

The YOUTH'S INSTRUCTOR

Vol. LXII

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No. 3



THE Postmaster-General recommends the taking over by the federal government of the telegraph and telephone lines of the country, and their operation as a part of the postal service.

MORE than 88,000,000 animals were slaughtered in the United States in 1909 for food, according to a census bulletin today. Of this tremendous number of animals, hogs constituted more than sixty per cent, while beeves figured only a little more than fifteen per cent.

ON the fourteenth of December, the island of Crete was formally annexed to Greece. In the presence of King Constantine, there were brilliant ceremonies at Khania to mark the reunion of the two lands, historically and even prehistorically connected, but divided now for seven centuries.

London Land

THE sale by the Duke of Bedford of his Covent Garden estate is reported as the biggest real estate transaction on record between private parties. The price paid for it is not made public, but is estimated to be between \$35,000,000 and \$50,000,000. The amount of land is only nineteen acres, that is, a little smaller than Battery Park at the tip of Manhattan Island, but it is situated in the heart of London and contains about 750 buildings.

Covent or Convent Garden once belonged to the abbey of St. Peter, Westminster, but when Henry VIII abolished the monasteries, which owned half of London, the estates were mostly distributed among the royal favorites. John Russell, the first Earl of Bedford, came into possession of Covent Garden in 1552, and since that time it has remained in the family, con-

tinually increasing in value, without effort of the owners, through the growth around it of the greatest city in the world.

The present Duke of Bedford, the eleventh of that name, owns two other estates in London of greater area than this, Bloomsbury and St. Pancras, besides extensive lands elsewhere in England. Altogether, his estates amount to 41,615 acres, and are estimated to bring him a revenue of \$710,000.—*The Independent*.

THE celebrated painting by Leonardo da Vinci, which was mysteriously stolen from the Louvre two years ago, was found in Florence, Italy, on Dec. 12, 1913. It was in the possession of an Italian workman named Perugia, who had formerly been employed about the galleries in the Louvre. He declared that he took the picture in order to revenge Italy for the spoliation of her art treasures by the French under Napoleon.

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THE PROTESTANT MAGAZINE

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CHRISTIANITY

PROTESTING
AGAINST
APOSTASY

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Versus
Pompous Ceremonials**

THE most prominent difference between Protestantism and Romanism may be summed up in the statement that the former is a spiritual religion and the latter a carnal and worldly belief. Protestantism appeals to the soul of man, while Romanism endeavors to captivate the carnal senses. There can be no place in a truly spiritual religion for the materialism afforded by images, "holy" water, scapulars, rosaries, chaplets, "sacred" medals, and all those pompous ceremonials which delight the heart of sinning man. Carnality and spirituality are diametrically opposed to each other.—*The Protestant Observer* (London), October, 1913.

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Protestant Magazine, Washington, D. C.

The Youth's Instructor

VOL. LXII

TAKOMA PARK STATION, WASHINGTON, D. C., JANUARY 20, 1914

No. 3

Nation-Wide Prohibition

S. B. HORTON

Religious Liberty Secretary Columbia Union Conference



If there was ever a doubt as to the determination of the temperance forces of this country to remove by lawful methods the curse of the liquor traffic, that doubt will be removed if the recent mass convention held on the steps of the Capitol can serve as an indication.

About three thousand persons connected with the Anti-Saloon League, the W. C. T. U., and other temperance organizations, marched to the Capitol on December 10 for the purpose of presenting to the Senate and House of Representatives memorials in behalf of an amendment to the Constitution of the United States providing for nation-wide prohibition. The assembly being too large to congregate in the rotunda, provision

"Sec. 2. Congress shall have power to provide for the manufacture, sale, importation, and transportation of intoxicating liquors for sacramental, medicinal, mechanical, pharmaceutical, or scientific purposes, or for use in the arts, and shall have power to enforce this article by all needful legislation."

Senator Sheppard, in presenting his resolution, made a most excellent speech upon the subject of prohibition, from which we give the following excerpts:—

"Mr. President, one of the fundamental duties of the American people is the extermination of the traffic in intoxicating liquors for beverage purposes. Experience has demonstrated that the only safe way to handle this traffic is to destroy it. In the United



THE COMMITTEE OF ONE THOUSAND ON THE CAPITOL STEPS

was made for a meeting at the east front of the great building. Senator Morris Sheppard of Texas and Representative Richmond P. Hobson of Alabama came to the mass meeting by previous arrangement, and they were handed the memorials referred to, by Dr. Purley C. Baker, general superintendent of the National Anti-Saloon League. These memorials were the outcome of the convention held in Columbus, Ohio, in November, and represented the desires of the temperance forces of the entire country. Senator Sheppard and Representative Hobson accepted the commission to present these memorials to their respective bodies, expressing the pleasure the honor gave them.

Shortly after the adjournment of this mass convention there was introduced simultaneously in both chambers a joint resolution (S. J. Res. No. 88, H. J. Res. No. 168) providing for an amendment to the Constitution in accordance with the memorials above referred to. If the joint resolution passes Congress, and the matter is submitted to the people and adopted, the new article to the Constitution will read as follows:—

"ARTICLE —.

"Section 1. The sale, manufacture for sale, transportation for sale, importation for sale, and exportation for sale of intoxicating liquors for beverage purposes in the United States and all territory subject to the jurisdiction thereof, are forever prohibited.

States it has reached such proportions that the nation must join in the struggle against it. It is a menace to the integrity and the progress of this republic. The fact that alcohol undermines the brain and paralyzes the will of man, planting in him and his posterity the seeds of physical and moral degeneracy, the seeds of disease, the seeds of poverty, the seeds of crime, makes it a peril to the very existence of free government. Let the people of this nation insert in the national Constitution, the source of the nation's life, a clause prohibiting an evil that will prove to be the source of the nation's death.

"National prohibition conflicts in no way with the spirit of the federal Constitution. The organic structure of this republic rests on a logical division of functions between the Union and the States. The States have retained control of all matters of local concern, while the federal authority embraces every purpose of general or national scope. The liquor traffic imperils both the nation and the State, and every unit of sovereignty must cooperate against it. It must be fought by the country; it must be fought by the State; it must be fought by the nation.

"Already the federal government has entered the fight by decreeing that liquors shipped from one State to another for the purpose of violating the laws of the State of destination shall be deprived of the character

and the protection of interstate commerce. This is but the first step in the battle for the nation's life. It is a valuable step, but so powerful is the liquor traffic that every weapon must be brought into use. Indeed, it is not sufficient that we should have this nation enter the contest. We must unite with all the other peoples of the earth in attacking an evil that menaces society everywhere."

Referring to the agitation going on throughout the world in regard to the liquor traffic, Senator Sheppard spoke of the advances being made in nations of Europe, saying, in part:—

"It is apparent that the one solution of this problem in Great Britain, as in all other countries, lies in the prohibition of the manufacture, sale, or importation of intoxicating liquors for beverage uses. Well may we here recall the statement in 1834 of Charles Buxton, the noted English brewer, to the effect that the struggle of the school, the library, and the church, all united against the beer house and the gin palace, was but the development of the war between heaven and hell.

"In Denmark, prohibition is making rapid advancement. The king of that country is reported to have said in 1909, on signing an act for state-wide prohibition in Iceland, a dependency of Denmark, that few, if any, of his actions since he became king had given him more satisfaction than that of signing this law, and that if the parliament of Denmark would pass a similar law for Denmark, he would be still more willing to approve. In the Faroe Islands, another dependency of Denmark, prohibition is in unrestricted and satisfactory operation.

"In Norway and Sweden public opinion is rapidly moving toward national prohibition. Never was there sounder or more prophetic utterance than that of the crown prince of Sweden in 1911, at Hesselholm:—

"I do not hesitate to say that the people which first frees itself from the influence of alcohol will in this way acquire a distinct advantage over other nations in the peaceful, yet intense struggle. I hope it will be our own people who will be first to win this start over the others."

"In Russia the sale of intoxicating liquors is monopolized by the government, and the establishment of state vodka shops throughout the country, causing a general increase in drunkenness, has resulted in a distinct movement against the use of alcohol. A commission was appointed by the Duma in 1912 to investigate the liquor question, and one of its recommendations was that the following sentence should be labeled on every bottle of vodka:—

"Man! Although thou hast bought this spirit, yet know that thou drinkest poison which destroys thee. Before it is too late, never buy another bottle. (Signed) Minister of Finance."

"The Duma, composed of men elected by the people of Russia, adopted this recommendation and sent it to a body of higher power for approval. The higher body rejected this recommendation, but approved another requiring instruction in abstinence from alcoholic liquors to be given in all the public schools of Russia. Let me quote here the words of an eminent Russian scholar, at St. Petersburg, in 1910:—

"The struggle against the liquor traffic is not simply a national question; it is a world's question. All social problems group around the question of alcoholism, while the evils of drunkenness, on such an

authority as Gladstone, outweigh the evils of war, pestilence, and famine put together."

"Twice within the last six years the parliament of Finland has voted overwhelmingly for total prohibition, but the veto of the czar of Russia has prevented these measures from becoming laws. The sentiment in Finland is almost universal for complete, country-wide prohibition.

"In Germany the present emperor said, in 1910, in a speech before the naval cadets at Muerwick, that the renunciation of alcoholic drinks would raise the people morally, and that in the next naval war, victory would belong to that nation which would show the smallest consumption of alcohol."

Representative Hobson could not secure sufficient time on the date he introduced the joint resolution to speak to the House at length, but arranged for an address the following day. From this excellent address we quote:—

"Mr. Chairman, humanity has unquestionably by its own hands brought into its life a great destroying principle such as does not exist in any living organism. Science has definitely established that destructive principle as alcohol. In hearings that will be conducted in systematic form before the committee having H. J. Res. 168 under consideration, evidence will be introduced showing beyond any peradventure of doubt that science has established simple, elemental facts about alcohol as completely as it established the law of gravity,—facts vital to the survival of humanity, facts which unfortunately even men of highest education do not know, and facts that are cut off substantially from the popular means of education, but facts that are true. . . .

"So that alcohol stands out on the start as a protoplasmic toxic poison. The form of life that produces this is the yeast germ, the lowest form of life with which we are acquainted, so that all forms of life with which we are familiar are higher. This is the reason why you can put any organic matter into alcohol and nothing living can get into it. We can, then, say that alcohol is a poison to everything that has protoplasmic principle of life.

"The second fact established will be this, that alcohol, as a low oxide derivative of a hydrocarbon, partakes of the characteristics of similar derivation; strychnine, for instance. These low oxide derivations not only are general poisons, but they have peculiarities. Each one has an affinity for certain particular tissue upon which it has a deadly attack. Strychnine, for instance, has an affinity for the spinal cord. That is the reason why it throws the victim into convulsions and he dies in spasms. Alcohol has an affinity for the cells of any living creature that are the latest in that creature's evolution.

"Let me ask you, in passing, to note how the question of criminality is thus absolutely bound up in this matter of alcoholic degeneracy. You can take a white man in the highest forefront of evolution and apply these processes to him, and it will be absolutely scientific in the results. You can watch it, you can measure it. If you keep up the process, he will revert to the qualities of the semicivilized and go down to the semisavage. He will, indeed, descend below the brute.

"There are about 3,000 murders in this country during the year, where women are murdered by their own husbands. There are 2,500 cases where men kill their own children, and 16,000 cases where they desert

their helpless children. There is not a brute of the field that stands so low. The man who is so fallen started out in his lofty position in creation the highest form of life in this part of the universe, a creature so high above all the rest of creation that he can master even the instinct of self-preservation.

"I will apply that to say, in my judgment, a man is not fully prepared to go into political life and do his best unless he is not afraid of defeat, unless he would stand for the right and fight for the right, even if he knew he was going to go down with the right, rather than stand by the wrong if he knew it would take him to victory. (Applause.) I will say, further, that I do not believe a man has truly learned to live until he has found things for which, if need be, he would be willing to die.

"Mr. Chairman, the question of life is the most important question for the consideration of government. The American people are now consuming alcoholic beverages at the rate of twenty-five gallons per capita every year.

"As a consequence Americans are dying at the rate of 1,000 to every 61,000 of the population every year. Records show that where total abstainers are involved, the mortality is only at the rate of 560 per 61,000. I recognize the limitations of the statistics thus far as bearing chiefly on adult males, but further investigation shows that the shortening of life of the adult male entails stupendous mortality in the offspring, far greater than the shortening of life in the male, so that these figures are under instead of over, meaning that forty-four per cent of the deaths in America are premature — lives cut short by alcohol. It means that alcohol kills between 600,000 and 700,000 citizens every year, about 2,000 every day that the sun rises. There is no other question that deals as vitally as this with the preservation of human life. (Applause.)

"Now, the question is this: A majority of the American people, acting through their representatives here, petitioned for a redress of these grievances. What is the nature of the redress? As seen, the disease goes down deep into the springs of national life, the deepest, most organic disease known to the body politic and the body social. Therefore the treatment of such a disease must be organic. Well, who are the organs, the tissues? — The people themselves. The cure therefore must deal with the people themselves.

"Gentlemen, we have the proposition before us of whether or not we are going to give the American people a chance to save life, their own lives; to save homes, the foundation of the state; to save their children, the hope of the future; are going to give them a chance to perpetuate our government and perpetuate our civilization."

The judiciary committees of both houses to which have been referred the joint resolution will doubtless give hearings on the subject of national prohibition, and there is no question but that the issue before the American people will provoke the most intense interest. Judging from the enthusiasm which has been steadily growing, the temperance forces of this country mean to fight the liquor traffic until it shall be destroyed. All good citizens should unite in petitioning Congress to pass these resolutions and submit the proposed amendment to the people of the United States. In accordance with this advice a petition will be found in the Temperance number of the INSTRUCTOR, which may be filled out and sent to one of the senators from the State in which the reader is

located, or to a representative in Congress who represents the district in which the signer lives.

The temperance forces gathered from every State of the Union were interested listeners in the Senate and House galleries during the delivery of the speeches mentioned above.

New Year's Day

(A belated new-year poem)

Look! look to the days afar!
Today it is New Year's Day.
The silvery morning star
Is vanishing far away,
And over the hills the sunlight thrills,
And New Year is breaking upon the hills.

A year is dead and is gone,
Another is on its way.
The hearts that were tired and lone
Are hoping and trusting today;
For over the hills a new year thrills,
In daylight glinting athwart the hills.

Life, love, and the heart's content
Are waiting, New Year, on you.
O, what if our hearts had vent,
And could ask and receive all true
The hope that the heaving bosom thrills
While the year is peeping across the hills?

Is it love? Is it wealth — or what?
We dream, but the dying star
Leaves all night's dreams forgot,
And we stay just where we are.
But the hope of the new year o'er the hills
Is searching our bosoms and swells and thrills.

Look! look 'tis the New Year bright,
All joy on its sunlit wings!
We bathe in the crystal light,
And the jubilant spirit sings,
And the glory trembles and glows and thrills
As the New Year struggles across the hills.

B. F. M. SOURS.

Mechanicsburg, Pennsylvania.

The Sunny Caribbean

NESTLED in one corner of the Caribbean Sea is found a little group of islands known as the Bay Islands of Honduras.

It was on those serene and transparent autumn days, after Columbus's great discovery and while sailing among these gardens of the sea, that the soul of the discoverer was at times so overwhelmed with joy that he could not refrain himself from going into ecstasy over the beauty of everything. "It only needed the singing of the nightingale," said the joyful mariner, "to make it like Andalusia in April," which was to his mind the loveliest place on earth. "I know not," said the discoverer, "where first to go; nor are mine eyes ever weary of gazing on the beautiful verdure. The singing of the birds is such that it seems as if one would never desire to depart hence."

Washed by the cool waves of the sea, and fanned by the balmy breezes, these islands seem to rest in perfect solitude. The center of health and happiness, and unmolested by the petty wars of the so-called republics that often wage around them, they serve as a place of recreation and refuge to those few faithful ones who, amid trials and difficulties, are trying to teach the heathen multitudes of that country the truth of a living Saviour.

There were no adjectives used by the great discoverer in his picturesque report to Queen Isabella four hundred years ago, in regard to this sea and these islands, that could not be appropriately applied to them at the present time.

This little group is composed of the islands of Bonacca, Barbareta, Morat, Ruatan, and Utila, with nu-

merous other small islands of minor importance. It was on the island of Ruatan that the Caribs took refuge after the war with the cruel Spaniards on the island of St. Vincent in 1798. Here they were allowed to remain and enjoy their favorite pleasure, that of fishing, and cultivate the soil in their crude, antique method. Although many of them have learned to do carpentry to a certain degree, and to cover their anatomy with a few yards of cotton or the bark of a tree whipped out to the desired flexibility, they are apparently in no higher stage of civilization than their forefathers were over one hundred years ago. By reason of their desire to live near the seashore, they have become daring sailors, making voyages at times over one hundred miles from one part of the country to another, in little crafts not over thirty feet long, hewn out of the body of the mahogany tree. Their houses are rudely constructed from the wood of the bamboo tree, and thatched on the top with the branches of palms. These houses are whitewashed with lime made from the coral so easily obtained, and as the stranger approaches, his mind reverts to those cities on the coast of Palestine built of pure white marble by Herod.

Bonacca, the most easterly of the group, has a harbor formed on the south side of a coral reef extending the entire length of the island. By the perpetual waves that dash upon this reef, small caps have been formed, which have developed into islands large enough to accommodate several families.

The most conspicuous thing in this lake-like harbor is the fleet of small sailboats flitting to and fro about the coast in the pursuit of their respective vocations. These boats form about the only means of conveyance among the islands. There are also many harbors on the north side, formed in the same manner.

The glory of the Caribbean Sea is the night. "A sudden hush falls upon the purple serenity; the sunset flames, and the day is done. The roof of heaven seems low, and the stars come out like silver suns. One does not need to look upward to see the stars. The heavens are below as well as above; the sky is in the sea. One recalls the pictures that Columbus gives of the expansion of his soul. One here feels a longing to attain larger knowledge and all that is best in life, and wonders what new discoveries may await the spiritual faculties in wider horizons than these."

Most of the islands are mountainous and somewhat rugged in their general aspect when seen by the voyager as he approaches their shores, sailing on the deep, blue sea, by which they are surrounded.

Some of the trees of the tropics grow to gigantic proportions and present a beautiful appearance. Those of the greatest commercial importance are the cedar and mahogany, which grow to an amazing size, frequently measuring ninety feet from the base to the first branches, and with a girth of proportionate dimensions. It is from these species of tree that the Caribs make their canoes, bowls, and other household utensils. The palmetto royal, or mountain cabbage, grows considerably higher, sometimes reaching the height of from 130 to 150 feet, the trunk being straight and smooth from the base all the way to the top, which is covered with graceful, plume-like leaves.

Another of the most important of the palm species is the graceful and picturesque coconut, which adds greatly to the noble appearance of the landscape. These trees are generally found near the seashore, as they grow best in a sandy soil. "On approaching

land, the first objects, frequently, which greet the view of the voyager are groves of tall coconut trees on the seabeach, with their bright green, feathery leaves waving in the breeze, having a background of darker foliage and distant mountain scenery, with occasional silvery streams and waterfalls glittering in the sun. This harmonious combination of beauty and grandeur forms a picture which, when seen for the first time, produces an impression never to be effaced from the memory."

The seasons here are not divided into spring, summer, autumn, and winter, but into dry and rainy, the dry season corresponding with the summer of the north, and the rainy with the winter.

But pleasant and agreeable as the climate may be, there are hindrances to a residence here. The islands are occasionally exposed to severe hurricanes, which generally occur in the months of August and September, when the crops are in bloom, thus causing great financial losses.

The one thing most sadly wanting in all the great country of Central America, especially in the republics of Honduras, Nicaragua, and Guatemala, is proper school facilities. There have been of late a few English schools established, but what are these among multitudes in heathen darkness and superstition?

You ask, "Why are so many missionaries sent to Africa, India, China, Korea, and Japan, and so few to Central America?" Surely no just answer can be given for the neglect of this dark corner of the earth.

ALBURY H. TATUM.

Some Things That Have Made Me Think

How One Town Went Dry

THERE is a small town in northeastern Iowa that has not seen a saloon for many years. It is the home of one of the oldest Methodist colleges in this country. Hundreds of students attend school there every year. The people are happy and prosperous, and have no desire to make friends with the saloon.

I was born in that place, and lived there for about fifteen years. One day, when quite young, I saw a neighbor coming home under the influence of liquor. This was not an uncommon occurrence with this man, but it was at that particular time that the terribleness of his condition began to dawn upon me.

The result of this awakening was a flood of questions. My father explained how this man with a few of his friends had visited a near-by town where there were saloons, and had secured some liquor.

"Why is there not a saloon in our town?" I inquired.

"It did have one once, before you were born," he answered; "but the first night after its opening some one placed a keg of powder under it, and blew it to pieces."

What a blessing to humanity it would be if all saloons could be taken care of in this way. That keg of powder has saved many boys and dollars to that town. Long before I left the quiet influence of that place, the jail had fallen into ruin and decay. It was used only by passing tramps for a lodging house, and finally disappeared.

Would I have escaped the clutches of the drink demon had it grown up beside me? is a question I have asked myself many times.

C. E. HOLMES.

I Wonder What I Would Do

Out in the street there a beggar waits
In the driving storm so cold;
A homeless child with a famished look,
And garments thin and old.
I give from my bounty meager dole,
And pennies I spare her a few;
If I knew that my Saviour was standing there,
I wonder what I would do.

In yonder attic so cold and bare
There's a woman who sits and sews
For her children's shelter and scanty fare
Till the weary midnight goes.
She is stitching her life in those seams for me;
Am I giving her back her due?
If I knew that my Saviour was keeping account,
I wonder what I would do.

There are fatherless children that cry for bread,
There are widows old and poor,
And there is the sick man Lazarus,
That lieth beside my door.

Shall I have all the luxuries,
While theirs must be so few?
If I thought that I was like Dives of old,
I wonder what I would do.

I have home and friends, and silver and gold,
Far more than I daily need;
And I clothe myself in a costly garb,
While these for a pittance plead.
My house is full of beautiful things,
That are only for taste and show;
If I knew that my Lord had need of these,
I wonder what I would do.

There comes a time in the future new,
When this life has passed away,
When these needy ones shall stand with me
In the light of a judgment day.
When the angel reads from the book of life
My deeds for that great review,
If these should speak and accuse me there,
I wonder what I would do.

—Selected.

The Children in the Slums

MATILDA ERICKSON



WE often get interested in the boys and girls in heathen lands, but the other day I read of some Hindus in far-off India who sent \$12 to Maud Ballington Booth for her work among the poor children in this country. In the slums of our big cities there are children,

children everywhere. Most of them, perhaps, have places that they call *home*, but what dirty, unhealthful rooms some of them are! Yet at night children sleep there on chairs, under tables, and even in cupboards. There are no nice soft beds; no neat, clean, well-aired bedrooms for them; no, not for the children in the slums.

But it is a look at the children themselves that draws the tears to our eyes. How old, pinched, and worn their young faces look. Many are scarred with blows, and washed only with tears. Poor children! Some of them have been crippled by the brutal treatment of parents. And yet they can forget their troubles now and then. "Let an organ or violin player start up a tune in the street or court, and within a few brief seconds scores of tiny feet are dancing, and little figures clad in rags and dimmed with dirt are darting about like butterflies when the sun bursts forth upon them in early spring." But the music stops, and the dancing ceases; scolding women and swearing men call the children back to their blows and burdens, their hunger and pain. For they live in the slums, you know.

While we are enjoying our good, comfortable homes, hundreds of little boys and girls are wandering around with the neglected cats and dogs of the city, picking rotten fruit and bits of bread out of ash barrels. Sometimes I wonder what keeps slum children alive. Many of them never have proper food, and as a rule they are always hungry. Their clothes are nothing but rags, and sometimes these are pawned that their parents may have money for drink. Yet they live, and many of them grow up to follow in the steps of those who have gone before.

Of course, there are many fathers and mothers in the slums who are kind to their children, but they are too poor to feed and clothe them properly. Mr. Spargo, who knows a great deal about our big cities, thinks there are about two million school children in the United States who go hungry day after day. A man who was trying

to learn where some of the poor boys in New York City slept, found in one part of the city more than a hundred boys sleeping in the street. Other hundreds he found sleeping in barns, condemned buildings, halls, and back rooms of cheap saloons.

Many of these boys and girls know nothing about Jesus. One day a slum worker asked a group of children, "Who is Jesus?" No one seemed to know, but after a while one little fellow said, "O, I know, he's the man that governs our State."

Let us pray for the boys and girls in the slums, and pray for the workers who are trying to save them. Then, too, we can help make them happy by sending them some of our old playthings. How one of these little girls would rejoice over a cast-off doll! How delighted one of these little boys would be to own one of your last year's toys! Some of these children could read the *Little Friend* and even the *Instructor*, or some of the good books in our libraries, if they only had them. Some of these children are sick. How they would enjoy just such scrapbooks as you could make from nice pictures and good stories clipped from papers.

A Call to Service

"WE have an army of youth today who can do much, if they are properly directed and encouraged." "Young men and young women, cannot you form companies, and as soldiers of Christ, enlist in the work, putting all your tact, and skill, and talent into the Master's service, that you may save souls from ruin? Let there be companies organized in every church to do this work. Let the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath keepers, but for those who are not of our faith." "Let young men, young women, and children go to work in the name of Jesus. Let them unite together upon some plan and order of action. Cannot you form bands of workers and have set times to pray together, and ask the Lord to give you his grace to put forth united effort?"—*Leaflet on Organization*.

In harmony with this instruction from the spirit of prophecy, the Missionary Volunteer Department has been organized to devise and set in operation plans that will

carry out this instruction. Two meetings should be arranged for in every church where there are young people: (1) The workers' meeting; and (2) the general society meeting. The workers' meeting will include all the Seventh-day Adventist young people in the church who are Missionary Volunteers. These comprise the active membership of the society. The general society meeting can be attended by both converted and unconverted.

In order to work to the best advantage, let the working company be divided into bands. Over each band have a chairman and a secretary. One or more of the following bands should be organized in every church:—

1. The Personal Workers' Band, to study methods of personal work from the Bible, the spirit of prophecy, and soul-saving books. A prayer list should be prepared, consisting of the names of all the unconverted in your church. These should be prayed for every day. This band can also arrange to visit every family in your neighborhood for religious instruction.

2. The Cottage Meeting Band. These workers should arrange to hold Bible readings, and if possible branch Sabbath schools for children not of our faith.

3. The Literature Band. This band can arrange to place reading racks in public buildings, and at crossroads in the country, where fresh, neat, up-to-date literature can be constantly accessible to the public. Six months' or yearly subscriptions for the *YOUTH'S INSTRUCTOR*, *Signs of the Times*, *Liberty*, and *Life and Health* can be placed in public libraries. Our juvenile and denominational books can be donated to the library. Arrangements can be made for distributing our papers and tracts in hospitals

and jails. Some can establish reading circles, inviting in their friends to enjoy with them the Missionary Volunteer Reading Course books. Church libraries can also be formed, and members of the church requested to buy one or more books for this library. Then you can arrange for circulating libraries by securing our various denominational books, and constantly lending these for two weeks or longer to persons not of our faith. Some may distribute the Family Bible Teacher, in this way finding interested readers where cottage meetings can be held. Magazine routes can be established, chosen ones taking all the houses on those routes with weekly and monthly magazines, giving the people an opportunity to purchase them. Canvass your friends for the Morning Watch Calendar and the Reading Course books. Every member should join the Vest Pocket League and distribute tracts.

4. The Correspondence Band may secure names of persons to whom books have been sold by canvassers, and send papers and correspond with them. Where tent efforts are to be held the succeeding summer, names can be secured, and literature sent to them regularly. People who are shut in may be written to. Friends outside of the truth may be invited to study the third angel's message. Others can write to our isolated young people. Our missionaries can be written to. This will not only be an encouragement to them, but will be a means of securing helpful material for the society meetings.

5. The Christian Help Band can be organized to visit sick people, feed the hungry, saw wood, carry in coal, and give away clothing that is gathered up.

C. L. BENSON.

The Church School Junior Missionary Society

ERNEST LLOYD



AMONG the resolutions adopted by the Missionary Volunteer Department at the recent General Conference, there was an important one concerning the Juniors. We quote that portion of it which relates to the church school:—

"Whereas, The spirit of prophecy has said, 'The work that lies next to our church members is to become interested in our youth,' and 'the Lord of heaven is looking on to see who is doing the work he would have done for the youth and children;' therefore,—

"We recommend, That, wherever there is a church school, the school itself be organized as a Junior Missionary Volunteer Society."

Then follow recommendations urging all teachers and leaders to train carefully the children in practical lines of Christian endeavor.

In speaking to this subject one teacher said: "I visited one of the church school societies where a boy of fourteen years was the leader, and I am sure I never saw anything more beautifully done. He called on the teacher to make the opening prayer, and I supposed, of course, he would call on the teacher to make the closing prayer, but he did that himself."

Another young people's worker made this statement: "I believe the Junior societies will do an immense amount of missionary work. They will reach children that would never be reached in any other way, and those children in turn will reach their parents. When I was teaching school, a little girl in the sixth grade brought her mother into the truth. The little girl's missionary efforts made a favorable impression, and she got her mother interested in the Junior work, and as the result she accepted the message."

Another worker speaks of a pleasant experience he enjoyed while holding meetings with some church school children, telling them that they were a part of the army that is to give this third angel's message before the Saviour comes. "How their faces would light up with joy! They had caught the idea that there was something in the world for them to do."

Many of our boys and girls in this conference have also caught this inspiration, and are today doing excellent service. Some are giving time to missionary gardens. With this method one of our boys raised nearly twenty dollars for missions last year. Others are interested in selling our magazines. A little girl in a near-by church school placed a magazine in the hands of a Los Angeles woman. In it she learned of our sanitarium work, and later spent considerable time in one of our institutions. Some are distributing tracts. In a recent meeting, a mother in one of our Los Angeles churches told how her little girl carried a copy of a late tract on the Eastern question to a lady friend. This woman was a public-school teacher. She passed the tract on to an associate teacher, and then it went the rounds until twenty-one teachers had seen that tract. The last one mailed it to a friend in Denver with the suggestion, "When through reading, pass this on." Who knows? That little tract may be traveling yet, unless worn out.

So our boys and girls are proving to be factors in building up the kingdom of the Lord Jesus. Surely we need the children's help. The following story illustrates this point: There was a terrible storm one cold winter night, and a ship was wrecked just opposite a fishing village. The crew got into a boat and rowed for the shore. They were not a dozen rods

from the beach when their boat grounded on a sand bar and stuck fast. The fishermen ran down to help, and the sailors flung them a rope and told them to pull with all their might. The fishermen did so; but they could not manage it. Then their wives said, "Let us take hold and pull, too." But though the women strained every nerve, the boat did not move. At last the children asked to join; and those who could, got hold of the rope, and the rest got hold of their fathers' coats and their mothers' skirts, and then came the long pull, and the strong pull, and the pull all together, and the thing was done. The boat shot over the sand bar, and the shipwrecked sailors were saved. *The children's weight made all the difference in the pull.* So in the great work which we face today, this life-saving work, our children are to have a part. Who can estimate the influence of these thousands of Juniors as their lives are directed into paths of service for the Master?

The Price of a License

WHAT'S the price of a license? How much did you say?
The price of men's souls in the market today?
A license to sell, to deform, and destroy,
From the gray hairs of age to the innocent boy:
How much did you say?

How much is to pay? How compare with your gold?
A license to poison—a crime oft retold—:
Fix a price on the years and the manhood of man;
Take what is not yours to destroy if you can—
What's the price, did you say?

How much for a license? How reckon the crimes
Men are caused to commit when besotted at times?
To take character, reason, foredoom to the grave,
And give men your curses when pity cries "Save!"
What's the price, did you say?

How much for a license? Count the price of the home,
Of the tears that are shed in its anguish and gloom;
Count the happiness lost on the vote that you gave
When you voted the license that made man a slave:
What price was to pay?

How much for a license? Count the price of her life
Whom your children called mother, and whom you called wife,
Who died of her grief, heartbroken away,
That her home was left bare of its bread day by day,
The license to pay.

How much is to pay? Count the price of one soul,
Multiplied by the names on eternity's scroll
Of those who have gone, once in manhood's strong pride;
Then add those who with them have suffered and died:
What's the price, did you say?

How much is to pay? You may count out the gold?
But the price to be paid has never been told;
Count the measure you mete out your neighbor today,—
To be meted you back, but in God's time and way,—
'Tis a debt you must pay!

—Mrs. S. A. Gordon.

The Petrifying Stream

It is said that some years ago in Sicily there was a petrifying stream. This stream, which came out of the sulphur beds, would turn to sulphur any stone or any living creature over and around which it continued to flow. A small living fish put into a little rock basin into which the stream fell soon lost its power of motion, then its life, and later its very body turned to stone, so that after a few days of the dropping of that stream upon it, it was just a fish carved in stone. Sin is like that. It falls upon a man and hardens him, despiritualizes him, and desensitizes his conscience.—*Record of Christian Work.*



Insect Cataleptics



R. PETER SCHMIDT, of the Imperial University of St. Petersburg, has discovered that the Indian insect *Carausius morosus*, of the family of *Phasmidae*, and a near relative of our familiar walking stick, does not merely sleep, or feign sleep, but, contrary to common belief, passes easily into a state of actual catalepsy or trance, and assumes peculiar postures, maintaining these while in the cataleptic condition. Dr. Schmidt says that the insects remain in these abnormal attitudes, without moving, for from one to four and a half hours, and when the trance is over, they show no sign of fatigue. Dr. Schmidt believes that this curious attribute may be regarded as an adaptation on the part of the insect to its highly developed protective resemblance. When in a cataleptic state, the insect stays in whatever position accident may place it. Its rigidity of course increases its likeness to a twig, and so increases its chance of surviving.—*Youth's Companion.*

The Dirtiness of Chewing Gum

PROF. LEWIS B. ALLYN, in a recent number of *Collier's Weekly*, presents a startling statement with regard to ordinary chewing gum, contributed by a responsible visitor to the Pure Food Exhibit held at Westfield, Massachusetts. From the viewpoint of its effect upon digestion there is enough to be said against chewing gum to condemn it utterly, and when to this evidence is added the repulsive and filthy nature of the product in its raw state, the hardest jaw-working gum chewer must quickly drop it from his list of bad habits.

"The chewing gum which we buy and find advertised on every side of us (by the way, we now recall that, with one exception, we have never seen an advertisement of chewing gum stating that the gum was clean) is made from a gum gathered in the tropics, and it is right here that the trouble starts.

"The trees yielding the crude gum are, as a rule, magnificent specimens, with trunks fifty feet in the clear without a branch.

"The process of gathering the sap is as follows: The trunk of the tree is scored in zigzag fashion, from the first branch to the ground, thus making a trough fully seventy to one hundred feet in actual length. Now the sap flowing into this cut is pure and white, —do not forget this,—but what happens when it gets into the trough?

"Imagine, if you can, one hundred feet of tangle-foot fly paper hung in the woods for a week —our own northern woods, to say nothing of the tropics! What you would catch would stock a museum of natural history. The sap as it flows down the tree, being sweet and sticky, attracts and holds many things that move, walk, fly, or are blown. The native gatherer is not a dainty person; he has not a care in the world —so why should he worry? He is paid by the pound, and even a fly weighs something.

"Now the sap is collected in buckets and taken to a central station, where it is boiled, with all its col-

lection of natural history specimens intact, and then made into cakes and exported to the States.

"It would be natural to suppose that this crude gum, so pure and white when it came from the tree, and now so otherwise, would be put through a drastic filtration and refining before being used. Far from it! The only process is to break it into small pieces the size of cracked corn, and hand pick it. Try picking a fly out of a lump of putty! Enough said! This hand picking is sometimes supplemented by a crude washing with water.

"This gum is then melted, sugar and flavor added, cooled, rolled out as desired, packed, and sold to 90,000,000 men, women, and children, carrying on its face the bar sinister of dirt; for the muddy color is dirt, and the specks you see are,—well, they may be pieces of bark or bits of leather, or perhaps defunct inhabitants of the tropical forest; there is no guaranty given as to the exact nature."

A Piece of Burning Folly

WHAT is a burning folly?—Why, it is burning up money and nerves in tobacco, of course!

Never mind that "smart, good men smoke and chew." That is the easy answer, but those men always say: "I wish I had not begun, and I don't want my boy to follow my example."

Anyway, just back yourself up in the corner and read the following "twelve short reasons" from that breezy, basic thinker, G. T. Howerton, of Shumate Razor fame:—

Boys, Why Not Smoke?

1. It takes time; and time is the most precious thing in this world.
2. It interferes with work; and by work alone we win.
3. It dims the vision, and you need to see clearly.
4. It wastes money; and money is the stored energy and circulation blood of society.
5. It spoils your beauty; no boy's mouth can appear so pretty with cigarette or pipe.
6. It endangers your health. Both Grant and Mark Twain died of tobacco poison.
7. It weakens your heart, and in life's battle you will need all the heart force you can conserve.
8. It is a drug, and begets a habit that may make you a slave.
9. It is unclean, and you cannot afford to be nasty.
10. It interferes with the right of others; and it is more blessed to give than to receive.
11. It is not recommended by your mother, and a boy's best friend is his mother.
12. It does not help you to be spiritually minded, and to be spiritually minded is life.—*Golden Age*.

Training Girls in Good Housekeeping

FIVE thousand Kansas girls who cannot afford to attend school have been given elementary instruction in a course of domestic science and arts during the last three years through Boys' and Girls' Clubs. Not satisfied with leading all other States in the percentage of her young people attending college, the State of Kansas, through its Agriculture College, planned, and put through, a system of education for those young people whose parents needed them at home.

Four years ago when a woman's time was given wholly to the extension of such lines of college work as the womankind of the State should desire, one of the first demands was for such training in cookery and sewing as could be carried on by correspondence. Accordingly, the Girls' Home Economics Club work came into existence.

Wherever there is a group of girls who wish to take a series of lessons regularly, a club is organized. Wherever it is possible, these clubs are affiliated with high schools, and we find that, as a rule, teachers make the best leaders for the clubs.

The clubs meet once a week. Reports of what the students have accomplished at their homes are read, and work is planned for the ensuing week. In some of the clubs the theory of the lesson is explained by the leader, or by the pupils, and then demonstrations are either given by the teacher alone or by several of the students. In many clubs the students take regular turns in giving demonstrations.

The college receives no pay for this work, and gives no credit for the courses, the work being solely a means of self-improvement to the girls, and to carry to them as much education in home economics as possible.

In sewing, the first course is made up of elementary steps often termed model work or hand sewing, and is



ONE OF THE MANY VARIETIES OF BIRDS OF PARADISE

supplemented by finished articles that will illustrate the work. The second course is a tape-and-rule system of drafting and making of undergarments. A third course is under preparation now, and will deal with the subject of alterations of patterns, care and cleaning of clothing, and kindred subjects.—*Frances L. Brown*.

"Unto All the Fullness of God"

THERE is a plant in South America called the pitcher plant, on the stalk of which, below each leaf, is a little cup-like formation which is always full of water. When it is very small, it is full; as it grows larger, it is still full; and when it reaches its maturity, it is full. All that God asks is that the heart be cleansed from sin, and full of love, whether it be the tender heart of the little child, with feeble powers of loving, or of the full-grown man, or of the flaming archangel before the throne.—*Christian Advocate*.



Why Don't Sparrows Go?

HELEN ADAIR

Up, and up the spiral stairway of the whirlwind, sped the leaves;

Down they tumbled, helter-skelter, on the roof and shot the eaves.

"Mamma, mamma," shouted Teddie, "see the funny, colored rain—

Brown and yellow, red and purple—rattling on the windowpane!

Do you fink the Lord had angels paint it, 'fore he sent it down?

Are the trees of heaven molting? Is it gold leaf from his crown?

"May I have some crumbs to scatter? Birds get hungry, don't you know?"

All the other birds have left us. Mamma, why don't sparrows go?

Don't you 'member when the blackbirds all met out in yonder tree,

How they squeaked, and squeaked, and squeak-ed, when they said good-by to me?

Mocking birds, and red- and bluebirds, all have fled for fear of snow,

Robins, orioles, and swallows. Mamma, why don't sparrows go?

Is it 'cause our Heb'n'ly Faver finks that maybe we'd forget That he loves us more than sparrows? Does he fink that we might fret,

When the cupboard shelves are empty and our toes are peeping frough,

If he didn't leave the sparrows to remind us he is true?"

"A Darling"

TWO gentlemen, friends who had been parted for years, met in a crowded city thoroughfare. The one who lived in the city was on his way to meet a pressing business engagement. After a few expressions of delight, he said: "Well, I'm off. I'm sorry, but it can't be helped. I will look for you tomorrow at dinner. Remember, two o'clock sharp. I'm anxious for you to see my wife and child."

"Only one?" asked the other.

"Only one," came the answer, tenderly,— "a daughter. She's a darling, I do assure you."

And then they parted, the stranger in the city getting into a street car bound for the park, whither he desired to go.

After a block or two a group of five girls entered the car. They were all young, and evidently belonged to families of wealth and culture,—that is, intellectual culture,—as they conversed well. Each carried an elaborately decorated lunch basket; each was attired in a becoming spring suit. Doubtless they were going to the park for a spring picnic. They seemed very happy and amiable until the car stopped, this time letting in a pale-faced girl of about eleven and a sick boy of four. These children were shabbily dressed, and upon their faces there were looks of distress mingled with some expectancy. Were they, too, on their way to the park? The gentleman thought so; so did the group of girls, for he heard one of them say, with a look of disdain, "I suppose those ragamuffins are on an excursion, too."

"I shouldn't want to leave my door if I had to look like that. Should you?" This from another girl.

"No, indeed; but there is no accounting for tastes. I think there ought to be a special line of cars for the lower classes."

All this conversation went on in a low tone, but the gentleman heard it. Had the little girl, too? He glanced at her pale face, and saw tears glistening in her eyes. Then he looked at the group of finely dressed girls, who had moved as far from the plebeian as the limits of the car would allow. He was angry. He longed to tell them that they were vain and heartless as they drew their

costly trappings closer about them, as if fearful of contact with poverty's children.

Just then an exclamation, "Why, there's Nettie! Wonder where she is going?" caused him to look out where, on the corner, a sweet-faced young girl stood waiting for the car. When she entered, she was warmly greeted by the five, and they made room for her beside them. They were profuse in their exclamations and questions.

"Where are you going?" asked one.

"O, what lovely flowers! Whom are they for?" questioned another.

"I'm on my way to Belle Clark's. She's sick, you know, and the flowers are for her."

She answered both questions at once, and then, glancing toward the door, she saw the pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes; and then, forgetting that she, too, wore a handsome velvet skirt and costly jacket, and that her shapely hands were covered with well-fitting gloves, she left her seat and crossed over to the little ones. Laying one hand caressingly on the boy's thin cheek, she asked his sister: "The little boy is sick, is he not? And he is your brother, I am sure, he clings so to you?"

It seemed hard for the girl to answer, but finally she said: "Yes, miss; he is sick. Freddy never has been well. Yes, miss; he is my brother. We're goin' to the park, to see if 'twon't make Freddy better."

"I am glad you are going," the young girl replied, in a low voice meant for no ears but those of the child addressed. "I feel sure it will do him good. It is lovely there, with the spring flowers all in bloom. But where is your lunch? You ought to have a lunch after so long a ride."

Over the girl's face came a flush. "Yes, miss, mebbe we ought to, for Freddy's sake; but you see we didn't have any lunch to bring. Tim,—he's our brother,—he saved these pennies purpose so Freddy could ride to the park and back. I guess Freddy'll forget about being hungry when he gets to the beautiful park."

Were there tears in the lovely girl's eyes as she lis-

tened? Yes, there certainly were; and very soon she asked the child where they lived, and wrote the address down in a tablet which she took from a beaded bag upon her arm.

After riding a few blocks the pretty girl left the car, but she had not left the little ones comfortless. Half the bouquet of violets and hyacinths was clasped in the sister's hand, while the sick boy, with radiant face, held a precious package, from which he helped himself now and then, saying to his sister, in a jubilant whisper: "She said we could eat 'em all—every one—when we got to the park. What made her so sweet and good to us? She didn't call us ragamuffins, and wasn't 'fraid to have her dress touch ours; and she called me a 'dear,' she did. What made her?"

And Sue whispered back: "I guess it's 'cause she's beautiful as well as her clothes—beautiful inside, you know."

The gentleman's ears served him well. He heard Sue's whisper, and thought: "Yes, the child is right; the lovely young girl is beautiful inside—beautiful in spirit. She is one of the Lord's own, developing in Christian growth. Bless her!"

At two o'clock sharp the next day the two gentlemen, as agreed, met again.

"This is my wife," the host said, proudly introducing a comely lady; "and this," as a young girl of fifteen entered the parlor, "is my daughter Nettie."

"Ah," thought the guest as he extended his hand in cordial greeting, "this is the dear girl whom I met yesterday in the street car. I don't wonder her father calls her a darling. She is a darling, and no mistake, bless her!"—*Ernest Gilmore, in Forward.*

The White House Wedding Cake and Its Lessons

THE woman who made the White House wedding cake for the marriage of Miss Jessie Woodrow Wilson lives in New York. Her name is Blanche le Ralec, and the story of how she came to make the wedding cake is interesting and profitable. Mme. Blanche was born and reared in a good Parisian family. She married well also. Her own description of her later life and of how she came to be chosen to make the cake follows:—

"We were millionaires in our own country," she said. "My husband owned vessels which fished on the Grand Banks, and we were rich. Then the Canadian government passed laws which in three years reduced us to absolute ruin. We had come over to try to save the business, and were living on an island off the coast of Newfoundland. But it was of no avail.

"So, with the little money left we tried to begin anew in Montreal. I had four children then. Inside of six months our oldest son died. Six months later my youngest child was born. Four months after that my husband died.

"I was left penniless, with four children to care for. I had always been clever with my needle, and I began to sew. But there was little chance in Montreal, and I came to New York, with twenty-five dollars in my pocket, two little trunks containing all my possessions, a baby in my arms, and three children besides.

Gave Her a Chance to Try

"I could not even speak English; but I spelled out some of the advertisements in the papers, and among them I found one for a person who could make a model for the shoulder capes which were fashionable at that time. I answered it. And because I was from

Paris they gave me a chance to try. Ah! if I could tell you how terrified I was lest I should fail! My hands shook so I could scarcely hold the needle.

"But I kept saying to myself: 'You must succeed! You must succeed! You must do it for your children!'

"When the cape was finished and the proprietor said it would do, I almost fainted with relief. And when he engaged me at fourteen dollars a week, I was in a dream of happiness. But all winter I went to and came from my work so poorly clad that I was cold and wet, and I often went to bed hungry at night. Of course, I became ill. When I was able again, I sewed at people's houses.

"In the meantime, my boy obtained employment, and finally he did so well that he would not let me go out any more to sew. Of course I worked at home, and we were all very happy, until I became ill once more, and the doctor said I must go away for a change. When we were so very poor, I would not go to Paris, where my friends lived, but now I was willing, and I returned to France for a visit. While I was there, my son died. I cannot tell you; it was too sad. I could not believe he was dead. But again I tried to work. I sewed as before. And then, one day, I had the chance to help Mrs. Browne, who made the cake for fashionable weddings.

"At first, I only cut it and put it in the boxes, tying the bows on them. And since I had a knack at that sort of thing, I did it very well. Gradually I did more and more, especially as Mrs. Browne's health failed. But she always refused when I wanted her to take orders for the grand "show cakes" for weddings. She said we should fail. I begged, I pleaded, I persisted.

"And finally, when Miss Gould was to be married to Lord Decies, I told Mrs. Browne that we simply were going to make that cake! I was so determined that she yielded, and the Gould-Decies cake was one of the most famous ever made. It was four feet high, almost three feet in diameter, and weighed three hundred pounds.

"Eleven days after that wedding Mrs. Browne died. Her customers hadn't known me personally, and at first they thought: 'O, well, Mrs. Browne is dead! We must go elsewhere.' And at first many of them did. But they soon began to find me out, and to know that it was I that had designed the big cakes, and that I had the original recipe. So one by one they came to me, until my clientele includes practically all of fashionable New York.

"I have worked for three presidents now. People call some of my cakes 'masterpieces of art.' My work is to me an art. I know that. One must love one's work if one is to succeed; and I feel that I have won success at last. Do you know that I actually prayed that I should get the order for that Wilson cake?—Yes, I did just that. It seemed the one thing I needed to prove to me that all my years of struggle had not been in vain."

Rules for Christian Living

Be ye all like-minded.
Be compassionate.
Love as brethren.
Be tender-hearted.
Be humble-minded.
Do not render evil for evil,
Or reviling for reviling.

—Selected.



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

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

Senior Society Study for Sabbath, January 31

Suggestive Program

1. OPENING Exercises (ten minutes).
 2. Missionary Volunteer Goal for 1914 (ten minutes).
 3. Senior Missionary Volunteer Society Lessons for 1914 (ten minutes).
 4. Quiz on Standard of Attainment (five minutes).
 5. A Call to Service (twenty-five minutes).
 6. Closing Exercises.
1. Special music; review Morning Watch texts; prayer; song; minutes; report of work; offering.
 2. See INSTRUCTOR of Dec. 16, 1913. Secure the names of your society members who will observe the Morning Watch, and order calendars if needed. Take orders for the Reading Course books. The INSTRUCTOR of January 6 contains the Missionary Volunteer goal in brief. Place this on a large placard, and keep before your society every Sabbath.
 3. See INSTRUCTOR of Dec. 23, 1913. Take a vote in your society to use the suggestive programs prepared by the General Conference Missionary Volunteer Department. Then secure the names of all who will endeavor to learn the texts that are used in the quiz. Those who learn these texts can easily pass the Bible doctrines questions in the Standard of Attainment examination.
 4. 1 Thess. 4:16, 17; Rev. 1:7.
 5. For material, see this paper. Let the leader of every society talk over these plans with his executive committee, and prepare large placards outlining these plans, or place them on a blackboard so every one can see them. Then on January 31 present these plans to your society, and *organize one or more bands*, getting every member to do some definite line of work.

Junior Society Study for Week Ending January 31

Suggestive Program

1. OPENING Exercises (twenty minutes).
 2. Home Missions (fifteen minutes).
 3. Recitation (ten minutes).
 4. Bible Study (ten minutes).
 5. Closing Exercises (five minutes).
1. Singing; prayer; secretary's report; review Morning Watch texts for January; reports of work done; offering.
 2. The Children of the Poor, No. 1. "The Children in the Slums" and "A Darling" may be given in talks or readings. See this paper.
 3. "I Wonder What I Would Do." See this paper.
 4. Job. Have the following texts read well by different Juniors: Job 1:1-8; 2:3; 1:9, 10; 1:12-19; 1:20-22; 2:4-10; 42:11-16. Everything that God permits to come to us will work out for our good if we are true to him. We must trust God even if we cannot understand why sorrow and trouble come. Let us try to be better comforters of those in trouble than Job's friends were. How can we?
 5. The home mission study today may have suggested new avenues for Christian Help work. (In just a sentence or two, emphasize the importance of doing Christian Help work. Suggest that the Christian Help bands take up this matter, or take it up as a society.) If you do not know of poor children in your community whom you can help, get suggestions from your conference Missionary Volunteer secretary. For closing, repeat together the golden rule. Matt. 7:12.

Missionary Volunteer Reading Courses

NOTE.—You probably are busy, but even into very busy lives God sends some spare moments; and in a wise use of this time lies the secret of success. Many spare moments are lost for lack of definite planning. John Q. Adams, we are told, never closed his eyes in sleep until his next day's work was outlined. Plan a definite line of work for your spare moments. After planning, *stick to it*. Charles Frost, a busy shoemaker, resolved to spend one hour a day in reading. He persevered, and in thirty years ranked with the most famous scholars

and authors in the United States. One well-improved hour a day did it.

Senior No. 7 — Lesson 16: "From Judaism to Christianity," Chapters 8-10

1. STATE briefly what influence the Christian religion had on Mr. Gilbert after he had visited two churches.
2. What impressed him especially while living with the Fiske family? What lesson should we learn from this? Relate the incidents in connection with Mr. Gilbert's conversion.
3. What did Mr. Gilbert experience from his work mates? How did he feel toward them? Quote text which was given to him at this time for his encouragement. Is this promise for us at this time if we obey God fully?
4. How did Satan tempt him with reference to his future? Quote other promises which helped him at this time.
5. How are all the Jews taught to act toward one who accepts Christianity?
6. In what other way was the Lord's care manifested toward him now? What was his next step?
7. In his study what relation did he find existing between the Old and New Testaments?
8. State some of his experiences while engaged in colporteur work.

Notes

Chapter 9, paragraph 15: The reader will be pleased to learn that these same relatives, those who are alive today, have become dear friends of the writer. They take pleasure in letting their Jewish friends and relatives know they have one of their family who is a Seventh-day Adventist, and more than once have they said they believe the writer has the truth. They are willing to listen by the hour to the truth of God's Word, and scarcely ever refuse to purchase magazines of our workers who call upon them, or to donate to missionary work. The Lord is able to work upon the hearts of the Jews, when they learn what true Christianity is.

Paragraph 17: The Jews are taught that husband and wife may not live together if either accepts the Christian religion. The writer knows of a man who became a Christian, and his wife immediately went to the rabbi to secure a divorce. The Jew is not allowed ever to recognize the Christian as his relative, though they should meet on the street. The Jewish Christian is practically dead to all his relatives and friends. It is not surprising, then, that the Jews at first feel it is a terrible thing to have to leave all when accepting Christianity. But, thank God, the Lord Jesus by his divine presence and by the blessedness of the Holy Spirit more than compensates for the loss of earthly friends.

On page 109 is mentioned the tract "Charlie Coulson, the Drummer Boy," from which this poem is taken. It is a wonderful story, and is worthy of a large circulation. It is the desire of the Jewish workers to circulate a million copies of this little tract. It will be a great blessing to the Gentiles as well as to the Jews. Send to your State tract society and ask about the special campaign on this tract. Or send to the office of Good Tidings, and they will give you the information.

Junior No. 6 — Lesson 16: "Thoughts From the Mount of Blessing," Pages 129-150

1. WHAT instruction did Christ give here in regard to prayer? How do many regard prayer? What only is acceptable to God?
2. Describe an acceptable "fast" to God. What is the object in "fasting"? What does Christ desire his children to do?
3. What rules in the heart of most people at this time? Name what really are "treasures" that we can accumulate. What are God's "treasures"? What will be our greatest joy in heaven?
4. State what real piety is. How do many make serious mistakes? How may we finally lose every desire for good?
5. What is impossible for any of us? What must each do?
6. From what may we learn great lessons of God's care for us? Relate some of the lessons Jesus was seeking to teach at this time.
7. What is of first importance? What about our temporal needs? To whom will the gates of the city of God open?
8. Why do we not need to fear about our future? Repeat Jer. 29:11.

Side Lights for the Readers of the Book "From Judaism to Christianity"

Chapter 8

It is not known by Gentile people that there is much written by the rabbis concerning the purchasing of favors from God, and ingratiating oneself into his friendship. If a Jew feels that he has been unkind, hard, selfish, or sinful, he will put forth his best endeavor just prior to some great holy day,

and seek some form of penance, hoping thereby that he may purchase the favor of God, and receive remission for some of these wrongs which he has committed.

Still the Jew does not recognize that he is a great sinner. To admit such a thing would be to acknowledge that he is not a good Jew. He never has murdered any one, nor committed outward crime; therefore he is not a sinner in the generally accepted sense of the term. The Jew needs to learn that sin is a matter which deals with the life, and not with the form. This he will never know till he has learned that Jesus saves sinners.

The Jewish people have been taught for millenniums that the Old Testament is a Jewish heritage. They are taught that the Gentiles have no part in the economy of God as do the Jews; therefore the Lord meant only the Jews when he spoke to his people as recorded in the Old Testament. In proof of this, the Jews point out the fact that the Gentiles themselves admit that they have a different religion from the Jews, and another Bible, the New Testament. The Jews therefore claim that there are two witnesses to prove that the Gentile has no claim on the Old Testament.

This is why a pious orthodox Jew is surprised when he hears a Gentile Christian talk about the Old Testament. Is it not important, then, that the Missionary Volunteers be well versed in the Old Testament? It will not only be a blessing to know the words of the Old Testament Scripture, but it will be a great help in reaching the Jewish people with the gospel.

While there are differences among the Jews as to their shades of belief, they will hardly ever belittle or ridicule the faith of their brethren who differ from them. The Jews feel that the Bible is God's word, and if their brethren do not believe as they think they should believe, they simply say that they will leave them to the Lord to decide the matter for them. There is a lesson in this that will help us. Let us not ridicule the belief of others; it will not help one to come to Christ. Let us have positive religion. Christ, the divine magnet, will draw the Jews to him when the positive truth is presented, not when the belief of others is scoffed at.

It seems strange to the Jew to hear Christians talk about Jesus' coming again. The story, fabricated the morning of the resurrection, that the body of Jesus was stolen, is still believed by the Jews. When the matter of Christ's coming again is presented to the Jew, we must bear with him till he realizes what it means. It will greatly help the one working for the Jews if he will talk to them about the Messiah's coming again. There is a belief among the Jews that Messiah must come twice. It will help them to understand better if the worker will speak more about Messiah. In fact, it will prepare them to receive the name Christ with greater respect. Give them to understand by degrees that the Messiah we are talking about is Jesus of Nazareth.

Although nearly twenty-five years have elapsed since that memorable night when the Lord Jesus himself revealed to me that I was a sinner without hope, the vision is still clear and unblurred. I had heard no preaching, had not had any human influence brought to bear upon me. I never shall forget the blessed revelation of that night when I knew that Jesus of Nazareth is the Messiah, the Holy One of Israel. I wish further to bear testimony that although I was reared amid the worst form of Jewish orthodoxy, with all the bitter prejudices connected with the same, there never has passed over my mind the first shadow of a doubt. This has been a great blessing. I have ever believed, amid all trials and persecutions, that Jesus is the Christ, the Son of the most high God. This has been a great encouragement in my experience.

Chapter 9

While the Jewish children who attend English schools learn to read the English language, it is always impressed upon the mind of the child that he must think the Bible in the Hebrew. It is a very rare thing to find an orthodox Jew who can quote the Bible in any other language than the Hebrew. Consequently, he knows little of the Bible in the English, even though he has learned the language. Another singular fact is that the orthodox children are not encouraged to commit the Bible to memory in the English. The holy tongue, the Hebrew, is taught with great reverence, and the Jewish children enjoy learning Hebrew.

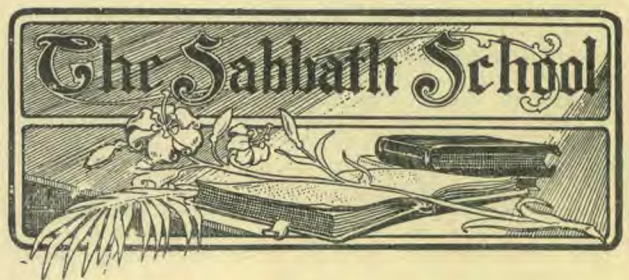
When a lad of twelve or thirteen, I used to mingle with the rabbis, especially on the Sabbath, that I might have the privilege of speaking the pure Hebrew with them. It is a rare thing for a Jew to quote the Bible in the English. The modern Jew is discarding the Bible generally, but the orthodox Jew still loves the pure Hebrew.

I was astonished when I read the New Testament. I had read in the prophecy of Jeremiah that God would make a new covenant with the house of Israel and with the house of Judah. See Jer. 31:31. But I never dreamed that the new covenant spoken of in Jeremiah had anything to do with the Christian's New Testament. The fact is, the Hebrew words *Brith A-Cha-Da-Shah* mean new testament, or new covenant. The New Testament is really in words what God declared to Jeremiah in promise.

Chapter 10

It was a delight to study the New Testament, because it seemed so much like the Old. I could scarcely believe, when I first began to read it, that it was the Christian's Bible. I had been informed that the religion of the Gentile is opposed to the religion of the Jew, so it was very strange to find so much in the New Testament that was Jewish. The New Testament seemed like a bunch of keys able to open a casket of beautiful jewels. It seemed more and more that the whole purpose of the Christian religion was to make Jews out of everybody. All the apostles were Jews. The Saviour and the apostles all taught that salvation is of the Jews; that the gospel was given first to the Jew; that the great gathering of God's people is to be in a Jewish city, the New Jerusalem. The very gates of the city have Jewish names. If the Jews could only read that blessed New Testament, and see what it says about the Old Testament, about the law, the prophets, the holy Messiah, and the glorious future in the eternal city of God, many of them would be glad to accept this blessed Messiah and love him. Let us all, then, see to it that we learn more of the Old Testament as well as of the New Testament, and give to the poor Jew this blessed knowledge, that he may love the Messiah of the New Testament, who was promised in the Old.

F. C. GILBERT.



V — The Death of Aaron; Fiery Serpents

(January 31)

LESSON SCRIPTURE: Num. 20:14-29; 21:4-9.

LESSON HELP: "Patriarchs and Prophets," pages 422-432.

MEMORY VERSE: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

Questions

REVIEW.—Repeat the memory verses which we have had this quarter. Recall the story of which each memory verse reminds you. How perfect does God require us to be before taking us into the promised land? Give two reasons for thinking so. Through whom can this perfection be reached? (Give Bible answer.)

1. To what king did Moses send messengers at this time? From what place? Num. 20:14. Find the land of Edom on the map. By what other name is it called? Note 1. Why was it called Edom (red)? Gen. 25:30; 36:8.

2. Who was Esau's brother? To what was his name changed? Why? Gen. 32:28. Therefore what relation were the Israelites to Esau's children; the Edomites? Num. 20:14.

3. Of what did Moses remind the king of Edom? Verses 14, 15. Where did he tell them they were then encamped? Under whose special care? Verse 16. What favor did he ask of the king? What did he say they would be careful to do? Verse 17. What answer did the king give them? Verse 18. What did the Israelites again promise? Verse 19. What did the king again forbid, and how did he enforce his word? Verse 20. How did Esau's children, therefore, still regard Jacob? Note 2. What were the Israelites forced to do? Verse 21.

4. To what mountain did the Israelites come? Verse 22. (Find it on the map, and look it up in the Bible Dictionary.) What took place there? Who was chosen to succeed Aaron? Verses 24-28. Why was Aaron

not permitted to enter the promised land? Verse 24; note 3. In what year did Aaron die? Num. 33:38.

5. Who else heard of the approach of the Israelites? What did he do with some of them? Num. 21:1. What promise did they make to the Lord? Verse 2. What great victory did the Lord give them? Verse 3.

6. From Mt. Hor which way did they journey? Why? Verse 4; note 4. Instead of praising God that they were so near their journey's end, what did they do? What did they say about their bread from heaven? Verses 4, 5.

7. With what was the wilderness infested? Deut. 8:15. When the people again complained and rejected the Lord's protection, what came upon them? Num. 21:6.

8. What were they soon glad to have Moses do for them? Verse 7. How did the Lord answer Moses' prayer? Verse 8. Of what did Moses make a serpent? On what did he hang it? What was done for every one who looked upon it? Verse 9. Which healed them—the brazen serpent, or God's word in which they trusted?

9. With what deadly serpent have we been poisoned? Rev. 12:9. With what has he stung us? 1 Cor. 15:56. How many of us have fallen under the sting of sin? Rom. 3:23. How only may we be healed from sin? John 3:14, 15. Why did God do this wondrous thing for us? Memory verse.

Notes

1. "Edom (red), called also Idumea and Mt. Seir. The country extended from the Dead Sea southward to the Gulf of Akabah, and from the valley of Arabah eastward to the desert of Arabia, being about one hundred and twenty-five miles long and thirty miles wide."—*Schaff's Bible Dictionary*.

2. "Esau hated Jacob because of the blessing, and now the hatred revived, when the blessing was ready to be inherited."—*Matthew Henry*.

3. "It was the exalted character of that sacred office as representative of our great High Priest, that made Aaron's sin at Kadesh of so great magnitude."—*Patriarchs and Prophets*, page 426.

4. "'By way of the Red Sea.' That is, they went southward down the Arabah Valley directly away from Canaan, parallel with the Edomite range, till they came to the Red Sea, where the mountain range ended so that they could cross it eastward beyond the Edomite country, and then turned northward, and so compass, that is, go around, the land of Edom."—*Select Notes*.

V — The Flesh and the Spirit

(January 31)

Daily-Study Outline

Sunday	Freedom from condemnation	Questions 1-3; notes 1, 2
Monday	How this freedom is obtained	Questions 4, 5; notes 3, 4
Tuesday	Walking "after the flesh"	Questions 6-9; notes 5, 6
Wed.	Walking "after the Spirit"	Questions 10-13; note 7
Thursday	The carnal mind at enmity against God	Questions 14-18; notes 8, 9
Friday	Review of the lesson	

LESSON SCRIPTURE: Rom. 8:1-9.

Questions

1. To whom is there no condemnation? Rom. 8:1; note 1.

2. What has freed us from the condemnation? Verse 2, first part.

3. From what has the law of the Spirit of life in Christ Jesus set free? Verse 2; note 2.

4. Why could not the law set the sinner free? Verse 3, first part; note 3.

5. Who did accomplish what the law could not? Verse 3, last part; note 4.

6. Why did God condemn sin in the flesh? Verse 4, first part; note 5.

7. Who, or what class, is meant by the pronoun us in verse 4? Last part; note 6.

8. What do those after the flesh do? Verse 5, first part.

9. Name some of the works of the flesh. Gal. 5:19, 20.

10. What do those after the Spirit mind? Rom. 8:5, last part.

11. What is the fruit of the Spirit? Gal. 5:22, 23.

12. What will be the sad result of the minding of the flesh? Rom. 8:6, first part; chap. 6:23, first part; note 7.

13. What will be the blessed result of walking after the Spirit? Rom. 8:6, last part.

14. What is the attitude of the mind of the flesh toward God? Verse 7, first part; note 8.

15. To what is the carnal mind not subject? Verse 7, last part; note 9.

16. What can those in the flesh not do? Verse 8.

17. Who are not to be reckoned in the flesh? Verse 9, first part.

18. Who are not to be counted as belonging to God? Verse 9, last part.

Notes

1. "No condemnation:" Recall Rom. 5:1. "Therefore being justified by faith, we have peace with God." Christ has purchased the pardon; faith has appropriated it, and we are hidden in Christ Jesus from the wrath which sin deserved. God looks upon the erstwhile sinner and sees only Jesus.

2. "Law of the Spirit of life:" The law of the Spirit of life is God's law revealed in the character of Christ. The law was "ordained to life." Rom. 7:10. In the perverted, sinful heart it became the law of sin and death, condemning the sin and the sinner identified with the sin. Then, too, the perverted, sinful mind perverts the law, and the soul has no true standard. But in Christ the perfection of the law was wrought out, and God places that perfection of righteousness to the account of the believing sinner; and the power of that perfect life sets him free.

3. "The law could not do:" Law can never free its transgressor, however much he may strive to meet its claims. The sin-weakened flesh cannot make perfect a sinful past, however it may strive, and it can never, because sinful, do even present duty. Sin leaves the sinner absolutely without hope in himself.

4. "God:" What the law in sinful man could not do, God did by sending his own Son. That Son took the flesh of sinful man, and overcame where man failed; he overthrew sin in the flesh, and so can come into the flesh of those who will open their hearts to receive him, and with that same power can conquer sin there. See 1 John 4:2, 4; Gal. 2:20.

5. "That the righteousness of the law might be fulfilled in us:" It would be mockery to strike the shackles from a slave and tell him that he must immediately go again into slavery. God does not so deal with his children. The same power that sets free can keep free. The same power that forgives sin can save from sinning. God does not forgive the transgression of the law that we may continue to transgress it. He saved us from sin, that the law might be written in our hearts, and so we might keep its righteousness, its ordinances; its requirements—what it demands of us. And the Spirit of God is in harmony always with his law. What a blessed triumph is such a work!

6. "In us:" The apostle defines who is meant by the pronoun us. It is those who walk not after the flesh, but after the Spirit. This is a clear evidence that the Spirit leads in harmony with the righteousness of the law.

7. "Carnally minded:" Or, "the minding of the flesh," margin. This means a mind dominated by the flesh, in harmony with it. The flesh is in control, lording it over the mind.

8. "Enmity against God:" This enmity must be taken away; and Christ alone can do it. He did this in human flesh like ours when on earth, and he will do it in our flesh if we will let him in and subject all to his blessed rule. Gal. 2:20.

9. "Not subject to the law:" The law, not in its mere outward forms alone, but in the great depths of its holiness and spirituality. We need not wonder at this enmity to the law on the part of those who profess naught of the religion of Christ. The sad thing is that we find this enmity to God's law in the hearts of those who profess to be followers of him who said, "I delight to do thy will, O my God; yea, thy law is within my heart." Which shall be the test—the profession or the law? See Isa. 8:20; Matt. 7:21. The law here mentioned is, of course, the one referred to in Rom. 7:7-14.

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Clean-Street Buttons

A FEW evenings ago I saw a woman deliberately throw on the sidewalk a handful of paper which she had torn to pieces. Not infrequently a village is in disrepute because of its untidy or unsightly appearance due to the fact that many of the inhabitants are like this woman, very careless about littering the sidewalks or streets. Receptacles for trash have been provided, yet it requires a little less effort to deposit rubbish on the walk just at your feet than to carry it to the proper place.

Mrs. Edith W. Pierce, Philadelphia's first woman inspector of street cleaning, has, after only a few months' effort, effected a revolution in this respect in her city. She has won the cooperation of hundreds of mothers of all classes in the fight against unnecessary dirt in the highways and byways, and her latest appeal is now being made to the 160,000 boys and girls of the Keystone metropolis. Clean-street buttons offered by Mrs. Pierce for praiseworthy efforts on the part of the children have transformed this army of youth into a volunteer force that bids fair to achieve amazing results in the aggregate.

Your better self will tell you not to throw things upon the street that may accidentally injure some one, or make the street uncleanly or unsightly. Heed this counsel and you will think more of yourself, and others will have a higher regard for you. Just keep that paper and those peanut shells until you can transfer them to a proper place. Do not say you forgot; it is not an excuse of the intelligent and thoughtful.

When We Hold On to Riches

S. D. GORDON tells the following story of a man who reckoned without God in the accumulation of his treasures. He says: "The wealthy owner of a large business concern in Sweden had been a poor boy, tending cattle in a country district. One day he wanted to be away, and asked his sister to tend the cattle for the day, promising to let her hold for the day a small coin, current there, worth less than two annas, to be re-

turned at night. She consented. The very sight of money was a great rarity to her. So she spent a long, hard day tending his cattle, and holding the bright coin, which she returned at night, quite content with the day's pay. Long years afterward the brother was telling the story. He had grown very wealthy. He had allowed the love of money to crowd out the Christ passion, to which he was not a stranger. He told the story to my friend with great glee, laughing at his sister's childish simplicity. My friend said quietly, 'That is all you get; you hold your wealth to the end of the day of your life, then you give it up and have as little as before, and the whole of your life is gone!' And the man's startled face showed that he quite understood."—F. J. Saxton.

What You Have

COUNT your wealth. It may consist partly of property or cash, but the great bulk of what you have is made up of what is worth more. You have, perhaps, health, strength, intellect, industry, application, morals, principles, and high character.

These are your great possessions. When any one asks how much you are worth, he will not get the answer if these are not reckoned. They cannot be estimated with figures. They are priceless. They make our great men and women. They produce greatness, great positions, and great works.

Leaders are not chosen for large places because of their good looks or fine clothes. No, nor for craftiness, dishonesty, immorality, thoughtlessness, selfishness, or disbelief in God. Some men thrive with these qualities; but rarely.

You have a physical body. It is yours as long as you live. It stays with you to the end. It goes when you depart. When you work or

play, it is right there helping or hindering you.

It is a helpful body if you treat it well. Put a high value upon it. Make it strong. Keep it beautiful.

When your head is clear, it is because your body permits clearness there. When you are dull, it is largely because your body is in a sluggish state. When you are stupid, or foolish, or nervous, or afraid, or in a rage, it is largely because you have injured the valuable body which helps or hinders your best endeavors.

Keep the body well. Exercise daily outdoors. Get out of breath now and then in the open air by enthusiastic work or play. Enjoy it, whether work or play.

Cultivate grace of body and grace of mind. Be excellent in deportment, courtesy, kindness, and love.

Avoid all that hurts the body,—vice, vicious thoughts, greed, envy, intemperance, anger, sordidness, unbelief, and suspicion.

Believe in yourself. Have faith in your friends. Trust in God. The world is not so bad as you are inclined to think when blue. It is a brave, true world, mainly.

You have great possessions. Treasure and improve them, and be glad. You are rich.—*World's Chronicle*.

"A FAIR critic is a rare critic."