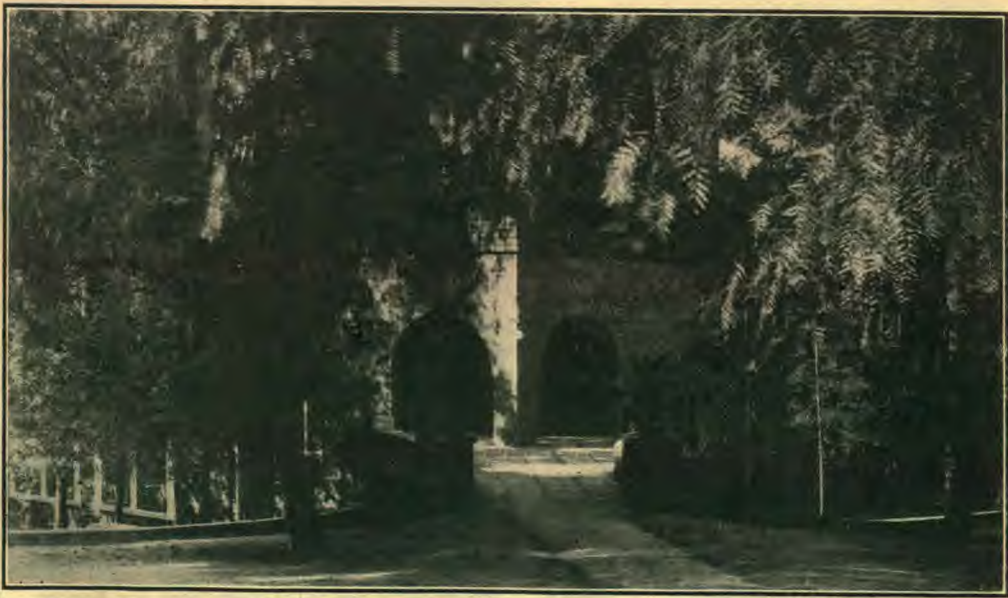


# The YOUTH'S INSTRUCTOR

Vol. LXI

July 1, 1913

No. 26



BALCONY ENTRANCE TO OUR LOMA LINDA CHAPEL

WOMEN have been granted the right of franchise in Illinois.

ENGLAND'S poet laureate, Alfred Austin, died the second of June.

A YOUNG Russian who can take shorthand dictation in English, French, German, Italian, Spanish, and Russian is employed by an American export house.

A PRIZE of \$50,000 has been offered to the aviator who succeeds in crossing the Atlantic in an aeroplane. The distance between Newfoundland and the west coast of Ireland is 1,900 miles. A continuous flight of 1,700 miles has already been made.

ON Elder S. N. Haskell's eightieth birthday he was invited to attend vespers at the Students' Home, South Lancaster, Massachusetts, and was there surprised with the gift of a twenty-dollar gold piece and a comfortable bath-robe. The former was the gift of the village people, and the latter, of the students.

ALL the volcanoes along the Alaska Peninsula are in eruption. From one on Unimak Island, flames are rising to a considerable height. Others are throwing out smoke, a great volume of which is seen above the volcano of Katmai, which was in violent eruption a year ago, when the fertile island of Kadiak was covered with ashes.

A SPELLING-BEE was recently held in Washington between fourteen newspaper men and as many members of the Senate and House. The latter won in the person of Congressman Willis, of Ohio. There is no better fun, for it is pure arbitrary memory against sense and reason. Think of the absurdity of the spelling of *bdellium*, which put out Congressman Willis's last rival.

## Belgian Immigration

CLOSELY following the strike in Belgium, a company of leaders, including many capitalists, came over to America and bought fifty thousand acres of land in the center of Florida. The purpose is to divide the purchase into small farms, and carry on agricultural work with the intensive thrift for which the motherland is famous. In Belgium six hundred fifty persons to the square mile are well fed, and enjoy more comfort than one fourth that number in other parts of Europe. It is a sort of immigration that we heartily welcome, and we are glad that the flux turned toward the United States instead of South America, where the better part of European migration has found an outlet of late.— *The Independent*.

## Principal Contents

CONTRIBUTED ARTICLES	PAGE
Swing the Sickle Swiftly (poetry) .....	3
Present Conditions in Latin America as Related to Protestantism .....	3
Evening Meditations (poetry) .....	4
The Canary Islands—No. 1 .....	4
Respect for Property Rights .....	6
Some Things We Need (poetry) .....	7
Useful Pastimes for Boys .....	8
Triumphing in Christ .....	9
News From Here and There .....	10
The Little Corner by the Fence .....	11
Glimmers From the Regions Beyond .....	13
An Admonition to Teachers .....	15
Hampton Institute's Work for Negroes .....	16
<b>SELECTED ARTICLES</b>	
Obedience and Its Value .....	5
Opportunities in Service .....	5
Making the Most of What You Have .....	6
"Good Housekeeping" Suggestions .....	7
Voice-Operated Typewriter .....	8
The Loser .....	11
Teaching Table Manners .....	12
The Musicians (poetry) .....	14

# THE PROTESTANT MAGAZINE

ADVOCATING PRIMITIVE CHRISTIANITY      PROTESTING AGAINST APOSTASY

## THE FRUIT OF THE REFORMATION

THE open Bible and the bold return to the Word of God and the life of Christ, direct communion with him and justification by faith, were the fruit of the Reformation, the direct fruit of that Protestantism which is not negative, but so affirmative and positive that it revolutionized Christendom, linked itself forever with human freedom, and once more reestablished for humanity the truth as it is revealed in Christ Jesus.—*Thomas Nelson Page, in the Churchman, April 19, 1913.*

PER YEAR \$1.00 PER COPY 10¢  
WASHINGTON, D. C.

JULY, 1913

## "A MOUTH SPEAKING ... BLASPHEMIES"

Full Proofs Justifying This Bible Definition of the Papacy Found in the June and July Numbers! (See Rev. 13: 5.)

We can still begin your subscriptions with the March number containing Part I of "Convent Tragedy" series. If you wish subscriptions to begin with MARCH number, PLEASE SAY SO.

Partial July Contents

Striking Double Frontispiece  
The Roman Creed—The Mass, Meat, and Murder  
Catholic Toleration in 313 and in 1913  
Ancients and Moderns on Reading the Bible  
The True Idea of Sacrifice  
Melchizedek and the Mass  
Freedom of the Press Upheld  
A Printer's Miracle  
Papal Absolutism  
Religious Situation in France  
Rome Demands Division of Public-School Funds  
Friction in Italy

\$1.00 a Year      10 Cents a Copy

Send THE PROTESTANT to Ten Friends

Ten copies, six months, to one address or to ten separate addresses, only \$3.00, or 30 cents each. Sender may include his own name, or send \$3.00 for five copies, one year.

The Protestant Magazine - Washington, D. C.

# The Youth's Instructor

VOL. LXI

TAKOMA PARK STATION, WASHINGTON, D. C., JULY 1, 1913

No. 26

## Swing the Sickle Swiftly

ARTHUR W. SPAULDING

SWING the sickle swiftly;  
For the storm-cloud lowers,  
And the shadows, nearing,  
Press the fleeing hours.

Swing the sickle swiftly;  
Pause not now to fear,  
Though the threatening tempest  
Draweth ever near.

Swing the sickle swiftly;  
For the harvest white  
Calls to you to hasten  
In the failing light.

Swing the sickle swiftly;  
Those who pause have lost  
Moments from the hours,  
At a priceless cost.

Swing the sickle swiftly,  
Heeding not the rest;  
The Master of the harvest  
Asks of you your best.

Swing the sickle swiftly,  
And the task complete  
Ere the tempest breaketh,  
Shall the Master greet.

## Present Conditions in Latin America as Related to Protestantism

HENRY I. BROWN



WE have looked upon Latin America as asleep, but only a casual glance will show one that she no longer sleeps. Just as truly as China has awakened, so Mexico, Argentina, and other republics of Latin America are seeing that progress is not in the way they have been following for so many years.

The difference between conditions in our own land and in those to the south of us is thus aptly presented by Francis E. Clarke, of Christian Endeavor fame: "Latin America differs from the United States as Spain differs from Great Britain, as Catholicism differs from Protestantism, as religious intolerance differs from religious freedom, as Cortes and his rapacious hordes differed from the Pilgrim Fathers."

It is impossible to speak of these countries and leave the Catholic Church free from mention. It is an integral part of all that is Latin. In its name the country was discovered and conquered, and in its name the land was held. Yes, was held; one third of all Mexico was once the personal property of the Church of Rome, yet she paid no taxes. When men began to think, they found that religious liberty was essential to freedom, and almost every republic in Latin America has nominally freed herself from the political power of the Catholic Church.

Primary education, such as it is, remains almost entirely under ecclesiastical supervision. The child is taught the ordinary branches, but the emphasis is placed on religion. Here it remains through all the grades, even in college. But when the youth discovers that his religion does not play the most important part of life, his enthusiasm in its exercise wanes, and he soon refuses to go to mass.

Then another great cause of the awakening of the people is the profligacy of the priesthood. I again quote Mr. Clarke:—

"When we contrast North America with South America, the difference is indeed noteworthy; but it cannot be accounted for by the difference of natural resources or opportunities for progress along lines of education and civilization. The difference is largely found in the character of the men and the character of the religions which have dominated the two countries. South America never had a 'Mayflower'; it knows no

Plymouth Rock; its pilgrim fathers were bloodthirsty adventurers with a veneer of Christianity and a religious motive for conquest, which was doubtless sufficient to soothe their guilty consciences. In later times South America never had a George Washington nor an Abraham Lincoln, though she had some patriots like Bolivar, whose patriotism was singularly mixed with selfish and vaunting ambitions.

"Above all, South America has been cursed with a religion which binds the intellect and the soul with chains of priestly authority, and which makes neither for the development of the mind nor for the spiritual power of its devotees. . . . In his encyclical letter of 1897 to the Roman Catholic clergy of Chile, Pope Leo XIII himself declared: 'In every diocese ecclesiastics break all bounds and deliver themselves up to manifold forms of sensuality, and no voice is lifted up to summon pastors to their duties.' The bishop of Cochabamba, in Bolivia, once wrote about his own priests: 'They have no idea of God nor of the religion of which they are the professed ministers. They are always the same brutal, drunken traducers of innocence, without religion and without conscience; better would the people be without them.'"

So with all these causes, the people are finding out that they are indeed behind the world in the line of progress and development. They admire American enthusiasm and the American spirit of commerce. They admire her education, and they adopt all this, but they do not admire her religion nor choose to adopt it. Many of the people have thrown off their ancient faith, and are in danger of drifting into absolute atheism and infidelity. In fact, multitudes of men in Latin America have already reached that goal, while the women for the most part are still devout Catholics; but few men darken the church doors. In some sections, it is not uncommon to see twenty or even fifty women to one man among the worshipers in the cathedrals.

What can most effectively combat the combined forces of Catholicism and atheism? A sentence from the "Gospel in Latin Lands" will answer the question: "North America needs the coffee and the rubber, the cattle and the precious woods, of South America, and she should give in return not only her manufactured products, but the better gifts which she has to offer,

of a spiritual faith, a free Bible, and an education that is based upon it, and is not hampered by the swaddling-bands of priestcraft."

This need is being met to a great extent by the American Bible Society. Millions of copies of the Bible are being scattered continually. Surely knowledge shall be increased. While the educational needs are being supplied, though many times very inadequately, by the various denominations along with their mission work, Dr. Wood tells us that "no other form of work approaches it in effectiveness for stopping the mouths of enemies, breaking down prejudices, gaining popular sympathy, and tightening the grip on the public mind."

Nevertheless Latin America is still comparatively neglected. Our own work is not strong in these republics; in fact, some of them are yet to be entered by evangelistic workers. We look across the ocean and hear the Macédonian cry from India and China, but when the needs of Latin America are dwelt upon, we seem to say, at least in actions, "Am I my brother's keeper?" Surely the present conditions in our sister republics are a most urgent appeal to us for the gospel, which is to be preached in all the world for a witness.

#### Evening Meditations

I sit this balmy summer evening  
Beside the quiet, deep-blue lake,  
To close a day of hardest labor,  
Refreshing evening to take.

The sun is sinking toward the mountains  
That tower in the western sky;  
The wind is hushed to soft, sweet zephyrs;  
The pretty song-birds homeward fly;

The day is passing, ne'er returning,—  
O, have we done our best today? —  
And time will hasten ever onward  
To take at last our life away,

Unless we anchor in our Saviour  
And find eternal life in him,  
That he may guide us to his city  
And to the tree of life within.

IDA REESE KURZ.

Palisade, Colorado.

#### The Canary Islands — No. 1 Geography, Geological Features, and History

THE Canary archipelago, lying just off the north-western coast of Africa, is composed of thirteen islands, seven large ones, which are inhabited, and six smaller ones, which are uninhabited and used only by fishermen for drying fish. On two of these are light-houses. These smaller ones are not usually shown on the maps.

The islands nearest to the coast of Africa are only sixty or seventy miles from Morocco. In the order of their size they are as follows:—

	MILES	SQ. MI.	POP.
Teneriffe	52½ x 31¼	919	138,008
Fuerteventura,	61¾ x 18¾	797	11,660
Gran Canaria	34½ x 29¾	634	127,471
Lanzarote	36½ x 13¾	380	17,546
Palma	29 x 17¼	318	41,994
Gomera	15¾ x 13	172	15,358
Ferro	18¼ x 13	122	6,508

This entire group covers about 3,500 square miles of land territory, with a population of about 358,554 persons, and belongs to Spain. The population is found principally in cities and villages. The inhabitants are mostly Spanish, with the exception of a few English and German residents who are here for trade or banana-culture.

Some geological features might be of interest. As

the island Fuerteventura is only about sixty miles from the African coast, the sand of the great Sahara Desert is carried by tidal action from that coast to this island, and large deposits of fine sand are found in Fuerteventura, Lanzarote, and Gran Canaria. These islands being nearest the great African desert are exceedingly dry. The islands farther west are much more luxuriant in vegetation because of the increased humidity. The depth of the ocean immediately surrounding these islands is usually great, and permits of the near approach of vessels, and in some instances, as in Teneriffe and Gran Canaria, the formation of good harbors. The islands are of volcanic origin. They are very mountainous and contain many extinct or inactive volcanoes.

"It is very probable," says one authority, "that they were known to the ancients, as they are nearly visible from Cape Juby in Morocco, and ships could not pass along the African coast without encountering them sooner or later. There is a theory that they are the remains of the sunken continent of Atlantis, whose highest mountaintops remain above the level of the sea, constituting the islands. Herodotus, the Greek historian, states that "the world ends where the sea is no longer navigable, in that place where are the gardens of Hesperides, where Atlas supports the sky on a mountain as conical as a cylinder." On the isle of Teneriffe, the most mountainous of the group, arises this supposed Mt. Atlas of Greek mythology, the celebrated Pico de Teyde, a quiescent volcano, 12,192 feet in height. This majestic summit can be seen on a clear day from an enormous distance at sea, and serves as a guide to the wandering sailor. The more recent volcanic disturbances have found an outlet much below the little crater at the top. From this occasionally are seen puffs of sulphurous steam, which indicate its fiery origin. The island was formerly called Tehinerfe, or *Isla del infierno* (the infernal island), as the early Spanish settlers imagined that it was connected with the infernal regions.

The islands were rediscovered by the Romans shortly before Christ, being then called the *Insulæ Fortunatæ*, or fortunate islands, a name which has ever since clung to them.

Ptolemy, in A. D. 150, drew an imaginary line for a meridian of the extreme west of the known world through the southwestern island, Ferro, which was afterward used by the Arabs as the meridian of longitude. The aborigines were said to have been a large and powerful race called the Guanches, who were much given to tending large flocks of sheep on the mountain-sides. They had no coin, and lived by bartering in the products of the soil and of their flocks. They were very primitive and also superstitious. It is said that in 1393 a famous image of the virgin and child, which was found in their possession by the Spaniards, appeared to two Guanch shepherds. It has ever been held in great reverence, not only by them, but by the Spanish who succeeded them. It was doubtless the figurehead of some ship that was wrecked in a storm. Mummies of these Guanches have been found in caves near Candelaria in the isle of Teneriffe in a good state of preservation. Their pottery, and their stones used in grinding the corn they used for food and for making *gofio*, a meal made of parched corn, are also found. The people were large of stature.

Early in the fifteenth century a Norman gentleman, Jean de Bethencourt, fitted up a ship and sailed for the Canaries with the object of conquering and set-

ting them. He was repulsed after having easily conquered Lanzarote, and repaired to Spain for men and means, which were given him by Henry III of Castile. He then returned and conquered Fuerteventura, Gomera, and Ferro, adding them to the Spanish domains.

After several futile attempts to subjugate the stronger islands in the latter part of the fifteenth century, a Spanish gentleman, Alonzo Fernandez de Lugo, made with the aid of the Gomerytes (inhabitants of Gomera) a successful attack on Palma. Later he attacked Teneriffe, and here would have been unsuccessful but at the third attack the natives were smitten by an appalling disease called the *modona*, a species of melancholia, so that they were easily subjugated. At this time Columbus made his historic voyage of discovery to America, and made the Canaries a port of call where he obtained provisions. An old house at San Sebastian, on the island of Gomera, is still to be seen where he is said to have made his headquarters.

Since the conquest they have never ceased to be under the sovereignty of Spain, although Portugal and Morocco have made some efforts to take them.

In July, 1797, Santa Cruz de Teneriffe was attacked by the great English general, Lord Nelson. He was repulsed with the loss of an arm. This was Nelson's only defeat. The Spaniards captured two of his banners, which are to be seen in the church of the Concepcion in Santa Cruz. For the gallant defense made by the forces at Santa Cruz on this occasion, the title of *Leal, Noble, é Invicta* (loyal, noble, and invincible) was granted the municipality.

In 1821 the Canaries were created a province of Spain, and Santa Cruz de Teneriffe (so called because of the ancient cross planted on its site by Alonzo Fernandez de Lugo, the conqueror) was established as the capital. In 1839 the properties of the church were taken possession of by the government in return for salaries paid the bishops and priests, on a scale agreed upon with the Pope. Local jealousy has held the islands apart, and prevented much of the progress that might otherwise have been possible.

In 1852 the ports were declared free. In 1883-84 submarine cables brought the Canaries into contact with the rest of the world. Modern coaling-stations have been created here, and commerce has made great strides.

BERT B. ALDRICH.

### Education Notes

LOUISVILLE, Kentucky, has established an open-air school.

German universities enrolled 64,590 students during the year 1912-13.

Four thousand teachers in Massachusetts, where the pay is higher than in most States, receive salaries ranging from \$5.77 to \$10 a week.

A parent-teachers' association, where one half the members are men, is the fact in Gettysburg, Pennsylvania, according to information received at the United States Bureau of Education.

A farm of one hundred sixty acres has been deeded to the schools of Paola, Kansas. Money from the farm is used to buy books, clothing, etc., for boys and girls who wish a high-school education but cannot afford it.

It is planned to transform the vacant lots in Lebanon, Pennsylvania, into flourishing gardens through the aid of schoolboys. One hundred eighty-nine boys between

the ages of eight and fourteen have declared their wish to be gardeners this year.

Rutland, Vermont, has had for ten years a summer school for pupils who fail of promotion in the regular classes. Eighty per cent of the pupils have made up deficiencies and been promoted, and nearly all those promoted have continued to make good during the year that followed.

### Obedience and Its Value

IN one of his early campaigns with the Western Indians, Gen. Phil Sheridan ordered a subordinate officer to occupy a certain position. In his own mind, this officer believed the order was a mistake. He was certain it was a gross error, and, as he afterward related, he was about to say so when his sense of obedience came to his rescue. He saluted and obeyed the order.

For hours he and his command lay in a position that was not involved in the fighting at all. He chafed, and inwardly criticized his superior officer for a "blunder." Then, of an instant, the brunt of the entire battle fell upon his men, and they were fresh. The Indians did not suspect they occupied the position they did. They not only repulsed the attack, but really won the victory of the day.

Years afterward, when this subordinate officer had risen to higher ranks, he told General Sheridan of his feelings that day, and added: "The worth of obedience was impressed upon my mind that day as never before or since."

"But," queried General Sheridan, "suppose my order really had been a blunder, what then?"

"I still should have had no excuse for disobeying you. The responsibility for that order rested with you. It was my duty to obey or resign the service."

In the story is the kernel, or meat, of the shell which encloses the word obedience.

No human being ever started life as a master or a boss. We all begin life with the proposition staring us straight in the face that before we can command, before we are fit to order others, to give directions, we must learn to obey those above us. We ourselves must learn the discipline of obeying before we can expect successfully to exact obedience from others.—*Wm. H. Sexton, corporation counsel of Chicago, in Boys' World.*

### Opportunities in Service

I HAPPEN to know a wealthy American who, when asked what deed of his life had given him the greatest happiness, replied that it was paying a mortgage off a poor woman's home, which was being sold over her head. The probabilities are that this man had expected to find infinitely greater happiness in money-making, in trying to manufacture and to sell more goods than his competitors; but in helping to save the home of a poor woman he had actually gained greater joy and satisfaction than in any experience of his business career.

Now this man unconsciously stumbled upon the secret of true riches, and the real meaning of the American "opportunity." There never was before in any country such an opportunity for developing the riches of personality through unselfish service to others as in the American democracy today. The cause of universal brotherhood claims us on every hand.

Only he who seeks humanity's good, humanity's welfare, to endow humanity with a fortune, can find his own.

Perhaps the richest American who ever lived was Abraham Lincoln, because he gave all of himself to his fellow people. He did not try to sell his ability to the highest bidder. Great fees had no special attraction for him. Lincoln lives in history because he thought more of his friends, of his countrymen, and of the cause of humanity than he did of his pocket-book. He gave himself to his country as a wise farmer gives his seed to the earth, and what a harvest from that sowing! The end of it no man shall see.—*Orison Swett Marden.*

### Making the Most of What You Have

ONE of the busiest and most successful medical specialists in one of our large Eastern cities is a young Greek who, about fifteen years ago, came to this country a poor man. Well educated in his native land, he still knew nothing of English. On the ship he learned our alphabet, and as soon as he landed, he set about adding to this small beginning. As it was necessary for him to have some business that would bring him in a livelihood, he opened a tiny barber shop in a locality where rents were low. For months, he did all the work of the shop without an assistant. Evenings he spent in close study, with the result that his English improved amazingly. In about two years he was able, with the small savings from his shop, to enroll as a student in the leading medical college of that place.

It was no easy matter for this young foreigner to follow the rapid English of the professors' lectures; yet so great were his application and determination, that for three successive years he came out with first honors of his class; and when he was graduated, the great hall resounded with the cheers of his American fellow students when he was called to receive his diploma. He lives now in a beautiful home earned by splendid work he has done in his chosen specialty. The history of this young man is indeed a striking example of the very notable success that can be wrought out of apparently most discouraging conditions.

One of the commonest mistakes of the boy starting out in life is his feeling that he could make something of himself if only he had better facilities to do with. What such a boy needs is a determination to make the most possible out of what he already has, to use it so well that it will lead to larger opportunities.

One who has had to leave school before acquiring the longed-for education, has special need to make the most of all that he has learned, to take care that none of it slip out of his memory while, for a time, he takes his place behind the counter or sweeps out his employer's store. There are sure to be spare minutes for this reviewing and for taking some forward steps.

Often, night courses of study are within such a boy's reach. Quite probably, no wealthy philanthropist will observe and be impressed and offer to play the part of fairy godfather. But such a boy is almost surely forging his own way to real success.—*Bertha Gerneaux Woods, in Young People's Weekly.*

### Respect for Property Rights

"It is astonishing how many fail to respect property rights," remarked one person to another at our last General Conference. The immediate occasion of this remark was the fact that more than a half-hundred kindergarten chairs had been borrowed from neighboring churches to be used in the General Conference kindergarten Sabbath-school. Now the one who borrowed these felt the responsibility of having them all returned in good condition at the close of the Conference, and then they were needed at the kindergarten tent on each Sabbath. The chairs were not borrowed for private personal use; hence no boy nor girl should have felt free to remove them from the tent where they were placed. But what was true? Notwithstanding the fact that two or three public requests were made that the chairs be not removed from the large tent, on the last day of the Conference not more than a half-dozen, I think, were left undisturbed. They were scattered over the ground. Of course they were desirable chairs to have at the individual tents for the convenience of children. But who had a right to so use them?—Absolutely no one. But the fact that some failed to sense this obligation, caused others in-

convenience and solicitude, as they saw the chairs being carried away, and some of them broken. The General Conference is past, and the remaining chairs have been returned to their respective places, so the past cannot be remedied, but it may be that some will be led by this experience to exercise greater care at the camp-meetings, for I am told that similar conditions sometimes prevail at these gatherings.

Children should early learn to respect property rights, both public and individual. What does not actually belong to oneself should not be used as if it were personal property. Even if the property is not injured, its owner may be inconvenienced and annoyed by the liberty another takes in appropriating it for personal use. To keep the hands off from that which is not one's own is a lesson to be early instilled in the mind of a child.

Some schoolchildren feel free to cut and otherwise disfigure their school desks and books. Such an assault upon public property is criminal, and the sooner a boy is made to understand that fact, the better it will be for him. One of the first and most imperative duties of a teacher is to instil in her pupils this sense of personal responsibility to protect and care for public property, and the obligation not to injure nor trespass on

### Caleb Cobweb's Black List

What is a book?

It is becoming common, especially among the poorly educated, to speak of pamphlets, or even magazines, as books.

The best plan is to confine our use of the word book to the more dignified presentations of an author's thought, bound in cloth or at least in boards. Use "pamphlet" for paper-covered affairs, and let a magazine be a magazine. Book is an honorable word; do not apply it to anything flimsy.—*Christian Endeavor World.*

private property. If the desks of a schoolroom are disfigured, or the books unnecessarily mutilated by the pupils, the teacher has signally failed to meet her obligation to those under her instruction. The only safe rule is to touch not that which belongs to another, unless through permission or otherwise one has a right to use it.

A person should never carve his initials upon a school desk or chair, or pencil them upon the walls of the room. The room is public property, and no one has any right to deface it in any way. The one who does so is criminally careless, and this carelessness is the beginning of a recklessness and disregard of property rights that may in time lead to petty thieving, and finally to greater evils that will bring to one the convict stripes. Then let us all treat public property with care, and absolutely refrain from appropriating to one's own use private property.

#### Some Things We Need

THE courage born of God, not man,  
 The truth to speak, cost what it may;  
 The patience to endure the trials  
 That form a part of every day;  
 The purpose firm, the will to do  
 The right, wherever we may be;  
 The wisdom to reprove the faults  
 That in our loved ones we may see,—  
 Reprove in tone and spirit sweet,  
 And ne'er in temper's eloquence;  
 The heart to love the ones in wrong,  
 While wrong we hate in every sense;  
 The strength to do our daily task  
 As unto God,—for we're his own,—  
 To seek his approbation sweet,  
 And not men's praise, fame, or renown,—  
 These, these, and more, are things we need  
 If Christ we'd represent indeed.

C. C. ROBERTS.

#### His Greatest Victory

THE most noted mayor Toledo, Ohio, ever had is said to have been Mayor Sam Jones, popularly known as "Golden Rule" Jones. The following story is told of him by Mayor Brand Whitlock:—

"There was a prominent man in town who had publicly reviled him and criticized him and persecuted him, who had done that which cut him more deeply than all else, that is, he had impugned his motives and questioned his sincerity. In some human hunger for understanding, I suppose, Jones went to this man with his written statement of his position and asked him to read it, merely to read it. The fellow's answer was to snatch the paper from Jones's hand and tear it up before his face. It is easy to imagine what a man ordinarily would do in the face of such an amazing insult; surely, if ever, the time had come for the 'shotgun and the club.' Mayor Jones was large and powerful; he had been reared in the oil-fields, where blows are quick as tempers; he was athletic, always in training, for he took constant physical exercise (one of the counts against him, indeed, was that he slept out of doors on the roof of his back porch, a bit of radicalism in those days, grown to be perfectly orthodox in these progressive times), and he was a Celt, naturally quick to resent insult, of a temperament prompt to take fire. But he turned away from the fellow, without a word.

"He came to my office immediately afterward, and I saw that he was trying hard to master some unusual emotion. I shall never forget him as he sat there, telling me of his experience. After a little while his

face broke into that beautiful smile of his, more beautiful than I had ever seen it, and he said:—

"Well, I've won the greatest victory of my life; I have won at last a victory over myself, over my own nature. I have done what it has always been hardest for me to do."

"What?" I asked.

"He sat in silence for a moment, and then he said:—

"You know, it has always seemed to me that the most remarkable thing that was ever said of Jesus was that when he was reviled, he reviled not again. It is the hardest thing in the world to do."

#### "Good Housekeeping" Suggestions

A YOUNG mother whom I know made a five-hundred-mile railroad journey, carrying her *six weeks' baby* in a basket. Outside it was just an ordinary market-basket; inside it was a thing of down and fine linen and lace. The baby got no jar, no handling. Brakemen, conductors, bus men, could all easily hold the basket while the mother climbed off or on trains. In the dining-car the baby safely occupied one chair while the mother comfortably ate her dinner from the other. At the journey's end, a perfectly fresh baby and an unwearied mother proved the safety and sanity of the experiment.

If you have a piece of wash goods to be made up, instead of going to the trouble of shrinking it, which we all dislike to do, just cut two *small squares* of the goods exactly the same size and shrink one. Press it out nicely, and compare with the other piece by measurement. Often there will be no change in the size of the laundered piece, and therefore you are saved the trouble of shrinking the whole piece. This little discovery has been a great help to me.

In order to *whip cream* easily, I wrap my bottle of cream in a wet cloth sprinkled liberally with salt and place against the ice in the refrigerator until ready to whip. Put bowl in ice-box also, and the cream will whip quickly and easily.

The *dustless dusters* can be made of black cheese-cloth washed in a solution of kerosene and oil of paraffin. One pint of kerosene mixed with a third of an ounce of oil of paraffin will make up three yards of cheese-cloth into these dusters.

#### The Apostles

It was a dozen young men, with another man still young, who joined them afterward, who revolutionized human thought, put a new face on human society, and founded a greater kingdom than the Roman Empire. They had not wealth, those twelve, nor position, nor learning, nor even wisdom, but they had the priceless and overflowing resources of youth, and this youth responded to the call of Christ and gave itself to his great endeavor.—*Ian Maclaren, in "Respectable Sins."*

#### Why the Darkness Came

JOHN WESLEY wrote in his diary one day, "Today I grieved the divine Spirit by speaking uncharitably of one who is not sound in the faith. Immediately I was in great darkness." We cannot keep the peace of God in our hearts unless our human relations are as they should be.—*"The Lessons of Love," by J. R. Miller, D. D.*

# Useful Pastimes for Boys

UTHAI VINCENT WILCOX

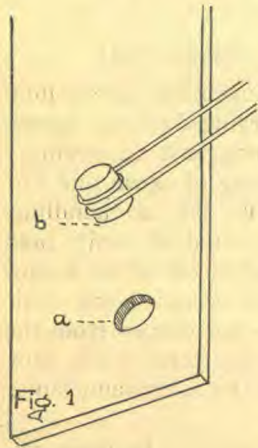
## Simple Wire-Working<sup>1</sup>

**T**HERE is nothing quite so good as wire with which to develop a boy's ingenuity and skill. It is easy to obtain, it is not difficult to manipulate, and there are an endless number of useful and ornamental articles that can be made with it.

Every boy has picked up long and short pieces of wire here and there, and there are a score of varieties to choose from at any hardware store, if not to be obtained elsewhere, and it is cheap.

To begin with, a coat-hanger can be made which is simple, yet its construction will teach and suggest many other and more difficult things.

Three or four feet of No. 9 coppered wire, or, if you are strong enough to bend it, use No. 6 or No. 7 wire. If a pair of cutting-pliers are obtainable, all the better; otherwise a file will be necessary to notch the

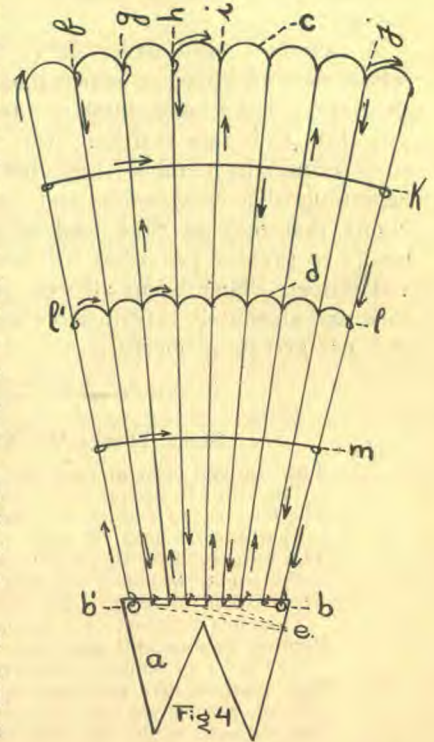
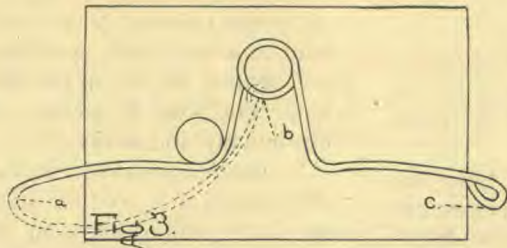
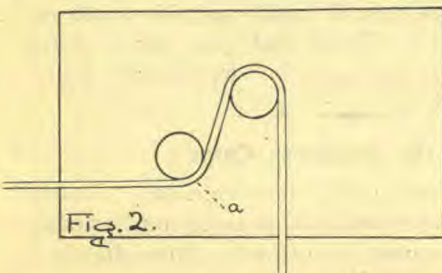


wire where you wish to break it off.

Take a short board and bore in it two holes, as in Fig. 1 (*a* and *b*), about three inches apart and large enough to receive short lengths of broomstick, or something similar. Put the round pieces in the holes *a* and *b* (Fig. 1), and beginning near the middle of your wire bend one and one-half times around as in Fig. 1, *b*. Bend the other end of the wire outward against *a*, as in Fig. 2. Turn the wire over and bend the same as in Fig. 3.

If you have wire enough, you can bend the wire at *a* (Fig. 3) around, and hook it in at *b*; or you can finish it as the other side *c*. Of course make both sides the same.

A more complicated work is shown in Fig. 4, that of a flower trellis. With patience it is not at all difficult. First look at the drawing until you have a general idea of the way to work the wire, following the direction of the arrows, which may help you to understand the method of its construction.



The scallops *c* and *d* are made with the board as in making the coat-hangers. Saw out a board similar to *a* (Fig. 4), boring holes *b* and *b'*.

Start your wire at *b'*, going straight to the top, making the scallop, and then down to *b*, fastening in holes by twisting it around itself.

Put nails evenly, as *e*, then tying wire at *f*, run it with arrows, twisting two times around the nails and up to *g*, and then tie and cut. Same at *h* to *i*, and so on. Tie the wire *j* in the hole *b*, unless your trellis is wider.

Two straight wires, as *k* and *m*, tied at sides and running in and out of the long wires

will strengthen the whole frame. The scallop *l* is a separate piece, made the same as the top one, only running in and out of the longitudinal wires, twisting at *l* and *l'*. A coat of green or brown paint, and you have a trellis for the garden similar to the best, if made carefully. There are probably many other things that will suggest themselves to your mind that can be made with wire; try them.

*Mountain View, California.*

### Voice-Operated Typewriter

A YOUNG electrical engineer of Brooklyn has invented a machine that will automatically record in print the speaker's voice. The invention combines mechanically the physical and mental processes that are called into use when a person writes on a typewriter from dictation.

Since writing from dictation becomes after long practise largely a mechanical process with the typist, the inventor conceived the idea of reproducing the process by substituting for the ear-drum, the brain, the

*(Concluded on page ten)*



"SPEAKING" THE PRINTED PAGE

<sup>1</sup> Illustrations by the author. This is the first of a number of articles to be furnished the INSTRUCTOR by Mr. Wilcox. We hope the boys will show their appreciation by following the instruction given in real work.



## Triumphing in Christ

M. C. WILCOX

(Concluded from last week)

**F**OURTH, triumph demands humility. He who walks in self-sufficiency walks out of Christ. He who boasts of himself or his own efficiency cuts himself loose from the all-sufficiency of Christ. "Pride goeth before destruction, and a haughty spirit before a fall." But "before honor is humility," and the mighty consolation of the prophet is that he who is the high and holy One, and who inhabits eternity, dwells also with the humble and the contrite, to revive and heal and establish. "Though the Lord be high, yet hath he respect unto the lowly."

Fifth, triumph means study, intense labor, and persevering application.

"The heights by great men reached and kept

Were not attained by sudden flight,  
But they while their companions slept  
Were toiling upward in the night."

It is to the soul not athirst for knowledge that the days grow weary and irksome. But to him who is bound to excel for Christ's sake time is all too short; every moment is golden. Then leave the light, the trifling, the superficial folly and gossip to those who have no higher purposes, and join the world's student army which is always active and well employed. Take home to heart the counsel of the wisest of men:—

"My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path."

Follow this counsel, and you will find fountains of knowledge and wisdom bursting along the way, and the Great Teacher ever near to guide.

Sixth, triumph means sincerity, or better, perhaps, to state it, unswerving loyalty to truth, the center of all of which is in Christ Jesus. It is an age of untruth. One has remarked, "The psalmist said in haste, 'All men are liars,' but if he lived now, he would say it at his leisure." Shall we modify it?—To some extent: God has true men, men who seek him, the Author of truth, for truth, and who stand for him, holding unswervingly to their highest conception of God's verities. Their human compass may be affected by the magnets of prejudice or human limitations,—the magnetic north pole of the earth is not the true one,—but they are true to what they see and know; and all honor to the loyal legion, though they differ from us. The loyal heart will yet find its bearings, and the tried needle will swing to the pole-star of truth.

True to truth you will be loyal to duty. Nervous wrecks, refractory dyspeptics, will not upset us. Men with moral myopia, strabismic theology, or mental astigmatism will not swerve us from the right. The cynosure of God's living word shines on above all the fogs and aberrations of this perverted planet.

Seventh, prayer. Not that prayer shall be left till all other means have proved futile; it must be prayer without ceasing. Prayer—communion, intercommunion with God. Prayer, opening the soul to God's inspection, voluntarily letting him see all its inward working and the motives that actuate. Prayer, in confidence that God hears and will forgive, comfort, enlighten, lift, and establish. Prayer that will not be denied the things which God has surely promised in his Word. Prayer, if need be, that will continue till our own hard heart breaks in penitence, and upon which he can write by his Spirit his holy law of loving service.

Among this group of necessary elements in the art of triumphing you will discover others. You will find them all in the Christian life demanding ever and always faith, living faith in the living Word; for "this is the victory that overcometh the world, even our faith."

It is to such service that God is calling the men and women of today. Such are needed.

"The harvest of the earth is ripe," thus spake  
The seer, as vision swept the pregnant years  
Of centuries of time, and on us brake,—  
These awful closing days of doubts and fears,  
Which rise like giants grim and gray and strong,  
Like ghastly wraiths upon a midnight shore,  
The fruits of ripeness of the sin and wrong  
Sowed deep and thick through all the days of yore.  
Sowed sin and self and ever more and more.

The reapings twain must come; they only wait  
For little more of truth's great ripening sun  
To shine directer rays on love and hate,  
And then, matured, probation's work is done.  
The same sun ripens tare as well as wheat;  
The same rain feeds them moisture from above;  
So God's great truth divides the real from cheat,  
So God's great Spirit shows the hate and love;  
Defeat for tiger, triumph for the dove.

God calls to warfare in this evil day,  
But not to sloth or ease in camp or bower;  
He calls to service hard in thorny way;  
He calls to self-denial hour by hour,  
Till every dust is laid in sacrifice  
On God's high altar in strong faith divine,  
And by his grace there from their ashes rise  
A heart devoted not to mine but thine,  
A light forever in his light to shine.

God calleth thee; canst thou not hear his voice?  
He calls from base and low and common things.  
His mighty angels waiting still thy choice,  
Wait longingly, in hope, to lend thee wings.  
God calls to nobler service than men think,  
To stronger, cleaner manhood than men know,  
To riches that will last when empires sink,  
To life with ever stronger onward flow.  
Forever is it true we reap just what we sow.

God calls; why wait beside the way for time  
Convenient, which will never, never be?  
The time is *now, today*; the time sublime  
Is ever the great *now* where waiteth he  
To welcome and to arm each volunteer  
To service most divine for God and man.  
O list his voice! 'tis music to the ear  
Of faith. Choose life; be part of God's great plan,  
Where so, and only so, he'll crown thee man.

To this class before me now I plead, Follow your motto. This institution is not here for any worldly or commercial purpose. Its pecuniary side is incidental to its primary object,—a body- and soul-saver, a good Samaritan in this selfish world of crime and greed. It stands for ideals, for principles, for objects beyond this plane of life. It was born and founded in sacrifice and devotion to duty; it will live and prosper as

it holds to the same principles. Its constantly improving service — and it is hoped ere long its improved buildings and facilities — will, please God, be used according to the same principles for better, fuller ministry for God and humanity. It stands as a manifestation of the Spirit of Christ to meet the world's great needs.

You will go out from here, your alma mater, to represent and manifest the same principles of devotion to duty, of sacrifice for others. You will come in contact with the world in its most repulsive aspects. You will see its sickness, moral and physical. You will meet men and women not only body-sick but soul-sick. You are ministers of Him who went about doing good. You are more than a physician who knows not Christ; you are more than nurses who only follow orders. This of course you must do in all critical cases in material nursing, for the responsibility is primarily not yours; but you can do more than follow orders: you can bring the Great Physician into touch with the sick one; you can bring the healing potency of his life through faith to the heart of the afflicted; you can light by the word of his promise the murky gloom of discouragement and despair; you can shine the light of Christ into darkened hearts. In him your patient, hopeful presence may be potent to overcome obstacles and remove difficulties which no human skill can reach.

Go forth, then, in this new phase of life, ever growing in grace and knowledge, ever becoming stronger, clearer, truer, better witnesses of Christ, better exponents of that godliness which has the promise of the life which now is and of that which is to come.

The greater triumph then awaits, before which all others pale into insignificance. The greatest triumph Rome ever saw was when Pompey came home from his Asiatic campaigns. It took two days for the great procession to pass, with the spoils of war, the captives from various lands, and the conquering heroes. But a mightier, greater, all-transcending triumph awaits the conquering Christ. From all nations, from every land, from all generations, from city and town and country, from hospital and home, will be gathered the trophies of his triumphant grace, the purchase of his infinite sacrifice. They shall come, not chained to chariot wheels, not broken in body or heart, not to be sold as slaves nor exhibited in the arena, not as those who had lost their all. Such were the living, suffering human trophies of Pompey's triumph. Not so is that of Christ. The captives of Christ are among the jubilant victors. Their chains are those of sanctified love. Broken hearts are healed, broken bodies made immortal. They are forever free: they have found the all in all of life eternal; and the triumph of the church militant, with her heroes of faith, ripens into the everlasting glory of the church triumphant, with her immortal crowned victors.

#### News From Here and There

PRINCESS VICTORIA LOUISE ADELAIDE MATILDA CHARLOTTE, only daughter of the German emperor, was married on May 24 to Prince Ernest Augustus of Cumberland, son of the British Duke of Cumberland. The ceremony was performed by a Lutheran clergyman, and was witnessed by the king and queen of England, the czar of Russia, and more than fifty other sovereign princes and members of royal families.

Five years ago Japan and China boasted but two small steel plants. Today these two plants are employing more persons than any other steel company in the

world, with the exception of the United States Steel Corporation, having one third as many as the latter. These companies not only supply most of the needs of their own countries, but recently captured a big order for the Philippines on which American, British, and German producers were bidding.

The International Harvester Company's twine mill at Auburn, New York, has been shut down permanently, owing to a persistent strike, and the machinery is to be taken apart and shipped to Germany. The city is now awakening to the unpleasant fact that it has lost a plant which paid \$365,000 a year in wages.

The Sears-Roebuck Y. M. C. A. has its own building, 2,111 members, and a \$75,000 budget, besides \$1,000 raised among the men for special purposes. Three hundred thirty men live in the apartments. Pastors in the neighborhood acknowledge accessions to church-membership, and new life in Bible classes for new members sent there from this association.

Crime now costs us \$700,000,000 a year. It would cost us ten times that if there were no churches. It would cost us hardly any of that if all were in the churches. Really, the man who is living in our crime-free, respectable towns and does nothing for the church is living on charity. He is profiting from the church's curb of crime, but is giving nothing in return.

Last year the British and Foreign Bible Society issued nearly 8,000,000 copies of the Scriptures, of which 1,868,000 copies were in Chinese, and were circulated in China. Recently a letter was sent by the vice-president of the Chinese Republic to the president and directors of the National Bible Society of Scotland, which was, he wrote, "to convey an expression of my deep appreciation of the noble work which your society has carried on for so many years in our country." The circulation in China of the society for the current year was 16,450,475 copies of the Scriptures.

#### Voice-Operated Typewriter

(Concluded from page eight)

nerves, and the muscles of the typist, a telephone transmitter, steel reeds, and electric currents. The telephonic diaphragm takes the place of the ear-drum; the steel reeds, each of which possesses its own frequency of vibration, are substituted for the ear fibers; electric currents take the place of the nerves, and the human hand is represented by a bank of solenoids.

A word spoken into the transmitter sets the diaphragm vibrating. Each letter in a word possesses an individuality or overtone of its own. The overtone of a letter affects the reed attuned to it, and causes it to vibrate sufficiently to close an electric circuit. As soon as the circuit is closed, a solenoid pushes down the key of the letter spoken.

The machine has so far been fairly successful in recording words of one syllable. Its further development will probably lead to the overcoming of its present deficiencies in the handling of detail.

With the perfection of this instrument, the typist will, of course, be dispensed with. There will thus be no intermediate process between dictation and the finished letter,—a greatly desired result, which means of course not only a great saving in money but a still greater saving in time.—*Technical World Magazine*.

"No heart is pure that is not passionate, no virtue safe that is not enthusiastic."

# CHILDREN'S PAGE



## The Loser



“YOU may go now, Elsie,” said her mistress. Elsie had been cleaning the front stairs while her mistress and a visitor talked. She rather liked to listen to them as she worked; but she gathered up cloths and brushes, and started toward the kitchen.

“That girl certainly does cheat you out of lots of time,” remarked the visitor. She spoke just after Elsie disappeared behind the portières, and Elsie overheard. She flushed angrily, and lingered for her mistress’s reply.

“She is cheating no one so much as herself,” said Mrs. Ott gently.

Elsie hurried into the kitchen and put her brushes away. She sat down to think about it in her few minutes before dinner preparations. How was she cheating herself? She didn’t like housework, and was resentful that she was obliged to do it; so she didn’t care to do it well. Yet some vague feeling that Mrs. Ott was right kept recurring to her. She did the work with more care for two days, then she decided to ask her mistress about it. She explained in a straightforward manner what she had overheard.

“But I don’t see how I am cheating myself. I don’t want to do housework, you know, and I’m going to get out of it just as soon as I can.”

“Nevertheless, if you keep on as you have been doing, you are cheating yourself. You are learning habits of idleness and slipshod work, and when your opportunity comes for something better you will carry those habits into your new work, and very likely you will fail. To form the habit of doing poor work of any kind is to cheat yourself for a lifetime, and the few hours you have taken from me are little compared with that. Then, in your case, you were cheating yourself in another way. I knew you felt very bad when you were obliged to leave school to support yourself. When I offered you this place, I thought if you were quick and helpful I would send you to school and let you do your housework out of school-hours. I need not remind you that you have been so slow that I could not think of such an arrangement.”

“O Mrs. Ott,” sobbed Elsie, “what can I do? If I try now, you will think it’s just for the sake of school. But I do see what you mean, and I know that

the cheating goes farther than just my missing school.”

“Try anyway, Elsie. You are young enough to make new habits quickly. I shall soon see whether you really mean to give good measure. Be comforted, child, that you saw the mistake in time to mend.”—*Girls’ Companion.*

## The Little Corner by the Fence

MARGARET, with a big apron covering her best dress, was in the kitchen washing up the tea things. Out in the dooryard, white with the drifted petals of apple blooms and fragrant with lilacs, the children played in the soft, spring dusk. Up-stairs Helen was putting the youngest of her lively brood to sleep; her soft voice floated down in the strains of an old hymn, crooning and meditative as only a mother’s voice can be:—

“Saviour! thy dying love  
Thou gavest me,  
Nor should I ought withhold,  
Dear Lord, from thee.”

A tear splashed down on the cup Margaret was wiping, her glance roved through the open door over the green May meadows, a heavy sigh parting her lips. “Something for Jesus,” the sweet refrain voicing the longing of the human soul to make some return for the great love that has sought it out and saved it, expressed the emotions of her heart most truly. Again she lived through the scenes of that afternoon

when standing on the depot platform she bade farewell to two dear friends. Just two common, every-day mates they had always seemed, growing up with her through the small joys and sorrows, the trivial likes and dislikes, that make up school-days.

But now they seemed removed, a halo gathered around the familiar faces, a radiance from heaven played around their earthly path; for they were bound for a foreign land, prepared to spread the gospel light in dark places of the earth, couriers of a coming King. What a glorious privilege to live for Christ every hour, every word noticed by the Master, and counting as something done for him! How glorious compared with her own narrow lot hedged in by country hills, obscure, unnoticed! Yet she was as ready, as anxious, as capable to work for the Lord as these her comrades, and she had been urged to go with them, but something in the look of Helen’s eyes, in the clasp of little



“Rub the tub,  
Scrub the tub,  
When your bath is done.  
Leave it white,  
Shining bright,  
Like the morning sun.  
If you should be  
The next, you see,  
You’d be a lucky one.  
Rub! Scrub! Rub!”

Richard's arms around her neck, held her. There was work for her after its kind, Margaret thought a little bitterly; for Helen's six youngsters were fully capable of keeping one occupied. Their aprons and stockings were continuously running to holes, their brown fists ever in need of more soap, and their phenomenal appetites like young robins ever agap; and Helen was far from strong. That very day Margaret heard her telling a caller how hard it would be to get along without her sister, how blithe and kindly she was, how ready to take the strain of household affairs on her strong young shoulders. The children clung to her, and John depended more and more on his capable sister-in-law, so Helen attested, and so it was: no maid or hired nurse could ever take her place here; but O, the golden dreams, the folded ambitions, how many lowly roofs cover them!

Margaret closed the kitchen, brought in the last of the small stragglers to join the main army which, clean and white of gown, were encamped in the cozy chamber under the eaves. Her tasks done, the girl, catching the glint of Mrs. Gray's light dress on her neighboring porch, ran across the lawn to her old friend, and a very sympathetic, very helpful friend she proved as she listened to Margaret's disappointed and slightly rebellious words.

"My dear girl," said Mrs. Gray thoughtfully after a time, "I think you do not realize how much more you can do for the Lord right here where he keeps you than anywhere else in his wide world."

Margaret looked surprised, and the older woman smilingly continued, "Did you ever hear of Evadne and the Garden Beautiful? Let me tell it to you as I remember it:—

"It was in the early silence of the morning that Evadne first came to the king's garden. How beautiful it was! the long, long rows of lovely blooms, after the cool darkness of the night, lifting dewy heads in the first flush of the dawn to the morning airs blowing wild and sweet.

"How royal were the lilies lifting chalices of purple and gold to the sunlight, and their sisters, so white and pure, hanging their creamy bells, heavy with perfume. There were roses rioting over trellis and wall in a wealth of color; and, as Evadne walked on with the old caretaker, it seemed as if every flower had a home in the long vistas of beauty opening out on every hand.

"And how many under-gardeners there were busily tending their allotted portions! Evadne longed to stay and help one or another, but the old man led her on past all the wide beds of profuse bloom, past all the lovely shrubs and graceful vines, to a little corner down by the fence, shut in by tall trees and grasses—a modest little nook where certain white flowers were just beginning to open their starry buds to the sky. 'These flowers the head gardener loves dearly,' quavered the old man, 'because they are so timid and meek. I think you may take care of these till he comes, which will be soon I hope.' So the old man pattered feebly away, and Evadne saw him no more.

"For a while the little maid was wondrously busy pulling weeds and arranging the beautiful bed, but the lovely, quiet place grew too quiet, too lonely, for young pulses. Far off she caught the gleam of a vivid bed of scarlet geraniums and another of crimson and white carnations. The maid ran eagerly over and helped the caretaker there hoe and dig around his glowing treasures, while the sun climbed higher, the tense heat and stillness of sultry noon hung over the garden, the weeds

rose defiant, overpowering all. The days passed; Evadne was busy, very busy, it was so vast a garden, with so many flowers to tend; she knew every path, every glory of the exquisite place, forgetting completely her own small charge, till one day the head gardener appeared at her side. 'How are my flowers, dear?' he asked. Shamefacedly she led the way back to her neglected nook, to a bed of withered buds and faded blooms; dried by the hot winds and fierce suns, choked with weeds, unwatered, uncared for, they died, the little stars! O, sorrow of sorrows! for behold, at sight of the wee desolate spot, the gardener, the gardener of a thousand flowers, wept, and Evadne fell in a rush of contrite tears at his feet.

"Dear Margaret, those little ones in yonder house are of God's sowing; they are his hopes in the struggle with evil. His patient heart hopes again, as he always hopes, that among these little plants may grow up young wills turning to him, turning to him, Margaret, from their earliest stems and budding leaves. Tend them for him, who knows what may spring of glorious delight from this little plot; never mind the far-off fields, the great harvests. To the smallest and weakest the Lord gives something to coax into flower for his garden, if only a violet in a little broken pot. Trust him and leave the rest."

Thoughtful and relieved, the young disciple went back home. As she disrobed for the night, a small, thirsty call came from across the hall, "Margaret, I want a drink, Margaret."

With that cup of water for the little one the very presence of the Lord seemed to go. "Dear Saviour," she murmured through happy tears, "I will stay here, right here, in the corner by the fence."

MRS. A. L. BROWN.

### Teaching Table Manners

A COURSE in table etiquette for young men, tried out as a sort of experiment at the Kansas Agricultural College two years ago, proved so valuable that it is now a part of the regular spring term work for seniors. This spring more than one hundred young men were



CLASS IN TABLE ETIQUETTE

taking the instruction in carving, serving, and in the proper use of knives, forks, and spoons. Four sit at a table—one an instructor, who is always the hostess. The young men must take turns at playing host, and they learn to act this part gracefully at formal and informal dinners and luncheons.

The instructor teaches by example. Whatever she does is exactly right. It's easy enough to learn the proper use of the silverware, the bread-plate and butter-dish, the finger-bowl, and the other niceties of cor-

rect dining, by watching the instructor. Thus, there is no necessity for embarrassing corrections, and verbal instructions are given only when requested.— *Technical World Magazine*.

### A Kind Act

IN a Western city lives a young woman of the rarer kind, for, unlike most girls, she sees the whole world as a needy field. She is but a high-school girl and lives with her grandmother.

She was coming home from school one day when she saw a blind man, and heard him ask two women, who were walking by, to please help him on the street-car. But they only laughed and passed on. This girl stepped up and told the blind man she would help him. The man excused himself by saying he thought he was speaking to a man. She replied that she was but a schoolgirl, and was glad to be of service to him. The two ladies, if you can call them such, looked back and laughed, but the schoolgirl was firm and decided, knowing she had done what she could. "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

If all young people were living to brighten the lives of others, what would the harvest be! The song "None of Self and All of Thee" could then be sung heartily.

MRS. PHENA MOREY.

### Brilliant Young Student

WHEN the three hundred or more candidates for the master of arts degree come up for honors at Harvard University on the commencement occasion in June, Adolph A. Berle, who is barely seventeen years old, will receive that degree. His fellow students are from five to ten years older.

Berle entered the university as an undergraduate without conditions three years ago, being the youngest student to be enrolled since the entrance of Cotton Mather, many years ago. He has earned his degree in the remarkably short period of three years. He has been specializing on economics and political science, and it is his intention to take up the teaching of those subjects ultimately.

In addition to taking the regular course, Berle has found time, during the last two years, to pay practically all his expense by acting as a newspaper correspondent at Harvard. He is in excellent health, and to look at him one would not notice anything unusual or specially different from the average boy of his age.— *Young People's Weekly*.

### A Leper's Love

IN a little colony of lepers who live in boats on the West River, China, is a lad who, in spite of his disease, always has a bright, sunny countenance. One time some old clothes were to be distributed, and each one was asked which article he most needed. When it came to this boy, he replied, "My hands are good yet, and I can mend my clothes when they need it, but there are some here who have no fingers, and some whose hands are so crippled or sore that they cannot use them. When their clothes get holes in them they cannot mend them, but must see them constantly getting bigger and bigger. I should be thankful for clothes, but I could not ask for them when others are more needy than I."— *Jean McBurney*.



M. E. KERN  
MEADE MACGUIRE  
MATILDA ERICKSON

Secretary  
Field Secretary  
Corresponding Secretary

### Society Study for Sabbath, July 12

1. OPENING Exercises (fifteen minutes).
2. Mission Study (fifteen minutes).
3. Bible Study (fifteen minutes).
4. Social Meeting (fifteen minutes).

#### Suggestions for the Program

1. Review Morning Watch texts; prayer; minutes; special music or an appropriate recitation; report of work.
2. Review briefly mission studies for the second quarter. Emphasize the most important facts about these fields, or give the time to news items concerning the work and workers there. If your society is not too large, ask each one to bring a news item or some item of interest learned in the mission studies last quarter.
3. Success in the Christian Life, No. 11. Unbelief must be shunned because it is sin. John 16:9; 1 John 5:10. Unbelief is a matter of our own choice. 2 Thess. 2:12; 2 Cor. 4:3, 4; John 10:26. It cuts us off from God's blessings. Rom. 11:19, 20; Heb. 3:12, 18, 19; 4:1, 11; Mark 6:5, 6; Matt. 17:20; Ps. 78:19-22; 106:24-26. We are under condemnation (John 3:18; 5:24), and await punishment. 2 Kings 7:1, 2, 17-20; Rev. 21:8. Belief brings blessing. John 20:27-29; Rom. 4:3, 20-24; Mark 9:24.
4. For suggestive topic see 2 Tim. 2:13. He was patient and long-suffering. How our unbelief must grieve him!

### Glimmers From the Regions Beyond

YOUNG people's societies are rapidly becoming indispensable factors in world evangelization, and their missionary spirit is being felt in many lands. The following paragraphs, jotted down during recent reading of missionary magazines, I pass along trusting they may be of service to some missionary leader in his endeavor to make the missionary meeting an inspiration, and lead us all to more devoted service for Christ:—

The twelve districts of Bengal have a population of more than seventeen million, but a total Protestant missionary force of 94, or one for every 183,000 of the population.

Brazil has 20,000,000 people, working among whom are 76 male missionaries and 125 Brazilian pastors.

If one hundred church-members would each give a postage-stamp a day, they could support a missionary in a foreign field.

One fourth of Japan's Christian churches are self-supporting.

Over \$150,000,000 a year would flow into the mission fields should each Protestant Christian give one dollar a year to missions.

Russia has a population of 163,000,000, and less than 10,000,000 have ever heard a gospel sermon.

The Szechuen (China) government has given a temple to the Y. M. C. A. in which to start work in Yun-nan, a very difficult field.

Moravian missionaries have completed the translation of the entire Bible into the Tibetan language.

In Korea are to be found the world's largest prayer-meetings, at times 1,200 being in attendance.

For centuries the Chinese have been taught by ancestors that within the center of the earth rests an immense fish. A slight movement of his tail or a wink of one of his eyes causes the shake experienced. They say that when this fish gets tired and wishes to turn over, he will then turn the earth upside down in doing so, causing the end of the world. J. N. QUINN.

### The Musicians

THE strings of my heart were strung by Pleasure,  
And I laughed when the music fell on my ear;  
For he and Mirth played a joyful measure,  
And they played so loud that I could not hear  
The wailing and mourning of souls a-weary,  
The strains of sorrow that sighed around;  
The notes of my heart sang blithe and cheery,  
And I heard no other sound.

Mirth and Pleasure, the music brothers,  
Played louder and louder in joyful glee;  
But sometimes a discord was heard by others,  
Though only the rhythm was heard by me.  
Louder and louder, and faster and faster,  
The hands of those brothers played strain on strain,  
Till, all of a sudden, a mighty master  
Swept them aside, and Pain,

Pain, the musician, the soul refiner,  
Restrung the strings of my quivering heart;  
And the air that he played was a plaintive minor,  
So sad that the tear-drops were forced to start.  
Each note was an echo of awful anguish,  
As shrill as solemn, as sad as slow;  
And my soul for a season seemed to languish  
And faint with its weight of woe.

With skilful hands that were never weary,  
This master of music played strain on strain;  
And between the bars of the miserere  
He drew up the strings of my heart again,  
And I was filled with a vague, strange wonder  
To see that they did not break in two;  
"They are drawn so tight they will snap asunder,"  
I thought; but instead they grew,

In the hands of the Master, firmer and stronger,  
And I could hear on the stilly air,  
Now my ears were deafened by Mirth no longer,  
The sounds of sorrow, and grief, and despair.  
And my soul grew tender and kind to others;  
My nature grew sweeter, my mind grew broad,  
And I held all men to be my brothers,  
Linked by the chastening rod.

My soul was lifted to God and heaven,  
And when on my heart-strings fell again  
The hands of Mirth, and Pleasure, even,  
There was no discord to mar the strain.  
For Pain, the musician, the soul refiner,  
Attuned the strings with a master hand,  
And whether the music be major or minor,  
It is always sweet and grand.

— Selected.

### Something New and Attractive

ARE you interested in what the Sabbath-schools are doing for mission lands? Do you want your school to have a beautiful reminder of the success of this feature of the Sabbath-school work? If so, you will be glad to learn that the Sabbath School Department has had made a number of charts showing the amount of the Sabbath-school gifts to missions during the past twenty-six years. The chart is 36 x 27 inches, lithographed on vellum drawing-cloth, and is striking and attractive in appearance. It should be hung permanently in every Sabbath-school. Even the children can appreciate the inspiration it gives and the lesson it teaches.

The price, post-paid, is fifty cents. Order without delay if you wish to be sure of getting one. Send money with the order, as we carry no accounts.

Address the Sabbath School Department, Takoma Park, Washington, D. C.

"It is easy to sit in the sunshine,  
And talk to the man in the shade;  
It is easy to float in a well-trimmed boat  
And point out the places to wade.

"But once we pass into the shadows,  
We murmur and fret and frown,  
And our length from the bank, we shout for a plank,  
Or throw up our hands and go down."



## II — Pharaoh's Dreams

(July 12)

LESSON SCRIPTURE: Gen. 41: 1-45.

LESSON HELPS: "Patriarchs and Prophets," pages 219-223.

MEMORY VERSE: "Thou hast been faithful over a few things, I will make thee ruler over many things." Matt. 25: 21.

### Questions

1. What occurred two years after Joseph had interpreted the chief butler's dream? Who was Pharaoh? Gen. 41: 1; note 1.
2. Upon whom did Pharaoh call to tell him the meaning of his dreams? Could they interpret them? Verse 8; note 2.
3. Who came to Pharaoh's help at this time? What did he say that he remembered? Verse 9.
4. What did he relate to the king? Verses 10-13.
5. How did Pharaoh show his interest in his butler's story? What preparation did Joseph make to appear before the king? Verse 14.
6. How did Pharaoh introduce the subject to Joseph? Verse 15.
7. What answer did Joseph make to the king? Verse 16.
8. What other young Hebrew made a similar answer to a great king? Dan. 2: 27-30; note 3.
9. Relate Pharaoh's first dream as he told it to Joseph. Gen. 41: 17-21.
10. What was the second dream? Verses 22-24.
11. What did Joseph say of the dreams? Verses 25, 28, 32.
12. What was the interpretation of them? Verses 26, 27, 29-31.
13. What did Joseph counsel Pharaoh to do to prepare for what was coming? Verses 33-36.
14. How did the king and his court look upon the plan? Whom did they choose for this important work? What great power was given him? Verses 37-41.
15. How did the king prepare Joseph for his changed situation? How did he have him presented to the people? Verses 42, 43; note 4.
16. In what further words did Pharaoh assure Joseph of his favor? Verse 44.
17. How does the psalmist speak of this experience? Ps. 105: 20-22. How did Stephen tell the story? Acts 7: 9, 10. What does the Lord promise to all who are faithful to him, as Joseph was? Memory verse.
18. What was the meaning of Joseph's new name? Gen. 41: 45, margin.

### Notes

1. Pharaoh was the common title of the kings of Egypt, as czar is the title of the rulers of Russia, or kaiser the title of the emperors of Germany. Egypt at that time was the ruling nation of the world, and the Pharaoh had great power.
2. The magicians and so-called wise men pretended to be able to interpret dreams, and they usually were shrewd enough to make guesses that would satisfy the dreamer; but in this case God had other plans, and Pharaoh was not so easily satisfied.
3. In many things the experiences of Joseph and Daniel were much alike. Read Daniel 1 and 2.

4. From dungeon to royal court,—what a wonderful story is in this lesson! But do not fail to remember that all this honor did not come to Joseph by chance. Little by little, through long, patient years of trial and suffering, the boy Joseph had been developing into a man that God could trust with the responsibility that was now placed upon him. His exalted position would make it much harder for him to hold to his simple faith.

## II — Appointing a Fast; the Lord's Army

(July 12)

LESSON SCRIPTURE: Joel 1:14 to 2:11.

### Questions

1. In what solemn manner were both priests and people called upon to humble themselves and seek the Lord? Joel 1:14; note 1.
2. What great event is mentioned as being near? What is the character of that day? Verse 15; note 2.
3. What is said concerning the condition of the house of God? Verse 16.
4. What was the prospect before the tillers of the soil as to a harvest? Verse 17.
5. What is said concerning the flocks and herds? Verse 18.
6. To what extent does creation suffer on account of man's transgression? Rom. 8:22, 23.
7. What destruction by fire is here mentioned? How are the beasts and streams affected? Joel 1:19, 20; note 3.
8. What similar condition will be found under the fourth plague? Rev. 16:8, 9.
9. The great day of the Lord being at hand, what warning is given to arouse the people? Joel 2:1. Compare Isa. 58:1.
10. For what was the blowing of the trumpet a signal anciently? What did the Lord say the people were to do when the alarm sounded? Num. 10:2-9; note 4.
11. How is the day of the Lord described? What kind of people are brought to view? What devastation is noted? Joel 2:2, 3; note 5.
12. What is said about the appearance and movements of this army? Joel 2:4, 5.
13. What similar description is given by the revealer of a warlike nation? Rev. 9:7, 9.
14. How are the people affected? Joel 2:6; note 6.
15. What further description is given of the Lord's army? Verses 7-9.
16. How are the earth and the celestial bodies affected? Verse 10.
17. Where will the Lord utter his voice? What more is said concerning the day of the Lord? What question is asked? Verse 11.
18. Where else are similar questions found? Nahum 1:6; Mal. 3:2; Rev. 6:17.

### Notes

1. *Sanctify*—"to set apart as holy or for holy purposes; consecrate; hallow; as the Sabbath was sanctified by God."—*Standard Dictionary*.
2. "Whither should we go but to him from whom the judgment we dread comes? There is no fleeing from him but by fleeing to him; no escaping destruction from the Almighty but by making our submission and supplication to the Almighty: this is taking hold of his strength that we may make peace. Isa. 27:5."—*Matthew Henry*.
3. We have here a picture of the doom which overshadows the world as the coming of the Lord draws nigh. The call to "cry unto the Lord" should not be passed by lightly. Read Zeph. 2:1-3.
4. "It is just with God to take away those comforts which are abused to luxury and excess, to recover the corn and wine which are prepared for Baal, which are made the food and fuel of a base lust. And to them endowments of that kind are most grievous. The more men place their happiness in the gratifications of sense, the more pressing temporal afflictions are upon them. The drinkers of water needed not to care when the vine was laid waste; they could live as well without

it as they had done. It was no trouble for the Nazarites, but the drinkers of wine will weep and howl. The more delights we make necessary to our satisfaction, the more we expose ourselves to trouble and disappointment."—*Matthew Henry*.

4. As the sounding of the trumpet anciently was a signal for the chosen people of God to move on together toward the land of promise, so now the call, "Blow ye the trumpet," is a call to the people of God to make a mighty forward movement through all the earth with a warning message, so solemn and terrible that all the inhabitants of the world should tremble.

5. The expression "there hath not been ever the like," is rendered in the Septuagint, the Greek version of the Old Testament from which the New Testament writers quoted so extensively, "there hath not been forever the like." This will indicate the accepted, or correct, usage of the term *forever*. It may refer to a limited time, and that time be entirely in the past. Like instances are to be found in Ezra 4:15, 19, where the expression "of old time" is rendered in the Greek *forever*; also in Ps. 143:3, where the expression "those that have been long dead" is translated "those that have been dead forever."

6. "Not paleness, which may be occasioned by sickness, or fainting, or slighter terror; but blackness, like that of the countenances of those who are expiring in convulsions, or whose blood is suspended from circulation by some inward or outward violence. The extremity of horror and anguish is intended."—*Scott's notes on Joel 2:6*.

## An Admonition to Teachers

It is well for every Sabbath-school teacher to take account frequently of the things that militate against successful work, the things that, if unavoids, will greatly hinder him and his pupils in climbing to the rich fields of knowledge to which they should have access.

The teacher should not fail to begin the lesson with a question or statement that will challenge the voluntary attention and thought of every pupil. He should not fail to follow this question or statement with others that will hold the attention. Inattention is antagonistic to good teaching, but attention cannot be compelled. It must be tactfully secured. It is not unwise to seek for the cause of inattention. This knowledge may present one with the means of enlisting the pupil's full cooperation in the work of the class. It may aid in directing the boy's life, giving the key to his heart. One teacher in relating his own experience as a pupil, said:—

"As a child, I went frequently several miles to Sunday-school. The way in summer led through a beautiful bit of God's grand old forest. The birds sang in the trees. The squirrels leaped from bough to bough. The color and fragrance of myriads of flowers enraptured me. The greensward was checkered with sun and shadow. It seemed to my young spirit as if God had rained beauty in endless profusion all about me. How I longed to stay and revel in this flower-scented, sun-illumined, bird-choired spot!

"In the Sunday-school a sincere teacher wrought as best he knew to fix my attention upon young Samuel, upon the kings of Israel, upon the wise Solomon, upon Paul's exhortations; but ever and anon I found my attention drawn as by a magnet to the scenes yonder in the forest. Interest was drawing me. My will was helpless to resist.

"If my teacher had only known the things of interest to me, how readily he could have made them the occasion of securing my attention, of building there the tabernacles of truth, into which with joy my spirit would have entered to find and to partake of His truth."

This incident admonishes the wise teacher to lose no opportunity of becoming acquainted with the thoughts and feelings of his pupils, remembering that "kinship of spirit is the best warrant to teach."

# 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

In clubs of five or more copies, one year	- - -	Each \$ .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.

"OH! there are many actors who can play  
Greatly great parts: but rare indeed the soul  
Who can be great when cast for some small rôle;  
Yet that is what the world most needs,—big hearts  
That will shine forth and glorify poor parts  
In this strange drama, Life."

## The Slaves' Love-Gift

A CERTAIN missionary was working single-handed among the slaves on a West Indian island. The planters sneered at or ignored him, but the slaves came to love him dearly. One day the missionary was quite ill,—had been sick for some time, owing to the unaccustomed climate. Suddenly an old Negro appeared, with the simple statement, "I's yourn now." Inquiry developed the fact that the Negro converts had been worrying over the missionary's ill health and loneliness, and unable to nurse him themselves on account of their tasks, they had combined their little savings, earned through years by work out of hours, had bought one of their own number from his master, and now presented him to their teacher, to care for him in their stead, their individual hopes of freedom indefinitely postponed to free an aged brother slave from hard labor, and to minister to the comfort of the man who had taught them the meaning of brotherly love.—*Sunday School Times*.

## A Heroic Editor

IN the little town of Berne, Indiana, lives a hero who will not get a Carnegie medal; but he deserves one, and his wife deserves half a dozen. His name is Fred Rohrer, and he is editor of the village paper. Berne was decidedly "wet." But there came a time when Mr. Rohrer conceived the idea of putting out the saloons. Acting under the Nicholson law, by hard work he got enough names to oust the rummies. One night they dynamited his house, blowing out the front of it. A saloon-keeper tried to open a saloon, and was frustrated. He attacked Mr. Rohrer, and only the heroic efforts of two women saved his life. Next time a mob tried to kill him, but the town marshal saved him. Mrs. Rohrer never got scared at dynamite, skull and cross-bones, mobs, clubs, or guns. When some one suggested that she "would be a widow," she said: "I should rather be the wife of a dead hero than of a living coward." Last fall Berne voted on the question, and went "dry" four to one.—*Keystone Citizen*.

## Temperance Paragraphs

THE practise of total abstinence by Secretary Bryan and others of the Cabinet surely ought to silence the arguments of those who claim that the customs of social life demand social drinking.

"I never make use of alcohol," declared Wilbur Wright, called "king of the air" because of his wonderful record in aerial navigation. A man managing a flying-machine or any other machine cannot afford to risk his self-control or mental clearness by any indulgence in alcohol.

Careful and searching experiments by such scientists as Kraepelin, Schnyder, Dubois, Mayer, Horsley, Kellogg, and others, prove that the regular use of even small quantities of alcohol impairs every human faculty, muscular strength, skill in labor, accuracy and rapidity, the reasoning powers, and the power of memorizing.

## Hampton Institute's Work for Negroes

HAMPTON INSTITUTE'S remarkable results in training Negroes are vividly set forth in the forty-fifth annual report of the principal, just made public. From a school of fifteen pupils and two teachers the institute has grown into a busy educational village of over one thousand persons, with a far-reaching influence, not only for the races it is designed to aid, but for the whole nation, which benefits by the splendid work and example of Hampton graduates everywhere.

Industrial training is the key-note of the Hampton success, according to Dr. P. P. Claxton, United States Commissioner of Education, who is keenly interested in the Hampton work. It is noteworthy that this industrial training is of the most immediate and practical sort, applied to the ordinary producing tasks of life, first of all in the educational plant itself. At Hampton practically all the work is done by the students themselves. There are buildings to be kept in repair, and occasional new buildings to be erected; there is a farm of six hundred acres to be cultivated, with one hundred fifty cows and young stock, forty horses and mules, and hogs and poultry. There are horses to be shod, harnesses to be kept in repair, wagons to be built, boys to be clothed; these are a few of the industrial opportunities which the plant itself offers. Last year the students received over \$86,000 in wages, of which about one fourth went to the girls for domestic work in the institute.

This year the boys of the trade school have built Clarke Hall at a contract price of \$26,142. The work called for the services of bricklayers, plasterers, carpenters, sheet-metal workers, steam fitters, plumbers, cabinet-makers, electricians, and painters. The architect who designed the building, after inspecting the brickwork done by the boys, said it compared favorably with similar work by New York men; and some of the local builders pronounced it the best piece of work in that section of Virginia.

At Hampton, work is considered a privilege; in fact, one form of punishment is the taking away of work from a pupil. No student is ever punished by being forced to work. At the same time, labor is not insisted on as an end itself, but rather as the means to an end. "The aim of Hampton," says Dr. George P. Phenix, vice-principal, "is not merely to train workmen, but to educate men and women who shall stand for the best things in the communities to which they return, and who can make their skill contribute to this end."