

# The YOUTH'S INSTRUCTOR

Vol. LXII

April 7, 1914

No. 14



RECOGNIZING A FRIEND



By sailing 618 miles in twenty-four hours, the "Lusitania" has broken the speed record for transatlantic vessels.

A PROHIBITORY Constitutional amendment is before Congress, and thus is the question of prohibition a nation-wide issue.

MISS MARGUERITE HALL, Central Point, Oregon, has attended school with nontardiness for eight years. She is thirteen years old.

THE Audubon societies expended \$80,000 in bird protection in this country last year. Junior Audubon classes have a present membership of 56,000.

THE delivery of parcel post packages by United States mail carriers equipped with roller skates is the latest scheme devised to save time in this branch of the government service.

THE aviator Brunolanger broke the world's record for endurance flight, February 3, when he remained in the air fourteen hours and seven minutes. The previous record was thirteen hours and eighteen minutes.

THE house in Fleet Street, London, where the well-known Dr. Samuel Johnson lived, and in the attic of which the famous English dictionary was completed, has just been restored and purchased for the British nation.

JOHN WALKER WILKINS, a pioneer of telegraphy in England and the first man in the world to transmit telegraphic signals through space, died at Kingston-on-Thames, England, on Dec. 18, 1913, aged eighty-six years.

"WEDDING rings are relics of barbarism," declared Mrs. Inez Milholland Boissevain. "They are relics of the day when women were men's chattels. I should feel like a slave instead of a free woman if I were to wear a wedding ring."

MR. GEORGE WESTINGHOUSE, the great inventor, was buried in New York City, March 14. A hundred thousand men and women, it is estimated, dropped their work during the funeral, as a tribute to one who did so much for the world of machinery and travel.

THE wireless is being used on board moving trains with marked success. The first to use it was the Lackawanna Limited. On November 25 of last year bulletins were received and posted in the train, and just four days later a business telegram was sent from the moving train by a business man.

A BLIND man who has never seen an automobile is about to graduate from an automobile school. But he is an expert repairer. He can take an automobile apart and put it together again with the carburetor in perfect tune and every cam in place and the gears where they ought to be. He "sees" with his fingers and ears.

THE longest and most curious chimney is that of the copper works in Cwmavon, near Aberavon, in Wales. This chimney has been described as being "two miles long, with a brook running through it." The copper works lie at the foot of a steep mountain. The chimney is made mostly of brick, and runs from the base to a height of about one hundred feet above the summit of the mountain, and follows its natural slope. A small spring emerging near the mountain top was turned into this curious chimney, and allowed to flow through almost its entire length to condense the smoke. Once a year the chimney is swept out, and almost a ton of precipitated copper is obtained.

FIVE hundred pounds, or one hogshhead, of blood passes through the human heart each hour. The heart sends nearly ten pounds of blood through the veins and arteries at each beat.

THE question of prohibiting the manufacture and sale of intoxicants will be voted upon this fall in the following States: California, Oregon, Washington, Idaho, Utah, Colorado, Texas, Iowa, and New York. In addition to the foregoing States, Ohio, Kentucky, Florida, Arkansas, Maryland, and Indiana are considering the matter of submitting the question of prohibition to the vote of the people, but the matter as yet has not been fully decided.

THE Methodist Church in Canada plans to use its churches for the presentation of moving pictures of the highest type. A corporation, the Canadian Methodist Film Exchange, has been organized, with headquarters in Toronto, for the purpose of distributing the films to the various churches. The originator of the idea, Rev. R. F. Stillman, has selected the films carefully, eliminating the cheap plays, and retaining only those which appeal to the intellectual, artistic, and esthetic senses. It is also suggested that music be rendered by skilled musicians in connection with the programs.

### Walking on the Tracks

IN 1913 there were 497 persons killed and 556 injured while trespassing on the property of the Pennsylvania Railroad Company.

In the long roll of trespassers killed thus last year were farmers, bakers, glass workers, carpenters, coachmen, fishermen, laborers, mill workers, miners, shoemakers, teamsters, coke drawers, and people engaged in other vocations. It is utterly impracticable for the railroads to police their rights of way, and in this age of intelligence it ought not to be necessary to point out the dangers of track walking and train jumping. So the slaughter goes on, the fault not being with the railroads, but with foolhardy folk, who, to save a little time or suit their own notions of convenience, put themselves in jeopardy.—*Pittsburgh Gazette-Times*.

### "All About the Bible"

A BOOK published by the Fleming H. Revell Company, of Chicago, bears the foregoing title, and it is a book crowded full of profitable and interesting reading. It tells of the origin, language, translation, canon, symbols, inspiration, and the alleged errors and contradictions of the Bible. It also has chapters on the plan, science, and rivals of the Bible.

The book sells for only one dollar; but it is an encyclopedia of useful information relative to the Bible. The article in this paper entitled "The Testimony of the Spade" is an extract from one of the chapters of "All About the Bible."

### Principal Contents

CONTRIBUTIONS	PAGE
An Age of Opportunity for the Young .....	3
The Repentance of Nineveh—A Modern Jonah .....	5
The Power of Song .....	6
We Are Advancing .....	7
Lessons From Three Plants .....	8
Beastie—A True Story .....	12
SELECTIONS	
It Can Be (poetry) .....	3
The Testimony of the Spade .....	4
The Danish Baby's Gift to the Blind .....	10
The Orphans and Their Biscuits .....	11



# The Youth's Instructor

VOL. LXII

TAKOMA PARK STATION, WASHINGTON, D. C., APRIL 7, 1914

No. 14

## It Can Be

SOMEBODY said that it couldn't be done,  
But he, with a chuckle, replied  
That maybe it couldn't, but he would be one  
Who wouldn't say so till he'd tried.  
So he buckled right in with the trace of a grin  
On his face. If he worried, he hid it.  
He started to sing as he tackled the thing  
That couldn't be done—and he did it.

Somebody scoffed, "O, you'll never do that;  
At least no one ever has done it!"  
But he took off his coat and he took off his hat,  
And the first thing we knew he'd begun it,  
With the lift of his chin, and a bit of a grin,  
Without any doubting or quiddit;  
He started to sing as he tackled the thing  
That couldn't be done—and he did it.

There are thousands to tell you it cannot be done,  
There are thousands to prophesy failure;  
There are thousands to point out to you, one by one,  
The dangers that wait to assail you;  
But just buckle in with a bit of a grin,  
Then take off your coat and go to it;  
Just start in to sing as you tackle the thing  
That "cannot be done"—and you'll do it.

—Selected.

## An Age of Opportunity for the Young

F. M. WILCOX



THE fact that must have impressed itself upon the mind of every one is that the present age is an age of opportunity. And it is just as true that it is most decidedly the age of the young. In every line of business and in every profession, the young men and women of today are leading out. This is true in every branch of the world's great work. The old men are acting as counselors. By their years of experience and study and by their mature judgment they are qualified to advise. But it is upon the shoulders of the younger generation that the burdens of the world are resting today.

The same conditions obtain in the Christian life and the church. God has given the church a work to do in this day and age such as it has never been called upon to do before. This is true particularly in our own church and work.

The continual demand of our Mission Board is for young men and women. When they have a hard problem to meet or a difficult language to learn, they do not call upon men and women with gray hair, even though they may have grown old in Christian work. They call for a young man or a young woman who is in the receptive stage of life; those who can easily and readily adapt themselves to new and trying conditions; those who can acquire a difficult language in the shortest space of time.

This is not an age for the weakling. The weakling will invariably fall behind in the great and strenuous race of today. Young men and women who are weak, whose characters have not been rooted and grounded in the Christian faith, will not be able to stand in the trying times which are just upon us. The times in which we live demand men and women of character, men and women of power, men and women who have made the Word of God their study and counselor, men and women who have lived with Jesus and learned of him. The weakling does not fulfill these conditions; thus he must in the very nature of things fall behind.

I used to think of boyhood and manhood, girlhood and womanhood, differently from what I do now. When I was twelve years of age, I looked forward to the time when I would be seventeen or eighteen,

and of the changes that would come into my life before then. But when I reached that age, and as I grew older year by year, I came to realize that added years alone do not bring about the changes that we so earnestly desire.

I now know that these changes are brought about in various ways, and that the age of a man or woman affects only those things incidentally. When there comes into the heart of a boy a desire and a determination to engage for himself in the great battles of life, when there comes a conviction and a settled purpose to fight and to win, and especially when he hears the call of God ringing in his ears, that boy or young man has awakened into manhood.

And so it is with a girl. When she feels an ambition of the right kind, a fixed determination to take her place in the world, a resolution to study and prepare herself, by whatever means she may have, to make of herself that which will be for her best good and the best good of those about her, then she is awakened into true womanhood.

I know of a boy of twelve who grew into manhood in a single night. His father died, and with his death there came to the boy a realization of the fact that he was the only support and stay of his widowed mother and his younger sisters. He nerved his arm for the fight before him. To all intents and purposes, he became a man, because he heard the call of God ringing in his ears. He felt the weight of responsibility resting upon his shoulders, and he rose to the situation like a man.

And so, as I have said, it is true in each case, in your life and in mine. When we have heard the call of God to our life work,—even though we may not see very far ahead of us, may not see the end from the beginning, as the Father above does,—then we are waking into true manhood and womanhood, and not until then.

IN round numbers, there are two million "cave" men, women, and children in New York, who spend from twenty-two to twenty-four hours a day in the underground corridors, subcellars, tunnels, and river tubes of New York.



## The Testimony of the Spade

**T**HE title of this article refers to the discoveries which have been made in recent years in Bible lands by archeologists. Now it is a fact, which the critics cannot deny, that all the recent discoveries in Egypt and other Bible lands, which have any relation to Scripture, speak with one united voice, testifying to the accuracy of the statements of the Bible.

For instance, the treasure city of Pithom, built for Rameses II by the Hebrews during the time of their hard bondage in Egypt (Ex. 1:2), has recently been unearthed near Tel-el-Kebir; and the walls of the houses were found to be made of sun-baked bricks, some with straw and some without straw, exactly in accordance with Ex. 5:7, written 3,500 years ago, "Ye shall no more give the people straw to make brick, as heretofore."

Again, for many years there were great questionings as to the accuracy of 2 Kings 18:14, where the Holy Spirit records that the king of Assyria made Hezekiah, king of Judah, pay a tribute of "three hundred talents of silver and thirty talents of gold." When the Assyrian records of this transaction were discovered—the accuracy of which no one questioned, being Sennacherib's own account—the amount of the tribute was there stated as eight hundred talents of silver, not three hundred, as in 2 Kings 18:14; while the number of talents of gold was the same as the Scripture record, thirty. For some time it was felt that there was no way of reconciling the different figures, and therefore one or other of them must be wrong; and, of course, as usual, the inspired record was condemned. Nothing but a little patience was, however, needed, for we now know by more recent discoveries that the difference in those figures, far from proving the existence of a mistake in either record, constitutes a most remarkable testimony to the accuracy of both; for while the standard for calculating talents of gold was the same in Judea and Assyria, that for the talent of silver was quite different. In fact, it took exactly eight hundred Assyrian talents of silver to equal three hundred Hebrew talents—just as it takes twenty shillings to make an English pound, while a Turkish pound represents only about eighteen shillings. And thus, in what was supposed to be a mistake, the minute accuracy of the Word of God was once more demonstrated.

Another case, perhaps even more remarkable, is that of the mention in the book of Daniel of Belshazzar as king of the Chaldeans. Until quite recently there was no such name to be found in all Chaldean or other ancient history,—nor, indeed, in all literature,—although there existed an apparently complete list of the Babylonian kings, leaving no gap for the insertion of any other. And, to make matters worse, this list gave the name of the king—Nabonidus—who was actually reigning at the very time when the Bible account claimed that Belshazzar was king. Here was a case for the critics, supported by every known record, against the Bible, which stood absolutely alone.

But here again time and the spade did their work well. In 1854 Sir Henry Rawlinson discovered in Ur of the Chaldees some terra cotta cylinders containing an inscription by the above-named Nabonidus, in which he makes mention of "Belshazzar, my eldest son." This was a step in the right direction, as it proved two things: (1) that there was a man named Belshazzar,

and (2) that, being the son of Nabonidus, he lived in Babylon at the very time Daniel said he did. But there still remained this difficulty: How could he be king of the Chaldeans, while every ancient record showed that his father Nabonidus was the last reigning monarch?

A little more time and a little more spade, and the seeming contradiction was all cleared up, confirming to the letter this lonely Scripture record.

In 1876 Sir Henry Rawlinson made one of the most remarkable discoveries ever known up to that time. His workmen were excavating on an ancient part of Babylon when they came upon some jars filled with more than two thousand cuneiform tablets; i. e., tablets bearing inscriptions in the wedge-shaped characters of ancient Babylonia and Persia. One of these was found to contain an official account, by no less a personage than Cyrus, king of Persia, of the invasion of Babylon, in which, after stating that Nabonidus first fled and then was taken prisoner, he adds that on a certain "night . . . the king died." Now, seeing that Nabonidus, who was taken prisoner, lived for a considerable time after the fall of Babylon, this "king" could have been none other than Belshazzar, of whom the old discredited Bible recorded long ago that "in that night was Belshazzar the king of the Chaldeans slain." Dan. 5:30.

It is now evident that Belshazzar was acting as regent during his father's absence—indeed, he is actually referred to as king in another ancient inscription of a legal document, which is dated in the third year of King Belshazzar, only the name is spelled in a slightly different way.

Moreover, the fact which has thus come to light, that Nabonidus and Belshazzar his son were both reigning at the same time, explains, as nothing else could, Belshazzar's offer to make Daniel the third ruler in the kingdom (Dan. 5:16), Nabonidus being the first, and Belshazzar, the regent, the second; otherwise Daniel would doubtless have been made second ruler, as Pharaoh made Joseph.

This is another case in which two apparently contradictory accounts were both equally correct. The Chaldean historian was correct in saying that Nabonidus was king, while the old Bible was equally accurate in saying that Belshazzar was king.

But further evidences accumulate even while I write. The question has often arisen in many minds as to how the Israelites became possessed of so much gold and silver as was required for the furniture and appointments of the tabernacle. See Exodus 25. Was it likely that the Egyptians either could or would allow the Hebrews to carry away the immense quantity of treasure which was required for such purposes? to say nothing of the immorality on the part of the Hebrews in "borrowing" that which they never intended to repay!

As to this latter question, the Revised Version shows that the word is not "borrow" at all, but simply "ask:" "Every woman shall ask of her neighbor" (Ex. 3:22); "Let them ask every man of his neighbor" (Ex. 11:2); "And the children of Israel did according to the word of Moses; and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment; . . . so that they [not "lent" them, but] let them have what they asked" (Ex. 12:35, 36). So there was no immorality at all; it was a perfectly



straightforward transaction, only an effort to get a part of their due.

As to their willingness to part with such wealth, we must remember that there were those even among the servants of Pharaoh who "feared the word of the Lord." Ex. 9:20. It is, therefore, most natural to assume that many of them would sympathize with the Hebrews in the merciless treatment to which they had so long been subjected at the hands of the Egyptian authorities. Indeed, we are distinctly told twice over that "the Lord gave the people favor in the sight of the Egyptians" (Ex. 11:3; 12:36); while many more, after the terrible experiences of the plagues which had devastated their land and darkened their homes, would be only too anxious to offer some substantial gifts in the superstitious hope that the God of the Hebrews might be thereby propitiated, his wrath appeased, and their land saved from further plagues.

All this, however, seems reasonable enough to an impartial mind; but there still remains the far more practical question, Were gold and silver really so plentiful at that time in Egypt as to make such a thing probable or even possible? for it must be acknowledged that the quantities of these precious metals carried away by the Hebrews must have been enormous. The gold used in the construction of the candlestick alone represented over \$25,000.

This difficult question has, however, at length been answered, in the providence of God, in a way which leaves no possible room for doubt, by a discovery made by Mr. Theodore M. Davis as recently as February, 1905, which the *Times* describes as "the most important discovery ever made in Egypt."

On Sunday, February 12, Mr. Davis, in his excavations, came upon a royal tomb of the eighteenth dynasty—the time of the Exodus—which, when entered, was found to be full of treasures of priceless value. The contents were examined in the presence of the Duke of Connaught and Professor Maspero, the chief feature of which was the lavish quantity of gold and silver—"gilded masks," "a chariot broad enough to hold two persons . . . encrusted with gold," plaster heads coated with gold, "a box stool resplendent with gold and blue enamel," "gilded handle of a mirror," a figure of a female slave offering a princess a golden collar; while an inscription tells us that the gold had been brought from "the lands of the South."

The *Times* article then goes on to say that this discovery "has revealed 'one striking' fact—the ostentatious, not to say vulgar, display of wealth which distinguished Egyptian society in the later days of the eighteenth dynasty. We had learned from the Tel-el-Amarna tablets that Egypt was at that time the California of the civilized world—a land where, as the correspondents of Pharaoh reiterate, 'gold is as plentiful as dust,' and in the profusion with which the precious metal has been lavished on the contents of the newly discovered tomb their words receive a striking illustration. There was nothing, however mean or insignificant, which was not literally plated with the gold of the desert mines."

In the light of this new discovery, how easy it is to understand the Egyptians' giving to the Hebrews great quantities of gold, etc., at a time when that precious metal was "as plentiful" in their land "as dust."—*"All About the Bible,"* by Sidney Collet.

## The Repentance of Nineveh — A Modern Jonah

JOHN N. QUINN



ANY times have I wondered at the speedy and universal repentance of the Ninevites. Recently this explanation came to me while presenting the topic of repentance. The god worshiped by the Ninevites was a fish god, and undoubtedly the casting out of Jonah on the shore by the fish prepared for the occasion was told to the residents of the city. The news spread rapidly in Nineveh, and the people gathered to listen to the message sent to them from the god of the sea. When the message was proclaimed, it emphatically was a call to repentance. The call was obeyed, and Nineveh did not perish. God met the Ninevites just where they were, and turned their minds from fables to facts, from a fish to faith.

### A Modern Jonah

The following, condensed from a report in the *New York World*, April 12, 1896, is interesting at least to those who believe the story of Jonah to be one of fact and not fiction:—

The *Journal des Debats* has become convinced that the experience of Jonah has been duplicated by an adventure that recently befell James Bartley, an English seaman, of the "Star of the East." M. Henri de Parville, scientific editor, is accustomed to weighing evidence with care and reaching conclusions only when they have been approached with the utmost conservatism.

Says M. de Parville: "I have already remarked in these columns that gigantic stomachs over two meters in diameter have been found in whales. The whale

belonging to the Prince of Monaco, which died the other day, had in its intestines many hundred kilograms of fishes. Even Goliath could not have weighed more than that, to say nothing of Jonah."

Having considered the following story, M. de Parville remarks that the accounts given "by the captain and crew of the English whaler are worthy of belief. There are many cases reported where whales in their dying agony have swallowed human beings, but this is the first modern case where the victim has come forth safe. . . . After this illustration I end by believing that Jonah did come out from the whale alive."

The story which has received the support of one of the most careful scientists in Europe is as follows:—

On the twenty-fifth of August, 1895, the lookout on the "Star of the East" sighted two enormous whales. The steamer gave chase, and came within half a mile of one of them. Two boats were lowered and rowed toward the animal. Bartley's boat was the nearer, and from it was fired a bomb lance which struck the whale in a vital part. The sailors backed water, but were not quick enough, for the monster seized the boat and smashed it. The sailors leaped into the water. Bartley, who had been steering, was thrown up with the stern. His comrades in the other boat saw him leap, but unfortunately, the whale threw himself forward, and the man struck within the jaws, which closed over him.

The men in the water were picked up by the other boat. The whale was killed and brought alongside the steamer, and work was begun removing the blubber.



A day and a night were consumed in the operation. Finally they opened the stomach, and there they found Bartley. He was unconscious.

They laid him upon the deck and began to rub his limbs, which were purple and besmeared with blood. They gave him brandy, and he regained consciousness, but his reason was gone. For three weeks he remained in this condition, raving and calling upon heaven to save him from the furnace in which he imagined himself being consumed. After a while all hallucinations wore away. When his comrades asked him what had been his emotions and impressions while in the stomach of the whale, he said:—

"I remember from the moment that I jumped and felt my feet strike some soft substance. I looked up and saw a big canopy of pink and white descending, and the next moment felt myself drawn downward feet first, and realized that I was being swallowed by a whale. I was drawn lower and lower; a wall of flesh hemmed me in, yet the pressure was not painful, and the flesh gave way before my slightest movement.

"Suddenly I found myself in a sack much larger than my body, completely dark. Soon I felt a great pain in my head, and my breathing became difficult. At the same time I felt a terrible heat; it seemed to consume me, and I believed I was going to be broiled alive.

"The thought that I was to perish in the belly of a whale tormented me beyond endurance, while the awful silence weighed me down. I tried to rise, to cry out. All action was now impossible, but my brain seemed abnormally clear, and with a full comprehension of my fate, I lost consciousness."

Bartley's general health is good, but his skin still retains a peculiar bluish tinge, which seems indelible, and which was doubtless caused by the action of the gastric juice in the whale's stomach. The truth of this extraordinary adventure is vouched for by the sailors and captain of the "Star of the East."

The *Bible Champion* contains the following paragraph from Prof. L. T. Townsend, in proof that a man weighing one hundred and seventy pounds passed through the throat of a whale:—

"So far, therefore, as the Hebrew and Greek words are concerned, the highest criticism makes it perfectly clear that the fish that swallowed Jonah may have been a whale, a shark, a sea serpent, a sea lion, or any other large monster of the deep. And even if the skeptic insists that the word whale should be used, still one need not suffer embarrassment, for while it is true that the right whale has a throat of small size, the sperm whale has a throat sufficiently large to swallow a man without the least difficulty. There is not a shipmaster or a sailor who has been on a whaling voyage who will question the statement made by one of the crew of a New Bedford, Massachusetts, whale ship, that he, though a man of large build, weighing one hundred and seventy pounds, frequently had passed through the mouth and throat of a dead sperm whale. He says he did this after the head of the whale had been cut off from the body, and when the jaws and smallest part of the throat had been taken on deck."

Jesus Christ believed the story of Jonah, and used it as an illustration of his death, burial, and resurrection. He took a very active part in the experience through which Jonah passed, and his word, based on personal knowledge, ends all controversy and doubt.

THE end of all things is near at hand.

### The Power of Song

Two evangelists were working among the lumbermen. They were all rough, uncouth men, but the workers found that underneath this roughness there was usually a humble and teachable heart; stony, perhaps, but not so hardened that it could not be changed to a heart of flesh. Most of the men responded to effort, but one would not listen to them, would not come to their meetings, would have nothing to do with them except to scoff. They were therefore much surprised one morning when he came rushing in with the jailer's cry upon his lips, "What must I do to be saved?" God had wrought the transformation through a song. The evening before, as he was sitting outside his hut, the breeze wafted down to him these strains:—

"There were ninety and nine that safely lay  
In the shelter of the fold,  
But one was out on the hills away,  
Far, far from the gates of gold,—  
Away on the mountains wild and bare,  
Away from the tender shepherd's care.

"Lord, thou hast here thy ninety and nine;  
Are they not enough for thee?  
But the shepherd made answer: 'One of mine  
Has wandered away from me,  
And although the road be rough and steep,  
I go to the desert to find my sheep.'

"But none of the ransomed ever knew  
How deep were the waters crossed;  
Nor how dark was the night that the Lord passed  
through  
Ere he found his sheep that was lost.  
Far out in the desert he heard its cry,—  
Fainting and helpless, and ready to die."

Music will degrade or uplift; it may arouse the lowest motives or awaken the highest aspirations; it can "swell the soul to rage or kindle soft desire." Song may merely run along the surface, only entertain; and again it may reach to the depths and strike the undercurrent, giving it new impetus to follow its accustomed course or change it completely.

Luther, the great reformer, recognized the power of music. He ranked it next to theology, and said, "I am not ashamed to acknowledge that next to divinity there is no study which I prize so highly as that of music." It is related of him that he spent the greater share of the night before he was to appear at the Diet of Worms to define his doctrines, playing on his lute, in order to gain composure and firmness.

"Music has been, with every religion, the most powerful accessory of the faith, but with none more than Christianity." Song has probably done as much to keep alive in the church and in the world the "faith once delivered to the saints" as all the creeds of men. It is a witness to the great doctrines of God's love and mercy that cannot be easily silenced.

The story of Christ's birth, his death, his resurrection, has all been told in song. It calls to praise, to service, to battle, to yielding, to trust, and to that greatest of all themes, the love of Christ. Song has nerved many lagging ones in the race of life, cheered in sorrow, and softened pain to ease. It was the sweet singer of Israel, David, who drove the evil spirit from King Saul.

J. G. Paton, missionary to the New Hebrides, says that next to God's Word that which had most power in opening the way to the hearts of the natives in the New Hebrides was song. In his autobiography, found in the book "The Story of John G. Paton," he gives the following incident:—

"Among many other illustrations, I may mention



how Namakei's wife was won. The old lady positively shuddered at coming near the mission house, and dreaded being taught anything. One day she was induced to draw near the door, and fixing a hand on either post and gazing inward, she exclaimed, 'Awái, Missi! Kái, Missi!'—the native cry for unspeakable wonder. Mrs. Paton began to play on the harmonium, and sang a simple hymn in the old woman's language. Manifestly charmed, she drew nearer and nearer, and drank in the music, as it were, at every pore of her being. At last she ran off, and we thought it was with fright, but it was to call together all the women and girls from her villages 'to hear the *bokis* sing!' She returned with them all at her heels. They listened with dancing eyes. And ever after, the sound of a hymn and the song of the *bokis* made them flock freely to class or meeting."

Mrs. Paton led the songs for worship and church singing, and they became the first avenue by which the new religion found its way into the heart of the cannibal and the savage.

Nature abounds in song. To the attentive listener she is constantly holding forth sorrow, sympathy, or joy in the whistling wind, the babbling brook, whose hidden stones strike the music from its flow, and the singing birds. And their songs are not without their effects.

An old Indian had been attending a series of meetings for some time. Of a stoical nature, he hesitated to yield to the entreaties of men, although at heart he was convinced that Christ was the new and living way, and that his commandments should be obeyed.

Sabbath morning came. Awakening early, he beheld the sun peeping above the horizon, constantly broadening its rays, and beaming a morning welcome to the people of earth. Just outside the door the stately sunflowers turned their faces toward the sun, as though to return the greetings, and other flowers awakened. He shouldered his ax and went to the woods as usual, but when he placed the ax at the base of the tree, his hand was stayed. From the uppermost bough a bird was singing, and he stopped to listen. Even the bird seemed to be pealing forth tones of admiration and worship to its Creator, and the song of that little bird went to his innermost heart. He turned homeward, and went to church that Sabbath day, a changed man.

Satan, too, knows that song is power. It forms one of his most seducing snares, because often it is apparently innocent. In the dance hall it attracts young people. It plays an important part in the saloons of our large cities; sometimes even the most sacred hymns are sung there, but the general tenor of saloon songs is suggestive and debasing.

Whence comes the power of song? A man once asked a famous evangelist, "Why is there such power in your daughter's voice,—why does it move the hearts of these hardened sinners?"

"I know of no other reason than that she sings from her heart," he replied.

Therein lies the secret. A harmonious combination of tones may give a pleasing sensation, but unless the heart of the singer accompanies the mechanical production, unless the soul of the singer is poured forth in the song, it will be powerless. But who can measure the worth, aye, the power, of a song that is sung with meaning, that springs from a heart of love?

KATHERINE A. SMITH.

## We Are Advancing

"WE can do it, and we will," is the slogan that is ringing through our Missionary Volunteer ranks to-day. From Maine to California, from the Gulf of Mexico to northern Canada, the thrilling words are heard as our ambitious Missionary Volunteers push toward the 1914 goal.

Our Missionary Volunteers in the North American Division Conference are laboring diligently to reach the following fourfold goal during 1914:—

1. One thousand five hundred young people added to the church and to our Missionary Volunteer organization.
2. Five hundred new members of Attainment.
3. One thousand Reading Course certificates.
4. Twenty-five thousand dollars for missions from our Missionary Volunteer societies.

That is a splendid goal. Thousands of young people are working hard to reach it, but there is danger that here and there some will sit back and gloat over their good intention to help in this campaign, and forget that good intentions are no better than good dreams unless they are executed.

Do you remember the experience of Gideon's army? The situation was critical, for the Midianites, swooping down in great numbers, were ravaging Israel's land, and destroying the fine fields of grain. To liberate the land from the intruders, a call for volunteers echoed throughout her borders. Doubtless there were some who said, "Yes, it is a good work, and some one ought to do it, but I cannot go." Large numbers, however, volunteered. The army was mustered. It marched on toward the battle field, pitching camp near the enemy's tents. Then some of the men who had started thought of the tremendous odds; their courage fled, their willingness retreated, and they left the battle field. But the three hundred stood with eager eyes riveted on the enemy. With cords of faith they bound the sandals of God's promises under their feet. They had enough "red iron" in the will to stick to their purpose. God blessed them, and the land of Israel was saved from the enemy.

Today, in earth's ripened fields the enemy's reapers are at work. Their scythes swing like pendulums, and the hands that bind the sheaves heed no weariness. Thousands of splendid young people are being reaped for utter destruction. Many are being snatched from the very ranks of Israel. What can we do to thwart the enemy's work?

With these critical conditions facing us today, it is emphatically true that there is but one passion for the blood-bought heart, and that a passion for souls. Should not we strive as diligently to save as the enemy does to destroy? Then let none slacken his efforts as the months pass by, but through personal effort labor earnestly for the salvation of relatives and friends, and with our prayers and our gifts help save the millions in the regions beyond.

"O voice from out of the darkness!  
O cry of a soul in pain!  
May it ring as the blast of clarion,  
Nor call God's host in vain.  
By the pierced hand which saved us,  
Let ours do their work today,  
Till from those who tremble in darkness  
The shadows are swept away."

MATILDA ERICKSON.

You cannot dream yourself into a character; you must hammer and forge yourself into one.—*Froude*.

THE way to make the best of any situation is to make it better.—*Cope*.





### Lessons From Three Plants

**I**NTO three flower pots of the same size, in the same soil, oats were planted on the same day, watered, and placed in the same sunny window to grow, receiving the same care till all were through the earth and alike green.

In planting, pots four inches in diameter were filled with soil to one and a half inches of the top. A layer of ordinary oats was thickly strewn in each pot, then pressed down with the fingers to keep the seeds covered, for the plants raise the earth over their little green heads after they begin to grow and sprout. The earth was moistened with water, and the pots set in saucers filled with water. An abundance of water underneath the pots is needful so that the plants may grow large and vigorous. With the planting finished, all three were placed in the same sunny window to grow. In seven days they had started into splendid growth, having vigorous green blades about two inches high. We then changed the method of treatment.

A cigarette solution was made with a box of cigarettes. The papers on them were broken, and the contents put to soak for twenty-four hours in warm water fully covering them. This mixture was then poured into a bottle and well corked. When this was used, more was prepared.

An alcohol solution was made of one-third alcohol with two-thirds water, put into another bottle, and tightly corked. With a heavy lead pencil the pots were then marked 1, 2, and 3, respectively.

We discontinued putting water in the saucers, and watered the plants freely on top all they could hold every other day. To No. 1, just pure water was given; No. 2 received the cigarette solution; No. 3, the alcohol and water.

In two weeks a great change came over the plants, as you will see by the picture. No. 1, nourished with pure water, attained a beautiful, green, luxuriant growth. No. 2, receiving the cigarette solution, developed to only little more than half the size of No. 1, and was considerably paler in color. No. 3, receiving the alcohol and water, was altogether dwarfed and discouraged.

These results are striking, to say the least. We have planted and grown the oatseed five times, with the same results each time. Once we tried birdseed. This showed the effects well, but the plants were very tender and fragile and could not be carried about so well as a more sturdy plant. It is said that potatoes and onions, strong and vigorous as they are, show the test also.

The plants were taken to the schools to be put on exhibition there. One boy said, after smelling them, "It is easy to tell which is the toper and which the smoker." Another remarked, "The truth about alcohol and tobacco works out in plants."

In like manner we have also tested thrifty growing

geraniums. Those given pure water remained luxuriant; others given a mixture of alcohol and water were changed in life and color. One third of alcohol and two thirds of water extinguished life in five days, so that it could not be revived. Two and one-half drops of alcohol to four ounces of water, a one-percent alcohol solution, rendered the plant paler than is natural. Stronger solutions make the difference more marked.

These object lessons are within reach of any parent and teacher, and will help to make real the impressions of the injury of alcohol and tobacco, showing that even in plants the color, form, life, and growth are affected.

A farmer seeing the three plants at a school gathering, said he planted tobacco beside his cabbage. However, he added that this was done to make the earth unpalatable to the bug that seeks the cabbage, and also that he used tobacco water on the rose bush to kill the insects on it.

All living things depend upon water — wild beasts, domestic animals, insects, birds, reptiles, the trees, grain, flowers, and all mankind.

"O, when will man be wise and see how measureless the boon Of purest water day by day, at morn, at night, at noon. Then sweeter, nobler tastes will bring a happier life to earth."

It is important to teach all children in the schools

the need and value of water, and that natural appetites can be satisfied with natural foods. True foods satisfy hunger; water quenches thirst. Alcohol, tobacco, and all narcotics have the power to create an artificial, often uncontrollable appetite for themselves that cannot be satisfied. A high school boy who had evidently not been taught much on this subject as a child, and who grew up without balanced ideas, began his

temperance essay: "I believe in temperance; but if by temperance you mean total abstinence, Webster's definition is good enough for me." Now what does Webster say?—"Temperance is the habitual moderation in the indulgence of the natural appetites." Our boy forgot entirely, as many others, the qualifying word "natural." A seventh-grade teacher gave her pupils the subject, "How Temperance Helps to Bring Happiness to Ourselves and Others," telling them in beginning their essays to give the scientific definition of temperance as distinguished from the social idea, reviewing Webster and others, among them also that definition given in the golden age of Grecian literature by Xenophon: "Temperance means, first, moderation in healthful indulgence; secondly, abstinence from things dangerous, as the use of intoxicating wines." This is the proved definition of twentieth-century scientists and men of letters, and may be taught to every child in the land.

In an athletic contest in Philadelphia many were refused place by examining doctors because of weak hearts, largely the result of tobacco. A healthy heart is like a strong pump, which sends the blood to every part of the body. Any marked weakening of the force and strength of the heart leads to the slowing of the circulation all over the body; consequently, the tissues are deprived of the rapid, regular supply of nourishing blood they require, and partial starvation of the whole



Pure Water  
Beautiful  
Green

Cigarette Solution  
Paler and  
Scraggly

Alcohol  $\frac{1}{3}$   
Water  $\frac{2}{3}$   
Dwarfed



body occurs. This is one reason why the boy's full growth and vigor are hindered, often stunted, by the use of tobacco. It is also a strong argument why he should refrain from it. Physical directors tell us that full growth is not complete, as a rule, till about twenty-five years of age. Those of whatever age who use this narcotic are liable to some curtailment of heart power, more fatigue, and other disturbance to that superb health all should covet.

That tobacco "takes a man's wind" is established by all trainers of athletes, and its use is universally prohibited by them to all men in careful training. Why should a boy not consider his own welfare as valuable as the trainer of the athletic team considers it, merely for the sake of an athletic contest? Connie Mack, baseball's greatest general, says: "A man can play ball and smoke; he will play better ball if he does not smoke. Smoking sooner or later knocks a man's wind. When I got into the big league, I was glad I hadn't the habit." A well-known football player noticed that "the men who star are usually those who do not use tobacco either in or out of training."

In our visits to the schools, superintendents invariably tell us that "tobacco is the bane of the school," and testify to the lowered scholarship of the smoking boy. The superintendent of schools of Wayne, Pennsylvania, says, "The records of our high school for ten years show that no smoker has graduated with first honors or been head of a class." It is known, too, that some boys from fine families, with fine natural ability, who began to smoke in the grades, have been unable to pass the concluding examinations and to graduate. There are similar records from other high schools.

Boys who think that smoking is a manly habit may profitably note the fact that the laws of various States forbidding the sale of cigarettes and tobacco to minors, have been enacted by men,—practical men of affairs, who know the injury of tobacco, and its injury to the growing boy.

This subject is receiving very real consideration from educators and business men. Is it not worth while for homes to be more helpful to their young people? Temperance papers and up-to-date facts can be acceptably placed on the library table, and the conversation in the family may be so directed as to encourage the young in the way of temperance. The father who smokes, seldom wishes his boy to do so, and can well say that if he had been informed in early life he would not have begun the habit, and so join in wise counsel with others of the home.

One mother with a princely looking boy of eight years, said, "If my son must smoke after a while, I would rather it be a pipe than cigarettes," not recognizing that tobacco is the chief injurious element in both. A schoolboy smoking a cigarette on his way home explained to a lady who inquired of him about it, "If I were at home I would be smoking my pipe instead of a cigarette." A mother of four boys said, "I do not expect my boys will ever smoke or drink; I shall give them such discerning, reasonable facts and ideals all along that they will not *wish* to." They are now grown and out in the affairs of the world, honoring these teachings.

Give young people facts. Facts are interesting, and will influence and convince as mere exhortations and moralizings cannot.

When our youth are so fortified in the school and in the home that they can decline the proffered tobacco or liquor as naturally and graciously as one

young man was heard to say to another, "No thank you; I do not use it," then the social life that holds these habits will pass on to better customs.

MRS. H. O. HILDEBRAND.

### Growing Walnuts

THE English walnut is raised quite extensively for market in California, and one variety, the Pomeroy, seems well adapted to any climate where the black walnut, butternut, or oak thrives. It has been successfully cultivated for commercial purposes in New York.

"We are now importing from foreign lands," says a writer in the *Technical World*, "nuts to the value of twelve or thirteen million dollars a year. This amount is more than the value of all the apples exported in any one year from both Canada and the United States, so that the market possibilities for the commercial nut grower of this country are evident.

"With the increased cost of meat, nuts are becoming less a luxury and more a staple article of diet. With nuts at twenty cents a pound and porterhouse steak at not less than twenty-five cents a pound, from an equal investment in each, one would secure a fifth more weight in food materials from the walnut. The United States Department of Agriculture gives a comparative table indicating that a pound of steak has a food value of 950 calories; a pound of potatoes, 386 calories; a pound of white bread, 1,215 calories; while a pound of walnuts has a food value of 3,075 calories.

"It will be seen that a well-established walnut grove is a legacy of no mean value to coming generations, since each year will add to its worth. They bear at an age most surprising to those not conversant with the subject. In parts of England there are many cases on record of trees of one hundred to two hundred years old bearing enormous crops of nuts. One European tree is supposedly a thousand years old, yet it annually bears a large crop of fine nuts."

### Ohio Matzoth for Old World

NEARLY all the Jews in the world get from the United States their supply of bread to use during Passover week, when they celebrate the deliverance some three thousand years ago of their ancestors from the bondage of their Egyptian masters. In Hebrew, the bread is called matzoth. A Cincinnati matzoth factory, in operation only three months out of twelve, bakes bread for about one fourth of all the Jews living. The unleavened bread starts from the factory early in December, and when the Passover week comes in March, the bread is in the hands of people in China and Egypt.

The present-day matzoth is baked by steam and electricity, unlike the original product baked in the heat of the sun, when the fleeing Jews left Egypt in such haste that they did not have time to let their bread go through the proper leavening process. The product is so in demand from this one factory that five hundred barrels of flour are consumed every week for three months in converting the pasty dough into the big, overgrown crackers, void of salt and shortening. About ten pounds of baked matzoth a minute is the average rate of production.—*The Technical World*.





### A Child's Cry

I AM a child. O, do not tie me up  
To schools, and desks, and books misunderstood,  
When I am yearning to run out a-field,  
To search the quiet of the dim, sweet wood!

And, O! sweet mother, do not set me sums,  
And those stiff, staring copies of some word;  
Let me count meadows full of clover blooms,  
And learn the sweet, free singing of a bird.

For I have found a teacher to my mind,  
She whispers sweet instruction when at rest  
I stretch brown arms, bare feet, in cool, deep grass  
That feels the heart throb 'neath her great warm breast.

Then when the trees, the flowers, the sky, the birds,  
Have taught their true, strong lessons, I'll come in  
With eager, hungry questioning, and say,  
"The books, sweet mother—quick, I must begin!"

—Netta M. Breakenbridge, in *American Magazine*.

### The Danish Baby's Gift to the Blind



WHEN a baby girl or boy first comes into the world in Denmark, a brand-new bronze "lucky penny" is passed along from the nurse to the new-made father, and with it goes a post-office money order blank, with this strange little pledge down in the corner:—

"On the occasion of my child's birth I give — to the needy blind, acknowledging receipt of my child's lucky penny." And up on the top is the pretty explanation: "A gift from one who sees the light for the first time to those who will never see it."

This almost tells all about the "lucky penny,"—almost, but not quite.

It was a year ago last February that a big-hearted man who lay in a Danish hospital, threatened with the loss of his sight, thought out the scheme which was to result in making practically all the little folk in Denmark contribute a mite—much or little, as the parental spirit might prompt—as a sort of thank offering for the great heritage of seeing eyes.

And it goes, as the pledge indicates, to those who are deprived of the wonderful gift of vision.

Into the mind of this man—Einar Holboell, his name—came the first thought of the Christmas stamp, which was destined in time to spread to every country with its silent appeal in behalf of those upon whom the great white plague has placed its devastating seal. Those little stamps traveled so far and so well that the man who inspired them was minded to start another little ball a-rolling, this time to reach the blind.

And he tells all about it in an interesting letter to Jacob A. Riis, who carries the story along.

He says that while he lay there with bandaged eyes, awaiting his fate one way or the other, his thoughts turned to the multiplied thousands of blind in the world whose sad stroke of fortune cut them off from many avenues of productive work, and he realized as never before what a pitiable, thorny path the sightless must travel.

And thinking of a possible way by which a fund might be raised to help brush away some of the hardships these afflicted folk must meet, it occurred to him that upon the happy occasion of birth it would be a fine thing for every little mite of humanity in Denmark to contribute his little share.

So the "lucky penny" came into being, and the gift from the seeing to the sightless may cover five cents or many, many times that little offering. It all depends upon the length of the purse strings and the depth of the father's gratitude for baby eyes that can look out upon the world and see what is going on.

The lucky pennies started on their mission right after that hospital dream; and when the one month was over, the wee Danish babies had contributed six thousand kroner to make easier the way of the blind. A krone is a bit over a quarter of our money, though its purchasing power is practically a dollar; so the lucky pennies, the babies, and their fathers did pretty good work.

Seventy-five thousand little boys and girls are ushered into life every year in Denmark, so there is prom-



ise of light ahead for the blind, who too often sit in more than physical darkness and have little enough of the world's "good luck."

#### Bread Upon the Waters

For that is what the single word — *Lykke*, in Danish — on one side of the bronze penny says, and, perhaps, it is meant to say that the little one who casts his bread upon the waters in generous, open-hearted fashion will be abundantly blessed along his freer, more natural way. At any rate, it would be a queer sort of baby, born since the custom began, that would not want to preserve that little reminder of his share in bringing luck to the blind.

That is its single mission, for though the coin is struck in the government mint at Copenhagen, it is current only for luck, and will buy nothing else.

The scheme already has been passed along to Germany and to Norway, and few indeed will be the babies that first see the light of the sun without some one to contribute in their names a gift to those whose sunlight must come from within and from others who are ready to share of their abundance.

A very pretty thought that inspired it, was it not? Perhaps America, where there are so many blind and so many, many happy, bright-eyed babies, may be the next to accept the lucky pennies, the next to give every one of its little folk a chance to start life with a right sweet song, whose beautiful echo shall go on and on — nobody knows how far. — *Frances Shaffer*.

#### The Orphans and Their Biscuits

WHEN the people of Aniwa became Christian, the habits of morning and evening family prayer and of grace at meals took a very wonderful hold upon them, and became a distinctive badge of Christian versus heathen.

This was strikingly manifest during a time of bitter scarcity that befell us. I heard a father, for instance, at his hut door, with his family around him, reverently blessing God for the food provided for them, and for all his mercies in Christ Jesus. Drawing near and conversing with them, I found that their meals consisted of fig leaves which they had gathered and cooked, a poor enough dish; but hunger makes a healthy appetite, and contentment is a grateful relish.

During the same period of privation my orphans also suffered very much from hunger. One time they came to me, saying: —

"Missi, we are very hungry."

"So am I, dear children," I replied, "and we have no more white food till the 'Dayspring' comes."

"Missi," they continued, "you have two beautiful fig trees. Will you let us take one feast of the young and tender leaves? We will not injure branch or fruit."

"Gladly, my children," I said; "take your fill!"

In a twinkling each child was perched upon a branch, and they feasted there as happy as squirrels.

Every night we prayed for the vessel, and in the morning our orphan boys rushed to the coral rocks and eagerly scanned the sea for an answer. Day after day they returned with sad faces, saying: —

"Missi, *Tavaka jimra!*" (No vessel yet!)

But at gray dawn of a certain day we were awakened by the boys shouting from the shore, and running for the mission house with the cry: —

"*Tavaka oa! Tavaka oa!*" (The vessel, hurrah!)

We arose at once, and looking through my glass, I saw that the men were discharging goods into the vessel's boats; and the children, when I told them that boxes and bags and casks were being sent on shore, shouted and danced with delight. As the first boatload was discharged, the orphans surrounded me, saying: —

"Missi, here is a cask that rattles like biscuits. May we take it to the mission house?"

I told them to do so if they could; and in a moment it was turned into the path and the boys had it flying before them, some tumbling and hurting their knees, but up and at it again, and never pausing until it rolled up at the door of our storehouse. On returning, I found them all around it, and they said: —

"Missi, have you forgotten what you promised us?"

"What did I promise you?" I asked.

"Missi has forgot," they whispered to one another, looking much disappointed.

"Forgot what?" I inquired.

"Missi," they replied, "you promised that when the vessel came, you would give each of us a biscuit."

"O," I said, "I did not forget! I only wanted to see if you remembered it."

#### NEVER COME LATE.

43

"We desire that every one of you do show the same diligence, and that ye be not slothful."—Heb. 6 : 11, 12.

F. E. B.

F. E. BELDEN.

1. Nev-er come late to Sab-bath-school, Be ear-ly in all your class-es; Nev-er let oth-ers  
2. Ear-ly to school, should be the rule, And promptness in ev-'ry du-ty; Tar-di-ness spoils the  
3. This is the way your love to show For things that pertain to heav-en; Promptly to heed the  
D. C.—Nev-er come late to Sab-bath-school, Be ear-ly in all your class-es; Nev-er let oth-ers

#### REFRAIN.

wait for you, Be there ere the mo-ment pass-es.  
sweet-est song, And robs it of all its beau-ty. Nev-er come late to school,  
'time of day,' As well as the les-sons giv-en. Sab-bath-school,  
wait for you, Be there ere the mo-ment pass-es.

Never come late to school; This is the rule for you, Scholars and teachers too.  
Sabbath-school; each of you, (come ear-ly.)

Copyright, 1886. Used by permission.

"No fear of that, Missi!" they said, laughing. "Will you soon open the cask? We are dying for biscuits!"

At once I got hammer and tools, knocked off the hoops, took off one end, and then gave girls and boys a biscuit each. To my surprise they all stood around, biscuit in hand, but not one beginning to eat.

(Concluded on page thirteen)



## Beastlie — A True Story



WHAT have you got? and where did you get it?" were the questions with which I greeted my brother Paul, aged thirteen, one afternoon on the Kokomo camp ground. Thereupon he proudly displayed his latest acquisition, a white rat. Of course, mother and sister and I were rather horrified, but he already owned it, having bought it from a small boy for the sum of fifteen cents.

"What will you do with it tonight?" was the next question.

"O, I can take it to bed with me!"

Naturally, mother disagreed with him, so he secured a box at the dining tent, and also a screen. In this way he kept the little animal until it was time to return home. There we felt sure that her fate was doomed, for we thought father would not be likely to tolerate a rat. But when he saw it, it pleased him, and he asked, "What kind of a beast have you got there?" Putting a German ending on an English word, he began to talk to it, calling it "Beastlie, Beastlie," meaning little beast, and that is how she got such a queer name.

When we entertained company, Paul always explained, "Her Christian name is Kokomo, but we call her Beastlie."

Beastlie was only a young rat, for at first she could not get out of a box only eight inches high. But it was not long until she jumped up over the top, and subsequently climbed chairs and other furniture.

At first none of us would touch her, but when I finally managed to summon courage sufficient to try it, I found that she felt just like any other furry animal, and hers was nice white fur at that. She was so winning that soon all feeling of repulsion vanished.

In our sitting room, the sewing machine is placed between two windows. Hanging on the wall by it is a fair-sized bag in which we put scraps from our sewing. When the days were cool and we wanted the windows closed, we took out the screens and set them back of the sewing machine. One day Beastlie climbed up those screens and found her way into the scrap bag. The pieces of cloth inside made a nice, soft bed for her, and she went to sleep there. Having found such a pleasant resting place once, she went back again; and soon this became one of her favorite haunts. When any one called her, "Beastlie! Beastlie!" she poked her little nose out of the sack in an inquiring manner, expecting something to eat, and apparently wondering what she would get this time.

She ate potatoes, noodles, corn, green beans, bread and jelly, gravy, crackers, lettuce, endive — in fact, almost anything. Some things she would eat only when very hungry; others she liked very much. Beastlie was especially fond of chocolate candy, and would bite into it so firmly that one could lift her right up by a piece of chocolate chip.

She was very modest about her eating, and did not seem to like to have people watch her. She generally ran under some piece of furniture or into the sack, where she could not be seen. But if something was

very tempting, she would sit up on her hind legs in a cunning way much like a squirrel and eat wherever she happened to be, right out in plain view. When she finished, she always washed diligently, and spent quite a little time in the care of her body.

Beastlie was a sociable little animal, especially if we were very busy. When mother darned stockings, Beastlie would jump up into her lap and get right in the way. When put down on the floor, she jumped right back up again, very inquisitive to see just what was being done. After putting her down perhaps a dozen times in a minute or two, mother would have to shut her in her box. Then, when any one passed by, she stood straight up, trying her best to attract attention and to make known her desire to be released.

One day there were little pieces of cotton scattered around on the sewing machine. Upon investigation, I found that Beastlie had chewed up the crocheted balls of a jabot which had been left there. Then sister decided that it was time to teach her to keep off the sewing machine, and she whipped her every time she saw her there. At first the poor little creature could not understand what was the trouble, but soon she went up and down the screen to and from the scrap



THE EVOLUTION OF LITTLE MAHAILEY'S SMILE

bag without going on the machine. Sometimes she started to get on it, but if some one called out her name, she would jump back in haste. And sometimes she was naughty, just like a naughty child, and would deliberately jump over the machine. Then if she saw some one coming, away she would run and jump into the sack, thinking that there she would be safe. When she was punished, she very saucily perked up her nose, trying to say that she had not done anything worthy of chastisement, and that she was being maltreated.

I wondered if she could not be taught a trick, so I put her up on top of the door. After a long, long time, and much scurrying back and forth, she finally slid down one side. By repeating this every day or two, she quickly learned what she was to do. Of course, whenever we had company, we always wanted Beastlie to do the trick, and then again her behavior was just like that of some spoiled child. Occasionally she would come right down; at other times she would refuse to descend, or when she did, would brace her little hind legs against the door and merely walk down instead of sliding.

After this, I put her on the desk, about thirty inches high, and the only way for her to get off was to slide down the telephone wire. She was always afraid of it, because it swayed, and then, too, she nearly always turned upside down before she reached her destination. Before long she decided that it was easier to jump down than to go down on the wire; so that trick was spoiled.



One time she hurt her front foot in some way. It was all red and swollen and she did not use it. Sister and I applied vaseline and tied it up, but inside of two seconds the bandage was off. The next morning father put some whisky and balsam, which is supposed to be a good remedy, on the sore foot. Beastlie licked it, dipped it in her water cup, licked it off, and put it back in the water again, trying her best to wash it all off. She was very vigorous in her ablutions, and kept it up until satisfied that there was none remaining. Even a rat believes in total abstinence.

When summer came, I took Beastlie outside, first on the porch, then on the sidewalk. She learned to run up the cement steps as fast as any human being could. My little niece, aged eight, ran a race with her once, and they just came out even. Gradually I took Beastlie farther and farther down the street, until she would go past two or three other houses and turn in when she came to ours. She always seemed to know her own home, and when we took her out in the back yard, she would run around the house and up the steps to the front door. She always ran to the door and waited there until some one opened it and let her in.

This habit in the end proved her undoing. Brother had her out on the porch, and, as he was reading, was not watching her closely. Father went out, and when he opened the door she started to run in. He did not see her, and the heavy oak screen door caught her just back of the neck, killing her instantly.

The children living near by all came in for a farewell look at our poor little Beastlie. We truly mourned our loss, for she had been a member of our family almost a year. She was such an attractive and friendly little animal that she had won our affection, and we felt that we had really lost a friend. G. L. S.

#### Alexander Snow

IN an orphan institution lived small Alexander Snow. He had never seen an orchard, never seen a garden grow. Farmer Lane and his wife, Hannah, had no children of their own, So decided to adopt one, dreading to grow old alone. From their farm lands, broad and fertile, where vast herds of cattle low, Drove they to the institution where lived Alexander Snow. There were many hundred children, and 'twas difficult to tell just which one would best be suited in their country home to dwell. Alexander Snow had freckles, and a shock of rough red hair That refused to stay in order, though it never lacked for care. Mrs. Lane saw Alexander struggling with his stubborn hair, Saw that he had quite clean wristbands and stockings without a tear. Softly said she to her husband: "We will take that little boy; Any one who wants to look neat ought to be some mother's joy." So, because his clothes were tidy, and he tried to have smooth hair, Alexander was adopted, though the homeliest boy there.

MINNIE C. D. SMITH.

#### The Orphans and Their Biscuits

(Concluded from page eleven)

"What!" I exclaimed, "you are dying for biscuits! Why don't you eat? Are you expecting another?"

"We will first thank God for sending us food," one of the eldest said, "and ask him to bless it to us all."

And this was done in their own simple and beautiful childlike way; and then they *did* eat, and enjoyed their food as a gift from the Heavenly Father's hand. (Is there any one reading this who never thanks God or asks him to bless daily bread? Then is not that one a *white* heathen?)—"Story of John G. Paton."



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, April 18

##### Suggestive Program

1. OPENING Exercises (ten minutes).
2. Bible Study (ten minutes).
3. Standard of Attainment Quiz (five minutes).
4. "American Indians" (twenty minutes).
5. Social Meeting.
6. 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. Gen. 6: 5-22. See also "Patriarchs and Prophets." Let the entire society take part in this study. Notice: Who saw the condition of the earth; how God felt about it; what he purposed to do; his plan; who was to be used by the Lord; why; purpose revealed to Noah; his command to Noah; how Noah must have felt; how people would regard him; God's instructions to Noah; who was working with Noah; give proof; how fully Noah obeyed.

3. Luke 5: 32; Acts 2: 38. Announce the week before, and review all texts on Sabbath.

4. Two ten-minute papers, on "Lewis and Clark's Work Among the Indians of Oregon" and "Two Thousand Miles for a Book." See *Gazette*. For additional material see encyclopedias; Faris's "Winning the Oregon Country."

5. Have each member tell why he thinks Indians should be evangelized.

6. Quote the Missionary Volunteer pledge.

#### Junior Society Study for Week Ending April 18

##### An Hour With John G. Paton

##### Suggestive Program

1. OPENING Exercises (twenty minutes).
2. "The Orphans and Their Biscuits" (five minutes).
3. "The Sinking of the Well" (fifteen minutes).
4. Helpful Thoughts (ten minutes).
5. "Missionary Work" (five minutes).
6. Closing Exercises (five minutes).

1. Song; review Morning Watch texts, following plan suggested the first week of March; sentence prayers; secretary's report; reports of work done; offering taken; special music.

2. It will be interesting and profitable to spend another hour with John G. Paton. Have this story read well. How does this little story throw light on the character of the hero missionary? See this INSTRUCTOR.

3. Let the Junior who gives this wonderful reading make thorough preparation. See *Gazette*. How does this story teach faith and perseverance? If you have time for other equally interesting readings and have a biography of John G. Paton at hand, the following are good ones: "The Magical Effect of an English Man-of-War," "A Slide in the Dark," and "A Twenty-Mile Ride Through the Australian Bush."

4. Give each Junior an opportunity to tell briefly one thing he has learned during these two hours with John G. Paton. Has this brief acquaintance with that hero of the cross helped you in your work? If so, how?

5. Recitation. See *Gazette*.

6. Cannot you have an earnest prayer for the work in the South Sea islands? Then close by repeating in concert the membership pledge.

#### Missionary Volunteer Reading Courses

##### Senior No. 7—Lesson 27: "Wild Life in the Rockies," Pages 131-167

1. WHO was "Scotch"? What characteristics did he early show?
2. Review the story of Scotch and the coyotes.
3. Relate the experience of the young lady who climbed Long's Peak without a guide.



4. How did Scotch show his obedience and faithfulness in the matter of the lost mitten?
5. What kinds of birds are found in the Rockies?
6. How does Mr. Mills describe the solitaire? How does the story of the chickadees show the usefulness of the birds?
7. Tell what Mr. Mills found at the home of the people who remembered the birds when cold and snow prevailed. Give a brief history of Bob.

### Junior No. 6 — Lesson 27: "In the Tiger Jungle," Chapters 14-17

1. WHAT testimony did the Brahman scholar give in behalf of the Bible and Christianity?
2. How did Musalappa show his interest in the message of truth? Relate his experience when he became ill.
3. Review briefly the story of Narasappa's mother.
4. What method did the missionaries use in advertising their presence in a town and in creating an interest? After an audience had been gained, how did they proceed?
5. At one of their preaching services, what amusing audience did they have? Relate briefly how these monkeys conducted themselves during the sermon. Don't you think we could learn a lesson even from the monkeys in this incident?

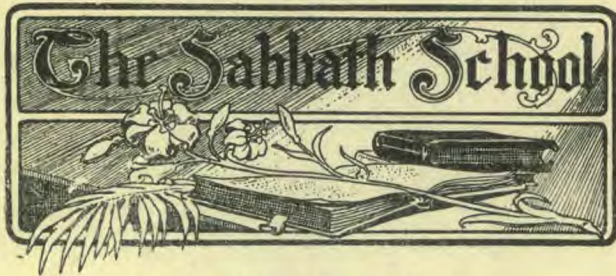
### Side Lights for the Readers of the Book "From Judaism to Christianity"

#### Chapter 23

Many Testimonies have spoken of what the Lord will yet do for the Jewish people, in bringing many of them to the Messiah, and leading them to become part of the true people of God. And why not? Are they not fitted, when converted, to preach this message with power? Everything about this message is Israelitish. The Old and New Testaments are Jewish. The writer wishes this to be understood in its truest sense. The Saviour came from a Jewish mother. The early apostles were Jews. The gospel was cast in a Jewish mold. During the last seventy years the Lord has raised up his special servant, and has been seeking by the Spirit to restore many of the lost oracles to the church in their proper setting.

The final touch given to this message is the sealing work, one of the most delicate teachings the Jews have to this day in their Day of Atonement worship. The whole work of the cleansing of the sanctuary is from the Jewish teaching, as given through "his servants the prophets." The eternal city of God has a Jewish name—the New Jerusalem. Every entrance to that city is through a Jewish avenue; every gate is labeled with an Israelitish name. Who should have greater feeling and longing for the Jews to return than this people? Who should have greater wishes to see thousands of the young men and women of Jewry return to their Messiah and their God than the young men and women of this blessed cause? We would that every reader could secure that blessed book "Acts of the Apostles," and read those wonderful words found on pages 380, 381.

F. C. GILBERT.



### III — The Story of Ruth

(April 18)

LESSON SCRIPTURE: The book of Ruth.

MEMORY VERSE: "Beauty is vain: but a woman that feareth the Lord, she shall be praised." Prov. 31:30.

#### Questions

1. What took place after Gideon died? Judges 8:33; 10:6. What did the children of Israel not remember? Judges 8:34. When his people turned to other gods, how did the Lord try to teach them that idols could not help them? Judges 10:7. What did he tell them to do? Verse 14. When they repented and cried unto him, what did he always do for them? Verse 16.
2. How many judges were there? Name them.—Othniel, Shamgar, Deborah, Gideon, Abimelech, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, Manoah, Eli, Samuel.

3. During the troublous days of these judges, what was taking place in the little family of Elimelech? Read the book of Ruth at one sitting. How do we know that these things must have taken place near the beginning of the reign of the judges? Note 1. What would lead us to think that they may have been in the days of Gideon? Note 2.

4. Where was this family living at the time when this story begins? Ruth 1:1. What event of the greatest importance took place there later on? Matt. 2:1, first part.

5. To what country did Elimelech and his family move? Why did they leave Bethlehem? What was his wife's name? How many children had they? What were their names? Ruth 1:1, 2.

6. How long did they remain in Moab? Sum up their experiences while there. Verses 3-5.

7. What did Naomi finally determine to do? Why did she thus decide? Who started with her? What did Naomi urge them to do? Verses 6-13; note 3.

8. What shows that they both loved her? Which loved her more, Orpah or Ruth? What shows that Ruth had also learned to love Naomi's God? Verses 14-17. (Commit verses 16, 17, to memory.) What does this prove as to Naomi's manner of life while in Moab? Matt. 5:16.

9. What effect must those ten years of suffering have had on Naomi's appearance? Yet of what was her life a beautiful example? Memory verse. To what did Orpah return? Ruth 1:15. Which one chose the better part?

10. To what place did the two travelers at last come? How were they welcomed? What time of year was it? Verses 19-22.

11. What did Ruth do that proved her to be industrious? How did she show that she was courteous and respectful? Whose field did she providentially "happen" to enter? Ruth 2:1-3.

12. How was this foreigner treated by both the rich owner and all his servants? How faithfully did she work? When she had threshed out her gleanings, how much barley did she have? Verses 4-17. How much is that in our measure?—About eight and one-half gallons.

13. What shows that Ruth was generous hearted? How was Naomi pleased with her day's work? What indicates that Ruth was very persevering? Why was Naomi glad that Ruth had become acquainted with Boaz? Verses 18-23; note 4.

14. In what public and straightforward manner did Boaz attend to Naomi's business? What did the nearer kinsman at first say he would do? What did he finally decide concerning the matter? What custom was observed in surrendering to Boaz all his rights? Ruth 4:1-8.

15. How did Boaz publicly assume these rights, and claim Ruth for his wife? Verses 9-12.

16. What was the name of their first-born son? In giving them this son, how were Ruth and Boaz honored before the whole world? Verse 17; Matt. 1:5-16; note 5.

17. Of what are we again reminded? Memory verse.

#### Notes

1. Boaz, the man whom Ruth married, was the son of Rahab, the woman of Jericho who was saved because she sheltered Joshua's spies. We learn this in Matt. 1:5; Rachab, the Greek for Rahab, married Salmon, of Judah, and had a son named Booz, or Boaz; and we know that it was the same Boaz spoken of in the book of Ruth, because it says he married Ruth, and had a son named Obed.



2. In Ruth 1:1 we are told that these incidents began with a famine, and that this famine was "in the days when the judges ruled." Since it was in Gideon's days only that we read of a famine,—the one caused by the invasion of the Midianites,—we conclude that these things probably took place during the life of Gideon, the time covered by our last two lessons.

3. It was not because Naomi disliked to have Orpah and Ruth with her that she urged them to return, but, like Jesus (Matt. 8:19, 20), she wanted them to count well the cost before they took such an important step, that they might not be sorry as soon as hardships came. She wanted them to realize that she was very poor, and had no husband or sons, now, to protect them and make a home for them; that going to her country would mean leaving all their own people, and a comfortable home with them; it would mean leaving all their gods behind them, and adopting her despised people and her God.

4. Naomi was pleased to have Ruth become acquainted with Boaz, because he was a near kinsman, or relative. "When a Hebrew was obliged to sell his inheritance on account of poverty, it was the duty of the nearest relative to redeem it [buy it back] for him."—"Bible Manners and Customs." (See Lev. 25:25.) If a kinsman willingly took this burden upon himself, he did it with the understanding that he was also to marry the widow. Boaz had no right to do either until the "nearer kinsman" refused.

5. Through Obed came King David, and, later on, our Lord Jesus Christ, the Saviour of men.

### III — "The Fullness" of Jew and Gentile

(April 18)

#### Daily-Study Outline

Sun.	Admonition to the Gentiles	Questions 1-5; note 1
Mon.	The natural branches grafted in again	Questions 6-9; note 2
Tue.	How all the true Israel shall be saved	Questions 10-13; notes 3, 4
Wed.	God's mercy upon all	Questions 14-17; notes 5-7
Thur.	The all-sufficiency of God	Questions 18, 19; note 8
Fri.	Review of the lesson	

LESSON SCRIPTURE: Rom. 11:19-36.

#### Questions

1. What would the converted Gentiles be likely to say regarding their union with God? Rom. 11:19.
2. Why were the Hebrew branches broken off? How did the Gentile Christian stand? What spirit should be manifest? Verse 20.
3. What solemn admonition is then given? Verse 21.
4. What are we asked to behold? Verse 22, first part. On whom was the severity of God manifest? Same verse, second part.
5. Toward whom was goodness exercised? On what conditions? Same verse, last part; note 1.
6. What will be done to those who through unbelief have been cut off, if they believe? Verse 23.
7. What comparison does the apostle draw? Verse 24; note 2.
8. Of what would he not have them ignorant? Why? Verse 25, first part.
9. What is the mystery? Same verse, last part.
10. In whom did the Hebrews find fullness? John 1:16.
11. In whom do the Gentiles find fullness? Col. 2:9, 10; note 3.
12. What will be the result of this experience? Rom. 11:26, first part; note 4. What prophecy will thus be fulfilled? Same verse, last part.
13. What covenant included this full salvation? Verse 27. Compare Heb. 8:10-12.
14. What seemingly contradictory statement does the apostle make concerning the children of Israel? Verse 28; note 5.

15. What assurance is given concerning the gifts and calling of God? Verse 29; note 6.

16. What should the believing Gentiles know? Verses 30, 31.

17. What has God done to all? Why? Verse 32; note 7.

18. What is said of God's wisdom and knowledge? Verse 33.

19. In what is his all-sufficiency shown? Verses 34-36; note 8.

#### Notes

1. "Behold therefore the goodness:" There is goodness in God's severity. It cut off the Jews as a nation; it did not cut off a single Jew as an individual. If he would not believe, he remained in condemnation. His name as Israel, with the character of a sinner, would not save him. But the severity against those who fell in a national way opened in an equal way to every one the goodness and mercy of God, where "there is neither Jew nor Greek, there is neither bond nor free."

2. "Contrary to nature:" According to nature, the fruit borne is that of the scion, the ingrafted piece, not the root; but contrary to nature, the scion itself becomes changed, and the root indicates the character of the fruit. The root of Israel is Christ Jesus. The Gentile is a wild olive branch. But the fruit is of the root, not the branch.

3. "The fullness:" This term has been greatly perverted. It has been made to mean the conversion of the Jews and their restoration as a nation in the last days. But if the fullness applies to Jews or Gentiles as persons, it must include every one; and we know that all of either class will not be converted. The simple Scripture truth is much clearer. The fullness is that which supplies all needs. To the Jew it was offered in Christ Jesus. And of him John says, "Of his fullness have all we received, and grace for grace." "For it pleased the Father that in him should all fullness dwell." Col. 1:19. There every believing Jew found it. But, addressing the Gentile Christians, Paul said, "In him dwelleth all the fullness of the Godhead bodily, and in him ye are made full." Col. 2:9, 10, R. V. The fullness of Jew and Gentile is in Christ Jesus our Lord, and the blindness, or hardness, happened to Israel until all the covenant blessings in Christ were offered to the Gentiles.

4. "And so:" That is, by faith in Christ, the Fullness, shall Israel be saved,—thou [the Gentile convert] standest by faith, and they, the Jews, will stand also, if they abide not in unbelief, in Christ, the Fullness. And therefore there shall come "out of Zion the Deliverer." Only in the Deliverer can fullness of blessing be found.

5. "Enemies: . . . beloved:" Looked upon as a whole, as a nation the Israelites were excluded, cast off for the sake of all others; but they are beloved still for the sake of the covenants made with the fathers.

6. "Without repentance:" God does not repent of the good he has done. Man may misuse his gifts, despise his goodness, yet Infinite Love will not repent that he bestowed that love. For God loves mankind, not because it is lovable, but because he is love; and we love "because he first loved us."

7. "All: . . . all:" God has done this because Infinite Wisdom knew that only in his mercy was there hope for man. Man may fix up ten thousand schemes by which it is thought he singly or unitedly may save himself, but all his efforts will prove futile. All are in unbelief, for all have sinned, and he in his goodness proffers mercy unto eternal salvation to all.

8. "Riches: . . . wisdom: . . . knowledge:" In the fullness of God rests our hope, not in the hoped-for sufficiency of ourselves. Of him in their origin, through him in their disposal, unto him that all his purposes may be fulfilled to his glory. It would seem that the apostle was carried away with God's marvelous plan of saving man, as he closes this doctrinal part of this marvelous epistle. The grace of Christ, given in God's wisdom, love, and power, meets all man's needs, solves all perplexities, works for man's eternal good, and redounds to the praise and glory of God.

A FORMER Texan is raising chickens at Manley's Hot Springs, Alaska, and is doing it successfully. He has more than two thousand white leghorns. His chicken houses are heated with hot water from natural hot springs. Even in the winter time he secures many eggs from his flock. These eggs bring high prices, for eggs are scarce in that part of Alaska.

"We are made happy by what we are, and not by what we have."



# The Youth's Instructor

ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.,

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - EDITOR

## Subscription Rates

Yearly Subscription	- - -	\$1.25
Six Months	- - -	.70

## CLUB RATES

in clubs of five or more copies, one year	- - -	Each \$ .85
Nine months at the rate of	- - -	.90
Six months at the rate of	- - -	.95
Three months at the rate of	- - -	1.00

Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

## The Way to Use the Temperance "Instructor"

A TEMPERANCE lecturer writes from Bellingham, Washington, as follows:—

Review and Herald Publishing Association,  
Washington, D. C.

Dear Sirs: As perhaps you are aware, next fall the issue of State prohibition will be put to a vote in this State.

Indorsed by the leading business fraternity of our city, I have been and am preparing to cover the State on a lecture tour in behalf of the cause of temperance.

The feeling is very keen; agitation along these lines seems to be evident on every hand; the situation has reached a stage where it seems that the time is ripe to strike some telling blows against the monstrous evils of the liquor traffic in our State; and I am sure that when the smoke has cleared away and the returns are in, we shall have added a page to the history of our State records that we can justly be proud of.

I have very carefully gone over the last issue of your Temperance number of the "Instructor" (1914), and have found it far in advance and superior to anything of the kind that I have seen.

I feel that I can easily make use of a vast number of copies during the coming summer, probably as many as 50,000. In a campaign such as we are inaugurating, they will be very much in demand.

I would like to make the movement self-supporting as far as possible, and for that purpose am writing you to learn what arrangements and terms I can make with you as to price and shipments.

Knowing that you are heartily in sympathy with me, I am satisfied that you will do the best you possibly can, and will advise me at your earliest convenience.

Yours very truly.

## Inside Braces

A CERTAIN senator admitted that he had done wrong in a particular instance, but said that it was through outside pressure, meaning others had compelled him to do the wrong. A sailor preacher standing by said: "Outside pressure, Mr. Senator? Where were your inside braces?"

The boy who smokes cigarettes when they are denounced as injurious to health and to character by medical science, experience, observation, state, business, and church, lacks the inside braces. He is a weakling in character. He is not fortified by high principles. He lives on a low plane. So the man who cannot refuse the tempting glass, lacks the inside braces necessary to real manhood.

Charles Sumner, the great Massachusetts orator and statesman, said, "Three things are necessary for success: First, backbone; second, backbone; third, backbone." Backbone is the inside brace necessary to keep one true to the right; but backbone grows from the indwelling grace or Spirit of God.

Incomprehensible as it may be, some of our own boys, who have been well instructed, reveal less real nobility and strength of purpose than one from whom a letter was received this week. This young man, having purchased the Temperance number of the INSTRUCTOR, wrote to the editor, saying: "It just suits me. I am a rum seller's only son, and have seen my dear mother slain at the hands of a drunkard, my own father. But I have never permitted myself to touch either liquor or tobacco in any form." The writer reveals a fixedness of purpose, an inside brace, that has kept him from these two national curses. We pity the boys in whom the inside braces are lacking, or else are so weak that they give way to the slightest outside pressure.

Boys, "remember now thy Creator in the days of thy youth." This will give you the inside brace that will produce in you a manhood that will scorn to sell itself to an evil habit.

Youth is the time to open the heart to the sweet influences of the spirit of truth, the time to hide in the heart and mind the Word of God, that the inside braces may grow therefrom, and form a barricade for the soul against every evil thing.

The inside brace is a living thing, and time is required for it to strengthen and fortify the soul fibers. Young people, cherish the good, walk in the ways of righteousness, that your character may be so braced and fortified with right principles that evil will seem repulsive, having no attraction whatever for you. Get the inside braces.

## Old People

THERE are estimated to be from five to six thousand persons in the United States today who have reached one hundred years of age. Several have reached the age of one hundred and twelve. A Montana Indian proves that he is one hundred and thirty-three years of age. A Mr. George Banks, of Bangor, Maine, is one hundred and fifteen.

Perhaps no one of these is more interesting than Mr. Abraham Wilcox, of Fort Worth, Texas, who is one hundred and twelve years of age. He walks two miles or more every day, and looks forward to a visit to the Panama-Pacific Exposition in 1915, when he will be just one hundred and fifteen years old. When the Civil War broke out, Mr. Wilcox tried to enlist, but was rejected because he was too old.

A Mrs. Wagoner, of Arkansas, who has reached the age of one hundred and twelve, gives as the cause of her longevity, "clean, honest living, plenty of work, plenty of good food, and a desire to help others when sick or in trouble." She said, "I was always so busy caring for others and thinking of them that I never had time to worry whether I was getting old or not." Mrs. Wagoner does not like to admit even now that she is growing old.

COLORADO afire! All temperance people working for a State-wide prohibition amendment in November. The W. C. T. U. and the Anti-Saloon League are endeavoring to raise \$50,000 for this campaign. The spirit of many is revealed in the attitude of one of the leading ministers of the city of Denver, who says that he intends to get all purely church matters out of the way so that after May 1 he can devote his time to educating his people to be a voting unit for a dry Colorado in November.

What are you doing to help Colorado win her fight for prohibition?