

# The YOUTH'S INSTRUCTOR

Vol. LXI

October 14, 1913

No. 41



READING FROM A SENSE OF DUTY



ST. LOUIS has passed an ordinance against tipping.

SLAVERY is common in the Philippines. Boys and girls are often sold for sixty or one hundred dollars.

POSTMASTER-GENERAL BURLESON has asked for bids for 2,200,000 pounds of twine, with which to tie up letters.

MILK kept in red glass bottles has been found to keep much longer than milk bottled in transparent blue-colored bottles.

THE Rockefeller Sanitary Commission for the Eradication of the Hookworm has treated 400,000 cases in the past three years.

IT is feared that four scientists sent out four months ago from this country by the Carnegie Institute to New Guinea have been the victims of cannibals.

THE government has hidden away in its vaults thousands of dollars' worth of silverware that Gen. W. T. Sherman in his "march to the sea" confiscated from the people for the government.

DR. WALTER FORNET, staff physician of the Kaiser Wilhelm Academy, claims to have discovered the germ of smallpox. He finds it to be a protozoan, of infinitesimal size, like the malarial germ.

NEW YORK CITY claims to be the largest toy market in the United States. The annual volume of trade at wholesale prices is \$75,000,000, and of this a large part is shipped out of the country.

CONSUMERS are warned by the Department of Agriculture to wash celery stalks thoroughly before they are eaten, to remove the slight deposits of lime and sulphate of copper sometimes caused by the necessary spraying of the plant.

MORE than four hundred cases of pellagra were found in one county in South Carolina, principally among cotton-mill workers. It is planned to erect a hospital at Spartanburg, in that State, for the treatment of sufferers from this disease.

WHEN a person eats a spoonful of honey, he has very little notion as to the amount of work and travel necessary to produce it. To make a pound of clover honey, bees must deprive 62,000 clover blossoms of their nectar, and to do this requires 2,750,000 visits to the blossoms by the bees.

PATENTS for a compressed horsehair automobile tire have been taken out by a French inventor. The horsehair is made into narrow sheets and wound around a core of either solid or hollow metal, and then covered with canvas. The purpose is to provide elasticity without the rubber air-tube.

THE *Boys' World* states that a schoolboy in Los Angeles, California, has built an automobile equipped with a two-and-one-half horsepower single-cylinder motor, which gives him a speed of twenty miles an hour. With the exception of the engine and the wheels, the car is entirely his own construction.

ACCORDING to *Cosmos*, a French magazine, a process has just been discovered which makes aluminum adhere to iron so firmly that it cannot be removed by mechanical means. The iron is first galvanized and then plunged into a bath of melted aluminum. While being rubbed vigorously in this bath with steel brushes, the tin or zinc leaves the iron and is replaced by a coating of aluminum. The resulting plate is not oxidized by air, water, or heat.

THOUSANDS of birds are killed every year in crossing the English Channel, through the fascination of the channel lights that line the southern coast of England. It has been found that the majority of the birds do not kill themselves by flying against the thick glass panes that enclose the light, but that they become exhausted by continually flying around the light, and then die of cold and exposure on the rocks below. A movement has been started to prevent this slaughter, and at one lighthouse perches have been provided on which the birds may alight.

SIXTEEN persons were drowned on September 9 when the new Zeppelin naval air-ship L-1 was wrecked between the mainland and Helgoland. The great air-vessel was eighteen miles north of Helgoland when a terrific hurricane struck it broadside, hurling it to the waters. The air-ship floated for about an hour after falling to the sea, and finally buckled in the middle before sinking. There were twenty-three men aboard at the time of the disaster. Only seven of these were rescued by the torpedo-boats and destroyers which rushed to the scene in response to wireless calls for aid. This is the twelfth accident to befall Zeppelin air-ships, but the first that has been attended by the loss of life.

### Education Notes

REQUIRED home study has been abolished in the schools of Sacramento, California.

Five hundred and fifty-five persons attended the evening classes in academic subjects at the University of Cincinnati last year.

About \$15,000 is earned annually by the boys in the cooperative industrial course in the high school at Fitchburg, Massachusetts.

After ten years of service a teacher in Schenectady, New York, may obtain a year's leave of absence for study or travel abroad, receiving one-third payment of salary.

Medical inspection is a business proposition. In a town with 250 children, it is said, for instance, there would be an annual saving of \$5,250 if by thorough medical inspection the curable physical defects that handicap schoolchildren could be remedied.

School officials in Beverly, Massachusetts, recently calculated the money gain for their pupils in vocational education. They found that an expenditure of \$800 per boy in industrial training had raised the capitalization of the boy's economic value from \$6,000 to \$15,000 or \$18,000.

### Principal Contents

CONTRIBUTIONS	PAGE
Our Example (poetry) .....	3
A Barred Door .....	3
A Study in Typology .....	4
What Are You Reading? .....	5
Experiences in Batavia, Java .....	6
Receiving and Giving .....	8
Sabbath Bells (poetry) .....	8
Meteorites .....	8
Nature Notes .....	9
Her First Indian .....	12
Bath Song (poetry) .....	12
Except Ye Become as Little Children .....	13
SELECTIONS	
The Man With One Talent .....	7
How I Prevailed .....	7
A Successor to the X-Ray .....	8
The Rabies Germ Discovered .....	9
Care of the Teeth .....	9
The Wanamaker Expedition .....	10
Bulb Convenience in a Nutshell .....	11
Puddletown (poetry) .....	11
What Two Bibles Did .....	13
Think Before You Strike .....	16



# The Youth's Instructor

VOL. LXI

TAKOMA PARK STATION, WASHINGTON, D. C., OCTOBER 14, 1913

No. 41

## Our Example

MARGARET DYE

IN solitude our Lord was oft,  
In watching and in prayerfulness;  
In yearning and in sighing oft,  
In pleading and in tearfulness.

His head was wet with heaven's dew,  
His noble brow was knit with pain,  
His soul was rent with sorrow true,  
His lips did plead for souls of men.

His bed was made on earth's cold sod,  
And ere the coming of the day  
His ear was opened by his God;  
He rose to praise, to work, to pray.

And when he sought his Father's face  
For strength the wandering ones to seek,  
Into his lips was poured the grace  
That to the weary he might speak.

And in that prayer my name was given,  
And yours whoever you may be;  
He prayed for grace to guide to heaven,  
From sin and self to make us free.

A life so simple, yet so full,  
So fragrant of the good, the pure;  
Example perfect, 'quipped with power:  
Thus Satan had no strength to lure.

## A Barred Door

JOHN N. QUINN



BEFORE the introduction of Yale locks, wooden bars on doors were more common than they are at present. Frequently in a country house, as I sat before an open fireplace, have I seen the strong wooden bar, with its iron fastenings, make the home secure for the night. Invariably when a knock was heard, the question was asked, "Who is there?" before the bar was removed and the door opened to admit the visitor. This figure is used by the Lord Jesus in his cry to the sinner, "Behold, I stand at the door, and knock." He knocks at a barred door; and never will he, nor can he, enter until the heart's door is thrown open, and he is invited into the life.

Unbelief is the barrier between the sinner and an enthroned Christ; Christ dwells in the heart by faith; unbelief keeps him on the outside.

A house without sunshine is a dismal place. A Christless life it is impossible fully to portray. "Having no hope, and without God in the world;" "lieth in [the arms of] the evil one;" "dead in trespasses and sins;" "past feeling;" "enmity against God;" "a fearful looking for of judgment;" "children of wrath;" hastening on to "destruction and perdition,"—these are the terms used by Inspiration in describing the person who has not received Jesus Christ.

When unbelief is surrendered to God, Christ comes into the life and immediately begins a work of transformation. He floods the life with the sunshine of his presence; he forgives every sin; he washes the character from all defilement; he makes God, O so very near and so very real! he changes the affections, so that right-doing becomes a joy; he takes away all fear, all uncertainty, of the future, making the believer to know he is not a child of wrath, as he once was, but that he has been delivered from the wrath to come; the things of time do not have supremacy in the heart; God's service is all in all to him. No longer are there feelings of ill will toward any one.

A Christless life! A Christ-filled life! Which shall it be? Christ knocks, and listens with infinite longing for the word which invites him into the life. "He thirsts for recognition." Were you ever ignored by one whom you loved? Then you can faintly understand the sorrow, the heartache, of Jesus Christ when his knock at the heart's door is not recognized.

Reader out of Christ, he is knocking at your heart's door. Will you respond? will you open to him, look into his blessed face of compassion, and hear his gracious words of forgiveness and acceptance into the family of God?

Not forever will he knock; and at last to see him in the glory of his





coming, having rejected his invitation, will be agony of soul indescribable. Christ's agony in Gethsemane, his moments of awful despair on the cross when God was forced to hide his face from the world's Sin-bearer, tell of the suffering of those who, having rejected Jesus Christ, are to perish forever. Before you close your eyes in sleep, kneel before God's mercy-seat and invite the Lord of glory into your life.

"Behold, I stand at the door and knock,  
The door long closed by sin;  
I'm weary with waiting, and still I watch,  
O, may I not enter in?"

"I've knocked, and I've waited—'tis deep in the night,  
My locks with its drops are wet;  
My garments are dripping with chilling dew,  
And, soul, I am waiting yet!"

"But the night of my waiting is nearly past,  
As I knock at the door of your heart;  
I stand and I knock, and I knock again,  
I stand, and must soon depart!"

"Behold, I stand at the door and knock,  
You move almost to the door;  
Take down the barrier, sinful soul,  
For I pass this way no more.

"'Tis the voice of Love that calls to you,  
'Tis a Friend, O sinner! who speaks;  
The knocking you hear is the knock of love,  
'Tis the good of your life it seeks.

"By the journey I've taken, unbar the door!  
By the dew and the night so drear!  
Hear, while I call to you tonight,  
Open while I am near!"

"These locks that are wet with the drops of night,  
That are wet and damp with dew,  
Hang over the pale disfigurements  
Of a brow that was torn for you.

"These feet that stand without and wait  
To pass through the door to you,  
Are the feet that bore me to agony;  
They're the feet that the nails passed through.

"These hands that knock at your hard heart's door,  
That have knocked, and knocked again,  
Within each palm as I reach them out,  
There are still the marks of pain.

"Beneath my raiment all damp and cold—  
O, am I still denied?  
Near to my beating heart of love  
Is the rent in my pierced side.

"O, by these scars and the mighty love  
I bear for the like of you,  
Open the door and I'll come in,  
From the night-damps and the dew!"

### A Study in Typology

THE story of Joseph has always appealed to me since I first heard it as a boy in Sunday-school. I remember writing a lengthy article about Joseph when I was a boy, and which, fortunately, I still have preserved. Undoubtedly his exemplary life has been a strong factor in molding good traits of character in all who have studied his life. Often have I felt downhearted and discouraged by the severe trials, temptations, and misfortunes which God allowed for my good. But now when I look back over the past, I see that those misfortunes were really blessings in disguise. It makes me feel hungry for more such "misfortunes." But what are our light afflictions compared to what Joseph had to endure? I have been ridiculed, reviled, persecuted, and falsely accused (on one occasion came nearly being killed), but what is that against what the children of God had to endure in the past? We can only look forward to a time of greater trials, fiercer temptations, and more bitter persecutions than we have

had, to prepare us for a greater measure of the power of the Holy Spirit, and to make us perfect as Christ was made perfect. We need much more of the precious gold tried in the furnace of affliction before we are pure enough to stand on the glittering streets of gold.

In many ways Joseph was a type of Christ. Here are some comparisons between the life of Joseph and the life of Christ:—

- |  |  |
|--|--|
| 1. Joseph was tenderly loved by his father.                                      | 1. Christ was the dearest treasure of his Father.  |
| 2. Joseph was obedient. He went to his brothers although he knew they hated him. | 2. Christ was obedient even unto death.  |
| 3. Joseph was ever faithful as slave, prisoner, ruler.                           | 3. Christ was faithful in every little thing. Saved remnants when feeding the people. Neatly folded the grave-clothes. |
| 4. Joseph was envied by his jealous brothers (his own).                          | 4. Christ was envied by the jealous priests (his own).   |
| 5. Joseph lost his good home and everything he had.                              | 5. Christ gave up his glorious home. Had nowhere to lay his head.  |
| 6. Joseph given up to die by his brothers.                                       | 6. Christ condemned to death by "his own." Note 1.   |
| 7. Joseph sold by Judah.   | 7. Christ sold by Judas.   |
| 8. Joseph sold for twenty pieces of silver.                                      | 8. Christ sold for thirty pieces of silver.  |
| 9. Joseph's father suffered intensely on hearing of the death of his son.        | 9. Did Christ's Father suffer? Note 2.   |
| 10. Joseph withstood temptation. Note 3.   | 10. Christ withstood temptation.   |
| 11. Joseph falsely imprisoned.   | 11. Christ falsely accused.  |
| 12. Joseph imprisoned with two others.   | 12. Christ executed with two criminals.  |
| 13. One hanged. One restored.  | 13. One saved. One lost.   |
| 14. Joseph suffered for his enemies (his brothers).                              | 14. Christ suffered for his enemies (his own).   |
| 15. Joseph exalted to save his people. Note 4.                                   | 15. Christ exalted to save all that which was lost.  |
| 16. Joseph humble although great.  | 16. Christ humblest although greatest.   |
| 17. Joseph reprov'd in love.   | 17. Christ chastens in love.   |
| 18. Joseph forgave his enemies (his brothers).                                   | 18. Christ said, "Father, forgive them."   |
| 19. Joseph was tender-hearted. He wept with his brothers.                        | 19. Christ often wept.   |
| 20. Joseph was a prophet.  | 20. Christ the greatest prophet.   |

### Notes

1. Probably this was the bitterest pang Joseph ever had to endure. They thrust him into the pit (then dry), very likely with rough dryness, and then sat down to eat. Little did they care how he fared. Imagine how pitifully he pleaded with them all in vain, and how he cried in utter despair until exhausted and his eyes were swollen. How could his own brothers be so heartlessly cruel? When falsely imprisoned in Egypt on so serious a charge, he may have feared execution, but that was at least not by his own.

2. I have heard of dogs and other animals sorrowing over the bereavement of one of their own or of their master. I once saw a cow standing by the dead body of her calf days after it had died. I can never forget the sad expression in her face as she tenderly licked her offspring in vain.

Think of the grief of Jacob who loved Joseph so dearly. But, O! imagine if you can the pangs of anguish it cost the Father of Jesus who loved him more tenderly than any mortal being ever could, and with whom he had been so closely united for eternal ages, to part with his Son. Imagine if you can what a terrible ordeal it must have been for such a heart of love, first to lay hands on his own Son and prepare him for the conception and birth by a human being. Then think how the Father suffered with him all during his life of sorrow on this earth, especially during his last days. What a consolation it is to know that Jesus suffers with us in our afflictions. How can we else but love him in return, when he loves us so much.

3. What a noble example for young (and old) men. How different from his brother Judah, who sinned so grievously even when he was a father himself. How few of the young men of today could have resisted such a temptation, and say with Joseph, "How then can I do this great wickedness, and sin against God?" Many would be saved from the clutches



of this awful vice if they could only realize what a great measure of remorse, suffering, and despair is the final reward of a small measure of sensual, wicked pleasure.

4. I can imagine how Joseph must have felt after he was exalted in Egypt, when he looked back over his past experiences. He undoubtedly felt grateful to God for those "light afflictions."

My dear young friends, study the life of Joseph and the life of Christ. Become thoroughly familiar with their good traits of character, and try to follow their example. When tempted to sin, remember that your guardian angel is right by your side, willing to help you if you ask, and ready to record your deeds whatever they may be. Flee to Jesus at once when tempted to commit any sin. If you do, he will strengthen you to resist the tempter more and more. When Satan presents an impure or any sinful thought to you, ask God instantly to drive away the tempter with his alluring bait, and he must flee. May God grant that many Josephs may be raised up among our people in this critical time. We may soon be face to face with conditions similar to those that existed in Egypt. What if God should hold back his hand of bounty, as he did to other nations in the past when they departed from him, and his hand should yield no harvest for a few years? Who can picture what a reign of terror, anarchy, and revolution would be the result? The time seems almost ripe for the famines Jesus predicted. Soon will the command be issued that only those who have the mark of the beast may buy and sell. Then will those who prescribe starvation for God's commandment-keeping people fall into their own pits, but those who fully trust in God shall be fed, and on more wholesome and natural food than many are now indulging in. How quickly this awful reign of sin and misery may be cut short in righteousness we cannot tell. God can accomplish it all in a few short years. Will you be ready to meet Jesus in just a few years from this? or should you rather have him delay his coming still longer? How should you feel if you heard that Jesus was coming in just a few weeks from now? Should you feel like changing your way of living materially? What if you found out that he was coming this very night? Should you feel like running down in the basement or into the cyclone-cellar? or should you stretch out your arms in joy to welcome him and say, "Lo, this is our God"?

In a dream recently I thought I was aroused out of sleep by a great commotion outside. I went out and saw the people filled with terror. I looked up and saw a small square in the heavens of the most glorious brilliant light I had ever seen. I understood this was the sign of the Son of man, and clapped my hands in ecstasy and shouted, "O, glory! Here comes Jesus!" At that I actually did awake and felt so disappointed that it was only a dream. But some day very soon this event will be a reality. Dear reader, may God grant that you will be among those who welcome Jesus with outstretched arms.

P. W. PAULSON.

### What Are You Reading?

"WHAT are you reading, my son?" asked a father of a lad curled up on a couch with a book. The boy arose and handed his father a volume of selections compiled for reading classes. "I was reading this description of a bull-fight," he said. "I did not read this other story over here," turning the pages, "because it was taken from a novel. See, here it is!" The "other story" was that matchless gem from Lew Wallace's "Ben Hur," "The Star of Bethlehem."

In the same way many of us halt and stumble over the word novel, forgetting that in its primary sense it means simply that which is new or strange. Our difficulty is that of the lad; we try to test a book wholly by its adherence to facts. The *Police Gazette* of New York City is true to fact, but it falls far short of being true to the great principles that underlie noble living.

In accepting this we make of choosing a book a finer, and therefore a more difficult, task, for we call into play the powers of judgment. I once knew a gentleman who swept aside all choice of books in this fashion: "I never read a story in my life, never a one," he declared, proudly. "Not 'The Great Stone Face'?" I asked, "nor 'Pilgrim's Progress'?" "Neither," he replied. "I read my little old geography, and my text-book on natural philosophy." Very good in themselves, we agree, but had he not missed much?

This brings us to the twofold mission of books, which is not only to inform, but to build character. We must choose such books as will build for us fine, clean, sturdy character, such as will bear strain and grow stronger with the years.

Perhaps one of the surest tests that may be applied to a book is that of time. Mr. Carlyle once wrote, "No good book . . . shows its best face at once." Of some 629 volumes put out in one season, 245 were fiction. Many such are so short-lived and unworthy that we are told that Mr. Carnegie suggests that two years, at least, shall be allowed a book to establish its character, before it is put upon the shelf of the public library for the use of young readers.

Carlyle is also the source of our second test for books. It is, "No book that will not improve by repeated readings, deserves to be read at all."

But perhaps John Ruskin's test for stories is safest. It runs something like this: "The best romance becomes dangerous if by its excitement it renders the ordinary course of life uninteresting, and increases the morbid thirst for useless acquaintance with scenes which we shall never be called upon to act."

Even in choosing harmless books, we may not always select those that are inspiring and quickening to our minds. We are apt to care most for books which reflect our own opinions. Have you never found yourself saying as you read, "That is exactly what I have always thought. What a remarkable book this is!" Better the book which inspires this feeling: "I have never thought of that before, yet I see now that it is true."

It is not a difficult thing to give advice about reading. It is a more difficult thing to accept such advice and put it into practise. However, let us by all means read, and let us keep on reading. There are many helpful books. Some help by cheering, some by quickening us to action, some by informing us; but the books that help us most are those that give us a clearer grasp on principles of noble living.

What are you reading? What shall you read in the lengthening evenings before us this season? Is your value as an individual, a friend, a Christian worker, being enhanced this year, because you are reading as you work?

We cannot forget that, according to Dr. Eliot, a liberal education may be ours by judicious reading. You can yourself obtain it; but you must begin right and keep going. What are you reading?

AGNES LEWIS CAVINESS.



## Experiences in Batavia, Java

PETRA TUNHEIM

**T**HE life in the East Indies is entirely different from that in the home fields. In general, we find that people have no desire for religious things; their minds seem benumbed, and their thoughts are only on the things of this world.

The experiences we have are varied. Yesterday morning I went out visiting with Sister Kwie Nio, our



WOMEN WASHING IN THE RIVER

Chinese Bible worker. The first house we went to was the home of a Chinese family. Chairs are luxuries in many of these homes, so we frequently find ourselves seated on a wide wooden or bamboo bench. Soon the lady of the house is seated beside us, and instead of resting her feet on the floor as we do, she crosses them on the top of the bench in a comfortable position. After that, she pulls her betel-box close to her, and from its respective compartments she takes a little tobacco, betel-nut, lime, and gambier (tannin). These she rolls in a betel-pepper leaf, which she puts into her mouth to make one generous chew. When this is thoroughly mixed in the mouth with a free flow of saliva, which becomes as red as blood, she pulls a large spittoon close to her, so that she can expectorate freely every two or three minutes.

By this time she is in good humor to listen to the gospel. While she turns and moves her big chew from one side of the mouth to the other and frequently rubs her black teeth, she asks many questions on the different Bible subjects that we have presented. It sometimes seems strange to be in such an atmosphere; for beside us also is a large altar, where many images are placed, and worshiped instead of the living God. I cannot express in words the joy it gives when we go to some of these homes after some weeks or months of study, and find the altar worship gone, their black mouths clean, and the true altar of worship established.

We visited a house next to our meeting-hall. Here we did not seem so welcome, but we were at last invited to sit down. The woman of the house began to tell us how two women had come to her house two evenings and tried to listen to the preaching through the wall. We at once found out where they lived and had a long visit with them. They asked all kinds

of questions in regard to our teaching. One of them wanted to learn about the Sabbath especially, and she decided to keep the next one.

It is more than a month since I began to write this. One of these women mentioned has taken hold of every doctrine with great earnestness; in fact, I have never seen one in Java so ready to accept every phase of the message and who did so with such clear understanding. Her former teacher from one of the other churches tried every day to persuade her that we were wrong, that God does not want us to study the Old Testament now, and that the ten commandments are abolished, but she would not believe these things. We also went every day and showed her the difference, and she said she would not follow the tradition of man any longer. We felt free to baptize her recently when a number of others were baptized. She is poor, and when she brought her first tithe, the sum of twenty-two and one-half cents (nine cents gold), it was very touching to me. How good it is to find precious jewels like that here and there in the midst of this terrible darkness and wickedness!

Batavia is said to be the most wicked city in Java. The immorality is terrible; one would scarcely think it so bad until one had lived here. As we go among the lower classes of the Europeans, Eurasians, and Chinese, we find that almost half of the men and women live together without being married. The low degradation and the terrible wickedness are too awful to be put on paper. We encourage as many of these unmarried couples as we can to get married, showing them from the Bible that God requires a higher standard of morality.

Last year we helped a European, who was seventy-



BOYS WHO DID NOT WANT THEIR PICTURE TAKEN

seven years old, to get married to a Javanese woman with whom he had lived for thirteen years. They were both baptized after that, and are firm believers in the message.

A short time ago I accompanied another old man when he went to the court-house to be married. He had lived with a native woman for about eighteen years. He was formerly a captain and had traveled all over



the world, and can speak many languages. Now this precious truth has reached them; and they both rejoiced last week when they followed their Lord in baptism.

There are two or three other couples who will be married in a short time. Many of the Chinese have several wives. The native Mohammedans usually marry and separate up to twenty times, as it is easy for them to get a divorce. When one sees all this wickedness every day, what a longing it gives one for that eternal home where nothing that defiles shall enter in!

The first of last month we hired a house in the Chinese quarters and started meetings there. We have had a fair attendance, and five have begun to obey as a result of this effort, and we hope for several more.

I was going to start the meeting with the subjects of creation, sin, redemption, etc., but Sister Kwie Nio said, "Why don't you begin with Daniel 2, the real message for this time, which will stir the people and create an interest at once?" I followed her advice, and shall always follow it, I believe, so long as our dear Lord permits me a place in his work, so satisfactory have the results been. We have a message that is complete; it takes in creation, redemption, and all that is of saving worth. There is nothing else that will so stir the people in this wicked generation.

We have been glad to have Elder Detamore with us for a little time. From his many years of experience in the work in America, he has been able to give much good advice, and we believe the work will move forward rapidly from this on.

It was a joy to us all to meet on the seaside where Brother Detamore baptized fourteen persons. These all seem faithful and earnest. Many of them had to give up gambling, opium, and betel-nut, to which they were slaves,—it made them very sick to give up the last two,—besides their pork, tobacco, tea, and coffee, which are commonly used by all classes.

O, what a joy it will be if in the new earth we shall have the pleasure of clasping hands with these from the Far East who are as "a brand plucked out of the fire"! Pray for the work here in Java, dear brethren and sisters.

"HE who thinks he knows most, knows least."

## The Man With One Talent

THE roan mare stopped, panting nervously after her plunge through the muddy slough at the roadside, and the doctor hitched himself round on the buggy seat for a word with the men. They were substantial farmers of the neighborhood, thriftily improving a slack time by repairing the highway at the town's charge; and they turned bronzed, smiling faces toward the buggy and its occupant.

"We'll have a better road next time you're through, Doc," said Huxley Ames. "That old culvert's been a nuisance for years; it wasn't built right, and it let all the water settle on the left side here."

"We've got an expert on the concrete work," Andrew Fowler put in, with a wink at the doctor and a nod toward a man who was bent over the mixing-

trough. "Joe knows all about that, I tell you. We've been telling him he ought to take a big contract somewhere, pick out a good wife, and settle down."

"A man ought to make use of such talents as the Lord's given him," Joe Murch drawled, lifting a sweating, unshaven face. "That there'll bear a leetle more gravel, boys."

The "boys" chuckled. The sound of their guffaws followed the doctor to the first turn in the road. No doubt it was some fresh joke on Joe Murch, the doctor mused, as he recalled the limp swing of the man's long arms, and his pale, ox-like eyes. Joe had not an intellect of the first order, and every one was inclined to make sport of him.

An hour later, in the poorest cottage on Oak Hill, a faded woman met the doctor.

"He was took bad a little after midnight,"

she said, as she quieted her sobs with an effort. "Of course I knew what you told me, but I didn't think it'd come so soon. Mr. Murch down here's been awful good. Seems as if he happened in the very nights I couldn't keep an eye open a minute longer. I don't know what I should have done if he hadn't; there wasn't anybody else who was willing to take the trouble."

"I heard him praying with John two or three times, after I'd laid down. John asked 'im to last night, and he was just as quiet as could be after that; I couldn't help thinkin' of a baby goin' quietly to sleep. I'm sure I don't know when there's been a prayer said in our house before."

## How I Prevailed

I was a young girl then. A handsome young man from a rich, aristocratic family, and who had just come home from college, began paying attention to me. My heart went out to him in loving regard. It seemed at times that I could hardly bear the intensity of it.

Then came the news from a friend of the bad character of this young man, of habits acquired at college, and that, remembering his dissipated father, they felt I must not trust him; that the shame of several entanglements were upon him. I proved all that was told me; but how difficult to cast out the love I had for him! There was a fierce struggle on hand, but I knew that God could help me prevail. I was a young Christian, and though I was living an up-and-down life, I knew where I could go for help.

"O God," I prayed, "how could I harbor a love for one so impure, so unholy! This body is thy temple; cleanse my heart from this unworthy thing, for Jesus' sake." Hour after hour on that never-forgotten night I pleaded with God. There, kneeling by my bed, I opened my heart to my Heavenly Father as I had never opened it before; there I pleaded as I had never pleaded before. Hour after hour he let me plead. It got into the small hours of the night, and I lay prostrate before him. I still cried, "Lord, Lord, I must have help! My petition must be right in thy sight!" I reminded him of his scripture, "Ask what ye will, and it shall be done unto you." In a moment (but not until the early morning hour) the help came. I shall never forget that hour. I was flooded with a great light. The joy of heaven was there. The little room was full of praise and power. There was victory over all things. The miracle had been performed, and I arose with a heart that desired nothing but to praise God.

From that hour I was never troubled with the dark thing that had taken hold of me. I wrote the young man one kind, Christian letter that broke all future intimacy, as it exacted love of God in him for any future relation. For two years I saw daily pass my door the object of my trouble, with none of the old longing. I was completely cured.

I shall never forget that night of prevailing prayer and its beautiful, wonderful answer. I am what the world calls old now, and I thought that this bit of experience might benefit the young.—*The Vanguard*.

"HE who thinks he knows most, knows least."



As the roan mare jogged slowly down the stony hill, the doctor was thoughtful. Andrew Fowler might "lead in prayer" at the next mid-week meeting, but there had not been a prayer in that neglected home on Oak Hill for years until Joe Murch's illiterate sentences had borne John Folsom's dying wishes to the Father's listening ear. And in the belief that they did so, John Folsom had fallen asleep, like a tired child in its mother's arms.—*Youth's Companion*.

### Receiving and Giving

WE have no inherent right to hoard up and keep within ourselves any good thing that comes to us, whether it be knowledge or something else of value. The disposition to be a mere receiver is selfishness.

We are not to be merely objects upon whom blessings are conferred, but we are under moral obligation to be sources of blessing to others. And in our being a source of blessing to others we shall actually confer a greater blessing upon ourselves.

The Word of God informs us that whoever refuses to be a channel of light and blessing to others will ere long cease to be a receiver of light and blessing. He who dispenses most unselfishly and liberally to others will be blessed most. A vessel which gives out nothing cannot be replenished. The law of take and give is everywhere in operation except in the selfish heart of man.

J. W. LOWE.

### Sabbath Bells

HARK! the Sabbath bells are ringing  
From the church tower, clear yet low,  
And the hour to us is bringing  
Restful thoughts and heavenly, now.

And the sun is slowly setting  
Far behind those sapphire hills,  
And the sky is swiftly netting  
Into red with golden frills.

And the sunset leaves behind it  
Trackless glory soon to fade,  
And we cannot help but mind it  
When the crimson turns to shade.

But God's Sabbath fadeth never  
As the sunset fades from sight,  
And its brightness shineth ever,  
Through the day and through the night.

When the Sabbath bells are ringing,  
Then the hour of sweet repose  
Cometh to us, always bringing  
Calm and peace from afflictive woes.

O, there is a magic someway  
In that restful Sabbath hour,  
In the gloaming of the Friday,  
When the bells ring from the tower.

When the day of toil has ended,  
And the bells ring o'er the air,  
And the songs are sweetly blended,  
O, I know that God is there!

LEWELLYN A. WILCOX.

### Which Is Better?

THERE is a great deal in the way of putting things, in learning to notice and to speak of the pleasant side of whatever comes in our way.

A little country girl was helping prepare lunch with a friend in the city; they were making milk toast with an insufficient amount of milk, the girl thought; but knowing her friend must practise strict economy, she said:—

"Shall I moisten the toast first with water? You have so much toast."

Would any of you have said, "You have so little milk"?—*Girls' Companion*.



### Keeping Radium at Home

THE United States Bureau of Mines has discovered that more than two thirds of the radium supply of the world is made in Europe from ores shipped abroad from the United States. Although this country is known to have the greatest deposits of radium-bearing ores in the world, not a gram of the metal itself has yet been produced here. Since it can now be bought only in minute quantities, at the rate of \$2,250,000 an ounce, the Bureau of Mines thinks that American capitalists might well interest themselves. At present the hospitals in this country that use radium are obliged to pay an exorbitant price for it.—*The Youth's Companion*.

### Meteorites

IN the American Museum of Natural History of New York City there is a collection of meteorites, popularly known as shooting stars, ranging in weight from a few pounds to thirty-six tons. The greater number of meteorites are stony, but the more interesting ones are composed chiefly of iron, while certain meteorites contain both stone and iron. The toughness of iron meteorites is due to the presence of nickel, and the fact that they were so difficult to cut led to the adoption of an alloy of nickel and iron in making the armor-plate for battle-ships. Meteorites have a very definite structure, and when polished show characteristic lines, which, together with their composition, are to the expert absolute proof that the specimens are meteorites.

Ahnighito, or the Tent, is the largest known meteorite in the world, and was brought from Cape York, Greenland, by Admiral R. E. Peary. It weighs thirty-six tons, and its transportation to New York was an engineering feat. Opposite it at the right in the museum is the curiously pitted Willamette meteorite from Oregon, which was the subject of a famous lawsuit.

### A Successor to the X-Ray

ONE German scientist discovered the X-ray, and now another has discovered how to do without it. Everybody knows how much more the doctors have been able to do since they could get at the inside of the body with these rays, but perhaps not everybody knows that there are certain disadvantages and limitations. For one thing, they make an object transparent from one direction only, which means that a doctor can study a structure only on the front. Again, the X-ray makes transparent just what it pleases, and it frequently happens that what the investigators would prefer to study is left out. The new discovery meets exactly these difficulties. Professor Spalteholz, of Leipzig University, has succeeded in making what look very much like X-ray photographs of various objects, which he has rendered transparent simply by bathing them in certain chemicals. These help to let the light through very much as the oil of oiled paper helps to let the light through that. The difficulty is to find what corresponds to the oil for each object; and by the use of a certain optical law this can be done.



In the professor's laboratory, the object to be studied is inserted in a rectangular glass vessel, whose polished surfaces prevent any loss of light. By proper combinations of liquids, any desired tissue is made transparent. A doctor may now work with any part he chooses, and without moving the apparatus or the object, may study it from any direction.—*Technical World*.

### The Power of Muscle

A **PHYSIOLOGIST** has been making some interesting comparisons between the perfection of the human body, looked upon as a machine, and other machines. In the best steam engines only one tenth of the energy of the fuel is converted into mechanical work, but human muscle utilizes from thirty-four to fifty-five per cent of the energy of the food. On the other hand, the engine, when maintained in good condition, works day after day, always consuming the same amount of coal in doing a given amount of work. The muscles become fatigued because of the presence of waste products resulting from combustion. As the muscles grow tired, they consume more "fuel" in doing their work.

### Nature Notes

ACCORDING to Ditmar, there are one hundred and eleven species of snakes, and ninety-seven species of lizards in the United States. The largest-known lizard in the world is the India monitor, which attains a length of eight or nine feet. The next largest lizard is the African monitor, measuring seven or eight feet in length.

The bee's wing vibrates, in flight, one hundred and ninety times a second, that of the butterfly nine times, and that of the dragon-fly twenty-eight times. The common house-fly's wing has a vibration number of three hundred and thirty.

The weakest insects, according to Plateau, can pull five times their own weight, and the average insect twenty times its weight, while the *Donacia* can pull 42.7 times its weight. Man can pull, in the same fashion, but .86 of his weight, and a horse from .5 to .83.

The warmest blood in man is found in the hepatic vein, where the temperature is 103.4° F. The lowest temperature is found in the vena cava.

EDMUND C. JAEGER.

### The Rabies Germ Discovered

A **DECIDED** step has been made in the progress of medical science by Dr. Noguchi, who has finally succeeded in discovering and cultivating the germ of rabies. For thirty years untiring attempts have been made by noted physicians to accomplish successfully the isolation of this peculiarly baffling germ, but although remarkable results have been obtained in the prevention of the disease, notably by Pasteur and his followers, there has hitherto been no certain specific knowledge of its cause.

The most interesting element in the new discovery is the fact that it upsets the theory held by all previous investigators, including those of the Pasteur school; namely, that the germ of hydrophobia was a bacterium and not a protozoan. This element opens up the possibility of a positive cure for the disease after incubation of the germ: perhaps by quinin injections as in the case of malaria, or by other treatments which have been used in diseases caused by a protozoan germ.

In the experiments which led to this discovery, Dr. Noguchi made about fifty series of cultivations with the brain or medulla removed aseptically from rabbits, guinea-pigs, and dogs infected with "street," "passage," or "fixt" virus; and used a method similar to that successfully employed in the cultivation of the *Spirochaeta*, or relapsing fever.

The history of hydrophobia is interesting because of the baffling nature of the disease. Accounts of it appear in the records of the earliest times, notably in the writings of Democritus, of Abdera (about 500 B. C.), Aristotle (about 400 B. C.), as well as Xenophon, Ovid, Vergil, Horace, and Plutarch. The first intelligent description of the disease is given by Boerhaave (1709) and Van Swieten. In 1850 we find lengthy consideration of the disease by Youatt, the famous veterinarian. He advocated treatment by early nitrate of silver cauterization, but his death from the disease showed that his experiments were not entirely successful.

Finally in 1882 Pasteur made a scientific study of the disease and discovered the preventive treatment which is in use today. He found that a series of inoculations of specially treated virus from diseased rabbits, made sufficiently soon after the bite, would entirely prevent the development of the disease. In the present treatment, therefore, advantage is taken of the long period of incubation—three weeks to six months, according to the location of the wound.

Dr. George G. Gambaur, of the Pasteur Institute, who enthusiastically compliments Dr. Noguchi on his triumph, says that there will be no immediate change in the treatment of patients by the institute medical men.—*The Independent*.

### Care of the Teeth

ONE should remember that clean teeth and a beautiful, clean mouth will do much to make one friends, and help one to get on in the world. The care of the teeth will preserve one from toothache until a ripe old age. It will prevent the wearing of false teeth; it will help digestion; it will help one to be well, to be successful in business. Such care of the teeth will enable one to wear the beautiful white crowns of one's own teeth, and not the gold crowns of the dentist. Gold crowns are going out of fashion; but the white crowns of beautiful teeth firmly fixed in healthy gums in a setting of red lips will never go out of fashion. But teeth and jaws will not be strong and well unless one chews the food well.

It is not necessary to use tooth-powder. Water made salty to the taste is good enough, or plain precipitated chalk and water will answer. If you want a tooth-powder, go to a druggist and get it in quantity. There is no tooth-powder nor any tooth-brush that will do your teeth good if you let the powder remain in the bottle and the tooth-brush hang on a nail.

### How to Brush the Teeth

Even the savage brushed his teeth with a stick for a tooth-brush. Brush the teeth. Brush them carefully. Spend at least a minute in brushing them—when you get up in the morning, when you go to bed at night. Divide up the minute, and be sure to give





at least part of it to the back of all the teeth, especially the lower ones that lie just behind the tip of the tongue. If you want to preserve your teeth very well, and wish to keep from wearing false teeth, brush them after meals also. Get a brush, neither too soft nor too hard, dip it in salt and water, or use some good tooth-powder. Don't spend all the minute in brushing just across the teeth, but give the brush a little quarter turn, so that the bristles will get in between the teeth.

#### Tartar on the Teeth

Look at the back part of the lower front teeth,—those which lie against the tip of the tongue,—you may see a dark substance, known as tartar, upon the teeth. If you clean the teeth and use dental floss or a rubber band between the teeth, you will do much to prevent this collection of tartar, and you will do much to prevent your teeth from decaying. If possible, go to a dentist at least twice a year, and have your teeth cleaned. The dentist will scrape the tartar off the crowns and around the necks of the teeth.

By cleaning the tartar off the teeth the dentist will prevent your teeth from getting loose, especially if you join with him and keep your teeth clean by daily brushing and by the use of dental floss or the elastic band. Such care of the teeth will prevent them from falling out; will prevent the oncoming of Riggs's disease, which makes the teeth loose, the looseness usually beginning in the two lower front teeth.—*George W. Goler, M. D., health officer, Rochester, N. Y.*

#### The Wanamaker Expedition

OUR country is a melting-pot for many races; the stock of all the Old World is here assimilated and welded into useful citizenship. One race, however, has been reluctant to slough off the attributes of its past to assume the responsibilities of our civilization. The North American Indian yet holds a bit aloof. First conquered by the white man, then defrauded by his conqueror of most of his remaining possessions, the red man has perhaps little cause to love the white man. In view of these considerations, the Rodman Wanamaker Expedition of Citizenship to the North American Indian gains particular significance. This expedition, which left Philadelphia recently with the sanction of the President, is visiting every one of the one hundred and sixty-nine Indian tribes in the country, bearing to the Indians a message of good will and sympathy from the Great White Father at Washington, and his people. The mission of the expedition is to heal the old wounds that time has partly closed, and to plant in the bosoms of these original Americans a love for the flag of the country that has adopted them.

Mr. Wanamaker is the donor of the Indian Memorial at Fort Wadsworth, Staten Island, New York, which was dedicated by President Taft and thirty-three full-blooded Indian chiefs on the last anniversary of Washington's birthday. The flag raised then is carried by the Wanamaker party to be hoisted aloft by members of every one of the tribes. Furthermore, each tribe is made the gift of an American flag by the white men. Many of these flags are already flying over Indian reservations, an event in itself which is

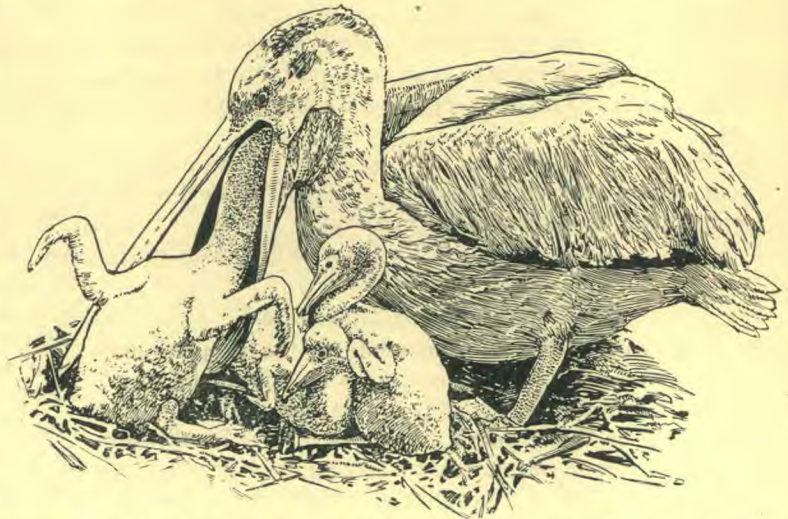
gratifying and worthy of note, for although the government office on each reservation has its flag, never before, it is said, have the stars and stripes floated over the soil reserved for the Indians. Not less full of meaning is the signing of the declaration of allegiance to the United States, voluntarily drawn up and signed by the thirty-three chiefs at the memorial ceremonies.

Dr. Joseph Kossuth Dixon is the leader of the delegation that is smoking the pipe of peace with the Indians, and with him are Rollin Lester Dixon, H. Trevor Booth, M. Harris Cole, and Major James McLaughlin, who represents the Department of the Interior. When these men have visited all the eighty-nine reservations they will have traveled twenty thousand eight hundred and two miles.

The Wanamaker party is assuring the Indian that the white man is anxious to give him a lift. That the Indian is not unappreciative of these intentions, and that he is at least determined never again to dig up the hatchet, is borne out by the following remarks of Chief Two Moons (a veteran of the fray in which Custer was killed), uttered recently in the course of discussion of that memorable battle: "My White Father has told me to fight no more, and I fight no more. I am a very old man. At the Little Big Horn it was fight, fight, fight all the time, but now the white man and the Indian smoke the pipe of peace and will never fight again."—*Outlook.*

#### The Original Moving Pictures

It is interesting to note the true origin of "movies." In 1826 Sir John Herschel asked a friend named Babbage how he could show both sides of a shilling at once. Babbage, thinking it some joke, replied cautiously that the only way it could be done was to hold it up in front of a mirror. In answer, Sir John



YOUNG PELICAN PROCURING FOOD FROM ITS MOTHER'S MOUTH

set a shilling spinning on the table and told his friend to get down so that his eye would be on a level with the coin. Imagine Babbage's surprise to see that he could actually see both sides of the coin seemingly at once. Babbage kept thinking of it, and mentioned the occurrence to another friend, Dr. Fitton, who immediately made a little model with a disk, a bird being drawn on one side and an empty bird cage on the other. When the disk was revolved, the bird was seen inside the cage. This model was called a thaumatrope.



Next was the wheel of life, as it was called, or the zoetrope. This was a cylinder with a series of drawings of dancing figures. Slots were cut at regular intervals, and as one looked through the slots the figures appeared to be engaged in a lively dance.

The first systematic pictures—actual photographs—of animals and men, for use in such machines, were made in 1877 by Edward Maybridge.—*Walter K. Putney.*

### The Soul-Mate of the Plant

IN Paris dwells a man interested in rare and exotic plants. A friend who had been in the Amazon brought him home a rare tree. In the winter he keeps it at the hothouse, but when summer comes he carries it into his garden. So beautiful is the bloom that he gave garden parties that men might behold the wondrous flower. One summer day he noticed a strange thing that set his pulses throbbing: a singular fruit had begun to set. Sending for an expert, they took counsel together. They knew that this was the only tree of the kind in Paris, and they could not understand whence had come the pollen that had fertilized the plant. At length they published the story in the papers, and that story brought the explanation. A merchant wrote that years before he had brought to Marseilles a young plant from the Amazon. The pollen of that tree, nearly four hundred miles away, had been carried on the wings of the wind over hill and vale, and found out the blossom that awaited its coming.—*The Christian Herald.*

### Bulb Convenience in a Nutshell

How many people, I wonder, know the easiest way of all to have bulbs for winter blooming? I did not until very recently. For years I had filled my cellar with the pots that had to be stored in the dark, had covered them religiously with coal ashes as advised by the florists, and had had all the usual dirt and muss to clean up afterward in the spring. A friend who has had good success with house-bulbs told me of her method, and I shall certainly adopt it immediately. It is understood, of course, that this applies only to hyacinths, narcissus, crocus, tulips, and such other hardy bulbs that could be grown in your own outdoor garden. Polyanthus and other bulbs that are not hardy in our cold climate would be ruined by this method.

The method is as follows: After deciding on your bulbs and apportioning the number of pots, dig a shallow trench in your garden about eight inches deep and three feet wide. This should be long enough to accommodate all your pots of bulbs. Put a layer of coal ashes on the bottom to prevent roots from striking through. Then set your pots of bulbs on the ashes, as close together as you can crowd them. After all are disposed of, cover three inches deep with hay. Then cover the trench over with planks, and add hay, leaves, litter, or whatever is easiest, for a top covering, to keep the light out. If you live where there is a deep snowfall, it is well to mark the boundaries of this pit with stakes. The bulbs should be well watered, soaked, in fact, at the start; and, if the top cover is loose enough to allow rain to soak through, they will require no further attention.

They should remain in the pit for at least two months, and ten weeks is even better. It is best to have them put into this bulb-pit by at least the middle of October; earlier is better. It is also best to have

those bulbs that will be brought first to the light, such as hyacinths, arranged so that they will be uncovered first. When bulbs are wanted for forcing, dig down, and remove one or two planks, as necessary, and take up the pots. They should remain at least three or four days in a cold, medium-light cellar, before being brought to the heat and light for forcing.

This bulb-pit will last for years, and to my mind is the simplest, most-convenient way of preparing bulbs for house-forcing that could possibly be found.—*Martha Haskell Clark, in Christian Endeavor World.*

### Puddletown

HAVE you ever looked into Puddletown,  
Where all of the things are upside down?  
The time to peep is a cloudy day,  
After the rain has gone away.

Giant trees, with their trembling leaves,  
Hang like icicles from the eaves;  
Houses, too, and birds' nests small—  
I wonder the baby birds don't fall.

The Puddletown folks go strolling past,  
Like flies on the ceiling, sticking fast.  
If they should drop off and they couldn't fly,  
They would fall way, way down in the sky.

There's a boy in there, I often see;  
I wish he'd come out and play with me.  
But once when I tried to pull him out,  
He ran away—he was scared, no doubt.

I wish I knew how he lives down there;  
'Twould make me dizzy, but he doesn't care.  
Does he have for his supper milk and bread,  
And eat it while standing upon his head?

Or sit in a topsy-turvy chair,  
With his head hung down and his feet in the air?  
I've asked, but he never will speak to me.  
Some day I think I'll go down and see.

—*Pauline Frances Camp, in Christian Observer.*

### The Apple in the Bottle

ON the mantelpiece of my grandmother's best parlor, among other marvels, was an apple in a vial. It quite filled up the body of the bottle, and my childish wonderment constantly was, "How could it have got there?" By stealth I climbed a chair to see if the bottom would unscrew, or if there had been a joint in the glass throughout the length of the vial. I was satisfied by careful observation that neither of these theories could be supported, and the apple remained to me an enigma and a mystery. One day, walking in the garden, I saw it all. There on a tree was a vial tied, and a tiny apple was growing within the crystal. The apple was put into the bottle while it was little, and it grew there. Just so we must catch the little men and women who swarm our streets—we call them boys and girls—and introduce them within the influence of the church; for, alas! it is hard indeed to reach them when they have ripened into carelessness and sin.—*Spurgeon.*

### Using Fruit-Jar Rubbers

To prevent dishes from slipping off the ice when cooling in the refrigerator, take two or three discarded fruit-jar rubbers and place them on the ice; the dishes may rest on these rubbers in perfect safety.

"THE ear that is keenest for the closing-time whistle is likely to be the deafest to the whisper of opportunity."



# CHILDREN'S PAGE



## Her First Indian

JOHN E. NORDQUIST

**A**LWAYS had Selma shivered with fright at the mere mention of the word Indian. As a little peasant girl in the wilds of the Swedish mountains, she had trembled with fear at highly overdrawn tales of their cruel ferocities. This had caused her to picture all that bore the name Indian as the very incarnation of wickedness.

Small wonder, then, that the little fourteen-year-old immigrant sat pal-sied with fear as the train roared its way through the tall Wisconsin woods. At every station she expected a war party of savages to board the train and begin scalp-operations.

She wondered at the fearless, care-free aspect of her fellow passengers. The majority were occupied in reading, or gazing passively through the dusty windows at the changeless panorama of big trees. Naturally, this fearless attitude of the passengers had a soothing effect on Selma. Presently she resumed her longings for the old home, and her guesses as to how she would like this new land of interminable forests.

She had almost forgotten the dreaded red men when her first Indian boarded the train at Pinero, and entered the crowded coach in which she sat. The red man cast a searching glance through the coach, then started toward the frightened Selma. Any one else would have guessed that it was the unoccupied half of Selma's seat that he wanted, but the poor child, with her head full of Indian legends, saw nothing but cruelty in the red man's stolid look. Nearer and nearer he came. Horrors! he sat down beside the trembling child. Would no one help her? She dared not move nor cry for assistance, but pleadingly she cast her eyes round the swaying coach in search of some

kindly soul. None seemed to see, or to care for her deadly peril.

The kindly disposed red man finally guessed the reason of the child's foolish fear, and he smiled in a friendly let's-get-acquainted way. Selma refused to be assured, and when the Indian took her hand and gently stroked it, she would have screamed had not her voice stuck in her throat. Mile after mile of forest

slipped by, as the native of the New World tried his best to scrape a friendly acquaintance with his little sister of the Old World. Though all his kindly attentions seemed doomed to failure, he refused to be discouraged.

Finally, when the train stopped at a large town, the Indian jumped hurriedly from his seat and left the train. Selma breathed a prayer of thanksgiving at what she deemed a miraculous escape. But she had misjudged her Indian. Just as the train was leaving the station, he pulled himself aboard, came directly to Selma, and dropped the several sacks of goodies that he carried into her lap.

This strange action caused the child to look wonderingly at the red man, but all suspicions were not yet allayed. Noting her hesitation, the Indian thoughtfully opened the sacks and began eating of the fruit and candy, as well

as tendering her some. Gradually the truth dawned on Selma, that all red men are not as they had been pictured to her. After this it was not long till an understanding was established between them, despite the lack of language to express it. This incident happened long ago. Selma has lived in our country many years now, and has come to know that the Indian is very similar to his white brother and sister, both in customs and kindness, and she fears Indians no longer.

### Bath Song

Helen Adair



Birdie, in the tree top tall,  
Spies a puddle by the wall.  
Down he flutters, like a flash,  
Splash, splash, splash!

See, O see him wash his nose,  
Wash his wings, and wash his toes,  
Shake his feathers, flutter, flop!  
Will he never stop?

Down the rascal goes again;  
Makes the water fly like rain;  
See him dive, and dance, and leap!  
Peep, peep, peep!

Quick, a cat is coming by,  
Little drippy-tail must fly!  
See him shake his feathers out,  
Stretch his wings, and turn about!



With no towel but summer's breeze,  
He can dry himself with ease.  
"There's a way where there's a will;"  
For a comb, he has his bill.

Hear, O hear the praises float  
From his happy little throat!  
Sweeter, you have never heard.  
Happy, happy little bird!





### What Two Bibles Did

WHEN the train came steaming into the depot, the crowd rushed for seats. As a band of recruits mounted the platform, they shouted back to their friends who had accompanied them to the train various slang phrases they could command, interspersed with an oath now and then. As the train moved on they pushed one another into the car where many ladies were seated, including a mother and her two boys.

Then the oaths came thick and fast, each one evidently trying to outdo the other in profanity. This mother shuddered for herself and her boys, for she could not bear to have their young minds contaminated with such language. If the train had not been so crowded, she would have looked for seats elsewhere, but under the circumstances she was compelled to remain where she was.

Finally, after the coarse jesting had continued nearly an hour, a little girl, who with her mother sat in front of the party, stepped out timidly from her seat, and going up to the ringleader of the group, a young man whose countenance indicated considerable intelligence, gave him a small Bible.

She was a delicate-looking creature, only seven or eight years old; and as she laid the Bible in his hands, she raised her eyes appealingly to his, and without a word went back to her seat.

The party could not have been more completely hushed if an angel had silenced them. Not another oath was heard, and scarcely a word was spoken by any of them during the remainder of the journey.

The young man who had received the book seemed particularly impressed. He got out of the car at the next station, and purchased a bag of candy for his little friend, which he gave to her. He then stooped down and kissed her, and said he would always keep the Bible for her sake.

The little girl's mother afterward said that her child had been so troubled by the wickedness of those young men that she could not rest until she had given one of them her little Bible, which she valued highly.

The Rev. W. W. Bradshaw, missionary of the American Sunday-school Union, had the following experience in the mountains of Kentucky:—

"One day a boy asked me to ride with him. He told me he was hauling the mail to the next village, and that he was paid twelve dollars a month for his work. 'How do you spend your money?' I asked. 'Well, I help support my mother and sister, and the rest I am saving to buy me a rifle.' 'A rifle!' I exclaimed. 'What do you want with it?' 'The day I get it I am going to kill old man Yelvington. If he should die, I am going to shoot his oldest son, and if he jumps the country, I will kill the next.' 'What in the world do you mean, my boy?' I asked in amazement. He replied: 'Just what I tell you. Old man Yelvington killed my father, and the day of the funeral I swore I would fix him. I have nearly enough money to get the rifle, and when I do, something is going to drop over yonder; you know what the law of revenge is.'

"I was well-nigh speechless with astonishment. 'My young friend,' I said kindly, 'don't you know if you kill that man, you will have to fly from home, go to prison, or be hanged? Do you know what an awful thing murder is? What does God's Word say about it?' He answered, 'We ain't got no Bible at our house.'

"I talked earnestly and tenderly with him, bringing out the gospel rule of forgiveness. He was deeply moved, and tears were in his eyes. Before we parted, he promised to give up his dreadful plans. I took a Bible from my bag, wrote his name in it, and gave it to him. Some months after, it was the means of his conversion, also that of his mother and sister. It pays to teach the children God's Word.

"That little Bible saved an old man's life, it saved our State a murder trial, a boy from becoming a criminal, and it all cost twenty-five cents. One good Book and a few kind words often save a child from the downward career."—*Selected.*

### Think for Yourself

A boy had been employed in a shop for a year. The proprietor was engaging him for the second year and was raising his wages. He told the boy that he was pleased with the way he did his work, with his writing, and with the way he got along with his customers. "But," said he, "there is one thing I want this year. I don't want to have to tell you what to do; I want you to think for yourself, to see what is to be done, and do it without being told."

The conversation put the boy on the road to efficiency, and greatly added to his value to his employer. It is always a great advantage for one to think for himself and to see what is to be done and do it.

A great many persons stand around waiting to be told when they do see what is to be done, and should, for every reason, go and do it. Among intelligent people there should not be need of a leader to constantly outline the work for this one and that one. A large aggregate cannot be accomplished by men who always wait for the word of the master. Individual initiative should come into every life; and the sooner one learns it, the more will he be worth to himself and to every one else.—*F. W. Muttay, in East and West.*

### Except Ye Become as Little Children

MAMA and little Myrtle Naomi were alone. Papa had been called to Seattle on business. It was winter and the snow was on the ground. It was evening and together mama and little daughter knelt in prayer. Mama prayed, and then little Myrtle, not yet three years old, lisped this prayer: "Dear Jesus, take care of papa while he is gone. Bless papa and mama and sweetheart, and help me to be a dood dirl, for Jesus' sake. Amen."

That night a storm arose and mama expressed anxiety about papa who was at that time riding on the water. With a look of surprise on her sweet little face, Myrtle Naomi looked up and said, "Mama, Jesus is taking care of papa."

And why should she fear? She had asked Jesus to take care of papa, and she believed he was doing it.

Little Myrtle Naomi is now lying in the silent grave, waiting for Jesus to come and gather his jewels. Mama is very lonely without her, but the sweet lesson of faith and trust in Jesus will never be forgotten. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

VIOLA GUSTIN.

THE boy who buckles down to the work of solving his own problems never becomes a problem himself.—*Youth's Companion.*





M. E. KERN . . . . . General Secretary  
MATILDA ERICKSON . . . . . N. Am. Div. Secretary  
MEADE MACGUIRE . . . . . N. Am. Div. Field Secretary

## Society Study for Sabbath, October 25

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

### Suggestions for the Program

1. Review Morning Watch texts; report of work; minutes; prayer; special music.
2. "Experiences in Batavia." Make good use of Sister Petra Tunheim's article in the INSTRUCTOR. Supplement it with a talk on early missionary efforts in the East Indies, if you can find a good book on general missions. Include in this talk the beginning of our denominational work in those islands. See "Outline of Mission Fields."
3. Success in the Christian Life, No. 23. The secret of happiness. Many may be surprised to learn what the Bible teaches on this subject. 1 Peter 4:12-14; 3:14. Evidently it is not the prize for which so many seek, but a gift which God gives to those who patiently endure for his sake. Matt. 5:11, 12; James 5:11; Job 5:17; Prov. 16:20. In this, also, obedience is essential. John 13:16, 17.
4. For suggestive topic see 1 Peter 1:8.

## Missionary Volunteer Reading Courses

Senior No. 7—Lesson 3: "From Exile to Overthrow," Chapters 9, 10

NOTE.—"The hours perish and are laid to our charge." These words are said to be inscribed upon a dial in Oxford. But what splendid records those hours will bear which are used in Reading Course work! During your spare moments you can glean from good books blessings for the years to come.

1. What Jewish maiden became the wife of Ahasuerus? What plot was laid for the extinction of all the Jews at this time? How was it averted? In commemoration of this event, what feast was instituted and is still kept up by the Jews?
2. To what countries did many of the Jews go? What kind of treatment did they receive? How did the Jews fare who remained in Babylon?
3. What was the condition of the Jews in Palestine under the rulership of the Persian monarchs? In what year did Alexander come to the throne? Relate what was done by the high priest and Jews when Alexander approached Jerusalem? How did Alexander meet the high priest, and why?
4. Upon the death of Alexander how was the kingdom divided? How did the people receive these generals? What happened to Ptolemy? How did Ptolemy treat the Jews?
5. How did the king of Egypt attempt to desecrate the temple, and who withstood him? How did the Jew regard "Simon the Just"?

Junior No. 6—Lesson 3: "The Black-Bearded Barbarian," Chapters 5, 6

NOTE.—Hundreds of other young people are reading this book with you. Some of them have already completed three courses and received gift-books.

1. What was the name of Mr. Mackay's new friend and convert? How did Hoa's friends treat him after he became a Christian? How did Mr. Mackay and Hoa spend their time?
2. How did Mr. Mackay help the people at this time? Did this help him in telling the people about Christ? What was the result?
3. To what place did Mr. Mackay and Hoa go when the weather became cooler and more pleasant? How were they treated at Sek-khau? Who next met them? What did they realize during the severe storm that overtook them? How did the people of Kelung treat them? Repeat the hymn Mr. Mackay sang when Hoa's courage failed before the crowd. What did Hoa then do? Where did they go next?
4. How did Mr. Mackay meet the Chinese scholars? How did he quell a riot at one time? Is God's word still powerful to reach hearts?
5. What serious offense had the English sailors committed?

How did the spies sent to watch Mr. Mackay treat him? Why? How did he next help the people?

6. What was his usual program when visiting a town? For what was he ever looking? Should we also look for opportunities to uplift Christ?

7. How many converts were baptized and united with the church in 1873, just one year after he began work for these people?

### A Careless Word

'Twas but a word, a careless word;  
As thistle-down it seemed as light;  
It paused a moment on the air,  
And onward then it winged its flight.

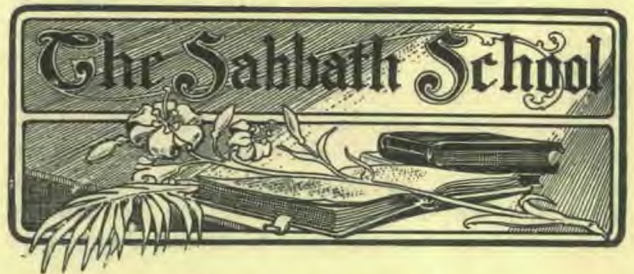
Another lip caught up the word,  
And breathed it with a haughty sneer;  
It gathered weight as on it sped,  
That careless word, in its career.

Then rumor caught the flying word,  
And busy gossip gave it weight,  
Until that little word became  
A vehicle of angry hate.

And then another page of life  
With burning, scalding tears was blurred;  
A load of care was heavier made,  
Its added weight a careless word.

How wildly throbbed that aching heart!  
Deep agony its fountain stirred;  
It calmed, but bitter ashes mark  
The pathway of that careless word.

—Selected.



## IV—The Sea Divided

(October 25)

LESSON SCRIPTURE: Exodus 14.

LESSON HELPS: "Patriarchs and Prophets," pages 284-290.

MEMORY VERSE: "Whosoever shall call on the name of the Lord shall be delivered." Joel 2:32.

### Questions

1. Where did the Israelites camp on the evening of the third day of their march from Egypt? Ex. 14:2.
2. What was told to the king of Egypt? What effect did this have upon Pharaoh? What did he and his servants say? Verse 5; note 1.
3. What did Pharaoh get ready to do? Verses 6-8.
4. Where did he overtake the Israelites? Verse 9.
5. How did the Israelites feel when they saw the Egyptian army coming after them? To whom did they cry? Verse 10.
6. What did they then say to Moses? Verses 11, 12; note 2.
7. How did Moses show his faith in answering the people? Verses 13, 14.
8. What command did the Lord give? What was Moses to do? What would be the result? Verses 15-18; note 3.
9. What strange thing now came to pass? Verse 19.
10. How did that help the Israelites? Verse 20.
11. What did the Lord cause the sea to do when Moses stretched out his hand over it? What did the



Israelites then do? How did the waters appear? Verses 21, 22; note 4.

12. What great trouble did the Egyptians bring upon themselves that night? How were they destroyed? How completely were they overcome? Verses 23-28.

13. What only remained to be seen of them in the morning? Verse 30.

14. What effect did this great deliverance have upon the Israelites? Verse 31; note 5.

15. What does Paul say of this experience? Heb. 11:29.

#### Notes

1. It had been hard for the king to give up his slaves. Through all the list of plagues, one after another, he fought and struggled against it. When they were gone, he talked it over with his counselors, and they concluded that they had been very foolish to let the children of Israel go. Perhaps after all, they doubtless reasoned, Jehovah had nothing to do with the plagues. They may just have happened. They decided therefore to overtake their bondmen and bring them back, and prove to them and the nations around that they could defy the God of Moses.

2. "Some cried unto the Lord, but far the greater part hastened to Moses with their complaints." Moses did not know how they would be delivered, but by faith he clung to God's promise, and tried to calm the people.

3. "Speak unto the children of Israel, that they go forward." Go forward? Where? Which way? High, rugged mountains were before them, and on one side the Red Sea; on the other, and coming in behind them, the great Egyptian host. Truly they were "entangled in the land." Verse 3.

4. The Red Sea which the Israelites crossed was the arm of the sea which is now called the Gulf of Suez. Authorities say that it probably reached at least thirty miles farther north than now, and that the sea must have been twelve miles wide where they crossed, and very deep.

5. This experience of the children of Israel shows us how we may trust the Lord to care for us in every time of trouble. See memory verse.

### IV — The Reprobate Mind

(October 25)

LESSON SCRIPTURE: Rom. 1:28 to 2:5.

#### Questions

1. When men refused to have God in their knowledge, to what did God give them over? To what would this reprobate mind inevitably lead? Verse 28; note 1.

2. What are some of the sins of the reprobate mind? Verse 29; note 2.

3. What further sins are named in the next verse? Verse 30; note 3.

4. What sins are next mentioned? How many are named in all? Verse 31; note 4.

5. What similar list is named elsewhere? When and to whom do they especially apply? 2 Tim. 3:1-5; note 5.

6. Of what were the more enlightened also guilty? Rom. 1:32; note 6.

7. What, then, could be said of those who condemned the heathen? Rom. 2:1.

8. What instruction has Jesus given concerning this question? Matt. 7:1, 2; Luke 6:37, 38.

9. Of what may the wicked be assured? Rom. 2:2. Compare Rom. 1:32.

10. What is said concerning the one who condemns things in others which he himself commits? Rom. 2:3.

11. What searching question does the apostle press home? Verse 4, first part.

12. What did they need to learn concerning the purpose of God's goodness? Verse 4, last clause.

13. What were such transgressors treasuring up? Verse 5.

#### Notes

1. "Gave them over:" This is the third time this expression has appeared in this chapter. God gave them up to uncleanness,

to a reprobate mind, a mind void of judgment, with no power to see or choose the right. The reprobate mind is the last stage of evil. Every kind of mind bears its fruitage. The reprobate mind leads inevitably to the doing of those things which are "not fitting," as given in the Revised Version.

2. "Filled with all unrighteousness." "Fornication:" Transgression of the seventh commandment, which may be in cherished thought. "Wickedness:" Dangerous, destructive sin. "Covetousness:" Greed, "the sinful desire which goes out after things of time and sense of every form and kind." "Idolatry:" "Covetousness and impurity may be said to divide between them nearly the whole domain of selfishness and vice."—*Lightfoot*. "Maliciousness:" Baseness, badness, malice, ill will, a disposition to do evil. "Full of envy:" Filled with ill feeling toward those who seem better circumstanced than ourselves. "Murder:" Hatred cherished in the heart, which leads to murder. "Debate:" "To beat down," strife. "Deceit:" Living a lie. "Malignity:" A malicious, actively hating disposition. "Whisperers:" Those who make trouble (Prov. 16:28), tattlers, talebearers.

3. "Backbiters:" Detractors of character, those who say evil things against the person not present. "Haters of God:" Not only feeling but showing hatred, hating God because of his character. "Despiteful:" Insolent, arrogant. "Boasters:" "Vain boasters," boasting of shallow things, swaggerers. "Inventors of evil things:" "Inventors of vices" (Rotherham), new ways of sinning. "Disobedient to parents:" The beginning of a life of disobedience.

4. "Without understanding:" God gave them up to such a condition. "Covenant-breakers:" Those who will not keep their word. Failure to keep one's word is a marked feature in the commercial, political, and social worlds. "Without natural affection:" No true love for one's own kin, affection perverted by lust and selfishness. "Implacable:" Stubborn in enmity, that which will not be reconciled, in need of mercy but unmerciful. What an awful list of crimes,—twenty-two in number! They are descriptive of the heathen world today. But they are not confined there.

5. A similar list of sins is found in 2 Tim. 3:1-5, and is there applied to the professed children of God in the last days. Those sins are but the product of the natural, unregenerate heart, and can be restrained only by the power of God. The gospel is the only remedy for this condition.

6. "They which commit such things:" Rotherham renders this verse: "Who, indeed, having acknowledged the righteous sentence of God, that they who do such things as these do practise are worthy of death, not only the same things are doing, but are even delighting together with them who are practising them."

#### Supplementary Questions for Home Study

Does the mere profession of godliness change the heart? What else is necessary besides a "form of godliness" in order to be a true Christian?

What is the power of godliness? Rom. 1:16.

In whose place does that man put himself who assumes to judge others?

#### The Old Saint's Comfort

DR. WHYTE had an interview with Dr. Carmen, both of Edinburgh. Their church business ended, Dr. Carmen looked at Dr. Whyte with earnest, inquisitive mien, saying, "Now, ha'e ye any word for an old sinner?" "It took my breath away," says Dr. Whyte. "He was an old saint! But it is the paradox of grace that the greatest saints feel they are the greatest sinners. So I just rose up and held out my hand to him,—a strong man's hand was his,—and I said to him, 'He delighteth in mercy.' I had nothing else to say, and escaped out of the room. Next morning I got a letter from him. I have it in my desk. It read, 'Dear friend, I will never doubt Him again—the sins of my youth. I was near the gates of hell, but that word of God comforted me, and I will never doubt him again. I will never despair again. If the devil casts my sin in my teeth, I will say, "Yes, it is all true, and you cannot tell the half of it; but I have to do with One who delighteth in mercy." I can show you the paper," says Dr. Whyte; "it sanctifies my desk. It may touch the tongue of some of my sons years hence to preach the same gospel the old father has tried to preach to you today."—*James D. Lawson*.



# 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.

## Faith

A CHILD is feeding pigeons on Boston Common. One fowl, bolder than the others, sits on her wrist. It has confidence. Needless to say, it gets more than the other pigeons that flutter away in fear. The one who trusts God most gets most from him.

A Christian Zulu illustrated faith in the following way: In Zululand men carry people across rivers when the water is high. Before starting, the traveler is told to take a firm hold. Those who obey and have confidence in the guide reach the other side; those who lose confidence and loosen their hold perish. Faith is keeping a tight hold of Christ.—*Selected.*

## Think Before You Strike

A MAN was traveling on horseback, accompanied by his dog. He dismounted for some purpose, and accidentally dropped his package of money. The dog saw it, but the man did not. The faithful dog barked to stop him as he rode farther and farther away, bounding in front of him and barking louder and louder.

The man thought he had gone mad, so drew his pistol and shot him. The wounded creature crawled slowly back to the package. The man discovered his loss and rode back to secure it. There he found his dying dog, guarding the treasure.

This story, too, adds force to the same thought, "Think before you strike:"—

A boy worked for a farmer and was given a span of horses to plow with, one of which was a four-year-old colt. The colt, after walking a few steps, would lie down in the furrow.

The farmer was provoked and told the boy to sit on the colt's head to keep him from rising while he whipped him, "to break him of that notion," the farmer said. But just then a neighbor came by and said: "There's something wrong here. Let him get up so we can examine him."

He patted the colt, looked at his harness, and then said: "Look at his collar! It is so long and narrow that it carries the harness so high that when he begins to pull, it slips back and chokes him so that he can't breathe."

It is well to remember that these creatures are dumb. They may be hungry, thirsty, cold, faint, sick, bruised, or wounded, and cannot tell you.

Think well before you strike any creature that cannot speak.—*Edith Banta.*

## Overcome Evil With Good

ONE day when the horse of a good man in Massachusetts happened to stray into the road, a churlish neighbor put the animal into the public pound. Meeting the owner soon after, he told him what he had done, and added, "If I catch him in the road after this, I'll do just so again." "Neighbor," replied the other, "a night or two ago I looked out of my window and saw your cattle in my meadow, and I drove them out and shut them in your yard; and if I ever catch them there at any time, I'll do it again." The man was so impressed with the reply, that he took the horse out of the pound and paid the charges himself.

A scurrilous attack against Emperor Joseph was printed, and broadly scattered throughout the German Empire. The emperor ordered no pains to be spared to find its author. He was discovered and was brought before his sovereign. "Are you the author of this disgraceful writing?" asked the emperor as he held up a copy for him to see. The man had to acknowledge that he was. "Your pens are cut too sharp. I have had others cut for you, of which you will make better use, I hope," said the emperor, as he handed him a small package of quill pens. Overcome with shame, the man received them and was told that he could go free. On reaching home and opening the package, he found the pens wrapped in a paper which proved to be an imperial order for a pension. The emperor had learned that the man was in most destitute circumstances and had taken this way to heap coals of fire upon his head.—*Alice Beaird, in the Educational Messenger.*

## Seed Thoughts

A MAN is in a fair way to become strong when he has a keen realization of his own weakness.

The man who flatters himself and overestimates his own capabilities is not likely to see and comprehend his incompetency.

Knowing that we are insufficient in ourselves ought to stimulate us to seek for greater efficiency.

Thoroughness in whatever we undertake to perform should be the aim of every man, woman, and youth.

Knowledge is the thing greatly needed, but the determination and power to put this knowledge into practical use is needed still more.

The greatest knowledge that one can possess is a knowledge of God, and that his power working in us is abundantly able to overcome all trials and difficulties.

J. W. LOWE.

## Not a Bad Record

A WRITER in the *World's Work* says of Secretary of State Bryan that "he is a deeply pious man. He holds family worship daily. He says grace at every meal; at dinner his family audibly join in the words of thanks. He has never been heard to use a profane or indelicate word, and such is the radiance of his character that he never hears one. He does not, literally, know one card from another. He does not know the taste of liquor or tobacco. Finally, he gives away, for charitable and religious purposes, more than he keeps for himself and his family. His theology is of the old-fashioned variety. . . . He is strong on foreign missions. He is not ashamed to adhere to religion of miracle, of salvation through the blood of the Saviour, and to preach it in public and private with the zeal of an apostle."