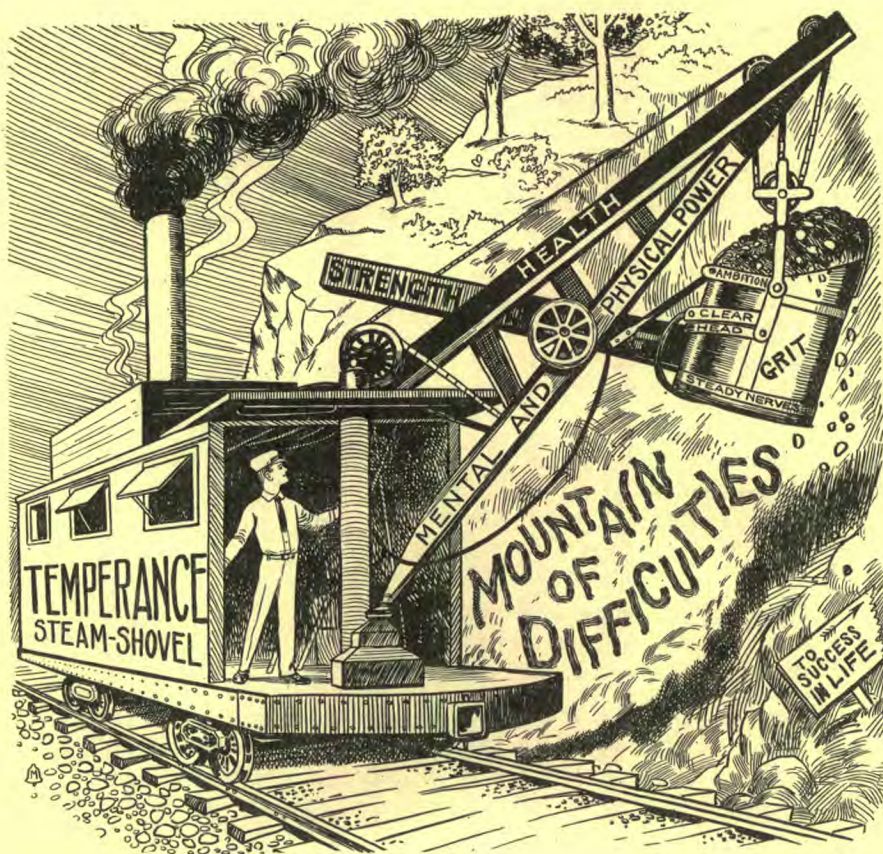


The YOUTH'S INSTRUCTOR

Vol. LXII

February 24, 1914

No. 8



My success depends on my brain being clear, my muscles firm, and my nerves steady. No one can take alcoholic liquor without blunting these powers which I must keep on edge.—Dr. Lorenz, world-renowned surgeon.

THE Arlington wireless station has communicated with Hawaii, 5,280 miles away.

LAST year more than thirteen million letters and parcels were sent to the dead letter office.

A CALIFORNIA heiress has recently offered \$5,000 for a new suggestion for social entertainments.

RECENTLY the late Earl of Crawford's collection of rare postage stamps was sold in London for \$8,000.

THREE law students of the University of Pennsylvania recently committed suicide within one week.

A GERMAN balloonist recently made a world's record for distance. He traveled 1,738 miles in 38 hours.

THE New York post office, on Dec. 23, 1913, sold \$178,069 worth of postage stamps. This is the largest record for one office for one day.

CANADA produces yearly two hundred million bushels of wheat, while the local consumption is only fifty million bushels; the surplus finds a market abroad.

A NEW altitude record for aeroplanes has just been made by M. Legogneux, the French aviator. He drove his monoplane to a height of 20,668 feet in 100 minutes.

EGYPTIAN women are revolting against wearing the veil that characterizes the Mohammedan woman. But the Mohammedan priests strenuously oppose its removal.

THE table of statistics lately compiled by the British board of trade, which is known for its accuracy, has stated that the cost of living increased seven per cent in Great Britain during the last decade, and in Canada, fifty-one per cent.

THE Aid Society of Christ Church of Brooklyn, of which Canon William S. Chase is rector, has engaged a dancing teacher to instruct young men and women of the church in the vestry dances approved by the vestry and Canon Chase. It is aimed to woo them away from tango and the turkey trot.

FORMER Senator Shelby M. Cullom of Illinois died at his Washington home on January 28, at the age of eighty-four. Mr. Cullom was a member of the United States Senate for thirty years, and has been a leader in public affairs for more than half a century. He began as a lad the study of law with Abraham Lincoln. At his death he was the resident commissioner of the Lincoln Memorial to be erected in the national capital.

A YOUNG woman was recently arrested, and later banished from Rome, New York, because she was selling copies of the *Good Citizen*, printed at Zarephath, New Jersey. This paper contained a striking cartoon and an article against the Catholics, which aroused the priest and his followers to the extent that the executive and judicial machinery of the city were invoked to rid the town of the presence of so vicious(?) a character.

HOURS of the day and night are spoken, instead of being struck, by a new kind of clock which made its appearance in Chicago recently. The talking clock is the invention of H. M. Newman, of Berlin, Germany, who is said to have spent more than \$500,000 in its perfection. Three of the clocks will be exhibited at the San Francisco exhibition in 1915, by the Kuhel Clock Company of Chicago, owners of the three talking clocks, which so far have been the only ones imported into the United States.

A Temperance Songbook

MR. L. L. PICKETT is a staunch prohibition worker. In the State-wide prohibition campaign in Kentucky, he held nearly fifty Chautauquas in the cause of temperance. He assumed the financial deficits incurred by these efforts in behalf of temperance. He personally gave \$2,000 and raised \$1,000 more. The remaining \$2,000 is secured by a mortgage on his home. Mr. Pickett is trying to raise this amount by the sale of books that he considers worth reading. One of these is a songbook, bearing the title of "Songs and Sayings for You."

The beautiful and very popular song, "A Saloonless Nation, 1920," is in this prohibition campaign book, "Songs and Sayings for You." This book also contains about fifty pages of stirring fact and thrilling incident. In addition, there are such songs as, "They Need a Little More Religion;" "Is It Nothing to You?" which melts the soul to tears; "Hooray for Prohibition," a chorus that stirs the crowd mightily. Mrs. Mary Harris Armor, the noted Southern temperance and prohibition orator, enthusiastically recommends this book for rallies, conventions, and unions. Price, 25 cents. Special: 5 for \$1; 12 for \$2; 50 for \$6. All the money goes into the fight against rum. Order today of Rev. L. L. Pickett, St. Augustine, Florida.

"The Ideal Sound Exemplifier"

THIS book is an aid to the primary teacher in imparting accurate pronunciation and in securing rapid progress in reading.

"The Ideal Sound Exemplifier" is not arranged for any particular textbook. Including as it does nearly all the monosyllabic words in our language, it prepares for any primer or reader. And it can be said with truth that the child who masters the different families in this book during the primary course has laid a solid foundation for the easy and rapid acquisition of good reading and accurate spelling during the remainder of his school days.

The book costs 15 cents, and is published by Edward E. Babb & Co., 93 Federal St., Boston, Massachusetts.

The Concise Standard Dictionary

THIS is abridged from the Funk and Wagnalls New Standard Dictionary. It defines and explains about 35,000 words and phrases. It is particularly well adapted for individual school use. It has been adopted for use in the schools of New York, Boston, Philadelphia, Chicago, and other cities and towns in practically every State in the Union. There are scores of features that make it popular among schools. Price, 60 cents. In ordering, address Funk & Wagnalls, New York City.

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The Youth's Instructor

VOL. LXII

TAKOMA PARK STATION, WASHINGTON, D. C., FEBRUARY 24, 1914

No. 8

Jesus the Carpenter

If I could hold within my hand
The hammer Jesus swung,
Not all the gold in all the land,
Nor jewels countless as the sand,
All in the balance flung,
Could weigh the value of that thing
Round which his fingers once did cling.

If I could have the table he
Once made in Nazareth,
Not all the pearls in all the sea,
Nor crowns of kings or kings to be
As long as men have breath,
Could buy that thing of wood he made—
The Lord of lords who learned a trade.

Yea, but his hammer still is shown
By honest hands that toil,
And round his table men sit down;
And all are equals, with a crown
Nor gold nor pearls can soil;
The shop at Nazareth was bare—
But Brotherhood was built there.

—Charles M. Sheldon, in the *Christian Herald*.

Read It

EDMUND C. JAEGER



BOYS and girls, ye who love the wildness, the love songs of the birds, the cloud forms so glorious in beauty and majesty; ye who would know the ways of the woods with their teeming life, and of the country life of joy and freedom, hie ye to your bookshop or library and secure John Muir's new book, "The Story of My Boyhood and Youth." Read it and enjoy it; revel in its pages of romantic interest. It is the book for you, the one you have been looking for so long. You must then let your father and mother read it, too, and enjoy all over again the days of their childhood.

In a remarkable manner and in living style Mr. Muir has told his story. Like the wedding guest before the mariner in Coleridge's poem, "we cannot choose but hear." It is the experience of a real, red-blooded boy, in Scotland, on a Wisconsin farm, and at the university, enjoying all those varied pleasures and labors which fill the soul and life of every normal youth. The narrative is not only well calculated to arouse interest in nature's ways, but is also designed to teach sympathy for the sentient creatures of the wild. It asks again and again that question put by Emerson,—

"Hast thou named all the birds without a gun,
Loved the wood rose and left it on its stalk?"

Speaking of his inventive ability as a young man at the university at Madison, Mr. Muir gives the following records in the closing chapter of his book:—

"One winter I taught school ten miles north of Madison, earning much-needed money at the rate of twenty dollars a month, 'boarding round,' and keeping up my university work by studying at night. As I was not then well enough off to own a watch, I used one of my hickory clocks, not only for keeping time, but for starting the school fire on the cold mornings, and regulating class times. I carried it out on my shoulder to the old log schoolhouse, and set it to work on a little shelf nailed to one of the knotty, bulging logs. The winter was very cold, and I had to go to the schoolhouse and start the fire about eight o'clock to warm it before the arrival of the scholars. This was a rather trying job, and one that my clock might easily be made to do. Therefore after supper one evening I told the head of the family where I was boarding that if he

would give me a candle, I would go back to the schoolhouse and make arrangements for lighting the fire at eight o'clock, without my having to be present until time to open the schoolhouse at nine. He said, 'O, young man, you have done some curious things in the schoolroom, but I don't think you can do that!' I said, 'O, yes! It's easy,' and in hardly more than an hour the simple job was completed. I had only to place a teaspoonful of powdered chlorate of potash and sugar on the stove hearth near a few shavings and kindlings, and at the required time make the clock, through a simple arrangement, touch the inflammable mixture with a drop of sulphuric acid. Every evening after school was dismissed, I shoveled out what was left of the fire into the snow, put in a little kindling, filled up the big box stove with heavy oak wood, placed the lighting arrangement on the hearth, and set the clock to drop the acid at the hour of eight; all this required only a few minutes.

"The first morning after I had made this simple arrangement, I invited the doubting farmer to watch the old squat schoolhouse from a window that overlooked it, to see if a good smoke did not rise from the stovepipe. Sure enough, on the minute, he saw a tall column curling gracefully up through the frosty air, but instead of congratulating me on my success, he solemnly shook his head and said, in a hollow, lugubrious voice, 'Young man, you will be setting fire to the schoolhouse.' All winter long that faithful clock fire never failed; and by the time I got to the schoolhouse, the stove was usually red hot. . . .

"I invented a desk in which the books I had to study were arranged in order at the beginning of each term. I also made a bed which set me on my feet every morning at the hour determined on; and on dark winter mornings, just as the bed set me on the floor, it lighted a lamp. Then, after the minutes allowed for dressing had elapsed, a click was heard, and the first book to be studied was pushed up from a rack below the top of the desk, thrown open, and allowed to remain there the number of minutes required. Then the machinery closed the book and allowed it to drop back into its stall, then moved the rack forward and threw up the next in order, and so on, all the day being divided according to the times of recitation and time re-

quired and allotted to each study. Besides this, I thought it would be a fine thing in the summer time, when the sun rose early, to dispense with the clock-controlled bed machinery and make use of sunbeams instead. This I did simply by taking a lens out of my small spyglass, fixing it on a frame on the sill of my bedroom window, and pointing it to the sunrise; the sunbeams focused on a thread, burned it through, allowing the bed machinery to put me on my feet. When I wished to arise at any given time after sunrise, I had only to turn the pivoted frame that held the lens the required number of degrees or minutes. Thus I took Emerson's advice and hitched my dumping-wagon bed to a star."

Yes, you will read the book, won't you? It is published by the Houghton Mifflin Company, New York, and sells for two dollars. It may be obtained at any public library.

Those Children

IN looking through an old file of the *Review*, published in 1862, I was interested in a report sent in by J. M. Aldrich, of a general meeting held at the home of a brother in western New York, June 13-15, of that same year. He said:—

"At this meeting it was plainly manifest that there was an unusual earnestness on the part of the church to come up to the help of the Lord. The Lord was pleased to meet with his people and pour out his blessing upon them at the very commencement of the meeting on Sabbath evening. Prayers were fervent, and testimonies prompt and pointed. On Sabbath morning the Lord again met with us in the social meeting, and gave his blessing in still greater measure. He suffered a chord to be touched that seemed to vibrate to the very heart of the church.

"The children of the remnant were the burden of this meeting. Request after request was made for the prayer of faith in behalf of the children. The flame caught from heart to heart, until there seemed to be a unanimous determination that the children should be borne along to the kingdom; that not one of them should be left behind. Since Christ gives assurance that where even two are agreed as touching this one thing, namely, the salvation of the children of the remnant, may we not have reason to expect that the Lord will do a work today for them?"

Two points especially impressed me in this report. First, the determination on the part of the parents that their children should not be lost, but borne along with them to the kingdom.

Second, that those very children, for whom these devoted parents and saints, as well as the Holy Spirit, were so deeply interested, were not—as these dear believers then thought—borne along with them to enter *as children* into the kingdom, but that the children themselves have now grown gray with the responsibilities of this same message intrusted to them as the passing years shifted these burdens to them for pressing the message to the ends of the earth. God was interested in those children. He did work for them in no uncertain manner, not simply for the boys and girls attending this particular meeting, but for all the children of God's dear people at that time. He knew that upon them weighty responsibilities would rest. And the fervor and heavenly blessing of meetings like the one described above were used of God to make impressions upon these young hearts and minds that

afterward never could be effaced. The boy or girl eight or ten years old who attended this meeting, if alive is now sixty or sixty-two years of age.

If these dear saints thought their children, as such, would be borne along with them to the kingdom, what about us half a century later?

May the Lord grant us this same devotion to God, this same yearning for the children, "that not one of them should be left behind;" for truly we are much nearer the kingdom now than were our earnest fathers and mothers in this advent message of fifty years ago.

T. E. BOWEN.

Seek

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Col. 3:1.

Shakespeare compares the world to a stage on which men and women are merely actors. Others compare it to a market where we are buyers and sellers; and it can also be likened to a hunting ground wherein we are hunters.

Even after possession has ceased to give pleasure, men seek wealth, honor, and power, simply for the pleasure of pursuit.

As we shall seek something, the important question is, *What* shall we seek? The text is one of God's answers: "Seek those things which are above." We are to seek Christ, who sitteth on the right hand of God. The Christ above is the Christ revealed to us in the Scriptures. If you have accepted him as your Saviour and King, you have simply discovered the gold mine which will take more than a lifetime to exhaust of its treasures.

The next inquiry will be, *How* shall we seek things above? We must have in us the life which looks up and lifts up. "If ye then be risen with Christ,"—we must first rise from our spiritual death before we shall have any inclination to seek things above. There is a kind of life, like that of a mole, which burrows in the dark; and another, like that of the eagle, which soars higher and still higher till it reaches the clouds. Put the eagle's life into the mole, and it would seek to rise; and the mole's life into the eagle, and it would seek to burrow. Christ gives us the resurrection life, which looks up and leads us to seek the things above.

Why should we seek things above? Paul gives the answer in Col. 1:10: "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

While we live, we may lay up treasure in heaven by investing time, talent, and money for God. When we die, we take with us the character of God that we have formed; and after we are gone, our works will continue to follow us; but if we seek only the things of this earth, we shall carry with us the evil character that such a pursuit gives, and the sins we have committed will project themselves in the lives of those that we have influenced, into the world of darkness beyond; and the money and fame we have gathered just for the sake of possessing, we must leave behind.

Let us quote from the great apostle these words: "Set your affection on things above, not on things on the earth." God has a very valuable reward to offer to those who seek him in spirit and truth. Let each one of us as followers of our Lord take courage, realizing that when we are seeking for God, we are not seeking for something that is not to be found; for we

read in Isa. 45: 19: "I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right." The prophet Jeremiah says in regard to seeking God: "And ye shall seek me, and find me, when ye shall search for me with all your heart." Chap. 29: 13.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. . . . Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."

R. E. GORDON.

Education for Life

THAT Hampton and Tuskegee, schools for Negroes, are valuable not merely as excellent schools for the colored race, but for their important contribution to the present vocational education movement, is the declaration of the United States Bureau of Education. In a pamphlet just distributed by the bureau, entitled "Education for Life," tribute is paid to the work of Hampton Institute, and particularly to General Armstrong, its founder, who is looked upon by educators as a pioneer in the field of practical education.

"General Armstrong possessed to a remarkable degree the gift of educational prophecy," asserts Professor Peabody in the introduction to the pamphlet. "He foresaw and foretold with extraordinary precision the tendencies and transitions which within the last twenty-five years have practically revolutionized the principles of education. The training of the hand and eye as well as of the mind, the moral effect of technical skill, the conception of labor as a moral force, the test of education in efficiency, and the vanity of education without discipline in thrift, self-help, love of work, and willingness to sacrifice,—all these familiar maxims of modern vocational training were set forth by him with all the assurance of a social prophet."

The pamphlet includes a brief sketch of General Armstrong's life and a collection of pithy utterances on aims and methods of education, many of which are distinctly helpful to those interested in present problems, according to officials of the Bureau of Education. It is felt that General Armstrong's theory and demonstration of practical education have proved to be right, not merely for the races for which they were immediately intended, but for boys and girls everywhere, since they represent a successful attempt to work out one of the most momentous tasks of our time,—that of creating an education that shall be an effective force for training productive, efficient members of society.

Consider One Another

WHILE reading in the Bible the other day, I came across this text, which impressed me as rather peculiar: "Let us consider one another." I thought we are always doing that, and it hardly seems necessary to put an injunction in the Bible to tell us to do something that we are always doing, and something that we really should not do; for all my readers know that we are always "considering one another," especially one another's faults and failings, and we seem to take so much delight in talking about the awful thing that one has done, and the dreadful thing that some one else said. But when I read further in the text, it read quite differently. It says, "Let us consider one another to provoke unto love and to good

works." I have read the Bible through several times, and the book of Hebrews dozens of times, but I never had seen that verse before in that light, and my attention was riveted on those words. If we were only as careful to "consider one another to provoke unto love and to good works" as we are to consider one another's faults and failings, what a different world this would be! Gossiping, in the ordinary meaning of the word, would be done away with; slander would be a thing unknown; and in provoking to love and good works our own hearts would be touched and helped, we should have strengthened our neighbor, and the world would be a far different place to live in.

Shall we not try in the future to "consider one another to provoke unto love and to good works," and leave the faults and failings alone? Indeed, would not the faults and failings almost disappear?

MRS. MINNIE S. JAMES.

EVERY citizen having a net annual income of three thousand dollars or over must file, before the first of March, with the collector of internal revenue for his district, "Form 1040," properly filled out and sworn to. This is a statement of gross income received and exemptions claimed. The form may be obtained from collectors of internal revenue. There is a penalty of twenty dollars to one thousand dollars for failure to make this return.

Some Things That Have Made Me Think

Busy Bees of the Literature Kingdom

SUCH is the title I should give to our tracts and leaflets. Bees are small compared with other members of the animal kingdom. So tracts are insignificant in size when compared with our large books. The bee fills the place given it by the Creator as faithfully as its larger relatives; so the leaflet does its appointed work along with the books.

Every propaganda has its literature. Whether good or evil, its principles are scattered everywhere. Of Italy, in the days of Savonarola, it is recorded that "the press was deluged by such a swarm of pamphlets as to threaten the land with a new and fantastic literature."—"*Savonarola's Life and Times*," page 424.

Savonarola himself wrote many religious tracts. Some of his sermons were printed, and traveled long distances. "In consequence of Savonarola's sermons on Amos and Zechariah, the fame of the new doctrine was noised throughout the world. It excited much attention even in the East, where the sultan caused the sermons to be translated into Turkish for his own reading. From France, Germany, and England, Savonarola received letters from new followers whom these sermons had converted to his views."—*Id.*, page 439.

In seeking to counteract the effectiveness of Savonarola's tracts and pamphlets his enemies employed the same weapons. "Their compositions were sometimes issued in the shape of pamphlets, sometimes as fly sheets, circulated among the people from hand to hand, or affixed to street corners. More often, however, they were sung about the city."—*Id.*, page 430.

Shall not every one of us have a hive of these bees working for the Lord?

C. E. HOLMES.

Your Light

T. E. BOWEN



A DISTINGUISHED traveler once climbed into the lighthouse at Calais, France, and had some conversation with the keeper. "Suppose," said he, "that one of these lights [this was when many lights were used, before electric searchlights were known] should go out!"

"Never! Impossible!" replied the keeper, "with a sort of consternation at the bare hypothesis. 'Sir,'

whether you keep it trimmed and brightly burning? Remember the Calais lighthouse keeper.

And the whole world is looking on. And more. Hear what God says about it: "For we are made a spectacle ["theater," margin] unto the world, and to angels, and to men." Truly the whole universe is looking on, looking at your light and mine. The responsibility is upon us to keep them burning. The devil whispers, "Never mind, no one cares for you."



Some of the Washington Missionary College students and others who took the city of Washington, D. C., by storm, January 20, in the "Protestant Magazine" campaign.

Our Washington Missionary College (formerly Foreign Mission Seminary) students are contributing a large share to the success of the District of Columbia Conference campaign (January 20 to March 1) in behalf of the February *Protestant Magazine*. The conference president, ministers, tract society secretary, field missionary agent, Bible workers, colporteurs, and the manager of the *Protestant Magazine* are putting forth vigorous efforts to distribute not less than 10,000 copies of this epoch-making "Great Protestant Mass Meeting" and "Roman Mask Put On Again" number in the city of Washington alone. Every day and evening our agents on the streets are shouting, "The *Protestant Magazine*! Dr. McKim's great speech at the Protestant mass meeting! His reply to 'Father' Russell!" One of the news dealers who is handling the magazine has requested that our agents do not sell on his side of the block and thus cut into his sales! Some of the workers make it a point to be on hand in front of the government offices at 4:30 every afternoon, to catch the employees as they start home. Patriotic and fraternal orders are being visited evenings, and the office buildings and residence sections are also being covered systematically, under the direction of Brother C. V. Leach, the field missionary agent. **LET OUR OTHER CONFERENCES, SCHOOLS, AND CHURCH OFFICERS EVERYWHERE INAUGURATE SIMILAR CAMPAIGNS! THE "PICTURE SECTION" AND THE CONTENTS OF THIS NUMBER WILL APPEAL TO CLERGYMEN AND MEN OF INFLUENCE EVERYWHERE. GET THEIR TRIAL SUBSCRIPTIONS FOR FOUR MONTHS FOR ONLY 25 CENTS. OR SEND THE MAGAZINE TO FIVE DIFFERENT PERSONS FOR SIX MONTHS FOR ONLY \$1.50—REGULAR PRICE, \$2.50. YOUR CHURCH OR Y. P. M. V. S. CAN EASILY RAISE \$9.00 TO SEND IT TO THIRTY CLERGYMEN FOR SIX MONTHS, AS THE NEWBURGH (N. Y.) AND MANY OTHER CHURCHES ARE DOING. Send \$1.00 for 20 or \$2.00 for 50 copies of this February number. Sell or give them away. Address all orders to your conference tract society or Protestant Magazine, Washington, D. C.**

said he, pointing to the ocean, "yonder, where nothing can be seen, there are ships going by to every part of the world. If tonight one of my burners were to go out, within six months would come a letter, perhaps from India, perhaps from America, perhaps from some place I never heard of, saying, on such a night, at such an hour, the light of Calais burned dim, the watchman neglected his post, and vessels were in danger. Ah, sir, sometimes, in the dark nights, in the stormy weather, I look out to sea, and feel as if the whole world were looking at my light. Go out! Burn dim! O, never!"

Young man, young woman, are you tempted sometimes to think that your light would not be missed in God's great lighthouse down here in the dense darkness of this evil world? that it is a small matter

But do not forget that he is a liar. Jesus said this of him. Some passing ship will note from the darkness the day, the hour, when your light burned low. But shall it? Will you permit it? On the other hand, be decided, be resolute, for the sake of Jesus, who is watching, of the angels looking on, and of comrades who, guided by your light, may be steering past some dangerous shoal; and with the keeper of the lights at Calais long ago, say, rather, "Go out! Burn dim! O, never!"

Two carpenters and a plumber from England have recently been traveling in Belgium. They were awarded vocational scholarships, by means of which they are investigating old and new methods of house construction.



THE HOME CIRCLE



"You must live each day at your very best:
The work of the world is done by few;
God asks that a part be done by you."

My Guest

HOMELY work is mine today,
Floors to sweep, and fires to lay,
Plates to wash, and clothes to mend,—
Work which never seems to end,—
Yet I pray,
Jesus, be my guest today.

Not as one to dwell apart
In the spare room of my heart,
But as one to whom my prayer
May confide the smallest care;
Thus I pray,
Lord, be thus my guest today!

At the closing of the day,
Then once more my heart shall say,
In this busy life of mine,
"All the glory, Lord, is thine!"
Christ, I pray,
Be the guest of every day!"

Martha, cumbered in her care,
Brought a half-reproachful prayer;
Serving much she thought would best
Welcome and refresh her Guest.
Christ, I know,
Would not have me serve him so.

He reproves me if I fret
Over work unfinished yet,
Checks me if I make a task
Of some work he does not ask.
My dear Guest
Wishes me to work and rest.

—Selected.

A Dance, a Kiss, a Ruined Life—Then Suicide

JOHN N. QUINN

IGNORANCE is once more responsible for the tragic ending of a young girl's life. Mr. Paul C. Brown is field secretary of the California Christian Endeavor Union, and the following extracts are from letters written to him by a young girl, once a Christian, but who, when she wrote, was about to take her life. Some of her expressions are altered, as she believed in the orthodox place of punishment, but otherwise the extracts from her letters are as she wrote them:—

"OAKLAND, CAL., March 21, 1913.

"DEAR SIR: . . . I am going to write to you a long, long letter and tell you something that no one knows yet; and when I am through, I am going to start down the last slide that stops in death itself. . . . The real reason for my confession will be very evident before I close this, my last letter on earth. I am going to write plainly; I am going to tell you my life's story; I am going to tell you some of the heart-ache, the agony, the anguish that we suffer. I am going to warn mothers about their daughters. I'm going to put into your hands something that will speak in letters of blood from the very gates of death itself. I am going to try to save some other soul from this despair with my last breath. This very paper is bought with the money I would have spent for liquor. I am going to take you, as it were, and have you stand with me on the brink of eternity, and think of the girls who have lost their balance. I want you to picture their agony, their anguish, their despair; and then I charge you to tell this story wherever possible, warning all young people you meet not to wander from their Saviour. . . . The only safe thing for young people to do is to keep close to their Lord. Tell them in no uncertain notes the inexpressible agony, remorse, anguish, that may become theirs if they do not keep close to their Lord. . . .

"When you get this, I shall be nonexistent, Mr.

Brown, and there will be no one to mourn, no one to care, no one to weep for or to miss me; but if by exposing my life I can save one soul, perhaps I may not have lived in vain after all.

"My parents were professed Christians, but love did not rule the home. Church appearances were adhered to, but the week-day life was a sham. My mother did not tell me the vital facts of life, the purity, the divine purpose in my body. . . . My mother thought ignorance was innocence, and left me unwarned. O, if mothers only believed in the pureness, the majestic sweetness, of motherhood; if they watched their babes with an eagle eye, and would talk these things over in the right way! If some mother could only hear the moan of this little girl of nineteen years in my room now! O, if my mother had only told me what it meant to be a girl! I am not speaking now of the girls who know what they are doing, but think they are forced to a life of shame by money troubles. I am speaking only of those who *learn* life's lessons, who are easily led into wrong because of too much freedom with the boys of their own set, the card parties, the dances, skating rinks, etc., where their emotions are aroused, and they do not see the danger rocks.

"O, where is your Christ? is he a stone image? is he an idol? Is there not real joy enough in religion to make the young people happy without these things? O, when will the church people get close enough to their Saviour to feel his heart of love beating, and to find in him their pleasure?

"Yes, Mr. Brown, I once knew the sweetness of loving him, but now the gates of death are closing behind me, and I am *here because of a dance given in a church parlor*. I did not know it was wrong to let a young man take me for a walk alone. I was only fourteen. I learned that night the sweetness of being kissed. It was only a matter of six days from that

day before I had taken the first step down, and nothing happened, no one knew; then again and again, and then a scandal, and I was sent from home disgraced; yet was I to blame for my ignorance?

"Once upon a time I gave my heart to Jesus Christ, and loved him, but now — what a change! Even after my fall I did not sink very low. I rallied because of my Saviour's love, and tried to be good. I studied and studied and wanted to fit myself to warn girls. Finally I met and loved the son of a minister. My story was repeated, with this exception: he did not play fair. From that time I went the pace. . . .

"My case now is hopeless, but there are many young girls who have not yet taken the first step. If those who profess to know Christ would only live as if they knew him! O, I know it is not his fault that I am here, it is not his fault! O, you people who profess Christ, O, hear me calling from the very gates of eternity, Love him, tell others of him, keep close to him! Tell the young people

that the world and all its pleasures are only traps for their feet. O, the heartache, the sorrow, away from your Lord Jesus! Hear me, once pure as you are, with outstretched arms, with tears in my eyes, warning you of the

broken hearts, the pain and mental suffering, the sleepless nights, if you leave your Saviour. The world may glisten and invite you, but it is all sham. Christ is all that is worth while. The world turns to brass and gall when it has lured you away, and then laughs at your emptied, seared soul. It is not necessary that you go to the depths of sin to feel its sorrow and anguish. . . .

"Monday will see me out of this world forever, unmissed, unloved, unmourned. O, that some one really cared, that God could reach me now and help! . . . This is the last good-by. Remember the souls of the young people you meet, and O, warn them before it is too late!

"A HEARTBROKEN, LOST SOUL, BOUND FOR ETERNITY."

A week later Mr. Brown received a second letter, more pitiful perhaps than the first, and it came to him, as it was intended, a voice from the tomb:—

"SAN FRANCISCO, March 24, 1913.

"DEAR MR. BROWN: This letter, Mr. Brown, will be sent to you one week later, one week after I am dead. I am leaving this with friends to be sent one week from now. My object?—To speak to you as if from the grave, that what I say may be the more impressive.

"I have not always been degraded. I once knew the peace and joy of a surrendered life and good society; people of refinement and education were my friends. But the pleasures of this world allured,—the dances, the cards, the wine,—and I was swept off my feet into the swirling waters of sin and suffering, and now — suicide. I have met many poor deluded girls, and some boys, who had had church training and Christian parents; and yet, there they were, in sin. Why?—Mainly because, according to their own words, the churches had failed to live and preach Jesus Christ. The members of their own families were

professors, but not possessors, of the Lord Jesus as a living reality."

The young woman then gave the reason for committing suicide. She said she was in trouble, and being diseased she thought the only thing she could do was to commit suicide, lest another life be blighted at her hands.

Just a little girl, fourteen years of age, attending a church dance; then permitted to associate alone with the opposite sex by parents who should have guarded her with persistent, jealous care — no wonder she became a poor, torn, wandering sheep! The Lord has given us instruction, plain, definite, straightforward, about the association of boys and girls. There is not one boy in a hundred, we are told, whose morals are untainted. Then are our girls safe in associating with just any one whom chance throws in their company? May the remnant church continue ever to renounce the customs of the world, and thus keep a hedge about

our girls and boys. The persistent adherence to right principles is our safeguard.

Don't's for Girl Travelers

NATION-WIDE plans for the better protection of young women travelers are being

perfected by the Y. W. C. A. A committee, appointed recently by Mrs. James S. Cushman, president of the metropolitan board, has under consideration the posting in every railroad station and street-railway car and station in the United States the following warnings: "Girls should never speak to strangers, either men or women, in the street, in shops, in stations, in trains, in lonely country roads, or in places of amusement. Girls should never ask the way of any but officials on duty, such as policemen, railway officials, or postmen. Girls should never stay to help a woman who apparently faints at their feet in the street, but should immediately call a policeman to her aid. Girls should never accept an invitation to join a Sunday school or Bible class, given them by strangers, even if the strangers are wearing the dress of sisters or nuns or are in clerical attire. Girls should never go to an address given them by a stranger. Girls should never go with a stranger, even if the stranger is dressed as a hospital nurse; or believe stories of their relatives having suffered accident or having been taken ill suddenly, as this is a common device to kidnap girls. Girls should never accept candy, food, a glass of water, or smell flowers offered to them by strangers. Neither should they buy scents or food or candy at their doors. Any of those things may contain drugs. Girls should never take situations without first making inquiries through a society active in or affiliated with travelers' aid work. Girls should never go to any large town even for one night without knowing of a safe lodging." — *Selected.*

Autumn Noontide

AUTUMN noontide! When does glory
E'er a subtler moment know
Than when pouring ambient softness
On the haze-robed world below?

F. FREDERICK BLISS.



Soils

HOW many kinds of soil are there?

"About eight hundred kinds have been found and studied in the United States.

"What is the use of soil?

"Soil serves two purposes. It furnishes part of the food required by plants, and gives the plant a home which it may occupy while it is getting its food from the air and the soil.

"What are the most common kinds of soil?

"Clay, sandy, peaty, and loam soils are the most common.

"How is each variety distinguished?

"Take a piece of moist soil, mold it with fingers and squeeze out between fingers and thumb. If it will form a thin ribbon without breaking, it is a clay soil. If it feels soft and velvety, but when squeezed out the ribbon breaks over the fingers, it is a silt soil.

"If a piece of soil is difficult to make wet, and when rubbed between thumb and finger has a sharp, gritty feeling, it is sandy soil.

"If a handful of black soil has a soft, spongy feel and a particularly earthy smell, it is a peaty soil. Peaty soils are found where swamps and lakes have been drained. They are the result of generations of plants growing under conditions where rapid decay has been prevented.

"If equal parts of clay soil, sandy soil, and peaty soil, such as just described, are mixed, the result will be a loam soil. Not unnaturally, this is the best soil for general farm purposes.

"The most important difference between a clay

WATER HELD BY
COARSE SOIL

soil and a sandy soil is the size of the soil particles. It is the same difference that exists between wheat and flour. The grains of wheat are not harder than the fine particles of flour. They only seem so because the grains of wheat are big enough to make an impression upon the end of the finger.

"To what are each of these soils especially adapted to growing?

"Clay soils are especially adapted to raising wheat and such grasses as timothy, redtop, and Kentucky blue grass. A man who has spent twenty years in carrying on experiments, states that in Massachusetts soils that have this soft, velvety feel are worth \$300 an acre for the purpose of raising hay when hay is worth \$12 a ton.

"Sandy soils are not adapted to raising hay or pasture, but are suited for raising potatoes and early vegetables. These soils are better adapted to raising spring than winter grains. A sandy soil combined

with a moist climate furnishes suitable conditions for truck farming. Clay soils are adapted to apples; sandy soils to peaches. Usually, therefore, apples and peaches should not be planted together.

"Peaty soils are especially adapted to raising celery and onions.

"Level, easily tilled loam soils in the Mississippi Valley, on which are raised Indian corn, oats, and clover, are worth from \$100 to \$300 an acre.

"What are some of the characteristics of soil?

"Soils are porous, heavy, or light. Soil is porous when it allows water to pass through it readily. Sandy

WATER-HOLDING POWER OF SOILS
WHEN 100 POUNDS OF SOIL ARE USED

SOIL	WATER
SAND	22 lbs.
CLAY	55 lbs.
HUMUS	143 lbs.

VEGETABLE MATTER HELPS THE SOIL TO HOLD WATER

soil is more porous than clay soil. Water adheres to some soils better than to others. Certain substances have unusual power of absorbing and holding water. A sponge will hold several times its own weight of water. If a sponge is finely ground and mixed with sand, it will continue to hold water. This is the reason why soils containing decaying vegetation or organic matter will hold more water than those that do not contain such material. A heavy soil is one that is sticky when it is wet. When dry it is hard and cloddy, the particles cohering together. Such is clay soil. A light soil does not become hard after a rain, and it plows easily because the particles separate readily. Sandy soil is a light soil. A loam soil is between a light and a heavy soil.

"Upon what does the water-holding power of soils depend?

"The water-holding power of soils depends upon the surface area of the soil particles. The surface area of eight half-inch marbles is much greater than a single one-inch marble; so the surface area of the many small particles of clay soil is considerably greater than the surface area of the fewer particles of sandy soil. For example, the surface area of a cubic foot of coarse sandy soil has been found to be 40,500 square feet; and of a clay soil, 142,000 square feet, or over three acres. The greater water-holding capacity of the clay soil is due, then, to the greater surface area of its particles, which is about three times that of sand. Soils containing decaying vegetable or animal matter will hold more water than those that do not contain such matter. Peaty soils, therefore, hold a greater amount of water in proportion to their weight than other soils do.

"What else is affected by the size of soil particles?

"The size of the soil particles also affects the radiation. The smaller the soil particles, the more rapid the radiation, probably due to the greater surface area.

"What effect may the size of the soil particles have upon the fertility of the soil?

"If a dirty liquid is poured upon and allowed to percolate through the soil, the solid particles in the liquid will adhere to the soil grains, and the liquid will run away clear and limpid. The water running through a tile drain is fit to drink. The finer the soil grains, the greater the power of the soil to hold and

WATER HELD BY
FINE SOIL

absorb gases, liquids, and solid particles. This is one reason why a clay soil will remain fertile longer than a sandy soil.

"To what are the various colors of soil due?"

"Soil may be black, gray, brown, red, or yellow. The chief factors in producing color are the amount of organic matter and the form in which the iron occurs. Black soils are due to the abundance of organic matter. Since, within certain limits, the more organic matter the more fertile the soil, black soils are usually fertile. Gray, yellow, and red colors are due principally to the form in which the iron occurs. The addition of organic matter causes red and yellow soils to become brown. A brown soil may, therefore, have a yellow or red subsoil. An uneven or mottled appearance may indicate that the soil lacks air or is deficient in drainage.

"Does the color affect the vegetation?"

"The influence of color upon vegetation is not well understood. Experience in European grape growing leads to the belief that the color of the soil may in some way affect the quality of the wine. Black soils absorb the sun's rays more rapidly than gray soils, and hence, other things being equal, are warmer soils, so for this reason alone may have some favorable effect."

The foregoing points on soils were taken from a new book, "Soils and Crops," published by the Orange Judd Company of New York. The book has been prepared as an aid to teachers in teaching agriculture to pupils from fourteen to eighteen years of age. It is a practical book and full of interest.

Amateur Bee Culture

THE life of the bee furnishes one of the most interesting studies in the realm of the insect world. The intelligence and industry displayed by this tiny winged creature have been a source of wonder to those who have spent years in studying its habits of life. If the study of the bee were taken up merely as a pastime, even this would well repay the effort by the insight into the remarkable sagacity of one of the smallest of God's creatures.

A study of the anatomy of the bee reveals the fact that it has a well-developed nervous system, its brain being about 1-174 the size of the body. This is much larger in proportion than that of any other insect, not excluding the ant, the brain of which is but 1-286 of its body, while that of the water beetle is but 1-4200 of its body.

The careless visitor looking at a hive sees nothing but confusion as the bees hurry to and fro in such apparent haste. More careful observation, however, reveals the fact that perfect order and harmony exist. The government of a colony of bees resembles that of a well-organized imperial city. This government, apparently presided over by a queen, is a thoroughly organized commonwealth, each individual of which is controlled by his love of order and his interest in the general welfare.

In the morning, before the time of work arrives, there is a general understanding as to the labor to be performed and the duty of each worker. Some go to gather honey, others to bring wax; some are engaged in constructing the cells, while others are stationed on guard to keep out intruders; the streets and alleys of the city must be kept in a sanitary condition, and for this work a gang of sweepers is employed; fresh air is also a matter of importance and is supplied by

the ventilators, which use their tiny wings as fans. No caste system is observed, such as we have in India, for the gatherer of honey one day may be appointed to sweep the streets the next, and the one that guards the hive may exchange with his fellow worker that has been gathering wax; thus each bee obtains an all-round education in the apiarian arts and sciences.

Prior to the year 1850, bees were usually kept in rude boxes, and the methods of handling were so crude that a yield of from ten to fifteen pounds of honey from a colony in one year was all that could be expected. Since that time there has been a wonderful improvement in methods, and the invention of the movable frames and the double hives, as well as the improved process of extracting honey from the combs, has greatly increased the production, until at present an average hive of bees will yield fifty pounds or more of comb honey, or from one hundred and fifty to two hundred pounds of strained honey, in a year.

There are from one hundred and fifty to one hundred and seventy-five million pounds of honey produced in the United States every year, which, if loaded on freight cars, would make a train some fifty miles long. The State of California alone produces from five to six hundred cars of honey yearly.

Honey is not only an article of everyday use on many tables, but is also used instead of sugar to sweeten crackers and buns. It has been found that, besides its intense sweetness, it has certain preservative qualities which add to its value. An idea of the extent to which it is used may be obtained from the fact that the National Biscuit Company has placed orders for as high as one hundred cars of honey at a time.

Bee culture is now carried on by professional men as an interesting pastime during leisure hours. Bees are unlike poultry or live stock in that they are self-supporting from the first. They produce their own food and care for their own house; all they ask is a comfortable lodging place and a bit of attention occasionally to guard against moths and other marauders.

After some experience has been gained, the amateur beekeeper is rewarded by an abundance of genuine honey for his table, and may also add something to his financial income. Of course, as in every other industry, experience is one of the most valuable assets, and may cost some time and patience, but the reward is quite certain to the one who intelligently perseveres.

In order to keep the cost of experience as small as possible, it would be well for the beginner to start in with only one or two colonies of bees. He should make a study of some good book on apiculture, and put into practice the suggestions which he finds there. He would also find it helpful to visit a beekeeper of experience, who will be glad to give some valuable hints. By the time he has learned to handle one or two swarms, they will have increased to six or eight; and if he has good success, within two years he will have as many colonies as he can care for to good advantage.

L. J. BURGESS.

JOHN D. ROCKEFELLER, the oil king, is said to owe part of his great wealth to that verse in the Bible which says that the little basket in which the infant Moses was placed was covered with pitch. The chief geologist of the Standard Oil Company reasoned that where there is pitch, there is oil. A man was sent to Egypt to investigate, with the result that a number of oil wells are now in operation in that country.



The Boy I Love

My boy, do you know the boy I love?
I fancy I see him now;

His forehead bare in the sweet spring air,
With the wind of hope in his waving hair,
The sunrise on his brow.

He is something near your height, maybe,
And just about your years;
Timid as you; but his will is strong,
And his love of right and his hate of wrong
Are mightier than his fears.

He has the courage of simple truth.
The trial that he must bear,
The peril, the ghost that frights him most,
He faces boldly, and like a ghost
It vanishes in air.

As wild fowl take, by river and lake,
The sunshine and the rain,
With cheerful, constant hardihood
He meets the bad luck and the good,
The pleasure and the pain.

Come friends in need? With heart and deed
He gives himself to them.
He has the grace which reverence lends,—
Reverence, the crowning flower that bends
The upright lily stem.

Though deep and strong his sense of wrong,
Fiery his blood and young,
His spirit is gentle, his heart is great,
He is swift to pardon and slow to hate,
And master of his tongue.

Fond of his sports? No merrier lad's
Sweet laughter ever rang!
But he is so generous and so frank
His wildest wit or his maddest prank
Can never cause a pang.

His own sweet ease, all things that please,
He loves, like any boy,
But fosters a prudent fortitude;
Nor will he squander a future good
To buy a fleeting joy.

Face brown or fair? I little care
Whatever the hue may be,
Or whether his eyes are dark or light;
If his tongue be true and his honor bright,
He is still the boy for me.

Where does he dwell? I cannot tell;
Nor do I know his name.
Or poor, or rich? I don't mind which;
Or learning Latin, or digging ditch;
I love him all the same.

With high, brave heart perform your part,
Be noble and kind as he,
Then, some fair morning, when you pass,
Fresh from glad dreams, before your glass,
His likeness you may see.

You are puzzled? What! you think there is not
A boy like him,—surmise
That he is only a bright ideal?
But you have power to make him real,
And clothe him to our eyes.

—John Townsend Trowbridge.

Pop Corn and Missions

S. M. HARLAN

IT was nearly time for the annual offering, and I, then a boy of eleven years, wanted to earn some money to give to missions. I went to the minister, who is now a missionary in Central America, and who had made the appeal for funds, and asked how I might earn some money myself. Among other ways, he suggested the selling of pop corn, and told me what size sack to sell for five cents, and how to arrange a basket to carry about ten sacks.

I was well pleased with this plan, so one day after school hours I came home on a run, expecting to pop some corn and make the start. On reaching home, I found my mother waiting for me with a basket containing six sacks of freshly popped corn, buttered and salted to taste, the basket divided with strings so that each sack would stand by itself, and a clean napkin spread over the top. I greatly appreciated this help, and started off to do my best.

I sold three sacks that afternoon, four sacks the next, and my sales increased until I sold from six to ten sacks a day. I had a good sum to give to missions, and the best part of it all was, I had earned the money myself.

After the annual offering I was in no mood to drop the business, for I had gained some regular customers and enjoyed the work. I soon relieved my mother of

the task of preparing the corn, and did all the work myself. I added salted peanuts and roasted chestnuts to my list. During the two years I continued the business, I sold between two and three hundred dollars' worth, and kept a strict account of all the money I received and paid out.

I considered the money thus earned as belonging to the family fund, so it went to pay school tuition, buy clothing, and meet other family necessities. Besides being a help to my parents, and giving me money for missions, my pop corn and peanut experience taught me some of the first principles of business,—neatness, thrift, and honesty.

The Crazy Mountain School

How boys and girls in a little mountain schoolhouse in Montana found what it was they could do best, and did it so well that they won first prize in a State-wide competition, and thus attracted the attention of the whole State, is told by C. W. Tenny, State school inspector of Montana, in a rural school circular just issued by the United States Bureau of Education. Here is Mr. Tenny's story of how Crazy Mountain School did its part in rural betterment:—

"The Crazy Mountain schoolhouse is a ten-by-twelve-foot shack, with a roof which slants but one

way and is covered with black tar paper. Cracks in the floor were so big that pencils easily fell through them. The only light that came in was from three tiny windows, two in the rear and one on the left. The hole cut through the roof to accommodate the stovepipe was so large that when it rained, the water ran into the stove and put out the fire. Rain also beat in at the door, which was held shut by a chain hooked over a nail. The desks were obtained from a neighboring school which had thrown them away as useless. The seats were held up by sticks of wood, unless a pupil was fortunate enough to find a box of the right size to use as an individual chair, and the teacher's desk was a plank nailed to two sticks and set against the wall.

"Into this school last spring came Miss Angeline Barker, as teacher, and nine pupils, representing four different families. Although the weather was damp, for the first three weeks they had no fire. Most of the pupils had no books. But teacher and pupils went to work to do the best they could with what they had, and to get better equipment as fast as they could.

"One day a premium list of the Montana State fair, which is held at Helena each year, came to this little school. Both teacher and pupils began to read to see what there was they could do. 'Best kindergarten work'—they knew they could not do that. 'Best shop work'—that sounded even more hopeless. 'Best collection of wild flowers, pressed and mounted, with a description of five'—everybody shouted, 'Of course we can!' and the race was on.

"The Mexican children who lived far up on the mountain plucked the flowers belonging to the higher altitudes, while the rest brought in those peculiar to the lowlands and meadows. At school the flowers were placed in textbooks and magazines, and in the absence of a flower press the boys and girls would sit on them. At home the flowers were put in books under the heaviest weights that could be found. One boy placed two sacks of flour on the books; another, a tool chest; while a third said the heaviest thing he could find was the large 'bucket' in which his father carried the feed to the pigs. The girls resorted to just as ingenious expedients, utilizing trunks, bureaus, and even one leg of a bed in which adults were sleeping, in order that the necessary amount of pressure might be obtained.

"When the days of collecting and pressing the flowers were over, all the specimens were brought together; and after the very best ones had been selected, each was carefully mounted on white cardboard, and the entire collection of sixty-eight wild flowers was sent to the State department of education to be entered at the fair. When the judges gave their decision, it was found that the Crazy Mountain School had won the first prize, the blue ribbon and the five dollars for the best collection of wild flowers from any school in the State.

"On the day of the prize award, the rural inspector stood in the little booth and called the attention of the bankers and business men to the splendid exhibit and to the pictures of the little school. When one of the leading merchants saw them, he said: 'Go and tell the people of Park County that boys and girls who will do work like that are entitled to a better schoolhouse and better equipment; and tell them that as soon as they get the house, they can come to my store and get anything in it without money and without price; for the best business men as well as the best school men

realize that boys and girls who do faithful work with what they have will make the men and women who will do good work when the time of larger opportunity comes to them.'"

Our Baby Walks

JOHN E. NORDQUIST

SEE the tiny toddler
As he flits from chair to chair,
While a host of loving arms
Guards his route with care.

Now his stunt is history,
And the folks are simply wild;
You see the tiny toddler
Is their only darling child.

Father, mother, uncle, aunt,
And grandma, old and gray,
All are proudly happy,
And the reason, so they say:
"Our baby walks."

O, you tiny toddler
That's guarded with such care,
Are you headed for that goal,
For the presidential chair?

Mayhap this generation
Will make him president,
But today there's nothing matters,
Save this fact, quite evident:
"Our baby walks."

One Hundred Things

Not Known Thirty-Four Years Ago

- | | |
|------------------------------------|------------------------------------|
| 1. X rays. | 52. Pneumatic tires. |
| 2. Radium. | 53. Industrial education. |
| 3. Pianolas. | 54. Electric heating. |
| 4. Asbestos. | 55. Pneumatic appliances. |
| 5. Turbines. | 56. Moving pictures. |
| 6. Liquid air. | 57. Electric welding. |
| 7. Harvesters. | 58. Hot dining plates. |
| 8. Antiseptics. | 59. Pneumatic tubes. |
| 9. Submarines. | 60. Automatic typewriters. |
| 10. Gas engines. | 61. Adding machines. |
| 11. Skyscrapers. | 62. Wireless telegraphy. |
| 12. Parcel post. | 63. Pneumatic mailing tubes. |
| 13. Ball bearings. | 64. Picture post cards. |
| 14. Reflectoscopes. | 65. Electric cooking utensils. |
| 15. Vacuum brakes. | 66. Minimum wage scale. |
| 16. Power elevators. | 67. Industrial welfare work. |
| 17. High-speed steel. | 68. Automobile fire equipment. |
| 18. Fireless cookers. | 69. Monorail. |
| 19. Vacuum bottles. | 70. Acetylene. |
| 20. Canning factory. | 71. Dictograph. |
| 21. Vacuum cleaners. | 72. Mailometer. |
| 22. Electric furnaces. | 73. Hydroplanes. |
| 23. Industrial hygiene. | 74. Kinetophone. |
| 24. Steel construction. | 75. Air purifiers. |
| 25. Department stores. | 76. Paper towels. |
| 26. Color photography. | 77. Kinemacolor. |
| 27. Smokeless powder. | 78. Mertens press. |
| 28. Telephotography. | 79. School gardens. |
| 29. Electric locomotives. | 80. Cash registers. |
| 30. Telegraph tape printers. | 81. Boys' gardens. |
| 31. Rotary printing presses. | 82. Photo-engraving. |
| 32. Electric street railway cars. | 83. Telautography. |
| 33. Automatic shoe machinery. | 84. Paper milk bottles. |
| 34. Industrial physical education. | 85. Maxim silencer. |
| 35. Aluminum. | 86. Smoke consumers. |
| 36. Aeroplanes. | 87. Hydroaeroplanes. |
| 37. Air brushes. | 88. Fireless locomotives. |
| 38. Seismograph. | 89. Electric lighting. |
| 39. Motor cycles. | 90. Measuring pumps. |
| 40. Gas mantles. | 91. Type-casting machines. |
| 41. Stereopticon. | 92. Wireless telephony. |
| 42. Pasteurization. | 93. Edison storage batteries. |
| 43. Automobiles. | 94. Offset printing presses. |
| 44. Block signals. | 95. Household heating plants. |
| 45. Carpet sweepers. | 96. Commission government. |
| 46. Tube railways. | 97. Reinforced concrete. |
| 47. Bertillon system. | 98. Industrial safety appliances. |
| 48. Asphalt paving. | 99. Miners' electric safety lamps. |
| 49. Addressographs. | 100. Sanitary drinking fountains. |
| 50. Janney couplers. | |
| 51. Safety matches. | |

—National Cash Register Weekly.



M. E. KERN General Secretary
 C. L. BENSON Assistant Secretary
 MATILDA ERICKSON N. Am. Div. Secretary
 MEADE MACGUIRE N. Am. Div. Field Secretary

Senior Society Study for Sabbath, March 7

NOTE.—The program committee should, upon receiving the *Church Officers' Gazette*, read over carefully each program for the month, and assign the parts at once so as to give ample time for good preparation.

Suggestive Program

1. OPENING Exercises (ten minutes).
 2. Bible Study (five minutes).
 3. Review (ten minutes).
 4. Quiz on Standard of Attainment Texts (five minutes).
 5. "Distribution of Immigrants" (twenty minutes).
 6. Social and Experience Meeting.
 7. Closing Exercises.
1. Special music; sentence prayers; song; review Morning Watch texts for past week; collect individual report blanks and offering; secretary's report.
 2. Ex. 13: 17-22, 25. See "Patriarchs and Prophets." Arrange for several to take part. You can have a story forty years long. Each can describe a prominent incident, beginning with the time of Moses' return to Egypt and closing with the death of Moses. Draw a map showing the route traveled from Egypt to Canaan.
 3. Main points in lessons for February 7 and 14.
 4. Acts 17: 31; 1 Peter 4: 17. Announce these texts the week before, then review all on the Sabbath.
 5. Two ten-minute papers, one on "Distribution," the other on "The Industries They Enter." See *Gazette*. Reproduce on the blackboard or on a large placard a map of the United States showing the foreign-born population by States, based on the census of 1910, as given in *Gazette*.
 7. In closing, quote Ps. 2: 8.

Junior Society Study for Week Ending March 7

LEADER'S NOTE.—It seems best to give a meeting over to experiences and plans for your society work. Make such changes in the suggestive program as you think best to meet the need of your society.

Suggestive Program

1. OPENING Exercises (fifteen minutes).
 2. "Story of Some Tracts" (ten minutes).
 3. Experiences With the Temperance INSTRUCTOR (ten minutes).
 4. "Somebody Else" (five minutes).
 5. Reports of Bands (ten minutes).
 6. "Shine Just Where You Are" (five minutes).
 7. Closing Exercises (five minutes).
1. Singing; sentence prayers; secretary's report; report of work done; Morning Watch texts.
 2. Have these experiences read by different Juniors. See *Gazette*.
 3. Some time before the meeting ask each Junior to come prepared to give briefly his experience with the Temperance INSTRUCTOR. As the tracts of which we heard in No. 2 brought remarkable returns, so we may be sure that every paper passed out with an earnest prayer will do some good sometime. This should stimulate us to greater and still greater faithfulness for others.
 4. This recitation should be well rendered, and should help stir every Junior to do whatsoever his hands find to do in the band or committee of which he is a member. See *Gazette*.
 5. Let each band leader report briefly the work that has been done during the past month. Every Junior should be a member of one of the working bands.
 6. This recitation is splendid for closing your program. See *Gazette*.
 7. If there is time after the above recitation, ask for sentence testimonies. How many Juniors will cease to say, "Let somebody else," and endeavor to shine just where they are, at home, in the schoolroom, on the street, or on the playground? What a different world this would be if every professed Christian would shine, really shine, everywhere he went. Close by repeating in unison the membership pledge:

"Loving the Lord Jesus, I promise to take an active part in the work of the Junior Missionary Volunteer Society, doing what I can to help others and to finish the work of the gospel in all the world."

Missionary Volunteer Reading Courses

Senior No. 7 — Lesson 21: "From Judaism to Christianity," Chapters 21-23

1. RELATE the experience of the physician upon accepting Christ. Give three reasons why Jews feel this way toward those who accept Christ.
2. What reasons did one man's letter give for considering the Christian religion false? What motive does the Jew think prompts Jews to accept Christianity?
3. What offer did Mr. Gilbert make to one who desired peace, and how was this realized?
4. What impression came to Mr. Gilbert at this time? With what result?
5. State some reasons for Jewish hatred and bitterness toward Christians.
6. What prophecy is a source of encouragement to Mr. Gilbert in his work for the Jews?
7. What general attitude do the rising generation of the Jews take toward orthodoxy? What class is now making itself felt, and what are their special beliefs? To what does this point?
8. Quote some texts which indicate that some of these people will accept the gospel in the last days and be saved.

Junior No. 6 — Lesson 21: "In the Tiger Jungle," Chapters 1, 2

NOTE.—This is the first lesson in "In the Tiger Jungle." If you have not already secured the book, get it at once, and keep up with the weekly assignments. Remember that every Reading Course member who gets three certificates before the year closes will receive from the Missionary Volunteer Department a nice gift book.

Mr. Chamberlain's missionary labors seem to have been chiefly among the Telugu people. Be sure to read the Preliminary. In it is given a brief description of these people. Locate on a map the section of India which the Telugus occupy.

1. Who wrote this book? In what year did he make the first missionary journey into central India? What was the length of this journey? Tell something of its dangers and difficulties.
2. Who went with Mr. Chamberlain, and what did they take with them?
3. How did he quiet the mob in one city which they visited?
4. What disappointment did they meet on reaching the Pranhita River? How did the government official try to help him out? With what result?
5. Where did he next secure assistance?
6. With what unlooked-for difficulty did they meet on their trip?
7. Tell how the Lord wonderfully answered the prayer of faith.
8. What two beautiful promises from God's Word were of special help and comfort to Mr. Chamberlain on this trip?

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

Chapter 16

MANY persons seem to have little interest in the Jewish people. There are doubtless two reasons for this. First, few Christian people have much knowledge of the Jews. While the Bible is practically a Jewish book, and while the Scriptures give the history of the Jewish people, thousands of persons either have disassociated the Jews from the Bible or else have been wrongly educated with reference to them. Many persons have confessed that they have not felt right toward the Jews. On account of their early training, there seems to be a wrong impression left upon their minds, and there is not that kindly feeling toward the seed of Abraham that there should be. The Jew knows this, and feels it. Having had strange experiences in Europe before he came in contact with Protestantism and its resulting civilization, he is very suspicious of the professed Christian people. He has been taught that every one hates the Jews.

It is not surprising, then, that the Jew should be embarrassed to hear that a Christian, a Gentile, is interested in him. There have been times in Russia and in Rome when the professed Christian would manifest a great interest in and show sympathy for the Jew; but it was only that he might persecute him more. It is not unusual among the Russians, while persecution is raging, to take a Jew who is almost dead, and nurse him back to life. During this time of ap-

parent interest and sympathy the Russians will pry into the family secrets of the patient for the purpose of learning the whereabouts of the relatives and friends who are in hiding for fear of being killed by the Russians.

Under cover of friendship, the apparent protector will discover the hiding places of these friends and dear ones, only to betray the confidence of the sick person, and in about twenty-four hours all those in hiding are likely to be butchered. There is a fear and dread of the Christian on the part of the Jew; and so it is not surprising that the Jew feels uneasy when he is told that a Christian is interested in him. Let us truly be interested in the son of Abraham, and bring to him the good news of his own Saviour.

While the Jewish people were originally the great missionary people, since they have rejected the gospel they have ceased to be such. The reason is obvious. They have no message, and they have no mission. Therefore the Jews take pride in the fact that they do not take in among them other nationalities, and they make it very hard for one to become a Jew, if one should desire to believe in rabbinical Judaism. They think that the Gentile religion is all right for sinners like the Gentiles, but the Jews are not in need of it. Their religion, they believe, is much superior. Feeling this way themselves, they can see no reason why a turncoat, as they call a convert, should want to bring other Jews to the Christian belief, unless it involves much financial gain.

But when the Jew sees that the believer in Christ is willing to work for him, giving him literature to read and doing other kindnesses, and receiving no compensation in return for the same, it is a remarkable thing to him. He begins to think that perhaps there may be something beneficial in such a religion.

For nearly two thousand years there has been very little about the Jewish religion which has been free. While the Jews are a liberal people, while they are kind to their poor, while they allow no one to be in need if they can help it, the Jew has to pay for his religion at every turn he makes. When the holiday season is on, especially the new year and the Day of Atonement, the time of the year when the Jew is supposed to be the most devout, that is the time when he must pay the most if he wishes to receive the benefits of his religion.

Some of the Jewish papers last fall related an incident in which a young man wished to attend the synagogue services during these sacred holidays; the people in charge wished to make him pay more for his seat during these services than he thought he ought to, and he was denied the privilege of attending at that synagogue. The Hebrew editors felt that such conduct on the part of the officials called for condemnation. There is an effort on the part of some of the Jews at the present to make all the services the year round free to the poor Jews.

It should be remembered that the Jew knows nothing of the peace of God in the soul. He does not know what it is to have his sins forgiven. Should you ask the Jew if he knows whether his sins are forgiven, he will probably tell you that he is not a sinner. If he does not say this, then he will in all likelihood tell you that he does not know that his sins are forgiven. He may tell you that he trusts in God's mercy, and he hopes that God will look upon him when he prays, and remember him because of the good works of Father Abraham. Or he may tell you that he hopes that God will remember that Abraham once offered Isaac on the altar, and perhaps the Lord will think him good enough to come under the shadow of the wing of Isaac's offering. But he will not tell you that his sins are forgiven. So when a Jew is told by a missionary that he enjoys, through the blessed and holy Messiah, Jesus, the peace of God and the forgiveness of his sins, it is a new idea to him.

Literature

The help which has been received from the publication of the book "Practical Lessons From the Experience of Israel" has called for another edition. The book has been entirely revised, and several hundred pages have been added. Many more of the customs of the Jews have been given, and many things of value have been inserted. It is hoped that the book will be in print before another summer.

The reader will be pleased to learn that many thousands of dollars were placed in the cause for Jewish work, and many millions of pages of literature were printed and distributed among the Jews, as a result of the issuing of that book, and from friends who were interested in that work. Surely God has done wonderful things.

A series of tracts have been printed for the Jews, and it is hoped that the Missionary Volunteers will do all they can in placing these tracts in the hands of the Jews. Should any one desire further information along this line, he should write to his State tract society, to his State Missionary Volunteer secretary, or to Good Tidings, Concord, Mass., and he will receive a catalogue giving the kind of tracts in use, and other information.

Chapter 17

It was at the General Conference of 1905 that the Lord sent the following messages to his people with reference to the work among the Jews. "The time has come when the

Jews are to be given the light. The Lord wants us to encourage and sustain men who shall labor in right lines for this people; for there are to be a multitude convinced of the truth, who will take their position for God. The time is coming when there will be as many converted in a day as there were on the day of Pentecost, after the disciples had received the Holy Spirit.

"The Jews are to be a power to labor for the Jews; and we are to see the salvation of God. We are altogether too narrow. We need to be broader-minded."—*Review and Herald*, June 29, 1905.

"There is a mighty work to be done in our world. The Lord has declared that the Gentiles shall be gathered in, and not the Gentiles only, but the Jews. There are among the Jews many who will be converted, and we shall see the salvation of God going forth as a lamp that burneth.

"There are Jews everywhere, and to them the light of present truth is to be brought, that they may have an opportunity to accept it. There are among the Jews many who will come to the light, and who will proclaim the immutability of the law of God with wonderful power. The Lord God will work. He will do wonderful things in righteousness."—*From a sermon delivered by Mrs. E. G. White, Takoma Park, D. C., May 29, 1905.*
F. C. GILBERT.



X—Ai and the Sin of Achan

(March 7)

LESSON SCRIPTURE: Joshua 7, 8.

LESSON HELP: "Patriarchs and Prophets," pages 493-504.

MEMORY VERSE: "Thou shalt not steal." Ex. 20: 15.

Questions

REVIEW.—Name four notable events which took place at Gilgal. Describe the taking of Jericho. What caused the walls to fall? Since Jericho was the first fruits taken, to whom did the spoils belong? Prov. 3:9.

1. What is the eighth commandment? Memory verse. Give Bible proof that it is as bad to steal from the Lord as to steal from men.

2. Describe the attempt to take Ai. Joshua 7:1-3. What was the result? Verses 4, 5. What was the most prominent thing in Joshua's mind in connection with this defeat? Verses 6-9. What did the Lord say was the cause of the defeat? Verses 10-12. What was done to find out who had brought reproach upon Israel? Verses 13-20.

3. What did Achan himself admit that he had stolen? Verse 21. From whom had he stolen it? Joshua 6:17, first part, margin. What led him to take things that did not belong to him? Joshua 7:21. Then, if we would not become thieves, of what must we beware? Luke 12:15. What had he done with the stolen things? Joshua 7:21, last part. When he had glanced about to see if any one was looking, which way had he forgotten to look? Who was acquainted with all his ways? Ps. 139:1-4 (commit to memory).

4. In grasping at forbidden things, what did Achan lose? Joshua 7:22-25; notes. How much did he receive for his soul? Matt. 16:26; Isa. 52:3.

5. How did this sin affect the whole church and nation? Joshua 7:4, 5. What unnecessary burden of grief did it bring upon the leaders of Israel? Verse 6. What was Achan's epitaph, or the summing up of his life work? 1 Chron. 2:7, margin. What was the place of his burial called? Joshua 7:26, margin. Compare this epitaph with that of Moses. Name

some ways in which we today may steal from God? Mal. 3:8, 9; Ex. 20:8-11.

6. When Achan was removed, whose mighty power could flow through the Israelites? Joshua 8:1. With what result? Read verses 1-29. Which comes first in God's plan for his people, the securing of earthly possessions or the securing of his purity and sinlessness? Matt. 6:33.

7. How did Joshua now try to impress this truth more fully upon the Israelites? Joshua 8:30-35. Who had planned and commanded every detail of this meeting? Deut. 27:4-8. Which tribes were to stand on Mt. Gerizim, the mount of blessing? Verse 12. Which tribes on Mt. Ebal, the mount of cursing? Verse 13. What was to be in the valley between these two companies? Joshua 8:33. What were they to build on Mt. Ebal? Deut. 27:4. What was to be written on it? Verse 8. What were they to offer to God? Verse 6, last part. After all this was done, what did Joshua read to the people? Joshua 8:34. How many heard it? Verse 35, last part. Who had read it to them only a short time before? Deut. 30:19, 20; 31:1. What should we learn from this fact? Isa. 28:10. Even though we have studied the same lessons before, how should we prepare them each time?

Notes

"Observe how Achan, who caught at forbidden spoil, lost that, and life, and all; but the rest of the people, who had conscientiously refrained from the accursed thing, were quickly recompensed for their obedience, with the spoil at Ai. . . . No man shall lose by his self-denial; let God have his dues first, and then all will be clean to us, and sure."—*Matthew Henry*.

"For the sake of riches he committed a secret crime, a direct disobedience, which at heart was treason and murder, as well as stealing and lying. It struck at the very life of the nation, as today all gains obtained by injustice, all riches gotten by corrupt practices, strike at the life of our nation. Achan imagined that his crime was unknown, but it was like the revelations concerning men in high places which overflow in the newspapers today; and they receive a punishment which overwhelms their families, as Achan's sin was visited upon his family."—*Peloubet's Notes*.

X — The Israel of God and Her Privileges

(March 7)

Daily-Study Outline

Sun.	Burdened for others	Questions 1-5; notes 1, 2
Mon.	Israel's privileges	Questions 6-8; note 3
Tue.	Adoption; glory bestowed	Questions 9-11; notes 4-6
Wed.	Comprehensive promises	Questions 12-14; note 7
Thur.	The only source of blessing	Questions 15-18
Fri.	Review of the lesson	

LESSON SCRIPTURE: Rom. 9:1-5.

Questions

1. After the wonderful revelation of God's love for his people given in chapter 8, with what words does the apostle indicate his sincerity? Rom. 9:1.

2. How does he express his feelings? Verse 2; note 1.

3. How great was his burden of heart for his brethren? Verse 3; note 2.

4. What other devoted man of God expressed a similar love for his people? Ex. 32:30-32.

5. With whom did these men have fellowship in suffering for others? Phil. 3:10.

6. Who were these for whom Paul was so burdened? Rom. 9:4, first clause; note 3.

7. What eight great privileges does he name as belonging to Israel? Verses 4, 5.

8. What privilege was conferred in the adoption? Ex. 4:22; Deut. 7:7, 8; 4:37, 38.

9. What was the purpose of the adoption? Ex. 19:5, 6; note 4.

10. What glory was bestowed upon Israel? Ex. 33:18, 19; 34:5, 6; Num. 23:21; note 5.

11. By what covenants were they bound to God? Ex. 24:3-8; Jer. 31:31-34; note 6.

12. What came to them in the giving of the law? Ex. 20:19, 20; Deut. 4:35, 36, 40; note 7.

13. What is comprehended in the "service" of God? *Ans.*—The life of obedience and worship in harmony with the Word of God.

14. How comprehensive are his promises? *Ans.*—The promises include righteousness by faith in the promised seed, life and inheritance, and eternal salvation. See Gen. 22:17, 18; Rom. 4:3, 13; Gal. 3:29; Acts 26:6-8, etc.

15. What ought the fathers to have been to them? John 8:39; Heb. 11:8-10.

16. In whom did all these blessings center? Rom. 9:5.

17. Through what race on the human side does salvation come to us? John 4:22.

18. Through whom do we receive all these blessings? Rom. 9:5; Eph. 3:6.

Notes

1. "Heaviness and . . . sorrow." He who accepts of Jesus Christ and his service must not seek a bed of roses, nor a time of idle joy or selfish ease. He will lose his burden of sin,—that will roll off at the foot of the cross,—but if he has the Spirit of Christ, he will be burdened and heavy of heart oftentimes for others. He will know the night seasons of prayers and tears; he will meet the mounts of temptation and the gardens of Gethsemane. That soul who is not burdened for others has never found full fellowship with Christ.

2. "I could wish that myself were accursed." That is, if his eternal loss would but save those he loved, he would be willing to make the sacrifice,—not a mere temporary one, but an eternal giving up of all things for the salvation of his people. "Accursed" is more literally "anathema," or, as in the Old Testament, "devoted," doomed to die. It was the spirit which actuated our Lord, and which was manifest in Moses.

3. "Israelites." Descendants of him who by the brook Jabbok, in wrestling with the angel, prevailed with God, and won the name of Israel. Gen. 32:24-30. But they were descendants according to the flesh. Israel meant character when given to Jacob; it was a mere name of a people with most of his children. Even so it is now with the name Christian.

4. "The adoption." It is true that God adopted Israel that he might save them. He brought them out that he might bring them in; but it was not to a selfish salvation, nor a lordly position over the nations, that he adopted them. They were to be priests to the nations and teach them the way of the Lord; to declare his glory among the nations, and his high and exalted position above all other gods. They were placed in the very highway of nations that they might be preeminently a missionary people. When they failed to retain or obtain this spirit, there was trouble and calamity. For the same purpose God has adopted us. 1 Peter 2:9.

5. "The glory." This was the glory of God's character, his righteousness, for which his glorious and holy name stood. God placed his glory upon that people, and saw no iniquity among them.

6. "The covenants." A covenant based upon human promises; a new covenant based upon God's promises. The first ought to have taught them humility, and that personal righteousness cannot come through a national covenant. The new covenant—the everlasting covenant—is based on the promises of God in Jesus Christ.

7. "The law." God loved his people, therefore he gave the law. Deut. 33:1, 2. He gave them the law that they might receive it into their hearts, and so not sin against him. Ps. 17:4; 119:11. Thus would they reveal his character to the world. It was a marvelous honor to receive the law of the Most High from heaven for a world. It is even so now.

It is a belief in the Bible, the fruits of deep meditation, which has served me as the guide of my moral and literary life. I have found it a capital safely invested, and richly productive of interest.—*Goethe*.

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Boys Wanted

One thousand boys, clean, honest, upright boys, to sell the special Temperance number of the "Instructor"! Every time you sell one hundred papers, you make five dollars, and, besides, you are selling something which everybody wants, or should want, and which must do great good. Who will be the first to order one hundred?

Too Good to Tread Upon

THE snow lay thick upon the ground
(It was Thanksgiving Day);
The hills and mountains all around
Were white, and seemed to say,
"We've rid ourselves of every stain,
And washed us white and clean."
A little maid of tropic birth,
Who through the door looked on,
Said, as we sat beside the hearth,
"Too good to tread upon!"
And then I thought how Christ was slain
My soul to save from sin;
And how he pleads pierced hands and side
Before his Father's throne,
That I, for whom he came and died,
Now reconciled, his own,
May stand with him in spotless white
Before the throne above,—
Surrounded by his angels bright,—
Redeemed of earth—what love!

C. C. ROBERTS.

Huntsville, Alabama.

The Escorial

THE Escorial, or Escurial, as it is not infrequently called, is one of the most remarkable buildings of Europe. It was begun in 1563 and completed in 1584. It consists of a church, convent, palace, and mausoleum all in one, the possibility of which is easily comprehended when one realizes that the total area of all the stories equal a hall over three feet wide and ninety-five miles in length. The 12,000 windows and doors, seven towers, and fifteen gateways also indicate the great size of the building.

The Escorial owes its existence to a vow made by Philip II of Spain, after the battle of St. Quentin, in which his forces routed the French army. The day of the victory, Aug. 10, 1557, was sacred to St. Lawrence, and accordingly the building was dedicated to him.

The building is in the shape of a gridiron, is made of Granite, and stands in the little town of Escorial, Spain, about twenty-five miles northwest of Madrid. It vies with the Vatican in the number of rooms, there being thousands of them. But these, with the halls,

are gloomy and small. The church, however, has a magnificence said to rival the great Renaissance churches of Europe.

It was in the royal palace that the founder, Philip II, lived and died. It was here that he gave forth his orders for the persecution of Christians, "condemning to death every one who should print, write, copy, keep, buy, sell, or give any book made by Luther or Calvin, and all lay persons who should teach the Scriptures." Motley, speaking of the time when Philip held bloody carnival at the Escorial, says: "It was beyond the power of man's ingenuity to add any fresh features of horror to the religious persecution under which the provinces were groaning."

But strange as it may seem today, this old palace is now a place of retreat in the summer time for Protestant orphans. Here poor children from Madrid and Barcelona are provided with fresh milk and mountain air. In the friars' old kitchen, a Protestant boy, who is also the gardener of the place, bakes bread for the others. Thus does time revenge wrongs.

Write, Write

IN these early days of the new year, with its record still white and shining, let us write high a resolution, the keeping of which will bring cheer every time we put it into practice.

Let us resolve to set aside one day in every month to write at least one letter of appreciation to some one who does not seem to be receiving his or her full share of affection.

It may be to a member of one's own family, it may be to a distant friend, or to a lonely lady next door.

There are hundreds everywhere, silently doing their part, who are hungry for some word of cheer.

Let us write to some of them—anonymously or otherwise, as seems best—just as if it were a whisper in the ear of a friend, telling them that we love them and appreciate the way they are so faithfully performing their part.

We have only to take this desire for appreciation home to ourselves to know how welcome such a letter would be to another.

Let us write, too, to some one to whom we do not generally write,—to our maid, our laundress, our yard man, our grocer, or our milkman,—telling him that we appreciate his services.

The act will not only brighten another's life, but it will react upon our own, making us happier, kindlier, and more thoughtful of others.

Let us start this golden chain at once, even if each letter consists of only a dozen lines.

Let us write! That is the important thing.—Mrs. Edwin A. Knapp.

Liberia

LIBERIA, on the west coast of Africa, is a Negro republic, founded in 1820 by liberated American slaves, under the auspices of the American Colonization Society, and was recognized as an independent state in 1847. It has 500 miles of seacoast and extends 100 miles inland. It produces coffee, palm oil, groundnuts, caoutchouc, and ivory.

There are about 20,000 immigrants from the United States, and their descendants, and 1,000,000 natives. Monrovia is the capital of this little country, whose government is patterned after that of United States. The English language is spoken.—Boys' World.