

The YOUTH'S INSTRUCTOR

Vol. LXI

April 29, 1913

No. 17



A MARYLAND SCENE

THE new income tax bill before Congress exempts all whose salaries are not more than four thousand dollars.

THE American Baptist Foreign Mission Society is calling for fifty new men for China to reenforce their sixty-three men now there.

MR. WALTER H. PAGE, editor of the *World's Work*, is to be our next ambassador to the court of St. James.

COLORADO has a woman senator, Mrs. Helen Robinson. She was made chairman of the education committee very soon after taking her place in the State legislature.

ON the eighth of April President Wilson read his message to Congress in person before a joint session of the two houses. Not since Nov. 22, 1800, had a president presented his own message to Congress.

MRS. EMMELINE PANKHURST, of London, England, was sentenced on April 3, 1913, to three years' imprisonment because of her part in the placing of the bomb that wrecked the home of Mr. Lloyd-George. Mrs. Pankhurst was leader of the militant suffragettes.

REESTABLISHMENT of the army canteen was proposed in a recent bill introduced in the House by Congressman Bartholdt, of Missouri. Mr. Bartholdt said a "big fight" to repeal the law abolishing the soldiers' clubs would begin next winter in the regular session of Congress. Now is the time for temperance workers to be educating the people in regard to right principles on this question.

A PROFIT of \$20,505.17 has been taken by the government from the sale of fox skins from St. Paul and St. George Islands in Alaska. The skins were sold in London, and Secretary of Commerce Redfield has just received a certified check for the amount.

THE most conservative money loss resulting from the recent Western storms that caused the great destruction of life and property in Nebraska, Kansas, Missouri, Arkansas, Indiana, Ohio, and New York is estimated to be more than \$100,000,000.

INVOKING the authority of the Webb law prohibiting wholesale liquor shipments into dry States, officers in Lawton, Oklahoma, recently confiscated forty-three cases of whisky and sixteen casks of beer that had been shipped to local dealers by firms in Fort Worth, Texas, and in Kansas City, Missouri. The consignment was found at the depot.

Principal Contents

CONTRIBUTED ARTICLES	PAGE
Prayer (poetry)	3
Wai-I-Lat-Pu	3
A Marriage Feast Among the Peruvian Indians	4
The Joy of Mission Work	5
What We Are and What We May Become	6
Locating the Constellations	7
A Little Star (poetry)	8
Goldie's Crocuses	9
Uncle Charley's Hardtack—No. 2	11
What Is Temperance?	12
A Lesson From Elijah	12
The Purpose of a General Conference	13
SELECTED ARTICLES	
Adrianople	5
The New Baldwin Thresher	8
Doing Errands (poetry)	9
A God-Given Dream	16



Bottle-Bound

THE INSTRUCTOR TEMPERANCE ANNUAL for 1913

200,000 OUT BY APRIL 1

The Year's Work Just Begun with

Columbia Union leading with 27,716 copies,
Pacific Union closely following with 26,636 copies,
Lake Union 24,657 copies,
North Pacific Union 17,481 copies,
Atlantic Union 15,898 copies,
and all other Unions doing well.

Wait until the student reserves come to the front!

Order Through Your Tract Society



Cigarette-Nailed

The Youth's Instructor

VOL. LXI

TAKOMA PARK STATION, WASHINGTON, D. C., APRIL 29, 1913

No. 17

Prayer

ELIZA H. MORTON

WHY pray? Why ask of God the things we need?

He surely knows them all.

Ah, yes, he knows, and yet he bids us pray,

On him he bids us call.

He loves to have us talk with him each day,

For he's our Father kind;

He bids us tell him all our joy and woe,

And telling, peace to find.

We see electric cars move on and on,

Connected by a wire

To that which gives them force and mighty power;

And so if we look higher

And seek communion with the One above,

Our lives will onward sweep

Above the petty trials of this world

That tend to make us weak.

'Tis well to pray, and asking, to believe;

For faith the answer brings,

Perhaps not just as we had thought 'twould be.

But as the door-bell rings

And he who rings it carries there to see

Who comes, so we should wait

And trust in God until we see ajar

The shining, golden gate.

The angels watch with waiting, longing eyes,

Yea, watch that they may see

The tempted and the weary souls of earth

To God bow down the knee;

For he's the One, the only One, to give

Earth's blessings day by day.

Then, children, as you talk and smile and work,

Do not forget to pray.

Wai-I-Lat-Pu

J. N. LOUGHBOROUGH



READ with much interest the article from Brother Weese in the INSTRUCTOR of March 25, with its illustrations of the tomb of Marcus Whitman, the Whitman Monument, Whitman Seminary and College. As I have conversed with some persons who were in the Whitman mission at the time of the massacre,

one of whom prevailed on the Indian chief to stop the bloody work, I thought the readers of the INSTRUCTOR would be interested in what I learned from these persons, and the circumstances under which I learned the same.

In the month of May, 1870, Dr. M. G. Kellogg and I were holding a tent-meeting in Bloomfield, Sonoma County, California. Our tent-meeting was suddenly closed by the breaking out of smallpox in the village. On the last Sunday of the meeting, May 28, two widows, a mother and her daughter, for the first time attended the meeting, coming from Blucher Valley, about three miles distant. They became so much interested in what they heard that they invited my wife and me to make them a visit. This we did on Wednesday, June 1. The mother's name was Husted, and the daughter's name was Saunders.

We found them occupying a cottage with a garden spot on a farm owned by a man who at the time of the Whitman massacre was living at the mission. During the Indian raid he received a bullet wound in his hip. He was still lame from the effect of that wound. Mrs. Husted and her daughter were also in the mission at the same time, the latter being about ten years of age. Of course old associations moved upon this well-to-do farmer to favor the widows.

During my visit with these friends I went over briefly the whole course of lectures we had given at the tent. They heartily accepted the truth, and from that date observed the Sabbath. Before leaving them, Sister Husted related to us an account of the Whitman massacre of May 29, 1847.

When the women saw the Indians coming, they took up some of the floor boards, and had one minister

crawl under the house, thus saving his life. Mrs. Husted said these savages not only killed older persons, but were merciless to the young as well. She also said: "It was I who prevailed on the Indian chief to stop the slaughter. I had heard that if you could get an Indian to look you squarely in the eye, you could prevail on him to hear your plea. I went before him placing my hands on my breast, and saying, 'I am your friend; I am your friend; please stop your men from killing any more.' I continued until he looked me squarely in the eye, and told the men to stop."

The account given to us by this sister was of course both interesting and thrilling, but I did not imagine that I should ever see the spot where the massacre occurred, or have any part in securing a suitable memorial of the awful event. In the fall of 1877 I was invited by the General Conference Committee to spend a few weeks in Oregon and Washington States, and organize what was then called the "Oregon Conference." The meetings for the organization were held at Walla Walla. Knowing that we should pass, on the railroad from Walula to Walla Walla, close to the old mission grounds, I was of course full of interest to see them. There stood two of the old, unpainted, weather-beaten cottages of the mission, and at the place where in the INSTRUCTOR is represented the marble slab over the graves of Whitman and others, there were some rude stakes driven into the ground, with one weather-beaten board around, nailed to the stakes, looking very much like a rustic cattle-pen. I admit my feelings were most wonderfully stirred at the sight of what I construed as great disrespect to the man Whitman, the pioneer who made it possible for the people to enjoy the blessings of that rich valley.

Before I left Walla Walla, which was then a village of one thousand or more inhabitants, I pleaded most earnestly with Brother Samuel Maxson, who was then a prominent citizen, and his son-in-law, Brother Wood, whose wife was the talented music teacher in the place, to agitate the matter and see if something could be done to show respect to Marcus Whitman and his fellows, to whom, especially to Whitman, this valley is indebted for its American liberties.

They caught the spirit, and presented the matter to the citizens, telling them what their visitor from California thought of their neglect to honor Whitman. Brother Wood afterward said to me, "It was your talk to us which led us to stir up the citizens, and resulted in the placing of that marble slab over Whitman and his associates, and the iron pickets around the same." It was the spirit thus engendered which has led the people of the valley to aid in enlarging the small Whitman Seminary to its present magnitude, as also the other noble buildings that in name honor Marcus Whitman. The Whitman Monument was unveiled before hundreds on the occasion of the dedication of the grand Whitman College, shown in the INSTRUCTOR.

Sister Husted has been dead a number of years. A few years since, it was my pleasure to perform the marriage ceremony that united Sister Saunders to Brother Emory Church, who for some time, as long as his health would permit, was one of the elders of the Fresno church. He died a few months since. His wife, the ten-year-old girl of the Whitman massacre, lives in Fresno, and is the second time a widow, but rejoices in the blessed hope of seeing her loved ones who now sleep in Jesus.

A Marriage Feast Among the Peruvian Indians

FRANCISCO and his bride had been keeping house for several weeks, happy in their own home. However, there was discontent in the regions round about. Custom had been broken.

Among the Indians a wedding is followed by a feast. The groom is supposed to provide food, and especially plenty of drink in the way of cheap alcoholic spirits. The friends of the couple who attend the feast are expected to bring gifts of money, to reimburse the young man for his expenditures in the entertainment, with perhaps a little left over if hearts are liberal.

Francisco and his wife had no idea of supplying any such entertainment. They were true and loyal members of our mission family. But unconverted relatives and friends insisted that things were going altogether wrong, and age-long social customs being broken into; and so, just as Brethren Westphal and Allen and I landed at the Lake Titicaca mission, Brother F. A. Stahl had arranged to superintend a wedding feast for the young couple on the mission premises.

From away in Puno lemons had been procured, and Brother and Sister Stahl prepared a large tub of lemonade of the genuine kind. It was a drink unknown in that far mountain valley, and the word had gone out that instead of the native spirits a new kind of drink was to be supplied that would not intoxicate. The innovation was viewed by many of the outsiders with suspicion, and by some with disgust. Many came feeling that the wedding celebration would surely be a very poor affair. However, they came. Swarms of men, women, and children, in their varied and many-colored attire, were round about the mission.

One accompaniment of the popular feasts is the dancing. The Indian dance is not a mixed dance; in fact, not a dance at all, according to the modern use of the term. Young women, holding garlands of paper flowers, move in slow measure round about one another, on whatever plot may answer for the village green, to the music of the Indian drum and flute. The native Indian music seems to sound usually a melan-

choly air which surely their Indian forefathers brought from the Orient.

This feature of the popular celebration is generally associated with the drink that flows freely on such occasions; so Brother Stahl had in mind to use this occasion to teach the people, by substitution, a better way. He introduced some of the simple, outdoor games which are well known in America, but which were novelties indeed among the Indians, inured as they are to toil and joylessness. There were running and jumping, and the "tug of war" with the rope, and other athletic exercises. Skipping the rope was a great novelty to the people, who evidently had never heard of such a thing.

When the games were over and the healthful exercise ended, there was a season of speechmaking and instruction, and young Francisco and his wife were



A GROUP OF INCA INDIANS OF PERU

then given chairs of honor in the mission compound. The feast was spread. There was the tub of lemonade, with bread,—actual baker's bread from the town, which alone is a rich treat among the Indians. Then, too, we had some Indian cheeses to cut up, cheeses that had been brought in as gifts to the visiting brethren, who gladly contributed them to the occasion. The people were invited to help themselves, and to bring forward their gifts, and to give their congratulations to the bride and groom.

The coins were dropped into a bowl, greetings were given, and the people moved freely about, partaking of the feast and talking of the celebration of the day. Even an old toper from one of the villages, who had come thoroughly convinced that the feast would be a dismal failure, acknowledged to Brother Stahl as he went away that really it had been a fine celebration.

And all round about in the villages the word went out that the new kind of marriage feast was really very good.

So, step by step, our mission in the Indian wilds is leading the way out of social customs that are not uplifting to those which are innocent and right.

W. A. SPICER.

Adrianople

ADRIANOPLE, situated a little more than one hundred miles from Constantinople, is a picturesque city of Turkey, of great commercial importance, and the military center of the old dominion of the sultan, now removed from Europe. It was laid out centuries ago by the emperor Hadrian, and its name really means the "City of Hadrian." Scarcely a century after the birth of Christ it was the scene of a terrific battle between the invading Goths and the Romans, in which the former were victors, and since then it has several times been captured by the Russians when they were at war with the Turks.

In a civilized way, it is more a European community than any other city of the old empire, having many Christian schools and churches. Greater liberality has been shown Christians in the government of the city than in any other part of Turkey. One of the beautiful legends connected with the early history of the city is that of the boy slave in the service of the Emperor Hadrian. To satisfy some particular whim of the emperor this slave was ordered to bear false witness against another slave. This he persistently refused to do. He was ordered to be put to death, but the emperor hearing of his refusal, out of curiosity sent for and questioned him.

"Dost thou not understand, slave," the emperor asked, "that I have the power of life and death over thee?"

"Thou hast, my lord."

"And yet thou wilt not do as I command?"

"The one God will not permit me, my lord, to bear false witness."

"Is he greater than I, thy master?"

"He is, my lord, even unto death. I can not bear false witness for thee."

The sincerity of the slave's belief so impressed the emperor that he gave him his freedom and caused him to be known thereafter as a freeman among his fellows.

The population of Adrianople does not exceed sixty thousand, less than half of whom are Turks.—*Selected.*

The Joy of Mission Work

DURING the summer of 1911 the Mission Board, through the Publishing Department, invited a young man in the Southwest to go to India to engage in the colporteur work, in response to the urgent requests from that field for two men. But he replied that he would rather not go, as he had in mind another line of work.

At the time of the ministerial institute in Keene, Texas, in February, 1912, he was attending school in Keene. In a talk that was given concerning the progress of the colporteur work throughout the world, mention was made of the great needs of India, and of our efforts to get the two men asked for. This talk was followed in the evening by a stirring sermon by Elder Thompson on "The Call of God." After the meeting closed, about ten o'clock in the evening, this young man came to the room where the writer was stopping, asking

for an interview. With tears in his eyes, he said he wished to offer himself for India. He expressed his regret at not having accepted the invitation when it first came to him. A few months later he and his wife sailed for India. The following note, which we take from a private letter recently received from him, shows how happy he is in the work in India:—

"I can not express to you how I have enjoyed the work here. India is my home, and my heart is certainly in the work for its people. I can see more clearly than ever that the colporteur is the one to reach the hearts and homes of India. The European or American canvasser must reach the Europeans and educated Indians, while the native people of lower caste can be reached by both native and European canvassers. The work here certainly has attractions which the work in the home land has not. I do not wish to say that I did not enjoy my work in the home land, because I really did, but here I enjoy it much more.

"We spent three months in Bombay, during which time the Lord helped me to secure about five hundred subscriptions for our magazines. Since our conference, I have been canvassing between Calcutta and Lucknow. During the month of December I took about 175 subscriptions.

"Please urge it everywhere that India needs two more canvassers. Call on the Southwest, especially."

Among the young men who will read this, are there not others who would like to experience some of this same joy? If so, the Mission Board will be glad to get in communication with them.

Since writing this letter, this brother has been asked to take up school work in India—just the work he thought stood in the way of his going to India when he received the call. Who among the young men that read this are willing to offer themselves for the mission fields?

N. Z. TOWN.

His Point of View

THE late Margaret E. Sangster once made arrangements with a cab driver to call three days a week, the days she went to the city, and take her to the train. One stormy day he failed to appear, and, having an engagement she could not miss, she walked the four miles to the station. Her clothes were soaked, she caught cold, and was seriously ill for a fortnight. One day I said to her:—

"By the way, did you ever find out why that cab driver did not come?"

"O, yes," she said serenely; "he explained to me that he didn't dare to take his horse out on such a wretched day."

I gave my opinion of that cab man, but when I had finished, she said:—

"But don't you see his point of view? That horse represents his bread and butter."—*Christian Herald.*

Maxims for Young Men

STICK at your work and you'll win more in the long run.

Tact wins more battles of commerce than bull-headed determination.

Work builds; overwork tears down.

Keep the brain active and the hands will not be idle.

Self-consciousness of your abilities gets little recognition from your employer.

There are as many opportunities for the young man to-day as ever there were.—*Simon Guggenheim.*



What We Are and What We May Become

H. E. MILES



INSPIRATION declares that the fear of the Lord is the beginning of wisdom. Yes, it is the first principle leading to success in any legitimate pursuit, but that is but the beginning of wisdom. The adage that God helps those who help themselves is as true to-day as ever; and the individual who wishes to know things has a task awaiting, one which no other can do for him.

We sometimes hear persons say that they might have made something of themselves if they had only had a chance, meaning, I suppose, if their school privileges had been more favorable they might have become orators or distinguished themselves in some other way. While we pity such persons, we are not especially impressed with their alleged lack of opportunity, for we note that nearly all great things have been accomplished by those who, perhaps, have never had a chance equal to theirs. And while I shall not mention the many instances illustrating this, since I believe most of our young people are familiar with such cases, I shall speak of one which came under my observation in the person of an elderly gentleman who had never attended school, except for six weeks when very young, but who was able to do any practical problem necessary to the ordinary pursuits of life, such as that of the merchant and the ordinary mechanic; and he was better versed in current events, English literature, and history than many who profess to have an ordinary academic education. While this man never became very popular by way of great exploits, his work may be found to count considerable when viewed from the books where angles make the records.

We observe that such achievements were not due to natural genius. A variety of talents were being developed, and he was known to be very practical. Evidently he improved his opportunities and spare moments. However, the object of this article is not to exhort our young people to improve their time,—we shall take it for granted that they have this principle well established,—but to discuss the importance of originality.

While this may be said to be a quality that nature has meted out to some in larger measure than to others, that very fact is what leads me to discuss it, for without it one is a nuisance to society and a hindrance to enterprise. The world is overrun with those who have merely cultivated their natural talents, or the most prominent faculties of heredity, and, not being possessed of a goodly amount of that faculty known as causality, which, when combined with individuality and its kindred functions, enables one to know why and to act accordingly, can only ape others in the vocations of life.

This great lack on the part of humanity, despite the alleged progress of the age, is recognized not only by high educators, but by those placed at the head of large enterprises, who are ever in search of practical persons that can produce results.

Although technical knowledge is sadly lacking among the great army of applicants, there are ever to be found those holding certificates of graduation, who, in many instances, do only as they have seen others do, settling into a rut there to remain, soon to become unteachable. We often find men in important positions, receiving large salaries, who are content simply to follow the same routine outlined by others, and when

asked to undertake something out of the ordinary, they regard it as imposing.

Hence, the key to a successful career may not lie in the matter of merely cultivating one's natural talents, but in improving those faculties that are deficient. Therefore we are confronted with the task of acquiring characteristics which are, perhaps, entirely adverse to our nature.

It is easy for the genius to be able to compute readily in numbers, or to act in any sphere in which he may chance to be especially adapted, without much effort on his part to acquire the science; but we note that the persons who have ever moved the world, or any part thereof, have been those who have struggled against the adverse tendencies of their nature, those who know hard study and untiring effort.

If we are to become efficient in the work of winning souls for Christ, whether engaged as public workers or as private citizens, or are to be truly successful in any other business, we must have higher ideals than the masses, and take means to attain them. Therefore, if one discovers that he lacks perseverance, being ready to throw up hands at trifles, he may, by opening a special campaign against that evil tendency of his nature, gain a greater victory than ever did Napoleon or Alexander.

If such is true as regards continuity and firmness, which when combined produce perseverance, is it not equally true of any other of our faculties that may be deficient? The weak places in our organization need strengthening, not only as relates to Christian character, but also the natural endowments.

Divine revelation and true science are in perfect harmony, and lest I be misunderstood, I shall here make a distinction between the work of the Holy Spirit by way of conversion, and the individual work of improving our gifts. While the former changes our desires from evil to good, its office is not to develop talent; and it is immaterial whether the human brain is a unit, as some assert, or is composed of component parts, each of which constitutes a faculty giving a person characteristics peculiar to his nature: for we have a daily demonstration that such characteristics exist, which may become more prominent by cultivation or allowed to remain inert, as the person wills.

The one who would be efficient in carrying the burdens of humanity, really doing something, must be practical; and that means that he must possess a large amount of originality, which if not his by nature, may be cultivated to that end.

The genius may amuse, the careless may ape, but the student, he only, can originate.

The Safety of Following

A LITTLE girl was watching a farmer taking a flock of sheep down a steep hill to the river below. "O, dear! he is going to let them get drowned!" she cried. "No, he isn't," replied her practical-minded brother. "Do you suppose he would lead those sheep where they could be hurt? Why, they belong to him."—*The Lookout*.

"THE easier you get along to-day, the harder you will get along to-morrow."



Locating the Constellations



WHAT a beautiful night this is in which to watch the stars — so clear and fresh! And the moon will not be up before midnight, so its light will not interfere as it did last week. Let us look once again toward the north. The Big Dipper shines bright this evening. You will observe that it has moved more nearly over the pole-star than it was one week ago. Next week it will have traveled farther, and will be almost directly above. Most of the other stars, too, are moving right along toward the west. Polaris alone holds its place, all the other stars seeming to travel in circles around this one as a center.

Here is a little diagram (Fig. 1) which will illustrate the point. In the center is Polaris; above lies the Big Dipper. Up close to the north star is a group of small stars known as the Little Dipper. The handle of the Little Dipper is curved the other way from that of its big brother, and the pole-star itself occupies the extreme outer end. The two other bright stars forming the outer edge of the Little Dipper bowl are called the Guards of the pole. The Big Dipper is also known as the Great Bear, or *Ursa Major*; and the Little Dipper as *Ursa Minor*, or the Small Bear.

Lying almost directly on the opposite side of Polaris from the Big Dipper is a queer zigzag of stars now well down toward the horizon. The figure formed by

tance around in six hours, and in the opposite direction from that which the hands of a clock turn. If all the other stars were also marked upon the chart, they, too, would turn in the same manner around Polaris as a center, always keeping their places, however, relative to one another.

Now, if you were trying to tell some one where the group or constellation Cassiopeia is, you would no doubt say that it is down near the horizon in the northwest. But suppose your friend looked there to find



FIG. 2. THE BIG DIPPER ON MAY 1

this group four or five hours later at night? He would be disappointed in not finding it in that place. Also in describing the Big Dipper you would likely say that it is just above the north star. That may be true now, but it will not be the case by three or four o'clock tomorrow morning.

Hence we see that in order to locate any star or constellation, as the star groups are called, in the heavens, we must give some other directions besides telling just where we see them at the present time, for they are continually changing position. As stated before, the pole-star is the only one that seems to remain stationary; and it, too, moves, but so slightly that we can not tell it without the use of some sort of instrument to sight by.

It has been found that one of the best ways to locate stars and constellations is by giving their position with respect to the Big Dipper and the north star. For example, Cassiopeia is always on the opposite side of Polaris from the Big Dipper group, no matter whether the latter is above or below the pole. The Little Dipper is always found pouring its never-failing contents into its larger neighbor.

In one direction, the pointer stars in the Big Dipper show the way to Polaris (Fig. 2); in the other, and about the same distance away, they point to the constellation Leo, the Lion (Fig. 2).

Suppose we could stand at the star Mizar (*mī'zar*) at the bend of the handle of the Big Dipper. Sighting along the handle toward the outer end and continuing our line about the length of the Dipper from it, we should see a bright star now not far from the eastern horizon. This is Arcturus (*ārktū'rūs*), one of the mightiest stars that we know.

Looking in almost the opposite direction along the handle the other way from the turn, through the Dipper bowl and about one and one-half times the length of the whole Dipper farther on, brings us to the twin stars, Castor and Pollux, just a little past the zenith this time of year.

At any time of the night that they are visible throughout the year, these stars are always seen in the same relative direction from Polaris and the Dipper. They may be just rising, or directly overhead, or setting in the west; but still a line drawn along the handle of the Dipper leads as certainly to them.

This is a very convenient way of locating many of the stars, and can be applied to a large number of others besides those here mentioned.

CLAUDE CONARD.

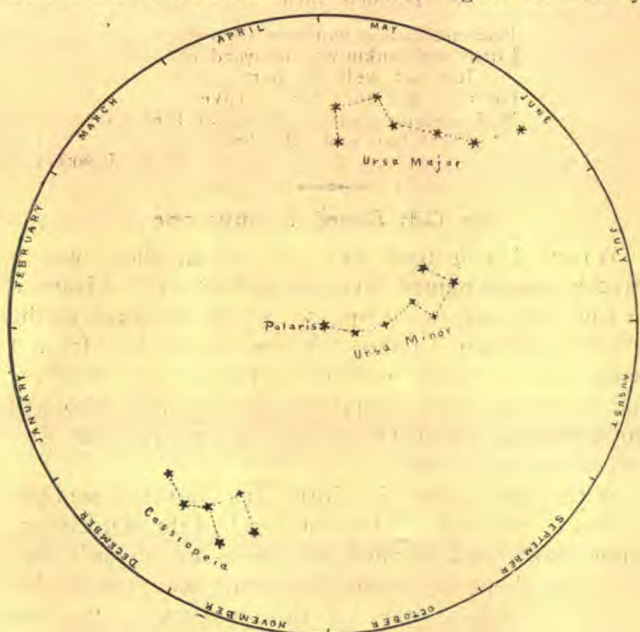


FIG. 1. CIRCUMPOLAR CONSTELLATIONS ABOUT MAY 1

this group looks like a very dilapidated letter *W*. Its name also is odd — Cassiopeia (*kās-i-o-pē'ya*).

Suppose we step into the light and put our sketch up on the north wall of the room. Placing the pin by which it is held right through the pole-star will allow the rest of the stars to move around Polaris in circles. If we should watch throughout the night, and try to keep our star groups on the chart in the same positions that they are in in the sky, we should have to keep revolving the paper at the rate of one fourth of the dis-

A Northern Exploring Party

"CAPTAIN RITSCHER, who started some months ago with an exploratory party to prepare the way for a German expedition starting next June to make the northeast passage, has reached Advent Bay, in Spitzbergen, and reports his companions starving on the northern coast in the last stage of scurvy. They sent him and two others to seek help. He had left his comrades exhausted by cold and hunger at Wide Bay. He twice escaped death through ice yielding, his dog rescuing him. He ate his last tallow candle on Christmas day. When Captain Ritscher arrived at Advent Bay, his clothes had to be cut off from his body, to which they were frozen. A relief party has been sent to his comrades on the north Spitzbergen coast."

Gigantic Three-Story Money Vault

THE new vault to hold the money and securities of the late J. P. Morgan "is to be built beneath the room for the bookkeepers. It will be thirty feet square and three stories high. The walls, two feet thick, will be made of steel and concrete. There will not even be a chance for the enterprising burglar to dig up underneath, because he couldn't get anywhere after he had done so. The huge vault is to be on piers so that the watchmen may see under it as well as over it.

"Huge steel doors fitted with great bars for locks will guard the entrance to the three tiers. These will be circular in form, and steel grills in behind will give further safety to the treasures within. Each door will weigh forty tons.

"At the four corners of the vault will be mirrors arranged diagonally. Each of the four watchmen sitting at the corners is able to see the other three. If only one man were on duty, he could watch around the four sides by merely looking into the mirrors."

The New Baldwin Thresher

MR. CURTIS C. BALDWIN, of Kansas, claims to have invented a threshing-machine that will thresh grain as it stands, saving the farmer about two hundred million dollars a year and much inconvenience. The machine has threshed twenty-five to thirty acres of standing grain in ten hours. This method reduces the cost of the harvest from fourteen cents to two cents a bushel.

"Not the least advantage claimed for the new machine is that it dispenses with the ever-present need of farm-hands at the harvest season, when grain rots in the field because of the utter impossibility of getting men when most they are needed. Every year an urgent cry for harvest-hands comes out of Kansas, the Dakotas, and Minnesota, to be answered in large part by college students. But no matter how urgent the call, it is impossible to get enough men, and fields of grain stand waiting the threshers when millions of dollars' worth of damage may be done by the elements at any moment. The new-style thresher makes it possible for four horses and two men to harvest a 160-acre oat-field in a week.

"The saving in the wear and tear on the farm-wife and in the consumption of food by the hungry harvest-hands can hardly be computed, but it is a considerable item, as everybody knows who has ever seen a horde of threshers sweep down upon a well-laden table, like seventeen-year locusts on a field of tender grass sprouts.

"The saving to the grain-farmer consists not only in dispensing with the many high-waged threshers, but also in the time formerly lost by cutting the grain, hauling it to the stack, and then hauling the threshed straw back to the land, where, as a rule, it is ultimately burned. Mr. Baldwin figures that it is best to take the thresher to the field, rather than to take the field to the thresher. Besides the saving in time and labor, there is the not inconsiderable element of the utilization of the straw. Tests show that straw is worth more on the land as fertilizer than in any other way. In addition, the waste of land now covered with straw stacks is considerable, a railroad official computing that no less than one fourth of a million acres in Kansas alone are annually covered with wheat stacks. If the Baldwin machine comes into general use,—there is no reason why it should not,—it will let all this land go back into cultivation, and by leaving the standing grain to be plowed under will give the land the fertilizer of which it often stands sadly in need."

A Little Star

In the blue expanse of heaven,
Undiscerned by human vision,
Shines a little star;
Hidden 'mong its brighter neighbors,
Like an atom in a brilliant,
It's unseen from afar.

Just as the retiring crescent
Melted in the glare of noonday
Still delights to smile,
So this star unknown, unheard of,
Joyfully is twinkling, twinkling,
Twinkling all the while.

He who hath created these things,
Who doth bring their host by number,
Calleth each by name;
For that he is strong in power
Not one of them ever faileth,
He upholdeth them.

Fear not in this world of sorrows,
Little soul unknown, unheard of,
Just act well thy part;
He who laid the starry heaven
Will sustain, protect, and guide thee,
Trust him and take heart.

C. C. ROBERTS.

Her Gift Saved Livingstone

WHEN Livingstone went to Africa there was a Scotch woman named Mrs. MacRobert, quite advanced in life, who had saved up £30, which she gave to the great missionary, saying: "When you go to Africa, I want you to spare yourself exposure and needless toil by hiring some competent body-servant, who will go with you wherever you go and share your sacrifices and exposures."

With that money he hired his faithful servant, known as Sebalwe. When the lion had thrown Livingstone down and crushed the bones of his left arm and was about to destroy him, this man, seeing his critical condition, drew off the attention of the lion to himself, thinking that he would save his master at the cost of his own life. The lion sprang at him, but just at that moment the guns of other companions brought him down, and Livingstone's life was prolonged for thirty years. Surely that noble Scotch woman, as well as the servant, should be credited with some, at least, of the results of the noble devotion of that great missionary.—*Rev. F. B. Meyer.*

"PASSIONATE people are like men who stand upon their heads; they see all things in the wrong way."



M. E. KERN
MEADE MACGUIRE
MATILDA ERICKSON

Secretary
Field Secretary
Corresponding Secretary

Society Study for Sabbath, May 10

1. OPENING Exercises (fifteen minutes).
2. "Great Controversy" (fifteen minutes).
3. Special Study (twenty minutes).
4. Social Meeting (ten minutes).

Suggestions for the Program

1. Review Morning Watch texts; prayer; minutes; special music; report of work.
2. "Great Controversy," chapter 35. One good method of studying this chapter would be to prepare a list of questions and ask all or certain individuals to come prepared to answer them briefly.
3. Thursday, May 15, the General Conference will convene in Washington, D. C., and will remain in session until June 8. And since all our Missionary Volunteers should understand the purpose of this world-wide gathering, we will have two lessons on the purpose of this quadrennial meeting, the method of selecting the delegates for this gathering, etc. These lessons will give a new glimpse of the plan of our denominational organization with which our Missionary Volunteers should be familiar, for the young men and women in our local societies soon must bear heavy responsibilities in this rapidly growing and swiftly closing work of giving the message. Make the article "The Purpose of a General Conference," given below, the basis of this first study on the General Conference. When reading Elder Spicer's article, use a map and point out the leading mission fields that probably will send delegates to the Conference. The General Conference Year Book will give the needed information regarding the divisions of the world-wide field. Then have a three-minute talk on the *General Conference Bulletin*. See notice on page fifteen.
4. Base the social meeting this Sabbath on our membership pledge. It will be a good plan for each one to sound his own heart to see if he is truly loyal to that solemn vow.

The Purpose of a General Conference

IN May the thirty-ninth session of the General Conference will open in Takoma Park. Delegates will be present from many parts of the world, and no doubt hundreds of visitors in addition will also be encamped upon the grounds by the Sligo Creek.

The conference idea is as old as the idea of associate effort. No doubt in our English speech the choice of the word conference, as descriptive of religious assemblies of a representative character, has come from the use of that term in Gal. 2:6 to describe the gathering of the apostles and representatives of the churches "in conference" at Jerusalem. They were gathered to study and pray and plan for the great work committed to them.

There is a great work under way in our generation — the carrying of the last gospel message to all the world. It is essential that the representatives of the advent movement meet at stated intervals for the study and prayer and conference which help to keep every part of the great world-wide work moving together in unity. "Without counsel purposes are disappointed," says the proverb; "but in the multitude of counselors they are established." Prov. 15:22.

For many years the General Conference met annually. In those earlier days these annual meetings gave a fresh push forward to the spreading work every time. Not a conference season passed that did not see plans laid for extensions, and interchange and distribution of laborers, in order to plant the standard of truth in new fields. The laborers and representatives seeking God in counsel, and the believers who followed

the printed reports, understood the leadings of God's providence as the counsels developed and the calls to go forward came in review, and all could work and pray and give with intelligent faith and united hearts. So the General Conferences have ever been strong factors in the upbuilding of the work.

As local conferences increased, and the natural growth into union conference fellowship came about, and as the work in other lands grew into strength, it was apparent that the annual meeting was impracticable, and the sessions were made biennial. Then yet further development led to the fixing of the quadrennial term. So we have the annual meeting for the local conferences, the biennial meeting for the union conferences, and the world's General Conference once in four years.

At this approaching session a few delegates will gather from each of the great continents, representing many thousands of believers and workers who make up the advent movement of the prophecy. It is one field and one work; and the stronger must help the weaker, the older fields the newer. In the General Conference these fields, so widely separated geographically, will — by their delegates — be face to face in counsel as to how best to fill in the vacant spaces in our widely flung battle line. They will catch in the united prayer and study the same step in the forward movement, the same key-note anew in the sounding of the message.

The departments — Publishing, Missionary Volunteer, Educational, and all the others — will be represented by workers from all the union conferences. In the hour set apart for departmental meetings, it may be that eight or ten meetings will be running simultaneously, workers comparing notes of experience, studying principles and methods, and counseling as to how to carry forward the work more strongly.

Representatives of the union conferences in this country and abroad and of the mission fields will give reviews of the progress and needs in all the world — reviews that will help us to see more clearly that the Lord is finishing the work, and that will afford the basis for united action in following on after God's opening providences. "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord." Ps. 107:43.

The election of officers and the appointment of departmental committees for another term, possibly the rearrangement of field boundaries and the creation of new divisional organizations as indicated by the growth of the work, are other features that can properly be attended to only in a representative conference. There also is always much counsel at these sessions over the distribution and exchange of laborers; and a foremost feature are the daily services for Bible study and united seeking of God for a more complete surrender and the receiving of a greater measure of his grace for living and of his Spirit's power for service.

W. A. SPICER.

Missionary Volunteer Reading Courses

Senior No. 6 — Lesson 30: "The American Government," Chapters 20-22

1. Of what is Congress composed? How are the two houses subdivided? About how many bills are introduced into a single session of Congress?
2. Trace the bill introduced by John J. Esch from its introduction until it became a law. Trace a bill without amendment through Congress.
3. Where do revenue measures originate? big appropriation

(Concluded on page fifteen)



VI — The Marriage of Isaac

(May 10)

LESSON SCRIPTURE: Genesis 24.

HELPS: "Patriarchs and Prophets," chapter 15.

MEMORY VERSE: "In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3:6.

Questions

1. When Abraham was very old, what did he say to his most trusted servant? To what country did he tell him to go? Gen. 24:3, 4; note 1.
2. What difficulty did the servant see in his way? What question did he ask? Verse 5; note 2.
3. What did Abraham tell his servant to beware of doing? What words of encouragement did he speak? What would free the servant from all responsibility? Did the servant promise to do what Abraham desired? Verses 6-9.
4. What did the servant take with him? To what country did he go? to what city? How was Nahor related to Abraham? Verses 10, 15; note 3.
5. At what time did the servant reach the end of his journey? What did he do there? What did the women of the city usually do at that time? Verse 11.
6. From whom did the servant seek wisdom? For what did he pray? In what way was he to know the one the Lord had chosen for Isaac? Verses 12-14.
7. Before he had finished his prayer who came to the well? How was she related to Nahor? Verse 15.
8. What favor did Abraham's servant ask of Rebekah? Verse 17.
9. How did Rebekah show her kindness of heart? What caused the servant to wonder? Verses 18-21.
10. What presents were given Rebekah? What questions did the servant ask her? What did Rebekah say in reply? Verses 22-25.
11. How did the man show his thankfulness for an answer to his prayer? What did he say the Lord had done? Verses 26, 27.
12. What did Rebekah then do? What was her brother's name? Verses 28, 29.
13. What invitation did he give Abraham's servant? How was the servant entertained? What did he say of his errand? Verses 30-41.
14. How did he show that the Lord had guided him? Verses 42-49.
15. How did Laban and Bethuel answer him? When the servant heard their words, how did he further show gratitude to God? What presents did he make to Rebekah and the family? Verses 50-53; note 4.
16. What was Rebekah willing to do? What blessing was given her as she left her home? Verses 57-60.
17. Relate how she met Isaac. Verses 62-66.
18. How old was Isaac when he married Rebekah? Gen. 25:20. Where did they live? For whom had Isaac been mourning? Gen. 24:67.
19. What will God now do for those who acknowledge him in all their ways? Prov. 3:6; note 5.

Notes

1. "The inhabitants of Canaan were given to idolatry, and God had forbidden intermarriage between his people and

them, knowing that such marriages would lead to apostasy.

In the mind of Abraham, the choice of a wife for his son was a matter of grave importance; he was anxious to have him marry one who would not lead him from God." — "Patriarchs and Prophets," page 171.

2. "Abraham committed the important matter to 'his eldest servant,' a man of piety, experience, and sound judgment, who had rendered him long and faithful service. He required this servant to make a solemn oath before the Lord that he would not take a wife for Isaac of the Canaanites, but would choose a maiden from the family of Nahor in Mesopotamia. He charged him not to take Isaac thither. If a damsel could not be found who would leave her kindred, then the messenger would be released from his oath." — *Id.*, page 172.

3. Though Abraham's kindred were not free from idolatry, yet they knew the true God, and worshiped him.

4. Ornaments and clothing were given to the bride and to her relatives as from her future husband; for such gifts were demanded by custom in those times to make the agreement binding.

5. "What a contrast between the course of Isaac and that pursued by the youth of our time, even among professed Christians! Young people too often feel that the bestowal of their affections is a matter in which self alone should be consulted,—a matter that neither God nor their parents should in any wise control. Long before they have reached manhood or womanhood, they think themselves competent to make their own choice, without the aid of their parents. A few years of married life are usually sufficient to show them their error, but often too late to prevent its baleful results. For the same lack of wisdom and self-control that dictated the hasty choice is permitted to aggravate the evil, until the marriage relation becomes a galling yoke. Many have thus wrecked their happiness in this life, and their hope of the life to come." — *Id.*, page 175.

VI — The Great Prophetic Period and Its Application in History

(May 10)

Questions

1. WHAT commandment determines the commencement of the seventy weeks (490 years) and therefore determines the commencement of the 2300 days (years)? Dan. 9:24, 25; note 1.
2. What was the first step in the going forth of this commandment? Ezra 1:1-4; note 2.
3. What prophecy was thus fulfilled? Isa. 44:28.
4. After the work commenced under the decree of Cyrus had ceased (Ezra 4:24), what second step was taken in the going forth of this commandment? Ezra 6:6-12; note 3.
5. What was the third and final step in the going forth of this commandment? Ezra 7:11-28.
6. What authority that was necessary for the restoration of Jerusalem was conferred by this decree of Artaxerxes. Verses 25, 26; note 4.
7. What statement shows that this threefold decree was regarded as one decree? Ezra 6:14; note 5.
8. When therefore did "the commandment to restore and to build Jerusalem" go forth? Ezra 7:7; note 6.
9. According to accepted chronology, when was "the seventh year of Artaxerxes the king"? Ans.—B. C. 457.
10. As the 2300 years commenced in B. C. 457, when would they end? Ans.—A. D. 1844. Note 7.
11. To what group of events does the first period of 70 weeks, or 490 years, extend? Ans.—To the appearance and rejection of the Messiah, and the taking away of the typical sanctuary service, and to his ministry in the holy place of the heavenly sanctuary.
12. To what group of events does the whole period of 2300 years extend? Ans.—To the restoration of the truth concerning the true sanctuary service, and the ministry of Christ in the second apartment of the heavenly sanctuary.
13. How many parts were there of "the commandment to restore and to build Jerusalem" after the close of the captivity in ancient Babylon? Ezra 6:14.

14. How many parts are there of the message to restore and to build modern Jerusalem after the close of the captivity in modern Babylon? Rev. 14:6-12. Compare Acts 15:13-16. Note 8.

15. What is a distinguishing feature of both movements? Ans.—The restoration of the sanctuary service to the people. Note 9.

16. As the result of losing Christ out of the sanctuary service, and their rejection of him who was typified in the service, what calamity came upon the Jewish people in the generation following the close of the 490 years? Dan. 9:26. Compare Matt. 23:37 to 24:2.

17. What will be the parallel to this experience? Ans.—The utter ruin of the world in the generation following the rejection of the threefold message concerning the second advent of the Messiah, which includes the warning concerning the worship of the beast and his image, and the light concerning the true and the false mediatorial system.

Notes

1. After the vision concerning the treading down of the sanctuary, Daniel prayed for the restoration of the city and the sanctuary. In response to this prayer he was assured that there would be a decree for their restoration and that this would mark the commencement of the long period mentioned in the vision.

2. There is a clear parallel between the movement to restore and to build literal Jerusalem after the captivity in ancient Babylon and the movement to restore and to build spiritual Jerusalem after the long period of captivity in modern Babylon. The work is progressive in both cases. The decree of Cyrus set the people free to leave Babylon, the decree of Darius confirmed this action, and the decree of Artaxerxes provided for carrying the work to its completion and for the restoration of civil authority. These decrees correspond to the three steps in the development of the advent message.

3. The decree of Darius was not an independent commandment, but simply a confirmation of the decree of Cyrus, in order that the work which had been hindered might proceed.

4. "The third decree was issued in the seventh year of Artaxerxes Longimanus (B. C. 457), and is given in Ezra 7. Its importance lies in the fact that Ezra received the royal permission not only to rebuild the temple, but to reimpose upon the people the Levitical law, and to appoint magistrates to judge offenders, with authority to punish evil-doers with fines and imprisonment, by banishment or death. On account of Ezra's investment with such quasi-regal authority, and the restoration he effected of the Jewish state and religion, and the care afterward bestowed upon the sacred books of the nation, Ezra has ever been viewed as a second Moses."—*"Daniel and His Prophecies," Wright, page 230.*

5. Just as the preaching of John the Baptist, the preaching of Christ, and the preaching of his disciples constituted one movement at the close of the 490 years; and as the first, second, and third angels' messages constitute one movement at the close of the 2300 years, so the decrees of Cyrus, Darius, and Artaxerxes constitute one movement at the commencement of the 490 years and the 2300 years.

6. The date of the commandment is reckoned from the time when the decree had fully gone forth, which was in the seventh year of Artaxerxes Longimanus, king of Persia, the son of Xerxes I.

7. It requires 457 full years before Christ and 1843 full years after Christ to make the period of 2300 years; but the decree of Artaxerxes went forth in the year 457, and therefore the termination of the period would be after the close of the year 1843, that is, in the year 1844.

8. In giving the decision in the council at Jerusalem, mentioned in the fifteenth chapter of Acts, the apostle James declared that the prophecy of Amos concerning the rebuilding of the tabernacle of David, was fulfilled in preaching the gospel to the Gentiles and making them a part of the church, the house of God. Compare Ps. 147:2. In the same way the final proclamation of the gospel in the threefold message to all the world will rebuild spiritual Jerusalem after the much longer period of captivity in modern Babylon. In the final building up of Jerusalem the false system of the Papacy must be exposed and the work of Christ in the final work of mediation must be made known. This will announce the cleansing of the sanctuary and all that accompanies it.

9. In the rebuilding of spiritual Jerusalem under this threefold message the great truths that cluster about the sanctuary and its cleansing constitute the central features. "The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement, and

revealing present duty as it brought to light the position and work of his people."—*"Great Controversy," Revised Edition, page 423.*

The great prophetic period of 2300 years spanned the time from the movement to rebuild ancient Jerusalem and to restore the typical sanctuary service, after the ancient Babylonish captivity, to the movement to rebuild spiritual Jerusalem and to restore the real sanctuary service to the knowledge and experience of the people after the modern Babylonish captivity. This explains why a long period, commencing B. C. 457, was used in the vision concerning the restoration of the sanctuary, and emphasizes the fact already stated, that the inquiry "How long?" better rendered "Till when?" had reference to the terminus of the period of the 2300 years.

Missionary Volunteer Reading Courses

(Concluded from page thirteen)

bills? What is the mace? When is it removed from its pedestal?

4. Mention three ways of getting a matter before the Senate. What are the three House calendars?

5. What is the value of the lawmaking plant of the United States? the Library of Congress? Describe the office buildings.

6. How is the membership of the House of Representatives fixed? What are the officers of the House? how chosen? Of how many committees is the House composed? Name some of them. What is the annual expense of maintaining it?

7. What power is vested in the Senate? Contrast the rules of the House and those of the Senate. Who presides over the Senate? What are the qualifications of a senator? How often may we have a new House? a new Senate?

8. How may a bill be filibustered? What facilities are provided for newspaper correspondents in Congress?

Note

Since the publication of our last week's Senior lesson, which includes the chapter on the Panama Canal, the following has appeared in an issue of the *Washington Star*:—

"The largest excavation from a single slide in one day since the commencement of the canal operations was made Friday, when 10,184 cubic yards were removed from the Cucaracha slide by five steam-shovels. The movement of the slide continues, but the removal of the dirt is progressing favorably.

"The Panama residents of the Canal Zone, who must abandon their homes before September, will be taken care of by the Panaman government. By act of assembly each family will be granted a section of land on the site of the new town of Gorgona and along the upper Chagres River."

Junior No. 5 — Lesson 30: Review of "Day-break in Korea"

NOTE.—This lesson closes our Junior Course No. 5. Send your answers to your Missionary Volunteer secretary. The book may be used. The leaflets announcing the volumes of the next course are now ready for circulation. Come to the study next fall, bringing some one with you.

1. WRITE a brief biography of Pobai, noting her conversion and her work for Christ.

2. Why are sons desired in Korean families? Give a word-picture of a native woman's life.

3. State some facts which you have learned concerning heathen worship in Korea. Describe one of the heathen festivals.

4. Repeat the story of Mansiki's conversion, and of the happiness which it brought into his home. Tell of his missionary endeavors, and their results.

5. How was the course of Ko Pansoo's life changed?

6. Recite briefly the circumstances of Sim Ssi's acceptance of Christ.

7. What change was now wrought in her life? To what extent did she believe God's Word? Why, do you think, were the other Christians made especially glad by her conversion?

The General Conference Bulletin

THE *General Conference Bulletin* will be a sixteen-page daily paper (Sabbaths excepted) the size of the *Review*. It will give full reports of the proceedings of the Conference as the meetings are held day by day.

While the *Bulletin* will cost only fifty cents for the eighteen or twenty issues, it will bring promptly to the homes of our people all the important and interesting things associated with the Conference. The business of the Conference will be faithfully reported. All resolutions, appointments, appropriations, elections, statistics, etc., will be given. The *Bulletin*, therefore, will be not only interesting and instructive during the Conference, but a valuable record for reference in years to follow.

All who are interested in our general denominational affairs, and who desire to keep in close touch with the progress of the world-wide message entrusted to this denomination, should by all means arrange to have the *Bulletin*.

Orders for the *Bulletin* should be sent in early, and sent through the conference tract societies.

The Youth's Instructor

ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.,

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - EDITOR

Subscription Rates

Yearly Subscription	- - -	\$1.25
Six Months	- - -	.70
CLUB RATES		Each
In clubs of five or more copies, one year	- - -	\$.85
Nine months at the rate of	- - -	.90
Six months at the rate of	- - -	.95
Three months at the rate of	- - -	1.00

Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

Forgiven

TENDERLY the Father greets us
 As we leave the haunts of sin;
 On our homeward way he meets us,
 Folds us safe his arms within.
 Though his substance we have wasted,
 Though in devious paths we've trod,
 Though sin's vilest dregs we've tasted,
 He forgives; for he is God.
 No upbraiding mars his giving,
 No reproach for follies done;
 Listen to the Ever-living:
 "'Tis my son, my long-lost son."
 Ah! 'tis more than human kindness
 Prompts the welcome we receive.
 This is love! What worse than blindness
 E'er our Father's heart to grieve?
 Vainly 'gainst our sins we've striven,
 Toiled — and failed — 'neath duty's rod;
 Now, a truer light is given,
 And we simply rest in God.
 All's forgiven — nay, forgotten;
 Once again, we rest in God.

— J. H. Gilmore.

Express Affection

LET us take time to enjoy home and one another.
 "We pass this way but once."

Vasari says of the painter Raphael that ill humor could not live in his atmosphere. Nothing is more contagious than temper — good and bad. Be non-conductors of this moral electricity. Pass on only the pleasant things, harmonize all discords, and try to radiate cheerfulness. Cultivate a certain impassiveness and imperviousness. When others are cross, turn a deaf ear or pretend not to see, and earn the gratitude of the culprits afterward. Praise when possible, and such opportunities will appear with increasing frequency, for we all love praise and turn our most attractive side toward those likely to appreciate it.

Some families seem positively bashful about expressing their affection. Taking love on trust, because it has been expressed long ago and never officially retracted, is like trying to warm one's self with the memory of last year's sunshine.

I believe in frequent repetition of the bliss-laden words, "I love you," coming as readily to the lips as to the heart, supplemented by watchful little attentions and tones that enforce the words.

What we are wins more affection than what we do for people. Unselfishness, kindness, tolerance, courtesy, cheerfulness, sympathy, — these are the graces none can resist. Love does not depend upon the will. Do we not all know persons to whom we owe affection, but, little by little, our love dies out in spite of all our

arguments with ourselves to prove that it should not? Those who are love-worthy will be loved. We reap what we sow, and it is a bad sign when others seem to enjoy themselves better in our absence.

The ideal home is a restful place, where our small virtues are magnified, our wrongs espoused, our faults condoned, where we are believed in and most beguilingly persuaded that we are that which we hope to become. The ideal home opens its doors in kindly hospitality, sharing generously what it has to give, be it much or little, and sending forth those who will found new homes like it for the blessing of generations yet to come. — *Selected.*

A God-Given Dream

THE REV. JOHN NEWTON, the fame of whose piety fills all Christendom, while a profligate sailor on ship-board, in his dream thought that a being approached him and gave him a very beautiful ring, and putting it upon his finger, said to him, "As long as you wear that ring you will be prospered; if you lose that ring you will be ruined." In the same dream another personage appeared, and by a strange infatuation persuaded John Newton to throw that ring overboard, and it sank into the sea. Then the mountains in sight were full of fire and the air was lurid with consuming wrath. While John Newton was repenting of his folly in having thrown overboard the treasure, another personage came, through the dream, and told John Newton he would plunge into the sea and bring the ring up if he desired it. He plunged into the sea and brought it up, and said to John Newton, "Here is that gem, but I think I will keep it for you, lest you lose it again;" and John Newton consented, and all the fire went out from the mountains, and all the signs of lurid wrath disappeared from the air. John Newton said that he saw in his dream that that valuable gem was his soul, and that the being who persuaded him to throw it overboard was Satan, and that the One who plunged in and restored that gem, keeping it for him, was Christ. That dream makes one of the most wonderful chapters in the life of that most wonderful man. — *T. De Witt Talmage.*

God's Honoring of the Tenth

TWENTY-TWO years ago Albert A. Hyde, to-day the richest man in Wichita, Kansas, found himself without money and fifty thousand dollars in debt. But with high courage he again started in business, and opening his Bible at the twenty-eighth chapter of Genesis, he made a ring around the twenty-second verse. A doctor who had known Mr. Hyde for some time gave him a recipe for an ointment he had used in his private practice, and suggested that he put it on the market as a commercial commodity. This ointment is the mentholatum sold everywhere in the United States at this time. Mr. Hyde has kept his promise, and his giving is very much in excess of the tithe. It supports a mission school in India; it contributes largely to the Young Men's Christian Association in Wichita; it maintains a missionary steamboat in Africa, supports in full three missionaries in China, one in Japan, one in India, and seven in the United States, besides numerous private philanthropies, which few besides Mr. Hyde himself know about. — *Lelia Munsell, Herrington, Kansas.*

IN South Dakota direct election of saloon-keepers by popular vote is proposed in an amendment to a bill for regulation of the issuance of liquor licenses.