rarest.

sides this, a museum of manuscripts, sculptures, implements, vases, mummies, monuments, in fact, a vast collection of material representing the life of man in past ages.

This museum and library is now more than one hundred fifty years old, having been opened in 1759 by the combination of private collections of manuscripts, natural history objects, curiosities, etc., which had come to the government by purchase, in addition to the royal library gradually collected by a number of kings and turned over to the government by George II.

The museum had a very humble beginning. The directors were not allowed to spend more than \$500 in any one year — less than \$2 a day. Not more than thirty visitors were admitted on any one day.

In 1772 a purchase was made of vases and antiquities; in 1799 an excellent collection of books and prints was willed to the museum; in 1802 George III turned over a fine collection of Egyptian antiquities; and in the next score of years, other important additions of books, manuscripts, coins, drawings, and statuary (including the "Elgin marbles" from the Parthenon) were made.

In 1810 free admission was granted to the public on three days of the week from 10 A. M. to 4 P. M. This increased attendance, together with the increase in the size and number of the exhibits, necessitated larger buildings. Additions were consequently made, and a fine Ionic front was added, the whole being completed as a hollow quadrangle in 1847.

To consider the library part for a while, we must go back to 1823; for it was in that year that the museum received the fine library collected by George III.



THE READING-ROOM OF THE BRITISH MUSEUM

The diameter is one hundred forty feet. The seats are arranged radially. The lower shelves around the wall contain reference books accessible to all readers.

holder, and must state what particular subject he desires to study. Pupils, and those who want to read fiction or who want to visit the reading-room for curiosity, are not admitted. As it is, the reading-room is always crowded.

G. H. HEALD.

Christian Courtesy



If you would win some, be winsome," one writer has aptly said. The supreme object of life is to win back to the fold of God those who have wandered away from the true faith. Then if one must be winsome or courteous to accomplish this high aim, the importance of the grace of Christian courtesy is apparent. But is courtesy really necessary to soul-winning? We are told by one whose judgment we value that "the worker who manifests a lack of courtesy may close the door to hearts so that he can never reach them," and that "the manner of the one delivering the message will determine its reception or rejection."

"Had the believers in the truth," says the same author, "purified their minds by obeying it, had they felt the importance of knowledge and refinement of manners in Christ's work, where one soul has been saved, there might have been twenty." "Our conduct is watched by the world. Every act is scrutinized and commented upon. There must be diligent cultivation of the Christian graces."

That grand old apostle who was somewhat slow to submit himself fully to the refining influences of the gospel of Christ, but who finally surrendered himself completely, also admonishes us to be courteous. 1 Peter 3:8. And he associates courtesy with other graces, all of good repute and necessary to Christian living. "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous."

The basis of genuine courtesy, or true Christian conduct, is love; for "charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." 1 Cor. 13:4, 5. "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Rom. 13:10. As charity, or the love of Christ, takes possession of the heart, love of self, which is altogether antagonistic to true refinement, or Christian courtesy, disappears. And with it passes all bitterness, wrath, anger, clamor, evil-speaking, and malice, which make Christian courtesy an impossibility. Heaven's laws admit of no exceptions, no lapses of obedience. We are commanded to love all men, to be courteous to all. So long as bitterness or malice toward any one exists in the heart, one can not love fully, and therefore can not obey fully, can not be courteous.

Love's Spectrum

The following graces may be said to form the primary colors of the spectrum of Christian courtesy, for the analysis of the character of one possessed of a courteous spirit always reveals these definite characteristics:—

Humility. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Phil. 2:3.

Appreciation. "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." Heb. 6:10.

Desire to please others. "Let every one of us please his neighbor for his good to edification." Rom. 15:2.

Solicitude for others' welfare. "And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." Heb. 12:13. "Look not every man on his own things, but

every man also on the things of others." Phil. 2:4.

Patience, or forbearance. "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." 2 Tim. 2:24, 25.

Modesty. "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men." Titus 3:1, 2. "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you." 1 Thess. 4:11.

Meekness. "And labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day." 1 Cor. 4:12, 13.

To Whom Shown

Christian courtesy should be accorded one's elders; for the apostle Paul says: "Rebuke not an elder, but entreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity." 1 Tim. 5:1, 2. It is also due the aged, for Moses said: "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord." Lev. 19:32.

The ministers of God should receive double honor. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." 1 Tim. 5:17. This forbids unchristian criticism of the ministers of God, which flourishes so freely in unregenerate hearts.

And the Lord himself, as soon as he outlines man's duty toward his Creator in the law given on Sinai, next commands that he give honor to his father and mother; and he promises him long life if he obeys this command, and severe punishment if he fails to heed it. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." Prov. 30:17.

Buried deep in the hearts of many noble men are serious regrets of times when they were inconsiderate in youth of their parents' wishes, or perhaps were really disobedient. Dr. Samuel Johnson never failed to regret one such instance in his life. His father was a poor man, and kept a book-stall in one of the London markets. One day the old gentleman was sick, and could not go to the market. He asked his son, a young man of twenty-one, if he would not go for him. The young man's pride made him refuse his father's request. But years afterward, when Dr. Johnson had attained world fame, he went to London and stood with uncovered head for an hour in a pouring rain on the spot where his father had sold second-hand books in the old market-place. He did this to express to others his remorse for having refused his father's reasonable request.

The stranger, too, should be treated with courtesy. The Bible presents several instances of graceful courtesies accorded the stranger, and it also admonishes us to be careful to entertain strangers, remembering that some thereby have entertained angels unawares. And it is well to remember in this connection that it is not wise to gage one's action by outward appearances.

Then we have instances cited in the Bible where

courtesies were extended to persons by those superior in rank; for example: "And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself." Acts 27:3. "In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously." Acts 28:7. Christian courtesy is no respecter of persons. The high and the low receive equal consideration. The Saviour "was courteous even to his persecutors, and his true followers will manifest the same spirit." None are to be denied courteous treatment by one who professes the name of Him who was perfect in word and deed.

The apostle Paul did not make many demands of others relative to courtesy, but he was quick to recognize and appreciate courtesies shown to himself and to others,—one of the essential requirements of Christian courtesy,—and he was also equally ready to extend courtesies to others. No grander comment could be made on the apostle's gentility and greatness of heart than the book of Philemon. It portrays one of the simplest and strongest pictures of Christian courtesy found in the Bible or revealed in the lives of men. A thoughtful reading will show this. Hear the aged prisoner say of Onesimus, Philemon's runaway servant, "If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written it with mine own hand, I will repay it." And again, "Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: but without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly." Philemon 13, 14.

In every one of Paul's epistles except one (1 Timothy) the apostle thought to send the greetings of his coworkers to the church or person to whom he was writing, or to send greetings to others whom he mentioned by name, or to express appreciation of some one's services to him, or said something that would favorably recommend another to the church. This was no small matter for one who bore so many responsibilities as did the great apostle. In addition to the scriptures cited above, see also 2 Tim. 4:21, 22; Titus 3:15; 2 Cor. 7:13-15; Col. 1:7, 8; Rom. 16:1-16.

Let us as Christian workers emulate the apostle Paul in his life of consideration and courtesy to all who came under his influence.

F. D. C.

References: "Ministry of Healing," page 157; "Christ's Object Lessons," page 336; "Testimonies for the Church," Vol. IV, page 68; Id., Vol. IX, page 120.

Manners in Public Places

The Street-Car

If you wish to board a car, stand at the crossing on the side of the street along which the car passes. Where there are two tracks, you can usually tell which car to take in this way: Stand on the right side of the street facing the direction in which you wish to go. The car on the track nearest you is the one you want.

In hailing a car, raise your hand very slightly, to let the motor-man know that you wish to get aboard. It is not necessary to wave either your arms or an umbrella. The man is watching to see if any one is at the corner, and he will understand your signal.

Wait until the car has stopped before mounting the step. Then, with your face turned toward the front of the car, grasp the handle-bar and step aboard.

Just before you reach the corner of your street, tell

the conductor that you wish to get off. Do not wait until the car is at a standstill before you rise from your seat. Be ready to step off promptly when the car stops. You do not care to keep a carful of passengers waiting for you longer than is absolutely necessary.

My boy, if you offer a woman your seat and she forgets to thank you, do not let any one see that you notice the lack of courtesy. Never keep your seat, boys, and allow any woman or gray-haired man to stand. Treat other people's mothers and sisters with the courtesy and respect you wish shown to your own, and remember how much better able you are to stand than an old man.

If any one offers you a seat, my girl, never omit the pleasant "Thank you." If, however, you are obliged to stand, do not show the slightest displeasure. You entered the car when the seats were occupied. It is, then, your own fault if you must stand. There are women, actually considering themselves ladies, who will enter a crowded car, and then, if no one rises to give them a seat, look at the men as if the latter were doing something very much out of place. What do you think of such rudeness?

If you are standing, and you are not tall enough to reach a strap, try to take hold of a door-handle, or rest your hand against the front or rear of the car. Take care, however, that you do not interfere with the entrance or departure of other passengers. Never lean against any one who is seated; never, never, against a person who is standing. It is difficult enough at best to keep one's balance in a swaying car. This is almost impossible if one must steady some other person.

Do not sit in a street-car and stare at those about you. Perhaps you know from experience how uncomfortable it makes a person to be watched.

Do not make remarks upon the appearance, dress, or manners of those about you in the car. Do not, in talking with your friends in the street-car or any other public place, mention other people by name. You do not know who may be listening to your conversation.

Do not ask to have the door kept open when other passengers prefer to have it shut. If the day is warm, so that others want the door open, do not ask to have it closed.

Pay your fare promptly when the conductor asks for it. Remember that he is a busy man; do not try to enter into conversation with him. If you are not familiar with the streets, however, it is quite proper to ask him to put you off at the right place.

The Railroad Station

Never enter a railroad station except on business. If you are planning to take a train, or wish to send a telegram, or have some other errand, you have a right to be there. Otherwise, you have no more right to spend time in the station than you would have to linger about in the house of a stranger, where you had not been invited. Only rowdies and rough or ignorant girls loiter about a public place of this sort.

When you wish to take a train, go into the station, buy your ticket, then sit down quietly and wait. If you have luggage to be checked, get your check and trust the man having the luggage in charge to see that it is put upon the right train.

Speak softly. It shows a woeful lack of manners to make one's self conspicuous in a public place by talking loudly, laughing boisterously, or walking about.

(Concluded on page eleven)



John Newland's Quest



JOHNEWLAND was queer in a good many ways,—queer in his dress, which was old-fashioned and very plain, in his manner of looking at things, in his business methods and the plans he took of bringing about his purposes; and yet, when the stage stopped at the house of his sister Martha that morning, there was general rejoicing on the part of all the young folks, for Uncle John was a prime favorite with all.

"Hurrah for Uncle John! He's come! Uncle John has come!" and other expressions of happiness met the visitor as he put up his leather wallet, which, like everything else about Uncle John, seemed to belong to a day long gone by, and turned away from paying the stage-driver to catch little Polly, the youngest of the family, in his arms, and a moment or two later go along the walk with three or four other lads and lasses clinging to him.

"We're so glad to see you, Uncle John! Seems like a hundred years since you were here before," Polly declared, giving him an extra hug which sent his hat rolling away on the floor, from which Mary rescued it and placed it carefully on the table.

Polly's greeting was echoed by all the rest, and also by a stranger to Uncle John who came from some other room to meet him.

Uncle John looked at the young man with a searching glance which caused Hector's eyes to drop.

"This is Brother Franklin's son, Hector, Uncle John. You saw him once, I think, but it was years ago. He has been visiting us for a few days," said Mrs. Jordan.

"I'm glad to see you, Uncle John," Hector said; but Uncle John wondered as he listened, why there should have been the tone in Hector's voice which he detected, if it were really a fact that the young man was glad to meet him.

"Such a difference in the way folks say 'I'm glad to see you,'" he thought.

Uncle John was a great man to talk to himself. "I like to talk when I have a good listener," he said once when asked why he had fallen into this habit. And it seemed as if he must have had very good company all through the days while he was visiting at his sister Martha's; for almost every night he chatted away when alone in his room.

And Uncle John kept his eyes open, too, during those days.

"I've been thinking about getting some young man to come with me in the store," he said one day, when he was out in the field where Joe and Hector were working in the corn. Uncle John had been helping about the work, "just to show the boys how he used to hoe corn," he said. But now he was standing under the shade of a friendly tree by the edge of the field, fanning himself with his hat.

"I'm getting along in years now. So far I have done most of the work in the store myself. Once or twice I have tried to find a boy to help me; but somehow we couldn't quite agree."

The old man did not seem to notice that Hector turned his face away when he heard these words; and yet if he did not it was very strange, for few things happened which his sharp eyes did not observe.

"Shouldn't think they could agree with Uncle John," Hector was at that moment thinking. Into his mind came a vision of Uncle John's small room dignified by the name of store. It seemed so dark and dismal to Hector when he compared it with other furniture stores of the place. "I couldn't bear to stay in such a gloomy hole."

"Most of the boys I have tried," Uncle John went on quietly, "have seemed to think after a few days that they were the proprietor and I the hired man. It's queer that they should have such notions, isn't it? But that is why I have tried to get along alone most of the time. Now I think I shall tear the old store down and build a new one. I have done fairly well in my business, so I want a good, steady boy to help me plan about the new store first, and then to help me in it after it is ready to occupy."

"I think I have found the one I want," Uncle John went on, in a moment. "I do not know as I can get him, for he is exceedingly busy now at home. But I think I can make it an object for him to come to me for a time, at least."

And then Uncle John went to the house and up to his room, although it was still early in the afternoon. Hector came up the stairs, his hat in hand, with a very gentlemanly air about him, and said:—

"Uncle John, do you think I would do to go in the store with you? I believe I should like the work, and I should be glad to try it, anyway."

"I have thought about that, Hector," the old man said; "in fact, I was thinking about it this afternoon, but there is another boy I am thinking about, too. I like him first-rate, but I have not told him so yet. I mean to wait a little and see."

"I'll bet he means to take me!" Hector thought. "He will want a boy who can work some and keep books. I can do that. I'm glad I studied it last term. I did not like it, but I just had to learn it!"

Out in the field at that very time another lad was hoeing away faithfully.

"I should think uncle would like Hector," he was saying. "He knows so much about books—ten times as much as I do. Of course, he can see what a nice boy Hector is, and he can't help liking him."

Just then, too, Uncle John up in his room was saying to himself:—

"I have been thinking about Hector, that's true; and I wish I could see some things in him I can't. But that other boy—well, now, I noticed some things to-day. When he was cultivating the corn, if a little

stone or a chunk of dirt was thrown on the top of a hill, he either hit it a clip with his toe as he went along, or stopped the horse and threw the covering off. He knew the corn would not grow with that load on it. Then he does his hoeing so well. He digs up every bit of grass, and gives the corn the best chance he can. No tucking the sods away under a hoe of earth so they will not show but will be up and growing again after the first shower. I saw his cousin do that very thing."

And Uncle John shook his head knowingly.

"Of course, I have no corn to hoe down there in the city, but I have some things quite as important to do. It won't do to make a mistake."

"Joe's faithful. The water pail doesn't stand empty long when he is around. His hat doesn't go sailing on the floor the minute he comes into the house. He is at home after the day's work is done, ready for anything that may come up. Wonder if Hector always is?"

That evening there was to be an entertainment at the village a mile away. Joe and Hector had been speaking about it that day while Uncle John was with them at work in the corn-field. He knew both boys would like to attend. He believed both intended to go. Joe said he had not been to the village on a week-day evening since sugaring was over; and if the chores could be done up early, and nothing happened to prevent, he thought he would go.

Up in his room Uncle John remembered this conversation. Now he meant to turn it to account.

The cows had been milked and turned out into the lane. They would follow the path along to the pasture themselves. But somehow they did not do so that evening. In fact, they were afraid of a little old man who skulked along in the shadow of some bushes on the edge of the lane and waved his hands toward them if they came too near.

Now and then this old man turned his sharp eyes toward the house; and when at last he saw two boys dressed in their best clothes come from the house and bring their wheels out of an old house near the barn, he quickly pulled the bars open and let the cows straight into the meadow.

Then he shouted: "O boys! Hector! Hector!"

The shout came back: "What is it, Uncle John?"

"Some one has let down the bars, and the cows have gone into the meadow!"

And Uncle John waited. Two or three minutes later he saw the glimmer of a wheel whisking away toward the village. He heard another boy say:—

"I'll get 'em, Hector. You go on. Maybe I'll overtake you."

But Joe did not overtake Hector, nor did he reach the village at all that evening. The cows gave him a chase which lasted long into the dusk. When Uncle John came up to where Joe was resting, he said:—

"Joe, could you be the boy to come down to the store with me? You remember what I said about it this afternoon."

"I come, Uncle John?"

"Just you, my boy."

"But I thought—you know I don't know a great deal about such things; not half so much as—as Hector does."

"All right, Joe, my lad. I think I understand all about that. And I want you. Will you come?"

Joe did go. And Uncle John never was sorry his quest turned out just as it did.—*Edgar L. Vincent, in Boys' World.*

The Little Red Hen

THE Little Red Hen had some kernels of corn

She wanted to plant in a row.

She asked Mr. Piggy, Miss Goose, and Miss Duck

To help, but they answered, "O, no!"

"Not I!" said the Goose, and "Not I!" said the Duck,

While Piggy just ran off and hid.

"All right," said the Hen. "If you won't, why, you won't."

I will plant it myself." And she did.

When the corn was all ripe, "Who will take it to-day,"

Said the Little Red Hen, "to the mill?"

Won't somebody offer to carry the bag?

I shall be much obliged if you will."

"Not I!" said the Goose, and "Not I!" said the Duck,

While Piggy just ran off and hid.

"All right," said the Hen. "If you won't, why, you won't."

I will take it myself." And she did.

When she brought home the meal, said the Little Red Hen,

"Won't somebody help make the bread?"

But nobody offered to help her a bit,

And this is what each of them said:

"Not I!" said the Goose, and "Not I!" said the Duck,

While Piggy just ran off and hid.

"All right," said the Hen. "If you won't, why, you won't."

I will bake it myself." And she did.

The Little Red Hen baked the loaf all herself.

At last it was ready to eat.

The others looked on as she buttered a slice,

And crowded around at her feet.

"I'll help you to eat it!" said Goose and Duck.

"And I!" Piggy said with a grunt.

"O, thank you so much," said the Little Red Hen,

"But I have an idea that you won't!" And they didn't.

—*Robert Seaver, in Youth's Companion.*

If I Were a Girl Again — Learning to Listen

If I were a girl again, I would learn to be a good listener. A good talker may be more admired, but a good listener is more loved. That is what really counts, after all.

Sometimes the two talents are combined — listening and talking. Then you have a very popular person, and a very useful one. Priscilla's cousin Edmund, who is one of the liveliest boys that ever came out of college, is an extremely charming listener, and one day some one told him so. "Well," he said, laughingly, "it would be a pity if a fellow as fond of talking as I am, didn't know that other people like a chance to talk, too!"

"A chance to talk, too" — that is what a great many people like, and what some are actually pining for. Priscilla has just been put on the Visiting Committee of our Endeavor Society, and she made great preparations for her first round of calls. She took flowers with her, and two or three books to read aloud from, and she had in store quite an assortment of local gossip to impart to her "shut-ins." She came home amused and a little chagrined. Things had turned out differently from her expectations.

"Why! they didn't care at all about hearing me talk," she said; "they wanted to talk themselves."

Of course they did — poor invalids and old ladies, with everybody in their families too busy to listen or too bored to pretend an interest. Priscilla had spent an hour with one lady, hearing about the voyages her father used to make, in the old days of the East India trade, and turning over the hoard of curiosities which were still treasured. She had had a very good time, and had been urged to come again, and I could believe that the invitation had been a sincere one.

The grandfathers and grandmothers in our homes would often welcome a good listener. Many of them are very lonely because, in breaking up the old homes and coming to live with the married sons and daughters, they have left behind their whole group of friends and acquaintances.—*The Wellspring.*

Summary of Missionary Volunteer Work for Quarter Ending March 31, 1912

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ATLANTIC UNION																				
Maine	3	35	..	18	8	7	..	267	88	..	2	..	* 8	..	1	..	\$	\$ 3.60	..	
Massachusetts	8	218	..	105	50	316	58	20	3168	854	304	69	* 6	1249	122	44	..	17.49	36.56	..
New York	8	123	10	69	51	132	74	8	270	997	18	22	1605	540	92	31	6	5.03	20.30	..
N. New England	5	74	41	43	20	146	36	2	248	144	5	97	40	2132	97	46	..	.40	1.82	..
S. New England	1	15	..	7	2	..	..	..	47	..	1	..	..	1	..	..	.10	.68	..	
W. New York	8	133	6	140	45	635	207	14	964	1081	58	50	36	3086	207	100	1	220.75	26.39	..
CENTRAL UNION																				
Colorado	8	83	..	128	47	82	9	..	5	1116	..	54	48	431	43	55	31	11.24	5.03	..
East Kansas	8	110	..	141	21	180	30	29	137	1231	39	21	21	1925	87	3	..	24.76	7.35	23
Nebraska	27	380	..	36	20	41	69	12	188	421	5	3	..	100	58	..	..	171.91	154.10	..
N. Missouri	3	62	2	9	2	..	..	..	75	302	..	..	..	* 32	..	..	..	25.00	..	..
S. Missouri	3	95	11	63	10	192	59	..	..	979	..	44	..	* 474	8	49	..	..	..	4
St. Louis Mission	2	55	..	26	10	150	53	3	116	272	17	75	* 400	* 683	64	65	..	..	19.10	..
W. Colorado	4	90	31	148	39	317	29	39	92	1205	59	157	..	* 3395	477	137	..	9.10	.95	..
W. Kansas	11	242	3	42	31	228	135	..	976	1062	21	15	..	* 2986	73	78	42	30.47	8.08	..
Wyoming	3	45	..	1	..	138	12	..	4	378	..	10	..	235	127	12	..	1.85	1.40	1
COLUMBIA UNION																				
Chesapeake	6	131	..	52	42	156	62	33	455	721	28	52	31	1975	1178	103	8	2.00	2.63	..
Dist. of Columbia	4	147	..	283	85	689	279	4	404	2723	13	389	343	59133	395	278	32	27.14	21.25	..
E. Pennsylvania	4	87	..	153	92	721	69	31	1877	1707	58	212	..	1637	150	123	7	26.98	23.74	5
New Jersey	5	44	..	9	2	43	2	2	64	631	35	59	99	1473	68	31	..	..	18.70	2
Ohio	10	191	..	122	23	134	17	..	755	1666	..	9	..	* 2580	32	41	..	15.15	34.42	..
Virginia	1	28	..	..	..	1	..	..	..	12	..	1	..	* 8	..	..	1	.29	..	..
W. Pennsylvania	2	20	..	27	22	102	7	..	1	100	12	4	..	365	26	28	..	.54	2.93	..
LAKE UNION																				
East Michigan	9	111	3	33	18	539	19	29	850	1120	42	23	86	3470	267	90	..	23.34	22.30	..
Indiana	9	128	25	53	16	173	20	1	197	404	..	30	..	* 1451	27	84	72	17.16	15.56	2
N. Illinois	8	145	..	83	42	10930	299	24	891	331	102	28	713	2167	72	187	..	62.95	52.00	7
N. Michigan	7	105	19	59	59	136	36	5	210	847	5	42	* 123	* 4954	417	83	21	5.75	6.56	..
S. Illinois	11	144	4	350	107	948	86	51	587	1822	37	77	* 168	* 2016	229	221	..	17.04	28.25	2
West Michigan	17	410	20	220	45	788	309	17	1243	3910	17	41	40	11875	511	168	17	42.42	89.52	8
Wisconsin	11	207	4	128	37	116	54	5	486	1288	13	23	18	467	242	230	1	16.66	10.79	..
NORTHERN UNION																				
Iowa	8	93	3	54	33	608	111	..	331	1308	84	26	2703	6306	138	88	..	26.49	10.01	2
Minnesota	9	164	24	207	84	273	92	169	175	1258	19	36	..	* 2852	111	131	..	78.00	9.58	..
North Dakota	8	219	11	215	37	10	10	6	..	807	..	3	800	* 5301	6	13	..	46.88	14.14	..
South Dakota	2	..	..	18	15	27	6	4	8	126	37	17	105	..	4	35	75	2.25	..	2
NORTH PACIFIC UNION																				
Montana	2	23	..	65	37	132	79	43	126	1037	..	39	..	820	234	70	165	12.50	..	2
Southern Oregon	4	122	1	249	97	364	179	17	191	3519	67	115	* 147	* 1650	431	313	17	10.01	72.42	..
Upper Columbia	7	211	..	37	11	387	78	1	339	781	60	26	2060	744	19	68	..	165.85	115.52	..
Western Oregon	9	263	..	51	32	..	7	..	643	2272	19	27	482	28	53	158	..	..	57.66	..
PACIFIC UNION																				
Arizona	1	33	..	8	..	17	..	1	..	1150	7	21	..	3512	42	20	..	3.50	25.50	..
California	9	450	..	116	51	363	47	24	149	2305	25	65	* 107	* 15126	262	174	..	38.25	88.22	..
Central California	4	119	25	16	3	16	4	8	13	576	7	15	87	586	2	8	..	1.25	21.94	..
N. Cal.-Nevada	11	188	..	336	49	133	39	12	576	2736	7	203	* 11	* 1375	30	48	1	69.27	35.59	..
S. California	22	800	..	758	202	995	279	77	1299	12465	105	388	..	17957	1374	718	18	86.34	233.28	..
SOUTHEASTERN UNION																				
Cumberland	2	57	7	14	2	40	2	..	..	142	..	12	..	..	34	58	..	10.00	5.25	3
Florida	7	108	2	49	12	35	12	27	219	236	14	25	700	* 67	55	17	..	5.00	18.39	2
Georgia	6	96	17	342	214	995	381	31	1125	1584	248	130	* 125	* 1239	422	343	1	79.00	57.31	..
North Carolina	4	44	..	75	25	33	..	4	360	467	10	5	5	195	19	24	..	..	1.30	..
South Carolina	3	46	..	6	2	30	6	2	32	98	60	5	..	* 142	7	19	41	..	2.24	..
SOUTHERN UNION																				
Alabama	1	4	..	20	12	105	110	2	650	129	4	28	..	933	383	35	..	12.00	.66	..
Kentucky	3	50	..	54	20	148	19	..	9	296	4	41	89	353	86	159	..	4.62	7.97	..
Louisiana	3	30	3	126	43	78	12	3	42	694	20	31	15	3750	234	98	..	2.65	8.15	..
Mississippi	1	21	21	61	42	40	90	3	470	481	5	12	25	1036	132	328	..	1.30	7.80	3
S. Union Miss.	4	44	..	63	36	190	63	..	19	231	12	11	..	* 90	51	29	..	1.00	.75	..
Tennessee River	2	59	..	7	6	56	21	3	103	52	1	1	* 8	..	9	3	..	1.10	1.98	2
SOUTHWESTERN UNION																				
Arkansas	5	79	16	53	56	36	44	20	74	2075	1	58	* 75	* 332	664	93	10	9.20	5.30	..
+ New Mexico	3	27	2	124	28	176	54	8	1518	739	13	34	* 5	5301	89	105	..	17.48	11.59	1
North Texas	5	229	106	78	28	43	19	32	1928	1586	..	15	..	1733	492	257	10	5.50	44.97	..
Oklahoma	14	300	..	40	20	45	20	9	650	1704	15	45	86	1603	72	185	..	.87	6.85	..
South Texas	1	18	..	8	2	24	8	11	..	455	..	25	..	2945	11	..	..	10.00	3.50	..
West Texas	3	70	..	35	11	26	38	24	72	407	7	19	..	530	86	21	..	1.75	3.58	..
CANADIAN UNION																				
Ontario	3	49	2	16	10	67	11	16	634	332	16	22	612	6111	10	12	..	..	9.75	..
WEST CANADIAN UNION																				
+ Alberta	1	36	..	111	26	35	8	9	840	749	69	104	240	1050	46	16	27	16.35	106.30	1
British Columbia	6	78	5	64	21	27	36	2	365	911	149	47	..	* 396	714	17	18.43	..

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++ AUSTRALASIAN UNION																				
New South Wales	26	604	101	80	29	456	90	17	1679	2345	19	74	362	4659	729	56	..	\$147.00	\$ 11.25	..
New Zealand	9	121	29	214	110	280	79	14	1220	20515	16	73	...	54670	344	48	..	134.24	24.41	8
Queensland	6	148	39	80	67	110	45	5	1175	1053	96	57	51	2975	58	9	..	91.37	126.35	10
South Australia	9	212	10	39	10	608	81	47	2341	23918	201	31	21368	43969	202	63	..	25.56	4.50	..
Victoria-Tasmania	22	439	55	158	72	738	27	16	4573	14376	62	131	982	177524	960	11	..	284.26	339.41	..
West Australia	12	212	2	5	2	121	..	1	967	2111	12	13	53	2128	268	10	..	55.89	14.49	..
Norfolk Is. Miss.	1	20	164	73	1	7	160	4	606	39
BRITISH UNION																				
District Conf.	4	86	..	87	42	107	13	..	610	1296	30	15	..	25643	528	102	..	2.65	23.98	2
North England	2	28	..	17	14	15	9	..	1155	11	..	32	..	486	18	15	..	1.18	..	1
South England	2	19	..	8	6	42	4	..	29	162	150	69	8	20	..	1.73
Welsh	3	38	..	36	16	29	110	..	311	101	42	1686	48	34	1.83	..
++ WEST INDIAN UNION																				
East Caribbean	4	100	2.00	..
Honduras	6	69	114	..	1	..	367	10	29	..	7.60	8.55	..
Jamaica	14	223	..	44	32	195	168	2	971	167	12	..	* 8	* 656	253	102	..	6.37	6.50	..
South Caribbean	10	250	26	178	123	656	300	..	402	900	78	92	* 600	* 821	699	445
West Caribbean	5	105	..	54	45	624	237	..	1432	724	185	53	3236	3886	60	20	31.56	2
MISCELLANEOUS																				
Bermuda	1	18	13	61	..	14	..	30	..	25	..	3.23
Philippine Is.	1	25
Portuguese Miss.	1	12	..	2	1	1	20	..	112	80	17
Totals	517	10517	686	7026	2782	27740	5171	1000	44487	139181	2880	3847	38924	515164	15633	6940	603	2255.01	2214.95	95

* Tracts, not pages.

† For more than one quarter.

++ For quarter ending Dec. 31, 1911.

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

"All Busy With the Work of God"

EVERYTHING in this world has a use. The very perfume and color of flowers are intended for the attraction of birds and bees, that the pollen may be scattered and the seeds sown broadcast. "There is nothing, save the selfish heart of man, that lives unto itself. No bird that cleaves the air, no animal that moves upon the ground, but ministers to some other life. There is no leaf of the forest, nor lowly blade of grass, but has its ministry."

All creation is connected by successive links of service; but if one link ceases to serve its purpose, it is broken off and cut out of the chain. In the human body is found an apt illustration of this. So long as our muscles are in use, the blood supplies them with nutriment. The more they are used, the more nutriment they require, and the more they receive. However, as soon as we neglect to use a muscle, it ceases to receive its former supply, and begins to waste away, or atrophy.

So it is with the church. Why is it that Mohammedanism reigns over the North African seaboard, and throughout the vast tracts of Turkey and Asia Minor?—It is because the Moslem conquerors found an atrophied church. And why were "the seven churches" of Asia, to which John ministered, reduced to this condition?—It was because they ceased to be missionary churches. They kept for themselves what they were intended to pass on.

In the book of Acts we find *all* believers witnessing for Christ and working for souls. We read that after the persecution that arose concerning Stephen, the church was "all scattered abroad," "except the apostles," and "they that were scattered abroad went everywhere preaching the word."

Dr. Arthur T. Pierson, in a comment upon this scripture, says: "The fact that the apostles remained at Jerusalem is specially noted to show that those who were preaching the word were ordinary disciples. And there is not throughout this first volume of church history

—the Acts of the Apostles—the slightest sign of artificial discrimination between disciples; they were *all busy with the work of God.*"

We shall never win in this cause until disciples, as a whole, again take up the work. It can never be done by any class. It must be recognized as the individual duty of believers. "If thou shalt confess with thy mouth . . . and shalt believe in thine heart, . . . thou shalt be saved." Let us see to it that atrophy and casting away do not befall us. Let us beware lest a curse come upon us for hoarding the living manna. If the message is made known to us, *we must pass it on*, else we shall incur the penalty of being cast away on the scrap-heap. God is counting on us to help him in his world-wide program. The message *must* be preached to every creature; and if we fail to do it, God will call into existence those who will. In any case, wherever we may be placed, in whatever situation, let us go "preaching the gospel."

ERNEST LLOYD.

Manners in Public Places

(Concluded from page seven)

Do not eat peanuts or fruit, and drop the shells or peelings upon the floor. You have no right to make the place unpleasant for others who are more tidy than you.

The Business Office

No young girl should call upon a man in his office, unless she has an important business errand. Nor should a boy do so. No one should make a friendly call upon a man or woman in business hours. Business people have no time for anything except the affairs of the office in office hours.

If you are compelled to consult a man on some business matter, walk into his office without knocking. State your errand in the fewest possible words. Wait quietly for an answer, or for your business to be attended to, then leave as quietly as you have entered. —Caroline S. Griffin, in the "Young Folks' Book of Etiquette."



Was the Climate of the Northern Regions Formerly Warm? Why?



ICERO has well said, "Not to know what happened before we were born is to remain always a child; for what were the life of man did we not combine present events with the recollection of past ages?"

However, the term history may be conceived to cover a broad field. We have un-

numbered volumes of histories compiled from the writings of various persons. We have the biographical histories of many ancient nations, valuably supplemented by the history which the archeologist brings in, having obtained his information by studying antiquated "oral traditions, monuments of all kinds, written manuscripts, and printed books." We have sacred history which we believe to have been given by inspiration. And last, but not least, there is the history presented by the mute testimony of those relics, the fossils, which though they are dead, yet speak.

So far as the basis of the discussion here treated — the warm climate of the northern regions — is concerned, we are agreed with other classes of people, for example, uniformitarians and others who believe that there was once in long since past geologic ages, the start of a change which eventually resulted in the total extinction of numerous representations of tropical and semitropical animals and plants whose habitation was formerly in the northern regions. The principal points of difference between us are the methods by which these results were obtained. But these are not the points under consideration. *That there was once a warm climate in the northern regions, all are agreed.* How are we cognizant of the fact?

As before inferred, the fossils constitute the only authentic recourse for the investigation scientifically of practically any geologic question. From the way in which the various species of fossils are distributed, it is very evident "that the differentiation of the earth's climate into tropical and arctic zones is comparatively modern, and that in past ages not only were the climates more uniform, but more uniformly distributed." As a proof of this statement, it is convenient to quote from Murchison, an early Scottish geologist:—

"Many trilobites, cephalopods, brachiopods, cyc-lids, and corals of analogous form were spread out over areas for enormous distances in the early primeval times, proving that oceans containing similar groups extended from China and the Himalaya Mountains over Siberia and Russia to Western Europe. And it is enough for me to feel assured that . . . any well-known trilobite must have required just the same temperature and surrounding media in whatever part of the world it lived."

Sclerodermatous corals, which were undoubtedly reef-forming corals such as to-day do not exist in a temperature lower than 68° F., and from that on up to 85° F., are discussed by Colonel Fielden as found in the Parry Archipelago, north Greenland, and Grinnell Land, Spitzbergen, and Nova Zembla. We may, then, fairly assume that the temperature in which these species formerly propagated

"was as high as that of the Indo-Pacific and Atlantic now where coral reefs abound;" for "how then are we to reconcile the existence of a palæocrystic sea, and how explain the complete absence of arctic forms among the remains?"

It is a striking fact that "coal strata with similar fossils have occurred all around the polar basin." For us to imagine that there were fleets of icebergs careering over this country during the time when those wonderful carboniferous forests were flourishing, seems to me altogether a mistake and quite impossible. This vegetation is manifestly that of a warm climate, but, says Howorth, "we also have other evidence besides the trees of the same fact; namely, the enormous species, like the tree-spiders of Brazil, and also scorpions."

The most common of trees found most frequently in the Triassic series of Switzerland, is one which is very closely related to a modern species of *Zamia*, now extant in Africa.

It is a noteworthy fact that "large reptiles, too, abounded, and manlike apes lived in the south of France and in Germany. . . . The Eocene period is even more characteristically tropical in its flora and fauna; since palms and cycads, turtles, snakes, and crocodiles then inhabited England."

One strong proof that there was formerly a uniform climate all over the world, and thus a mild temperature in the polar regions, is that there are in various localities in Europe the bones of animals, the modern species of which live, some in the arctic region, and some in the warmer climates. For examples of the preceding there are found the bones of the hyena and lion, which to-day represent a warm climate. There are also found the fig and canary-laurel, which are generally associated with a warm climate. Mixed with the preceding are found the remains of what are generally classified as arctic species, for example, reindeer bones even bearing the teeth-marks of hyenas; also, the remains of the musk-sheep and polar willow are not infrequently found.

It is worthy of note that in some places in southern Siberia the land, when opened, has the offensive rank odor of a disturbed grave, because of animal remains; and in northern Siberia the land in certain localities is so full of bones, and many of these such bones as those of the elephant and rhinoceros as well as other mammals now associated with warm climates, as to be incapable of cultivation.

Professor Dana, in taking into consideration the fact that huge mammals now in the warm regions thrived, attained greater size than to-day, and found abundant vegetation, assumes that northern Siberia, their habitat, must have had as high a temperature as that of Scandinavia, 40° F., instead of its present mean temperature of from 5° to 10° F. He further says, "The encasing in ice of huge elephants, and the perfect preservation of the flesh, shows that the cold finally became suddenly extreme, as of a single winter's night, and knew no relenting afterward."

Who would doubt the correctness of the conclusion that a warm climate formerly existed in the northern regions where these many fossil remains are brought to light? Some may argue that the remains have been drifted to their present location; but it is a demonstrated fact that animal matter can not drift over five hundred miles. It is wholly disorganized by drifting in excess of that distance. GEOFFREY WILLIAMS.

THE only cure for a bad memory is to mix more thinking in one's learning.—*John M. Gregory.*

An Intelligent Little Bird

IN the midst of the African forests of the Zambesi region, there lives a remarkable little bird, not much larger than a good-sized sparrow, but of far more use to humans, seeing he is much more intelligent than any sparrow. There is nothing about the form or coloring that would attract your attention; but when you ask some one who is acquainted with him what they have to say in his favor, you will become immediately interested.

He is called the honey-guide, or indicator, from his peculiar habit of guiding the African natives, or other hunters, to a nest of honey in the forest trees. He is very fond of honey, as most of us are. 'He is knowing enough to realize that a bees' nest in a tree can be opened only by some creature more powerful than himself, and he seems also to have learned of man's fondness for honey. Not only does this wise little bird lead men to a nest of honey, but he also guides the little animal called the honey-ratel to these nests, having learned of this little creature's favorite food.



THE HONEY-GUIDE

The manner in which this remarkable bird accomplishes his desire is as follows: When passing through the forest, the attention of the natives is attracted by the shrill, hissing cry of a little bird fluttering about on the branches near by. It is the honey-guide. They answer his cries by a whistle, and immediately follow, as he flies from one tree to another, trying always to keep in plain view. He may continue this for a mile or more before the tree he is after has been reached. Then he stops on its branch quite near the bees' nest. The natives notice that he no longer flits from one tree to another, so realize what is the next move required. They look at the tree carefully for the little hole surrounded by clay, where the bees' door has been made; when this is found, and a large bunch of dried grass collected, all is ready. With hatchet in one hand and a whisp of burning grass in the other, the nest gets a powerful stroke from the hatchet, the interior of the bees' residence is broken up, and the storehouse of sweets is exposed. The poor little bees do not even have the chance of escaping, as their wings are so singed by the flames that they fall to the ground helpless, while their store of honey is taken. After the honey is secured in pots or pails, the hunters place a well-filled comb where their little friend, the honey-guide, may partake of it to his heart's content, which he does in real earnest as soon as he is left alone. Sometimes this bird will guide hunters to a nest in which there is no honey. But in such case the bird is not disappointed, as the young bees seem to please his taste about as well as their sweet food supply.

It is said that the Kafirs would not think of leaving a nest to which this bird has led them without giving the bird some of the honey, as they believe if this is overlooked, the bird will some other time lead them to their deaths by taking them to some lion's den, or the nest of a deadly poisonous snake.—*Young People*.

"KNOWLEDGE without goodness is dangerous; goodness without knowledge is useless."



M. E. KERN

MATILDA ERICKSON

Secretary

Corresponding Secretary

Society Study for Sabbath, July 27

Helps in Every-Day Life, No. 7 — Christian Etiquette

LEADER'S NOTE.—Review the Morning Watch texts as usual. This is the second number in a series of four studies on this important subject. "Give a youth address and accomplishments, and you give him the mastery of palaces and fortunes wherever he goes," Emerson says. Christian courtesy is like standard gold—it is current the world over. Surely no one should be more courteous than those whom God has chosen to carry his message of love and mercy to a dying world. Then make the most of these studies. Do not forget that those who put the most work into these programs will reap the most good from them.

Since the programs on Africa come next, and more preparation than usual will be left for the members of your society to make, it would be well to make all assignments at once. Notice the parts called for in the leaflet containing the programs for 1912. Can you not devote ten minutes to a social service? Spiritual strength is gained by speaking a word for the Master as truly as by serving him otherwise.

Society Notes

THE secretary of the British Columbia Conference writes:—

"Our society here had a temperance rally, and it was a success. I trust that some good has been accomplished. The Vancouver and the Manson societies plan for rallies this year. Both societies are doing good work with the Temperance INSTRUCTOR. The Manson society obtained a list of all the school-teachers in British Columbia, and then had the Temperance INSTRUCTOR sent direct from the tract society to the teachers. They also sent the *Protestant Magazine* to all the ministers in the province, and sent each one a letter. The West Vancouver society ordered 2,000 copies of the Temperance INSTRUCTOR.

"I am glad you suggested the plan of having the British Columbia young people purchase some books for the school which Brother and Sister Burgess are conducting in India. I have long been wishing that we could help in some such way. Now I would like to know how much time we may have to raise the forty dollars. If we can have all summer, we shall try it. Our society wants to help."

Mrs. M. T. Poston, Missionary Volunteer secretary of the Arizona Conference, in writing of the society in Phoenix, says:—

"This society takes a club of seventy-five Signs. At the regular Sabbath meeting the papers are wrapped and mailed, and a Bible reading is generally given by some member of the society."

"WE should never allow a friend to slip out of our lives if we can help it. True friendship is too rare and sacred to be lost, much less lightly thrown away. There may be slights given, even intentionally so; but they should be quickly set aside and forgotten."

THE heaviest clod that falls upon a parent's coffin-lid is the memory of an ungrateful daughter. O, make their last days bright and beautiful! Do not act as if they were in the way, but ask their counsel and seek their prayers.—*T. De Witt Talmage*.

Egotism and Nervousness

THERE is nothing so very dreadful about egotism. As a rule, it is evident only in natures which have rather big powers in them, but big powers misused, misdirected.

Egotism is a kind of mental and spiritual awkwardness. It is a perpetual getting in one's own light; a clumsy, continuous getting in one's own way; a sort of perpetual casting of one's shadow in front of one, so that nothing can be seen except through that shadow; a constant dimming of the sight by wearing close to one's eyes the thick veil of one's own nature. It is little wonder, indeed, that egotism makes nervous people of us; to be perpetually awkward, perpetually tripping one's self up; to be always getting in one's own light, in one's own way; never to get the close, annoying veil from before one's eyes. The nervousness I mean is a disastrous thing. It is not only physical, but mental, and, in time, spiritual too; an irritability and impairment of not merely physical, but mental and spiritual vision; and I believe it, too, is due to the constant wearing of a veil—the veil of egotism, the veil of self, that some of us find it so hard to be rid of.

"I, Me, and Mine"

The nervous person and the selfish person, both of them, whether consciously or unconsciously, make constant use, verbally and mentally, of I, me, my, mine. The views of others are never entirely comprehensible to them; the lives of others are beyond their understanding. If you speak to them in some universal language of love, tolerance, beauty, and broad goodness, they are at a loss to understand you. They understand only the limited language of their own lives, their own narrow beliefs and prejudices and experiences and opinions.

And all the while the world, the whole wide world, with its wonderful meanings, its marvelous beauty; and the arch of the limitless heavens overhead; and the world of people, men and women, loving, dying, suffering, conquering, rejoicing, going through poverty, shame, death, willingly, for an ideal, or for the right to serve mankind; or, others, going down, pitiful and vanquished, by big circumstances and sorrows; and the birth and death of little children; and the loveliness and wonder of them; yes, and the suffering and pity and starving of some of them, too,—all this, around us on every side, wonderful, glorious, real, and we, if you please, ignoring it all, overlooking it all, blind to it all, impervious to it all, thinking only of our own tiny selves, blushing to the roots of our hair for fear our tiny selves may pick up the wrong fork at a luncheon-party; struck dumb, not with wonder and amazement, mind you, as we well might be, but with a fear lest we may not enter a room properly.

The Real Fact

Whether you or I like it or not, the great beautiful enjoyable world is not meant for the selfish, but for the unselfish; and life in all its fulness is contrived to minister fully only to such as are able to forget themselves. Perhaps that is why it is the "meek," those who do not think of self, or exalt self, or remember self, who shall "inherit the earth."—*Woman's Home Companion*.

"CONSIDER well your actions,
What's done you can't recall;
No use to pull the trigger,
And then try to stop the ball."



III — Prayer (Concluded)

(July 20)

MEMORY VERSE: "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." Ps. 55:17.

Questions

1. Upon what conditions has the Lord promised to answer the prayers of his people? 2 Chron. 7:14.
2. What will hinder their being answered? Ps. 66:18; Prov. 28:9.
3. What regular time did David set apart for prayer? Ps. 55:17.
4. How many set times for prayer did Daniel have? They were doubtless at what time? Dan. 6:10, 13.
5. Where should much of our praying be done? Note 1.
6. Upon whom will the anger of the Lord be poured out? Jer. 10:25.
7. What instruction is given us in regard to family prayer? Note 2.
8. What exhortation does the psalmist give to praise the Lord in public prayer? Ps. 22:25; 35:18.
9. What should be mingled with all our prayers? Phil. 4:6; Col. 4:2; note 3.
10. How did Paul show his confidence in the prayers of the church? 1 Thess. 5:25; 2 Thess. 3:1.
11. What does he say of his prayers for his brethren? 2 Cor. 13:7; Col. 1:9; Phil. 1:4.
12. What did Christ tell his disciples they might do to forward the work of the gospel? Matt. 9:37, 38.
13. What may we always do to help the cause of God? 2 Cor. 1:11.
14. For whom should we pray? James 5:16; 1 Tim. 2:1, 2; note 4.

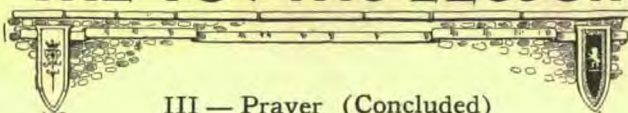
Notes

1. "In solitude let the soul be laid open to the inspecting eye of God. Secret prayer is to be heard only by the prayer-hearing God. . . . Pray in your closet; and as you go about your daily labor, let your heart be often uplifted to God. . . . Satan can not overcome him whose heart is thus stayed upon God."—"Steps to Christ," pages 102, 103.
2. "Children should be taught to respect and reverence the hour of prayer. Before leaving the house for labor, all the family should be called together, and the father, or the mother in the father's absence, should plead fervently with God to keep them through the day." "Ministering angels will guard children who are thus dedicated to God."—"Testimonies for the Church," Vol. I, pages 397, 398.
3. So many times we forget to put the thanksgiving in our prayers. Note the prayer of Jesus at the grave of Lazarus. John 11:41: "Father, I thank thee that thou hast heard me." We can at least thank our Heavenly Father for what he has done for us, and not allow our present desires to be our only thought.
4. In these days of perplexity and unrest among the nations, it is especially needful that we pray for those in authority. Those at the head of governments in all lands, are in trying places, and need more than human wisdom to keep them from making mistakes that will be hindrances to God's people in the work of giving the last message.

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

"GUARD well thy thoughts; our thoughts are heard in heaven."

THE YOUTH'S LESSON



III — Prayer (Concluded)

(July 20)

LESSON HELPS: "Christ's Object Lessons," pages 150, 163; "Steps to Christ," chapter entitled "The Privilege of Prayer;" "Ministry of Healing," pages 225-233; the *Sabbath School Worker*.

MEMORY VERSE: Ps. 55:17.

Questions

1. Upon what condition has the Lord promised to hear our prayers? 2 Chron. 7:14.
2. What will hinder their being answered? Ps. 66:18; Isa. 59:1-3; Prov. 28:9.
3. At what set time did the psalmist call upon God? Ps. 55:17.
4. What was Daniel's custom in the matter of prayer? Dan. 6:10, 13.
5. Upon whom will the anger of the Lord be poured out? Jer. 10:25; note 1.
6. What encouragement is given us to pray in secret? Matt. 6:5, 6; note 2.
7. What exhortation is given to praise the Lord in the public congregation? Ps. 22:25; 35:18.
8. With what should our requests to God be made known? Phil. 4:6.
9. When we call upon the Lord in time of trouble, what has he promised to do? Ps. 50:14, 15; 107:6.
10. For what did David pray when fleeing from Absalom? 2 Sam. 15:30, 31. How was this prayer answered? 2 Sam. 17:1, 14; note 3.
11. What blessing was bestowed upon the disciples while praying during persecution? Acts 4:29-31.
12. When in the Philippian jail, what did Paul and Silas do? Acts 16:25. What answer was sent? Verse 26.
13. When Peter was kept in prison, what did the church at Jerusalem do? Acts 12:5. What answer came from the Lord? Verses 6-10.
14. What did Paul most earnestly desire of the church? 1 Thess. 5:25.
15. What does he say of his prayers for his brethren? Col. 1:9; Phil. 1:4; 2 Cor. 13:7.
16. In what way can we help advance the work of God? 2 Cor. 1:11.
17. For whom should we pray? James 5:16; 1 Tim. 2:1, 2.
18. What description is given of the close of the farewell visit of Paul to the elders from Ephesus? Acts 20:36-38.

Notes

1. In heaven the angels gather round the throne of God at set times for worship. Concerning the fall of Satan, we read:—

"The hour for joyful, happy songs of praise to God and his dear Son had come. Satan had led the heavenly choir. He had raised the first note, then all the angelic host united with him, and glorious strains of music had resounded through heaven in honor of God and his dear Son. But now, instead of strains of sweetest music, discord and angry words fall upon the ear of the great rebel leader. Where was he? Was it not all a horrible dream? Was he shut out of heaven? Were the gates of heaven nevermore to open and admit him? The hour of worship draws nigh, when bright and holy angels bow before the Father. No more will he unite in heavenly song."—*Spirit of Prophecy*, Vol. I, page 28.

"In the morning the Christian's first thoughts should be upon God. Worldly labor and self-interest should be secondary. Children should be taught to respect and reverence the hour of prayer. Before leaving the house for labor, all the family should be called together, and the father, or the mother in the father's absence, should plead fervently with

God to keep them through the day. Come in humility, with a heart full of tenderness, and with a sense of the temptations and dangers before yourselves and your children; by faith bind them upon the altar, entreating for them the care of the Lord. Ministering angels will guard children who are thus dedicated to God. It is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children. They should patiently instruct them,—kindly and untiringly teach them how to live in order to please God."—*Testimonies for the Church*, Vol. I, pages 397, 398.

2. "We should pray in the family circle; and above all we must not neglect secret prayer; for this is the life of the soul. It is impossible for the soul to flourish while prayer is neglected. Family or public prayer alone is not sufficient. In solitude let the soul be laid open to the inspecting eye of God. Secret prayer is to be heard only by the prayer-hearing God. No curious ear is to receive the burden of such petitions. In secret prayer the soul is free from surrounding influences, free from excitement. Calmly, yet fervently, will it reach out after God. Sweet and abiding will be the influence emanating from Him who seeth in secret, whose ear is open to hear the prayer arising from the heart. By calm, simple faith, the soul holds communion with God, and gathers to itself rays of divine light to strengthen and sustain it in the conflict with Satan. God is our tower of strength."—*Steps to Christ*, pages 102, 103.

3. "And David said, O Lord, I pray thee, turn the counsel of Ahithophel into foolishness." Upon reaching the top of the mount, the king bowed in prayer, casting upon God the burden of his soul, and humbly supplicating divine mercy. His prayer seemed to be at once answered. Hushai the Archite, a wise and able counselor, who had proved himself a faithful friend to David, now came to him with his robes rent, and with earth upon his head, to cast in his fortunes with the dethroned and fugitive king. David saw, as by a divine enlightenment, that this man, faithful and true-hearted, was the one needed to serve the interests of the king in the councils at the capital. At David's request, Hushai returned to Jerusalem, to offer his services to Absalom, and defeat the crafty counsel of Ahithophel."—*Patriarchs and Prophets*, page 735.

Compensations

"I DON'T see how it is that Mary gained so much higher marks than I at the final examinations," one of Mary's classmates complained. "I'm sure my recitations were as good as hers, or nearly so. Neither of us was absent except those dreadfully stormy days when so few ventured out. It really doesn't seem as if the papers had been graded fairly."

On the surface it looked as if she might have just grounds for complaint. But there were arguments that she did not offer, because they were on the other side. For instance, when she was kept from her classes by storm, she had spent the time with an interesting book, games, fancy work, idle chatter. Mary put in those rainy-day hours at her class work, learning each lesson as thoroughly as if she had been sure of reciting it every word. She also reviewed some back work in which she did not feel quite up to her own high standard.

All through the term the girl who complained, studied with the recitation looming large in her mental vision and forming her objective point. That over, she relaxed her grasp of the work it had covered, and so failed to make it a permanent thing in her mental training. Mary studied for the future; she tried to learn things "for good," and stowed each lesson away in her memory as firmly as she could.

So the results worked out in their widely differing reports at the end of the term. So the results generally work out, showing plainly whether one is working along as easily and as little as possible on any given task, or whether they are doing it all "heartily, as to the Lord," as the lessons and tasks he sends us should be done.—*Young People*.

"WE have no right to be liberal with what is not our own."

The Youth's Instructor

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Wise and Unwise Decisions

AT one of the services of the recent Massachusetts camp-meeting, the importance of the present time for consecrating one's self to the cause of Christ, was being impressed by various speakers. Elder C. S. Longacre told of a young man who had been in attendance at the South Lancaster Academy. He had gone all through the year rather carelessly; but at the last students' meeting Elder Longacre was impressed to urge him to consecrate his life to the service of God. He talked with the young man, who finally surrendered himself fully to the cause of Christ. The young man at this time was in perfect health, his cheeks ruddy, and apparently he had many years of usefulness before him. But within one week's time Elder Longacre preached his funeral sermon; and the remembrance of their experience in seeking God together the previous week was a great comfort to Elder Longacre, as he believed the young man had made his peace with God.

Elder A. E. Sanderson related another incident that did not end so encouragingly as the one just related.

Two young women were attending a certain meeting. One of our ministers talked with them and urged them to surrender themselves to Christ. They said they intended to do so, but wanted to wait two or three days. The minister still urged them, but they pleaded for two or three days more, for they wanted to do certain things first. A few days after this they went berrying in company with another young woman and their brother. Rowing a boat around a curve in the river they came to especially deep water, where the boat capsized, and all went into the water.

One of the party succeeded in climbing up the bank a distance, when she fainted, and lay unconscious for three or four hours. When she revived, she succeeded in informing a farmer near by of the accident. They went down to the river, and found a boat drifting. Looking into the water, they saw lying on the bottom of the river the brother with his arms around his two sisters, with whom he had died while trying to save them. The minister who had talked with them a night or two previous could not forgive himself for not pressing them further that night to surrender themselves then to the Lord.

O the lost opportunities that heaven registers against its procrastinating children! If we could only realize the imperativeness of the present hour. *Now* is the day of salvation.

The Father of the Postage-Stamp

THIS year of 1912 brings with it the seventy-fifth birthday of the postage-stamp, and recalls its originator, Sir Rowland Hill, of England.

His father was a poor school-teacher with little business ability, and his son early felt the inconvenience of being poor. When twelve years old, he became a teacher, and assisted his father in a course of public lectures on natural philosophy. At seventeen, he undertook to straighten out his father's money matters, and succeeded in freeing the family from debt.

He was an ambitious youth, and longed to make a name for himself by doing something for the world. Seeing many defects in the schools of his day, he started a school for the upper and middle classes, and built a new schoolhouse, being his own architect and head workman. Hazelwood School was widely known as an institution of progressive ideas.

Sir Rowland established a system of self-government for the boys, with a constitution and code of laws, with penalties, but no corporal punishment. Bad marks could be cleared off only by some kind of useful work done in play hours. There was a court of justice; and magistrates, jury, and constables, were boys; a committee of boys made the laws and helped govern the school. To-day we have the same idea brought out in the George Junior Republic, but in that day it was a seemingly wild experiment, attempted under great ridicule and opposition, and Sir Rowland showed of what stuff he was made by carrying it through successfully.

When a boy, he had seen his mother watch the coming of the postman with dread, for few letters were prepaid in those days, and with a scanty purse it was not always possible to pay the dues. A letter which now would cost two cents would be taxed fifty cents; so to the great mass of the people, the post-office was of little use. There were large districts where the postman never set his foot. Sir Rowland devised a scheme for a traveling post-office, with letters sorted on the road; and tried in vain to get inside the London post-office to study the practical working of his plan.

At length in 1837, after many discouragements, with every possible obstacle thrown in his way, his scheme for an adhesive stamp, "a bit of paper just large enough to bear the stamp, and covered at the back with a glutinous wash," was accepted. It was not until two years later that the penny postage was really established.

The fiftieth birthday of the postage-stamp was observed by an interesting exhibition at Guildhall. The process of sorting and despatching mails, and the traveling post-office were illustrated; and the Prince of Wales exchanged telegrams with Paris by means of the postal telegraph. Ten thousand jubilee postal cards were sold for the benefit of the Rowland Hill Benevolent Society, which was established as a memorial to Sir Rowland, and to provide relief for people connected with the post-office.

This year, at least, as we stick upon our letters the small red bits of paper "with a glutinous wash" upon the back, let us think with gratitude of the boy who, longing to do something for the world, surmounted every obstacle, and may justly be called the "father of the postage-stamp."—*M. Louise Ford, in Young People.*

WE may be overhasty in condemning!—*The Spanish Student.*