

The YOUTH'S INSTRUCTOR

Vol. LX

December 3, 1912

No. 49



THE CASTLE OF CHAPULTEPEC, MEXICO



Special Club Rates

These special reduced rates are good only from November 15 to February 1, 1913. After that date you will have to pay regular prices, which are 15 to 25 per cent higher.

... ON ...
S. D. A. Periodicals
 ... FROM ...
 November 15 to February 1

Now is the time to place your orders; for we will start the papers as soon as orders reach us, and give you the balance of this year with the full year of 1913.

Present subscribers may renew at club rates the paper or papers they are taking, for one full year from the date of expiration of the present subscription, and add the other papers listed in any one club.

All clubs must include the Review, and be sent to one address.

Suggestive Clubs

After each paper the regular price is given. The totals of the regular prices give cost of the papers when taken separately at regular rates. The special club prices appear in large figures to the right. *Papers of same price may be substituted, one for the other, in any club, excepting the "Review Family Group."*

A Good Home Club

Review	\$2.00	} Club Price Until Feb. 1	\$4.50
Education	1.00		
Worker35		
Instructor	1.00		
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Regular Price	\$5.35		

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Review	\$2.00	} Club Price Until Feb. 1	\$5.20
Signs (weekly)	1.75		
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Protestant	1.00		
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Regular Price	\$6.10		

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Review	\$2.00	} Club Price Until Feb. 1	\$4.50
Signs (monthly)	1.00		
Protestant	1.00		
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Review	\$2.00	} Club Price Until Feb. 1	\$4.00
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7 "The Perfect Number" 7

IN ONE CLUB, TO
ONE ADDRESS ONLY

Review . . .	\$2.00	} Club Price Until Feb. 1	\$5.00
Instructor . . .	1.00		
Life and Health . . .	1.00		
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Worker35		
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	\$6.70		(No substitution in this list)

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Review	\$2.00	} Club Price Until Feb. 1	\$3.10
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Instructor	1.00		
Education	1.00		
Regular Price	\$5.00		

Review	\$2.00	} Club Price Until Feb. 1	\$3.30
Signs (weekly)	1.75		
Regular Price	\$3.75		

Review	\$2.00	} Club Price Until Feb. 1	\$5.30
Signs (monthly)	1.00		
Watchman	1.00		
Life and Health	1.00		
Protestant	1.00		
Liberty35		
Regular Price	\$6.35		

Review	\$2.00	} Club Price Until Feb. 1	\$2.90
Protestant	1.00		
Liberty35		
Regular Price	\$3.35		

Review	\$2.00	} Club Price Until Feb. 1	\$2.60
Watchman	1.00		
Regular Price	\$3.00		

Review	\$2.00	} Club Price Until Feb. 1	\$2.90
Education	1.00		
Worker35		
Regular Price	\$3.35		

Review	\$2.00	} Club Price Until Feb. 1	\$3.10
Instructor	1.00		
Little Friend60		
Regular Price	\$3.60		

Review	\$2.00	} Club Price Until Feb. 1	\$3.70
Life and Health	1.00		
Protestant	1.00		
Liberty35		
Regular Price	\$4.35		

Review	\$2.00	} Club Price Until Feb. 1	\$2.90
Watchman	1.00		
Worker35		
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SEND ALL ORDERS THROUGH THE CONFERENCE TRACT SOCIETY

The Youth's Instructor

VOL. LX

TAKOMA PARK STATION, WASHINGTON, D. C., DECEMBER 3, 1912

No. 49

Mexico, Ancient and Modern

(Continued)

MRS. E. M. PEEBLES



ALL along his march, Cortes had substituted the cross for the idols of the heathen; but in assaying to do this with the Aztecs he encountered a more formidable opposition. The people were wrought up to a frenzy of madness when they saw the strangers desecrate the sanctuaries of their gods. They called on Montezuma to stop the sacrilege, but he only tried to quell their excitement. He was mortally wounded by his own people, and his brother succeeded him.

With the death of Montezuma, conditions changed



THE TREE OF THE DISMAL NIGHT (*noche triste*)

for the Spaniards. His successor led the people on in such overwhelming numbers that the Spaniards were obliged to flee from the city, or help swell the number of human sacrifices. The night was chosen for the retreat, and that was the night of the *noche triste*, the dismal night of the annals of Mexican history, and truly it was a dismal night for the Spaniards. The city, surrounded as it was by lakes, was connected with the mainland by three causeways. Over one of these the fugitives must pass, and there were three spaces in the causeway which must be bridged over. Happy had it been for them had they made three bridges instead of one. A temporary bridge was hastily constructed, which was to have been passed on after serving its purpose in the first space. Unfortunately, a sentinel was aroused, who gave the alarm. Quickly the great gong sounded out the awful warning, which aroused the people to instant action. As the army passed over the bridge, those in the lead were crowded on by those in the rear, until the second space was reached, when a call was made for the bridge, which was found to be immovable, rendered so by the great weight that in passing over it had pressed it firmly down; and it would but too well serve the Indians in the chase. At last a bridge indeed was formed, by the bodies of men and horses and by wagons and cannon,—all in one gruesome heap,—over which the poor remnant of the little army might pass. The water on each side was now covered with canoes, from which showers of arrows and stones fell upon the fugitives. A fierce rush was made over the third space, and as if

by miracle a few succeeded in leaping or swimming, among whom was Cortes and some of his most valued captains.

It was a sad group that gathered under the shelter of a great tree to rest and to dress their wounds, and Cortes wept as he viewed the ruin of his little army. The tree still stands, protected by an iron fence, and is one of the interesting relics of this interesting old city. A church, called the Chapel of the Martyrs, was begun in 1599 on the spot where the army was defeated. It still stands; also a stone tablet, erected about the same time, marking the head of the fatal causeway. The tablet bears an appropriate inscription, and a queer carving illustrative of the event which it is designed to commemorate. In the small town to which Cortes fled, he took possession of a heathen temple, resting there until the soldiers' wounds were healed, when he again took up the march of conquest, being joined by Indian allies, and reinforced from Cuba by the Spaniards.

The successor of Montezuma, who led in the expulsion of the invaders from the city, ruled only four months, when he died of smallpox; and Guatemotzin, also called Cuauhtemoc, a nephew of Montezuma, and the last of the Aztec kings, took command. Cortes was victorious in every battle, and finally determined to lay siege to the city, which he did, beginning Jan. 1, 1521. At first the Spaniards were repulsed, and some of them taken captive. Looking across the water, Cortes could see the sacrificial fires burning, and upon the top of the temple he could see the victims being dragged to the fatal stone, and he knew by their white naked bodies that they were some of his own soldiers; and Guatemotzin sent him the skulls of the victims.

The siege lasted until August 13, when the city yielded, being starved into submission; but when Cortes made his final triumphant entry into the city of Mexico, he found a different city from that upon which he had gazed before. The shallow waters of the lakes



A MEXICAN FAMILY

were in some places filled to the top with the bodies of the dead, which also lay so thick upon the ground that it was difficult to walk among them. It was estimated that one hundred twenty thousand perished in the siege, which was seldom surpassed in point of suffering and in

constancy and courage of the besieged. The treasures of gold which the Spaniards in their retreat had left in shining heaps, and the jewels, had disappeared. Cortes had promised Guatemotzin that he should be treated with respect, but stung by the taunts of his soldiers, he allowed him to be put to torture to extort from him the secret of where the treasures were, but without avail. The unhappy prince was afterward put to death, and the work of finishing the destruction of the city went on.

Within three years, a small church stood where the temple had been, which in turn gave place to a larger, and that to still another, until now the great cathedral stands upon the site of what was the largest *teocali*, or heathen temple, of the Western world, the cost of which is estimated at two million dollars, not counting a tithe of the labor, or anything like a fair value at market prices for the material. The people who had once owned this beautiful country, had become slaves, and it was by slave labor that many of the old churches were built. It is estimated that one hundred fifty thousand slaves wore themselves out for the conquerors, and we think of them as we view the remains of the great aqueducts, and remember how a new city sprang up in the ruins of the old. One can easily understand the bitterness that would fill the hearts of those men, as they were often compelled to use their own idols for paving, and for foundation-stones of the new religious temples; while near by, the fires of the Inquisition were burning, though from these the Indians were exempt. The tribunal of the Inquisition was founded here in the year 1571, and was not suppressed until 1812, or even later, the last victim being executed in 1815.

With cruel despotism the Spaniards ruled the conquered but never quite subdued races, revolutionary movements being set on foot from time to time, until at last the Indians and Spaniards were declared equal. The first decisive steps looking toward Mexican independence were taken in 1810 by the good priest Hidalgo, who lost his life therefor; but there were still stormy times ahead, and the seating of a ruler simply meant his speedy unseating, and perhaps his execution, until President Diaz took the reins, to hold them well for more than thirty years, which have been years of progress and improvement. It is interesting to stand in front of the old house built and once occupied by Cortes, and listen to the sounds of the phonograph within, and see the beautiful electric cars fly past.

(To be continued)

Camp-Meeting in Korea

It may seem strange to some to hear of a Seventh-day Adventist camp-meeting in Korea; but such took place June 20-30 of this year. The meeting was held at a railway station about twenty miles from Chinnampo, that being a central location for our churches in northern Korea.

Previous arrangements had been made to hold the meeting on a grassy elevation overlooking a large valley filled with rice-fields; but when we came with the tents, the owner had decided that we could not use the land. He said there was a grave on one side of the place, and the spirit of the dead person permeated the whole plot, and he could not think of allowing us to camp there on the spirit of his ancestor.

There was no other location to be had, as grassy plots are very scarce in Korea; so after much talking

and working through a middleman, we at last succeeded in getting him reconciled to our using the land, but we had to give him another five yen (\$2.50).

Although it was a very busy time of the year, our meetings were well attended by our own people. It being a country place, the outside attendance was small. It was pleasing to see so many young people at this meeting, about all the students from our school being present. It is difficult for young people in the United States to appreciate what Christianity really means to the young people of heathen countries. Girls are usually married between the ages of twelve and fifteen, and that without their consent or ever having seen their future husbands. After marriage they become the property of their husbands' parents, and the next few years are spent either in the kitchen or in the fields. Their lot is anything but pleasant. But at this meeting there were young girls from fifteen to twenty



TWO CHRISTIAN KOREAN GIRLS

years of age who are not married, and who are preparing to enter some branch of the Lord's work.

The two girls in the picture well represent those in our schools. Their dress is neat and clean, and in striking contrast to that of the heathen girl, who is usually dirty, and never has her breasts covered, from babyhood to old age.

These young people love the truth. It is everything to them. It makes of them a separate people, for they must lay off many of the customs and traditions of their race, and walk out in the light shining from the Word of God. Many times in the prayer and social meeting, which is well attended by the young, I have heard girls and boys, with broken voices and with tears flowing down their cheeks, pleading with God for the salvation of their unconverted loved ones.

At this time when Satan is doing all in his power to engross the minds of the young in the pleasures of the world and so cause them to be carried away, it is refreshing to meet with those, though young in years, whose daily life shows that they, like Abraham of old, look "for a city which hath foundations, whose builder and maker is God."

Pray for the young people of Korea. Upon them God has laid the great work of giving the message of the soon-coming Saviour to their own people. They have temptations and trials. Many of them have not been brought up in Christian homes; they have not lived in a Christian community, but are living where

devil-worship has held full sway for thousands of years; therefore they have much to learn, and need much of the Spirit of God.

During the past two years more than two hundred fifty have been baptized in Korea, and many of these have been from among the young. Glorious the day when the faithful of all lands shall meet and together sing the song of Moses, the servant of God, and the song of the Lamb, saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

C. L. BUTTERFIELD.

Home Rule in Ireland

AGAIN the question of home rule is agitating Ireland. Since the days of Gladstone's premiership this same question has periodically disturbed the domestic tranquillity of the Irish people. Home rule means that Ireland shall have a parliament of its own to manage local affairs. The people of the provinces of Munster, Leinster, and Connaught favor this measure, while the people of the remaining province, Ulster, are strongly opposed to it.

Now, the Ulstermen are regarded by the remainder of the Irish as interlopers, Ulster having been colonized by Scotch and English settlers who were sent into the country to occupy the land taken by the English in the north of Ireland. These settlers were Protestants of the most austere type, and their descendants are often called Scotch-Irish. This colonization occurred some centuries ago, but time has failed to put an end to the ill-feeling between the Roman Catholic Irish and the Protestant Scotch-Irish. In fact, events have contributed to keep up the animosity between the two factions.

During the English Revolution of 1688, the Ulstermen espoused the cause of William of Orange. James II had embraced the Roman Catholic religion, and, besides, had conducted himself very badly. His subjects in England, tiring of his cruelties and desiring a Protestant ruler, invited William of Orange, who was married to one of James's daughters, to invade their country, promising him the scepter in that event. Accordingly, William came over from Holland and was crowned king, while James sought refuge in France. The people of Ireland, outside of Ulster, remained loyal to their former sovereign, and consequently James was encouraged to leave his asylum in France in an attempt to regain his throne. In case he should fail in that, he believed there was a prospect that he might become ruler of Ireland. Landing on the Irish coast, he summoned the Jacobites—as his adherents were called—to his standard, and attacking the supporters of William—called Orangemen—he drove them before him and besieged them in Londonderry. Before long, however, William appeared on the scene, and James beheld his followers scattered like autumn leaves before the forces of his grim son-in-law. James re-

turned to France to spend his remaining years in exile.

Bearing the preceding facts in mind, it will be seen that the trouble in Ireland is a religious one. The Protestants, who form a minority, refuse to submit to the rule of an Irish parliament. Prominent Britons have suggested, as a solution of the problem, that Ulster be separated, politically, from the rest of Ireland. Others have gone so far as to propose a federal government, something like that of the United States, for the whole British empire. According to this plan, there would be an imperial parliament composed of representatives from all parts of the empire, and each local division would have its own parliament, or legislature. Ulster might then form one political division, and the remainder of Ireland, another. This seems a good plan, as the English, Scotch, and Welsh would doubtless object to the Irish having control of their own local affairs while Irish members remained in Parliament and voted on local matters in Great Britain, as provided in the present Home Rule Bill. Since conflicting religious interests are involved, a satisfactory solution of the question will be difficult to secure.

J. FRED SANTEE.

Thoughts on Prayer

Dost thou want nothing? Then I fear thou dost not know thy poverty. Hast thou no mercy to ask of God? Then may the Lord's mercy show thee thy misery. A prayerless soul is a Christless soul. Prayer is the lisping of the believing infant, the shout of the fighting believer, the requiem of the dying saint falling asleep in Jesus.—*Spurgeon.*

The natural temptation with every difficulty is to plan for it, to put it out of the way yourself; but stop short with all your planning,

your thinking, your worry, and talk to Him! "Cast thy burden upon the Lord, and he shall sustain thee." You may not always be able to do this in a moment or two. Then keep on with supplication until you know he has it, and prayer becomes praise. Rest, trust, and wait, and see how he does that which you wanted to do, and had so much care about. "Stand still, and see the salvation of the Lord."—*A. E. Funk.*

Our prayers often resemble the mischievous tricks of town children, who knock at their neighbors' houses and then run away; we often knock at heaven's door, and then run off into the spirit of the world; instead of waiting for entrance and answer, we act as if we were afraid of having our prayers answered.—*Williams.*

The greatest and the best talent that God gives to any man or woman in this world is the talent of prayer. And the best usury that any man or woman brings back to God when he comes to reckon with them at the end of this world is a life of prayer. And those servants best put their Lord's money to the exchangers who rise early and sit late, as long as they are in this world, ever finding out, and ever following after, better and better methods of prayer, and ever forming more secret, more steadfast, and more spiritually fruitful habits of prayer, till they literally pray

Why should we hate like Satan when we may forgive like God? Why should we cherish malice, envy, and all uncharitableness in our breasts? I know that some people use us despitefully and show themselves our enemies; but why should we fill our hearts with their bitterness and inflame our wounds with their poison? This world is too sweet and fair to darken it with the clouds of anger. This life is too short and precious to waste it in bearing that heaviest of all burdens, a grudge. Forgive and forget if you can; but forgive anyway, and pray heartily and kindly for all men, for thus only shall we be the children of our Father, who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—*Henry van Dyke.*

without ceasing, and till they continually strike out into new enterprises in prayer, and new achievements, and new enrichments.—*Alexander Whyte.*

"When the heroic Gordon went to the Sudan, his parting message to me was,—written on a card, and referring to a prayer-meeting held at his house,—'I value more the prayer of that little circle than all the wealth of the Sudan.'"

"I prayed God this day to make me an extraordinary Christian." So reads an entry in the diary of the great and good Whitefield, and his life is the evidence that the prayer was heard and answered. In spirit, in prayerfulness, in ceaseless labor, in love to Christ, and in earnest and tireless efforts to win men from their sins to him, he was, as he prayed to be, "*an extraordinary Christian.*" As I read the prayer, I can not but approve and admire its spirit. But can I and do I adopt it as *my own*? Is it my daily, earnest, heartfelt prayer, "O Lord, make me an extraordinary Christian"?—*T. Edwards, D. D.*

When a pump is frequently used, but little pains is necessary to have water; the water pours out at the first stroke, because it is high. But if the pump has not been used for a long time, the water gets low; and when you want it, you must pump a long while, and the water comes only after great effort. It is so with prayer; if we are instant in prayer, every little circumstance awakens the disposition to pray, and desires and words are always ready. But if we neglect prayer, it is difficult for us to pray, for the water in the well gets low.—*Felix Neff.*

"C. H. Spurgeon said that the efficacy of prayer was with him not a matter of faith, but of knowledge and every-day experience. He could no more doubt it than doubt the law of gravitation. He pointed to his orphanage; to keep it going entailed an annual expenditure of about ten thousand pounds. 'Only fourteen hundred pounds is provided for by endowment. The remainder comes to me regularly in answer to prayer. I do not know where I shall get it from day to day. I ask God for it, and he sends it. Mr. Müller of Bristol does the same on a far larger scale, and his experience is the same as mine. The constant inflow of funds—of all the necessary funds to carry on these works—is not stimulated by advertisement, by begging letters, by canvassing, or by any of the usual modes of raising the wind. We ask God for the cash, and he sends it. That is a good, solid, material fact, not to be explained away.'"

Prayer; Its Value to Volunteers

PRAYER—I often wonder if we young people realize the full significance of this word. Do we not sometimes forget that, after all, praying is simply having a heart-to-heart talk with our very best friend, Jesus? Do we not at times unwittingly fall into the deplorable habit of "simply saying our prayers" mechanically, with our minds only half centered upon what we are saying, while the other half wanders off to some of the cares, the joys, the interests of daily life? All this sounds pretty bad, but I am convinced that if we stop to think, the most of us will have to admit that sometimes in our experience we have found ourselves in a condition similar to this. And if this is true, there must be some reason for it. Perhaps there are many reasons, none of which in themselves seem to be very large, but when combined, they bring us into the above-mentioned condition. Let us see if we can find what these reasons are.

First of all, let us cite the definition of prayer found in "Steps to Christ:" "Prayer is the opening of the heart to God as to a friend. Not that it is necessary, in order to make known to God what we are, but in order to enable us to receive him. Prayer does not bring God down to us, but brings us up to God." Here, then, is our first clue. Have we looked upon prayer more as a religious duty than as the privilege of conversing with a much-loved friend? If so, then there is small wonder that we should pray as we perform other duties, more or less mechanically.

Another mistake that we may have made is this: We may have waited for some set time to have our conversation with Jesus. Perhaps we read our Bibles only in the morning or evening. Should we leave our praying to be done then also? Let us look at it from the best-friend basis once more. Christ tells us that he is with us always. As long as we live, even to the end of the world, he is always with us. If you were spending the day with a very dear earthly friend, do you think for one minute that you would remain silent all day, and then sit down in the evening for a few minutes and try to say all that you had thought of saying all day? Would that be a satisfactory visit?—No; it would not. By evening you would have allowed many important matters to slip your mind. You might have needed your friend's aid in matters which would have been all over with by evening. So it is with Christ. We must keep in touch with him every minute of the day, for we need him, and he wants our company. He loves us, and wants to help us. He tells us that we have only to ask; and if it is best for us, we shall receive that for which we ask.

Since we have only to think our prayers and God will hear them, we shall be able to carry on our conversation with him all day, no matter where we are. But still, as with an earthly friend, we can get closer to him if we have a few minutes alone with him. It has been truly said, "Secret prayer is the life of the soul." In the YOUTH'S INSTRUCTOR some time ago I read an article by Elder I. H. Evans entitled "Come Ye Apart, and Rest Awhile." In his article he showed the necessity of secret prayer in this busy age. Here we have the excuse most of us give for not spending more time with Christ,—we are too busy. But we must remember that in order to be like Jesus, we must take time to be alone with him and prayerfully listen to what he has to say.

Then, since we have found it necessary to one's Christian life to have a secret time with our Saviour, the question arises, When is the best time for this purpose? Let us look to our example, Christ. We shall find that he always prayed before undertaking anything. We find him at prayer before his baptism, for forty whole days before undertaking his ministry; before raising Lazarus; before his betrayal; and at many other times. If we would follow this example and pray before things occur, we should get the help that we need to enable us to stand. We can find no better time than in the morning when we first arise; and since, as we have learned, prayer and Bible study go hand in hand, we have our Morning Watch Calendar, with helpful studies outlined for this "moment in the morning" which we are to spend in secret with him. I am sure that if we all studied the Morning Watch Calendar, kept our conversation with our best Friend during the day, and then at the close of the day took time to thank and praise him for doing so much for us, there would not be a backslider among us.

MABLE SWANSON.

The Beauty Producer for Girls

[A paper read to the young women of the Foreign Mission Seminary Home.]



HERE is a secret wish in every heart here. You would not want to admit it, perhaps; but it is there. All of you, every one, wish you were beautiful. But there,—perhaps you are,—I have not had a fair chance to observe. But if you are not, I have a beauty recipe, and it is an effective one. You are young. If you will take my recipe and begin *now* to use it according to directions, and continue its use for a few years, you will be the envy of all who do not have knowledge of this beauty producer. You already know something of its power to change the features. This beauty compound is composed of two ingredients—*grace* and *grit*. These two combined in proper proportions will change any face, however plain, into one of beauty, and any soul, however ugly, into one of sweetness and strength.

The trouble with many who try this recipe is that they get a little grace, and forget about the grit; or use a little grit, and forget about the grace. But it is *grace* and *grit*; and one must use both ingredients *lavishly*. It is only the lavish use that works the miracle; remember, it is only the lavish use that brings the *beauty*.

The heavenly Alchemist has made generous provision for all, but we are in danger of making too stinted demands upon his bounty, and therefore get therefrom but little good compared with what we might receive. Why are we not more gritty? more solicitous to make use of all the good within our reach?

In a symposium in the *Forum* magazine by a number of distinguished educators on the question as to what in their college life had the greatest influence upon them, every writer named some teacher whose *personality* entered into his soul in such a way as to influence his life for all time. The personality of the teacher is the greatest educative influence in the world. You are all, I suppose, prospective teachers; for all true missionaries are teachers, and all true teachers are missionaries. By your personality you will impress many lives. Why be content after traveling perhaps across the waters to give only a faint impression of the Christ life? Why not be generous and give those to whom you are sent a fuller view of him who promised to draw all men unto him, if you and I and others would only lift him up into view. "The serene beauty of a holy life," said Moody, "is the most powerful influence in the world, next to the might of God."

The withholding for a time of the news of the dreadful "Titanic" tragedy is regarded as a crime. But how much greater crime is it for us who are called ambassadors of God not to represent truthfully and faithfully our sovereign and country.

An elderly woman who was happy and interesting, said she had an article in her scrap-book entitled "The Kind of Old Lady I Do Not Want to Be," which she got out frequently and reread in order to keep her memory refreshed. Now why should not we often take full account of what we ought to be, and what we lack, then determinedly strengthen every weak point, and gain everything lacking? Why not make a list of the things you think should be in your character, then get them there? And get them there early in life, so they can be influencing other lives.

Get them there before some serious trial has to come upon you to waken you and compel you, as it were, to acquire them.

What I mean is this: If you are not always cheerful, can not say "All right" at all times, to all things, then just use your recipe. Grace and grit can change the most sour, scowling, grouchy, morose spirit into an habitually cheerful, happy disposition. It can cause any disagreeable circumstance to be met with agreeableness. Some people seem naturally to possess this happy gift; but to some it can only come through the possession of a large measure of grace and grit. It will come easier *now* than when you are older. Do not allow failure to come to you year after year. If you are ever saved, you will be compelled beforehand to acquire this trait. Why not *gritily* and *prayerfully* gain it now, and let it brighten your own life and that of others all through the years? Grace and grit can make you beautifully happy; can get you into such a peaceful state of mind that unexpected unpleasantnesses and annoying experiences can all be received with the magic words, "It is all right."

If you are inclined to take your ease; to plead the excuse "I have not time," when you have all the time there is; if you are inclined to refuse to help do this and that for others' convenience or service, remember that self-ease is destructive of all beauty. Of course, one must not overwork, yet, after all, there is not nearly so much danger of this as we sometimes fear. Grace in the heart is a wholesome stimulant that buoys up and strengthens spirit and body. Then be ready to serve; be ready to serve at the humblest tasks.

I have a pleasant recollection of one of my associate teachers. She is now in South Africa as a missionary. She was always very ready to offer her services. If one hesitated to accept them, thinking it might be too much for her, she would say cheerily, "O, I should just love to do it." That "I should just love to do it" made many friends for her. But even if you would not just love to do it, do it, and do it cheerfully, and soon you will just love to serve wherever you can lighten another's burden. Help in the hard places, too. Some one has said that it is easier to get girls to serve ice-cream and cake than it is to wash the dishes after the entertainment. In which case would you offer your services more readily? Why not make a special effort after this to offer your services for the dish-washing, for the hard, unpleasant tasks? Before you get through such a task, there will appear on the face the charm of the rose, even if there be not found the beginning of an angel wing.

Do not cherish a spirit of unkindness, a critical spirit. Those who do so are apt to have, as Dr. Banks says, "a surly expression, a sour and sarcastic and moldy smell to their conversation." You will agree with me, I believe, that it is easier to criticize than to refrain from doing so, and we know the easier things are usually the wrong things. This certainly is true in this case. It is better, though harder, to be *charitable*. Let us cultivate this spirit rather than the opposite. "O, you think everybody's nice," said one person to another. Better think everybody "nice" than to distrust or misjudge one person undeservedly. And be true and open-hearted. A little girl said to her mother, "Mama, I think Jesus is the only person who dared to live his inside out." If we are perfectly true,

we, too, will dare to live our inside lives outside. No new revelations will then come at the time of the judgment. All will have been known beforehand.

Do not be self-conscious. "My face gets in my way all the time," complained a small girl who was bobbing her head from one side to the other, trying to get an inside view of her hand-mirror without seeing herself. That is the trouble with many of us. Pardon a personal reference: One day last winter when in the city shopping, I had on a hat that needed a bandeau to make it comfortable. It slipped down on my head in such a way that I felt ill at ease, and the wind had done its best to loosen every short hair and some longer ones from their usual place. I did not want to see any one I knew. I felt decidedly uncomfortable. But of course my discomfort was largely due to the fact that I thought I did not look as presentable as I might. Suddenly I was greeted by a friend. I spoke, but was not as cordial as I would have been had I not been thinking of *myself*. I heard afterward that the little lady I met said I gave her a chill, really froze her. Now, I did not mean to do so. I especially admired her, but I allowed my silly pride to keep me from giving her the cordial greeting that my heart really felt. How would that little woman have acted if she had been in my place, and I in hers? She would have laughed cheerily, and been all the sweeter for the predicament I happened to catch her in. Now, which is the better way? You know. Self-consciousness will always lead one into some unfortunate affair. If you can discern the least bit of this unhappy trait in your character, grittily rid yourself of it. Do it now, so as not to wound so many hearts. Wounded hearts heal slowly.

If you are not neat and tidy in the care of your room and in your personal appearance, be so after to-day. You owe it to your Saviour to be neat. Physical cleanliness is typical of spiritual cleanliness. Do not be easily offended. "The sooner you learn to be hurt and not injured," says Will Carleton, "the better for you." Do not be too reserved. Be cordial. Some one has aptly said, "Cold and reserved natures should remember that though not infrequently flowers may be found beneath the snow, it is chilly work digging for them, and few care to take the trouble."

If you are not careful regarding the conventions of good form, determine to exercise greater care in this respect. If you are uninformed as to these, get books and inform yourself. For all these things affect your personality, which is your greatest asset in influencing other lives. Court suggestions and reproofs from those who are brave enough to offer them to you.

If you are careless in your speech or in pronunciation of words, exercise greater care, for failure in these minor points lessens your influence for good. If you are inclined to slide down in your seat on the car, meanwhile enthusiastically chewing gum, do not allow yourself to do it more than once, anyway.

Remember that what you are, your beauty of soul, will be the best text-book many will ever have to learn of Him who longs to be revealed to every human heart.

Only those who make use of the beauty producer — grace and grit — can be in character all that God would have them be. And only as the mind and heart are made ready through fervent prayer for the application of this magic character transformer can its effectiveness be realized.

A poet sings of a certain woman,—

"Her face was pinched and pale and thin,
But splendor struck it from within."

It is this inner splendor that we want, and it comes through the generous use of grace and grit, those heaven-born agencies for transmuting the human into the divine.

F. D. C.

Study Principles

THINK deeply, and become so thoroughly established in the fundamental principles of truth that you will be abundantly able to detect error whenever and wherever it presents itself.

If we are actually conversant with the principles of truth, we shall have no reason to spend any part of our time studying error.

It is dangerous to study error, because error, like sin, is hypnotic. It is hypnotic because its author is Satan, whose policy is to force error into the minds of individuals.

J. W. LOWE.

"I Can't!" "I Won't!" "I Don't Want to!"
"I Will!"

A YOUNG mother living in Chicago, Illinois, was being visited by her uncle, and while conversing with him, her four-year-old boy, who was with them in the sitting-room, reached up and threw a book from the table onto the floor.

"Please replace the book on the table," was the request of the mother.

"I can't!" was the reply of the four-year-old.

The uncle became interested in the situation, wondering how the young mother would deal with the will thus antagonistic to her own. The mother repeated her request.

"I won't!" was the emphatic answer.

A third time the mother stated her wish, and told the boy it would be the last request, and if not obeyed, other measures would be employed.

"I don't want to!" was the sulky reply.

A quiet talk from the mother, showing the result to him should he persist, led him to cry out, "All right, mama; I will!" In an instant the book was on the table, and the uncle knew a victory had been gained by his niece. He admired her for her firmness, as he knew many a young mother would have ignored the action of the boy rather than cause a scene.

The "I will" made the task easy. So in spiritual things. Men and women, boys and girls, stay away from God, a loving Father. Some say they can't surrender, others say they won't; a few are honest enough to tell the truth, "I don't want to." When the cry of the heart is, "I will," victory is gained, the peace of God enters the life, every barrier is broken down, and the fear of wrath is entirely removed.

My young friend, God is calling upon you to surrender your will to him; have you accepted the call, and are you enjoying blessed fellowship with him? If not, ask him for his help. He will make you to want to surrender your will in submission to his; with love he will lead you to gladly cry out, "Heavenly Father, I will, I do, surrender my will to be controlled by thine." Such a surrender will make heaven rejoice, and you will rejoice; and never again will you desire your own way, because of the blessed enjoyment you experience in being in harmony with the will of God.

Which shall it be? "I can't!" "I won't!" "I don't want to!" or "I will!" Your eternal destiny depends upon your decision.

JOHN N. QUINN.

The Morning Prayer

ABIDE with me, the day has just begun,
And all is brightness in the rising sun;
Refreshed with sleep, I come once more to Thee;
Through every hour, O Lord, abide with me.

Direct and plan my every step to-day;
O'er every power of mine do thou hold sway.
The future hours are all unknown to me;
But this I know: Thou wilt abide with me.

'Twas on thine arm, dear Saviour, that I slept;
All through night's dark hours I have been kept;
And now, when I awake, I'm still with thee,
And this my prayer: "O Lord, abide with me."

If I arise to join the busy throng,
And work with brain and hand the whole day long,
Perchance with people far away from thee,
I will look up and cry, "Abide with me."

Or is it unto loneliness I wake,
As far as loved ones can communion make?
Then would I lean more heavily on thee,
And as I lean, would trust thou art with me.

Or do I wake to find the happy hours
Crowded with blessings and earth's sweet flowers?
Earth's fairest hopes and joy may from me flee;
Unchanging Saviour, O abide with me!

Or do I wake to sorrow sore and pain,
Perchance to wish I had not waked again?
E'en in my direst need I'll look to thee;
Lord, in my low estate, abide with me.

If I should wake to Satan's subtle arts,
Lord, give me faith to quench the fiery darts.
The foe is strong, but I look up to thee;
O Stronger than the strong, abide with me!

—Selected.

Men and Money Through Prayer

DR. HUDSON TAYLOR says that in November, 1886, the China Inland Missions were feeling greatly the need of divine guidance in the matter of organization in the field, and in the matter of reenforcements. They came together to spend eight days in united waiting upon God, four alternate days being days of fasting as well as prayer. They were led to pray for one hundred missionaries to be sent out that year. Their income had not been more than \$110,000, and they were led to ask God for an increase of \$50,000. More than this, they were guided to pray that this might be given in large sums, so that the force of their staff might not be unduly occupied in the acknowledgment of contributions. What was the result? God sent them offers of service from over six hundred men and women during that year, and those who were deemed ready and suitable were accepted and sent to China, and it proved at the end of the year that exactly one hundred missionaries had gone. What about the income? God did not give them exactly the \$50,000 they asked for, but he gave them \$55,000, and the amount came in eleven contributions. The smallest was \$2,500; the largest was \$12,500.—*Selected.*

Where the Old Man Used to Kneel

I HEARD a story of two young men that were very wicked, yet their father was an earnest, consecrated Christian. He held family prayers every night, kneeling down by a little table that stood in a corner by the hearthstone; but the two young men did not care to bow with their father at that little old table. Finally the father died. He had prayed for his sons many times, and sometimes with tears in his eyes he had talked with them about their Saviour, but they did not care to hear him.

Time went on, and in after years they decided, as they had gained in property, to remove the old house, and build a larger one. They were both carpenters, and undertook the job themselves. They took off the roof and the sides of the house. Then they began taking up the floor, plank by plank. When they got near the old hearthstone, one of them stopped, and looked at his brother. "Here's where father used to kneel and pray; there's where the little table stood, and the Bible was always on it," he said.

"Yes," his brother responded; "it seems to me that I can see the print of father's knees on that old plank now!"

"I can't take up that plank; you take it up."

"No, I can't; I wish you would."

They looked into each other's eyes. The voice of their old father spoke to them, and the Spirit of God vitalized the voice, and right there where the old man had prayed a thousand times, the boys prayed that day, and asked the old, old question, "What must I do to be saved?" And the Spirit of God came down and revealed Jesus to their hearts; and before that plank was ever taken up, they gave their hearts to God.—*Baptist Standard.*

The Widow's Prayer Answered

A MINISTER who preached in a country village in England told his wife that he was going to drive to town on business, and he would buy for her what she needed but could not get in that small village. She made out a list of things for him to buy in the city. When he reached the town, he put his horse and buggy in the stable of the hotel, and went to where the large shops were, to execute his wife's commissions. In passing a baker's shop he noticed a large loaf of fresh brown bread in the window, along with cakes and sweetmeats. He was particularly fond of brown bread, so he went into the shop and bought the loaf. But when he came out, it was raining hard, and he opened his umbrella. Then he exclaimed: "How foolish I have been! I can not carry this great loaf of bread with me to all the other shops, and hold my umbrella up at the same time. What can I do with it?"

Near by was a small cottage, and the thought came to him, "Give the loaf to whoever lives in that little cottage." He opened the gate, and going into the yard, he saw an old woman filling a kettle at the well. He called out cheerfully: "Good afternoon! I wonder if you will be so kind as to relieve me of this loaf? I am very fond of brown bread, but I find I can not manage to hold it and the umbrella also, along with the other parcels I shall have when I get through with my shopping."

The old woman took him inside the house and showed him that she had set her table for supper, but had nothing in the house to eat or drink except a pinch of tea-leaves. She said, with tears in her eyes: "I prayed to God to send me something to eat, and then I lighted the fire, and I was just filling the kettle when you came into my yard and offered me this beautiful loaf of bread. It was the Lord himself who got you to buy a loaf that you could not carry to your home, and then he whispered to you to bring it to me."

There is no need too great or too small to bring to our Father in heaven. But we must be sure that he is our Father in heaven.—*The Christian.*



Fast Shorthand



ALL records for speed at shorthand writing were recently broken in New York City, when Nathan Behrin, official stenographer of the supreme court of New York, wrote an average of 278 words a minute for five consecutive minutes. The previous world's record was 269 words a minute.

Mr. Behrin also established a new record for accuracy, having a percentage of 97 3-10. He was awarded a silver cup. The dictation matter consisted of a lecture, a charge to the jury, and court testimony, the rate of speed being respectively 200, 240, and 280 words a minute. Twenty-two writers entered the contest, but the test was so severe that only five qualified. — *Selected.*

Niagara and the Aluminum Industry

No industry in the United States, or for that matter in the world, has enjoyed such remarkable growth as has this wonderful child of the Niagara electric furnace. Like carborundum, from a laboratory curiosity aluminum has become a commercial commodity that enters into almost every field of industry. One of its important provinces is in the improvement of the quality of steel, vanadium steel, for instance, the hardest steel known to commerce, having been made possible only by a process of manufacture which employs aluminum as its chief oxidizing agent. Electric conductors and power transmission wires are now being built almost wholly of aluminum, which has been found as efficient as copper. Automobile bodies and parts are made from this comparatively new metal, as are cooking utensils, novelties, and a thousand other commodities of every-day life.— *Garnault Agassiz, in "The Mighty Thunderer," in the National Magazine.*

Jefferson as a Draftsman

THOMAS JEFFERSON'S architectural drawings for the University of Virginia, done in India ink by himself and shaded by his granddaughter, form part of the illustrations in Herbert B. Adams's volume on Jefferson and the history of the university, and it is a distinct surprise to find that the United States Bureau of Education lists this publication as among those available for free distribution. Others of the same historical series have long since been exhausted, and it was assumed that none of this edition was left; but the title appears on the 1912 list of available publications, together with seven hundred or more titles of books and pamphlets on various educational subjects.

The other publications listed cover a multitude of educational topics, among them the following: Agricultural education; Alaska school and reindeer service; American educational history, including histories of the school systems in individual States; education and crime; educational methods; foreign-school systems; higher education; industrial and technical education; libraries; teaching of mathematics; rural education;

school architecture and sanitation; training of teachers. Many of these publications are of great value to teachers, students of education, librarians, and people having a general interest in education and the improvement of public and private schools.

The bulletin entitled "List of Publications of the United States Bureau of Education Available for Free Distribution," which contains a detailed statement of all the books and pamphlets obtainable, is now ready, and will be sent to any one requesting it.

Not Trying to Make Good Americans

Progress in Education in the Philippines

THE director of education of the Philippine Islands, who is now visiting in this country, says, in speaking of the Filipinos:—

"We are not trying to make good Americans of them, but we are trying to make good Filipinos of them, and we are succeeding. We have established, as generally as possible throughout the archipelago, an educational system which we hope will give the greatest possible number of the islanders the kind of education that will do them the greatest possible good—as islanders."

An enrolment of over half a million children in the public schools, taught and supervised by over nine thousand American and Filipino teachers, with very practical courses of study from the primary grades up through the professional colleges of the Philippine University, seems to substantiate the conclusion of the director of education.

The bureau has been devoting itself for several years to formulating and putting into operation a program of industrial instruction which is at once logical in its sequence from grade to grade and in close harmony with the industrial needs of the country. That very remarkable success has been achieved in this direction there is no doubt. At the last Philippine Exposition, held in Manila in February, 1912, the Bureau of Education was assigned 1,800 square meters of floor space, and exhibited over 16,000 articles made in the industrial schools, ranging from mats, hats, and baskets to the finest sets of dining-room furniture, valued at \$250 each. Over 350,000 pupils are enrolled in vocational courses, the completion of which in from two to four years will make them self-supporting members of the community.

The work being done by the educational authorities in the Philippines is, in many ways, one of the most successful accomplishments of our administration of the islands. It is a field where young men and women of superior qualifications, excellent character, and good preparation have the best of opportunities to take a large part in the solution of some of the problems now confronting this country, and at the same time gain an experience and training which will be of great value.

The government employs men as supervisors, teachers of English, mathematics, science, manual training, and agriculture, and women for home economics.

The United States Civil Service Commission announces an examination for the Thanksgiving recess, November 29, 30, in various cities of the country for the purpose of securing eligibles to be appointed in the spring of 1913 for work beginning with the opening of the next school year.

Detailed information relative to the nature of the service and the examination may be had by writing to the Bureau of Insular Affairs, Washington, D. C.

CHILDREN'S PAGE



Grammar in Rhyme

Of course the whole science of grammar can not be comprised in twenty lines of verse, says the Standard American Encyclopedia, but the ten couplets which are here given have started many learners upon the difficult road which leads to the mastery of language:—

Three little words you often see
Are articles, *a*, *an*, and *the*.
A noun's the name of anything,
As *school* or *garden*, *hoop* or *swing*.
Adjectives tell the kind of noun,
As *great*, *small*, *pretty*, *white*, or *brown*.
Instead of nouns the pronouns stand:
Her head, *his* face, *your* arm, *my* hand.
Verbs tell of something to be done—
To *read*, *count*, *laugh*, *sing*, *jump*, or *run*.
How things are done the adverbs tell,
As *slowly*, *quickly*, *ill*, or *well*.
Conjunctions join the words together,
As *man and woman*, *wind or weather*.
The preposition stands before
A noun, as *in* or *through* the door.
The interjection shows surprise,
As *O!* how pretty! *ah!* how wise!
The whole are called nine parts of speech,
Which reading, writing, speaking, teach.

Forgiveness

A WOMAN had just buried her husband. It was autumn, and there was much to be done to make everything snug and comfortable for winter. She could not hire men to do her work, for they were all busy in their own fields; so she husked and gathered in her corn, and began hauling the fodder.

One day just as she was driving through the gate, a neighbor passed. "That work is too hard for you," he said; "I will send my man to haul it in for you."

"No; you will not," she ungraciously replied. "I will not accept any help; I will do it myself," and away she went, ashamed in a moment at the thought of her uncourteous words.

She was old, and lonely, and sad; her nerves were unstrung by long watching; and grief was gnawing at her heart. Even kind words irritated her weary brain, though she knew that it was God who had given his beloved sleep, and she was trusting in him for strength to bear her sorrow and the toils of the lonely way.

That very afternoon she saw the wife of her neighbor coming across the field, pushing a pretty baby carriage with her little son snugly ensconced within. "O Mrs. B—," said the woman, "I thought you would never speak to me again."

"Why?" asked the surprised Mrs. B—.

"Because I talked so rudely to your husband this morning."

"He told me nothing about it; he does not think it worth while to repeat such things," and she dropped the subject, and went to chatting happily about other things, and left her sad-hearted friend quite comforted.

The next morning the widowed woman summoned up courage to halt her neighbor as he was passing, and ask his pardon.

"O, I never gave your words a second thought!" he said. "Pardon them?—Of course I do, for I know just how you feel. I, too, have been bereaved, and so grief-stricken that I scarcely knew what I was doing or saying—twice left a widower, and each time with a little motherless babe on my hands; you may know that I know."

Pardoned, even before pardon was asked! The offensive words put behind the back and forgotten! And those comforting words, "I know just how you feel"! How like Jesus were the action and thought of the man! How blessed it was to find one among her friends who understood, who did not misjudge, but forgave!

Jesus knows just how we feel, for he has suffered. "A man of sorrows, and acquainted with grief;" "he hath borne our griefs, and carried our sorrows." His life has been made "an offering for sin," and he lives to "make intercession" for transgressors. "He knoweth our frame; he remembereth that we are dust."

He lays up nothing against us; for he, too, has been tempted. O precious Saviour! God help us, as the days go by, to grow more and more like him; more kindly, more sympathetic, more forgiving.

S. ROXANA WINCE.

The Old Man in Distress

A FRIEND of mine said that on one occasion he was going to North Carolina to preach the commencement sermon at Wake Forest College, and on the train his attention was attracted to an old man who seemed to be in distress. My friend stepped over to where he was sitting, and asked if he could be of service to him, and the old man gruffly said, "No." My friend is tender-hearted, and felt sorry for the old man. Even though his sympathy seemed unappreciated, he kept watching the stranger, thinking that perhaps he might be of service to him in some way. The old gentleman got off just before the train arrived at Wake Forest, and in the stress of other things, the matter passed from my friend's mind for a time. He went on to Wake Forest, and a day or two later was returning. When the train reached the station where the old man got off, my friend remembered him, and looked out of the window to see if he could see anything of him. He saw the old gentleman waiting at the station, who got on the train and entered the car where my friend was sitting. He had a package in his hand, which he seemed to guard carefully. Sitting down in a dejected manner, he put his hand to his eyes, and soon there were tears running down his cheeks. My friend could not stand to see an old man in such sorrow, and in spite of the former rebuff, he stepped over to where the man was sitting, sat down beside him, and said, "You seem to be deeply troubled. I wish I might help you in some way." The old man saw that he was sincere, so he opened his heart and told him this story:—

"When I was sixteen years of age, I ran away from

home. My mother was a saintly woman, and she wanted me to be good; but I was wild, and resented the restraints of home. I went to many places, finally landing in California, where I have since lived. I never wrote to my mother. As time went on, I became more and more ashamed to write her; but I made up my mind that I would look her up some day. Time wore away, and one day I awakened to realize that I was getting old, and that my mother must have died long ago. I was stricken with remorse to think that she must have died of a broken heart, longing to see her wandering boy. The more I thought of it, the sadder I became, and I made up my mind that I would come back to the old State, and see if I could find out anything about her; find out, if I could how long she had lived, and if she had died happy.

So I came back. I was on my way when you spoke to me before; and when I got off yonder, I went straight to where the old house used to stand; but it had been torn away, and newer houses built in its stead. The whole neighborhood was so new that I could hardly believe it to be the same place; but finally I came upon one house that made me remember many things. It was the old church where she used to worship, and where she always took me. I entered and went to the very place where my mother always sat. That church had a brick floor. I took up the brick that I knew her foot had rested upon, and I am taking it away. See how thin it is. My mother's foot helped to wear it thin. As I sat in that church, I felt very strange. I saw what a sinner I was, to have treated my mother in that way, and to have lived as I have lived; and I made up my mind that if my mother's Saviour could save me, too, I would give him a chance to do it. I knelt down there, and gave my heart to him. I know that he has saved me, and I am happy that I have found my mother's Saviour; but, O, to think of the grief that I have caused her pure heart! and to think that she died with such a burden on her heart!"

How many such stories we hear! how many mothers die as this one must have died, with a broken heart, grieving over her boy or her girl who has strayed away!—*Dr. Len G. Broughton, in the Golden Age.*

This Boy Is a Hero

GEORGE CARROLL, aged six, was playing on the railroad bridge which crosses the mill-race by a big flour-mill in North East, Maryland, and fell in. The water was seven feet deep, and the little fellow was going down the second time when William Johnson, the ten-year-old son of the proprietor of the mill, attracted by screams of the drowning boy's twin, plunged after the drowning child and was twice pulled under by the struggles of the little boy. But young Johnson, with George Carroll quite unconscious in his arms, was pulled out of the race by other boys on the shore.

William Johnson is a Boy Scout, and, like the hero that he is, administered first aid to his unfortunate little playfellow and brought him to consciousness, never thinking of himself or of the part he had played in the rescue of his friend. It was not long, however, before a crowd arrived on the scene; and the brave boy, even against his will, was carried through the village streets and proclaimed a hero.—*Christian Herald.*

"NEVER trouble another for what you can do yourself."



THE automobile business has grown during the past fourteen years from twenty-five concerns capitalized at \$2,000,000, to three hundred concerns with a capital of \$200,000,000.

ONE of the world's greatest stamp collections was recently sold at Budapest, Hungary, when a well-known dealer purchased the famous Robert Holitscher collection for \$175,000.

"FOR the purpose of supplying the women of the world with furs, there were killed in Russia last year 4,525,000 gray squirrels, 1,500,000 white hares, 200,000 ermine, and 12,250 sables,—a total of 6,237,250 victims of fashion."

PARKER, Kansas, has the largest apple orchard in the world. It covers 1,200 acres of ground, and on it there are 96,000 trees. This has recently been sold to the Mid-Continent Orchard Company, which is said to have paid \$500,000 for it.

WEST VIRGINIA is now numbered among the prohibition States. On November 5, she voted to eliminate the liquor traffic. We hope she will set about the work of law enforcement as heroically and effectively as did Kansas. If she does this, she will in time see equally beneficent results.

THERE is now on view at the Royal Natural History Museum of Stuttgart, Germany, the largest mammoth the world has seen. It is more than thirteen feet high, and the skull alone weighs 1,500 pounds. The bones that compose the skeleton were found in the sandy soil of Steinheim, on the river Mur.

THE highest dam in the world is being built at Arrowrock, Idaho. It will be 1,000 feet long, 351 feet high, and 25 feet wide at the top, over which will run a roadway protected by a wall on each side. It will stretch across a narrow canyon of the Boise River, and will hold back sufficient water to irrigate 250,000 acres of desert land.

CONGRESS has appropriated \$20,000 to prevent starvation among the elk which have crowded into the Jackson Hole region of Wyoming for several winters. Under the Biological Survey, efforts will be made to drive some of the elk to other parts of Wyoming, where they will be within easy reach of a specially prepared and protected winter refuge.

NEAR Cuzco, in Peru, there is an ancient Inca fortress formed of granite and limestone boulders, some of which are as large as a house. These boulders are carefully trimmed and fitted, and the surfaces as smooth as on the day they were set up. The stone, which is a rich brown in hue, must have been brought from a distance, as none is found like it near by.

THE city pedestrian who cares not for traffic regulations at street corners, but strays all over the street, crossing in the middle of the block, or attempting to save time by choosing a diagonal route across a street intersection instead of adhering to the regular crossing is designated as a "jay walker" in Kansas City. This city recently adopted a new ordinance for the control of foot traffic as well as vehicles, and jay walking is to be prevented as rigidly as jay driving.



M. E. KERN
MEADE MACGUIRE
MATILDA ERICKSON

Secretary
Field Secretary
Corresponding Secretary

Society Study for Sabbath, December 21

Missionary Volunteer Work, No. 12 — The Morning Watch

LEADER'S NOTE.—Let all answer the roll-call with a quotation from the chapter on "The Privilege of Prayer" in "Steps to Christ." In the paper "Miracles of Prayer," show how prayer has changed circumstances in home and foreign missions. Draw from observations, glean from books and papers, ask others to help you. There is abundant material. The INSTRUCTOR for May 16, 1911, contains examples. Let the one who gives the talk on "Prayer and Service" show that he who fails to pray fails to serve acceptably. Help will be found in the INSTRUCTOR for this talk, and for the one on "Prayer and Every-Day Life." See "Education" and "Christ's Object Lessons" indexes for help on the paper "Daniel." Mention his faithfulness in prayer and his success in life. The paper on "Morning Devotion" should show the importance of the time, of the prayer, and of the study of Bible verses. Give also some suggestions for keeping the Morning Watch. See INSTRUCTOR. Gather reports. You should have a Morning Watch Calendar to exhibit. Get your order in early for calendars.

Suggestive Program

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

Roll-call.

Miracles of Prayer (eight-minute paper).

Prayer and Every-Day Life (five-minute talk).

Prayer and Service (five-minute talk).

Daniel (five-minute paper).

Morning Devotion (eight-minute paper).

The Morning Prayer (recitation). See page 9.

Missionary Volunteer Reading Courses

Senior No. 6 — Lesson 9: Review of "The Uplift of China"

NOTE.—Write on eight of the questions given below, using the book if desired. Send your paper to your conference Missionary Volunteer secretary. Then do not fail to take up that interesting book, "Patriarchs and Prophets," the second in this course.

1. Give an idea of the extent of China's natural resources.

2. Sketch her dynasties, giving time of rule. In a paragraph of not less than fifty words, tell of the cause of the recent revolution; its results; the present government. Mention some characteristics of the natives.

3. Point out three of the defects of their social system, with the attendant evils, and show the need of Christian influence.

4. Outline briefly Confucianism; Taoism; Buddhism.

5. Sketch the early missionary history of China. State some of the results accomplished by Robert Morrison; Peter Parker; Wm. C. Burns; James Addison Ingle.

6. Mention three forms of missionary effort, and their resultant good. Which seems to you the most effective?

7. What are some of the problems that present themselves to the ambassador of Christ in China?

8. Tell of transformations wrought there in the past century.

9. How do you regard the project of church federation in any country? Do you think Seventh-day Adventists could enter into it? Why?

10. How many foreign laborers are giving the last message in China? in what provinces?

Junior No. 5 — Lesson 9: Review of "Winning the Oregon Country"

NOTE.—You have enjoyed studying this book, and this review will serve to fix in your minds the facts of which you have read. Make your answers brief, yet not so brief that any of the important points will be omitted. Send your paper to your Missionary Volunteer secretary. Then be sure to take up that most interesting book "Pilgrim's Progress."

1. GIVE an account of the first and second great events that led to the winning of the Oregon country by the United States.

2. When, where, and by whom was its first settlement made?

3. When, where, and by whom were its first three missionary stations opened? Describe briefly the work done at each.

4. Relate the account of the great revival. Why was the time of its beginning most opportune?

5. Tell of the missions of Jason Lee and Marcus Whitman to Congress, noting the reasons for and the time of the undertakings, and the results. State what help each of these men was enabled to enlist for the new country while en route to the capital.

6. What part had their efforts in bringing about the annexation of Oregon? When was the treaty for possession concluded with Great Britain? What is included in the tract of land?

7. What sad event closed the Wai-i-lat-pu mission in 1847? Who fell victims?

8. Cite an instance each of personal missionary zeal, God's protecting care for his servants, and the springing up of seed "after many days."

Prayer and the Efficient Life

THERE is something uplifting in the very word efficient. We understand why it squares the shoulders and lifts the head when we learn its meaning. Efficient is "able to do;" "working actively;" "producing results." At once each of us desires that ours shall be such a life. How we long to be "able to do" the work for which we see such urgent need! How earnest is our hope that our efforts shall "produce results"! Such a life is possible, and not only possible, but real, by *prayer*, and impossible by any other means.

"Prayer does not bring God down to us, but brings us up to him."—*Steps to Christ*, page 106. Then we are in a position where God's power can be manifested through us. Prayer does still more. It brings Jesus to our side, unites us with one another, turns aside the attacks of Satan. See "Christ's Object Lessons," page 250. "Prayer moves the arm of Omnipotence."—*Id.*, page 172.

These five things made ours by prayer, there is no temptation we can not overcome, no emergency we can not meet, no service we can not render. No wonder that "at the sound of fervent prayer, Satan's whole host trembles."—*Testimonies for the Church*, Vol. I, page 346.

But what is the work to be accomplished by this efficient life? God's children have just one thing to do,—to live the Christ life at all times, in all places, before all people. "Christ came to the earth, and stood before the children of men with the hoarded love of eternity, and this is the treasure that, through our connection with him, we are to receive, to reveal, and to impart."—*Ministry of Healing*, page 37.

Let us read a few statements regarding Christ's

prayer-life while he was here on earth: "It was in hours of solitary prayer that Jesus in his earth-life received wisdom and power."—"Education," page 259. "It was by faith and prayer that he [Christ] wrought his miracles."—"Desire of Ages," page 634. "The glory that rested upon Christ [at his baptism] . . . tells us of the power of prayer."—*Id.*, page 121. "All that Christ received from God, we too may have."—"Christ's Object Lessons," page 149. "Not for himself, but for others, he [Christ] lived and thought and prayed."—*Id.*, page 139. This life of love, of wisdom, of power in service, is for each of us, as it was for Christ, through prayer.

Let us find some of the things which God will give in answer to prayer:—

What is the greatest gift bestowed upon Christ's followers? "The Holy Spirit was the highest of all gifts that he could solicit from his Father."—"Desire of Ages," page 802. "The Comforter will be sent in answer to the prayer of faith."—*Id.*, page 800. The first disciples by earnest, persevering prayer obtained the endowment of the Holy Spirit. See "Testimonies for the Church," Vol. VII, page 32. "For the baptism of the Spirit every worker should be pleading. . . . Especially should men pray that God will baptize his missionaries with the Holy Spirit."—*Id.*, Vol. VIII, page 22.

What blessing does God never refuse? "When we pray for earthly blessings, the answer to our prayer may be delayed, or God may give us something other than we ask, but not so when we ask for deliverance from sin."—"Desire of Ages," page 305. "Temptations often appear irresistible because, through neglect of prayer and the study of the Bible, the tempted one can not readily remember God's promises and meet Satan with Scripture weapons."—"Great Controversy," page 600. "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," page 114.

How only can we study the Bible aright? "The Bible should never be studied without prayer. The Holy Spirit alone can cause us to feel the importance of those things easy to be understood, or prevent us from wresting truths difficult of comprehension."—"Great Controversy," page 599. "We can not attain to the understanding of Scripture either by study or by strength of intellect. Therefore your first duty must be to begin with prayer."—*Id.*, page 132. "Whenever the study of the Scriptures is entered upon without a prayerful, humble, teachable spirit, the plainest and simplest as well as the most difficult passages will be wrested from their true meaning."—*Id.*, page 521.

BROTHER GUY DAIL, secretary of the European Division, writes:—

"I am pleased to tell you that we had some interesting meetings and programs rendered by the young people of the Bohemian and the Austrian Missions. While the young people's work in the European field develops slowly, owing to a lack of the proper leaders, and also to the peculiar circumstances in some lands, yet I look forward to the time when there will be as fully organized and as active young people's work here as in any part of the field. In actual missionary work the younger portion of our membership is already playing a mighty part, because so very many of the workers are just young folks, many of them young in the message, as well as in years. We have every reason to be of good cheer."



XI — Consecration

(December 14)

MEMORY VERSE: "My son, give me thine heart." Prov. 23: 26.

Questions

1. What command is given especially to the youth? Eccl. 12: 1.
2. What choice should all make? Deut. 30: 19.
3. What is essential to spiritual life? Matt. 5: 6; John 6: 35; note 1.
4. What command did Moses give? Ex. 32: 29.
5. What does consecrate mean?—To set apart or devote to the service of God.
6. How complete should be our consecration? Rom. 12: 1, 2; note 2.
7. What does Paul say of the Christians in Macedonia? 2 Cor. 8: 5.
8. How did Caleb follow the Lord? Num. 14: 24.
9. How did Christ, in the sermon on the mount, emphasize the need of complete consecration? Matt. 6: 24; note 3.
10. By what question did David prove the children of Israel? 1 Chron. 29: 5.
11. How did they respond? Verse 9.
12. To whom does all that we give belong? Verses 10-14; note 4.
13. By whom are the steps of a good man ordered? Ps. 37: 23.
14. What is the need of the perfect man? Verse 37.

Notes

1. As the young child needs food and exercise in order to grow and become strong, so does the young Christian. He should—

"Have a place and a time to pray,
And read the Bible every day."

Not only read the Bible, but study it, and obey it. One form of exercise required for Christian growth is given in the opening words of Mal. 3: 16. Stand up boldly for Jesus everywhere and at all times. Show your colors. Be a faithful witness.

2. Life indicates action. We should yield all, mind, soul, and body, to be living, active, working sacrifices for God. Then we may with confidence claim his promises, and be filled with his Spirit.

"By giving us, in Christ, all heaven, God has purchased the will, the affections, the mind, the soul, of every human being. Whether believers or unbelievers, all men are the Lord's property. All are called to do service for him. And for the manner in which they have met this claim, all will be required to render an account at the great judgment-day."

3. How long would any firm retain a clerk who spent a part of the time for which they paid him in working for their enemy and against their own interests? "Ye can not serve God and mammon."

"Christ's followers have been redeemed for service. Our Lord teaches that the true object of life is ministry." "The law of service becomes the connecting link which binds us to God and to our fellow men. To his servants Christ commits his goods,—something to be put to use for him. He gives to every man his work. Each has his place in the eternal plan of Heaven. Each is to work in cooperation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."

4. "All that man receives of God's bounty still belongs to God. Whatever God has bestowed in the valuable and beautiful things of earth, is placed in the hands of men to test them,—to sound the depths of their love for him and their appreciation of his favors. Whether it be the treasures of wealth or of intellect, they are to be laid, a willing offering, at the feet of Jesus; the giver saying, meanwhile, with David, 'All things come of thee, and of thine own have we given thee.'"

THE YOUTH'S LESSON

XI — Consecration

(December 14)

LESSON HELPS: "Christ's Object Lessons," pages 325-365; "Testimonies for the Church," Vol. II, pages 282-285; "Steps to Christ," chapter entitled "Consecration;" *Sabbath School Worker*.

MEMORY VERSE: "My son, give me thine heart." Prov. 23: 26.

Questions

1. When David was preparing to build the temple for God, what question did he ask the people? 1 Chron. 29: 5.
2. With what spirit did the leaders of the people respond? Verse 6.
3. To whom did that which they gave really belong? Verses 10-14; note 1.
4. What complete consecration is set before us by the apostle Paul? Rom. 12: 1, 2; note 2.
5. How complete was the consecration of the church at Macedonia? 2 Cor. 8: 2-5; note 3.
6. How fully did Caleb follow the Lord? Num. 14: 22-24; note 4.
7. In the parable of the talents what did the Lord give to his servants? Matt. 25: 14, 15; note 5.
8. What increase was given to those who consecrated these talents to the Lord? what reward? Verses 16, 17, 20-23.
9. What did the one who had only one talent do? Verse 18.
10. What was the result of neglecting to consecrate to God the talent given him? Verses 24-29; note 6.
11. What consecration of earthly things does the Lord require? Luke 14: 33.
12. What else besides earthly goods must we consecrate to God? What reward is promised? Mark 10: 28-30.
13. What answer did Jesus give to the lawyer when asked as to which is the greatest commandment in the law? Matt. 22: 35-40.

Notes

1. "All that man receives of God's bounty still belongs to God. Whatever God has bestowed in the valuable and beautiful things of earth, is placed in the hands of men to test them,—to sound the depths of their love for him and their appreciation of his favors. Whether it be the treasures of wealth or of intellect, they are to be laid, a willing offering, at the feet of Jesus; the giver saying, meanwhile, with David, 'All things come of thee, and of thine own have we given thee.'—"*Patriarchs and Prophets*," page 753.
2. Mind and body are to be yielded to God. All is to be laid on the altar, not a dead but a *living* sacrifice. This is the Lord petitioning *us* to consecrate ourselves wholly to him. The unyielding life is the citadel of self. This fortress God will not force us to yield, yet nothing else will suffice for deliverance. When once we give up all, making our consecration complete and unconditional, the Lord will flood the soul with the fulness of his blessing.
3. The gifts here mentioned came from poverty. We are told that "Macedonia had lost the benefits of its mines, which the Roman government had apportioned to itself, and was suffering from the weight of taxation." But the joy of a new-found salvation was so great that they forgot their extreme poverty and gave liberally. But above all they "gave their own selves to the Lord." Herein lies the foundation of all liberality.
4. "I said one day to a great business man, 'How long would you keep a man in your employ if you knew he was half for you and half for your competitor?' He said, 'I should keep him until I found it out.' Stepping over to his private desk, he took out a piece of paper and handed it to me, and I read an iron-clad agreement, which stated that whenever a man became a part of this great business concern, he practically said to the representative of the company, 'All my influence is yours, all my strength is yours, all the power I have is yours.' And the merchant said to me, 'When

a man signs that contract, we give him the right to use our name. We should not give him this privilege if we could not control him."—"Power," by J. Wilbur Chapman.

5. "The talents that Christ entrusts to his church represent especially the gifts and blessings imparted by the Holy Spirit. . . . But not until after the ascension was the gift received in its fulness. Not until through faith and prayer the disciples had surrendered themselves fully for his working, was the outpouring of the Spirit received. Then in a special sense the goods of heaven were committed to the followers of Christ. 'When he ascended up on high, he led captivity captive, and gave gifts unto men.' 'Unto every one of us is given grace, according to the measure of the gift of Christ,' the Spirit 'dividing to every man severally as he will.' The gifts are already ours in Christ, but their actual possession depends upon our reception of the Spirit of God. . . .

"The special gifts of the Spirit are not the only talents represented in the parable. It includes all gifts and endowments, whether original or acquired, natural or spiritual. All are to be employed in Christ's service. In becoming his disciples, we surrender ourselves to him with all that we are and have. These gifts he returns to us purified and ennobled, to be used for his glory in blessing our fellow men.

"To every man God has given 'according to his several ability.' The talents are not apportioned capriciously. He who has the ability to use five talents receives five. He who can improve but two, receives two. He who can wisely use only one, receives one. None need lament that they have not received larger gifts; for he who has apportioned to every man, is equally honored by the improvement of each trust, whether it be great or small. The one to whom five talents have been committed is to render the improvement of five; he who has but one, the improvement of one. God expects returns 'according to that a man hath, and not according to that he hath not.'—"*Christ's Object Lessons*," pages 327, 328.

6. "It was the one with the smallest gift who left his talent unimproved. In this is given a warning to all who feel that the smallness of their endowments excuses them from service for Christ. If they could do some great thing, how gladly would they undertake it; but because they can serve only in little things, they think themselves justified in doing nothing. In this they err. The Lord in his distribution of gifts is testing character. The man who neglected to improve his talent proved himself an unfaithful servant. Had he received five talents, he would have buried them as he buried the one. His misuse of the one talent showed that he despised the gifts of Heaven."—*Id.*, page 355.

Wanted — Old Text-Books

THE government wants gifts of old or rare text-books — at least, the government Bureau of Education does. Government bureaus are so in the habit of giving away documents instead of receiving them that a request like this warrants attention.

The point is that the United States Bureau of Education is endeavoring to get together the finest possible collection of text-books in the English, French, German, Spanish, Italian, Scandinavian, Dutch, and Greek languages published within the last two centuries, and hopes that possibly some of the many educators and investigators who have been recipients of the government's bounty by receiving valuable documents in the past may return the compliment now with an occasional text-book of bygone days. An antiquated speller or a musty Xenophon may be just the book needed to fill an important gap in text-book history. The Library of Congress is aiding in the task, and the bureau would appreciate gifts from individuals as well. "When this library is complete," says Commissioner Claxton, "it should become the Mecca of all students of this phase of education.

In the meantime, the bureau continues to be generous in its opportunities to investigators. It now has one of the largest and most complete libraries of education in the world, containing about 70,000 bound volumes and 80,000 or more reports, pamphlets, and periodicals. Almost any of these books not obtainable in ordinary libraries, may be secured by teachers and bona-fide students of education, either through the local library or directly from the Bureau of Education, under certain conditions. Requests should be made to the librarian.

The Youth's Instructor

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One Sweet Word

A LOVELY blossom hung its head, and there
The ground was parched and dry, and all around
The grasses by the dearth of rain were browned;
The August sun oppressed the heavy air.
O little rain-drop! Sweeter and more fair,
The drooping petals were in gladness drowned.
While happy birds made hills and vales resound
With voices grateful—nature's heart of prayer.
A little rain-drop! List, thou heart of mine!
Low droops a neighbor, in thy reach of call?
Be like the rain-drop, to thy mission stirred.
Thou canst the light bring, by the aid divine;
Thou canst the veil uplift that covers all.
Thy part's to cheer and bless by one sweet word.

B. F. M. SOURS.

Mechanicsburg, Pennsylvania.

Grandeur Brought Low

THE death, recently, of Mrs. Letitia Tyler Semple was a melancholy instance of what happens, sometimes, to the aged. This daughter of a President died in a "home" in Washington—one of those places that are often anything but real homes. She was eighty-six years old, and must have had some brilliant memories with which to contrast her last humble and dingy surroundings.

She had married well, and was living happily in a colonial mansion near Washington, when her father, John Tyler, was elected Vice-President of the United States. He became President in a short time, on account of the death of his superior officer, General Harrison, and as her father was a widower, Mrs. Semple was called to the White House as its presiding mistress.

She thus became "the leading lady of the land," so far as political nomenclature could make her so; and the reminiscences in which she could have indulged (and maybe did) were no doubt interesting.

There is something pathetic, not to say pitiable, in such a case. One who has served the country in so high a capacity, should in her old age have a home *exclusively* her own, where she can employ just such servants and attendants and receive such visitors as are acceptable to and congenial with her. A "home" is misnamed unless there can be perfect privacy connected with it when necessary or desirable.

This thought suggests the fact that pensions would not be out of order in such cases. James Monroe ought never to have been allowed to make his living as a local justice of the peace, nor as a book agent. This country is too rich to allow itself to be thus humiliated.—*Will Carleton's Magazine.*

Reaching the Wreck

SEVERAL years ago a vessel foundered on Diamond Shoals in a fearful storm. Her signals of distress were seen, and Capt. Pat Etheridge got the life-boat ready. The storm grew worse, and the wind, which was off shore, grew more violent every moment. He ordered the crew to launch the boat, but they hesitated. Then one of them spoke: "Captain Pat, it's no use with that wind. We can launch the boat, and we can reach the ship, but we can never come back." There was silence, except for the wail of the storm; then Captain Pat said: "Boys, we don't have to come back." The crew looking into his flashing eyes understood. They reached the wreck, took off the survivors, and, the wind changing a point or two after nine hours of heroic toil, got back to the station. "Boys, we don't have to come back," is repeated at life-saving stations on both coasts wherever there are dangers to run, deeds to do, and lives to save.—*The Epworth Herald.*

A Christian Sermon by a Heathen

"KINDNESS and manliness are great virtues," says an old Spanish proverb. "Oblige without regarding whom you oblige," is another, and it means, be kind to every one, great or small, rich or poor.

When the Russians were besieged by the Japanese in 1905 in Port Arthur, the Japs got close up to their forts by digging long deep trenches, into which the Russians were unable to shoot. At one time they were so close that a Russian soldier was able to throw a letter into the Japanese trench. The letter was a message to his mother in Russia; but as Port Arthur was cut off from all communication, he begged some one to send the message for him, and he enclosed a gold coin to pay the cost.

The Japanese soldier who found the note took it to his officer, and the officer telegraphed the Russian soldier's message to his mother, and threw a note back into the enemy's lines to tell the soldier it had been done.—*The Christian Herald.*

Seeking Pleasure

IN an address to a gathering of freshmen, President Lowell, of Harvard University, gave the following advice: "If any of you are here to seek pleasure, you are seeking it in the wrong place. There is pleasure in abundance to be found here, but you will not find it by seeking for it. You can spend a great deal of labor over it and get nothing. I know no occupation in life more barren of results than the permanent seeking of pleasure. Pleasure is a by-product of life. It is a by-product of doing something that is worth doing. Therefore, do not seek pleasure as such. Pleasure comes of seeking something else, and comes by the way. The whole point of enjoying recreation is that it is not your permanent occupation. The man who is seeking pleasure as his main occupation in life never has any recreation, because he never can turn to anything else."—*Selected.*

YOUTH is a period of building up in habits, hopes, and faiths. Not an hour but is trembling with destinies, not a moment once passed, of which the appointed work can ever be done again, or the neglected blow struck on the cold iron.—*John Ruskin.*