

The YOUTH'S INSTRUCTOR

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"THE North Railroad Company in France is making experiments in the use of wireless waves for clearing away fog. It is well known that electric waves so act upon the water particles which make up fog as to dissolve them into vapor. Following this idea, it is claimed that as much as six hundred feet can be cleared up in front of the electric wires which are sending out waves, the fog being at least partially dissipated. This will have a great value in clearing the atmosphere, at least to some extent, in the operating of trains and ships."

Girls, a Word to You

CRABS and clams have sometimes been taken as illustrations of temptations. A girl was on a coral reef in the Fiji Islands catching crabs. She slipped her hand into a hole in the rock, and was caught by an unseen monster which held her as a prisoner. Her friends were powerless to help her, and she had to stay in that position, with the tide rising higher and higher till it closed over her head, and she was drowned. Many a young girl in our own land has gone out to seek pleasure, and the forces of evil have laid hold of her, and friends have been unable to save her.—*Christian Herald.*

"The Hills o' Ca'liny"

WILL soon be published in book form if sufficient advance subscriptions can be obtained. Several of the sketches in this book have been published in the YOUTH'S INSTRUCTOR. If you want to become better acquainted with the children of the mountains, of whom Loney and Rafe and Lucy, Christy, Craig, and Little Sis Hopkins are types, then you will want "The Hills o' Ca'liny."

The book, if published, will sell at \$1, illustrated. If you are interested in having this book brought out, write the author at once. Send no money, but simply state that you will take one or more copies, at one dollar a copy, when it is published. Address Arthur W. Spaulding, R. F. D. 6, Hendersonville, N. C.

Mottoes of the States

- ARKANSAS—*Regnant populi*: The people rule.
- California—*Eureka*: I have found it.
- Colorado—*Nil sine numine*: Nothing without the Divinity.
- Connecticut—*Qui transtulit sustinet*: He who has transferred sustains.
- Delaware—Liberty and independence.
- Florida—In God is our trust.
- Georgia—Wisdom, justice, moderation.
- Illinois—State sovereignty and national union.
- Iowa—Our liberties we prize, and our rights we will maintain.
- Kansas—*Ad astra per aspera*: To the stars through difficulties.
- Kentucky—United we stand, divided we fall.
- Louisiana—Union and confidence.
- Maine—*Dirigo*: I direct.
- Maryland—*Crescite et multiplicamini*: Increase and multiply.
- Massachusetts—*Ense petit placidam sub libertate*

quietem: By her sword she seeks under liberty a calm repose.

Michigan—*Si quæris peninsulam amœnam, circumspice*: If thou seekest a beautiful peninsula, look around.

Minnesota—*L'etoile du Nord*: The star of the North.

Missouri—*Salus populi suprema lex esto*: Let the welfare of the people be the supreme law.

Nebraska—Popular sovereignty.

Nevada—*Volens et potens*: Willing and able.

New Jersey—Liberty and independence.

New York—*Excelsior*: Higher.

Ohio—*Imperium in imperio*: An empire within an empire.

Oregon—*Alis volat propriis*: She flies with her own wings.

Pennsylvania—Virtue, liberty, independence.

Rhode Island—Hope.

North Carolina—*Esse quam videri*: To be, rather than to seem.

South Carolina—*Animis opibusque parati*: Ready with our lives and property.

Tennessee—Agriculture, commerce.

Vermont—Freedom and unity.

Virginia—*Sic semper tyrannis*: So be it ever to tyrants.

West Virginia—*Montani semper liberi*: The mountaineers are always free.

Wisconsin—Forward.

United States—*E pluribus unum*: From many, one.

Annuit cœptis: God has favored the undertaking.
Novus ordo seculorum: A new order of ages. The first is named on one side of the great seal; the other two, on the reverse.

"Be Strong and of a Good Courage." Joshua 1:6

"Be strong and of good courage;"
 Go bravely forth to meet the foe;
 God wants no weaklings here below.
 Dangers?—Yes, on sea and land,
 Conflicts sore on every hand;
 But it is thy King's command,
 "Be strong and of good courage."

"Be strong and of good courage."
 He knows the pitfalls everywhere,
 He knows where Satan laid the snare
 Across thy weary upward way;
 But evermore, by night, by day,
 Hear thy great Commander say,
 "Be strong and of good courage."

"Be strong and of good courage."
 The battle fierce will not be long;
 Has he not bidden thee, "Be strong"?"
 Then firmly, bravely journey on.
 Soon the conflict will be done,
 And thy crown of victory won.
 "Be strong and of good courage."

—Author unknown.

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The Youth's Instructor

VOL. LXII

TAKOMA PARK STATION, WASHINGTON, D. C., JUNE 16, 1914

No. 24

Habits

A HABIT is something that steadily grows,
Each day it is stronger than ever before;
At first a man treats it as something he knows
He can easily drop when it cheers him no more;
"I can toss it aside,"
He declares in his pride;
But he finds when the coils have been loosened at last
That part of his soul has been left in the past.

A habit comes pleasingly stealing along
As a mist settles over a field in the night;
Unnoticed at first, it has soon become strong,
And is either an uplifting friend or a blight;
It whitens or soils,
It exalts or it spoils;
And when 'tis cast off in the moment of strife,
There is something forever gone out of a life.

Our habits, at first hardly noticed, at length
Are things that we lean on or drag by the way;
They weaken our hopes, or they lend us the strength
To battle courageously day after day;
They lose or exalt,
Each a virtue or fault;
And the man who achieves as a worthy man should,
Takes care that the habits he chooses are good.

— S. E. Kiser.

Christian Work for Boys and Girls

EDMUND C. JAEGER



NE of our poets has said that writing poetry is like pouring sirup from a pitcher; so much stays inside the pitcher. So I may say regarding this my attempt to tell of some of the tried and successful methods of working with boys and girls. It is so hard to put life into words.

Do you remember the song of the monkeys, the Brander-log, as it is called in the "Jungle Book"? This is one verse of their song:—

"Here we sit in a branchy row,
Thinking of beautiful things we know,
Dreaming of things that we mean to do,
All complete in a minute or two—
Something noble and grand and good
Done, by merely wishing we could."

Our manner in grappling with this great problem of how to bring the youth to Jesus Christ must no longer parallel the manner of these fickle creatures, that, proud of the "noble noise" they make, were always "going to do some splendid work."

A good habit or a great permanent work is not done by a wish, nor yet by theorizing. Great results are reached only by patient, practical effort, often covering a long period of time. The old myth tells how the walls of Thebes rose marvelously at the sound of Amphion's lyre. As he played, the huge blocks moved of their own accord and fitted themselves to form a wall, with no more effort on his part than was required to pluck the strings of his instrument. Such is the fable; but ordinary walls are not built like that. Each stone must be fitted into its place and well and truly set with care and with much toil. We cannot jump into great results. What we can do is to begin. We can lay the first stone or take the first step. And God will help us.

It shall be my purpose to present to you what I see, as these first beginnings in the great work of helping boys and girls to learn to know their Great Father and Elder Brother.

There is first to be done a broad work in getting acquainted with the youth of our communities. This presumes a certain attitude by which we are capable of seeing all children and young men and women as needful of help, inspiration, and on-leading; it pre-

sumes that we are equipped with the necessary education, spirit of leadership, and whole-heartedness, which will place us on vantage ground in dealing with those of this particular age. Possessed of these qualifications, we may gain the comradeship of the young, and, O, how good it is to enter into friendship with these buoyant spirits of youth! To be in the comradeship of youth does not limit our work to that of wholesale dispensers of good advice, as some would have us think, but gives us an opportunity to mingle with them, and enter heartily into their daily work and pleasure so that our fellow feeling is complete. Said Bismarck: "You can do anything with children if you will only play with them."

Study Their Ideals

Now I find that the supreme interests of youth center about these heads: his play, his companions, his books, and the world about him. One or more of these interests may be lacking, but one is always present. Into these interests we must enter if we are to win him into our confidence. Those who will not believe this, are not to offer their services in so great a work as "winning the boy," for they cannot even presume to have success. "He is one with us," said the boys of a certain high school concerning a young man who was trying to help them to be men of worth, "and so we are one together with him." This young social worker found that when he had helped a boy with his difficulty in translating a sentence in his Vergil, and had taught him how to mend a broken tennis racket or a baseball bat, the lad was in a better frame of mind to receive Christian truths than he otherwise could possibly be. He found that now the youth believed in him; he saw that his Christianity was a practical profession, made good in tangible ways. Never let us forget that the young in years are filled with the sense of life's reality, and that they can best be reached by natural service. The boys who lived in the alley near Tomkins Square Mission in New York City all threw stones at the windows until the missionary's wife hit upon the happy expedient of giving all the lads a feast of cake. No more stones were thrown after that; they liked the lady inside.

Worth Recognized

A young person — man or woman — who by nature is fitted to work with boys and girls (for such, like poets, are born not made) and has it in his heart to be truly useful, will soon find himself in a position to wield a wide influence in his community or city. When once the parents see that our purpose is true, that we are real men or women doing a good, substantial, and permanent work, they are going to put confidence in us and give their children into our charge. Speaking from personal experience, I know this to be true.

Opportunity Offered Workers

There is an opportunity for some young man and some young woman in every village and city in the world to be self-supporting workers for Jesus Christ, doing service of inestimable value. This summer I am conducting a summer school of natural history for boys, and have had twenty boys under my care. We are taking trips to the mountains and the seashore and studying nature at first hand. To say that the boys and I are very, very happy in our work is putting the statement mildly, and, O, what grand lessons we are getting,— lessons, spiritual and moral, which are going to be big factors in molding the character aright!

Stories as a Winning Factor

The avidity with which all classes of children seize the opportunity for hearing a story, suggests that the story hour has a universal use as a vehicle for teaching invaluable lessons to young learners. Any one who can narrate a story well is always a neighborhood favorite; he is the appetizing honey-pot that attracts all the bees. So let the story-teller, with his mind provisioned with a variety of pleasant, truth-teaching, optimistic stories, be abroad in the land; let him ply his art wherever he meets children,— on the street, at his home, or in our public and private schools. Let him tell the thrilling tales of missionary adventure; let him tell the ways of the birds, speak of the manner of the cricket's chirp, and what not else so long as he interests boys and girls in wholesome things. We shall ask him to narrate those inspiring accounts of the struggles for religious freedom during the Reformation, with the hope that when the little auditors come to years of maturity, they will sense the injustice of enforcing religion by law in our own country. Often the instruction received in a story sinks deeper in the memory and exerts a more profound influence on the life than the learning taught in the schools. The teacher of children surely has a goal worth striving for. His may be now the day of small things. The child will reap the harvest.

Circulating Libraries

The story-teller provided with a small loan library, will find many opportunities to lend his good books. Libraries offering story-hour courses to children, find that after the lecture there is always a "rush" demand for books relating to the stories told, and never can all the requests for books be filled. He who lends books from his home may proudly realize that he is educating the reading public into the desire for the best in literature, that he is heightening the literary appreciation of his community and making his home a little center of culture and salvation for many a youth who otherwise uncared for might devote his reading times to the perusal of conscience-blasting literature. The loan library need not prove a heavy expense, since in every community there are wholesome-souled in-

dividuals who are glad to contribute money or purchase books to get the library started. The plan has been tried. (Caution: Don't push denominational literature too hard. You can afford to be patient.)

I have made my home attractive to many children and older boys by having a goodly supply of curios and natural history specimens about. Indeed, my library has become a veritable museum. The boys are always interested in my beetles, microscope, and minerals. They are eager to aid in building up my collection, and many of them are starting collections of their own. Now, I believe that we need to recognize the value of this collecting habit among boys. It gives them an opportunity to learn many things of common life that are really very valuable, and, best of all, it gives them something with which to occupy their minds. You need not worry much about the boy who is interested in natural history; he is always busy; he wishes the day were forty-two hours long— so do I. You will not find *him* decorating a lamp-post on some street corner.

To Workers

O my friends! do you have it in your hearts today to be useful in this world? Do you yearn to be truly wise to help in exterminating sin and wickedness? Is it your full-formed desire to do something really great for Jesus Christ? Then do something for the children. Remember, "Every prisoner in our penitentiaries was once an *innocent*, prattling child." He has become what he is through neglect. The child is father of the man. The hope of Christianity is in saving the children— everywhere. Toward childhood must be directed the genius of the church.

A certain philosopher who was continually talking to his friends about the fine garden in which he fondly walked and did his studying, was visited one day by one of his friends. The philosopher's guest was much surprised at finding that this extraordinary garden was a patch of ground only about the size of the floor of his own room. "What!" said he, "is this your garden? It's not very broad." "No," said the philosopher, "it's not very broad, but it's a wondrous height." And so I may say regarding our work with the children: It may not seem very large, but "it's a wondrous height;" it goes right up to eternity.

I realize that I have suggested largely material things to be done for children. I have purposely emphasized this side of the problem because so few recognize its full value in getting a grip on the hearts of the youth. It is influence, character, that educates, not dogma. It is the life that speaks, not the word. The life, if right, augments the power of the word, but if wrong, it neutralizes it. If we are "out and out for Jesus Christ," none will be more quick to detect it than the youth. I am sure that I utter a feeling deep in the hearts of teachers when I say that we have been too contented in merely preaching to the youth, and that we have neglected the religion of the hand. "Ideas," said George Eliot, "are often poor ghosts; our sun-filled eyes cannot discern them— they pass athwart us in their vapor, and cannot make themselves felt. But sometimes they are made flesh; they breathe upon us with warm breath; they touch us with soft, responsive hands; they look at us with sad, sincere eyes, and *speak* to us in appealing tones; they are clothed in a *living*, human soul with all its conflicts, its faith, and its love. Then their presence is a power, then they shake us like a passion, and we are drawn after them with gentle compulsion, as flame is drawn to flame."

The Society of Brethren at Andover Seminary

[During his senior year in Williams College, Mr. Mills organized the first American foreign missionary society, known as the Society of Brethren.]

SAMUEL J. MILLS, after his graduation from Williams in 1808, went to Yale. His ambition was to permeate this school with the "divine ferment." He was a graduate student doing work in theology. He was unable to interest the student body in foreign missions, but he performed a noble service there for the Sandwich Islands.

Early in 1810 Mr. Mills entered Andover Theological Seminary. He found several of his college classmates and members of the Society of Brethren there. Here was a fruitful soil to germinate the missionary enterprise. Sept. 14, 1810, Rice was elected president of the Society of Brethren; Giddings, vice president; and Fairfield, secretary. Through personal work, other students became interested. Among these were Samuel Nott, a graduate of Union College; Adoniram Judson, a graduate of Brown University; and Samuel Newell, a graduate of Harvard.

In the seminary, Mr. Mills could ever be seen arm in arm with one or two college men, walking and constantly pressing home the claims of foreign missions. Fortunately we have preserved to us today an outline of the arguments for foreign missions which he used in these conversations, in a letter dated at Andover, March 21, 1811, to John Seward. The statements have been abridged:—

1. The state of American churches. The country is at peace, and her ships are visiting all portions of the globe for the purpose of trade and commerce. Thus commerce has made the country rich. The wealth of the American churches is immense. To what better purpose can it be put than in carrying the gospel to the heathen?

2. The establishment of the divinity school at Andover. There is now no excuse for ignorance in regard to the condition of the heathen. If we remain blind, it is because we will not see. Further, God is here giving us an unparalleled opportunity to fit ourselves for the work of evangelizing the heathen.

3. The organization of missionary, Bible, and tract societies in America. By means of these societies the new settlements will be cared for, and our own country will not be neglected.

4. The efforts that have been made and are now being made by Christians in other countries. America ought to be stimulated to go and do likewise.

5. The present favorable opportunities for introducing the gospel among the heathen. In both Asia and Africa the missionaries have found the natives ready and eager for the gospel message. When Van der Kemp arrived in Africa, he found Bushmen at the Cape waiting for some one to go with them into the interior and tell them the story of Jesus and his love for all men.

6. The success that has attended the missions recently established in India and Africa.

7. The disposition generally manifested by Christians to favor the subject.

8. The fulfillment of prophecy which we believe precedes the latter-day glory.

Samuel J. Mills made a great impression upon the students at Andover. His roommate, Timothy Woodbridge, wrote to his brother the first year Mr. Mills was at the seminary: "I had no conception when I first met him of his being such a man as I very soon found him to be while we were roommates. He has

an awkward figure and ungainly manners and an unelastic and croaking sort of voice; but he has a great heart and great designs. His great thoughts in advance of his age are not like the dreams of a man who is in a fool's paradise."

The secret society was not broached at Andover until Mr. Mills arrived. Then they proceeded cautiously. Messrs. Judson, Newell, and Nott were admitted only after close investigation. The meetings were held weekly, usually on Tuesday at the noon hour. The meetings were devoted to informal discussions of missions and prayer in their behalf. Students were permitted to join the Society of Brethren only when they pledged themselves to go as foreign missionaries.

To disseminate missionary information in a public way, the Brethren organized at Andover, Jan. 8, 1811, the Society of Inquiry on the Subject of Missions. Any Christian student who had attended the divinity college three months could become a member. This society inquired into the state of the heathen, the need of missionary labors, the most strategic places for missions, and also circulated missionary information. The society met once in three weeks on Tuesday evening for papers and discussions.

C. L. BENSON.

Great Results From Little Efforts

FOR the encouragement of others, we give below some extracts from letters recently received, showing the fulfillment of God's promise to water the seed we sow. The first is a letter from a brother in Montana. His interest in our work was first aroused by reading "Great Controversy," bought by his father in England twenty-five years ago. The letter follows:—

BUTTE, MONTANA, April 18, 1914.

Elder N. Z. TOWN, Secretary Publishing Department.

DEAR BROTHER: Inclosed is the information requested in your circular letter to church elders, dated March 24.

While every one who accepts present truth feels that his particular experience is very wonderful in that he should be called into this blessed truth, while others all about are perishing, still my own case seems worth relating,—to me at least,—for I cannot help but give thanks to God for his guidance.

About a year ago there fell into my hands a copy of a book (not Adventist) concerning the soon coming of Christ. I was thrilled with the thought, and talked to people about it. At that time I was a loyal supporter of the Methodist Church, held a local preacher's license, and was vice president of the Montana Epworth League. In all the services I led I urgently admonished the people to seek a deeper, purer spiritual experience, and I tried to show them that we are living in the last days. My father had preached for many years that the world is growing worse, etc., and I had wondered very much why he was constantly opposing the popular theories of the ministers.

One day, not having anything new, as I thought, to read, I chanced upon a book in father's library entitled "The Great Controversy Between Christ and Satan," and began reading. By the time I had finished reading the description of the destruction of Jerusalem, I was convinced that this is no common, uninteresting story, and I became more interested the farther I read. From that day forth the most absorbing topic to me was Christ's second coming and the Adventist doctrine. I immediately subscribed for the *Signs* weekly and the *Watchman*, through advertisements which I found. Up to that time I had not heard much of Adventists, except that they were "crazy" and were a false church. I studied many tracts and eagerly read every magazine. I was finally convinced that the Seventh-day Adventists were teaching pure doctrine except the Sabbath.

I read all the encyclopedias which touched on the Sabbath, also Torrey's "Refutation of the Seventh-day Doctrine" and Gamble's "True Sabbath," but their arguments wouldn't hold water. I purchased "Daniel and the Revelation," reading far into the night, for I was troubled in spirit. One Friday night, as I read the exposition of the opening of the seventh seal, the Holy Spirit gave me courage to accept the truth which was so clear. I hunted up the church the next morning, and have obeyed the truth ever since.

My friends were shocked, my pastor was angry, my fiancée

left me, my family scoffed, but I couldn't let go, because at last I had hold of something which gave me great peace.

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Very sincerely yours,
(Signed) HARRY TIPPET.

The following experience was recently given by Brother E. R. Numbers, of the Massachusetts Conference:—

Miss Lena Matson reports finding a woman in Cambridge who bought "The Desire of Ages" nine years ago, and placed it in the bottom of a trunk, where it remained until just recently. In all these years she never looked into it, but sickness and death entered her home, and in her grief she found comfort from the volume which had been cast aside and forgotten for so many years. She is now keeping the Sabbath.

An experience sent us by J. W. Johnson, of Wisconsin, follows:—

I met a family the other day that are rejoicing in the truth. In 1888 a canvasser sold the man "Daniel and the Revelation," and he could not shake off the impression the book made on him. About two years ago he reread the book, and sent for others, which led the family to begin keeping the Sabbath before they knew another Adventist.

I wish the canvasser who sold them the book could call on them now; but he may never know in this world the result of that effort.

The Lord says: "Cast thy bread upon the waters: for thou shalt find it after many days." Eccl. 11:1.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:5, 6.

The time for sowing the gospel seed will soon be past, and the reaping will be over. Shall we not hasten to the work that we may have sheaves to present to the Master when he comes?
W. W. EASTMAN.

Origin of the American Board

PRIOR to 1810 there was no real foreign missionary society in America. All efforts put forth in behalf of foreign missions thus far had been made through the British societies—the Baptist Foreign Missionary Society. Americans had donated to Carey's work through these societies. In 1807 the American contributions amounted to \$6,000.

The Brethren looked to England for help in reaching the heathen. In 1810 they corresponded with the London Missionary Society to learn if that society would accept and commission "two or three young unmarried men, having received a liberal education, wishing to serve the Saviour in a heathen land, and indeed susceptible of a passion for missions." Samuel J. Mills, however, did not think America should depend upon England to support its missionaries.

The professors of the seminary were taken into counsel, and together with prominent ministers held a meeting at Professor Stuart's house. It was a memorable meeting. The young men were advised to lay their case before the General Association of Massachusetts, which was to meet at Bradford, the next day, June 27, 1810. On motion of Dr. Spring, four young gentlemen from the divinity college were introduced, and presented the following paper:—

"The undersigned, members of the divinity college, respectfully request the attention of their reverend fathers convened in the General Association at Bradford, to the following statement and inquiries:—

"They beg leave to state that their minds have been long impressed with the duty and importance of personally attempting a mission to the heathen; and that

the impressions on their minds have induced a serious, and they trust a prayerful, consideration of the subject in its various attitudes, particularly in relation to the probable success and the difficulties attending such an attempt; and after examining all the information which they can obtain, they consider themselves as devoted to this work for life, whenever God in his providence shall open the way. They now offer the following inquiries, on which they solicit the opinion and advice of this association:—

"Whether with their present views and feelings, they ought to renounce the object of missions as visionary or impracticable? if not, whether they ought to direct their attention to the Eastern or the Western world? whether they may expect patronage and support from a missionary society in this country, or must commit themselves to the direction of a European society? and what preparatory measures they ought to take previous to actual engagement?

"The undersigned, feeling their youth and inexperience, look up to their fathers in the church, and respectfully solicit their advice, direction, and prayers.

[Signed]

"ADONIRAM JUDSON, JR., SAMUEL J. MILLS,
"SAMUEL NOTT, JR., SAMUEL NEWELL."

Mr. Judson drew up the paper. It was planned to add the names of Mr. Richards and Mr. Rice, but Dr. Spring suggested omitting them, lest the association should be alarmed at the expense involved in sending six men.

The committee of three to whom the petition was referred, reported in favor of the institution of a board of commissioners for foreign missions, for the purpose of devising ways and means and adopting and prosecuting measures for promoting the spread of the gospel in heathen lands. Five commissioners from Massachusetts and four from Connecticut were appointed, to perfect their own organization, rules, and regulations. The students were advised to pray and study and wait for providential guidance. Thus did Mr. Mills's dream and ambition take shape for an American foreign missionary society.

The first meeting of the American Board at Farmington, Connecticut, was attended by four ministers and one layman. A constitution was drafted, and officers were elected. An appeal was also issued to "the Christian public," to awaken an interest in foreign missions. Money must be had. The men were ready, the organization was completed, but the treasury was empty.

Feb. 8, 1812, sufficient money had been received to influence the board that the time had come to ordain its first missionaries. In the Tabernacle church, Salem, Massachusetts, Mr. Hall, Adoniram Judson, Samuel Newell, Samuel Nott, and Mr. Rice were ordained. A large, solemn crowd assembled. After prayer by Dr. Griffin, Dr. Wood preached the sermon, then the solemn ceremony took place of laying hands on these young men, who were to be sent to the uttermost parts of the earth. Mr. Mills was deeply disappointed because he was not allowed to go to the foreign field, but he subordinated his cherished ambitions to the greater interests of God's work. The Brethren felt that Mr. Mills was a recruiting officer, and could do a much greater work in the home field, arousing and enlisting men. Self, with him, was put in the background. He was a mighty power among the college and theological students. With him foreign missions were a mighty passion. He talked missions, and he prayed missions.
C. L. BENSON.



Another Great Timesaver

THE stenotype — the fastest-writing machine in the world — was invented by W. S. Ireland, and at the present time there are over twelve thousand in use in the United States. The speed is unlimited. A student has been able to write at the terrific rate of over six hundred words a minute from dictation on matter that he was absolutely familiar with. The machine writes on a strip of paper, and has a plain type letter instead of a character. This machine is made by the Stenotype Company, and they are building a new factory at Indianapolis, Indiana. This is the greatest step that has ever been taken since the coming of shorthand into the business world.— *Selected.*

No More Foreign Potatoes

IF the people of the United States want potatoes, they must raise them. That's the ultimatum sent out by the Department of Agriculture. No more importations from foreign sources to make up for short crops. No accepting of German-grown potatoes to bring down prices to the poor man's limit. The American people must raise their own tubers or do without. This is because foreign potatoes have for several years past been infected with a disease that has not yet got a foothold here,— a disease that is hard to stamp out if it once gets into the soil. It is a shame, but it is true, that Germany plants over 8,000,000 acres in potatoes and gets an average yield of 202.5 bushels an acre, while the United States plants 3,600,000 acres and gets only 96.2 bushels an acre. That tells the story why we are obliged to import potatoes at all. As compared with foreign growers, we don't know how to raise potatoes. Perhaps the Agricultural Department's warning will give an impetus to potato growers, and maybe supply consumers at reasonable prices.— *Newark News.*

Plants and Seeds in the Classroom

INFORMATION that will be welcomed by teachers who wish to have agricultural material for object lessons has recently been collected and published by the United States Department of Agriculture. The department's investigators have devoted their attention not so much to collections for museums as to material for use in illustrating instruction given in classrooms; and in Farmers' Bulletin No. 586, "Collection and Preservation of Plant Material for Use in the Study of Agriculture," they have set down many hints and suggestions for facilitating this work.

The illustrative material, the authors of the Bulletin point out, is not only useful in itself, but competent teachers can make its collection of the greatest value. The work should always be constructive, never destructive, and no indiscriminate picking or digging of wild flowers should be allowed. Every specimen should be properly and fully labeled, with all the necessary data, at the time it is collected.

Material for use in agricultural classes, it is obvious, should not be regarded from a purely botanical standpoint. In practice it will generally be found that such a collection will fall into two main classes: (1) Plants of value to the farmer; (2) noxious plants or weeds.

In the second class special attention should be given to poisonous plants in order to familiarize students with their appearance.

Where Flowers Grow on Lamp-Posts

A UNIQUE work is being carried on successfully in Minneapolis, for example, where window boxes and hanging gardens have been introduced into the business thoroughfares. Last year more than fifteen thousand feet of hanging gardens were maintained in the busiest streets. The business houses are regularly canvassed for the purpose, and agreements are made for installing boxes of flowers or shrubbery. A private subscription was started furthermore to install hanging gardens upon the ornamental lamp-posts of the city. More than five hundred of these attractive miniature gardens have been installed by an association which regularly waters the plants, and replaces the flowers when they wither. As the result of this public-spirited work, and at very trifling expense, Minneapolis has won the enviable title of the "City of Flowers and Hanging Gardens."— *The Christian Herald.*

The Goliath of the Deep

"CANST thou draw out leviathan with an hook? . . . canst thou put an hook into his nose? or bore his jaw through with a thorn?" These are the rhetorical questions that the Lord asked Job (Job 41: 1, 2) when speaking to him of the Lord's mighty works. Those who have seen one of these huge creatures, or have read about them, know that the answer to these questions is an emphatic, No!

The largest animals of the dry land, even the elephant and the rhinoceros, are pygmies beside the whale. The cachalot, or sperm whale, often attains the great length of sixty or seventy feet in the shape of an immense, irregular cylinder, the diameter of which is about one third of its length; while the common whale has been found over one hundred feet long and two hundred and fifty tons in weight. The anterior portion of this enormous cylinder is the head, the size of which is a third of the whole animal. Convex above, the head represents very nearly a portion of a sphere. Slightly behind the middle of this sphere rises an eminence in which are pierced two blowholes through which a double column of white vapor, more or less warm and thick, rises in the form of a V to many meters in height. Again in Job: "Out of his nostrils goeth smoke, as out of a seething pot."

The mouth is enormous; it is prolonged to a point beneath the upper openings of the blowholes, and extends almost as far as the base of the flippers (large fins about a third of the way back). The interior of this mouth is so vast that in a whale of medium size two men could stand upright. Again the question is asked in Job, "Who can open the doors of his face?"

One variety has no teeth, but on the upper jaw long narrow blades or plates of whalebone are found. Each blade is flattened, and rather resembles, in its curve, the blade of a scythe. Its concave side is split into hairs, forming a long tufted sort of fringe which serves as teeth. These whalebone plates are usually black, streaked with colors of lighter tint, and the mouth of one whale generally contains seven hundred of these plates. What in trade is called "whalebone" is nothing but one of these plates. The value of the whalebone furnished by one whale is sometimes from \$800 to \$1,000. A great tongue half as thick as it is long fills the mouth of the monster.

The eyes are placed one on each side very near the shoulder; thus there is a great distance between them, so that either eye can see only the objects on its own side of the animal. The eyes are, however, so placed that the animal can see with both its eyes an object at a little distance. The eyes are very small, even almost difficult to discover; yet according to naturalists whales have excellent eyesight. Also their senses of smell and hearing are very acute.

To the body proper the tail and the tail fin are attached, which form its most powerful instrument of locomotion. The fin is triangular in form, and is from eight to ten feet in breadth. Not infrequently it has a surface of one hundred square feet, and with a single stroke it can dash a boat to fragments, and scatter its daring occupants upon the water like so many insects. "When he raiseth up himself, the mighty are afraid."

The thick skin of the whale is perforated with great pores, and the epidermis is glossy, oily, and so smooth and shiny that the animal, when exposed to the rays of the sun, shines like a pair of patent leather shoes. Its color is generally black. It is sometimes, however, black tinged with gray, and the under part of the head and trunk are often white.

In outward form, place of abode, means of locomotion, and habits of life, whales are exactly like fish; but their whole internal anatomy is that of the beasts. They therefore have lungs, liver, spleen, bladder, and a heart, with its partition, which drives the warm, red blood in its circulatory course through their huge veins. They also breathe the air and suckle their young; so are true mammals. Thus while they live like the fish in the ocean, still internally they are land animals. It was, then, correct and appropriate for Moses to give them a distinct specification when speaking of the creation of the sea creatures: "And God created great whales."

Everything about these monsters of the deep is on a colossal and almost appalling scale. Dr. Hunter, who dissected a whale, describes the parts and organs in a graphic manner: "Its spinal column in strength and thickness may be compared to the trunk of a good-sized tree, and in its thicker parts it is made up of massive vertebral blocks, bound together by the toughest ligaments and cartilages. The main artery is a pipe into which a full-grown man might creep with ease, and the heart is an engine of stupendous power and capacity, throwing out from twelve to fifteen gallons of blood at every pulsation. The mouth of the common whale, when distended, is capacious enough to swallow a boat with all its crew; its mere tongue is like a vast feather bed, on which half a dozen men might find ample room for repose."

In spite of its mammoth size, its motions are at times very rapid. When confined in shallows, it will sometimes leap out of the water and come down with a force that churns it into foam. "He maketh the deep to boil like a pot." In deep seas, when alarmed or wounded, it sometimes assumes a perpendicular position, with its head downward, and rearing aloft its tremendous tail, it lashes the water with terrific violence, and then plunges with one spring to the depth of four thousand or five thousand feet,—a depth where it has to sustain a pressure of more than two hundred thousand tons. In times of storm when the great waves are most tempestuous, the whale sports with the storm-vexed ocean, and frolics with the crested summits as bathers ride the breakers at a pleasant seashore.

The whale tribes are found chiefly in the arctic

regions, especially on the coasts of Greenland, and God has made striking provisions which adapt them for their cold and frozen homes. The skin, or covering, of a whale is of a singular structure; it is like a vastly thick hide loosened and opened into innumerable cells, which are filled with matter called blubber. This blubber in the meshes of the skin invests the whale with a covering from two to three feet in thickness; and no contrivance can be imagined better suited to preserve the temperature of a warm-blooded animal exposed to the intense cold of the polar seas. This blubber coat also serves as a float to enable the whale to swim and even to sleep on the surface of the ocean, and it is of the most essential use to protect it against the enormous pressure to which it is subjected when traveling at great depths.

Some of the whale species live in pairs, and some live in groups; some are herbivorous, and graze upon the weeds at the bottom of the sea like cattle upon meadows; others are carnivorous, everywhere pursuing their prey, and often consigning to their capacious stomachs whole shoals of smaller fishes at a single mouthful.

To these inhabitants of the dismal and frozen regions of the earth many of those creatures bearing human form and name, could well go to learn the important lessons of faithfulness and parental affection. The whale is faithful to its mate even unto death, and the mother and her calf may be frequently seen disporting themselves together in the water; and, when danger appears, the mother either hastily bears her young one off to a safe distance, or defends it bravely against its enemies, choosing to perish with her offspring rather than desert it.

Thus it is that all God's creation reveals a great, divine Designer of the universe, in whose mind everything in detail was, first, a thought; second, a word; and, third, a reality. And it can be said of the whale, as David exclaimed of man, truly it is "fearfully and wonderfully made."

J. AUGUSTA BLOSSER.

A Bad Practice

VERY much is lost in this world by the practice of interrupting one who is speaking. I mean in private, family, and social conversation. It is not only impolite to begin speaking when another should have first privilege, but if his statements are worth anything the one who interrupts is the loser and perhaps no one is the gainer.

One reason why it is impolite to interrupt is that it shows lack of interest in the remarks of the speaker. We have been told that a good conversationalist must be a good listener. Another reason is that we thus show that we consider our own ideas of more value than those of the person speaking. Time is a precious commodity, but plenty of it should be taken to listen, with respect, to others, especially if the age, station, or sex is one demanding deference. If we esteem others better than ourselves, we will give them opportunity to finish what they have to say before responding.

If interrupted, it is a good plan for the speaker to refrain from finishing what he intended to say, especially if by doing so the one who interrupts can be taught a lesson. Some cannot learn except they suffer loss, therefore, it may be wise to permit them at a later date to learn that by their impoliteness they missed something which would have been greatly to their advantage.

MRS. D. A. FITCH.



THE HOME CIRCLE

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



Financial Responsibility of Children

[This article is an abstract of a recent address given by Professor Kirkpatrick, of Fitchburg, Massachusetts, in Washington, D. C.]

THE American people are known the world over as the greatest makers and spenders of money. That suggests the superficial view that we either must have had financial training or did not need it; but I think if we take a deeper view, we shall come to a different conclusion. What is money? The first answer that comes to you probably is, "The root of all evil." Many believe this to be the teaching of Scripture. I should give a different definition of money. Money is life. The time was when people could live without money; they went out and found their own food; they found their own shelter; they found almost everything of amusement and entertainment. In civilized countries we cannot do that. We have to get all these things of life in an indirect way. We have to put forth labor; we receive for that labor money, and with that money we get the food and shelter and all the possible satisfactions of life. We are becoming dependent upon our money in order to live physically and mentally. Many things that are supposed to be free are really no longer free. Fresh air, sunlight, green fields, all cost money now, and cannot be obtained without it. Whether you have money or not determines to a considerable extent the kind of people with whom you have the possibility of making friends. Money is the product of human effort. It is what comes as the result of physical and mental effort. If you tell what a person spends his money for, you tell what he is, what he most desires. When we look upon money in this sense, and financial affairs in this sense, as a process of giving our life and of getting life, then we see that the question of financial training is not a small one; it is not a minor one.

What financial training is being given in the home and in the school? I have made many inquiries; I have received hundreds of reports, and looked up a few researches that have been made along this line. I find that in the majority of homes there is more or less of two kinds of training,—one, an attempt to influence children to save money. In some homes there is a sort of superstition or religion of saving; it is not an intelligent idea or reason why one should save, but simply a sort of superstitious idea that a person should save money to have something ahead. We need something more than that to believe in it.

There are two ways of teaching: one is to attempt to teach by means of explanation, precept, words, and so on; the other is to give a person an opportunity to learn, give him the conditions for learning or growing. I think we must do one or the other in case of financial training. Either we must train the children, or we must make the conditions so that they can train themselves. We have not been doing, in the majority of homes, either of these. There has been some preaching,

some precept, some talking to children about what they should do about saving money, about spending money, but not a great deal. What are the conditions under which the child may learn for himself regarding money? Money is the product of human effort. If the child is to have conditions favorable for learning to use money, to save it, he must have money. He must have a limited quantity of money, somewhat less than will satisfy all his desires; and he has to be very intelligent about its use; he must know to some extent beforehand how much money he is going to have. I find that in the majority of homes this is not the case.

There are various methods by which children get money,—the irregular allowance, the regular allowance, and by earning it themselves either by labor or by carrying on some little business of their own. I find that the most common method of all is that irregular allowance. The children want something and they ask for money, and get it or do not get it, according to what the parent thinks about it. In most cases the parent has to decide whether the money will be wisely spent. That is the more common method.

Now that does not give a fundamental condition under which the child may learn regarding the value of money. On the other hand, if the child is given all the money he wants, he has still less chance to know the value of money. If he is given a regular allowance, an allowance somewhat below his desires, he should be given a further condition which I have not mentioned,—the condition of absolute freedom in spending that money. A regular allowance without that is not worth very much. Take the case of the woman who gave her little boy a regular allowance of twenty cents a week; ten cents was to be put in his bank, five cents in the Sunday school collection, and five cents in the church collection. He had no chance to get any training in the use of money. Those two conditions—a limited amount of money and absolute freedom to spend it—are important if you are going to depend on experience as a teacher. The only way to teach your child the various possibilities of money is to try him and find out what he can get with the money, letting him choose for himself. And one of the most important things connected with that is the choice as to whether he will have something right away,—a stick of candy or gum,—or whether he will wait a while and get something that will last longer,—a sled, or a ball, or something of that kind. Just as soon as he begins to spend money freely, he is beginning to live an independent life; he is becoming a financier.

Of course at first when children receive money it is simply a plaything. Just as soon as the child has had a little experience in taking a coin and getting a stick of candy, then money becomes an entirely different thing from a plaything. He realizes its possibility to a limited extent. It is in the expenditure of money that he begins to make the life choices which we all

must make, and we make them directly or indirectly through the expenditure of money.

Perhaps you think you will help him along by not allowing him to make any poor choices. Often one of the best experiences that a child has is to spend some money foolishly, and afterward wish he had not spent it.

We have a child saving up money for an indefinite future. We have to foster that sort of saving by some kind of superstition or some artificial means in order to keep it up. If you give the child the idea of something permanent which he can obtain by denying himself certain things he has been getting every day, and he does not come to the point of restraining his impulses and saving his money until he can buy that thing and have the joy of knowing and of using it and referring to it again and again, then he has a real lesson in the use of money. I have often emphasized the importance of the specific rather than the general.

Children usually learn first that money is the means of satisfying desire, and later learn that grown people can obtain money only by effort. When a child is given an opportunity to earn money by his own effort, he has gained a second lesson. It must be paid for by human effort,—the lesson that we have to pay for everything we get. Most mistakes are made in life by trying to get something without paying.

In connection with earning money, I find that a boy who has occasional opportunities to earn money and then gets something that he wants for that money, is exceedingly anxious for a job. But if he does not happen to have any specific thing in view, should you offer him a job he will not care for it. That is the general idea of the use of money in an indefinite future for an indefinite something which does not have a very strong hold upon him. The idea of some definite thing in the not too remote future is what appeals to him.

Which of these methods do you suppose children prefer—the irregular gift method, the regular allowance, or earning money? Of course it differs according to the experience that they have had. But I find that the majority of children, at least when they get into the sixth, seventh, or eighth grade of school, prefer to earn money. They feel as if it were really their own. I find that some are quite well satisfied with the irregular allowance. I find that there are more, however, that prefer the regular allowance than the irregular. That is the second choice. Of course there are a few who like a combination, especially this sort of combination,—a regular allowance which assures them of a chance to work for nothing more than they want or get.

What are the schools doing and what are other institutions doing for financial training? I find that social settlements throughout the country are doing a great deal for children, a great deal to encourage saving, and in some cases to encourage ways of spending, which is the more important of the two. The schools, I find, are in many places cooperating with institutions. There is very little outside of that being done. I have attempted to find and get samples of what is being done in the way of financial training in connection with the study of arithmetic. I find it exceedingly difficult to get any samples of actual arithmetic work that is being done which does involve financial training.

I recently visited the Department of Agriculture, as I thought possibly it might be doing something along this line, and I found that those who were directing that work are thinking more about it than most parents

and most teachers. I found that they are doing real work in that connection. Dr. Hill, of this department, has been sending out letters to the various State directors of this work, asking them whether they know of any boy who has been a member of the club which they organized who has ever been arrested. There are about ninety thousand boys on their list, and these men to whom he wrote were acquainted with a large proportion of them, and in answering this question not one of them could recall an instance of a member of the club ever being arrested. The introduction of these corn and potato clubs are changing things in the home. It is producing profound changes in many directions. The first and most important, of course, is in the boy or girl, and then in producing changes in the home and community, because many farmers are turning over the direction of their farms to young boys.

One hears so often that money is the root of all evil. I would suggest that we look a little deeper into the matter. What is the source of this evil? The source of the evil lies in trying to get some sort of satisfaction for self without rendering an equivalent service for it. There is the source of all evil, or a large part of it. Every one who yields to so-called money temptation is trying to get more out of life than he puts into it. He is trying to get things without paying for them, and, if I see things clearly, instead of simply condemning money, we must find out just what part money plays in life, and we must make financial training the basis of all moral training.

For the Cake Maker

MOST housekeepers are ambitious to be good cake makers, but to succeed they must learn the causes of various untoward happenings, and profit by the knowledge.

When the next cake-baking day comes, keep these things in mind:—

If the cake rises and then falls, the batter was too thin, or it was shaken before it had become set.

A heavy cake, with streaks in it, means an excess of butter.

If the cake is coarse-grained and gritty, either you used too much sugar, or you did not sufficiently cream the butter and sugar. A waxy crust is the result of using too much sugar.

A coarse-grained, dry, and tasteless cake is the consequence of using too much baking powder.

If the upper crust is cracked open,—which often happens with loaf cake,—either the oven was too hot at the start or too much flour was used.

If the batter runs over the sides of the pans and over the oven, leaving behind a very soft and delicate cake, the trouble is not, as many suppose, that the cake was too rich, but that the oven was not hot enough to form a crust.—*Youth's Companion*.

A SOOTHING lotion for sore eyes is one grain of borax in one ounce of camphor water. Apply with a lint pad several times daily.

Cracked lips can be quickly cured by being frequently moistened with a mixture of borax ($\frac{1}{2}$ dram), glycerin (1 ounce), and rosewater (1 ounce).

A powder which will clean teeth and not hurt the enamel, is made as follows: borax, 1 ounce; precipitated chalk, 2 ounces; myrrh, $\frac{1}{2}$ ounce; orris root, $\frac{1}{2}$ ounce. Gums, teeth, and breath all benefit from this.—*Selected*.

The Reason

GRANDMA GRUFF said a curious thing;
"Boys may whistle, but girls must sing,"
That's the very thing I heard her say
To Kate, no longer than yesterday.

"Boys may whistle." Of course they may,
If they pucker their lips the proper way;
But for the life of me I can't see
Why Kate can't whistle as well as me.

I went to father and asked him why
Girls couldn't whistle as well as I,
And he said, "The reason that girls must sing
Is because a girl's a sing-ular thing."

And grandma laughed till I knew she'd ache
When I said I thought it all a mistake.
"Never mind, little man," I heard her say,
"They will make you whistle enough some day."

—New Orleans Picayune.



A Single Soul

RUTH, I have tickets for the concert of the Bell Ringers on Wednesday night. Can you go?" Alice said to a friend, as she stopped at her gate.

"It is prayer meeting night."

"I know; but they sail for Europe Friday night, and this is their last concert."

"But I never stay away from prayer meeting for anything."

"But this is a sacred concert — and only once. We can worship just as well there."

So, reluctantly, against her convictions, Ruth consented.

That night the girl dreamed that an angel in shining raiment stood beside her, and asked gently, "Where are you going tomorrow night?"

And she answered, "I thought I should go to the concert."

Then the angel said sadly, "Have you so little appreciation of the value of a single soul?"

Vividly the vision came back to Ruth the next morning, as she lay, saying softly to herself, wondering what it could mean, "So little appreciation of the value of a single soul."

She decided that she must take back her promise to attend the concert, and go to the prayer meeting.

Ruth sat in the house of prayer with a strange joy in her soul, singing:—

"Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound;
Make and keep me pure within.
Thou of life the fountain art,
Freely let me take of thee;
Spring thou up within my heart,
Rise to all eternity."

As the music ceased, the girl sprang impulsively to her feet.

"I meant to hear the Bell Ringers tonight," she said, "but I decided that I would rather come to prayer meeting; and I am happier here than I should have been at the concert; and I am sure no music could be sweeter to me than the hymn we have just sung."

As the hour of closing drew near, the pastor arose, and invited any who would give themselves to Christ to come forward.

As he waited, in silence, a lady in mourning walked slowly up the aisle, and, kneeling, was shown the way of salvation.

When the service was ended, a friend came to Ruth, and said, "The lady who went forward wishes to be introduced to you." Much astonished, the girl went to receive the introduction to Mrs. Walters.

"I wanted to tell you," the lady said, "that I owe the fact of my being a Christian tonight to your testimony. I have not been inside of a church before for ten years. I came to please a friend, and when you said you would give up a concert for a prayer meeting, and that no music could be sweeter to you than the hymn, 'Jesus, Lover of My Soul,' I thought to myself, 'There must be something in religion, and I am going to have it.' So, I wish to thank you that it is because of your testimony that I shall go home tonight a servant of the Lord Jesus Christ."

Ruth held out her hand, and pressed gratefully that of her new friend. She knew now the meaning of the angel's message. She could not tell Mrs. Walters how nearly she had come to proving recreant to her trust, nor of the dream that had influenced her in the true direction, so she answered simply: "I thank you for telling me this. I shall never forget it." Yet she little guessed what cause she would always have to remember it.

Ruth's home was close beside the railroad track. About midnight she was awakened by a horrible crashing sound. Looking from the window, she could see where the midnight express and the 11:30 freight had collided. The frantic cries of the frightened and the piercing shrieks of the wounded made her shudder. But she bravely put away all thoughts of self, and, calling her father, was soon ready to go with him to the rescue.

And the first face that looked into hers, as she stood beside the burning train, was that of Mrs. Walters. Pale and peaceful it was, though showing how intensely she suffered. She was extricated and borne to Ruth's home. The power of speech was almost gone, but she rallied a little as they laid her on Ruth's couch.

Taking the girl's hand, and pressing it to her lips, the woman whispered, feebly: "Child, I'm going — it was my last chance — what if you had not spoken? — what if I had not taken it?"

And kneeling there beside the dead, the tears raining down her face, Ruth promised her Father always to do her duty; always to give her testimony; always to appreciate the value of a single soul.—Mrs. A. C. Morrow.

A Few Riddles

WHAT is the oldest piece of furniture in the world?
Ans.—The multiplication table.

Why is a book like a king? *Ans.*—It has many pages.

What never asks questions but requires frequent answers? *Ans.*—A door bell.

What comes after cheese? *Ans.*—A mouse.

Why should you never sleep on a railroad? *Ans.*
 —Because trains run over sleepers.—*Selected.*

Wooden-Legged Duck Thrives

A DUCK with a wooden leg—"O, how funny!" you say; but this is exactly what a peasant woman in Airvault, France, has running about the farmyard. When the fowl was yet a little duckling, it had its leg crushed in a barn door. Seeing how badly the leg was broken, the woman amputated it, and dressed the stump. Using her ingenuity as her guide, she whittled out a wooden leg for master duckling, and when the stump was healed, put it on him and let him try to walk. So pleased was the little fellow with the new limb that he ran right off on it, and now can get about the farmyard with perfect ease. EDMUND C. JAEGER.

Hoeing and Praying

SAID Farmer Jones, in a whining tone,
 To his good old neighbor Gray,
 "I've worn my knees through to the bone,
 But it ain't no use to pray.

"The Lord does not seem to hear us now
 As he did his saints of old;
 I send my prayers to him each day,
 But somehow they do not take hold.

"Your corn looks twice as good as mine,
 Though you do not pretend to be
 A burning light in the church to shine,
 An' tell salvation's free.

"I've prayed the Lord a thousand times
 For to make that 'ere corn grow;
 An' why yourn beats it so and climbs
 I'd give a good deal to know."

Said Farmer Gray to his neighbor Jones,
 In quite an easy way:

"When prayers are mixed with lazy bones,
 They don't make farming pay.

"Your weeds, I notice, are rank and tall
 In spite of all your prayers;
 You may pray for corn till the heavens fall
 If you don't dig up the tares.

"I mix my prayers with a little toil
 Along in every row,
 An' I work the mixture into the soil
 Quite vigorous with a hoe.

"An' I've discovered, though still in sin,
 As sure as you are born
 This kind of composite well worked in
 Makes pretty decent corn.

"So while I'm praying I use my hoe,
 An' do my level best
 To keep down the weeds along each row,
 An' the Lord he does the rest.

"It's well to pray both night an' morn,
 As every farmer knows;
 But the place to pray for thrifty corn
 Is right between the rows.

"You must use your hands while praying, though,
 If an answer you would get,
 For prayer-worn knees and a rusty hoe
 Never raised a big crop yet.

"An' so I believe, my good old friend,
 If you mean to win the day,
 From plowing, clean to the harvest's end,
 You must hoe as well as pray."

—*Selected.*

A Little Housekeeper in the Slums

DAY before yesterday while two of my associates and I were sitting in my office seriously thinking of how to deal with a number of perplexing problems that were before us, we decided to kneel and in earnest prayer seek the Lord for that wisdom which he alone can impart. Almost as soon as we arose from our knees, I received a long-distance telephone call from one of the officers of the juvenile court in Chicago.

He said that there was a very distressing situation before the court. There were four children, ages varying from five to fourteen years, whose mother was dead, whose father drank constantly and had abused the children, nearly starving them to death, and they were almost devoid of clothes. The officer wished to know if we could take the children to Hinsdale for a few weeks and give them a little chance. I instantly felt impressed that this telephone call in some way or somehow was a special answer to our prayer, so I told the officer I would send some one the next day to advise with him and see what we could do for the children.

My secretary, Mrs. Clough, went to the city, and I will let her tell in her own words just what she found, believing that this story will warm the hearts of thousands of children and give them a better appreciation of the blessings that God is daily showering on their pathway:—

"When I arrived at the juvenile court building, I learned that Judge Pickney had given the father of this family five dollars and sent him home with the children. The nurse then told me of their pitiable condition. The mother had been dead a year, and the youngest boy, a baby, was scalded two months ago, and died from the effects. The next youngest, a boy of four years, was a cripple. All the children were undersized, improperly nourished, and anemic. The father was a drunkard. I learned that the probation officer had been looking after this family for some time, and had helped to keep them from starvation.

"I went out to their home on the West Side, and found my way through a dark alley between two buildings until I came to a side door in the basement. A burly, rough-looking man came to the door, and I asked for my little family. He curtly said, 'To the rear.' I thought I had gone as far back as I could, but on investigating further, I found a little old house in the back yard.

"When I knocked at the door, a boy of eleven years opened it, and I called for his older sister. I found her very busy cleaning up. The children had been in a public institution for a week, and the father in jail. The little fifteen-year-old girl, who looked to be no more than twelve, invited me into the front room and gave me a seat.

"I told her I had heard about their needy condition, and had come to see what I could do; and she said, 'What do you want to do?' I then asked her if she and her younger brothers would like to go to the country. She promptly said, 'No, I would rather stay here.' Then she asked her little crippled brother if he wanted to go, and he said, 'No.'

"The girl apologized for the appearance of the room, saying that she had not scrubbed yet. When I asked her how often she scrubbed, she said, 'Three times a week,—on Mondays, Wednesdays, and Saturdays.' I was surprised to learn that the child was so systematic in her housework. I soon saw that they

had practically no clothing. All that poor Annie had on when I found her was a union suit, a little sleeveless apron, and a pair of stockings with her toes sticking out. I found she had a good pair of shoes, but she was saving them to wear outside. She had no dresses whatever. How she managed to keep her little family clothed is more than I can tell.

"The father was at home, but as he did not understand English, I could not talk with him. However, he went on cleaning the house while I was talking to Annie, and she ventured the remark that papa was real good today. (He had just been before the court the day before.) The love and loyalty that those children had for one another was beautiful to behold. The little crippled boy crawled up on the bench beside his sister and lifted up his face for a kiss. His sister then asked him to sing one of his little songs, and he sang very sweetly,—

"Jesus loves me! this I know
For the Bible tells me so;
Little ones to him belong;
They are weak, but he is strong."

"Before I left, Annie said, 'Well, if they are all as sweet and kind as you are, I don't know but that I would like to go to the country.' And then she told me how cruelly she and her little brothers had been treated in the institution where they had been.

"My heart certainly went out to these poor, motherless, and practically worse than fatherless children.

"Tomorrow I shall visit them again, taking them all some clothing, and I hope in the near future to have them out in the country enjoying some of the sweets of real life."

I am sure you children who have read Mrs. Clough's little story will appreciate more fully the good parents that God has given you, the comfortable clothes, and the wholesome, nutritious food that you eat daily, and for which perhaps you sometimes forget to thank the Lord.

There may be no one in your neighborhood who is in such a sad condition as these children are, but you can ask the Lord to help us do the right thing by this family, and furthermore, you can pray that he will use you to be a blessing in your own neighborhood. Be kind to those who ordinarily are treated unkindly. If there are some who are suffering from sickness or other misfortune, you can visit them on some little errand of mercy.

The Lord is soon coming. We have but little time to use our feet and our hands for Christ. Remember you cannot help others unless Christ is helping you, and Christ loves to help children, and loves to hear their little prayers. DAVID PAULSON, M. D.

[In a recent letter Dr. Paulson says: "We have brought those children out here to the Good Samaritan Inn. I tell you they pull on our heartstrings. The oldest is no bigger than a six-year-old girl, yet she takes the responsibility of the younger ones. They just cling to one another, and are really model children—perfect jewels hidden away in rubbish. One of our good sisters is going to hold school with them an hour each day, and give them a chance—poor, anemic, half-starved youngsters who never had an earthly chance, and yet are genuinely devout and unspoiled."—M. E.]

OBEEDIENCE is manly; disobedience is childish.—
Everett.



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,
June 27

Suggestive Program

1. OPENING Exercises (ten minutes).
2. Bible Study (fifteen minutes).
3. Quiz on Standard of Attainment (ten minutes).
4. "The Brethren at Andover Seminary" (five minutes).
5. "Origin of the American Board" (ten minutes).
6. "Obbookiah" (five minutes).
7. Closing Exercises (five minutes).

1. Special music; prayer; song; review Morning Watch texts for past week; collect individual report blanks and offerings; secretary's report.

2. Joshua 1:1-9. See also "Patriarchs and Prophets." The new leader takes up his work. Notice that the reference given above contains at least four items of command and the same number of promises. What should we learn from each?

"A great responsibility was upon Joshua, for which he was fitted by his faith in Jehovah, his training under Moses (Deut. 34:9), and his military genius. Before him lay the task of conquest. Moses' work had been that of Jehovah's statesman; Joshua's was to be that of a general. Moses, in the fullness of his faith, had assigned to each tribe in advance its portion in Canaan, and had made such regulations as were called for by the change from a wandering shepherd life to settled agricultural pursuits. 'With Moses, prophecy begins.'—Koenig.

3. Job 19:25, 26; 1 Thess. 4:16. Review briefly all texts used this quarter. They are as follows: April—Matt. 28:19; Rom. 6:3, 4; Mark 16:16; Matt. 3:13-16; Luke 5:32; Acts 2:38; Matt. 3:8; Acts 3:19. May—Matt. 5:17, 18; John 15:10; Rom. 3:20; James 2:10-12; 1 Cor. 15:21, 22; Acts 24:15; 1 Cor. 15:51-54; Rev. 20:4, 5; John 14:1-3; Rev. 21:16-21. June—Matt. 24:36-39; 2 Thess. 1:7-10; Gen. 2:7; 3:19.

4. Before reading this article, review briefly the study on Samuel J. Mills given last week. See this paper.

5. To be given as a reading or a talk. See this paper.

6. This biography throws additional light on the noble life of Samuel J. Mills. It may be read or given as a talk. See June Gazette.

7. Close by repeating in concert Matt. 24:14.

Junior Society Study for Week Ending
June 27

Suggestive Program

1. OPENING Exercises (twenty minutes).
2. Children of the Poor—No. 5: "A Little Housekeeper in the Slums" (ten minutes).
3. "Hoing and Praying" (five minutes).
4. "Billy's Crutch" (ten minutes).
5. Echoes From Abroad (five minutes).
6. Closing Exercises (ten minutes).

1. Singing; several short prayers; secretary's report; reports of work done; offering taken; review all Morning Watch texts since last monthly review.

2. We are very glad to have this story from Dr. Paulson. Have it read by one of the Juniors. See this paper.

3. Recitation to be given by a Junior. This poem suggests how to pray most effectively. See this paper.

4. To be read by a Junior. Was not that a good way of helping to answer Billy's prayer? What does it suggest to us? See June Gazette.

5. Appoint a Junior to glean missionary items from recent issues of our papers; also from the *Missionary Review of the World* if possible.

6. Devote a few minutes to social meeting. Announce working band meetings. Then close by repeating in concert Matt. 25:40.

LEADER'S NOTE.—For one of the studies you will soon need "With Our Missionaries During the Chinese Revolution," Leaflet No. 46 of Missionary Volunteer Series; price, 2 cents. Get it now.

Missionary Volunteer Question Box

[All our Missionary Volunteers are invited to contribute to this question box. The Young People's Department will be glad to answer through these columns questions pertaining to any phase of the young people's work.]

19. I have been looking for the camp meeting resolution passed by the Missionary Volunteer Department at the time of General Conference. Can you give it to me?

"In view of the great opportunities afforded by our camp meetings for special work for our young people,—

"We recommend, (a) That earnest efforts be made for the most thorough and well-organized personal evangelism from the beginning of the meeting.

"(b) That special pains be taken to assist and encourage parents in their work by conducting carefully planned parents' meetings.

"(c) That each conference provide two reading tents, one for young men and one for young women, and supply them with the Reading Course books and other suitable literature.

"(d) That the observance of the Morning Watch be encouraged at camp meeting by use in the devotional meetings.

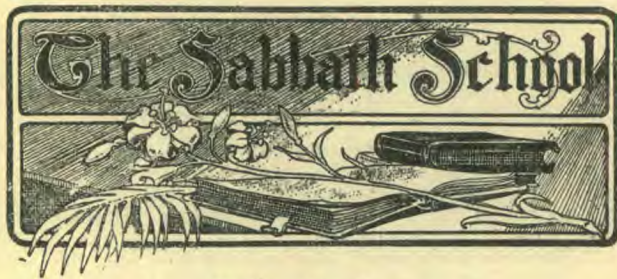
"(e) That not more than two or three persons bear the burden of the Missionary Volunteer meetings at camp meeting, with the exception of general workers who may be present."

20. I am just home from school; what can I do to help build up the young people's work during the summer vacation?

Students can do very much to help build up the Missionary Volunteer work during the summer vacation. If you are to be at home and you have a Missionary Volunteer Society, work earnestly and enthusiastically to make it an ideal society. Report your work faithfully each week. If you must travel about this summer, send your name to your conference Missionary Volunteer secretary and be enrolled as a member of the conference Missionary Volunteer Society. Report to your conference secretary every month. Give the secretary your home address, for he will want to keep in touch with you as far as possible. Surely since there is no more important work before this church than that of saving her young people, all Christian young men and young women should be doing their utmost to save those about them. Let us make this movement in behalf of the youth as strong as possible. Join it. Do not drop your membership during the summer. Do not fail to report during the summer. Through faithful work and regular reporting we "provoke" one another to good work. There is inspiration in numbers, there is strength in unity, and there is invincible power in the message we have to give to the world.

21. Is the little leaflet "Suppose" good for personal workers? If so, please tell me where I can get it?

"Suppose" is an excellent leaflet. Every young man and young woman would do well to read it. It can be obtained free from The Great Commission Prayer League, 808 N. La Salle St., Chicago, Illinois. Send postage for mailing.



XIII — Review

(June 27)

MEMORY VERSES: Review the memory verses of the quarter.

Gideon

Who was Gideon? When and where did he live? What work was he called to do? Who called him? How did he know that it was the Lord who called? How did he make sure that he was the one whom the Lord called? How may we know what God wants us to do? How many men did Gideon take with him? What weapons did they take? What was the number of the enemy. How great was the victory? What was the secret of their success? Although few in number, and our light is in earthen vessels, what promise may we claim? Judges 2: 11-18; 6, 7.

Ruth

In what country was Ruth born? How did she become acquainted with worshippers of the living God? How many were there in this family? What were their names? Why had they come to Moab? How long were they there? In what manner was Ruth united to this family? What sad experience followed? Where did she decide to go? With whom? What did she willingly leave behind? What did this prove? Relate her experiences in the land of Canaan. What were her chief characteristics? What great honor did the Lord bestow on her? Of what memory verse does this woman remind you? How is every true Christian like Ruth? Book of Ruth.

Naomi

What other woman reminds you of the same memory verse? What great work did she do for the Lord? Where? How? Under what circumstances? How was she rewarded even in this life? Book of Ruth.

Orpah

Who was Orpah? On what journey did she start? What sad choice did she make at "the parting of the ways"? Of whom does she remind you? Which do you admire more, Orpah or Ruth? Which do you choose in your life, Moab or Canaan? Book of Ruth.

Hannah

Who was Hannah? Where did she live? What was the greatest sorrow in her life? To whom did she take this sorrow? When? At what place? How? For what definite thing did she ask the Lord? In what manner did she pray? For whose glory? How did she show that she believed God had heard her prayer? How did the Lord keep his promise? How did Hannah keep hers? How did she pray the next time she came to the temple? What have we learned from her about praying? How carefully did Hannah train her son? 1 Samuel 1, 2.

Samuel

Where do we find the history of Samuel? Whose son was he? How old was he when he began to minister in the temple? What work could such a young child do? How faithfully did he perform his little duties? With what greater duties was he then intrusted? Describe his call. What message did the Lord give him for the priest? What did all Israel soon know about Samuel? How old was he when God called him to this great work? What memory verse did his youth illustrate? What three offices did he fill at the same time? How long did Samuel judge Israel? In his old age, what did all Israel testify about his life-long service? 1 Samuel 1 to 4, 7, 8, 12.

Eli

Where did Eli live? What were his offices? How long did he judge Israel? What was his greatest sin? What effect did it have on his children? On himself? On Shiloh? On God's people? 1 Samuel 3, 4.

Hophni and Phineas

Whose sons were Hophni and Phineas? Where did they live? What office did they have? Compare them with Samuel. Why were they so different? What was the result of their having their own way? 1 Samuel 3, 4.

Saul

Describe Saul's appearance. For what was he chosen? What lesson did he never learn? With what sad results? What memory verse does his failure impress on our hearts? 1 Samuel 9, 10, 13 to 15.

David

Compare David's appearance with Saul's. And yet what did the Lord say of David? Of what memory verse does this remind you? What relation was he to Ruth? For what was he anointed? By whom? By what steps did he reach the throne? Tell all you can of his youth, his life at court, his exile, his reign over Judah, his final crowning over all the tribes. Tell some of his mistakes, and some of his greatest victories. Although he sometimes slipped, how was his pathway compared with Saul's? What memory verse should this fix on our hearts? Of whose experiences and kingdom do his experiences and kingdom seem to be a symbol? What one thing in his life has helped you most? 1 Samuel 16 to 31; 2 Samuel 1 to 6.

Jonathan

Who was Jonathan? What part did he play in God's great plan? What do we learn from his life? 1 Samuel 18 to 20.

Goliath

Where did Goliath live? Describe his stature, his strength, his armor, his weapons. What difficult task did he undertake? How did he succeed? Why did he fail? By whom was he overcome? How? About how old was David at this time? What do you think was the secret of his victory? Who is our adversary? Who is our armor? Our weapon of defense? Our promise? 1 Samuel 17.

Of all these, who do you think was the greatest hero? The greatest heroine?

XIII — Review

(June 27)

Daily-Study Outline		
Sun.	Righteousness; but How? Election by Grace	Lessons 1, 2 Rom. 10:1 to 11:18
Mon.	"The Fullness" of Jew and Gentile A Living Sacrifice	Lessons 3, 4 Rom. 11:19 to 12:8
Tue.	Duties and Privileges Duty Toward Governments; Last-Day Warnings	Lessons 5, 6 Rom. 12:9 to 13:14
Wed.	To His Own Master; Judge Not The Call of Faith	Lessons 7, 8 Rom. 14:1-23
Thur.	Helping the Weak; Glorifying God Ministering God's Blessing	Lessons 9, 10 Rom. 15:1-33
Fri.	Greetings and Unity The Obedience of Faith	Lessons 11, 12 Rom. 16:1-27

REVIEW SCRIPTURE: ROMANS 10 TO 16.

Questions

1. Why did the Jews not find righteousness? What is the end or object of the law? How is the obtaining of righteousness described? To how many is it offered? Rom. 10:1-21.
2. Give proof that the Lord did not cast off his people. How only do Jews or Gentiles become the true Israel of God? In whom is the fullness of both Jew and Gentile found? Rom. 11:1-18.
3. Why were the Hebrew branches broken off? What assurance is given concerning the gifts and calling of God? What statement is made concerning the wisdom of God? Rom. 11:19-36.
4. What earnest exhortation does the apostle give? How do we become members of the body? How and for what purpose are the gifts bestowed? Name some of these gifts. In what order are they presented by the apostle? Rom. 12:1-8.
5. How is love manifested? To what should we cleave? What abhor? Name some of the injunc-

tions of chapter 12. What should be our attitude toward an enemy? Rom. 12:9-21.

6. What should be our attitude toward civil powers? What is said of those who resist the civil authority? When the civil power interferes between us and our duty to God, what should we do? Of what is love the fulfilling? How is love summed up? What should those who know the times do? Rom. 13:1-14.

7. How should we treat those weak in the faith? What rebuke is given those who judge others? To whom is each accountable? What is said of our influence? To whom do we all belong? What did our salvation cost? Before what solemn tribunal must we all stand? Rom. 14:1-12.

8. Of what was the apostle persuaded? In what does the kingdom of God not consist? What principles sum up the kingdom? Who alone should be directed by our individual faith? What brings condemnation? Rom. 14:13-23.

9. What should those who are strong spiritually do? For what purpose are the things written in the Scriptures given? What strong exhortation does the apostle give? What will be the result of unity? Rom. 15:1-13.

10. Of what was Paul persuaded of the Roman believers? Of what was Paul a minister? What did Paul purpose to do after he had been to Jerusalem? What earnest exhortation did he give the brethren? What benediction did he pronounce upon them? Rom. 15:14-33.

11. Name some of the persons commended by Paul to the church at Rome. Against what class is a warning given? Rom. 16:1-20.

12. Who wrote the epistle to the Romans for Paul? By what are we established? What mystery is mentioned? In what sense is the gospel said to have been kept secret? How was it fully manifested. To what does the gospel bring men? Rom. 16:21-27.

A Prediction That Failed

CARDINAL GIBBONS, in the sixty-seventh edition of his "Faith of Our Fathers," page 94, makes an interesting prediction:—

"Neither Mormons nor Millerites, nor the advocates of free love or of woman's rights, so called, find any recruits in the Catholic Church. She will never suffer her children to be ensnared by these impostures, how specious soever they may be."

Another Catholic writer, Charles A. Martin, in his "Catholic Religion," page 432, which is used at the Apostolic Mission House, classes all Adventists as Millerites.

It is evident that the cardinal did not understand nor properly measure the power behind at least one branch of the Millerites. Reports from the Catholic fields of Europe show that adherents of that church are joining the Seventh-day Adventist denomination by the hundreds. And the end is not yet.

Again we see that no wall of superstition or human authority can keep out the last warning message. The gospel is to go to every nation, kindred, tongue, and people. When that is accomplished, every soul in every religion will have been reached. Edicts, ukases, firmans, decrees, and encyclicals are all powerless to hold the onward march of this message. It can no more be stopped in its progress by human power than an angel literally flying in the midst of heaven can be arrested in its flight by a command of men.

C. E. HOLMES.

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THE picture shown on the cover of this paper, representing a gentleman of other days, is reprinted from *Printing Art*.

Six Hundred Thousand Temperance "Instructors"

THE Northern Illinois Conference has a constituency of about fifteen hundred persons. The conference has ordered seventeen thousand of this year's Temperance INSTRUCTOR, making more than ten for each person in the conference. This seems a small number for each person to distribute when there is such great need for the distribution of educational temperance matter; but if every church member in this country should distribute *ten* copies of this paper, at a cost of fifty cents, 617,220 copies would be circulated.

Shall any of us be satisfied with less than this number? If we have not distributed ten copies, let us send in an order ere the sun of another day goes down upon this unfulfilled privilege, if not duty.

Tell the Truth

NEWSPAPER readers have been frequently horrified during recent weeks by the news of fresh discoveries of perjury in the events leading to the retrial of two prominent murder cases. One cannot read these accounts without being appalled at the ease with which some men and women will lie, even under oath. It makes the search for justice almost hopeless to have the way blocked by such a tangle of lies, contradictions, fresh confessions; and further lies.

There is urgent need for some new kind of insistent exhortation to tell the truth. A child ought to be brought up to shrink from lying as he shrinks from death. There ought to be a horror at any sort of deception or evasion, or anything that will, even by silence itself, mislead another. New laws are, indeed, being made and enforced, compelling manufacturers and merchants to tell the truth in advertising their wares. New laws are needed to compel newspapers to tell the truth even in cases that could not be covered by suits for libel. It is the newspaper man's business, as well as the business man's obligation, to tell the truth, and a lie ought to make a man a criminal.

It has been considered a deadly insult to be called a liar. It is a worse insult, an insult to oneself and to God, to be a liar. "Buy the truth, and sell it not." Cling to it, live by it. Think it; speak it; live it. Every

lie is a step on the way of death. Lies make personal, social, business, political, judicial, ecclesiastical, national life unsound and unsafe. Let us build our lives, our homes, our churches, and our commonwealth upon the truth.—*The Christian Herald*.

The Man We Want

WE seek him everywhere
Amid the throng;
We've sought him here and there
And sought him long;
Hoping among the mob
He'll chance to dwell—
The man who knows his job
And does it well.

We know of labor's woes,
Nor hold them light;
But ah, the man who knows
His business—right!
Workman, or cop, or clerk,
He makes a hit—
The man who knows his work
And tends to it.

The world has constant use
For men like this,
Whose work's not fast and loose
And hit or miss.
It seeks, with heart athrob,
Where he may dwell—
The man who knows his job
And does it well.

—Berton Braley, in *Cincinnati Post*.

The Embroidered Slippers

A FATHER who had lost his wife, had a daughter whom he dearly loved. He was a busy man, and yet he set apart one hour of every day when his daughter sat by his side and read to him, and they talked over their plans together. This was kept up for several years, and the hour's converse became more and more precious, and a part of their lives.

One day the daughter asked to be excused, and the father, though sorry for the request, but believing that she must have an important reason for it, excused her. The second day also, and the third, she was excused. For a whole month she was busy and did not spend the usual hour with her father. Then one day, his birthday, she brought to him, with great joy and satisfaction, a pair of beautifully wrought slippers. She told her father how she had worked every stitch in the beautiful slippers with the utmost care, and wholly for his sake, because she wanted something which she had wrought with her own hands to present to him on his birthday.

The father received them. He admired their beauty, and told her how much he would appreciate them for her sake. He asked many questions about the making of them, and when she did the work, and learned that the work had been done during the hour which otherwise they would have spent together in their daily converse. Finally the father said: "I love to have you do things like this for me. I shall always prize these slippers because you made them. But, my daughter, I want you to remember one thing all your life, that nothing that you can *make for me* will ever take the place of the time you spend in personal converse and *communion with me*." E. R. PALMER.

IN response to the offer of a five-hundred-dollar prize for an ideal horseshoe, eight hundred shoes were submitted.