

The YOUTH'S INSTRUCTOR

Vol. LXI

November 25, 1913

No. 47



A BOOKWORM which is prevalent in the Hawaiian Islands destroys the books in the public buildings and damages the royal paintings to such an extent that they are beyond repair.

DRILLS and dredges are now at work excavating for storage chambers for coal in the bottom of the Panama Canal, the bottom being chosen so that the coal will be safely hidden from an enemy, and also because coal deteriorates less rapidly under water than when exposed to the air.

A LARGE electric searchlight on a motor-boat is provided for tourists at Avalon, Catalina Islands, California, for watching animal and plant life in the water beneath them. This is a rival to the famous glass-bottomed boat, and affords a good opportunity to study the flying-fish from the ocean.

ONE hundred and thirteen million pounds of india-rubber were imported into the United States during the fiscal year ended June 30, 1913, according to the Bureau of Foreign Domestic Commerce. This sets a new record in rubber imports, topping by 3,000,000 pounds the imports for the fiscal year of 1912.

"THE treatment of the Negro in our Southern States is ideal as compared with what it is in South Africa, where the parliament has lately passed a law which forbids any white man to sell or even lease any land to a Negro. It makes the African a serf; he cannot work for himself. His escape is to go on a native reserve or on a mission reserve. In Rhodesia the government gave the American Board Mission thirty thousand acres of wild land over twenty years ago. This is being leased to natives who will send their children to school, and it is planned to sell homes to proper persons."

MILITANT suffragists introduced a new idea into their campaign for votes on Sunday, October 19. Entering four of the largest London churches, they broke up the morning service by chanting a prayer for two women who are being forcibly fed in jail. A number of American women took part in this unpardonable offense.

THE breeding of long-tailed roosters has long been the pastime of the natives of Shinewara, on the island of Shikoku, Japan. By patient selection of a breed of fowls, the tail feathers of the ordinary barn-yard cock have been lengthened until some are eighteen feet long, while the tail feathers of the hens of the same breed are only eight inches long.

IN a limestone quarry at Rudersdorf, Germany, liquid air, in combination with a combustible material, is being used for blasting, with great success. The cartridge is exploded with an electric detonating cap. Increased safety results from the fact that the liquid air soon evaporates if the charge misses fire, and there is no danger of a delayed explosion.

Principal Contents

CONTRIBUTIONS	PAGE
Gifford Pinchot, Forester	3
Incense—Prayer	4
Industrial Schools Now Popular	6
What Do You Think About It?	7
Prayer and the Victorious Life	8
The Morning Watch in the Daily Life	8
Two Sins	16
SELECTIONS	
God's Providence	4
The Praying Engineer	5
Awake! and Be at Work (poetry)	7
Anatomy of the Malarial Mosquito	10
A Foreign Embassy	11

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



PUBLISHED QUARTERLY 10 CTS. A COPY 35 CTS. A YEAR
WASHINGTON, D. C.

PRICES, POST-PAID

Yearly subscription - - - -	\$.35
Three years (or 3 subs. 1 year) - - - -	.90
Four years (or 4 subs. 1 year) - - - -	1.00
Ten years (or 10 subs. 1 year) - - - -	2.00
Ten copies, one year, to one address or more (Subscriptions for less than one year not accepted)	2.00
20 copies ordered at one time - - - -	1.00
50 copies ordered at one time - - - -	2.00
100 copies ordered at one time - - - -	4.00

NO EXTRA CHARGE ON FOREIGN
SUBSCRIPTIONS

SPECIAL American Principles Number

Striking Cover: Two-Color Portrait of Geo. Washington;
Back-Page Cartoon, "Undermining the Foundations"

PARTIAL CONTENTS

Will "Christian Citizenship" Save the World?
Catholics and Protestants Have Equal Rights
Religion in the Public Schools
American Principles of Freedom
National Reformism—A Layman's View
Struggles for Freedom
Congressman Bartholdt on Personal Liberty and Sunday Legislation
Forces Antagonistic to America
Freedom of Speech
Religious Liberty in the Philippines
Roger Williams, "the First American"
World's Christian Citizenship Conference
Constantine's Sophistry Practised on Americans
Jefferson's Prophecy Nearing Fulfilment
Voluntary Religion an American Policy
Mayor Gaynor's Rebuke to a Religious Spy
What Prominent Men Have Said About Religious Legislation
and the Rights of the Minority (with portraits)
The Liquor Traffic vs. Personal Liberty

AN ARSENAL OF EFFECTIVE RELIGIOUS LIBERTY AMMUNITION

The portrait and cartoon on the cover make this an easy seller. The articles are exceptionally valuable and interesting.

AGENTS WANTED EVERYWHERE IN AMERICA! Send ten cents for sample copy. Liberal terms to agents on yearly subscriptions. Write today for particulars.

Become our agent by sending \$1.00 for 20 copies; \$2.00 for 50; \$4.00 for 100. We pay the postage and will ship to one or more addresses as desired. Send \$2.00 for 10 yearly subscriptions for your friends.

ORDER THROUGH OUR NEAREST AGENCY

(If you do not know the address of our Agency, ask "Liberty Magazine," Washington, D. C.)

The Youth's Instructor

VOL. LXI

TAKOMA PARK STATION, WASHINGTON, D. C., NOVEMBER 25, 1913

No. 47

Gifford Pinchot, Forester

GEORGE MILLER



HE career of Mr. Pinchot affords an example of what may be accomplished by a man of character, despite the handicap of being born wealthy. He was born at Simsbury, Connecticut, Aug. 11, 1865. From the Phillips Exeter Academy he went to Yale, and was graduated with the A. B. degree in 1889. He has since received various honors from leading universities. In 1901 Yale conferred upon him the degree of honorary A. M.; Princeton in 1904 allowed him to write the letters Sc. D. after his name; and in 1909 McGill made him an LL. D.

From his father he inherited a strong love for the woods, and even while at school, though he led in athletic sports, he was so fond of nature's solitudes that he was called "tree mad." In 1889 he went to England, and from there to the Paris exposition, where he took much interest in the forestry exhibit. There being no schools of forestry in this country at that time, he attended the forestry school at Nancy, France, and in the following year joined Sir Deitrich Brandis on a trip through the principal forests of Europe, in Germany, Austria, and Switzerland. He also toured Canada and the United States.

Instead of remaining in idleness, as many possessed of means would have done, he chose a life of toil, and in 1902 opened in New York an office of forestry practise and counsel for private ownership of timber lands. By magazine articles that Mr. Pinchot had written, the attention of Mr. George Vanderbilt, who owned large timber interests in North Carolina, was attracted. He engaged the services of Mr. Pinchot on the Biltmore estate, a 100,000-acre tract of timber land.

From private practise he was called to public service by the Secretary of the Interior, in 1896, to report to the National Academy of Science on the national policy for forest lands. Already in 1891 Pres. Benjamin Harrison had set aside one forest reserve. Now, as a result of Mr. Pinchot's report, eleven new forest reserves, aggregating 21,000,000 acres, were set aside. From that time to the conference of governors in July, 1908, there was steady and logical development in his career. He has, perhaps, been appointed on more government commissions than any other one man in the same length of time. In 1897 he was special agent to the Secretary of the Interior, in 1898 chief of the division of forestry, in 1902 he was sent to the Philippines to outline a policy of forest service for the islands, in June of 1905 he was appointed commissioner of public lands, then he did valuable work on the commission of departmental methods and on governmental scientific work. His report to the waterways commission in 1907 is characteristic of his attitude toward the preservation of the national resources, given practically in these words: "Our unsurpassed national wealth and the eagerness of our people for immediate results, regardless of future needs, have led to a policy of extravagant consumption of the national resources and to an encouragement of mon-

opoly, whereby an excessive share of such resources has been diverted to the enrichment of the few, rather than preserved for the equitable benefit of the many." It was this attitude of opposition to monopoly that led to the well-known Pinchot-Ballenger controversy in 1909 in regard to certain alleged fraudulent coal-land entries in Alaska. His position on this occasion being disapproved by the President, he resigned the office of head of the Department of Forestry, in January, 1910.

The United States Forest Service is entirely the result of Mr. Pinchot's genius and untiring efforts. It controls 164,000,000 acres, distinguished by patches of green in the latest maps,—an empire larger than Germany and worth more than twice as much as the total value of the army and navy equipment. Beginning in 1908 with a staff of ten workers, eight of whom were clerks, the service now includes more than 3,000 men, 250 of whom are trained foresters. The work of this body of men is to patrol the territory over which they have charge, to construct roads and telephone-lines; to regulate the cutting of timber, and the granting of grazing privileges; to watch that fires do not start, and to fight them when discovered; to give general help and advice to settlers and others, and a thousand other things. The proceeds from the sale of the timber and from the grazing and water-power privileges have made the service self-supporting; and of the surplus from the source twenty-five per cent, or \$444,379, has been placed in the State treasuries for school and road purposes.

It has been no easy task to educate, convince, and persuade Americans that their forests are not inexhaustible; and at the same time to gather knowledge and information and the staff necessary to put into practise plans for their conservation. The service calls attention also to the fact that the handling of private forests is a public affair, and that the penalty facing the American people of shirking duty in this matter is a famine of one of the three raw materials on which civilization rests,—coal, iron, and wood. For at the rate of devastation now going on, more than a billion dollars' worth being cut every year, this result is bound to come. Then besides the loss from careless cutting, millions of dollars' worth of property and many thousands of lives have been lost annually by forest fires. Five hundred million dollars have been spent on waterways, which are now worse than ever, on account of the constant erosion caused by denuding hillsides of trees.

Mr. Pinchot is a born leader and organizer, and has social qualities that make him popular among his friends. He is unmarried, of a genial and unselfish disposition, energetic, a man of simple manners, modest and easy to approach. Of Huguenot origin, he has inherited the integrity and many of the sterling qualities of character that constrained his ancestors to stand firmly for the principles of truth and right. Though a millionaire, he is not extravagant, and spends less on his own wants than many a man of

limited means. He carries the doctrine of conservation even into the matter of health in its relation to diet, and is a vegetarian in practise. He is not easily swerved from convictions of duty, is far-sighted, a man of good business judgment, decides a point quickly, and works rapidly. These qualities and devotion to his work have given him the prominence he has so well earned.

Foreign Mission Seminary.

God's Providence

A TRAVELER was hurrying along the esplanade of a Continental port to embark on a steamer starting at once for America, when he noticed at his feet a plant of four-leafed clover. This seemed to him, in accordance with the popular tradition, a good omen for his voyage. He gathered a tiny shoot of the flower, to find himself instantly arrested, by the sentinel on guard, for the offense of gathering flowers on this public ground, in defiance of municipal prohibition. Remonstrance, resistance, were unavailing. To the police station he was hurried. When he had received his reprimand and paid his fine and hurried breathlessly to the quay, his steamer was under way, far beyond any possibility of overtaking. The baffled traveler was stirred with vexation and rage against the unfortunate clover plant, the rascally sentinel, the insane regulations of the port, the whole world, his particular destiny, etc.

Some days later he was dilating on his grievances to his fellow guests at his hotel, when one of them handed him a newspaper just opened, pointing to the tidings that the steamer on which he had been prevented from sailing had gone down—"all lives lost!"

The youth was overwhelmed with emotion. Prostrate before God, he asked forgiveness for his anger; profoundly moved by the mercy which had saved him alone from among so many, he yielded his heart in gratitude and trust to him who "willeth not the death of a sinner." A few weeks later he journeyed from the Old World to the New, a new man in Christ Jesus, resolved that all his life long, whatever might befall him, even to the utter thwarting of his own desires and plans, should be accepted as the loving-kindness of a faithful God.—*The Expositor.*

Incense — Prayer

IN EX. 30:34-38 we find the following directions given Moses by the Lord for the making of an incense for him:—

"And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each there shall be a like weight: and thou shalt make it a perfume, a confection after the art of the apothecary, tempered [or in Hebrew salted] together, pure and holy: and thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy. And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord. Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people."

These four spices, which were to be taken in equal parts, correspond to four elements of prayer,—confession, supplication, intercession, and thanksgiving. After taking equal parts, they were to be tempered, or salted, together. In Matt. 5:13 we are called the salt of the earth, but are told that if the salt has lost its savor it is good for nothing. In Col. 4:6 we are

told to let our speech be always with grace, seasoned with salt. After this comes the beating. The spirit has to be broken; we have to have a broken and contrite heart before we can come to God in prayer and receive his blessing. We should also bring this broken spirit to a place where the Lord can meet with us. In Rom. 12:1, 2, we are told to present our bodies "a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." So we have to be in a right condition before we can come to God in an acceptable way. In the last verse of Exodus 30 we are given very plainly to understand that the incense, and even the smell was holy unto the Lord.

The spice galbanum corresponds to confession, because when ground and burned it has a pungent, fragrant odor, but is exceedingly bitter to the taste. We must come to the Lord with a humble, broken-hearted spirit, and acknowledge without mitigation or self-defense our sinfulness and utter unworthiness. This is very bitter to the most of us, but afterward we get the blessing and recognize the "fragrant odor" of true heart repentance and confession.

Onycha is also a very fragrant spice, but is cohesive, sticking like glue to everything it touches. It therefore corresponds to the cohesiveness of pleading, of supplication, of holding fast, holding on and prevailing with God. We are told to pray "with all prayer and supplication in the Spirit," and with thanksgiving to let our requests be made known unto the Lord. Christ "offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." Ps. 6:9 says that the Lord heard David's supplication; and what he did for David, he will do for us. Jacob's prevailing over the angel shows us that we can prevail if we are importunate in our requests. It will mean a dislocating of some of our sins which seem a part of us, but let us hold on, for the Lord will heal all our bruises. Hosea 6:1 tells us to "return unto the Lord for he hath torn, and he will heal us; he hath smitten, and he will bind us up."

Stacte is a fragrant spice, but is not pleasant to the taste. It is healing, and will remove pain from a sore and stop the flow of blood. In Rom. 8:26, 27, we find that we do not know what to pray for, but the Spirit makes intercession for us. If we will ask the Spirit's help in order to pray for what we should, we shall be surprised at some of the prayers our lips utter.

Verse 34 tells us that Christ sits at the right hand of God, making intercession for us. Even so can we use Christ as an example in this, and intercede for others at the throne of grace until we prevail through our intercessor, Christ Jesus. We get another blessed thought from Heb. 7:25, that Christ "ever liveth to make intercession for us." And so as we intercede with God with Christ's help, our troubles and heartaches are removed and eased.

The fourth spice is frankincense, which, when beaten or ground very fine, gives forth its odor more freely. The corresponding element in prayer is thanksgiving. This contains praise, worship, adoration, gratitude. Heb. 13:15 tells us to "offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." Eph. 5:20 says to give "thanks always for all things unto God and the Father in the

name of our Lord Jesus Christ." We are to let our requests be known with thanksgiving, and give thanks unto God, who causeth us to triumph in Christ, and giveth us the victory through our Lord Jesus Christ. In Ps. 26:7 David expresses the desire to be cleansed from sin that he might publish, with the voice of thanksgiving, and tell of all God's wondrous works. Ps. 100:4 counsels us to "enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."

In mixing in the last ingredient we do not want to forget the fact that the Lord commands it to be pure; no adulteration will be allowed. Nothing but heartfelt thanks and praise is acceptable to God.

Prayer belongs to the Lord. It is holy unto him, and whosoever uses it or any part of it for any other purpose but for God's praise and glory, will be cut off from the Lord's people. But if sincere, we are admonished to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

LOUISE R. MARMADUKE.

The Praying Engineer

ONE winter, several years ago, there was a great deal of religious interest in a certain Western town, and among those who joined the church was Allie Forsyth, a little fellow twelve years of age. His mother was a widow, and had removed, four years before, from their home in Vermont to this town in Wisconsin.

On the evening of the Sabbath when he joined the church, Allie was sitting in the twilight with his mother, when presently she said to him:—

"Allie, tell me what led you to want to be a Christian. Was it your home teachings, your lessons in Sabbath-school, the regular preaching of the pastor, or has it all come through the influence of the revival meetings?"

Looking up into his mother's face, he replied:—

"Mama, it was none of these. But do you remember when we were coming from St. Albans to live here that I wanted to go on the engine and ride with the engineer? You were afraid to let me till the conductor, whom you knew well, told you that the engineer was a remarkable man, and that I would be just as safe on the engine with him as in the parlor-car with you."

His mother assured him that she remembered the circumstance very well.

"Then," continued Allie, "you allowed me to ride on the engine, where I was to stay till you or the conductor came to me. When about ready to start from the station where I first got on the engine, the engineer knelt down for just a little bit, and then got up and started his locomotive.

"I asked him many questions about its different parts, and about the places and things which we passed by, and he was very patient in answering. Soon we stopped at another station, and he knelt down again just a moment before we started. As he did this often, I tried to see what he was doing, and, finally, after we had passed a good many stations, I made up my mind to ask him. He looked at me very earnestly, and said:—

"My little lad, do you pray?"

"I replied, 'O, yes, sir! I pray every morning and evening.'

"Well, my dear boy," he said, "God has allowed me to hold a very responsible place here. There are, perhaps, two hundred lives now on this train entrusted

to my care. A little mistake on my part, a little failure to do all my duty, a little neglect, a little inattention to signals, might send all or many of these two hundred souls into eternity. So at every station I kneel just a short while, and ask the Master to help me, and to keep from all harm, until I reach the next station, the many lives he has put into my hands. All the years I have been on this engine he has helped me, and not a single human being of the thousands that have ridden on my train has been harmed. I have never had an accident."

"I have never before mentioned what he said, but almost daily I have thought about him, and resolved that I would be a Christian, too."

For four years the life and words of this praying engineer were constantly present with this lad, and became at length the means of leading him into a Christian life.—*Congregationalist*.

"Act Like Heroes"

As Napoleon's soldiers were standing on an eminence, gazing upon the pyramids of Egypt, just before he made his descent upon the Mamelukes, he cried out, "Soldiers, from the summits of yonder pyramids, forty ages survey your conduct. Act like heroes." Ye Christians! fighting for truth and heaven, under the command of Jesus, from the summits of the everlasting hills in heaven and from the blazing thrones of eternity, ten thousand angels and saints, with the Almighty sovereign for whom you are fighting, are surveying your conduct. Be strong. Quit you like men. Be valiant for the truth. "Act like heroes."—*Bate*.

Work Done With One Hand

A YOUNG man complained to his minister some time ago that it was of no use to talk to him about college and training for a life-work and all that—he had never had half a chance in his life, and never expected to have. The boy's father, who had been a drunkard, was dead. As the oldest of the family, this son had been his mother's mainstay since he was old enough to know the family troubles. He had no thought of leaving her to support herself, and no wish to do so. But an ingrained bitterness and discouragement revealed itself in that night's talk, and the old minister set himself to root it out and conquer it.

"No use!" the boy repeated; "I have tried. I've studied a lot nights all by myself. But it's like working with one hand, and you can't do anything that way."

"Yes, you can!" insisted the minister. "My boy, half the best work in the world has been done with one hand. The world's masterpieces have often been done under a handicap. Fight for your mother and the rest of them with one hand, but use that free hand to do your own work with."

Nehemiah's men with one hand wrought in the work of building the walls, while the other hand held a weapon for defense. But work with one hand built the walls.—*Church and Sunday School Magazine*.

A VERY little lad heard in the time of an Indian famine that a single cent would keep a child in India alive for one day. Very soon some one noticed that no more pennies were spent for candy; they were laid away instead. When asked the reason for such sudden and strange self-denial, he said, "Do you suppose I am going to buy candy for myself with a penny that will keep a little hungry boy in India alive all day?"—*Sunday School at Work*.

Industrial Schools Now Popular



INDUSTRIAL education has always been effective, though it may not always have been popular, nor always apparently practicable. As a denomination we were early instructed as to the value of making industrial instruction a part of the school work. But instead of persistently overcoming the obstacles in the way of establishing and conducting regular classes in various industries, we allowed the obstacles to overcome our better knowledge, until now we find ourselves far behind the public schools in this important line of work. We had the theoretical knowledge of the value of connecting trades with the school curriculum long before the general educators had their attention especially called to it; but we did not make a sufficiently strenuous effort to make that knowledge practical and helpful. This is our shame, and without doubt many boys and young men have been lost to Christian service because they failed to get the very thing that would have helped to guide and direct their lives into right habits of working and studying.

The United States government, through its Bureau of Education, is sending out to the people a bulletin describing the city of Cleveland's successful industrial experiment.

"Believing with the commissioner of education of the State of New York 'that current school systems still confine themselves too exclusively to preparation for professional life; that, even where they have consented to consider the claims of commerce and of certain technical pursuits, the aim lies toward preparation for positions of management and control; and that neither in the elementary schools nor elsewhere do the trades and the industrial life of the people receive adequate attention,' Cleveland decided to establish an industrial school, and for the first year receive only those who had previously failed to do satisfactory work in school, which failure has been proved to be not due to the ability of those concerned but rather to the inadequate school curriculum, a curriculum that did not sufficiently awaken them to life's opportunities and responsibilities.

"The school was organized in 1909 with ninety-three boys and forty-three girls, their ages ranging from twelve to seventeen.

"It was decided to extend the school-day from 8:30 A. M. to 3:30 P. M. This time was divided into nine periods, one of which was assigned to luncheon. This left forty periods a week for instruction and practise. One half of these were devoted to English, mathematics, geography and history (the two in close correlation), and to hygiene of a thoroughly practical character. The other half were given to manual and industrial work, to domestic economy and gymnasium practise. There were shower-baths, a swimming-pool, and an auditorium for assembly exercises—rhetorical, musical, stereoscopic, and general. Instruction is departmental; the sexes are segregated, and no attempt is made to give classes of boys and girls the same treatment in any subject of instruction; for example, the girls in the second year of geography study cotton, wool, flax, silk, cacao, coffee, tea, sugar, spices, salt, rice, barley, rye, wheat, vegetables, nuts, fisheries, etc.; while the boys study tropical woods, paints and varnishes, building stones, brickmaking, the manufacture of glass, heating methods, lighting meth-

ods, important minerals, paper, printing, rubber, etc.

"Then in drawing, design, for boys, is applied to book covers, portfolios, boxes, posters, stained-glass windows, wood-working problems, interior decoration, furniture, lettering, and illumination of texts. Girls apply it in household decoration, table linen, wall-paper, rugs, draperies, simple embroidery for articles of clothing, stenciling and wood-brick printing for cushions, needle-cases, curtains, etc."

While every study is given a very practical turn, the boys are given special instruction in metal work, wood-work, printing, mechanical drawing, and the girls in cookery, laundering, sanitation, home nursing, household decoration, household accounts, sewing, darning, mending, and shopping.

"The effect of the work upon the pupils proved to be full of encouragement. Under the stimulus of kindly and consistent discipline, of patient and persistent faith in their ability on the part of carefully selected teachers, and under the influence of work that dealt with intelligible problems and appealed to tangible interests, the children soon found themselves. They discovered that they possessed abilities and capacities heretofore doubted, detected in their academic studies values bearing upon their immediate interests, and turned to these studies with feelings of good will heretofore foreign to them. As they gained in confidence, they gained in poise. With increasing self-respect there came to them increasing respect for the school and its work. With growing recognition of the social value of personal efficiency they gained in individual self-assertion, coupled with a deepening sense of responsibility akin to enthusiasm."

The following extracts from the letters of the girls attending the school indicate how they regard their work:—

I like the school because the teachers teach the studies we most need, especially the boys and girls who want to earn their own living.

I find that I have improved in the subject which seemed to halt my progress in school. This subject is arithmetic, and I am grateful to the teachers and the school for their help.

Here we learn to sew and to cook, and we learn arithmetic and geography that we will use out of life.

Our arithmetic and other studies are given us in a way that will help when we are grown up.

This school has helped me to wish to be helpful to others, and it has taught me to work so that when I am at home I can help my mother.

I enjoy coming here, because the lessons are more business-like.

Since I came here I have learned more than in the seven years at grade school, especially in arithmetic.

I like this school because I never could have learned anything, and I am more use in the world. I learned to be a lady.

Out in the grade schools I felt as if I just wanted to stop, but here the work is so interesting that I don't like to leave it.

The school has helped me in what I needed most, obedience and behavior.

The letters obtained from the boys yield the following significant hints:—

The lessons were so interesting that I felt as if I were taking a new hold in life.

I am more businesslike than I was before, and can do my work much better.

The school has taught me what an education means in life.

We do not sit in one room all the time, and we have the privilege of changing classes.

The school has made me more of a man; it has made me have more self-respect and responsibility.

I like the shop work because it gives me something to do with my hands.

The six hours in this school pass quicker than the five hours in the other school.

It makes me more respectful, and the work is more of the kind I like.

If the industrial school continues to be used to make men of boys, it will soon be of great value.

In making things at home I have more confidence in myself.

It has taught me to have better manners and to do better arithmetic and lots of other things.

The school has made a man of me.

It has not only helped me in learning a trade, but to get along better in my other studies.

It has taught me to like school. I like all the work we have.

"The success of the experiment, even in the face of adverse conditions, does not imply criticism of the work of the teachers in the ordinary school with its dominating attention to language, literature, history, and the abstractions of arithmetic. Nor does it imply that these and other so-called cultural subjects of interest should receive less attention. Language and its offspring, history and literature, constitute, indeed, the highest possessions of man; and the control of number relations is indispensable in man's adjustment to the finite universe to which his earthly life is confined. Yet his control of nature and life, as well as the dawn of reason and sentiment and the very birth of language, are primarily connected with the use of his hands and their reinforcement by tools."

"The Cleveland Elementary Industrial School," says Prof. W. N. Hailmann, "may not offer the best general solution, certainly not the only solution, of the problem involved in these considerations; but it does offer a solution that lies in a right direction, and one which under certain conditions affords great promise of success as an initiatory, if not as a permanent, measure. Beyond doubt, it proves clearly that with some types of mind retardation in the school as currently organized indicates neither fundamental dulness nor essential incorrigibility, but that these alleged defects represent reactions forced upon the children by faulty and inadequate modes of treatment, and that these traits readily yield and make room for the joyous unfolding of heretofore suppressed points of excellence in character and bearing."

What Do You Think About It?

At a meeting of the young people's society, held not long since at Fernando (San Fernando, California) Academy, it was decided by the society to make an earnest effort to bring into the lives of its members a higher social standard. Many had come to see that there is great carelessness on the part of our young people concerning their conversation and general deportment. A low standard of thought, speech, and act has told largely upon Christian experience, for no Christian life can be thoroughly maintained when coarseness, vulgarity, or other deformity is allowed place.

It was, therefore, decided at the meeting mentioned to take active steps to eliminate all slang and coarseness of language from our experiences, and to cultivate a quiet Christian spirit in all departments

of our life-work. Realizing that these things have a strong hold upon us, it was decided to organize, as auxiliary to the regular young people's society, a Christian Culture League, whose membership should be made up of all those who would sign a pledge to carry out certain well-defined principles.

This league has been given one meeting each month for the purpose of bringing before the young people's society such helpful hints and suggestions as will aid them in accomplishing the end they have in view. The pledge was signed by at least forty-eight members. Practically all who signed the pledge testify that it has been a great help to them in gaining the mastery of the tongue and in cultivating a more satisfactory Christian form of speech. The pledge adopted by the young people of Fernando is as follows:—

I hereby promise before God and before my associates to make earnest, faithful, and conscientious effort to eliminate from my conversation all language that savors of slang, coarseness, vulgarity, profanity, or obscenity; and to encourage both

in myself and in others a high standard of thought and speech. I also promise to cultivate the habit of simple and quiet deportment, and thus to influence others to follow the example of Him whose voice was not "heard in the street," and whose life in all things was the perfection of true culture. I further promise to read such literature as will be uplifting and refining, and to refrain from reading literature of a cheap and worthless nature.

In the interest of both good form and Christianity, is not this plan worthy of thought and consideration by our young people throughout the field? Why should not those who comprise the membership of our

Missionary Volunteer Young People's Societies stand at the very head in all that makes for betterment of character? Why should not Seventh-day Adventist young people everywhere be recognized as the very cream of society,—as models of courtesy, refinement, and purity?

Surely there is room for great improvement, and it only remains for us to take hold of the work with a willing spirit in order to see good results. Knowing of the good that has come to our young people at Fernando and some other places, it has occurred to the writer that it might be well to pass the word along through the INSTRUCTOR to our young people throughout the United States and the world.

What do you think about it? C. L. TAYLOR.
San Fernando, California.

Misjudging Both Oneself and Others

WE do not always see ourselves as others see us. To observers we are frequently guilty of the very thing we so bitterly condemn in another. An incident related by the *Youth's Companion* aptly, though humorously, illustrates this fact:—

Mr. Brown was excitable by nature, but he often prided himself audibly upon his self-control. One night while the family were gathered at the tea-table the chimney began to

roar; the furnace draft had been opened and forgotten. Straightway a panic ensued.

"Don't lose your heads; keep cool!" cried Mr. Brown. "It's nothing serious."

He dashed up the stairs, discovered that the metal cap over the only unused stovepipe hole was already red hot, and dashed down again faster than he went up.

"K-keep cool!" he gasped, as he passed through the room where the family had gathered in nervous apprehension. "I'll be back in a minute."

He was back in less than that time, having observed that the flames were spouting several feet high from the chimney, and that a shower of sparks was falling upon the roof.

"Wh-where's the step-ladder?" he panted.

He was gone before any one could answer the question, and presently was heard calling from the roof of the woodshed. He presented a heroic figure in the glare of the blazing chimney.

"I've got one end of the hose!" he called. "Some one attach the other end and turn on the water—quick!"

Two long minutes passed.

"Why doesn't some one do as I ordered?" he called. "Do you want the place to burn up?"

"We can't, Henry!" called Mrs. Brown, tremblingly. "You haven't the hose; you have the cow-rope. It was hanging next to the hose in the shed. And anyway, the roof is covered with ice, and I don't think there's any great danger outside. You'd better go and watch the chimney from the inside."

A half-hour later the family were again at the tea-table.

"If this had happened in some homes," remarked Mr. Brown, "the family would have lost their heads completely and sent in an alarm. Self-control is an excellent thing—and far from common."

"Indeed it is!" agreed Mrs. Brown, emphatically.

Prayer and the Victorious Life

WHAT is the victorious life?

It is not the life that attains to mere worldly success. It is not the life that gathers riches by taxing unjustly the necessities of men or by supplying for profit their appetites and passions. It is not the life that drives its competitor to the wall, and gloats over his ruin with grim satisfaction or fiendish delight. It is not the life that triumphs over a political opponent, that wins the applause of the multitude, that rises to fame in art, or literature, or science, or any other of the pursuits of men. All these may be attained without prayer.

But that is the victorious life which conquers, not others, but self; which gains the victory over the world, the flesh, and the devil; which subdues the evil passions within, and is true to high ideals of truth, honor, justice, integrity, purity, faith, hope, and charity. Such a life is victorious though lived in obscurity, unrecognized and unhonored by the world. Such a life is victorious though beaten down by adversity. Such a life was that of Joseph, not less victorious in Potiphar's house and in prison than when exalted to the throne; of Daniel, true to his convictions of duty though cast into the lions' den; of Paul, toiling, suffering, striving, but fighting the good fight and keeping the faith; of the Master himself, ending a life of love with a death of shame, but exalting forever the undying principle of self-sacrifice for the good of others. Such is the truly victorious life,—a life to be attained only through prayer.

What is prayer?

Prayer is the reaching out of the soul after God. Prayer is the uttered or unuttered desire of the heart for help from a source outside ourselves to do the things we ought to do and want to do but have not power to do.

"Prayer is appointed to convey

The blessings God designs to give.

Long as they live should Christians pray;

They learn to pray when first they live."

Prayer and faith go hand in hand. We cannot pray until we first believe. It is the belief that God

is, and that he is a rewarder of them who diligently seek him, which prompts us to pray to him for help to be victorious. Faith is the victory that overcometh the world; but prayer is the expression of our faith, and the means by which our faith lays hold upon the source of victory.

Christ is the life (John 1:4). God hath given him to have life in himself (John 5:26). He is the life eternal manifested unto us (1 John 1:2), given by God unto us in his Son (1 John 5:11). If we have Christ, we have life; if we have him not, we have not life (verse 12). We can have him only by believing on him (verse 10). He came to give us life (John 10:10). He is the way, the truth, and the life (John 14:6). His life, imposed upon our life, swallowing up our life, is the victorious life. And it is only through faith and prayer that we realize this mighty truth and appropriate it to our needs in living. "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him (1 John 5:14, 15).

Prayer, then, is the means, and the only means, of leading the victorious life here on earth. But it also lays hold upon the life which is to come, and makes it real to us. The blessed Jesus said to Martha, sorrowing over the death of her brother, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever [thus] liveth [through the resurrection] and believeth in me shall never die." Believing these things, our hopes are not in Joseph's tomb. We have a living Saviour. He is risen, and we are risen with him. Our thoughts are with him, and we seek those things which are above, where Christ sitteth on the right hand of God. Our affections are not set on things of this earth, but on things above. We are dead to the things of this life, and our life is hid with Christ in God. Our faith takes hold upon the promise, and we live as in the presence of him who is invisible. And we look with joy for his coming, knowing that when Christ, who is our life, shall appear, we shall appear with him in glory (Col. 3:1-4), and shall be like him, for we shall see him as he is (1 John 3:2).

No wonder, then, that, believing in this Christ, living as in his presence, appropriating his life by faith and prayer, looking for his return to claim us as his own, we are able to live the victorious life; for every one that hath this hope in him purifieth himself, even as he is pure (1 John 3:3).

C. C. LEWIS.

The Morning Watch in the Daily Life

SOME of us are led to wonder what was the secret of Christ's success,—how he had the power to teach such divine truths, to perform miracles, and to draw out the hearts of men as he did.

The Gospel of Mark, first chapter and thirty-fifth verse, tells us one of the secrets of Christ's power. "In the morning, rising up a great while before day, he went out, and departed into a solitary place and there prayed." In other words; he observed the morning watch. Before the busy world was astir, before he had looked after his own physical needs, he, our great example, was found in close communion with his Father. God heard and answered those prayers; he gave him strength in time of need, because he asked for it. And he will do the same for us.

In the sacred pages of Scripture are found words of

truth and life; all we have to do is to search for them. To help us do this we have been provided with a calendar with a verse containing, this year, a beautiful promise for each day. Then let us study these promises. Let us show our love for God by reverent study of his Word. When we do this, the morning watch will become a blessing to us in our daily lives. We shall see truths that have never been plain before. We shall know better how to appreciate the privilege of prayer.

Many think that the time devoted to the morning watch means simply spending so much time learning a text of Scripture, so that they can repeat it from memory without a mistake. Not so: learn the text, but search for the great truths that are therein, and then get down on your knees and talk to God; ask him to show you the way, to lead you into all truth; then, believing, go forth showing others that you are what you profess to be, a true, whole-souled Christian. The morning watch will then become dear to you; you will love these quiet hours alone with God and his Word, and, like our Saviour, will be a blessing to others.

WALTER E. STRICKLAND.

A Hint to the Wise

THE following complaint has been received from a woman in Pennsylvania:—

"Allow me to say a word regarding what I consider one of the most obvious faults of the young American girl of today. It is her utter carelessness regarding other people's money. I have been thrown recently among a delightful class of young people, polite, well-trained, courteous. This is what happens every day or two: An automobile filled with a jolly crowd of young people drives past. Some one calls, 'O Mrs. Jones, I see you have your pocketbook there. Won't you lend me fifty cents? You know we can't pass that drug store without sodas.' Of course I give it, but I never see the fifty cents again.

"The next day some one comes into my room: 'Mrs. Jones, can you help me out? You know mother said I could go into the city to meet father. Now she is in bed and mustn't be disturbed. Could you lend me a couple of dollars for car fare? Mother will pay you back.' I hand out the two dollars because I cannot decently refuse, but I know that I'll never see it again. If, when some young person is driving to the village, I ask her to do an errand for me, I am positive that if there is five or ten cents' change it will never be returned—not because she wants it, but because she never thinks of it again.

"I have a very small income, and for myself and children cannot enjoy unlimited sodas and trips to the city, but what the crowd of young people here actually owe me would give us a trip to the city, and plenty over to make some pleasing purchase.

"Should children not receive better training than this in money matters?"

Girls, girls, girls! Is it possible that such a condition of affairs as this woman complains of exists? The very safest rule of all is not to borrow money. But if we *must* do so occasionally, as a matter of convenience, then let us repay the loan promptly and to a penny.—*Selected.*



Two Interesting Points

Natural Soap

AN odd and useful plant of our Pacific Coast is shown in this photograph—the botanist's *Chlorogalum pomeridianum*, or, in popular speech, the soap-

plant. The grass-like, crinkled leaves appear close to the ground in the spring, and are known to every California country-dweller.



THE SOAP-PLANT

They grow from a deep-rooted bulb incased in coarse fiber. If the fiber is stripped off and the onion-like bulb, crushed between the hands, is rubbed in water as one uses a cake of soap, a plentiful lather results, as cleansing as any soap bought in a store. The photograph shows a stripped bulb beside one in its natural shaggy wrapping.

How the Insect Can Walk on Water

The leg of the boat-fly is so densely clothed with long hairs as to be feather-like. It is probable that the luxuriant supply of bristly hair enables the fly to walk on the water without danger of sinking, thus holding the insect on the surface in much the same way in which a snow-shoe helps the boy that wants to walk on the crust of the snow; that is, it spreads the pressure of the foot over a large surface. In addition to this, it is probable that these hairs hold air entangled in them, which may also tend to prevent the foot from sinking below the surface.—*St. Nicholas.*



LEG OF THE BOAT-FLY

Newspapers for Walls

THE Chinese are, it is thought, the greatest of all consumers of old newspapers. The official returns of the custom-house at New Chwang show that that port alone, during the year 1912, received approximately two thousand tons of old European newspapers, valued at \$75,000.

It is not at first easy to discover to what use so much obsolete news can be put. It is, however, ascertained that the middle-class Chinese prefer newspaper to native wall-paper as a covering for their walls. It has a greater power of resistance and affords a more effective barrier to the invasions of the vermin that plague Chinese houses, often driving out the inmates.

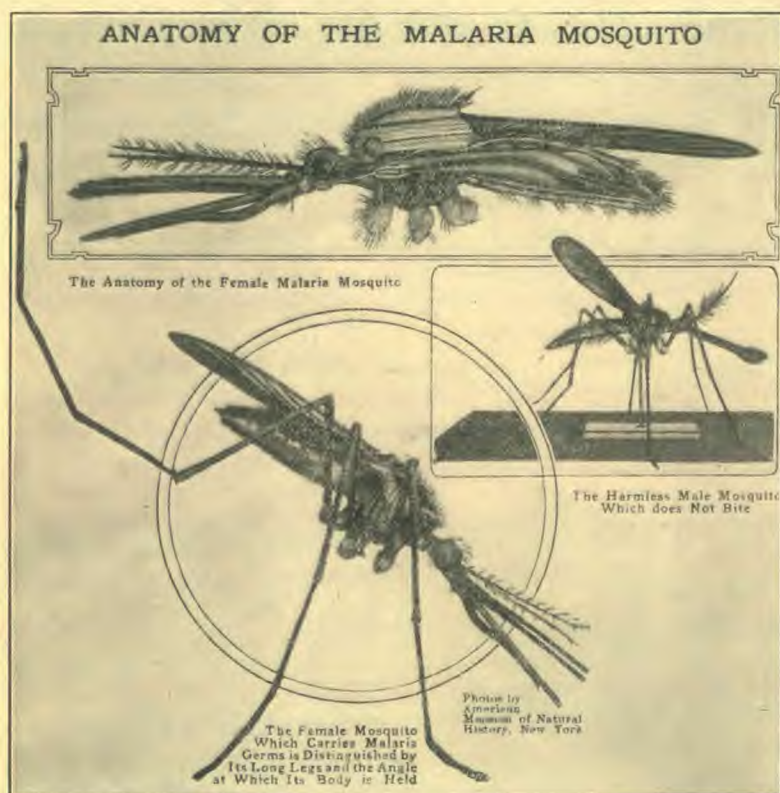
Moreover, the Chinese are experts at cutting out of newspapers waistcoats which they wear next to the skin. These paper waistcoats are said to be the best possible protection against a sudden "cold snap." In view of these admirable uses to which European news-

papers may be put, it is not surprising to learn that the imports of 1912 show a considerable increase in weight.

It should be added, however, that the value of the import has declined. This fact is explained by the rapid development of the native newspaper press that has occurred during the last few years.—*Technical World*.

Anatomy of the Malarial Mosquito

SINCE yellow fever and malaria are now blamed on the mosquito, it is interesting to know how the dangerous insect can be distinguished from the merely disagreeable one, and how it does its deadly work. All mosquitoes are not biters, and all biting mosquitoes do not carry malaria. Although the male mosquitoes



outnumber the female ten to one, only the female feeds on blood. And of all the females, one species alone is to be feared — the malarial mosquito. It can be distinguished by the fact that its hind legs are relatively very long, and that it, therefore, holds its body at an angle of forty-five degrees while biting or resting. All mosquitoes except the germ-carrying variety rest horizontally. Thus distinguished, certain other characteristics follow. The germ-carrier flies only at night, and cannot fly more than one hundred feet. It is perfectly harmless unless it has had an opportunity to bite a malaria victim, for malaria is not inherent in its nature — it is simply a germ carrier. But if the mosquito obtains any malaria germs while sucking blood, they remain in its stomach, breed myriad other germs, and spread into the salivary glands, ready to be deposited with the saliva at the mosquito's next meal. The bill of a malaria mosquito is so constructed that it leaves a small drop of saliva, in which there may or may not be germs, while blood is being taken in through another duct.—*Popular Mechanics*.

"THE early Christians prayed not so much to escape persecution as to be kept from apostasy."

Uric Acid

ACCORDING to the *Youth's Companion* uric acid, which causes much trouble to the body in producing rheumatism, gout, eczema, gravel, kidney colic, and other equally distressing conditions, is "the result of the disintegration of worn-out cells, or of animal food. In the former case, it is called endogenous, and in the latter case exogenous. The production of endogenous uric acid we cannot easily regulate, but that of exogenous uric acid we can control by diet.

"In perfect health there is very little of either kind in the body, unless meat is eaten to excess, for its presence is a sign of imperfect oxidation or combustion of the food. The body is like a stove, in which food is the fuel. In a stove, if the coal is of good quality and there is a good draft, the fuel is entirely consumed, and there is nothing left but fine ash, which we can easily clear out; but if either coal or draft is poor, clinkers form, clog the grate, and make the draft still worse.

"So with the body; if the food is not too rich and not too largely composed of flesh, and if all the digestive processes work well, the waste material will give no trouble; but if we eat too much animal food, or if something is wrong with the final stages of digestion and assimilation, the food is not perfectly consumed; instead of ash we get clinkers — that is, uric acid.

"It is the duty of the liver to form uric acid and to oxidize it into harmless urea, but we do not know exactly how it performs this function. But we do know that endogenous uric acid is seldom in sufficient quantity to do harm, and that we can reduce the exogenous uric acid by abstaining from meat, and by using certain alkalis and other drugs that help the kidneys to excrete the acid in a less troublesome form."

New Wireless Station

A NEW wireless station that will eclipse the one at Arlington, Virginia, is to be constructed by our government at Caimita, in the Panama Canal Zone, to be known as the Darien Radio Station. It will have three towers, each 600 feet high.

"This wireless plant is expected to make communication possible with San Francisco, as well as with Arlington, and to reach the southern seas as far as Valdivia, Chile, 421 miles south of Valparaiso, on the west coast of South America, and as far as Buenos Aires, Argentina, on the east side.

"Throwing its waves across the Atlantic Ocean, the new station, it is predicted, will be able to communicate with the island of St. Vincent, 500 miles west of Africa.

"The Darien station will be used exclusively for United States government business, while the present wireless plants at Colon and Balboa will be employed for handling messages for ships using the canal."

Growth of Our Language

FIVE thousand words a year is said to be the average growth of the English language. In 1616 Bullock's Complete English Dictionary contained 5,080 words, while the new edition of the Standard Dictionary just coming from the press contains 450,000 words, most of which are English beyond question.

CHILDREN'S PAGE



A Foreign Embassy

NESTLED in a secluded nook between two ranges of billowy hills, with one dormer-window commanding a bend of the Hudson, but with its ample porch facing the gorge which led like a steep staircase to the wilderness, stood for many years the hunting lodge of Peter Van Vechten.

It had a wild, solitary look, and yet there were signs of comfort and even of luxury about the place. Its lonely situation might have been the choice either of a very happy or of a grief-stricken man. At all events, it was the hermitage of a man who loved to live apart from the world. The broad carriage-drive which swept up to the hospitable porch was grass-grown, and had lost all signs of ruts of wheels. Only hoof-prints here and there told that Peter Van Vechten was as fond of the hunt as ever, and that his daughter Lilian often rode to the hounds with him.

He had been a kind and true father to his little girl, almost too indulgent for her own best good, parting with her company much of the time that she might acquire an elegant education in the city, and living a lonely life with only his three hounds as companions. At length Lilian's education was pronounced finished, and she returned to the lodge. The little window that kept watch over the Hudson was her own, and she would look at the passengers flitting by in the swift-winged schooners on their way to Albany or New York, for this was before the time of steamboats or rail-car. It was very dull at the lodge, in spite of rides upon her pony, and the harpsichord, which her father loved to listen to in the evening. He had a rich, full voice, and sometimes joined her in —

"My heart's in the highlands."

He escorted her in her calls at the stately old manor-houses, and once in a great while a venerable coach rattled up to their own door, and a Madam Livingston or Van Cortland or a Miss Verplanck would make a dignified visit at the lodge.

There were the woods for botanizing, and her embroidery frame for rainy days, but in spite of all this, Lilian was discontented. She could not have cared

greatly for her father, and yet she was jealous of his pets, the three great dogs with their odd names,—Prince, Peace, and Prosper; so called, their master explained, because if you hold fast to Principle, Peace and Prosperity will follow. Prince was, in fact, the leader of the little pack; and if you held him well in leash, the others never wandered. Peace was a quiet, inoffensive dog, a poor hunter, with a loving disposition and a melting eye. Old Prosper was always lucky, and would come leaping back with the game lightly but securely held in his deep jaws, while Prince looked on with the air of a commanding general.

Lilian wondered that her father could be so happy in the society of these dumb friends. His easy-going temper grated against her ambitious spirit. She chafed

at the lodge, not so much because she was lonely and longed for pleasant companionship, for friends to love, for opportunities to do good, as that her proud, imperious nature longed for continual admiration. She did not care whether any one really loved her, provided she could be envied, praised, and flattered.

When winter began, she moped and sulked, and fancied herself the most unhappy girl in the world, until

early in December an invitation came from an aunt in Philadelphia, urging her to spend two months in that city. Philadelphia was then the seat of government, and a gay and fashionable center. Lilian was delighted. She did not ask herself whether her father might not be lonely in her absence, nor did she for a moment suspect that he had written her aunt requesting this invitation; she was simply overjoyed to leave the lodge and to think that new dresses and invitations to parties awaited her.

But even in Philadelphia Lilian was not quite happy. The society in which she was thrown was political, and young ladies were honored quite as much because of their fathers' positions as for their own grace or beauty. It was mortifying to Lilian to see Miss Van Rensselaer, of Albany, leading the contra-dance, just because, as she told her jealous heart, Miss Van Rensselaer's papa was a great man. How provoking, too, to count Edith Verplanck's bouquets, and the admirers hovering round



"My Father, hear my prayer
Before I go to rest,
It is thy little child
That cometh to be blest.

"Lord, help me every day
To love thee more and more,
And try to do thy will
Much better than before. Amen."

Gertrude Van Cortland's chair! She was sure Cora Livingston's entrance would not have caused such a sensation if her father had not recently been appointed minister to France. No one had heard of Peter Van Vechten, and she asked herself with tears in her eyes why her father had not done something to render himself famous and confer distinction upon his family.

Her two months stretched into four, but she returned to the lodge more discontented than ever. Her father greeted her gladly. He had employed himself, in her absence, in making alterations in the house which he thought would please her fancy; and he proposed to invite Gertrude Van Cortland to pass the summer with her. Lilian declined the offer ungraciously, and met all her father's efforts for her pleasure with an ungrateful manner which refused to be pleased with anything. Her father was very considerate and gentle in these days; he did not reprove nor reproach her, but seemed to be silently trying to find the way to his daughter's heart. There was a tender yearning in the furtive way in which he watched her, a glad flushing of the cheek whenever she chanced to bestow on him a careless caress. He was not well and had given up hunting; but he went into society more than formerly, and Lilian could not help noticing when she entered a drawing-room leaning upon his arm, that there was a little lull in conversation and people looked at him admiringly. He was a handsome man, with his abundant gray hair and fine, soldierly figure. She contrasted him thankfully with stout little Mr. Van Rensselaer, and felt that she would be proud of him even in a Philadelphia assemblage of diplomats and dignitaries. If only she could hear his name called with some high-sounding title attached! Perhaps it was not too late even now. "Father," she asked one day as they rode through the wood together, "why don't you go into politics?"

He leaned forward and gently caressed the head of one of the hounds with the handle of his riding-whip. "If I went into politics, Lilian," he replied, "I should have to leave the lodge, and perhaps bid farewell to Principle, Peace, and Prosperity."

Lilian thought of the words only as the names of the dogs. "I don't see why you are so attached to them," she replied. "I was so ashamed all last winter to have people say when I was introduced, 'Van Vechten, it seems to me I knew your father—let me see—wasn't he a member of Congress for—' or, 'Are you the daughter of Colonel or of Judge Van Vechten?' Then some of the Philadelphia families are descended from earls and dukes, and have coats of arms emblazoned on the panels of their coaches,—I never could find that any of *our* family were noble,—and one or two of the girls have been to England and have been presented at court. Edith Verplanck showed me an amber satin dress she wore at a royal reception, to which she was invited just because her father had been sent on a diplomatic mission. I don't seem to have *anything* to be proud of!"

Lilian's father glanced aside. "I am sorry you have had occasion to be ashamed of your father," he said, quietly.

The girl's better nature asserted itself for the moment. "I never could be ashamed of you, dear, kind father," she cried impulsively. "It is just because you are so much more worthy than other men that I fret that you are not recognized. I should think our country would feel honored to be able to point to you as its minister in some European city. I am every bit as

proud of you as Cora Livingston is of her father: she always looked so aggravatingly happy when people praised him to her."

"But, Lilian, if I were to be sent upon a foreign mission, perhaps I could not take you with me. How should you like being left behind?"

"I should not mind it in the least," Lilian exclaimed, thoughtlessly. "I should hear people praising you, and so would Cora and Gertrude and the other girls; and I could hold up my head with any of them."

"And you would not mind if I were to spend the rest of my days in Turkey or India?"

"You would not have to spend your whole life there, would you?" Lilian asked. "If you did, couldn't you find some way for me to join you?"

"And leave Philadelphia? Are you sure that you would care to?"

"Why, of course, dear father."

"Even if it were a half-civilized post, something like the lodge?"

"Yes, indeed; and to prove it I'll not leave you this winter. I am afraid I have been a selfish daughter, and I will give up Philadelphia if you wish it."

A smile of infinite content crossed Peter Van Vechten's face, but he shook his head. "No, no! the sacrifice would be too great; you enjoy Philadelphia even though you are not a grandee's daughter, and you shall go again this winter."

Lilian had forgotten this conversation, when, just before leaving for her second winter with her aunt, as the stage was climbing the hill and the servant carrying out her little cowskin-covered trunk and well-corded cedar boxes, her father took her hand and spoke hurriedly, as if moved by sudden impulse: "And, Lilian, one last word: If I should obtain a foreign mission and go away,—I know you love me, child, but don't grieve,—I'll manage some way to send for you; so be glad of my promotion."

Lilian was delighted. Was it possible that her father was keeping back a secret as a glad surprise for her some day? She kissed him rapturously, sprang into the coach, and waving a pretty silk-mittened hand to the lonely man standing there with the dogs capering about him and striving in vain to console him, she rolled gaily away toward Philadelphia.

Very touching and tender were the letters which came to Lilian in the early winter; they were brief, however, and infrequent, and sometimes, in a pause in the gay whirl of excitement in which she found herself, Lilian would wonder why her father wrote so seldom. Perhaps he was busy with negotiations in regard to the foreign ministry or embassy. He referred to it sometimes in a sentence like this:—

"Don't be ashamed of your old father; a prospect of high honor opens before him;" or, "When I am gone don't forsake Principle, and may Peace and Prosperity never desert you."

Occasionally he spoke of a "long journey;" but though Lilian wrote enthusiastically, or curiously, and begged him to confide his projects to her, he kept his secret well.

One dismal day in February Lilian was quite alone. Her aunt was slightly ill and kept her room. A fine, sleety rain drove against the windows, and the room was damp and chill. She seated herself at the harpsichord and played the old melodies which her father loved to hear. She was singing,—

"My heart's in the highlands,
My heart is not here,"

when a servant handed her a letter. It was from her father, but in such a cramped and trembling hand that she hardly recognized it.

"DEAREST LILIAN [it ran],—

"The message has come at last. I have received my commission, and must leave soon for a far country. I have dreaded the passage, but now I am content. I long only to see you before I go. I fear that you may be unhappy without me; but be comforted—we shall not be long separated. 'I go to prepare a place for you that where I am there you may be also.' Come quickly to bid me good-by, for I may be summoned at any moment. It is a great honor, and I am very happy. Take care of Principle for me, and may Peace and Prosperity be yours always.

"Your loving
"FATHER."

When Lilian's aunt read the letter, she looked pale and frightened. "You must go at once, poor child!" she cried.

"Of course!" Lilian replied, and hurriedly prepared for her journey. How odd, she thought, that her father had not mentioned the name of the foreign country to which he was sent. No matter, it was enough to know that the embassy was an honorable and important one. She had always been proud of her father; she was not surprised that he should be chosen for such a mission; and now her delighted imagination pictured the homage which she would receive as the daughter of a foreign minister. Her father need not have feared that she would miss him; she had grown accustomed to their separation, and it did not pain her. He had said that she should come, too. She hoped the station would prove gay and interesting, one of the principal capitals of Europe, and she almost regretted her rash expression of willingness to follow her father to some remote exile.

The stage left her at the wayside tavern half a mile from the lodge. She was surprised not to find her father here to meet her, and questioned the innkeeper, who seemed embarrassed at meeting her.

"Your father has gone away, miss," he stammered.

"Is it possible?" Lilian cried. "Am I too late? He must have been sent for suddenly."

"Yes, miss, he was took very sudden, at the last," replied the man.

There was nothing to do but to climb the hill, vexed that she had had her journey for nothing, and wondering what messages her father might have left for her with the housekeeper.

As she opened the gate, Peace laid his great muzzle affectionately against her hand, and Prince leaped joyfully; but old Prosper only looked toward the house and howled. So preoccupied was she with her own thoughts that it was not until she stood upon the very threshold that she noticed a long scarf of crape which fluttered from the knocker.

Then all the awful force of the words, "Gone away," struck the girl. Her grief was intensified by her remorse for her selfish behavior, and for a time she wept for her father as one who could not be comforted. He had been very ill, so the housekeeper told her, all winter; but he would not allow any one to alarm Lilian. He wrote to her from time to time when quite unable to do so. He spoke of her lovingly, but refused to have her sent for.

He had said once, after reading one of her eager, questioning letters asking where he was going, "Tell

her this is the Guide-book. She will find the city all described here."

Lilian took up the worn Bible and found a mark at the passage: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Then she remembered that her father had said that she should join him some day, and she knew how little she deserved such an honor as this. She lacked the graces suited to the daughter of an ambassador to the heavenly city. She remembered that Cora Livingston had said, "I have to be very careful of my conduct, my father's position demands it;" and that Edith Verplanck had told her that she was more frightened than glad when she knew that she was to be presented at court, for she feared that she might make some mistake in etiquette in the presence of the king.

"The King of that world," thought Lilian; and she set herself earnestly to a study of the code of sweet and gentle courtesy which made Christ "the most perfect gentleman of all time," and to the acquirement of accomplishments which she might carry with her sometime when she joined the celestial embassy. Little by little the spirit of Christ grew within her, and she became more meek and loving and trusting; and serving her King, she became widely known among the poor and suffering as the "kindly lady."

An embroidered satin picture, of the kind that were fashionable when our grandmothers were young, hangs still over the little mantle of the chamber overlooking the Hudson, and on a species of memorial tablet which adorns its center, is delicately worked in faded silk this stanza:—

"My boast is not that I deduced my birth
From kings enthroned, and rulers of the earth;
But higher far my proud pretensions rise,
The child of parents passed into the skies."

I talked in this room with a bent old woman, who, in her girlhood days, had been the dressing maid of aged Miss Van Vechten. "Her senses failed her at the last," said the old tiringwoman, "for she took a strange notion that she was the daughter of a foreign ambassador. She grew restless like, and used to say that she wanted to go to 'the embassy.' She had always been so simple-minded and unostentatious that it seemed all the queerer to see her taking such a high fancy. The very dumb animals loved her. I've heard her repeat the names of a pack of hounds that used to belong to her father. 'Peace and Prosper,' she'd say; 'keep Principle and you'll always have Peace and Prosperity.' She was a dear, kind lady. The night before she left us, she came out of her room. 'Get my best brocade, Calisty,' says she; 'I am going to the embassy,—my white brocade with the gold-thread figure. I must look my best in the presence of the king.' Then she let me put her to bed as peaceable as a child; but about midnight she sat up. 'It's my turn, Calisty,' she cried, her voice all trembling with happiness. 'It's my turn; didn't you hear the usher call Ambassador Van Vechten's daughter?'"

"I lighted a candle as quick as I could; the dear soul was gone."—*"Wonder Stories of History,"* by D. Lothrop & Co., Boston.

—♦—♦—♦—

THERE is a firefly in the southern clime
Which shineth only when upon the wing.
So is it with the mind: when once we rest,
We darken. On! said God unto the soul,
As to the earth, forever. On it goes,
A rejoicing native of the infinite,—
As a bird of air,—an orb of heaven.

—Selected.



M. E. KERN
C. L. BENSON
MATILDA ERICKSON
MEADE MACGUIRE

General Secretary
Assistant Secretary
N. Am. Div. Secretary
Field Secretary

Society Study for Sabbath, December 6

The Morning Watch

1. OPENING Exercises (ten minutes).
2. Bible Study (ten minutes).
3. The Morning Watch (forty minutes).

Suggestions for the Program

1. Review Morning Watch texts; prayer; minutes; report of work.

2. Success in the Christian Life, No. 27. The secret of power. All power is given to Christ. Matt. 28:18. He communicates power to his children by the Holy Spirit. Acts 1:8; 2 Cor. 12:7-10; Zech. 4:6; Micah 3:8; Isa. 40:29; Rom. 15:18, 19. The great secret of receiving the Spirit is prayer and consecration for service. 2 Kings 4:32-36; Acts 4:24, 29-31. "The man of prayer is the man of power."

3. The Bible study for today you will notice is very closely related to the general subject of the meeting. In fact, it is an integral part of it. After the Bible study is completed, use the rest of the time for two papers or talks on prayer. These subjects would be good: "Prayer and the Victorious Life" and "The Morning Watch in the Daily Life." This INSTRUCTOR contains helpful articles on these subjects.

Then can you not devote the last fifteen minutes to a symposium on "What the Morning Watch Means to Me"? Ask all to take part in this exercise. Can you not at this time learn how many Morning Watch Calendars those present will take? Remember they make nice gifts. Then through the week arrange to canvass the absent members of your society, the members of your church, church-school, and Sabbath-school who do not attend your society meetings. Old people, young people, and children can all make good use of the calendar.

Missionary Volunteer Reading Courses

Senior No. 7—Lesson 9: "From Exile to Overthrow," Chapters 26-28

NOTE.—A letter just received from one of our workers says: "I have read the first book in the Senior Course, and esteem it very highly."

1. How did defeat affect the Roman government? What did the Jews do when they learned this?
2. Who was chosen as governor of Galilee at this time? What did he prove himself to be? Relate some of his actions.
3. What were the Jews preparing for at this time?
4. In what state of efficiency was the Roman army at this time? Describe one of their processions.
5. What effect would this have upon the Jewish patriots, and how did the army of Josephus act?
6. What spirit did Josephus manifest, and what did he do? How did he oppose the Roman army? What wavering position did he then take?
7. Describe the battering-ram, and tell what efforts were made to resist this weapon.
8. What encouraged the Roman army to renewed efforts? What terrible weapon of defense was then used by the Jews?
9. How did Vespasian meet this? How was the city finally taken?
10. Relate the experiences of Josephus at this time, and the fulfillment of some of his predictions.

Junior No. 6—Lesson 9: "The Black-Bearded Barbarian," Chapters 12, 13

NOTE.—This is the last assignment in the first book. Next week comes the review. Each member of the Junior reading circle should answer the review questions and send the answers to the conference Missionary Volunteer secretary at once.

1. What always followed Mr. Mackay's visits and work as he traveled through Formosa?
2. As Dr. Warburg visited with him, what was his conclusion and comment?
3. How were Mr. Mackay and his fellow laborers received

on arrival at Ki-lai plain? Who had done the pioneer work? What response was given when the call was made to those who would serve the Lord? What did the people then do?

4. What lesson had Mr. Mackay never learned? How did this affect his life-work?

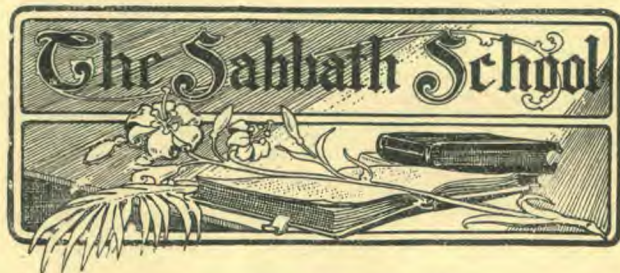
5. What sad affliction next came to the mission home? Who next came to assist?

6. What did Mr. Mackay and his friends then do? What hastened his return to Formosa? What was the result of this war?

7. State the next great calamity which befell the Christians in Formosa. When did it come.

8. Was it worth while for this brave man to have spent his life in Formosa? Who continued his work?

9. What response shall we give if the Lord calls us to tell the gospel message in some dark heathen land?



X—The Golden Calf

(December 6)

LESSON SCRIPTURE: Exodus 32.

LESSON HELPS: "Patriarchs and Prophets," pages 315-330.

MEMORY VERSE: "Thou shalt have no other gods before me." Ex. 20:3.

Questions

1. While Moses was up in the mount communing with God, what were the people in the plain doing and saying? Ex. 32:1; note 1.

2. What did Aaron say to the people? What did he make? Verses 2-4; note 2.

3. What proclamation did Aaron make, and what did the people do the next day? Verses 5, 6.

4. What warning of this idolatry was given to Moses? Verses 7, 8.

5. What did God say of Israel? What did he say he would do if Moses would let him alone? Verses 9, 10.

6. Did Moses let God alone in this matter? What did Moses say the Egyptians would say? Of what promise did Moses remind the Lord? What did the Lord then do? Verses 11-14; note 3.

7. What did Moses have with him as he came down from the mount? Verses 15, 16.

8. What did he and Joshua hear as they came down near the camp? What did Joshua think it was? What did Moses answer? Verses 17, 18. How did Moses know what was taking place? Deut. 9:12; note 4.

9. When Moses came near enough to see the idol and the dancing, what did he do? Verse 19.

10. What did he do with the calf? Verse 20.

11. What excuse did Aaron make when Moses asked him why he had brought so great a sin upon the people? Verses 21-24; note 5.

12. What did Moses call out as he stood in the gate? Who came to him? Verse 26.

13. What did he command the Levites to do? How many of the leaders lost their lives that day? Verses 27, 28; note 6.

14. What saved Aaron from being destroyed? Read the story as Moses told it later. Deut. 9:11-21; note 7.

Notes

1. "The 'mixed multitude' had been the first to indulge murmuring and impatience, and they were the leaders in the apostasy that followed. Among the objects regarded by the Egyptians as symbols of deity, was the ox or calf; and it was at the suggestion of those who had practised this form of idolatry in Egypt that a calf was now made and worshipped. The people desired some image to represent God, and to go before them in the place of Moses."—*"Patriarchs and Prophets,"* pages 315, 316.

2. "Aaron feared for his own safety; and instead of nobly standing up for the honor of God, he yielded to the demands of the multitude. . . . Only a few days had passed since the Hebrews had made a solemn covenant with God to obey his voice. They had stood trembling with terror before the mount, listening to the words of the Lord, 'Thou shalt have no other gods before me.' The glory of God still hovered above Sinai in the sight of the congregation; but they turned away, and asked for other gods. . . . How could greater ingratitude have been shown, or more daring insult offered, to him who had revealed himself to them as a tender father and an all-powerful king!"—*Id.*, page 317.

3. "The words of God, 'Let me alone,' he understood not to forbid but to encourage intercession, implying that nothing but the prayers of Moses could save Israel, but that if thus entreated, God would spare his people. . . . The Lord listened to his pleadings, and granted his unselfish prayer. God had proved his servant; he had tested his faithfulness, and his love for that erring, ungrateful people, and nobly had Moses endured the trial. His interest in Israel sprang from no selfish motive. The prosperity of God's chosen people was dearer to him than personal honor, dearer than the privilege of becoming the father of a mighty nation."—*Id.*, pages 318, 319.

4. Joshua had fought with the men of Amalek not far from here, and he thought that they had again attacked the Israelites; but God's warning was in Moses' mind, and he knew that it was the sound of the wicked revelry of the Egyptian worship.

5. "To justify himself, Aaron endeavored to make the people responsible for his weakness in yielding to their demand; but notwithstanding this, they were filled with admiration of his gentleness and patience. But God seeth not as man sees. Aaron's yielding spirit and his desire to please had blinded his eyes to the enormity of the crime he was sanctioning. His course in giving his influence to sin in Israel cost the life of thousands. In what contrast with this was the course of Moses, who, while faithfully executing God's judgments, showed that the welfare of Israel was dearer to him than prosperity or honor or life.

"Of all the sins that God will punish, none are more grievous in his sight than those that encourage others to do evil." "The Lord was very angry with Aaron to have destroyed him." But in answer to the earnest intercession of Moses, his life was spared; and in penitence and humiliation for his great sin, he was restored to the favor of God."—*Id.*

6. "It was found that the tribe of Levi had taken no part in the idolatrous worship. From among other tribes there were great numbers who, although they had sinned, now signified their repentance. But a large company, mostly of the mixed multitude that instigated the making of the calf, stubbornly persisted in their rebellion. In the name of 'the Lord God of Israel,' Moses now commanded those upon his right hand, who had kept themselves clear of idolatry, to gird on their swords, and slay all who persisted in rebellion. 'And there fell of the people that day about three thousand men.' Without regard to position, kindred, or friendship, the ring-leaders in wickedness were cut off; but all who repented and humbled themselves were spared."—*Id.*, page 324.

7. "Love no less than justice demanded that for this sin, judgment should be inflicted. God is the guardian as well as the sovereign of his people. He cuts off those who are determined upon rebellion, that they may not lead others to ruin. . . . It was the mercy of God that thousands should suffer, to prevent the necessity of visiting judgments upon millions. In order to save the many, he must punish the few."—*Id.*, page 325.

X—An Example and a Father

(December 6)

LESSON SCRIPTURE: Rom. 4:13-25.

Questions

1. How much did the promise to Abraham include? Through what did the promise not come? Through what did Abraham receive this glorious promise? Rom. 4:13; note 1.

2. If those who sought righteousness by the works of the law were heirs, what would be made void? How would it affect the promise? Verse 14; note 2.

3. What does the law work? Verse 15, first part; note 3.

4. What shows that the claims of the law are universal? Verse 15, second part. Compare 1 John 3:4. Note 4.

5. Of what, then, is the promise? Why? What is made sure to the seed? Whom does the seed include? Rom. 4:16; note 5.

6. Of whom is Abraham reckoned the father? Verse 16. Compare Gen. 17:5.

7. What is Abraham's God able to do? Rom. 4:17; note 6.

8. How strong was Abraham's faith? Upon what did his faith take hold? Verse 18.

9. What obstacles did he ignore? Verse 19.

10. At what did he not stagger? In what was he strong? To whom did he give glory? Verse 20.

11. Of what did his faith assure him respecting God's promise? Verse 21.

12. For what was such faith reckoned? Verse 22.

13. For whose sake was this record given? Verses 23, 24.

14. What is necessary on our part that we may be included in the promise? Verse 24.

15. For what was our Lord delivered? For what was he raised from the dead? Verse 25; note 7.

Notes

1. "Heir of the world:" This is the ultimate of God's promise in both type and declaration. The earth was given to man in the beginning. Gen. 1:26; Ps. 115:16. Adam lost it through sin, but our Lord bought it back by sacrifice. Luke 19:10. The holy seed are to inherit it, of whom the preeminent one is Christ Jesus our Lord. The usurper possesses it for a time, for man by transgression lost to the enemy the dominion given him in Eden. Gen. 3:6, 7; Luke 4:5, 6. But the Seed will at last crush the serpent's head and cleanse the kingdom. Gen. 3:15; Rom. 16:20. This was promised to Abraham repeatedly. After his great test he was told that his seed should possess the gate—the place of judgment and power—of his enemies. Gen. 22:16-18. And all this will be wrought out through Christ when he comes again. At the close of the one thousand years of Revelation 20 the saints will possess the earth made new, and God's will will be done on earth as in heaven.

2. "Of the law" and "through the law" mean through the works of the law. If man could earn his inheritance, what need would there be of faith? There would be no need of God's promise if man could work out his own salvation. But man can neither work righteousness nor earn his inheritance, for he is a sinner "without strength."

3. "Worketh wrath:" God did not give the law for this purpose; it was "ordained to life." Gravitation is a beneficent force. It holds things stable and in equilibrium on the earth. But if man should hurl himself from a high cliff, the force of gravitation would prove his destruction. Electricity in proper channels may be and is one of the most useful agents in the world today, but misdirected it proves destructive. The heart in harmony with God's law finds it a lamp to the feet and a light to the path; but the heart set against that law finds its working condemnation and death.

4. "No law . . . no transgression:" There has been transgression in this world since Adam sinned. There must therefore have been law. And as sin has ever been against our Heavenly Father, the law transgressed must be God's law. And as the sin has been universal as far as man is concerned, the law must be a universal law.

5. "Of faith:" The promise must be appropriated by faith. If the Jew could work out his salvation by works, he would boast in himself. The Gentile would, if able so to do, boast in himself. But faith puts all upon the same basis, both Jew and Gentile. When it is all of faith, to God will be all the glory.

6. "Who quickeneth the dead," "who giveth life to the dead" (A. R. V.): All that is in God's purpose is to him a reality. All those who sleep in him are counted as living, because in his purpose they live. He calls things that are not as if they were, because in his purpose they are, and when he speaks they exist.

7. "Our justification:" All the promises and blessings of the past and the present center in our blessed Lord. He died to deliver us from our sins, from our trespasses against him. He was raised for our justification to righteousness, to life and power. All this was written for our sake, that we might hope in him.

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.

Perseverance Wins

ONE told Socrates that he would fain go to Olympus, but he distrusted his sufficiency for the length of the journey. Socrates told him, "Thou walkest every day little or much; continue this walk, forward thy way, and a few days shall bring thee to Olympus." Every day every man takes some pains. Let him bestow that measure of pains in traveling to heaven; and the farther he goes the more heart he gets, till at last he shall enter through the gates into the city. —T. Adams.

Waiting, Searching for Light

A YOUNG magistrate was recently taken to a missionary hospital at Chang-li, north China. He had a "badly swollen face; the left half of the lower jaw-bone had been destroyed by an abscess, and his whole system poisoned. His arms and legs were dropsical, and for three months his only relief from pain had been afforded by opium. After consulting native doctors in vain, he had burned incense and made offerings at various temples and shrines. To one idol he vainly offered as an inducement to cure him the erection of a tablet extolling his healing powers. At another temple he hired a theatrical company to perform religious acts. At last he went to Chang-li, where a cure was effected. Thoroughly convinced of the uselessness of idols and priests, he turned away from paganism and joined the church."

Two Sins

DR. R. H. CONWELL once preached a sermon on the "Sin of Not Knowing How." He told of a business man who had said to him that he would "like to be a Christian but did not know how." At first the minister reproached himself to think that he had not preached the gospel truth so simply that no man, though a fool, could err as to the way to Christ and salvation. Then he thought, This man has had abundant opportunity to find out how to be a Christian. He found out how to run his own business successfully; should he not have concerned himself as fully about his Heavenly Father's business, which is of eternal moment to him?

In this land of enlightenment one has abundant opportunity to find the way to life eternal. Of course this does not lessen the Christian's responsibility of

pointing out the way as he can find opportunity. But can any one justly plead lack of knowledge as the reason for not being a Christian? Is one not adding sin to sin in failing to learn how to live a Christian life? Surely this is true.

Then again there is the "sin of not remembering." We sometimes think that forgetting is a legitimate excuse for any lapse of duty. No young man should for a moment allow himself to forget what he has been told to do. It makes him untrustworthy and irresponsible.

One is to bear the yoke of responsibility in youth, says inspiration; and if a person when young allows himself to form the habit of forgetting, he wonderfully mars, if not altogether destroys, his usefulness.

It is discourteous to forget. It is a slipshod thing to do. It is unmanly to forget. It is absolutely reprehensible in every way for one who is working for another to forget the demands made of him. It is characterless, a shameful exhibition of mental laxity, to forget when important exactions are made; and if one allows himself to forget in small things, he will forget in greater.

Confusion of face is the constant attendant of the young person who allows himself habitually to forget, and one can hardly have a more unsatisfactory companion, for he in time persuades and almost compels one to choose falsehood, deception, and crime also as associates.

A person who has a mind of any worthy quality whatever can overcome this dread mental laxity if he will but arouse himself to the seriousness of his abnormal condition and persevere in corrective measures.

May no one who is ambitious to be of worth to himself or to the world fail to overcome the sin of forgetting.

The Beasts Know

F. C. BOSTOCK, the celebrated trainer of wild animals, says, "In some curious, incomprehensible way, wild animals know instinctively whether men are addicted to bad habits. It is one of the many problems that are beyond human understanding. For those who are in the least inclined to drink, or live a loose life, the wild animal has neither fear nor respect. He despises them with all the contempt of his nature and recognizes neither their authority nor their superiority. If a man has begun to take just a little, or has deviated somewhat from the straight road, the animals will discover it long before his fellow men. Absolute personal integrity seems to be the first requisite for the man who would get the confidence and control of animals. The quality in the trainer which dominates the animal nature within is precisely the quality which dominates the animal he trains. If he yields to the brute within him, no matter how little, his perfect poise and self-mastery are gone, and the keen instinct of the wild beast recognizes this instantly. Beasts seem to understand man's degradation to their level, and his life is in danger every moment he is in their cage."

The impure man is never out of danger. He is perpetually risking his life in a den of wild beasts which he harbors within. Nothing is so pernicious; nothing will so quickly undermine the mental, the physical, and the moral life as impure practises, vicious habits. We all know how rapidly those who live impure lives burn out and deteriorate physically, and age prematurely. Impurity is decay. Impurity is death.—*Pictorial Review*.