

# The YOUTH'S INSTRUCTOR

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*W. C. Eaton, photographer*

A LITTLE WOULD-BE RUNAWAY TETHERED WHILE AT PLAY

SIR RUFUS ISAACS, a Jew, has been appointed Lord Chief Justice of England.

THE soot-fall over the city of Pittsburgh in 1912 amounted to 42,683 tons.

ALL American field-guns in the future will be equipped for firing at aeroplanes.

THE apple crop this year of Chautauqua County, New York, is estimated to be 10,000 barrels.

No aeroplanes will be allowed to fly over the Canal Zone without written permission from Washington.

MORE than 3,000 cases of typhoid fever were reported in New York City during the month of September.

TWO million trees will be planted in the national forests in Utah, Nevada, and southern Idaho during 1914.

ABOUT \$6,000,000 worth of diamonds were shipped from Amsterdam to the United States during the first five months of 1913.

OVER 350,000 persons assisted one day in improving Missouri's highways. They accomplished about \$1,000,000 worth of work.

ACCORDING to a decision rendered in the New York courts, it is a felony for the driver of a motor vehicle to run away from an accident without giving his name.

IN 1912, 41,081 tons of peat were used as fertilizer, while only 1,300 tons were used for fuel, 3,000 tons for stock food, and 2,000 tons in the manufacture of paper.

THE Palace of Machinery is the largest of the exhibit palaces at the Panama-Pacific International Exposition. It is 967 feet long, 367 feet wide, and 136 feet high.

IN seventeen department stores in New York City, 10,000 women and girls get less than \$8 a week; 2,603 get less than \$5; saleswomen, excluding cash and stock girls, average \$9.31.

THE medical inspector of a school had given the pupils an examination for mouth defects, after which one child was heard to say that the physician had found that one girl, calling her by name, "had adenoids and tonsils." Fatal discovery!

THE first page of a recent morning paper gave an account of three railway wrecks, the most serious one occurring at Mobile, Alabama, where a train carrying one hundred and seventy-five soldiers to the State fair fell from a trestle, killing twenty-five soldiers and injuring one hundred more.

A STATUE of King Edward VII, recently dedicated in Aberdeen, Scotland, is perhaps the first granite statue of a ruler erected since the days of the Pharaohs. It is carved out of a solid block of granite, is ten feet six inches high, and stands upon a granite base and pedestal fourteen feet high. On either side of the pedestal are bronze figures representing the king's personality.

THE world's largest dry dock is at Liverpool, and is the only one that can accommodate the "Imperator" or any of the other new 50,000-ton liners. It is 1,020 feet long, and 155 feet wide at water-line. When the dock is full, the water stands forty-five feet deep, but the 5,000-horsepower pumping plant will empty it in two and one-half hours. The dock cost \$2,500,000, and two and one-half years have been spent in building it.

## Advanced Shorthand Course

WE have completed arrangements for giving an advanced course in shorthand. This will be especially helpful to stenographers who desire to become more proficient. After entering active work many stenographers fail properly to apply to the work in hand the principles of abbreviation. A little help just at this point would be of great benefit to them. This advanced course will enable the writer to apply the principles of abbreviation in matter that is especially difficult to most stenographers who are beginning—the writing of phrases and proper names. There is also given a thorough review, by practical work, of word-signs, contractions, shorthand numerals, and the most helpful expedients which a stenographer should have who is determined to succeed. A special drill is also given in speed writing that is of great benefit to any stenographer, enabling him to do the best work of which he is capable. This course is conducted by H. E. Rogers, the veteran stenographer and statistical secretary of the General Conference. Matriculation fee, \$1. Tuition for the course, 20 lessons, \$7. If you are interested in such a course, or know of any stenographer who would be glad for the opportunity of taking it, please correspond with us at once, and further information will be furnished. Address Fireside Correspondence School, Takoma Park, Washington, D. C.

### "Star Flowers"

MISS ELIZA H. MORTON, well known to the INSTRUCTOR readers, is the author of the new book of poems "Star Flowers." This little book is filled with a variety of poems, all intended to banish gloom and darkness, to strike the key-note of all that is true and lovely, and to direct minds to things beautiful and enduring. "Star Flowers" makes a valuable gift-book, especially for our friends who have lost loved ones.

The book sells for \$1. The proceeds are devoted to extending the gospel work in the city of Portland, Maine. In ordering it, address the author, at Woodford's Station, Portland, Maine.

### Being Businesslike

ONE business man criticized another for wearing a flower in his buttonhole, as not being businesslike. The other replied: "My business in the world is to glorify God, and I can do it by appreciating the beauty he has put into a flower. I buy a flower and wear it. You buy a weed and smoke it. Which is the more businesslike?"—*The Record of Christian Work.*

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# The Youth's Instructor

VOL. LXI

TAKOMA PARK STATION, WASHINGTON, D. C., NOVEMBER 11, 1913

No. 45

## Our South American Training-School

H. U. STEVENS



OUR South American training-school, officially known as El Colegio Adventista del Plata, and locally known as El Colegio Adventista de Camarero, is situated about two hundred and twenty-five miles north of Buenos Aires. On the fertile plains of the province of Entre Rios, about midway between Diamante, a moderate-sized Argentine town situated on a high bluff overlooking the beautiful Paraná River, and Crespo, a thriving country village, is located the community known as Camarero. In this community our South American training-school, with its sister institution, El Sanitorio del Plata, has grown up.

Camarero is largely a Russian German settlement, so thoroughly Russian German that the Spanish element of South America has barely penetrated the huge family circles and left its softening influence on the

Brother Joseph Weiss, at the wharf in Diamante. The broad smile of this hardy Russian, beaming through a thick growth of recently trimmed beard, and his kindly eyes peering from under an old slouch-hat, reveal to the stranger a warm heart that beats for him a cordial welcome. The visitor is quickly packed into a conveyance, which consists of a characteristic Russian wagon drawn by three or four small horses hitched abreast, and is soon rolling over the hills, firmly gripping his seat while the horses are huddled along at a furious gait and the wagon plays leap-frog with bumps and ruts in the road. Presently and at intervals away in the distance, like beacons set on the plains, the large buildings of the school and sanitarium are spied in stately solitude. With the great continent of South America stretched out before him as far as his vision will carry, the magnitude of the work of



MAKING BRICK FOR THE NEW DORMITORY TO BE CONSTRUCTED WITH THE MEANS RAISED BY THE SABBATH-SCHOOLS ON DEC. 28, 1912

tongues of the children and youth. The families retain their customs, crowding together in a few small rooms at night, while spending the greater part of the day outdoors working in the fields. They are a hard-working, thrifty class of people, but tenaciously cling to the methods of their fathers, partly perhaps from a filial piety, but more from a profound ignorance of modern methods and a profound inability to apply them. However, modern machinery can be seen on every hand, and some are learning its value. Nevertheless a North American cultivator is likely to rust out in an overgrowth of weeds in the corner of the barn-yard, while the corn just over the fence can scarcely be seen for the cockle-burs which have overrun the field. The Russian Germans are a substantial class of people, and are the backbone of our work in Argentina. From them many of our workers come, and from them come the majority of the pupils of the school at Camarero.

A visitor to the school, coming by steamer from Buenos Aires, would meet our business manager,

these institutions is impressed upon the mind of the visiting brother.

Drawing nearer, the buildings appear to be constructed of stone; but on inquiry it is found that there are no stone buildings in this community, and that the walls are built of brick made on the site from the top layer of soil, and plastered without, as well as within, with lime and sand. They are plain, flat-top structures, which to the stranger appear severe and devoid of artistic beauty, but which to the native brethren are buildings of magnificence and luxury.

Alighting from the wagon at the gate back of the school buildings, the stranger is conducted to the dormitory, where after his long, tiresome ride he will enjoy a rest for the night. The dormitory is a one-story building designed on the Spanish style, but never completed. The rooms, each large enough to accommodate four students, are arranged in the form of a quadrangle enclosing a court called the *patio*. There is no direct passage between these rooms, each opening independently into the *patio*, which is designed to

be entered through the hall leading from the front door, but which can now be entered from the back through the unfinished section of the building.

Our preceptress, Miss Almeda Kerr, makes the newly arrived friend feel at home, and gives him quarters in the guest-chamber, which, with its cold tile floor and its naked, grinning rafters, might give him a chilly touch of homesickness were it not for the reassuring evidences of welcome seen in the artistically arranged curtains, table-spread, and wash-stand cover, devised to hide the rough boards and kerosene boxes used in default of more pretentious furniture, by the consummate skill of the preceptress.

The stranger is left alone, and after tucking himself away snugly for the night, is lost to quiet dreams. The night glides quietly by, save for the ceaseless chirp of the cricket, the midnight cry of the terra-terra, or the morning clamor of the cocks impatient for the dawn, until fifteen minutes before six the startling clang of the rising bell is heard just outside his door. He turns over in bed, but not daring to delay, bounds out, quickly prepares his toilet, and steps into the *patio*, breathing deeply the invigorating air of the morning, thoroughly refreshed by the rest of the night.

The routine of school life at Camarero is begun with a scene in the dining-room, for the Spanish people always eat immediately after rising. Morning worship, in which the whole school family join, is conducted around the tables, and then breakfast is served. If the stranger is acquainted with the American plan of dining service in our schools in the States,

he will here find nothing unusual. Thanks again to the untiring efforts and patient instruction of Miss Kerr, manners have been drilled into the unmannerly; and these, coupled with the native politeness of the Spanish race, put the stranger at ease and assure him that he has met a people whose degree of civilization is not far below his own. The only disconcerting feature is the strange tongue. Spanish is spoken on all occasions. However, if the stranger can muster a few expressions, imperfect and ungrammatical though they may be, he will be listened to with profound respect; and his efforts at communication will be appreciated. He will find his companions ever ready to assist him in his struggle with their language, and able to do it in a manner both graceful and reassuring. At all events, mistakes are ludicrous, and one needs to be constantly on his guard. For instance, it makes considerable difference whether one says *hombre* or *hambre* in expressing his desire for food. Thus, if a young lady were to say abruptly that she has "a man" (*hombre*), in the vain endeavor to re-

mark in a modest way that she has a keen appetite (*hambre*), it would prove ridiculous, to say the least, and might be embarrassing. Yet this would tend only to enliven the company at the table, and any embarrassment would be met by a prompt effort by all to suppress the perplexing situation. After the meal is finished and the dishes are cleared away, the tables are deserted; and by seven o'clock the first stage in the program of the day is past.

The daily classes are conducted in the main school building, a large two-story structure, in front and to the left of the dormitory, which will furnish an abundance of room when used for class work only, but which is now unduly crowded by making it serve also for the boys' dormitory. The chapel and two classrooms occupy the first floor. The director's office is found over the entrance on the second floor, the remainder of which is devoted to dormitory purposes.

The office and also the preceptor's private room are used as well for class purposes, and will continue to be thus used until our new dormitory is constructed.

The new building will relieve completely the crowded condition under which we are now laboring in the main building.

The morning session begins with the chapel services at eight o'clock. The school family, with the pupils from the neighborhood, gather in the assembly-room, and just as the clock strikes the hour, the six teachers march in to take their seats on the platform in front. Every pupil is in his place, and the door is closed. A short Scripture reading, prayer, and a hymn, followed frequently by a brief talk from one of

the teachers, is the order of the service. After the roll-call the students disperse to their classes; and thus are concluded the daily chapel exercises.

Our students, from lack of opportunity and from lack of educational incentives which make opportunities, are backward in intellectual development, the greater number of the students being in the first four grades. A young man twenty-two or twenty-three years of age in the third grade, struggling hard to learn the addition of simple fractions, or fighting equally as desperately to master his simple reading lesson, is a frequent occurrence, and is passed unnoticed. However, the young people are anxious to learn and are susceptible of development, making rapid progress when given the opportunity. While, therefore, our work does not reach beyond what would be equivalent to an academic course in the States, it includes everything below that standard, and is found to be sufficiently advanced and to offer an abundance of educational material for the class of students that comes to us.



SCHOOL BUILDINGS OF THE SOUTH AMERICAN TRAINING-SCHOOL

The teachers are six in number, besides the preceptress and matron, Miss Kerr, who, in addition to guarding faithfully the dormitory, teaches classes in cooking and social culture. Of the six, Brother Camilio Gill and his wife, both of whom are Argentines and received their education at Camarero in the early days of the school, are now carrying the greater part of the teaching in the third, fourth, fifth, and sixth grades. Sister Louisa Hugo, from Uruguay, who with her large family has been a loyal supporter of the school, has entire charge of the children in the first and second grades. The other three teachers are from the United States. Elder W. W. Wheeler, Bible teacher and preceptor, is a native of New York State. He spent several years in California, was a student at the Foreign Mission Seminary, after which he spent two years in Ecuador before entering upon his work in this school. Brother D. R. Buckner is a native of California and a graduate of Berkeley university. He has been in South America eight years, and has spent some time in every republic on the continent. Besides an acquaintance with the customs of the people, he has acquired a thorough knowledge of the Spanish; and is carrying, in addition to other work, some important classes in the language. These persons, with the director, have devoted themselves to teach the young Argentines, and constitute the present faculty at Camarero.

The daily program consists of two parts. The morning session, devoted to class work in which the pupils from the neighborhood as well as the school family join, is made up of eight thirty-minute periods, with twenty minutes for recess in the middle of the session. Dinner comes at one o'clock; and the second part of the day's work, devoted to domestic and industrial labor in which only the school family engage, follows in the afternoon. Thus, however imperfect and incomplete the effort has been, we have attempted to strike a balance between the intellectual and physical sides of the student's nature, making manual labor an integral part of the daily program.

The industrial work of the school for the present year is devoted largely to the daily routine of duties connected with the home life, and to the general repair work and improvement of the institution. Twelve hours a week of labor are required of each student as part payment of his expenses, and while at first some could not adjust themselves to the idea without a struggle, work is now recognized as a regular part of the school life. Some of the students have been gaining experience in painting, some in flower gardening, some in carpentry; others in kitchen work, wood splitting, blacksmithing: some have been kept out of mischief, while all have gained valuable lessons in the general cleaning up of the premises, as well as the benefit of the physical exercise. There are several industrial establishments connected with the institutions here, such as the farm, bakery, garden, and brick-yard, which we hope to utilize more fully in the future in teaching our students some useful trades as well as enabling them to pay their expenses while attending school. But as yet our plans have not matured, and these industries are run independently of the school. Much remains yet to be done, but we are bending every effort to make the industrial phase of our work a strong educational factor.

From a religious point of view, our students manifest great fervency. Ask nearly any one of them old enough to realize the object of school life, why he is

in school, and he will respond that he wants to have a part in the work of God. This is encouraging, and leads us to great efforts to train them for service. However, the loose morals of all the South American republics have indelibly stamped the youth of the country with low standards of virtue, while the natural politeness of the people has polished the surface, giving frequently a clean face to hide a deceitful heart. Dishonesty is a common characteristic, and immorality goes unchecked. Under such circumstances there is little chance for a child to grow to maturity without being contaminated by the corrupting influence of vice. Nevertheless the word of God is powerful, and the gospel of Jesus is able to save to the uttermost. With joy do we hear the testimonies of victory in our student prayer-meetings, and our tears will not be suppressed when one tells how thankful he is that the Lord has taken him out of darkness, realizing to some extent as we do what that "darkness" means in wickedness and dissipation or hopeless despair, and what unspeakable joy comes to the soul newly born to a life of hope and purity. In the light of experiences like these, nothing seems too precious to give for the salvation of the lost. Our students seem like precious gems, and we are thoroughly convinced of the reality of their Christian experience.

Thus briefly is the school at Camarero, although many things are needed to bring it up to the ideal. Yet the Lord has blessed the work, and much good has already been accomplished. Many of the earlier students are now filling positions of responsibility in various branches of the work in South America. But the greater part of the work lies before us. A continent steeped in vice and groping in the darkest phase of Roman Catholicism awaits the message of hope. Our conferences and mission fields are looking this way for help. And help must be provided. To this end we are praying, to this end we are laboring. We are indeed grateful to the members of the Sabbath-schools of North America for the money which has been raised to equip our school for more efficient service. With the improved facilities thus made possible, we expect greater results in the future. That it may meet the mind of God in developing a large army of workers to carry the last message of mercy to the people of South America, is the one ambition of those connected with our South American training-school.

#### Doubt Vanquished

AN old local preacher in our conference lived a life of simple piety and unquestionable honesty before a family of boys and girls. His sons have been honorable. One of them, who has been to the United States Congress, gave this little incident to my presiding elder. He said:—

"I have never doubted my father's piety. He lived, without reproach, a Christian life in his own home. But in spite of all teachings and example with which I have been so wonderfully blessed, little doubts would still enter my mind. When my father came to his death-bed, I said to myself: 'Now is the time for me to settle some questions.' I walked up to the bedside of my dying father and said:—

"'Father, I know two things, you can tell me another, and these things will settle the problems of life for me.'

"My father said, 'What are they, my son?'

"I replied: 'I know that you have been an honest

man — you never told a lie in your life. Secondly, I know you have practised the teachings of the Christian religion as perfectly as man has ever followed his Christ. Now the question you can answer is this: Is this religion all you hoped it would be in the hour of death? Has it in life and death proved a reality to you?

"My father looked up, a smile played over his face, a tear of triumph filled his eye, and he replied: 'My son, I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day. Thank God, Christianity was all that I could ask for in life, and is more than I hoped it could be in the hour of death. I have lived a happy life, and I die a triumphant death. Thank God there is a reality in the religion of Christ.'"

The son said: "I walked away from the bedside of my dying father, and, so help me God, from that day to this not a shadow of doubt has ever found place in my mind. When I went to the United States Congress, among the first packages of my mail was a package containing the works of Colonel Ingersoll, with his compliments to me. I opened the package. The very sight of those books brought up the smiling face and triumphant words of my dying father. I carried the books and dropped them into the grate and saw them burn to ashes. I washed my hands with soap and dried them on the towel, and that is as near as I have come to going back on the faith and life of my precious father."

This bit of history teaches us the power of godly example. Thank God for Christian parents whose lives are great beacon-lights along the shore to guide us from the dangerous rocks into a haven of rest! — *Record of Christian Work.*

### The Practical Side of Christianity

OUR country is termed a Christian nation, and we often pride ourselves on being far in advance of other lands to which we send missionaries and means to evangelize the people who are in heathen darkness and know nothing of the gospel. But do we ever think that much of this Christianity is merely theoretical? Do we ourselves possess that power that comes only through living faith, humble, simple prayer, and child-like trust in God; or are we living on, giving little heed to the things that pertain to our eternal welfare, seeking pleasure, amusement, and self-indulgence rather than following our blessed Saviour's injunction, "Seek ye first the kingdom of God, and his righteousness"?

Dear young people, you who believe in the soon coming of Jesus to this earth, are you doing all in your power to get ready for the great conflict which is soon to burst on the earth, and which will culminate in the second advent of our Lord and Master? Are you letting your light so shine before men that they may see your good works, and glorify your Father who is in heaven? Are you doing all in your power to enlighten those around you with the precious truth you have learned to love and cherish? If not, you need to humble yourself before God and ask him to give you the real missionary spirit and to help you fully to consecrate your strength and energies to his blessed service. He says, "Without me ye can do nothing." "In him we live, and move, and have our being." O, for a closer union with the infinite One, the ruler of the universe! If we surrender our all to God and let him

lead us and work through us, remaining humble human agencies in his hands, there is no limit to our usefulness and power. But we must surrender all we have to his will, and ever give him the glory. As soon as we take the praise to ourselves and become self-righteous, as were the Pharisees of old, we lose this blessed connection with God, and thus become a ready prey for the evil one. A noted writer puts it thus: "The self-sufficient man may seem to move the world, but the humble wrestler moves heaven."

In the face of all this, is it not high time that the young people among us arouse themselves as never before, and putting on the whole armor of God, work as for eternity, giving up everything that is not in accordance with God's will, and working in his vineyard while it is called today? To do this we need to spend much time in secret prayer and in studying our Bibles, that the path of duty may be made plain before us. It is high time that we have a vision of our duty, and do it. Let us not wait for more favorable circumstances and environment; but wherever we are we can, by God's help, do something to hasten his glorious appearing.

By waiting you are wasting precious time, and some one else will step in and take your place. Do not waste your time and God-given powers on the things of this world; it does not pay.

If you are inclined to think that it does not make any difference whether or not you are so particular in what you do, you are in a dangerous condition; and if you do not awake from your spiritual slumber, but keep on resisting that still, small voice of the Spirit, you will be left to your own ways, and will be lost in that great day when Jesus shall make up his jewels. If we deviate from the right way in seemingly little things, we give place to larger sins, and are thus lured away from the straight and narrow way, often before we are aware of it. Therefore it pays to stand up for principle in all things, no matter what the consequences may be. The Lord will watch over us and see to it that we are taken care of.

The joys of the world soon pass away, but the joy of the Lord, which passeth all understanding, is eternal. Christianity cannot be laid aside, as it were, to be enjoyed only on the Sabbath. True religion is inseparably connected with our every-day lives. James 1:27. These things are not vague and unreal, but the nearer we come to the Lord, the more real they will become to us until we fully enter into the joy of our Lord. We know that when Jesus comes, he will find two distinct classes of people on the earth. One will be walking the broad and easy way, seeking the pleasures of earth, while the other class will be found in the narrow way. There is no neutral ground; all are on one side or the other. Where are you, dear reader? Search your own heart and ask God to cleanse it from all that separates from him. We have a precious promise in 1 John 1:9.

May all of us as young people sense the solemnity of the times in which we live, and our responsibility toward a dying world, and work while it is called today.

DOROTHY LORENZ.

"You cannot dream yourself into a character; you must hammer and forge yourself one."

"Our highest hopes are often destroyed to prepare us for better things."

## Christian Courtesy

1. WHAT admonition does the Bible give relative to this grace? 1 Peter 3:8.

2. With what other graces is courtesy associated by the apostle Peter? Verses 8, 9.

3. What things unfit one for manifesting Christian courtesy? Eph. 4:31, 32.

4. What will prevent unseemly conduct? 1 Cor. 13:4, 5; Rom. 13:10. Then what is the essential, or underlying, principle of true courtesy?

5. What definite characteristics should be revealed in one possessed of a courteous spirit? Phil. 2:3, 4 (humility); Heb. 6:10 (appreciation); Rom. 15:2 (desire to please others); Heb. 12:13; Phil. 2:4 (solicitude for others' welfare); 2 Tim. 2:24, 25 (patience, forbearance); Titus 3:2 (modesty); 1 Cor. 4:12, 13 (meekness).

NOTE.—These graces form the primary colors of the spectrum of Christian courtesy.

6. What courtesy should be accorded one's elders? 1 Tim. 5:1, 2.

7. What courtesy is due the aged? Lev. 19:32.

8. What is due the servants, or ministers, of God? 1 Tim. 5:17.

9. How has God shown his disapproval of disrespect to his ministers? 2 Kings 2:23, 24.

10. What apology did the apostle Paul make lest he be regarded as purposely showing disrespect to a high official in the church? Acts 23:3-5.

11. How has the importance of courtesy to parents been memorialized? Ex. 20:12; Eph. 6:2.

12. What warning is given against discourtesy to parents? Prov. 30:17.

13. How are we admonished to relate ourselves to strangers? Heb. 13:2.

14. Cite from the Bible examples of special courtesies being shown strangers. Gen. 18:2-8; 19:1-3; 24:17-20.

15. Cite examples of courtesy shown by superiors to inferiors in age, experience, or office. Acts 27:3; 28:7; Phil. 8, 9, 13, 14; 2 Tim. 1:16-18; Eph. 6:21; 2 Tim. 4:11.

16. How did the apostle Paul's thoughtfulness for others, which is the essence of Christian courtesy, reveal itself in his epistles? 2 Tim. 1:16-18; Col. 3:21, 22; Phil. 2:25-30.

NOTE.—The apostle Paul in every one of his epistles but one thought to send the greetings of his coworkers to the church or person to whom he was writing, or sent greetings to others whom he mentioned by name, or expressed appreciation of some one's service to him, or said something that would favorably recommend another to the church. This was no small matter for one who bore so many responsibilities as did the great apostle. See Titus 3:15; 2 Cor. 7:13-15; Col. 1:7, 8; 4:7, 9, 14; Rom. 16:1-16.

17. What admonition, if heeded, will do much toward helping a person under all circumstances rightly to relate himself to those about him? Rom. 13:14; Phil. 4:8.

F. D. C.

## Courtesy in the Church

W. L. BURGAN



COURTESY in the church is one of the principal characteristics that distinguish the real Christian. It goes hand in hand with reverence in the house of the Lord. To be courteous means to be polite, and, in the words of another, "Genuine politeness comes from that sincere kindness of heart that tenderly regards the rights and comforts of others."

If we have tender regard for the comfort of others, —both mental and physical comfort,—it is evident that we shall be courteous.

There are several ways in which to be courteous in church, one of the most effective of which is to be quiet during the services. The Lord's servant, in speaking of behavior in the church, says:—

"When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. Common talking, whispering, and laughing should not occur in the house of worship. Ardent, active piety should characterize the worshipers. If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts, and lead to the conviction and conversion of other souls. They should remember that heavenly messengers are in the house. We all lose much sweet communion with God by our restlessness, by not encouraging moments of reflection and prayer. The spiritual condition needs to be often reviewed, and the mind and heart drawn toward the Sun of Righteousness. If when the people come into the house of worship, they have genuine reverence for the

Lord, and bear in mind that they are in his presence, there will be a sweet eloquence in silence."

It would be impossible for me to emphasize these thoughts in as beautiful language as the Lord's servant expresses it. I believe that this instruction bears very materially on courtesy.

We should never attend the young people's meeting with any other thought than that we are to worship before the throne of God. We should approach the church building with this thought uppermost in our minds, and feel our smallness in the presence of the Creator. We should regard the young people's meeting as being as important as any other service.

Our faces should beam with pleasantness, and we should come with the intention of helping to make the program of the evening a success, and also to get spiritual benefit from it. I think it would help those who take part, and those in the congregation, if all would notice only the good points in connection with the meeting.

"We should have words and deeds of tender consideration for others," says the spirit of prophecy. "We can manifest a thousand little attentions in friendly words and pleasant looks, which will be reflected upon us again. Many long intensely for friendly sympathy. Our lives should be consecrated to the good and happiness of others, as was our Saviour's."

I know that these thoughts are true. My personal feelings are herein described, especially when I am taking part in the meeting. I am sure that we all feel the same way. I think it is true courtesy when we

(Concluded on page sixteen)

### Mr. Wilson Avoids Mr. Taft's Mistake

THE Supreme Court recently called at the White House to pay its customary visit of respects to the President. The members were received formally in the Blue Room by the President, who conversed with them for a brief period, and then gave the signal for their departure by rising.

The President was well informed on the custom of this occasion. An incident of Mr. Taft's administration was recalled by contrast. Mr. Taft, when he received the grave justices, was uncertain as to whether the etiquette of the visit required him to give the signal for the departure, or to await it from the members of the court.

Conversation dwindled in this uncertainty, and soon the assemblage was in a state where mentally they were "twiddling their thumbs." An attendant whispered something in Mr. Taft's ear, and with a happy smile he arose and stretched out his hand to the Chief Justice.—*Washington Herald*.

### Manners in Public Places

OCCASIONALLY one who is habitually considerate of others at home or in the house of friends is forgetful in public, and gives a free exhibition of deplorable unmannerliness that would shock even a militant English suffragist.

A woman at a bargain sale in a department store is seen to snatch what she covets from the grasp of others. At a library or a theater or a railway ticket window, instead of deference and consideration, certain resolute souls will push their way to the front with the air of conquering heroes, and unless a policeman is present the notion of a place in line is disregarded. Some persons even are known to be so depraved as to plunder public flower beds, or to leave litter strewn after a picnic upon lawns and in glades that once were beautiful to look upon.

If we have a true conception of our duty to our neighbors, if we have been schooled to any conception of thoughtfulness for others, the place to prove it is where other people are most numerous.—*Philadelphia Public Ledger*.

### Suggestion for Guest-Room

KEEP in the upper bureau drawer in the guest-room a list of the articles necessary to your guest's comfort. Then when putting the room in order for a prospective guest, a comparison with the list will show whether everything is at hand and obviate the oft-repeated "I wonder if that is everything." Conspicuous on the list, besides brush, comb, towels, fresh soap, etc., should be work-basket, matches, night-light, time-table of household hours for meals, etc., stationery, good pens, fresh ink and blotters, cards of black and white safety-pins, and a box of hairpins in assorted sizes.—*Selected*.

### 'Tis Well

'Tis well to set aside  
A little time each day  
To dust and sweep with care,  
And put your things away.

The angels love to come  
Where floors are thoroughly swept,  
And everything is neat and clean,  
And all's in order kept.

E. C. JAEGER.



### A Huge Bridge

**A**N interesting bridge is being made at West Bromwich, England, for the Eastern Bengal Railway, to span the Ganges one hundred and twenty miles above Calcutta, India. There will be seventeen spans, the two approach ones being 75 feet long, the others being 345 feet long, 49 feet high, and weighing 1,400 tons each. The bridge will be the largest ever shipped from England, and with the exception of the Forth Bridge, it is the largest yet built by British engineers. The total cost of the bridge, including piers, will be \$5,500,000.—*Consular Report*.

### Opposed to Football

FOOTBALL and its advocates have been put practically on the defensive by statistics recently marshaled by Colonel Clarence P. Townsley, superintendent of the United States Military Academy at West Point. Colonel Townsley is supported in the stand against the game by Dr. Charles Stokes, surgeon-general of the navy.

Seventy-five per cent of the injured cadets treated by the surgeons during the season received their injuries from football, Colonel Townsley declares in his annual report. On the other side of the account, he asserts, there is no adequate compensation in the way of physical training. The remaining twenty-five per cent were found to come from over six hundred cadets, and were the result of injuries received in the course of gymnastic training and mounted and artillery drills. Polo also gave its quota of injuries.

### Serves No Useful Purpose

In view of the frequency of injuries suffered by football players and of the permanent character of many of the injuries, Colonel Townsley questions whether the game is valuable enough to the corps to warrant its continuance. He points out that of the sixty-one injuries due to football in the period from September 1 to November 30 last year, eighteen per cent were of a serious nature.

"Football certainly serves no useful purpose in the physical development of training in the corps, as it is voluntary and attracts to its squad only the few who are already physically strong, active, and well developed. Its value, if it has any, lies mainly in the interest, entertainment, and excitement it affords to the other members of the corps and the thousands who attend its principal contests and are willing to contribute to its support."

### Players Suffer in After-Years

Surgeon-General Stokes for several years has protested against what he terms "spectacular athletics," and has produced statistics showing the unfavorable results due to overtraining and overstraining, followed by periods of physical quietude exacted by service conditions. For the period taken he found an excess of fifty per cent among these star athletes over the non-athletic in valvular diseases of the heart, general poor health, obesity, and tuberculosis.

Overtraining and overstraining are the causes of this condition of affairs, Surgeon-General Stokes be-



lieves; and he has recommended that athletics be regulated to avoid such excesses, that endurance contests dependent on brute force be eliminated, and that an effort be made to develop a symmetrical, normal physique rather than a specialized machine.—*Washington Post, October 12.*

### The Prairie-Dog

IN appearance the prairie-dog resembles both the squirrel and the rat. Its body is bulky; the length varies from ten to about thirteen inches when full-grown.

The prairie-dog is native to regions east and west of the Rocky Mountains. It is a rodent mammal, and is kin to the prairie-squirrel, but not to the dog, as one might think from the name. Evidently the name was given it because of its peculiar voice, which resembles the bark of a small dog.

These creatures burrow in the ground, leaving a mound at the exit. This mound looks much like an ant-hill. The door is at the middle of the mound, and slopes down, dividing into compartments. The main hallway is usually long, and off from it run very short burrows. Each of these has a bed of leaves and dead grass at the end.

In certain localities the prairie-dogs are quite a nuisance, damaging vegetable growths severely. It is extremely difficult to get rid of them, as they are remarkably active and will enter their burrows in lightning time when warned of danger by their sentinels.

Burrowing owls and rattlesnakes make their homes with the prairie-dogs, and usually they get along together very well; but sometimes a tragedy occurs, as when the owls devour the little owners of the burrows.

In the autumn the rattler intrudes himself, and as the dog is powerless against his foe, the rattler stays. We considered my sister quite a heroine when she attacked and killed one of the snakes. We counted the rattles, and found there were ten.

How should you like a prairie-dog for a pet? It makes a very nice one.

LA VESTA BEULAH BLAKE.

### Posters Preach Temperance

#### City Provides Instruction Showing Ravages Made by Alcohol

CAMBRIDGE is apparently the first city in the commonwealth of Massachusetts to place posters generally to show the economic waste by alcohol. Mayor Barry has ordered the "long posters" so called to be put in every public building, in every park and playground. The "long poster" published by the Boston Associated Charities is addressed to "Citizens!" It states that the public thinks that only heavy drinking harms, but as a matter of fact, experiments show that moderate drinking is a menace to health and an enemy of efficiency, that alcohol lowers vitality and opens the door to disease, that it is responsible for much insanity, poverty, and crime. At the Massachusetts General Hospital the use of alcohol as a medicine has declined seventy-seven per cent in eight years. The poster concludes as follows: "Commercialized vice is promoted through alcohol. Citizens, think! Arrayed against alcohol are economy, efficiency, health, morality—the very assets of a nation; the very soul of a people."—*Selected.*

### Tobacco Condemned

WHEN one of the leading physicians and nerve specialists of the United States affirms that the effect of tobacco upon the heart and blood-vessels has been proved to be that of an active poison; that tobacco is responsible for arterial degeneration in those long habituated to its excessive use, and interferes with the proper function of both lungs and heart, finally paralyzing their central nerves; that it acts upon the nerve-centers, brain, and spinal cord; that it has a powerfully depressing effect upon the nerves of motion; and that its chronic effects are to induce a poison-congestion of the brain, spinal cord, and end nerves in heart, lungs, muscles, and skin,—it would seem that the rather positive disfavor with which some men and women view the use of tobacco is not unfounded. The chief excuse for using tobacco is that "it is so soothing!" The process of degeneration usually is.—*The Sunday School Times.*

### Is It Best?

HAVE you not noticed that people of culture and refinement seldom if ever use slang, bywords, or any unnecessary or superfluous words? Their knowledge of language gives them choice of expression, altogether ignoring the use of expletives or slang. Suppose, when your pastor calls, he should ejaculate in this manner, "My goodness! how it has been raining!" or, "The sun shines awfully hot today."

A girl of only seven or eight years was being taught not to use the word awful where very is so much more appropriate. Being overtaken in a fault, her papa said, "Papa is awful sorry you have been a bad girl." Between her sobs she said, "You might be very sorry, but you shouldn't be awful sorry."

MRS. D. A. FITCH.

### A Calendar of Sundays

A SUGGESTED calendar of social Sundays has just been completed by a special conference committee appointed to study this subject. As a result of the work of the committee, the following calendar has been suggested for 1914, including a number of stated church and national holidays: January 4, New-year's Sunday; January 25, Child Labor Sunday; February 8, Lincoln's Sunday; February 22, Washington's Sunday; April 12, Easter Sunday; April 19, Sabbath Observance day; May 10, Mothers' Sunday; May 17, Peace Sunday; May 24 or 31, Memorial Sunday; June 14, Children's Sunday; June 28, Independence day Sunday; September 6, Labor Sunday; October 25, Prison Sunday; November 22, Thanksgiving Sunday; November 29 to December 6, Tuberculosis day; December 20, Christmas Sunday.

TEACHERS in Greenville, Mississippi, are required by the school board to attend summer school at a university at least once every three years.

Bernalillo County, New Mexico, has a superintendent of schools who not only insists upon improved rural schoolhouses, but designs them himself and personally superintends their erection. Under the direction of Supt. A. Montoya the old adobes are rapidly giving way to attractive buildings of brick and pebble-dash, thoroughly equipped to meet modern demands for rural education.



## Juvenile Philosophy

CHRISTOPHER EDWARD JACKSON

My father is so good and kind  
That 'tis impossible to find  
A father good and kind as he,  
With love so great as his to me!

I have a host of little friends,  
And every one of them contends,  
Like me, that there is nowhere known  
A father equal to his own.  
Sometimes when we are joined in play,  
And when we all are well and gay,  
Our little hearts soon swell with pride—  
We cannot hold it all inside!  
We yield, and give it right of way.  
The tongue is then brought into play;  
'Tis then that we can really prize  
The tongue, and give it exercise!  
While in this proud and heated state,  
We love to ponder and relate  
Our fathers' kind and kingly deeds,  
Each confident his father leads.  
We argue 'mong ourselves and boast,  
Each strives to praise his father most;  
And, at the ending of the test,  
Each holds his father is the best.

I know no father anywhere  
So loving, good, and kind, and dear  
As my own father, though 'tis true  
That there are other good ones, too.  
But one day, as I looked about,  
I thought and soon began to doubt;  
Then came a change in my belief,  
That of all fathers mine was chief.

Beneath a fruitful apple-tree,  
One day, my father stood with me;  
I spied an apple of my choice,  
But saw no reason to rejoice,  
For I was small and could not take  
That apple; but, for my own sake,  
My father, who is ever kind,  
Gave it to me. 'Twas then my mind  
Engaged itself in deeper thought,  
And unto me this truth was taught:

Now, that my father gave to me  
That apple from that fruitful tree,  
There dwells a greater Cause somewhere,  
Which put that tree and apple there;  
And, as this truth was shown to me,  
Then I began its breadth to see:  
What caused that tree (whate'er its name),  
I reasoned, is the very same  
That makes all plants to grow and bear  
The different kinds of fruits we share,  
And makes all creatures,—even makes  
The people! and, for their own sakes,  
Gives them the world. That Cause I call  
The unseen Father of us all,  
Because, like fathers good and kind  
To their own children, so I find  
This other Father; yet his love  
Is broader, deeper, and above  
The love of others. He alone  
Is greater, better, than my own;  
For, were no higher Power somewhere,  
How could this world and we be here?

## The Testing



PLENDID address, wasn't it? I'm sure such a talk must wake people up. Judge Andrews was there, I noticed, and it seemed to me he was listening very intently. If only he could be brought to be interested in such things!"

"Yes, it was a fine address," Gordon returned a little absently, and his mother stole a glance at him. The light of the street lamp fell on his face, and showed it preoccupied. Mrs. Lowrie felt a little pang of disappointment.

It was not Mrs. Lowrie's fault if her son was not a missionary enthusiast. As a rule, indifference to such a cause is only ignorance under another name. And Mrs. Lowrie meant that her boy should not be ignorant. When he was very small, she had begun to tell him the stories of the missionary heroes, and David Livingstone had been Gordon's ideal through his boyhood. When he was twelve years old, he knew more of comparative religion and of the peculiar needs in each of the foreign fields than the majority of adults. If he was indifferent, it was not ignorance that made him so.

But Mrs. Lowrie, up to this evening, when Gordon apparently failed to share her enthusiasm over the address of the returned missionary, had not been given any reason to suspect her son of indifference regarding missions. He had continued to read missionary biog-

raphies, and he was well informed on the condition of the foreign field. He had begun to give to the cause voluntarily, and Mrs. Lowrie knew that it was largely due to Gordon's efforts that the Christian Endeavor Society, of which he was a member, was supporting a woman in China. On the whole, she had no reason to be dissatisfied, yet she was disappointed that he seemed so little responsive to the stirring address to which they had both listened.

"You enjoyed it, didn't you, Gordon?" she said suddenly. She was accustomed to being the recipient of her son's confidences. At the moment she had a baffled feeling of being shut out.

Gordon hesitated. He was a youth of a peculiarly candid temperament. Years before, his mother had laughingly said she did not believe Gordon knew how to tell a lie. She realized now that he would have liked to give her the answer she expected, but that something overrode the impulse, and forced him to answer with strict regard to the facts in the case.

"The truth is, mother, I wasn't paying very good attention. I was thinking of something else."

"O, I'm sorry!" she said, and they walked on in silence for some minutes. As a matter of fact, Mrs. Lowrie was more than sorry. She was a trifle vexed. To have sat through that inspiring address, missing its uplift simply because one's mind was wandering, was a piece of childishness she found it hard to over-

look, for Gordon was a child no longer. Though she did not put her disapproval into words, it seemed as if the young man felt it. The silence became a barrier, something difficult to break through.

It was not till they were indoors that a new turn of thought dissipated her unexpressed vexation. She had seen by the faint light of the street lamp that Gordon's face was preoccupied. Now she saw that it was very pale, and something in the unsmiling gravity of his compressed lips suggested a deliberate effort at self-control. She looked at him with a sudden tenderness, which was not without an element of contrition.

"Why, Gordon dear! What is the matter? Aren't you well?"

He waited a little before he replied. "O, yes, I'm well."

"But you're so pale. Is there something wrong, my son?"

"Not wrong, exactly." He stood looking down, seeming to deliberate. "There's something I must tell you, and the thought of it is troubling me."

"Yes?" Mrs. Lowrie said a little breathlessly, and her face was as white as her son's. A host of strange fancies, formless fears, were trooping through her brain. Since her husband died, she had set herself to be both father and mother to her boy. He had never given her cause for uneasiness. She had felt as sure of him through those changing, uncertain years of boyhood as of herself. But now there was something he was afraid to tell her. What did it mean?

Gordon came up to her and helped her remove her cloak. He looked hard at her colorless face, and took her hand.

"Mother, the sooner it's said, the better for both of us. It's only — only this: I'm going to offer myself for the foreign field."

She stood staring at him as if she did not understand. The words had reached her ears, but her mind seemed incapable of grasping the incredible thought. The foreign field! Why, that meant — that meant — She swayed slightly, and Gordon put his arm about her and drew her to a chair.

"Sit down a minute, mother. It's a shock, I fear. Yet I didn't know but it was what you were expecting all the time."

"Expecting?" she protested. "O, no! No!" It was astonishing that any one should have imagined that she would anticipate such a thing. The foreign field! That meant he would go away from her. And he was all she had. The thought was inconceivable. Her clasp tightened on his arm.

"You see, mother," he began, hesitatingly, for he was not sure whether his words would comfort or wound her. "You see you opened my eyes to the needs of the work long ago. I believe that almost from the time I used to cry over David Livingstone after I had gone to bed, I made up my mind to be a foreign missionary."

"But —" she began, and stopped. It was impossible to discuss the matter now. She had been taken off her guard. In the morning she would talk things over with him reasonably. She would show him that his idea was preposterous. He was her only son. She could not spare him.

Gordon was watching her a little anxiously. "I guess we'd better not say anything more about it to-night, mother. We can talk it over better when you've had a good night's rest."

A good night's rest! She could have laughed at his

simplicity. Did he expect her to sleep with this sword hanging over her, this fear in her heart? But surely it was an unreasonable apprehension. Gordon was the best of sons. She needed only to say to him, "I can't give you up, my boy," and that would end it. After she had kissed him good night and gone to her room, she was sorry for the restraint she had put on herself. She should have wept and wrung her hands. She should have let him see what it was that he asked of her. Then it would not have been necessary to tell him that she could not let him go. He would have seen it for himself.

Tossing on her pillow, she made feverish plans. It was not that she had ceased to be interested in foreign missions. She must redouble her efforts. She must give more generously than she had before, and coax dollars out of reluctant pockets of others. She had talked a little of a trip to the Bermudas that winter. She would give that up. The money it would cost would go far toward paying a missionary's salary for a year. No one could accuse her of disloyalty to the cause she had so long supported.

"Because thou hast done this thing, and hast not withheld thy son, thine only son —" The words came into her mind vaguely. For a moment she did not recognize their source. Then she remembered, and a curious pity for that father of long ago wrung her heart. It occurred to her that she had never appreciated the meaning of Abraham's sacrifice. Across the chasm of thousands of years, her sympathy went out to the man called on to give up the thing dearest to him.

And he had been ready. Without delay or faltering, without protest or appeal, he had risen early and set out for the scene of the sacrifice, taking with him the unconscious boy. Whatever anguish wrung his heart, faith was the stronger. With a sense of shame, she compared it to her own shrinking. After all the centuries, she, a cultured Christian woman, who till now had never doubted her consecration, had much to learn from the old patriarch who had come out of Haran.

"Because thou hast done this thing, and hast not withheld thy son, thine only son —" The words haunted her. She rose at last, lighted the gas, and turned to the story of the supreme test of a father's faith. She read the words with a curious impression that as often as her eyes had rested upon them, they had been meaningless to her until now.

"By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee." She sat for a long time with the Bible open on her lap. Once she spoke aloud. "But with Gordon gone," she said, "what blessing is there left?" She shivered and crept back into bed, but not to sleep.

Her heavy eyes and white face when she came down-stairs in the morning, told how little refreshment she had had in the hours of the night. Gordon looked at his mother in dismay. He had not rested well himself. For months his duty had been growing steadily clearer, the call more insistent. He had shrunk from it not because he was reluctant to take up a life of sacrifice, but because the thought of parting with his mother seemed more than he could face. As to her attitude, he was a little uncertain. She was his mother, but she was also a missionary enthusiast. From his infancy she had taught him to revere the heroes who had carried the gospel into darkened lands. The needs of heathendom seemed as

near to her as the needs of some sick neighbor. On the whole, he was inclined to think that she would give him up, not without a pang, but with the unflinching heroism with which mothers gave their sons to defend the flag of their native land.

Now he was not sure. In growing dismay he scrutinized the face which had aged indefinitely overnight. His certainty as to his duty was staggered. After all, this was his mother, and if he was going to break her heart and shorten her life, he must stay. It was impossible that God should ask this of him.

"Mother," he said huskily, "I take back what I said last night—to this extent. I told you I was going to offer myself for work in the foreign field. Now I say that it shall be exactly as you decide. You can take your time to make up your mind whether I am to go or stay. I leave everything to you."

She looked at him. Back of the understanding tenderness that flooded her face, was something luminous that dazzled him.

"Dearest," she said, "you need not fear for me. I have loved this work for a long time—but not enough—not enough. But now I have come to the place where I can give to it my most precious possession. And since I have not withheld my only son, our Father will not withhold the strength to make me equal to the sacrifice."—*Harriet Lummis Smith, in Young People's Weekly.*

### A Truthful Tale of a Horseshoe-Nail

LONG ago in Europe there came a great war between two mighty kingdoms. And for many months neither side gained the advantage.

But finally the two warring armies came to a certain place and made ready for a terrible battle which should end the war.

Now a part of one of the armies was at a distance from the king and from his main body of men.

And when the king saw that the coming battle would decide the fortunes of the war, he knew that he would need the help of all his men.

So he sent a trusty messenger on a strong horse to command the rest of his army to hasten to his aid;

for all this was long before the days of the telegraph and the railroad.

As the king's messenger rode swiftly from the camp, a certain blacksmith called to him, "Stop! Let me fasten the shoe of your horse securely, for I see that one of the nails is missing."

But the messenger rode quickly past the blacksmith, saying to him, "One nail is a small matter when haste is so much needed."

Soon the rider had left the camp behind. He rode swiftly along the lonely road and across the wild country.

But while he was yet a long way from the end of the journey, his strong horse began to limp. Looking closely, he found that one of his shoes had become loose for want of the missing nail.

Then indeed he would gladly have stopped and begged the blacksmith to fasten the shoe securely. But in all the wild country through which he rode there was no blacksmith.

Before the messenger had gone many miles farther, his horse had grown so lame that he traveled very slowly. Every moment was precious, and the rider wished more and more that he had taken the good advice of the blacksmith.

At last his horse stumbled and fell and could go no farther. Then indeed the messenger was in despair. Nowhere could he find another horse.

Now he must go on foot. But he could not run as fast as a horse could go. When he came to the end of his journey, it was too late.

Before the soldiers could come to the help of their king, the great battle had been fought. Their king had been defeated.

The little horseshoe-nail had decided the fate of nations. And because one man did not know the value of small things, this mighty king lost all his kingdom.

"For the want of a nail, the shoe was lost;  
For the want of a shoe, the horse was lost;  
For the want of a horse, the rider was lost;  
For the want of a rider, the battle was lost;

For the want of a battle, the kingdom was lost;  
And all for the want of a horseshoe-nail."

—*The Round Robin.*

### A Sabbath-School

A SABBATH-SCHOOL, what is it?  
Its outline seems so dim,  
Can you not make it plainer?  
Has it no synonym?

O, yes! it is a fountain  
Where living waters flow;  
It is a sacred river  
That washes white as snow,

A guide-post pointing upward  
To mansions in the sky,  
A horn of plenty reigning  
O'er fields, both far and nigh.

A Sabbath-school's a grindstone  
For sharpening gospel tools,  
A pottery for molding  
The church by heaven's rules.

It's a recruiting station,  
And gospel armory  
Where soldiers try their weapons,  
And make their foes to flee.

It is the silver trumpet  
Which sounds the forward march,  
And makes alarm-notes echo  
Through palace, dome, and arch.

It is an incubator  
That hatches missionaries,  
A furnace where is kindled  
The power that does and dares.

A Sabbath-school's a magnet  
That draws until it wins,  
A strong and trusty life-boat  
That saves from deepest sins,

A nursery for starting  
Young plants and baby trees,  
A hive where sweetest honey  
Is stored by busy bees.

It is a seed supply store,  
A gold- and diamond-mine,  
A sanitary market  
For bread, and milk, and wine.

A Sabbath-school, what is it?—  
We're where we did begin—  
A ship, for all the family  
To go to heaven in!

"Our school is not," you whisper;  
Why not, my brother, why?  
You'll hit where you are aiming;  
Are you not aiming high?

Unite, and STUDY DAILY,  
As you've ne'er done before;  
TO WORK! FOR EVERY PUPIL,  
And Heaven's help implore.

Attend the teachers' meeting;  
Help make it a success.  
Lift, lift, all lift together!  
Your God will surely bless.

HELEN ADAIR.

"A WORD once uttered can never be recalled."

### The Boy's Need

I WENT where beamed the morning light  
 Upon a bed of flowers so white.  
 I mused: The flowers need the light  
 Which glows from heaven's chambers bright,  
 Or they could never grow nor bring  
 Their lovely tributes to their King,  
 Nor cheer the peasant on his way  
 As he goes home at close of day;  
 Unless the sunshine came in power  
 And dew-drops fell at evening hour,  
 The precious seed would die and rot,  
 And all the flowers would be forgot.  
 They need the sunshine day by day,  
 O listen to what I have to say! —  
 That as the flowers need the sun  
 To do the work on earth begun,  
 So every boy must early learn,  
 As he upon life's field would turn,  
 The Boy needs God.

The Boy needs God!  
 Ring it out from far and near,  
 Sound its message full and clear,  
 Write it on the heart of youth,  
 It is nature's mighty truth.  
 Grave it on the threshold bright,  
 Wing it forth by day and night,  
 God needs not the boy to swell his love,  
 Or gild the heavenly home above,  
 Or add unto his glory bright  
 One glimmering star of morning light;  
 But every day let it appear  
 That God, the friend of boys, is near.  
 Proclaim it then, and without fear,  
 The Boy needs God.

— Selected.

### Christian Courtesy at Home

"It is not in a man's creed but in his deeds, not in his knowledge but in his wisdom, not in his power but in his sympathy, that there lies the essence of what is good and what will last in human life."—  
*F. Yorke Powell.*

It has been truly said that pure religion will manifest itself in the home. The home is the place where character is formed and where the real nature is revealed. Christian courtesy at home is the thermometer of the whole Christian experience.

How often we have heard people say, or perhaps we have felt, We should be glad to suffer death for the cause of Christ, or in some great way sacrifice our mortal bodies and become martyrs, thinking it insignificant just to go on day by day doing little things, unseen, unknown, longing to be of service to the whole world. But can we be sure that we should not shrink from that great sacrifice if we are unable daily, in our homes, to take up the cross of Christ and deny self? because true courtesy, after all, will deny self in order to make the burdens of those about us lighter; for we are not considering that mere form of politeness which is completed with superficial attentions, but that true Christian courtesy which is only possible by following closely in the footsteps of the Master. When he dwells within, there is perfect harmony, and courtesy becomes a part of one's life.

However, some persons, upon reaching home, seem to throw off all restraint, and with it all the courtesies which they are so particular to show to those not of the family. As the poet says:—

"A smile for the passing stranger,  
 A pleasant word for the guest,  
 But for our own  
 The bitter tone,  
 Though we love our own the best."

It is said of one of our prominent congressmen that he once made a statement to this effect: "O home, sweet home, the place I love the most, and act the meanest!" It is sad that this is often the case.

Around the word home cluster the most sacred and dear associations. It is there our mother cradled and cared for us; there live those who are nearest and dearest to us, those who have sacrificed for us. Yet it is the place where we show not only our love, but also perhaps our fretful, irritable, even selfish and hateful disposition. We should blush to do and say things in public and before company which we habitually indulge in at home. Why is this?

To be courteous and appear well before our friends is the desire of every one of us. It is impossible to do this if continually we practise rudeness and slackness at home. Christian courtesy is within and shines forth, and cannot be put on and taken off at will. But you say, "I mean to be courteous all the time, only sometimes I am so provoked and 'overtaken in a fault.'" Do you know that we must go farther back than that, and *think* only courteous thoughts, for you know, "We sow a thought and reap a word, we sow a word and reap an action, we sow an action and reap a habit, we sow a habit and reap a character, we sow a character and reap a destiny." We often hear the expression, "Charity begins at home," and I would add, Christian courtesy begins at home.

The consideration of others is the basis of Christian courtesy, and this includes kindness, thoughtfulness, and helpfulness. We are told of one who on his death-bed was able to say, "All my life I have studied never to speak a word that would cause the tears to flow or send a pang to some tender heart." How many heartaches we could save if we only guarded well our tongues, especially in the home. Sir Walter Scott said:—

"O, many a word at random spoken  
 Has wounded or healed a heart that's broken!  
 O, many a shaft at random sent  
 Finds mark the archer little meant!"

And then the little acts of helpfulness we may do, sometimes simply by refraining from doing things that give us pleasure but that jar on the varying sensibilities of others. This entails self-denial and sacrifice, but is character building. We should remember that often when we are feeling the most jubilant, others may be tired and worried, or contending with a severe headache, and our humming or singing does not have the soothing effect that music often does. And again, the piano is one of the greatest luxuries that a home can boast. It affords untold pleasure. We play from morning till night, we pour out our soul in soft, thrilling tones, or express our ambitions in grand volume, which only we and the Master can understand. This is all well and good, but it, like the five-finger exercises, grows tiresome to the unsympathetic ear, or to those desiring to read or study.

Many more things could be said, but the verse found in 1 Peter 3:8 seems to cover the whole subject: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous."

GRACE E. SEELY.

AN enormous biplane of a peculiar type has been making a series of flights in the vicinity of St. Petersburg, Russia. The upper plane, which is much longer than the lower, has a span of 88½ feet, while the total weight of the machine is 6,600 pounds. It carries ten passengers besides its crew, and enough fuel for a flight of twenty hours. Four 100-horsepower motors furnish the motive power. In one flight a speed of over eighty-four miles an hour was made.



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### Society Study for Sabbath, November 22

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

#### Suggestions for the Program

1. Review Morning Watch texts; prayer; minutes; report of work.
2. Success in the Christian Life, No. 26. The secret of growth. It is the food of which we partake that makes us grow. 1 Peter 2:1, 2; Acts 20:32. But many continually starve themselves, and so do not flourish spiritually. Ps. 92:12, 13; Hosea 14:4-9. We do not make ourselves grow, but we meet the conditions and then leave the result with God. Mark 4:25-29; Eph. 4:15. We must also have exercise. 2 Peter 1:4-8.
3. "A South American Training-School." Some statistics showing the intellectual conditions in South America will make a good background for a visit to our training-school there. Have a map locating the school. See the INSTRUCTOR for the article on "A South American Training-School," by Prof. H. U. Stevens.
4. For suggestive topic, see 1 Tim. 4:13-16.

### Missionary Volunteer Reading Courses

NOTE.—The Reading Courses are doing splendidly this year. Already the first edition of the third book in the Senior Course has been exhausted. Another edition has been ordered. About sixty gift-books have been sent out this year. If you have not joined our reading circle yet, press in without further delay. Order the books from your tract society. The books in the Senior Course are "From Exile to Overthrow," 60 cents; "From Judaism to Christianity," 85 cents; "Wild Life in the Rockies," \$1.10; complete set, post-paid, \$2.50. The books in the Junior Course are "The Black-Bearded Barbarian," 60 cents; "Mount of Blessing," 75 cents; and "In the Tiger Jungle," 85 cents; complete Junior set, post-paid, \$2.

#### Senior No. 7—Lesson 7: "From Exile to Overthrow," Chapters 20-22

1. How did Herod regard his two sons? What just ground did these boys have for dissatisfaction?
2. Name some of the last acts of Herod.
3. What were the Jewish people looking for at this time? Did they recognize the Messiah when he came? Why not? How did Christ prove his divinity?
4. Why did the people refuse to accept Christ as the Messiah? In killing Christ, what did the Jews really make him?
5. What was the divine purpose for the Jewish nation? How did Christ feel as he looked over Jerusalem?
6. Describe the celebration at Herod's funeral. In his will how did he divide his kingdom?
7. How was Archelaus received by the people?
8. What finally happened to the kingdom of Judah, and under whose power did the Jews come?
9. What did the Jews enjoy during the lifetime of Christ? Relate the demands of Caligula, the Jews' attitude, and the result.

#### Junior No. 6—Lesson 7: "The Black-Bearded Barbarian," Chapter 10

1. To what danger was Mr. Mackay frequently exposed?
2. What was the usual daily program for Mr. Mackay and his students? What did the Europeans call Mr. Mackay?
3. Who was sent to assist in the mission at this time? What was first done?
4. What special help did Mr. Fraser render at this time?
5. Mention some of the remedies used by the native doctors for the various illnesses of the people.
6. What sad event happened at this time? Who next came to assist Mr. Mackay?
7. What was the next event in Mr. Mackay's life? What did that mean to the women of Formosa?

8. What did he do on his visit to his native land? How did this help the work in Formosa?
9. State how the work grew and prospered.

### Why?

WHY do our photographs always represent us as smiling? Probably it is because we ought always to be smiling. Picture smiles seldom appear natural or heartfelt. Some other smiles lack these characteristics.

MRS. D. A. FITCH.



### VIII—Giving the Law

(November 22)

LESSON SCRIPTURE: Exodus 20.

LESSON HELPS: "Patriarchs and Prophets," pages 305-311.

MEMORY VERSE: "The law of the Lord is perfect, converting the soul." Ps. 19:7.

#### Questions

1. From what mountain did God speak his holy law? To what people did he speak it? What had they promised to do? Ex. 19:20, 5, 8.
2. How did the Lord introduce himself to the people before he began speaking the law from Mt. Sinai? Ex. 20:1, 2.
3. What is the first commandment? In what ways are we tempted to break it? Verse 3; note 1.
4. Against what was the second commandment given? How must the Lord deal with those who hate him? What does he show unto those who love him? Verses 4-6; note 2.
5. Repeat the third commandment. How is this commandment often thoughtlessly broken? Verse 7; note 3.
6. What does the fourth commandment require us to remember? To whom does the seventh day belong? Why was the seventh day set apart as the Sabbath? Verses 8-11; note 4.
7. What is the fifth commandment? What promise is associated with it? Verse 12; note 5.
8. Repeat the sixth commandment. What will hinder one from obeying this commandment? Verse 13; note 6.
9. Repeat the seventh commandment. Verse 14; note 7.
10. What sin is forbidden by the eighth commandment? Verse 15; note 8.
11. Repeat the ninth commandment. In what ways may one bear false witness? Verse 16; note 9.
12. What does the tenth commandment forbid? What does "covet" mean? Verse 17; note 10.
13. How many of these commandments speak especially of our duty to God? Verses 3-11. How did Jesus put these four into one short one? Matt. 22:37.
14. What short commandment includes the last six of the ten? Verse 39.
15. What did Jesus say of these two short commandments? Verse 40.

16. What is said of the character of the law? What will it do? Memory verse.

17. What did all the people see and hear? What request did they make? Ex. 20: 18, 19.

#### Notes

1. "Man is forbidden to give to any other object the first place in his affections or his service. Whatever we cherish that tends to lessen our love for God or to interfere with the service due him, of that do we make a god."—*Patriarchs and Prophets*, page 305.

2. "It is inevitable that children should suffer from the consequences of parental wrong-doing, but they are not punished for the parents' guilt, except as they participate in their sins."—*Id.*, page 306.

3. "This commandment not only prohibits false oaths and common swearing, but it forbids us to use the name of God in a light or careless manner, without regard to its awful significance. By the thoughtless mention of God in common conversation, by appeals to him in trivial matters, and by the frequent and thoughtless repetition of his name, we dishonor him."—*Id.*

4. "God has given men six days wherein to labor, and he requires that their own work be done in the six working-days. Acts of necessity and mercy are permitted on the Sabbath, the sick and suffering are at all times to be cared for; but unnecessary labor is to be strictly avoided. . . . [See Isa. 58: 13.] Those who discuss business matters or lay plans on the Sabbath are regarded by God as though engaged in the actual transaction of business. To keep the Sabbath holy, we should not even allow our minds to dwell upon things of a worldly character."—*Id.*, page 307.

5. "Parents are entitled to a degree of love and respect which is due to no other person. God himself, who has placed upon them a responsibility for the souls committed to their charge, has ordained that during the earlier years of life, parents shall stand in the place of God to their children. And he who rejects the rightful authority of his parents, is rejecting the authority of God. The fifth commandment requires children not only to yield respect, submission, and obedience to their parents, but also to give them love and tenderness, to lighten their cares, to guard their reputation, and to succor and comfort them in old age. It also enjoins respect for ministers and rulers, and for all others to whom God has delegated authority."—*Id.*, page 308.

6. This commandment is not kept by those who cherish in their hearts dislike, anger, or hatred. See Matt. 5: 21, 22.

7. "Purity is demanded not only in the outward life, but in the secret intents and emotions of the heart. Christ, who taught the far-reaching obligation of the law of God, declared the evil thought or look as truly sin as is the unlawful deed."—*Id.*

8. "The eighth commandment . . . condemns theft and robbery. It demands strict integrity in the minutest details of the affairs of life. It forbids overreaching in trade, and requires the payment of just debts or wages. It declares that every attempt to advantage oneself by the ignorance, weakness, or misfortune of another, is registered as fraud in the books of heaven."—*Id.*, page 309.

9. "An intention to deceive is what constitutes falsehood. By a glance of the eye, a motion of the hand, an expression of the countenance, a falsehood may be told as effectually as by words. All intentional overstatement, every hint or insinuation calculated to convey an erroneous or exaggerated impression, even the statement of facts in such a manner as to mislead, is falsehood."—*Id.*

10. To covet means to cherish a sinful desire for that which belongs to another. Selfishness leads to covetousness.

## VIII — Establishing the Law

(November 22)

LESSON SCRIPTURE: Rom. 3: 19-31.

#### Questions

1. To how many does God's law speak? What then is the condition of all the world? Verse 19; note 1.

2. By what, then, is there no justification? What comes through the law? Verse 20; note 2.

3. What hope is there, then, for the sinner? By what is this righteousness witnessed? Verse 21; note 3.

4. Whose righteousness is thus manifested? For whom? Is any distinction made? Verse 22.

5. How many have sinned, and stand in need of justification? Verse 23; note 4.

6. By what are men justified? Through whom? Verse 24.

7. For what purpose has Christ been set forth? For what is his righteousness declared? Verse 25; note 5.

8. By faith what does Jesus become to the believer? Verse 26; note 6.

9. Where, then, is the boasting, or glorying, of man? By what law is glorying excluded? Verse 27.

10. What may we conclude? Verse 28.

11. To how many does God bring salvation? Verse 29.

12. How are all justified? Verse 30.

13. How, then, does faith affect the law? Verse 31; note 7.

#### Notes

1. "To them who are under the law:" Literally, to them "within" the law, that is, subject to its jurisdiction. This would include all responsible beings in heaven and earth, for all are amenable to God. As all the world have transgressed the law, they have no defense before God, and stand guilty in his sight. A law that condemns all, must be universal and uniform in its claims.

2. It is quite evident to the thoughtful student that no law can justify its transgressor; it can only condemn him. No transgressed human law can justify the criminal. It can only pronounce him guilty. No intelligent Bible student will look to the law for justification. It is by the light which shines from the law that the exceeding sinfulness of sin is made known.

3. Man is sin-sick and helpless. The righteousness which will justify must come from without the sinner, apart from his own imperfections. This is the righteousness which comes to us through the gospel. Rom. 1: 16. But this righteousness must be in harmony with God to be acceptable to him. It is the gift of God, through faith, apart from works, and is the same righteousness that is in the law. Man, because of his weakness and sinfulness, cannot of himself attain unto this righteousness. But thanks be to God, he meets our need, and gives unto us his own eternal righteousness.

4. "All have sinned:" All have sinned, or "missed the mark." All have come short of the glory of God's character, and only the glory of his character through grace can save us, and enable those who have come short to attain unto the mark of his high calling in Christ.

5. "Set forth;" margin, "foreordained." 1 Cor. 2: 7, 8. Jesus is the Lamb slain from the foundation of the world. Rev. 13: 8. His suffering and death were but steps in the great plan of redemption. He was ordained to be a propitiation—a mercy-seat—where justice and mercy meet, and the sin-burdened soul finds forgiveness through him. But the mercy freely given of God comes only through faith in Jesus' blood as the great sin cleanser. When faith grasps Jesus as the Saviour, his righteousness becomes our righteousness, and all past sins are forgiven. Jesus was foreordained, set forth, to do this for all who believe.

6. Jesus is the justifier of the believer. In the graphic words of Bishop Lowth's translation, he stoops and says to the hopeless sinner on his way to the judgment, "Come on now, and let us plead together." He will be our daysman, our mediator before the judge. Jesus is the Saviour who is to wash white as snow the scarlet sins, and "all the fitness he requireth is to feel our need of him." As our justifier he has willingly paid the penalty which was our due, and his sacrifice is acceptable with God. It is ours to accept the Substitute, and be delivered from the tyranny of sin.

7. "Establish the law:" Where is the law established? Not in God's government or plan; for his law is eternal, whether men believe or disbelieve (see verse 3; Ps. 119: 89; 111: 7, 8). But the law is established in the heart of the believer; and if he goes on from "faith to faith," it is then written in the heart in all its fullness forever.

#### Supplementary Questions for Home Study

Who are under the law?  
Who are within the law?  
What does the law do for the forgiven sinner?  
Through what is the righteousness of God made effective to man?  
By what is the righteousness of God by faith witnessed?

"'WHY do you love the Bible?' was asked a Fiji islander. 'Because it knows me,' was the answer. Yes, and it knows us all. The acquaintance should be mutual."

# The Youth's Instructor

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## The First Ingathering Report

THERE is no doubt that Miss Burroway will get her horse and carriage, also her Bible charts, and Miss Scott her home in Korea; for the children of America know how to provide the money. The first report that has been received from the Ingathering services is that of the church at Exira, Iowa, where, though the weather was not favorable for the service, an offering of \$40.65 was received. Who will be the next to send an equally encouraging report?

## Playing With Temptation

ONCE there was a young man who took a little of all kinds of alcoholic drinks that he might know their taste and avoid them. But his knowledge of the tastes of different liquors proved fatal to him. Too many experiment with temptation in the same way, with too often a like result. Temptation is not an inanimate object to be analyzed and played with as a child takes apart and plays with his wooden toys. It is a living force powerful enough to affect even the Son of God. You cannot even look upon temptation without becoming entangled in the reasonable unreasonableness of the tempter. It is true you may gain knowledge by yielding to the tempter, but it means yielding up your paradise. "Satan hath desired to have" us all, but if we resist the devil, he will flee from us. He that does not intend to belong to Satan must keep aloof from his subtle and plausible temptations.—*Selected.*

## Undoing Their Handiwork

Two Massachusetts boys were recently possessed, as many other boys have been, with a desire to carve their names in some forbidden place; so they proceeded to cut their names in the doors of the public school they attended. They took considerable care to have the carving heavy and deep enough to resist the wear and tear of years. Hardly had their comrades had an opportunity of viewing the work of their hands before the lads were being carried to court by the officers of the law.

They were arraigned before the court on the charge of mutilating public property, and were sentenced to repair the damage done, in full view of their companions.

The judge "ordered the lads to equip themselves with sandpaper, putty, and paint, and to remove their

initials under the watchful eye of the chief of police. The time set for the work was the sunny hour of two in the afternoon, and long before that hour the boys and girls from the school and the homes—literally from everywhere, it seemed to the culprits—arrived to watch the process of justice coming into its own.

"As the boys took the first step in their work, a shout went up from playmates and acquaintances; but with the chief of police and the truant officer never smiling at all, they grimly went ahead with their task. They carried out every detail, smoothed the cut panel with sandpaper, puttied the holes, then smoothed the surface again—and all the while their companions were watching. The first coat of paint must dry before the second was put on, but at last, on the second day, the work passed critical inspection, and the panel was almost as good as new, and the boys were freed from their bondage.

"And what did they say?—'Never again.'"

## Courtesy in the Church

(Concluded from page seven)

express friendly words and show friendly sympathy for those who have arranged the program and those who take part.

When mistakes are made, we should show a sympathetic feeling for the one who has made the mistakes, and refrain from criticism. It would be well for the critic to imagine how he would feel if he had made a mistake and then heard that he had been criticized.

Now, concerning our behavior in other ways: I have noticed in other buildings that some of the younger ones who attended the young people's meetings have been in the habit of grouping themselves together and having an entertainment among themselves. I hope such entertainments will not be offered in our new church. Only those who take part in the program know how annoying such conduct is. Not only is the one taking part at that time disturbed, but also the leader and those interested in the service.

We are under obligation, as it were, to God to be courteous when we connect with the church as members. Hear what the spirit of prophecy says:—

"All who connect with the church make in that act a solemn vow to work for the interest of the church. Every soul that has made a profession of Christ has pledged himself to be all that it is possible for him to be as a spiritual worker, active, zealous, and efficient in his Master's service. Christ expects every man to do his duty; let this be the watchword throughout the ranks of his followers. Christ despatches his messengers to every part of his dominion to communicate his will to his servant. He walks in the midst of his churches. He desires to sanctify, elevate, and ennoble his followers. The influence of those who believe in him will be in the world a savor of life unto life. Christ holds the stars in his right hand, and it is his purpose to let his light shine forth through them to the world. Thus he desires to prepare his people for higher service in the church above. He has given us a great work to do. Let us do it faithfully. Let us show forth in our lives what divine grace can do for humanity. Christ has made provision that his church shall be a transformed body, illumined with the light of Heaven, possessing the glory of Immanuel. It is his purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace."