

# The YOUTH'S INSTRUCTOR

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No. 15



*National Geographic Magazine*

MONUMENT ROCK, CANON DE CHELLEY, ARIZONA



ONE third of the total enrollment worked their way through the University of Chicago in 1913.

FEMALE spiders are much larger and more ferocious than the males. They usually devour their mates for food.

LAST year more than a billion pounds of coffee — almost half of the world's output — came to the United States.

COLONEL ROOSEVELT is said to have discovered a new river in Brazil, and also a vicious man-eating fish at Concepcion, Paraguay.

IN spite of floods and labor troubles, the production of coal in this country was greater in 1913, by forty million tons, than in 1912.

AN English insurance company is insuring English men against the mumps, which is epidemic in London. The whole staff of one London firm has just been insured.

THE flags of three foreign powers — France, Spain, and Mexico — have floated over Texas, and for nine years she was an independent republic, with ministers to foreign courts as well as to Washington.

A REFORMED drunkard of Lewiston, Maine, tried to sell the Temperance INSTRUCTOR, and found so ready a sale that he ordered one hundred more, and selling them in one day, ordered two hundred more.

LEATHER shoes among the well-to-do classes of the Chinese women are taking the place of the old-style cloth shoe. Even the working classes and the foot-bound use the leather shoe when they can afford it.

THE White Mountains, in New Hampshire, without doubt will be made a national reservation, the courts having decided that the government has a right to take the land for park purposes, giving the owners fair compensation.

THE Presbyterian Church, through its national organization, has contributed \$50,000 to the prohibition campaigns in California, Oregon, Washington, and Colorado, and is sending 250 speakers into these States to help in the fight against the liquor traffic.

WHAT is understood to be the first picture ever taken of a "still" heart was produced at the Beloit Hospital, Beloit, Wisconsin, by Dr. William Hecker, in demonstrations with an X ray. The picture was taken in one one hundred and twentieth of a second.

A MOVEMENT is on in Chicago encouraging working girls to save a small part of their earnings during the winter to be used in spending a few days of vacation when the summer comes. It is estimated that saving four cents a day for a year will make up the necessary sum.

THE experts of the Department of Agriculture explain that the curiously handsome effect of bird's-eye maple is probably due to buds which for some reason cannot force their way through the bark but remain just beneath it year after year, the wood then forming in fantastic forms around the buds.

RECENT experiments at the United States Department of Agriculture have resulted in the introduction of a seedless and puckerless persimmon. The government experts learned that the Japanese discovered an artificial method for removing the objectionable pucker, and they have adopted it with equal success in the native varieties.

AN attorney in Seattle has brought suit against one of the transportation companies in that section for \$2,500 damages for the illness of his wife, occasioned, as he alleges, by the nuisance of tobacco smoke permitted by the company in their cars. His suit also demands a permanent injunction to prevent the smoking of tobacco on the street cars of the company against which the suit is filed. It would be an excellent thing if this nuisance could be abated, not only in Seattle, but in all parts of the world.

IN the last eighteen years the population of Argentina, Brazil, and Chile has increased 50 per cent, or from 25,450,000 in 1895 to 33,600,000 at the present time. These countries have a total commerce of one and one-half billions of dollars a year, or triple that of thirteen years ago.

THE lowest temperature ever recorded was at Werchojansk, in the interior of Siberia, Jan. 15, 1885. It was ninety degrees and a fraction below zero. In that region the earth freezes to a depth of a hundred feet, and in the warmest season it never thaws.

### Unite for Work

THE drink traffic has been a national problem long enough, and we are glad to see it brought to the front as a national issue. Our temperance forces should sink all discussions and differences among themselves entirely out of sight, and rise as one individual to the great work of throttling and destroying this traffic, which is, more than anything else, the source of the misery, suffering, and the degeneracy that we find in the world. None of our creeds or political affiliations or attachments should be big enough to cast a shadow between us and our duty in this thing that is before us so prominently for this year 1914.— *Signs of the Times.*

### None Better

A BETTER little book on wireless telegraphy cannot be found than the one written by Alfred P. Morgan, and published by the Norman W. Henley Publishing Company, 132 Nassau Street, New York. Price, \$1.

### Mother

FRIEND, cease your labor, drop the book or pen,  
And through the time-blurred past, to days of yore  
Return in thought. Unlatch the cottage door,  
And step within yourself, a youth again;  
Retrace the shadowy aisles of bygone years —  
Through which you've climbed the rugged heights of fame,  
Forgetting all things in a transient name —  
To childhood's home. Your eyes are filled with tears  
That have not coursed your cheeks since that good-by,  
When gray-haired mother, with deep grief, yet pride,  
Saw you depart on manhood's ocean wide,  
And sever thus life's truest, fondest tie.  
When palsied memory recalls no other,  
'Twill thrill with youthful fire and whisper, "Mother."

—Walter Allen Rice.

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# The Youth's Instructor

VOL. LXII

TAKOMA PARK STATION, WASHINGTON, D. C., APRIL 14, 1914

No. 15

## True, Courageous Manhood

S. A. NAGEL

**T**O count on being a man without being a Christian is to fail at the vital point. Christ was the ideal man. He came to this world to show us what God expects a true man to be. The nearer you can imitate him, the nearer you will come to God's ideal. He asks you to be what he was. A true man will glorify and honor his Creator, as well as his father, mother, brother, and sister.

Let me put it plainly: The man who is not a Christian, no matter what success he may attain in this life, is not called a man by God. Nearly all this world's so-called great men are brilliant failures, for all that they may have some excellent qualities. "Fame is a vapor, popularity is an accident, riches take wings, but one thing endures—character." Naaman was a great man, but he was a leper. There are many great men in our world, but they are sinners and cannot save themselves any more than Naaman could cleanse himself of his leprosy.

All true men succeed.

"Dare to be true, nothing can need a lie;  
The fault that needs it most grows two thereby."

Eternity is yours. Be a man. The world admires noble men. A true man is an honor to his family, to his country, and to his God. He alone gets the most out of life.

To the young person who feels that he has wasted his opportunities and that it is too late to retrieve them, I bring a message of hope. There is still time. Mercy still lingers.

"Though deep in mire, wring not your hands and weep;  
I lend my arm to all who say, 'I can';  
No shamefaced outcast ever sank so deep  
But yet might rise and be again a man."

Jesus waits to help you on your feet. I know he can do it. Will you give him the opportunity?

A tall young man in a long duster entered a large telegraph office in Chicago and asked for work. The chief operator motioned him to a seat. The young man waited patiently a long time, and finally was asked to take a seat at the head desk and take the reports for the large newspapers that were now ready to be sent in. All the other operators raised their heads and smiled at the thought of the stranger attempting to "take" from the fastest man on the line. They expected nothing but the worst kind of failure.

But that was the last thought in this young man's mind. He took up his pen, sent in a reply, and then, in a clear, swift hand, wrote page after page and sent them in to the press room. Then all eyes were filled with admiration.

When the job was finished, the chief operator said, "Who are you, anyway?" And the young stranger replied, "Thomas Edison." Of course he received his position.

I am told that this was the beginning of Mr. Edison's life work. He was prepared. All he wanted was a chance, and when he got that he did marvels. My young friend, God is prepared; all he wants is the chance. He can make a man of you. He can save you. Will you permit him to do it?

Then remember that "good habits are not made on birthdays, nor Christian character on New Year's Day. The workshop of character is everyday life. The uneventful and commonplace hour is where the battle is lost and won."

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

Once a man was on the island of Arran, off the west coast of Scotland, in a little valley called Glen Rosa. By his side rose a tremendous precipice, up, up, hundreds of feet. No human feet could climb it. The top of the peak was called Goatfell. As he looked up, two eagles came out and whirled around the peak in grand circles. And he said to himself, "How I would like to stand where the eagles rest and spread their wings toward heaven; but no man could climb this rock."

The next day, however, his guide took him to a path on the other side that went winding to the top, and he stood on the spot where the eagles rest and spread their wings toward heaven. Lo, Christ, your guide, will take you to the top if you will but follow him.

"As soldiers in life's battle, Lord,  
Grant us that courage high  
That dare, if need be, fail,  
But dare not fail to try."

Wai Chow, China.

### Missionary Volunteer Efficiency

EFFICIENCY is a modern word. At least it has come within a very few years to have a new and somewhat technical meaning. It means "the principle of directing labor so that the greatest possible gains are produced. It was found in some cases that if the movements of laborers were timed and directed by experts, they would accomplish more with a smaller expenditure of strength."

The point for the Missionary Volunteer to consider is that there are possibilities in the life of each one of us, in the regular opportunities, and in the allotment of our time, which would lead to far greater usefulness if rightly realized. For 1914 we must convert our energies into better service. "New strength is a challenge to better work. No man has ever done enough. *The best is always before us.*"

It is necessary to take some time for recreation, for profitable pleasure, for purely social interests. But it is quite likely that every one who reads these lines could, by a careful study of himself and his opportunities, accomplish vastly more than at present.

We can train ourselves in Bible study. We can



train ourselves in habits of prayer. We can train ourselves in watching for opportunities for service and for soul winning. We can, as we work, gain skill in dealing with others and in finding and using successful ways of serving and helping and saving them.

The spirit of prophecy says to young people: "You should consult with men who love and fear God, who have experience in the work, that, under the moving of the Spirit of God, you may form plans and develop methods by which you may work in earnest and for certain results."

Among the many passages of Scripture emphasizing the need of dependence upon God, who will provide the grace and the power needed for our work, are 2 Tim. 2:15; Eccl. 9:10; Rom. 12:11; Col. 3:23; 2 Cor. 3:4-6; 1 Cor. 15:10. These scriptures urge us to diligence, to enthusiasm, to perseverance, and to vigor. "Whatsoever ye do, do it *heartily*, as to the Lord, and not unto men." In 2 Tim. 2:15 the picture is presented of "a workman that needeth not to be ashamed." We shall not be ashamed if we find at the last day that we have, with the splendid resources of divine power at hand, made the most of ourselves and of our opportunities.

ERNEST LLOYD.

### Work for the Immigrant — No. 2

THE domestic educator employed by the North American Civic League for Immigrants gives simple but important instruction concerning sanitary conditions of the home, buying and preparation of foods, home nursing, and sewing. Mrs. Annie Hansen, in writing of the work of the domestic educator, says:—

"We have become so used to modern conveniences that we are likely to forget that those coming to us from other countries have not had them. The immigrant women come to us from environments entirely different from those they find themselves in when they arrive in this country. The great majority of them are of the peasant type, have had few or no opportunities for education, have generally worked in the field, and have never lived in the city or in close proximity to neighbors. It becomes immediately necessary to teach the use of sinks, how to clean them, and how to flush out the drains. Then come the toilets, garbage, slop pails, etc. Nearly all immigrant women need advice, and when the instruction is so put that they realize that to be sanitary is to be economical, they waste no time in carrying it out.

#### Ventilation

"The immigrant woman is ignorant of the value of fresh air, and in our campaign of education we have to make the mother of a family realize that ventilation prevents sickness, and that sickness means expense, before she will attempt to ventilate her home. The educator has to create a horror of flies by drawing attention to the flies on the filth in the street, and then show how they convey germs into the house. Such a thing as ventilating clothing or bedding is unknown, and the educator shows that unheard-of things are possible by assisting at the first bed cleaning.

#### Hygiene

"When I questioned an Italian woman, who regularly swept the dust from the floor into a cupboard, about her sweeping in the old country, she replied:—

"At home I take a pail of water and a broom and wash and sweep everything outdoors, because the floor is stone. But here the inspector will not let me sweep into the hall, and when I used a pail of water it ran

through into the flat below; so I sweep into the cupboard."

"It never occurred to her to take the dust up in a dustpan. Many women who are clean about their homes are not clean about their persons, and in this connection the educator frequently finds herself confronted with superstition. For example, Ruthenians will not wash the top of a child's head at birth nor until after the second birthday, and a woman in delicate health will not take a bath. It is difficult to get her to wash more than her face and hands, and all this because of a fear of being bewitched. Some believe they have been bewitched, and in fear of death they refuse to clean or comb their hair.

"Personal service on the part of the educator is necessary to demonstrate the methods of personal cleanliness. The hot, weary mother of a large family was won for all time when the educator donned an apron and bathed the young children, instructing the mother in every detail of the bath and in the care of the hair and that of the nails. Many times a week the educator finds that a bath for the baby is the introduction to further instruction in household matters.

"The immigrant girls are urged to seek the beauty of perfect cleanliness and to shun the rouge pot. As the educator becomes more closely acquainted with the family and wins the confidence of the mother, she finds opportunities to teach sex hygiene and to urge mothers to teach their young daughters. The importance of privacy in their homes is emphasized, to induce modesty and high standards of morality. This may mean fewer boarders and less money saved, perhaps, but a daughter's purity preserved counterbalances the financial loss. I think we never sufficiently realize what the lack of privacy is answerable for.

#### Foods

"Among the many difficulties presenting themselves to immigrant mothers, none is greater than that of food. Bread and coffee three times a day and soup once a day is the standard diet of the average immigrant. The women are quite ignorant of the many foods they see displayed in stores, and they hate to acknowledge their ignorance. This, coupled with their fear of spending more than is necessary, is probably accountable for the meager diet. After learning the income of the family, the educator advises about the proportion which should be set aside each week for rent, fuel, clothing, food, etc. When the amount available for food is determined, the woman is advised as to the best meals she can provide for that amount. It is necessary to impress upon her that economy is not getting the cheapest, but getting the best results for the least money. Women are often taken in groups to the markets and taught how and what to buy. The educator teaches food principles in a simple way.

"The home-economy teacher visited a family very recently arrived in this country, and found that the two-year-old child was suffering from rickets and had never walked. Inquiry as to its food brought forth the information that the baby was fed precisely as were the adult members of the family, the chief food being macaroni. A course of lessons was immediately begun, and, as no member of the family could speak English, the work was done by demonstration and through an interpreter. Before the teacher left, the child was beginning to step. Six months after her visits had been discontinued, the father met the district visitor, and the following conversation ensued: Man: 'My, you should see my baby.' Visitor: 'What is the



matter with the baby?' Man: 'He run, he jump, he strong, he fat.' Visitor: 'Do you know what brought this about?' Man: 'Sure; the cook.'

#### Sewing

"Most immigrant women know how to sew a little, but they do not know how to select materials, nor how to cut to the best advantage. I have found many women who can make a very presentable garment, but provide no means of fastening, merely using pins. Upon inquiry, I have discovered that buttonholes are 'only for rich folks, and hooks and eyes get rusty.' The educator impresses upon the women economy in buying; she tries to get them to plan garments that are both durable and attractive, and not to purchase tawdry finery."

Miss Rosamond Kimball, in a paper read at a public conference, gives an interesting glimpse of the help rendered the immigrant even while en route to our shores. She says:—

"The fortnight which the foreigners spend aboard ship on their way to America affords an opportunity to reach these people at a time when they have nothing to do but listen and learn. It is, perhaps, the only time in their lives when they have leisure, and when they are peculiarly alive to the best thoughts and ideals that we can give them, as their minds turn toward the new field in the New World. There should be a social worker in the steerage of every ship that is bringing immigrants, to start these new Americans on the road toward good citizenship, and to warn them against the dangers that await them.

"This plan of placing social workers in the steerage has been put to the test. A Yale student, himself a Pole, made a trip in the steerage of a large steamer bringing passengers from the southeastern parts of Europe. He held classes in English every day. This opened the way to other things, and it was not long before these people began to flock to him for help and enlightenment. He gave talks on American government and citizenship. To illustrate other aspects of his work, I will quote from his report:—

"'Geography is a very fascinating study to these people, and is eagerly sought after. The map was in constant use, all being eager to know about the location of their future homes.

"'Among the things that I have done are taking the sick to the doctor, changing money, addressing letters, correcting misspelled addresses, and advising them about conditions in America, pointing out their destinations on the map, and estimating fares, and in general acting as their adviser and protector. Once I had to admonish two young girls for indiscreet behavior, with good results.'"

#### Midnight in the National Capital

THE hands of the post-office clock in the tower of the building on historic Pennsylvania Avenue pointed to five minutes of midnight. With a few friends I had just come from a meeting of earnest men, men who are determined that freedom of speech and of the press and the right of peaceable assembly shall be maintained in the United States. The enthusiasm of these patriotic men prolonged the meeting much past the time of closing, and brought us to the midnight hour. Paul's midnight meeting came to mind.

The continual ebb and flow of human beings one may encounter each evening on the avenue had almost ceased, yet a few persons were to be seen hurrying for electric cars to take them to their homes.

The quietness of the night was suddenly dispelled by the sound of youthful boisterous voices, and turning around we saw five young men, or, more correctly, boys, accompanied by five girls, coming toward us. Their ages must have been but from fifteen to eighteen years, or less,—boys and girls who should have been in bed two hours earlier. Just as they reached us they stopped, and one boy, taking the face of his girl companion between his hands, in sight of the entire company kissed her on her lips. I looked for resentment and emphatic protest; but no, she simply uttered a silly, girlish laugh, and said:—

"You must not mind a little thing like that!"

The entire company then entered a lunch room on Ninth Street; the Takoma Park car came in sight, and we boarded it for home.

Sober thoughts were mine as I rode homeward. Do the parents of these boys and girls care nothing for either the bodies or souls of their children? Have these young persons never been taught decorum and modesty? What will be the fate of girls who thus deliberately throw aside the divine shield of modesty?

One of our number suggested that wine must have had some part in the immodest scene. Whether the suggestion is true or not, it is certain that a spirit of abandonment had entered into the lives of the young people. It requires great optimism to hope for successful home builders in the nation's life from such material. I almost wished the curfew law were in operation, or that some power or authority were given to police officers enabling them to make impossible such a scene as I have described.

JOHN N. QUINN.

*Takoma Park, Washington, D. C.*

#### Young Men

So often we hear the statement that God has a work for the young people. As young people, we often think that this means that he wants us to preach, to teach, or do some similar work in giving the message of truth which he has committed to us. But this cannot be true of every one of us. There is other work that must be done, and we must do our share. Not all can preach; not all can teach; not all can enter foreign fields; but all can work.

In the plan of God, Israel of old had a great work to do. They were marching to the Promised Land; and every one had a part. Read again the fourth chapter of Numbers and similar scriptures, and note the kinds of work some of those people did. Some carried the coverings, some the hangings, some the altar, some the ark, some the boards,—thousands of men it took, each doing his share, "every one to his service and to his burden." Moses, the leader, and Aaron, the high priest, were thus greatly relieved.

Of course, it is true that when we think of that great Exodus, we say Moses did it, Moses led the people; and he did, but with him were thousands of others who were just as important in their spheres, and just as necessary as was he. And just as truly as God gave them the burdens, he gave them a reward.

There is an interesting little picture in the history of the first church of the Christian dispensation. Read it, in the fifth chapter of Acts. A wonderful work was being done through Peter and John and the other disciples. Barnabas and many others brought their all and laid it at the feet of the apostles. Among them came Ananias and Sapphira, with their gift of money—that is all they offered, just money. You know the



story, how he perished before the Lord that day because he came with a lie to the Holy Spirit. But I am telling this story again for the next thought. There was an unpleasant task to be done, and who did it?—"The young men arose, wound him up, and carried him out, and buried him." Three hours later Sapphira told the lie again, and there was another disagreeable task; and the young men were "at the door," ready to do it. They "came in, and found her dead, and, carrying her forth, buried her by her husband."

Standing ready. Ready to preach? to teach? to give a Bible reading?—Yes, no doubt; but ready to do anything else, ready to bury the dead even, a most unpleasant task. Does God ask less of his young men today? O, let us stand ready "at the door." If God calls us to do a great work, let us do it; but if he calls us to carry the hangings of the tabernacle, or to sweep, or to build fires, let us do it. It may be he calls us to remain at home, to hew wood or draw water; then let us do that. Not every stone in a palace can be seen, but not one is useless. Not every worker in God's great plan of salvation occupies a conspicuous or honored place in the world, but God calls us all; let us do his bidding.

MAX HILL.

#### The World's Need

THIS old world is hurrying on,  
Hurrying to its grave;  
Why don't we take up the pace,  
And hurry souls to save?

Souls are dying for the gospel,  
Longing for the bread of life;  
We must hasten to their rescue,  
Ere they fall in battle strife;

For this "gospel of the kingdom"  
Must be preached in every zone  
Ere our blessed, dear Redeemer  
Comes at last to claim his own.

Satan knows the end is nearing,  
But we do not seem to think  
Eternity is just before us;  
We are standing on the brink.

This old world is going faster,  
And we ought to keep ahead;  
While the heathen's gates are open,  
We should bring the living bread.

Ethiopia is stretching  
Out her hands to us for light;  
We must tell her of a Saviour,  
That will guide her feet aright.

China, with her teeming millions,  
Opens now her long-shut door;  
Where we now have but one worker  
We should have a hundred more.

Japan has won our heartfelt praises,  
And we to God her heart must win;  
We must tell her of a Saviour,  
Who waits to rid the soul of sin.

Russia, too, most needs the gospel,  
Lying there in vice and sin;  
She's a sheep outside the sheepfold;  
We must go and bring her in.

All the world is waiting, waiting,  
Waiting for the judgment day;  
Though we know not just the hour,  
We know it is not far away.

Let us hasten to the field, then,  
Ere the sun sets in the west;  
This earth's day is almost over,  
Soon we will be home at rest.

HENRIETTA BURDICK.

"WHEN we have not what we like, we must like what we have."

#### Eager to Read It

I MUST express my appreciation of the Temperance number of the INSTRUCTOR for this year. It certainly is a climax! I lent my copy before I had a chance to half read it myself, and when it was returned, the whole paper showed signs of having been well perused. I then took it to my school to read some of the articles to the children, and they were fairly wild to see the pictures, from the third grade up. Two boys, ten and thirteen years of age, read it, I think, from beginning to end. In fact, it was handled until the covers came off and it looked quite worn. I had to order some extra copies so I could have one to put away for reference. One of the girls attending school has fifty copies to sell, aside from her regular supply of *Life and Health* and *Watchman*. She sells about one hundred papers each month.

MARY M. CRAWFORD.

Vicksburg, Mississippi.

#### Gentlemen Only to Be in This League

THE rule adopted by the management of the High School Baseball League, recently organized among several of the counties of this section, that no player will be allowed on a team who smokes cigarettes, uses profane language, or has any bad habits, is being generally commended, and it is expected to result in giving a junior baseball league that will be clean and high-toned in every respect. The idea of the organizers is that a player must not only be good in that line, but a gentleman in his habits. The league is composed of members of the high schools of Tifton, Thomasville, Moultrie, Quitman, Sparks, and Valdosta, Georgia.—*The Washington Herald*.

#### Some Things That Have Made Me Think

##### A Wonderful Gift

CONSIDERATION of what a large amount of evil is caused by impatience may help us to feel the responsibility of being patient. Patience is surely a divine gift, because man does not naturally encourage it to grow in his life.

As we study the character of Jesus, we are impressed with his sense of justice. Abraham said, "Will not the Judge of all the earth do right?" But the more sensitive we are to injustice, the more difficult it is to be patient. How our emotions arise and our nerves become tense as we see the poor, honest man turned from justice! Ah, that is where Christianity shows its superiority over humanity! Peter says, counseling the downtrodden laboring man, "Be patient." Some men see the lack of legal redress for their injuries, and seek to tear down all governing power. They lose the gem of patience. God still rules, believes the Christian, and he is patient.

Another class sees the injustice of others being rich with this world's goods while they are poor. They seek to change their circumstances by erecting other forms of government. David says: "My feet were almost gone; my steps had well-nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked." When he went into the sanctuary and saw their end, then God gave him patience to wait.

Be patient with your friends, your relatives, your animals, and especially with your enemies. There is an end to all impatience and everything that causes impatience. Be patient. CLAUDE E. HOLMES.





### The Story of the Silhouette



WHO has not had his silhouette taken or attended a silhouette party? But who knows the real origin of the silhouette? There is quite a history attached to the name.

About the middle of the eighteenth century, the French minister in charge of the national treasury was a man named Silhouette. At that time the finances of France were at a low ebb, and the minister was very anxious to better the conditions. Therefore, he attempted to enforce economy wherever possible, and he tried to persuade the king and his court to do the same. Poor Monsieur Silhouette was only ridiculed! Indeed, he became very unpopular, and the subject of all sorts and kinds of derision.

The people, when they saw that the king, Louis XV, had no intention of reforming, turned about and began to practice a kind of economy that would have done credit to a fool's idea of the word. Snuff taking was a very popular fad, and every gentleman and lady of the court possessed exquisite snuffboxes made out of gold and silver, set with all manner of precious stones. Immediately when Silhouette preached economy, the ladies sighed, the gentlemen pretended to become very sober, and every one laid by his beautiful snuffbox and bought one of the plainest wood. The gentlemen wore ridiculously short coats without sleeves, and the ladies sacrificed all the fancy trimmings from their dresses. Even shoes were made of as little leather as possible, on the plea of this ridiculous economy. Then it was that the "silhouettes," as we know them, came into use. These same fun makers thought it would be a good scheme to economize along the line of art and picture making, so they gravely laid aside the magnificent portraits in their beautiful gilt frames, and in their places they had made what they considered very comical little outline pictures, cut with their scissors from cloth or paper, exactly as we cut out the silhouettes at silhouette parties. In fact, it was considered quite "the thing" to hold "parties a la Silhouette."

The luckless minister was treated so abominably that he was forced to resign his office. After he retired, the fashion changed, and these ridiculous fads and fancies passed away. But the style and name still clung to this form of picture taking, which today is practically the same as it was when it was first introduced in ridicule of the idea of economizing, by those misguided French aristocrats.—*St. Nicholas*.

### A Curious Partnership

HERR E. UHLE, a German botanist, has discovered a species of ant that makes a living nest for itself in the trees of the Amazon jungles. This ant deposits the seeds of certain parasitical plants of the arum and nightshade families on tree trunks and branches where they have light and air, and, Herr Uhle says, actually covers them with soil. In the moist, tropical air, the seeds soon sprout, and produce a mass of leaves. The roots become so firmly embedded in the tree that neither wind nor water can loosen them. The thrifty

ants do not do this work for nothing, for the mass of vegetation furnishes them with shelter and food. On the other hand, their efforts benefit the seeds, which they thus free from a precarious struggle for existence in the dark undergrowth of the jungle.—*Youth's Companion*.

### How Window Glass Is Made

GLASS is made from sand, limestone, salt cake, and soda ash. Glass is practically melted sand; the other materials are added for the purpose of making it clear and transparent, and to affect it so that it can be properly melted. The ingredients are thoroughly mixed before being put into the tank to be melted.

The tank is made of fire-clay brick and blocks, and silica blocks. Tanks vary in size; one forty feet wide by one hundred feet long and ten feet deep would be a very large one. The clay used in making the blocks is very expensive, costing about thirty-five dollars a ton, most of it being shipped from Germany.

The walls and bottom of the tank are eighteen inches thick. The bottom is made of clay blocks twelve by twenty-four inches. The wall is built up from the bottom about five feet with clay blocks of the same size as those used in the bottom; above five feet, blocks not so thick are used. It is necessary to have these blocks lighter, in order to handle them easily, because they often have to be replaced by new ones while the tank is hot. The blocks near the surface of the hot glass, which is much hotter than that at the bottom, are soon burned, or rather eaten, by the hot glass, which makes it necessary to put in new ones; these blocks have to be changed every eight or ten weeks.

Silica blocks and brick are not used where the hot glass will come in contact with them, because silica will melt into glass itself, it being made of sand and lime. The dome of the tank is made of silica brick and will last three or four years.

The tank is heated very hot, until it is between two thousand and twenty-five hundred degrees. The heat enters the tank between the dome and the surface of the glass. This makes the glass nearly as thin as water at the surface, while at the bottom it is congealed, the glass being about seven feet deep.

It takes from eighteen to twenty-one days to heat a tank. At first a little fire is used, more being added each succeeding day until the glass is melted. The tank is always filled with broken glass instead of the other material to start with; after it has melted, the "batch" (other material) is added.

There are many different processes by which glass is taken from the tank and made into sheets. The principal difference is in the way it is made into cylinders. Practically all window glass is first made into cylinders.

The human blower gathers the glass into a lump on a "pipe" that is red-hot on the gathering end, and then by his breath and its weight it is blown into a cylinder from forty to sixty inches long and from fourteen to twenty inches in diameter.

In some factories where glass is made by machines it is dipped from the tank with a large iron ladle and poured into a hot clay pot, from which a cylinder is drawn.

There are from three to six pots on each side of the tank. They are placed in a furnace lined with fire-clay blocks and heated to a white heat. This is to keep the "metal" hot that is being made into a cyl-



inder, and also to drain the opposite side of the pot which has been emptied, to have it ready for another ladle of glass as soon as the cylinder that is being made is finished.

It takes twenty minutes to make, by machinery, a cylinder twenty-five feet long and eighteen inches in diameter.

Outside of the motors, the machinery used in making a cylinder is very simple. Above each pot are two vertical bars on which a carriage works up and down. On this carriage a steel blowtube is put for each cylinder made. The blowtube is four feet long, and made so that when it is let down into the glass, it will clinch onto it and remain so until it is removed.

Shortly after the glass is put into the pot, the man who operates the machine lets the tube down into the glass and pulls the glass slowly from the pot, and at the same time lets air through the blowpipe to make the glass into a cylinder. The blower starts the cylinder; after that the machine does the work. When all the glass that can be made into a cylinder is drawn out of the pot, it is severed from that which remains by means of a piece of cold steel, which is placed against the cylinder a few inches above the pot.

The glass being hot and the steel cold, the cylinder is severed instantly from the pot. This, however, is not always the case; sometimes when the steel is placed against the cylinder, the glass breaks into many pieces and comes falling back into the pot; this is then dumped out of the pot and taken to the tank to be melted again.

After the cylinder has been made, it is taken from the machine by means of hooks and pulleys and laid upon a swing for the capper to cut into short lengths, varying from forty to seventy inches long. The capper uses electricity to make the cuts. He places a steel wire, which is fastened to a switch around the cylinder, where he wishes to make the cut, and then turns on the current. The nature of steel is to resist the electricity, and it thereby becomes red-hot, which heats the cylinder. When it becomes sufficiently heated, the current is turned off, and a piece of cold steel is placed upon the melted place, which instantly severs it.

From here the short cylinders are taken to the splitter's bench to be split. The splitting is done by running a hot iron through them and placing a piece of cold steel to the heated part.

After they are split, they are taken to the flattening oven, which is about fifteen feet square, with an extension eight feet wide, four feet high, and fifty feet long, built on the back side. The glass is flattened in the oven, where the heat is greatest; then it passes on through the extension, where it gradually cools, to the end, where it is taken out and delivered into the cutting room.

The cylinders are shoved into the oven, where the intense heat makes the glass pliable. Then it is rubbed smooth with a wooden block attached to an iron rod, by the man that manipulates it through a small hole in the side of the oven. A fast workman can flatten thirty cylinders an hour.

In the cutting room the glass is cut into the different sizes, graded, and boxed ready for shipment. Each machine makes about one hundred and fifty boxes of glass every twenty-four hours.

In the blow room the men work eight hours a day, changing at eight in the morning, four in the afternoon, and at midnight. The heat is very intense in the blow room, excepting in the coldest weather. The doors are usually kept closed, to keep the draft from striking

the hot glass. If it does so, it often causes the hot cylinders to blow up. The blowing up of the cylinders not only incurs a loss, but also endangers the workmen.

The wages paid in the machine plant vary from twelve to twenty-five dollars a week. The human blowers used to receive as much as five hundred dollars a month, and made only one third as much glass as the machine blower makes. Since the machines have been installed, the human blowers are unable to command such high wages.

Machines to blow window glass have been in use only ten years. Thousands of dollars have been spent endeavoring to perfect the machines. Those that are connected with the motors have to be made so that they will pull the glass faster gradually as it cools, so that it will all be the same thickness; otherwise it would be of no value.

Furthermore, the machine that operates the air must work in harmony with the other machine to keep the cylinder uniform. To perfect a machine that will handle material of such a peculiar nature as hot glass takes ingenuity, time, money, and patience.

### Talkative Money

It would be impossible for a forger to change the notes that an English expert is turning out, because by his invention he has marked them with a line which, if run through the right machine, will speak right up what the value of the note actually is. The banker who receives it needs only to run it through a pair of twin rollers which are connected to ear tubes, and the note will say in a low voice, which can be heard by no one else, "Five dollars," or whatever was the original value of the note, no matter to what amount the forger may have raised it.

A picture of the words "Five dollars" is taken with a photo-mechanical process, the proof resembling a jagged line. This is turned into zinc, the bank note being made a record for a phonographic machine, so that it is only necessary to run it through the duplicator to hear the secret message. At the same time, the banker can mark his own notes with a set of the zinc knives and a roller. The inventor, Alfred E. Bawtree, of Sutton, England, has given many demonstrations and has practically proved that the forger could not tamper successfully with notes prepared in that way.—*Technical World*.

### Hindering Our Christianity

AN energetic woman whose housewifely feats were always pushed to the limit of endurance and strength, was observed to have changed her routine. "No, I've let up a little on doin' my work that way," she admitted. "I've found that I can't wash, iron, and be a Christian all in one day." It was a fortunate discovery and a wise amendment. There are many people doing their work—good and useful work—at such a rushing rate that there is neither time nor strength left for being a Christian. When the nerves grow tense and the temper sharp, when our fellow creatures seem chiefly interested in keeping well out of our way, and there is no time for a word of sympathy with the children's pleasure or the neighbor's grief, there is surely need to call a halt in our rapid pace. The Master cannot use that kind of service.—*Mary E. Watson, in Forward*.



## The Maple and Maple Sugar Making

H. E. MILES

**L**IKE the coco palm, which is said to be demoralizing, in that it supplies nearly everything necessary for man's natural wants without the necessity of special effort or technical knowledge on his part, the maple stands for civilization and progress. Noble in appearance, lofty in height, and possessing great wealth which is only visible to the eye of the skilled operator, stands this monument of nature's best planting.

This tree is a typical species of the widely distributed genus *Acer*, type of the family *Aceraceæ*. The species are numerous, deciduous, and natives of the Northern Hemisphere. They are especially abundant in North America and north India. The two most important varieties are the rock or sugar maple, and the greater maple, or English sycamore; but in this article we shall confine ourselves to the sugar maple. This is found principally in the temperate parts of North America. The wood is very hard and fine grained; the fiber has a satiny appearance, and takes a fine polish, which renders it valuable for lumber, which is used for many purposes. It usually grows from eighty to ninety feet in height, and often two or three feet in diameter.

From the sap of this tree is produced the maple sugar of commerce, which is fast becoming a very popular and expensive luxury.

Maple sugar making, like most other industries, has seen many changes, being brought to a very high state of proficiency within a comparatively short period of time. When our forefathers learned from the savages that sugar could be made from the sap of the maple, the industry was wholly undeveloped; and for many years only crude means were employed for transforming it into sugar or sirup. While the method is the same, being very simple, modern facilities have enabled the producers to supply the market with an article far superior to that known in former days, which

also surpasses in taste, we believe, that of any other sugar. However, it is only when coming in contact with the product of the care-taking producer that maple sugar or sirup is wholly appreciated.

The strong-flavored, dark-colored stuff we so often see on the markets, although often pure, in that it has not been adulterated, has given many the impression that the superior article is not purely the product of the maple tree. Such, however, is not the case, except in rare instances where adulteration has been made by adding the product of the cane, which is of less commercial value. Nothing would be gained by

adding any foreign matter to properly manufactured maple sugar or sirup by way of adding to its flavor or appearance. This may seem strange to many readers who have not had the privilege of investigating the matter for themselves. Being reared in the very heart of the industry, and having also been engaged in its manufacture each season for several years, I have watched with interest its development, and can speak from actual experience and personal observation.

To add cane sugar to pure maple sugar has the effect of depreciating the delicious taste



— Irene B. Jerome —

*School and Home*

AS IT ONCE WAS IN SUGAR ORCHARDS

of the latter, and only gives it a transparent appearance so far as looks are concerned. This will be readily seen from the fact that the pure article, as produced by competent people, has a much smoother taste than even bees' honey made from clover; and the flavor is most delicious. I have never met a person who was not attracted to it, when having the opportunity of tasting the genuine article. The strong, objectionable taste of the inferior article comes, as a rule, by careless, improper treatment of the sap, except in instances where the trees grow in certain localities, usually in lowlands, where the sap cannot produce a high-grade article. However, such countries produce comparatively little sugar, and it is seldom found on the same market as the product of those more favorably located.

The refined cane sugar, with which many people



are led to believe the maple sugar has been adulterated, has no flavor whatever. It is simply sweet. Hence it can add nothing by way of quality to the properly rendered maple product. Though a few unprincipled people have added cane sugar to the maple product in the past, before the pure food laws were enforced, the product as it comes from the sugary, except in rare instances, is absolutely free from adulteration. From personal observations, while visiting the markets of some of the cities, I have observed that, in many instances, the superior article, which was absolutely pure, was rejected for the inferior, owing to the wrong ideas held by purchasers. It is very easy to produce an ideal article, since the method is simple, being only a matter of evaporation. There is no refining process whatever required.

The production of maple sugar, of necessity, is usually conducted as an auxiliary in connection with dairying or other farming, since the sap will flow only during the spring or fall, when the days are sufficiently warm to induce its flow after the timber has been frozen. Fall tapping, however, is not common, for the weather is too uncertain at that time of year to warrant a successful operation. In more southern localities, outside the regular sugar-making belt, where the flow frequently appears during the winter months, the industry still remains little advanced from its primitive state.

(Concluded next week)

### Reporting — No. 1

As a rule, our secretaries complain that it is a little difficult to obtain reports. Have you ever heard this complaint from your secretary? I trust not. I hope you are each so faithful in this matter that your secretary is one of the exceptions.

Occasionally the question arises, Why is it necessary to itemize and report all our missionary work, or what particular good is to be derived from telling what we have done? Some even complain that it is too much trouble. It does require a little effort to report. But, my friends, can you afford not to do it? Before answering this question, let us study for a few moments the real object of reporting Christian work, and see if it is compatible with Scripture evidence.

If we are faithful in reporting, we show our love for one another and the Lord's work. In Mal. 3:16 we read, "Then they that feared the Lord spake often one to another." According to other scriptures, we understand that the angels make a careful record of all our work in the books of heaven. It says, "A book of remembrance was written before him." The angel who stands by our side makes out a report of all our work, and carries it to the heavenly courts, there to record it in the book of remembrance.

In Ezekiel we have a still stronger statement to prove that the angels do this very thing. An angel, clothed in linen, with a writer's inkhorn by his side, was commanded to go through the city and perform a certain work. When the work was finished, we read, "And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me." Eze. 9:11. This proves conclusively that a regular reporting system is practiced by the angels of heaven, and that God takes notice of the report, for the book of remembrance was written before him. Since the records of heaven are so accurately kept, why should not ours be?

When the Saviour was upon earth, he appointed seventy disciples, and sent them out two and two to do missionary work. They returned again with rejoicing, bringing a good report to him. We know this was of special encouragement to the Saviour, for the record says, "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth," etc. Will not a good report cause him to rejoice as much today as then, since he is "the same yesterday, and today, and forever"?

Let us study the life of Paul for a few moments, and see if he believed in reporting. In Acts 14:27; 15:12, we are told that when he was on his missionary tours, he appointed regular missionary meetings, in which "they rehearsed [or reported] all that God had done with them, and how he had opened the door of faith unto the Gentiles." These may have been Young People's Missionary Volunteer meetings, for all I know; but, be that as it may, the result was the same. Acts 15:3, 4, says that these reports "caused great joy unto all the brethren," when they "declared all things that God had done with them."

You will find Paul's individual report in 2 Cor. 11:23-28. It reads something like this:—

Received stripes .....	195
Beaten with rods .....	3
Stoned .....	1
Shipwrecked .....	3
Days in deep .....	1
Nights in deep .....	1
Journeys .....	often
Perils of waters .....	several
Perils of robbers .....	"
Perils by his own countrymen .....	"
Perils by the heathen .....	"
Perils in the city .....	"
Perils in the wilderness .....	"
Perils in the sea .....	"
Perils among false brethren .....	"
Weariness .....	
Painfulness .....	
Watchings .....	often
Hunger .....	
Thirst .....	
Fastings .....	often
Cold .....	
Nakedness .....	
Care of churches .....	all

In Phil. 4:9 he tells us to follow his example. We would do well to notice what he calls a good report, in verse 8.

Prov. 15:30 tells us what the effect of such a report would be. It sends a thrill through our whole being.

We are all "laborers together with God," and are also our "brother's keeper," so we have a duty to perform in reporting our work and experiences, that others may know how the battle is going. This work of carrying the advent message to all the world in this generation, is the Lord's, and he expects us to be faithful in the little details. Jer. 28:10 (margin) says, "Cursed be he that doeth the work of the Lord negligently." Have we been negligent in reporting our experiences? "If ye know these things, happy are ye if ye do them." MRS. L. T. CRISLER.

### Morning's Robes

MORNING comes in robes of splendor,  
Woven from the sheen of night,  
Quite as if some angel weavers  
Filled their looms with threads of light.

F. FREDERICK BLISS.

You should forgive many things in others, but nothing in yourself.—*Ausonius*.



## A Christian Struggle



WHEN I was about three years old, my father saw advanced Bible truth and decided to obey the Lord fully. I can just remember the stir his decision made among friends and relatives. He and seven others were dropped from church member-

ship, and the church of about one thousand members was warned to have nothing to do with the men and women who had wandered so hopelessly from the fold.

Father's decision made mother very sad, for she had been brought up by a puritanical father, who had always been a pillar in the church. He was a man of strong personality, very quiet but decided in his views, and was possessed of exceptionally good judgment. He was respected almost to the point of fear by every one, including his wife and children, hence it was not strange that when he disapproved of father's course, which twenty years ago was unheard-of in this particular church, mother should agree with her father.

However, as time went on and mother became somewhat accustomed to the new order of things, it was agreed that we children should go to church with both parents, and that when we grew old enough to decide for ourselves we might do as we pleased. As I grew older, I began to think for myself, and it became evident to me that father was right in keeping the Sabbath. But why was all the world doing differently? The thought came to me that there are many more heathen in the world than Christians of all denominations, yet that does not make their belief right. As I thought upon these things, I grew uneasy and wished that I had never heard of the church to which father belonged. This was partly because I began to see that if all these things were true, I must act upon them, and if I did, a very hard trial confronted me.

Being the oldest child, a daughter, and having no sisters, mother was at once mother, sister, chum, and confidante to me. I grew up with implicit trust in her, and she knew my inmost thoughts. Nothing was farther from my desire than to take a step which I knew would cause her pain, and I knew, too, that if I became an Adventist my course would influence my brothers, who were also beginning to think for themselves, and who were not quite so reticent in stating their opinions. I felt that if they decided for the truth they must do so on the merits of the truth itself and not because of my influence. I grew more and more unhappy, but I said nothing, for, by tacit consent, nothing was ever said in our home to arouse discussion of a doctrinal nature. The Bible was read three times each day, we prayed, and principles of Christian living were discussed, but nothing more.

At the age of thirteen I was obliged to leave school, for mother had sustained an injury that made it necessary for her to have absolute rest. Besides, it became necessary also for me to remain at home with mother on Sabbath instead of going to church with father, as I had always done, and so I had the work

to do on that day that she had been accustomed to do, for I had never intimated what my faith was or, indeed, that I had any faith at all. Although I worked every Sabbath morning that year, I became more and more miserable, for I could not silence that "still, small voice," and I would not heed it.

One evening the pastor of the church of which mother was a member called. He was smoking. As he was about to go, he laid his hand on my head, and in what seemed to me a most hypocritically suave tone, asked when I was going to enter the fold. I said, "I don't know," as indifferently as possible, but inwardly I blazed, "Never!"

I found a Dutch copy of Canright's "Adventism Refuted," and, although I could not read it as readily as I could the English, I read it three or four times in an effort to find a flaw in the teachings of Seventh-day Adventists. But the style of the book and its unfounded statements only made me disgusted, and did not satisfy. Just at that time I would gladly have ignored all religion and lived for the present alone, except that I knew I could not do that without possibly influencing my brothers to do likewise.

For some time I had been trying to make myself intelligently believe that there was no God, that matter and life were in some way spontaneously developed. Although I was only fourteen years old at this time, I had learned enough of the principles of evolution to be almost persuaded that I, with the rest of the world's inhabitants, like Topsy, had "jes' growed," without any plan for our lives. But the fear of a possible wrong influence over others deterred me from openly stating my disbelief in the existence of God. Often I worked in fierce silence, but never did I betray in look or manner the war that was going on within.

When I was sixteen, I went away for a few weeks to care for a family where the mother was ill. She was an Adventist, and among other books she had a copy of "Looking Unto Jesus." In it was an outline of the prophecies. For two years I had been studying my Bible diligently, and had I been willing to believe what I read, I could have given a clear exposition of almost any phase of present truth, excepting the prophetic, without so much as needing to refer to my Bible. But for some reason I had neglected to study that phase. I became interested, then surprised; and I then became awed by the wonderful foreknowledge and greatness of God. I was convinced that there must be a God. Something touched my heart, and somehow it began to throb with new life. Every spare moment I spent with my Bible in one hand and "Looking Unto Jesus" in the other, praying that God, if he really existed, would lead me into truth. Page after page of that book I copied to study after I returned home. Everything began to look different yet wonderfully sweet. I cannot describe my feelings. I felt strangely peaceful, for I was unutterably weary of the struggle. But almost immediately the impulse came to hold my feelings in check; I could not yet make a complete surrender. I dreaded to go home, as I had not the courage to tell mother of my experience and resultant convictions. I knew if I disappointed father, he would quietly pray about it and say nothing, but if I disappointed mother, she would bear her burden alone, and I feared that it would break her heart.

Through it all I longed for God. How good those sacred moments with my Bible now seemed, because I



no longer sought anxiously for inconsistencies and cause for unbelief!

One Sabbath afternoon shortly after my return home, I went to a near-by mission Sabbath school. It happened that they were electing officers for the new term. I sat down in a corner at the back of the room, wishing I had not come, for intuitively I feared they might ask me to do something that would make it necessary for me to commit myself to mother as at least being interested in Adventism. Then I remembered that I was not dressed in keeping with Adventist profession, and so probably was safe. But not so. I was elected secretary, and, being of a retiring disposition, I dared not resign openly. After the school closed, I pleaded with the superintendent to accept my resignation, pointing to my ring as evidence that I was not an Adventist and did not properly represent the denomination. But he would not hear to it. During the week I received a long letter from him pleading with me to become a Christian. I usually gave mother my letters to read, but, trembling in every fiber of my being, I hid this one, and she wisely asked me no questions. Again and again I read that letter, and, although I could not take the step all at once, I determined to do the work I had been asked to do, to the best of my ability. One evening I brought out my books and wrote my report. Mother asked me what it meant, and in as matter-of-fact a tone as I could command I told her. A pained look that cut me to the heart went over her face, but she said nothing.

Conscientiously I could not follow my old course, and so I laid aside my ring and chain on Sabbath, wearing them only occasionally during the week, out of respect to mother, who had given them both to me. At the end of the year I was asked to take the secretary's work in the large city church of which father was a member. It cost another struggle, but each one was ground gained, for with each added responsibility came the longing that I might properly represent the cause whose duties I was beginning to take up.

Then a minister came to our church whose heart was on fire with a longing for souls and love for the message. He pleaded with the young people to give their hearts to God, and at last, after an almost superhuman struggle with darkness and fear, I surrendered. Even then I did not have courage to tell mother of my desire to be baptized, and I was baptized without the knowledge of father, mother, or brothers. The next day I told mother. The look of sorrow on her face, and her words as she told me I could now do as I pleased, I shall never forget. But I told her that I desired the boys to decide for themselves, hence I would attend church with her Sundays, as usual.

Gradually mother became reconciled. A year later I went away to an academy. My joy can be imagined when a few months later my oldest brother wrote telling me of his baptism, and that mother's blessing had gone with him in it.

One by one the boys have given their hearts to God, and now mother's prejudice is fast passing away. Instead of being excluded because of her difference of faith, she is being drawn closer bit by bit, and she knows that she still is the loved and trusted mother and companion of our childhood days. Her interest in our training for future usefulness in the work of God almost exceeds father's, and to each of us is held out the opportunity to obtain a Christian education of whatever breadth necessary to fit us for our chosen work.

A. B. C.

### "Cheer Up, Sonny!"

AUNT MARY said in her cheering way,  
 "The world wasn't made in a day—a day;  
 And the blue sky, where the white clouds flit,  
 Why, the Lord was six days painting it:  
 So cease your worry,  
 And do not fret;  
 Just cheer up, sonny,  
 You'll get there yet."

Aunt Mary said in her cheering way,  
 "The Lord sends that which is best each day;  
 If you'd grow a man both good and true,  
 A lesson in patience is good for you:  
 So cease your worry,  
 And do not fret;  
 Just cheer up, sonny,  
 You'll get there yet."

Full oft to me in the days of youth  
 Aunt Mary repeated the same old truth;  
 And I dreamed brave deeds as I heard her say,  
 "The world wasn't made in a day—a day:  
 So cease your worry,  
 And do not fret;  
 Just cheer up, sonny,  
 You'll get there yet."

The dreams of youth are not realized,  
 I haven't gained yet some things I prized;  
 But I've learned in a measure the lesson of trust,  
 And not to endure just because I must:  
 That God is my Father  
 And he loves me,  
 And some day his wisdom  
 I'll plainly see.

—Charles H. Barker, in the *Christian Herald*.

### Tony and His Flowers

I HAVE a little friend somewhere in Mott Street whose picture comes up before me. I wish I could show it to you, but to photograph Tony is one of the unattained ambitions of my life. He is one of the whimsical birds one sees when he hasn't a gun, and then never long enough in one place to give one a chance to get it. A ragged coat three sizes at least too large for the boy, though it has evidently been cropped to meet his case, hitched by its one button across a bare brown breast; one sleeve patched on the under side with a piece of sole leather that sticks out straight, refusing to be reconciled; trousers that boasted a seat once, but probably not while Tony has worn them; two left boots tied on with packing twine, bare legs in them the color of the leather, heel and toe showing through; a shock of sunburnt hair struggling through the rent in the old straw hat; two frank, laughing eyes under its broken brim—that is Tony.

He stood over the gutter the day I met him, reaching for a handful of mud with which to "paste" another boy who was shouting defiance from across the street. He did not see me, and when my hand touched his shoulder, his whole little body shrank with a convulsive shudder, as from an expected blow. Quick as a flash he dodged, and turning, out of reach, confronted the unknown enemy, gripping tight his handful of mud. I had a bunch of white pinks which a young lady had given me half an hour before for one of my little friends. "They are yours," I said, and held them out to him; "take them."

Doubt, delight, and utter bewilderment struggled in the boy's face. He said not one word, but when he had brought his mind to believe that it really was so, clutched the flowers with one eager, grimy fist, held them close against his bare breast, and, shielding them with the other, ran as fast as his legs could carry him down the street. Not far; fifty feet away he stopped short, looked back, hesitated a moment, then turned on his track as fast as he had gone. He brought up



directly in front of me, a picture a painter would have loved, ragamuffin that he was, with the flowers held so tightly against his brown skin, scraped out with one foot, and made one of the funniest little bows.

"Thank you," he said. Then he was off. Down the street I saw squads of children like himself running out to meet him. He darted past and through them all, never stopping, but pointing back my way, and in a minute there bore down upon me a crowd of little ones, running breathlessly, with desperate entreaty, "O mister! give me a flower." Hot tears of grief and envy—human passions are much the same in rags and in silks—fell when they saw I had no more. But by that time Tony was safe.

And where did he run so fast? For whom did he shield the posies so eagerly, so faithfully, that ragged little wretch that was all mud and patches? I found out afterward, when I met him giving his sister a ride in a dismantled tomato crate, likely enough "hooked" at the grocer's. It was for his mother. In the dark hovel he called home, to the level of which all it sheltered had long since sunk through the brutal indifference of a drunken father, my lady's pinks blossomed, and, long after they were withered and yellow, still stood in their cracked jar, a visible token of something that had entered Tony's life and tenement with sweetening touch that day for the first time. Alas! for the last, too, perhaps. I saw Tony off and on for a while, and then he was as suddenly lost as he was found, with all that belonged to him. Moved away,—put out, probably,—and, except the assurance that they were still somewhere in Mott Street, even the saloon could give me no clue to them.—*From "Children of the Poor," by Jacob A. Riis.*

Slum Children in School

It would be interesting to visit the schoolroom where some of the poor immigrant children get their first lessons in English and patriotism. Here is a little Jewish girl from Moscow, Russia. Only two months ago she came to school and presented herself with her green vaccination card from the steamer. Already she understands the teacher's questions, and answers most of them in English.

Should you like to hear some of these children recite the Declaration of Independence from memory? Half of them know it by heart, and understand it in their own practical way. One day while studying the Declaration of Independence, the teacher asked, "When the American colonies could no longer endure the oppression of England, what happened?" "A strike," said one little girl promptly. She had heard of men striking, and why could she not say the same of the nation?

One of the lessons in the school is cleanliness. In the morning, a matron, with her alphabet consisting of a cake of soap, a sponge, and a pitcher of water, visits the classroom and picks out any who need washing. One day one of the little boys expressed his disapproval of this part of the program. He was asked to write his first English composition, and this is what he wrote:—

"Indians

"Indians do not want to wash because they like not water. I wish I was an Indian."

Not many of these little ones are long in day school. Soon they are big enough if not old enough to help support the family. Then they must go to the work-

shop day after day, and perhaps go to school at night. The majority of them do well while they are in school. What would not some of them do with the splendid opportunities we have? Some of the parents long to educate their children, and now and then an ambitious slum boy finds his way to college. Let one of the New York workers tell you of one of them. In a group of foreign men who met to learn English was one who had five children whom he was struggling to support on an income of ten dollars a week. "The oldest, a bright boy who had been graduated from the public school with honor despite the patch on his trousers, was ambitious to go to college, and the father had saved and pinched in a thousand ways to gratify his desire. One of the managers of the institute, who knew how the family were starving on half rations, had offered the father, a short time before, to get the boy employment in a store at three dollars a week. It was a tremendous temptation, for the money was badly needed at home. But the old man put it resolutely away from him. 'No,' he said, 'I must send him to college. He shall have the chance that was denied his father.' And he was as good as his word. And so was the lad, a worthy son of a worthy father. When I met him, he had already proved himself a long way the best student in his class."

One evening when Mr. Riis was standing on the street corner watching these children go home from school, he had an experience which leads us again to admire as well as pity these unfortunate children. He says: "The smoky torches on many hucksters' carts threw their uncertain yellow light over Hester Street as I watched the children troop homeward from school one night. Eight little peddlers hawking their wares had stopped under the lamp on the corner to bargain with one another for want of cash customers. They were engaged in a desperate but vain attempt to cheat one of their number who was deaf and dumb. I bought a quire of note paper of the mute for a cent, and instantly the whole crew beset me in a fierce rivalry, to which I put a hasty end by buying out the little mute's poor stock,—ten cents covered it all,—and after he had counted out the quires, I gave it back to him. At this act of unheard-of generosity the seven who had remained to witness the transfer, stood speechless. As I went my way, with a sudden common impulse they kissed their hands at me, all rivalry forgotten in their admiration, and kept kissing and bowing until I was out of sight. 'Not bad children,' I mused as I went along. 'Good stuff in them, whatever their faults.'"

MATILDA ERICKSON.



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

Senior Society Study for Sabbath, April 23

Suggestive Program

- 1. OPENING Exercises (ten minutes).
- 2. Bible Study (ten minutes).
- 3. Quiz on Standard of Attainment (five minutes).
- 4. The American Indians (twenty minutes).
- 5. Reports.
- 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. 12:1-5. See also "Patriarchs and Prophets." Notice: Who called; whom he called; did he know Abraham? God's first command; sacrifice involved; where Abraham was to go; what directed him; look up places on map; twofold blessing promised; Abraham's obedience; who accompanied him; how old Abraham was; where God took him; who was responsible for Abraham's success. Draw personal lessons. Have society take part.

3. Matt. 3:8; Acts 3:19. Announce the week before. Review all texts on Sabbath.

4. Two ten-minute papers on "Marcus Whitman" and "Dr. H. H. Spalding." See *Gazette*. Additional material may be had in Faris's "Winning the Oregon Country" and in encyclopedias.

5. Reports from the various working bands.

6. Repeat the Lord's Prayer.

## Junior Society Study for Week Ending April 25

### Suggestive Program

1. OPENING Exercises (twenty minutes).
2. "Slum Children in School" (five minutes).
3. "Tony and His Flowers" (five minutes).
4. "Our Neighbors" (five minutes).
5. "The Little Protector" (ten minutes).
6. Closing Exercises (fifteen minutes).

1. Singing; several short prayers; secretary's report; reports of work done; offering taken; review all Morning Watch texts since last monthly review, locating places mentioned in the reading assignment for each day.

2. Have this read by a Junior. It gives only one brief look into the classroom, but it may help us to appreciate our privileges more. See this paper.

3. This must be read very well in order to be appreciated by the Juniors. It gives a good word picture. See this paper.

4. Recitation. See *Gazette*.

5. Reading. See *Gazette*.

6. Cannot you devote ten minutes to a good social meeting? How many Juniors are determined to be more faithful missionaries in their own homes, and to help cheer the lives of the poor? A month ago the Juniors were invited to consecrate themselves to the work of winning souls. How many have followed the example of the boy soul winner of whom we read at that time? Let the Juniors relate their experiences. Announce your next committee meetings. After singing, close by repeating in concert Matt. 25:40.

## Missionary Volunteer Reading Courses

### Senior No. 7—Lesson 28: "Wild Life on the Rockies," Pages 171-213

1. WHAT is kinnikinnick? What qualities make it of great value on a barren or burned-over area?

2. Under what circumstances did Mr. Mills first come to fully appreciate the good work of the kinnikinnick? How does he tell us that the young pine found on the barren slope probably came there?

3. What does the kinnikinnick look like in May? What is its appearance in winter? Relate Mr. Mills's dream about this plant.

4. Why was the lodgepole pine so named? What other names has it?

5. What qualities has this tree that enables it to multiply and extend its domains in spite of forest fires?

6. Where shall we find forests of the lodgepole pine?

7. What peculiarity has the cone of this pine? What part do forest fires play in liberating the seeds? the wind in carrying them?

8. For what purposes is the wood of the lodgepole pine used?

9. Name some of the trees found in going from the foothills in Colorado to the crest of the Rockies. What does Mr. Mills say of the regularity of the tree distribution on the Rockies?

10. How does he describe the aspen? Which does he call the handsomest tree on the Rockies?

11. What flowers are found growing on the Rockies?

### Junior No. 6—Lesson 28: "In the Tiger Jungle," Chapters 18-20

1. WHAT beautiful testimony does Mr. Chamberlain bear in reference to two missionaries connected with the Romish church? Does this not show us that the Lord has some true children even in that church who love him and rely solely on Jesus as the way and the truth and the life?

2. How long had Father Andrew been trying to gain an

entrance into Tibet? Tell of the different ways in which he tried to gain entrance, and how he was thwarted.

3. After finally getting into Tibet, how were he and his companions treated?

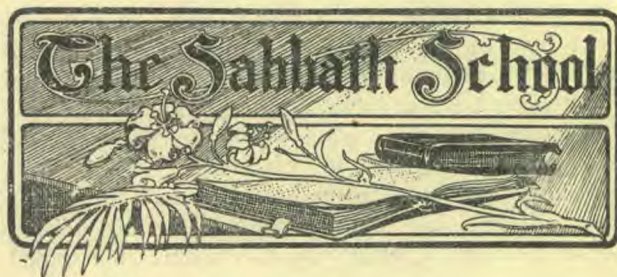
4. What did they do when they were driven out?

5. Failing to get into Tibet from China, where did Father Andrew again go? While unable to cross the borders, what did he do here to help send the gospel message into Tibet? What manuscripts did he prepare?

6. What lesson should we learn from this man's life?

7. Relate the story of the pen and the ink bottle, and give the lesson and encouragement that we may draw from this experience.

8. How did a number of incidents which occurred in Mr. Chamberlain's experiences among the churches in America remind him of his horse that had to be "wound up"? What does he say of those churches that needed no winding up?



## IV—The Birth of Samuel

(April 25)

LESSON SCRIPTURE: 1 Sam. 1; 2:1-19.

LESSON HELP: "Patriarchs and Prophets," pages 569-577.

MEMORY VERSE: "Even a child is known by his doings, whether his work be pure, and whether it be right." Prov. 20:11.

### Questions

1. Where was the ark of God in those days? Joshua 18:1. Therefore, where did the Israelites all gather to worship God and offer their sacrifices? Where did Eli, their judge, live? 1 Sam. 1:9; note 1. What other priests lived at Shiloh? Verse 3. Where was Shiloh? Note 2.

2. Among the worshipers who thronged the temple courts, what particular family is pointed out? What do we learn of Elkanah? Note 3. What was the great grief of Hannah? Verses 1, 2, 6, 7.

3. To whom did Hannah finally take her grief? What showed that she was very much in earnest? For what definite thing did she ask the Lord? How do we know that it was not just for her own pleasure that she wanted this son? Whose glory did she have in view? Verses 9-11.

4. Who was sitting by one of the posts of the temple? Of what did he take notice? Judging by appearances, what did he think of her? Why did he think she was drunken? How did he rebuke Hannah? Verses 9, 12-14.

5. How did Hannah's reply show that she was a patient woman? How was she rewarded for her earnestness and patience? What evidence is there that she believed God had heard and answered? Verses 15-18.

6. To what place did Hannah and her husband then return? What name did Hannah give her son? Why? Of what, therefore, was Samuel a visible proof, and a constant reminder? Verses 19, 20, margin.

7. How did Hannah show that she was a truthful woman? About how old must Samuel have been when she left him at the temple? Note 4. For how long did she give him to God? Whom must she have loved more, Samuel or God? Verses 21-28, margin.

8. What could so small a child as Samuel do for



the Lord? 1 Sam. 2: 11; note 5. Compare the ministry of this faithful little child with the ministry of Eli's grown-up sons. Verses 12-17. What may we learn from this comparison? Memory verse.

9. How was Samuel dressed? Verse 18. What was a "linen ephod"? Ex. 28:6-8. How often did Samuel see his mother? What token of love did she always bring him? 1 Sam. 2: 19.

Notes

1. Eli was priest, as well as judge. "He held the highest and most responsible positions among the people of God. As a man divinely chosen for the sacred duties of the priesthood, and set over the land as the highest judicial authority, he was looked up to as an example, and he wielded a great influence over the tribes of Israel."—"Patriarchs and Prophets," page 575.

2. Shiloh was a "city north of Bethel, south of Lebanon, on the east of the road from Bethel to Shechem, being about nine or ten miles from each. . . . During the period of the judges, for three hundred years, the tabernacle remained here. . . . It has been identified without doubt with Seilun, a ruined village on a low hill, showing traces of ancient building material and early foundations. The most interesting feature is a sort of level open court, 412 feet long and 77 feet wide, partly hewn out of the rock, 'which might have been the actual spot where the ark rested, for its custodians would naturally select a place sheltered from the bleak winds that prevail in these highlands.'"—Schaff's Bible Dictionary.

3. Elkanah was a "Levite, and of the family of the Kohathites (the most honorable house of that tribe) as appears. 1 Chron. 6: 33, 34."—Matthew Henry. Schaff tells us that he was also a descendant of Korah, who was swallowed up by the earth with Dathan and Abiram, for "we are expressly told that 'the children of Korah died not' in the rebellion of Korah." Num. 26: 11.

4. The Jews say that "when she had weaned him" was when "he was three years old."

5. Webster tells us that to minister is "to act as a servant; to perform service; to do things needful or helpful." Samuel performed various services in the house of worship, such as lighting the lamps (1 Sam. 3: 3), opening the doors (1 Sam. 3: 15), running errands, and other duties required for the sacrifices and worship. He was also the personal attendant and aid to the aged and dim-sighted Eli, as is implied in his sleeping near him, and his readiness to respond to his call.

IV — A Living Sacrifice

(April 25)

Daily-Study Outline

Sun.	An appeal	Questions 1-5; notes 1-3
Mon.	Members of one body	Questions 6-9; notes 4, 5
Tues.	How and why the gifts are given	Questions 10, 11; note 6
Wed.	The gifts; their order: how exercised	Questions 12-15; notes 7, 8
Thur.	Review of the lesson	
Fri.	Supplementary questions	

LESSON SCRIPTURE: Rom. 12: 1-8.

LESSON HELPS: Read 1 Corinthians 12; Eph. 4: 7, 8, 11, 12.

Questions

1. By what does the apostle beseech his brethren? Rom. 12: 1, first clause; note 1.

2. What does he plead with them to do? Same verse, last part; note 2.

3. To what should we not be conformed? Verse 2; note 3.

4. How should we be transformed? Same verse, second clause.

5. What will we thus prove? Same verse, last clause.

6. How should a man not think of himself? Verse 3, first part.

7. How should he think of himself? Same verse, last part; note 4.

8. Of what are we members? Verses 4, 5; note 5.

9. How do we become members of his body? 1 Cor. 12: 13.

10. How are gifts bestowed? Rom. 12: 6; 1 Cor. 12: 11.

11. For what purpose are they bestowed? Eph. 4: 11, 12; note 6.

12. What gifts are mentioned in our lesson? Rom. 12: 6-8.

13. In what order does the apostle elsewhere present these gifts? 1 Cor. 12: 28.

14. Of what gifts are all recipients? Rom. 12: 7, first clause; note 7.

15. How should these gifts be exercised? See verses 6-8; note 8.

Notes

1. "Therefore:" In view of all God's mercies, as set forth in all that has gone before. All the wonderful doctrinal teaching set forth is nothing unless it is revealed in the life. As Chrysostom remarks, it is as though Paul "brought the Benefactor himself to supplicate."

2. "Present:" "The verb used is the regular word used for bringing to offer in sacrifice." "Your bodies:" "The body is the organ of practical activity, which practical activity is to be dedicated to God; better still, as an indication that the sanctification of Christian life is to extend to that part of man's nature which is more completely under the bondage of sin."—Alford. "A living sacrifice:" In contrast to the offerings of beasts which were slain. The beast could be offered but once; the body is a continual sacrifice, denying itself all the evil tendencies and lusts and serving God positively. "Reasonable:" Logical, spiritual. It is rendered both.

3. "Conformed:" Shaped, molded from without. "Transformed:" "Transfigured," molded from within. The world molds us for death; under the creative power of God, we grow into his image. "Good, and acceptable, and perfect" does not apply to the will of God; that cannot be otherwise; but that we in ourselves may prove "what is the will of God, namely, that which is good and well pleasing in him, and perfect."

4. "Not to think of himself more highly," etc.: A proper abiding conception of the gifts of God's Spirit, or spiritual gifts, would prevent an undue estimate of our own power and ability, and foster humility, and would also keep us from becoming worshipers of men. "There is a play on the words here in the original, which can only be clumsily conveyed in another language: 'not to be high-minded above that which he ought to be minded, but to be so minded as to be sober-minded.'"—Alford.

5. "One body:" Christ is the head (Eph. 1: 22, 23; Col. 1: 18), and, of course, believers are members one of another; "for by one Spirit are we all baptized into the one body" (1 Cor. 12: 13). So should we ever regard one another.

6. "Gifts:" Read 1 Corinthians 12; Eph. 4: 6-12, and the parable of the talents in Matthew 25 and of the pounds in Luke 19. We will learn from these scriptures that the gifts were bestowed upon the church by our Lord through the Spirit when he ascended; that gifts are bestowed upon all; that they are given for his people to improve and profit thereby in the upbuilding of the church and the work of the ministry; that they are given as God wills—not as man wills; that they are to remain in the church till our Lord's return; that then all will have to account for their use. These gifts are very precious, and our Lord likens them to highest denominations of money in the Jewish and Roman systems.

7. "Ministry:" Service. All who can accept Christ can minister for or serve him; for ministry means service. And ministry for Christ is to serve not as we choose, but as he directs. Thus serving, the lowliest tasks become glorified.

8. "With simplicity:" Better, "with liberality," or "liberally." "With cheerfulness:" "It is in exhibiting compassion, which is often the compulsory work of one obeying his conscience rather than the spontaneous effusion of love, that cheerfulness is so peculiarly required, and so frequently wanting."—Alford. How do you answer the offending one who has apologized or who asks forgiveness? Do you cheerfully say, I freely and fully forgive? or does your very manner imply that in your heart you condemn?

Supplementary Questions for Home Study

1. How many spiritual gifts are named in the New Testament?

2. Which is placed first? Which second?

3. To what member of the physical man may the gift of prophecy be likened?

4. According to what are the gifts bestowed? Matt. 25: 15.

5. Are the gifts natural or supernatural? What is the difference between the "gift" and the "ability"?



# The Youth's Instructor

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## "The Brightness of the Firmament"

Not all the stars that make the sky  
So luminous at night  
Are stars of largest magnitude,  
Great suns of rolling light;  
But multitudes of smaller ones  
Are in that shining throng.  
Each star is where it has been placed —  
All, all, where they belong.

Not yours, perchance, to shine in life  
As greater lights below,  
But keep your own appointed place,  
And this thing ever know,  
You please the Master where you are  
If living day by day  
To bring dear souls to Christ, the Lord,  
To shine as stars for aye.

ELIZA H. MORTON.

## Share the Good With Others

THE YOUTH'S INSTRUCTOR is an excellent paper for young people. You will usually find that any person can read something in it of interest to him. You know your friend's ideas and temperaments, so send her a copy of the INSTRUCTOR, marking in pencil that article which you think will particularly interest her, calling attention thereto in a modest way. If the article appeals to her, as it most likely will, she will also look over the rest of the magazine. One is more apt to read an article to which one's attention has been called in this manner. One of the members of the society sent me a copy of the INSTRUCTOR a few weeks ago (I had failed to get this particular number), on the front page of which she had written, "See page seven." I immediately turned to page seven, and thoroughly digested the article to which I was directed, before looking at any other; and it was well worth reading. The sender frankly stated that the article had been of benefit to her, and she thought perhaps I had not read it. I felt indebted to her; I felt that she was not selfishly looking after her own interests, but was also anxious that other members of the society should share all the good there was in the magazine. And in the same way we will gain the good will of others if we will demonstrate to them that we are interested in their welfare, by sending them our literature, calling their attention, in a kindly and becoming manner, to certain interesting portions of it. I was pleased to receive a letter recently from a friend to whom I had been sending the INSTRUCTOR, in which she stated that she was using it in teaching her Sunday school class, composed of twenty-five pupils.

FRANKLIN A. HONICKER.

## Family Reunited

A MISSIONARY in China was separated from his wife and baby in 1910 during the Shangsha riots on the Yang River, a tributary to the Yang-tze-Kiang River. Mrs. Hadden was carried to Hanghow, and Dr. Hadden was taken up the river. For three years he wandered through the wildest parts of central China in search of his wife and child, like a Gabriel seeking his Evangeline.

In his hunt he covered 10,000 miles, traversed Hunan Province to the border of Tibet, was pelted with clods by 2,000 semibarbarous Chinese at Kuei Yang Chow, and had many thrilling escapes from death.

After three years of travel he finally got back to his old station in Yung Chow Fu, and there learned that his wife was in Hongkong, where he joined her. — *Washington Post*.

## Seed Thoughts

It is not enough for us not to participate in the doing of evil, but we are in the spirit of love to do all we possibly can to eradicate evil. There is constantly going on between Satan and Christ a warfare; and we as followers and soldiers of Christ are to set ourselves against all wrongdoing, and do everything in our power to substitute in its place right doing. None can excuse himself and say that he has no responsibility in the matter of opposing evil and the promotion of good in the world; for this should be the business of every man and woman.

Men and women are not placed in this world to merely eke out an existence in their endeavor to get a living, but they are placed here for service in a constant effort to better the conditions of our fellow men. Let us not thwart the purpose for which we were created.

J. W. LOWE.

## Value of Seeming Adversity

YEARS ago in one of the Eastern States I sowed some cabbage seed in a box, and placed it where the sun shone bright. A late spring snowstorm came, and, fearing my seeds might be injured, I placed over the box a window sash which lacked one pane of glass. Not having the forethought to protect this part in some other way, the snow fell through abundantly. My dismay was great, but in a few days it changed to surprise, for that little corner was the only spot where there were any plants.

From this occurrence I was enabled to see how little I knew of the laws of nature. I had been told that those late snows were of service, but I had forgotten it. Then I perceived more clearly than before that seeming adversity is often best for prospering growth, and that we often lose blessings by avoiding the trials and perplexities which would make us strong.

MRS. D. A. FITCH.

THE largest goose dealer in the world lives in Illinois. His buyer purchases large numbers of fowls in Kentucky and Tennessee, and then ships them to the great farm at Mansfield, Illinois. Since many of the geese are bought in rural towns, sometimes far from a railway station, the birds have to be driven for miles over rough roads. For these journeys they are shod by being driven over soft tar and then onto beds of fine sand.