

# The YOUTH'S INSTRUCTOR

Vol. LXIII

May 11, 1915

No. 19



IN THE CANADIAN ROCKIES

RUSSIA has just sent 600,000 fresh troops to the Carpathian front.

FIFTY-SIX miles of roses were added to the beauties of Portland, Oregon, with the recent planting of 100,000 new bushes.

A HEAVY frost is said to have seriously damaged Germany's potato crop, to which the kaiser was looking for increased food supply.

A GERMAN officer has been appointed commander of the Turkish Dardanelles army. This places him in charge of all military operations on the straits.

IT is claimed that Professor Albe, of Lahore, India, has discovered a method by which the totally deaf may perceive such sounds as speech and music, by means of the eye.

A GUN made at the Watervliet (New York) arsenal, to be set up for the defense of the Panama Canal, is fifty-six feet long, and is capable of hurling a shell twenty-one miles.

THE sugar refiners of New York prosper on one eighth or three sixteenths of a cent profit a pound, because modern methods enable them to manufacture 35,000 barrels a day.

THE United States Forestry Service offers free grazing for 4,000 goats in the national reserves of California. In their browsing these animals cut wide trails, known as firebreaks, across which bush fires cannot jump.

IN Battery Park, New York City, has been erected a monument in honor of wireless telegraph operators who have died at their posts. It contains the names of nine men who have been lost within the past four years in American waters.

ENGLISHWOMEN are devising a plan to furnish motor ambulances for service in France. The plan is to have women bearing the same Christian name contribute to buy a car that will represent them collectively. Generous response is reported.

FORGETFULNESS sometimes proves to be a very expensive evil. Last year the students of the University of California paid a total of \$1,129 in fines for failures to return library books on time, and \$1,010 for failures to file their study cards when they were due.

AT Ellis Island, New York, where immigrant girls are waiting to be sent back to the lands from which they came, as soon as peace prevails, is a school where lace making is taught. This forms a pleasant occupation to relieve the dreary waiting.

ACCORDING to statistics recently compiled, the United States has sent to Belgium, in cash and provisions, \$6,200,000; Great Britain, \$920,000; New Zealand, \$500,000; Australia, \$500,000; Canada, \$800,000; and Spain and Italy, \$20,000 each. In caring for Belgian refugees, Great Britain has undoubtedly given much more than is apportioned her.

JAMES CHAPIN, of the New York Museum of Natural History's Kongo expedition arrived in New York on March 28, after spending six years in the wilds of Africa. The expedition has secured about thirty thousand specimens, among them three okapi, a distant relative of the giraffe. In the pygmy country they met many pygmies who are great hunters of white ants, which they dry and eat. The natives have a system of wireless signals, using a huge wooden drum, the sound of which carries ten miles.

LUTHERAN clergymen and laymen formulated a plan at York, Pennsylvania, on March 25, to raise a \$1,000,000 fund by 1917 to commemorate the four hundredth anniversary of the beginning of the Reformation by Luther. The money will be divided among the departments of the Lutheran Church. The general synod will later pass on the plan. The general council of the church has on foot a plan to raise \$2,000,000 during the 1917 celebration.

OHIO claims the best-equipped farm in the world. It is owned by O. C. Barber, and comprises 3,500 acres, with an investment representing between \$3,000,000 and \$4,000,000. The cow stable, 800 feet in length, cost \$175,000. Each dairy cow is brushed and bathed daily, and has a large well-ventilated stall that is vacuum-cleaned every day.

MISS ELIZABETH PAYNE, a blind girl of Brooklyn, New York, won a scholarship in vocal training at the New York National Conservatory of Music. The competitors, who were many in number, were in full possession of their sight.

JOHN D. ROCKEFELLER, JR., has offered to contribute \$100,000 from the Rockefeller Foundation to the Colorado State committee on unemployment and relief to those in distress.

"STAND by your post of duty. Do not try to pull up the post and remove it to some other place, or seek another post. God will move or change the post at the right time."

EVANGELIST SUNDAY opened a campaign in Paterson, New Jersey, Easter Sunday. The tabernacle was erected at a cost of \$14,000.

---

### Prosperity in Sugar Beet Business

EIGHTEEN months ago Colorado was talking about going out of the sugar beet business; but she thinks differently now. The best beet fields of Belgium, Germany, and France will not be producing this year, and so the Centennial State finds her opportunity. The federal Department of Agriculture is attempting to raise beet seed in Colorado this year, with every prospect of success; and it is expected that this will make the United States independent of the seed supply hitherto furnished by Germany and Russia. It must be some time before the continent of Europe and Russia will be in position to supply sugar on a great scale, and meantime our sugar beet States will have nothing to complain of. Colorado is setting out to raise a record sugar beet crop this year.—*Springfield Republican*.

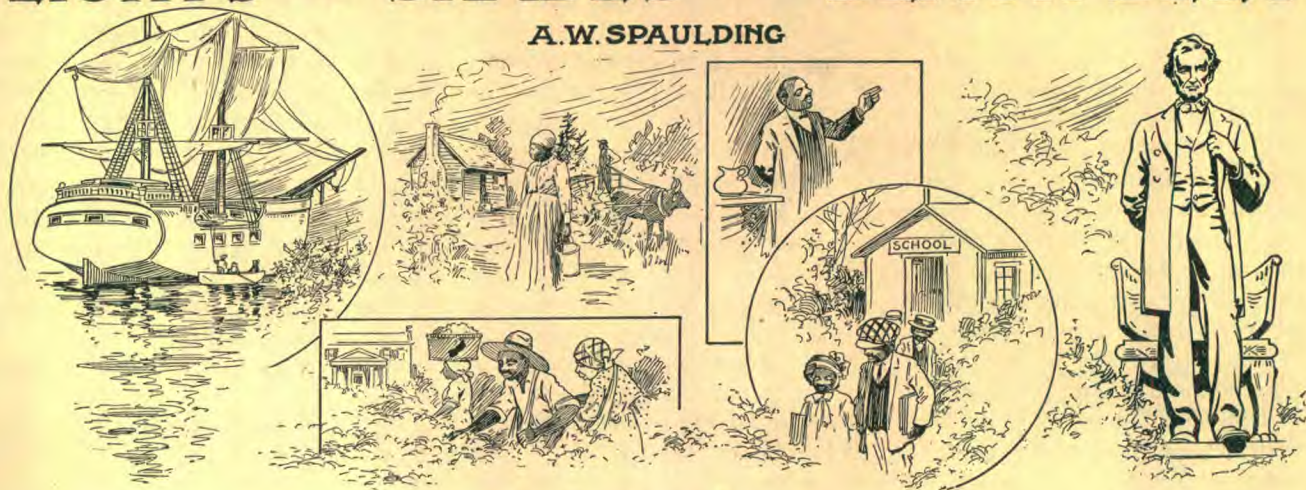
---

### Principal Contents

CONTRIBUTIONS	PAGE
Lights and Shades in the Black Belt .....	3
The World .....	5
A Museum on Wheels .....	6
Great Britain and Booze .....	8
Two Home-Comings (poetry) .....	8
Successful Missionary Work .....	10
Kindness Begets Kindness .....	12
Mistakes and Habits .....	13
Seed Thoughts .....	16
SELECTIONS	
Entrapped and Freed .....	4
The Leper (poetry) .....	7
On the Rock (poetry) .....	7
Gleanings From <i>Popular Mechanics</i> .....	11
Hasty Words .....	12
A Dog and His Toys .....	13
Worth-While Resolutions .....	13
The Folded Hands .....	16

# LIGHTS and SHADES in the BLACK BELT

A. W. SPAULDING



## A Rising Storm



EVER growing in the minds of the master class, as the number of slaves increased, was the fear of servile insurrection. They remembered from their classics the revolts of the Helots and of Spartacus; and they soon had, no farther away than the

West Indies, proof that the Negro might be no whit behind the Grecian and the Gaul in repaying slavery with slaughter. The slaves of the island of Santo Domingo, in 1791, plotted the massacre of their masters, whom they outnumbered one hundred to one. The plot was entirely successful, and scarcely a white person escaped death. Upon the ruins rose the black republics of Haiti and Santo Domingo.

The fears of English America, especially those parts where the Negro population was greatest, grew with marvelous rapidity after this stimulant. Those fears had been sufficient before, even from the beginning; for it was reasonable enough to expect that an alien and heathen population, introduced in great numbers into a state of involuntary servitude, would sometime feel themselves powerful enough to avenge their wrongs. Santo Domingo was the proof.

English America, however, for the first two centuries had little in its own experience to justify its fears. The earliest recorded attempt at insurrection was in New York City, in 1712, when, the Negro slaves having become numerous, a plot was formed among some of them to rouse the whole slave population in the city, massacre the whites, and possess themselves of their goods and places. The plot actually came to a head, but was subdued by troops without serious consequences.

Several other scares, which, however, have been generally scouted, were reported at different times later, in New York, Boston, and other parts of the North, as well as several in the South, which seem to have more foundation.

At last, in 1800, came a very serious attempt at Negro insurrection in Virginia. It was planned by Gabriel, a slave of considerable ability, in the vicinity of Richmond. He had enlisted eleven hundred men in his army, or at least had planned to have that number. They were to meet on the night of September 1, at a certain brook about six miles from Richmond, and attack the city in three columns, one of which was to seize the arsenal, another the powder house, with which munitions they were to supply the central body,

to whom was assigned the chief part in the fighting. Richmond then contained only eight thousand inhabitants, and the Negro force would probably have been equal to the number of whites capable of bearing arms, and would have had the advantage of a night surprise. But the plot was revealed by one in the secret, the leaders were seized and executed, and the danger was averted.

In 1822 came another dangerous plot, this time in the city of Charleston, South Carolina. The leader in this case was Denmark Vesey, a freedman. With a number of intelligent and trusty associates, Vesey planned the massacre of the whites in and about Charleston, and the freeing of the blacks. The example of Santo Domingo bade him wildly hope that he might subdue the whole country under the Negroes; but as an alternative he intended to seize the shipping in the harbor, and, if hard pressed, embark his followers and sail away to the West Indies. Vesey and his trusted companions for a long time kept their plot a profound secret, extending it, it is said, for a hundred miles beyond Charleston, and enlisting several thousand followers. But at last it was revealed by a household servant who had been incautiously trusted, and the leaders were seized, tried, and executed. Thus the plot failed. But the revelation that such a plot had been in existence horrified the nation, and especially those parts most affected. The Southern States, where alone by this time slavery was in force, very generally responded with repressive laws. Free Negroes were unwelcome; it was felt that they were a specially dangerous class, because, masters of themselves, they had control of their time and energies, which they were likely to use to incite slaves to the gaining of their liberty. Besides, they were usually intelligent and able to read, and this ability made them capable of doing the greater damage. The legislation of this period reflects the fear of the masters, in the forbidding of the slaves to congregate without the presence of white persons, and in forbidding them to learn to read, with penalties for those, white or black, who should attempt to teach them.

These laws, inspired by the fear of such plots as Vesey's, bore hard upon the Christian people who were seeking to uplift the Negroes, and they did not go unchallenged. Many petitions were sent to the legislatures to modify the severity of these laws, and many a Christian master and mistress dared more or less openly to transgress them by teaching their slaves. It

was not, they argued, the Christianization or the education of slaves that rendered them dangerous; it was, rather, the neglect by their masters to help their souls and instruct their minds. The attitude of these friends of the race is represented by the words of Rev. Dr. J. H. Rice, of Virginia, who warned his people of the results of their neglect of religious instruction of the Negroes, leaving them to the influence and control of ignorant or vicious leaders of their own. Such a warning was well pointed, at last, by a third and more nearly successful insurrection, which was planned and led by a Negro preacher and prophet.

Nat Turner was born of pure African parents in Southampton County, Virginia, in 1800. His parents had imbibed Christianity, and his father was a Christian preacher; yet mingled still with their religion was much of the wild and cruel superstition of Africa. Nat's owner, a wealthy and aristocratic man, possessed many slaves, and had the reputation of being a cruel and exacting master. The soil of hatred this produced was a fertile medium in which to germinate the seeds of rebellion which Nat's mother began, while he was very young, to instill into his mind. She taught him that he was born another Moses, to be the deliverer of his people. She applied to him and to them the portions of Scripture she caught from the preachers (for she herself was illiterate) which spoke of bondage, deliverance, and vengeance; and with wild, rapturous songs she stirred his imagination and fed his ambition to strike for liberty.

As he grew to manhood, he developed a character serious, solemn, and somber. It is said that he never laughed. Self-centered and dreamy, he avoided the crowd, and spent much of his time in the solitude of the mountains, brooding upon the wrongs of his people, and filling his soul with the feelings aroused by the grandeur and the solemnity of his surroundings. He was ordained a Christian minister by his father and other preachers, and soon he began to believe and declare that he saw visions in which God spoke to him. His preaching, under the influences of his self-appointed mission, was powerful and effective, and so far as common morality is concerned, was salutary. But his religion was of no meek and long-suffering character. It was born of the Old Testament more than of the New; and as he perused the history of the Israelites, he traced therein the type of his own people, and found in their wars for liberty and for conquest a justification for bloodshed by the Negro slaves in pursuit of the same object. He came to have great influence over his fellow slaves, not only on his master's plantation, but for many miles about. They regarded him with fear as well as veneration, believing that he had supernatural powers. Indeed, his position in their minds differed little if any from that of a great witch doctor in their heathen religion. Hailed as "prophet" and "leader," his fame began to extend widely among the slaves throughout the State.

Nat's master after a time began to discover the deep hold this slave preacher had upon the Negroes, and, determined to "break" him, he hired him out to a violent man whose cruelty only served to fire and harden Nat's resolution to free not only himself, but his people. He ran away to the swamps, but after thirty days voluntarily returned, declaring to his fellow slaves that a voice had bidden his return, for he was appointed to bear the brunt in a bloody conflict between the whites and the blacks.

He began to plan for an uprising; for, he said, "I

was told I should arise and prepare myself, and slay my enemies with their own weapons." Unlike Vesey, he did not attempt to enlist large numbers for the first action, fearing, perhaps, the danger of treachery if knowledge of his plot was extended, and doubtless relying upon his influence and the success of his first stroke to arouse the slaves who regarded him as their prophet and leader. He enlisted five companions, and on the night of Aug. 21, 1831, they started upon their work. As they were about to leave the desolate glen which was their rendezvous, Nat arose and addressed his followers thus:—

"Friends and brothers, we are to commence a great work tonight. Our race is to be delivered from slavery, and God has appointed us as the men to do his bidding. Let us be worthy of our calling. I am told to slay all the whites we encounter, without regard to age or sex. We have no arms or ammunition, but we will find these in the houses of our oppressors; and, as we go on, others can join us. Remember we do not go forth for the sake of blood and carnage; but it is necessary that, in the commencement of this revolution, all the whites we meet should die, until we have an army strong enough to carry on the war upon a Christian basis. Remember that ours is not a war for robbery, nor to satisfy our passions; it is a struggle for freedom. Ours must be deeds, not words. Then let's away to the scene of action!"

They fell first upon the family of a planter by the name of Joseph Travis, and murdered them all in their beds. From this place they went on, dealing deathblows to every white man, woman, and child they found. About sixty persons were killed before Nat's band met opposition. But as the news spread on the wings of terror, the white planters armed, militia companies were sent in by the State, and Nat's force, which had been but little augmented, melted away until there were few more than his original band of six. In a pitched battle some of these were killed, but Nat, with a few companions, escaped to the swamps, where he held out for more than two months. He was, however, finally captured. There was great excitement throughout Virginia, the slaves were restless, and the masters keenly apprehensive. Because of the uncertain state, Nat's trial was hurried through, the proceedings being suppressed, and he was hanged. Thus ended the greatest of the slave insurrections in the United States.

(To be concluded)

#### Entrapped and Freed

ONE of the tracts our canvassers first circulated in Constantinople was "Who Is Jesus?" It was written in Arabic, and dedicated to Moslems. Our Armenian canvasser sold it with success, and 1,500 copies were disposed of from house to house and in restaurants. This success attracted the attention of a journal named *Tanin*, an organ of the Young Turks party. The editor at once announced a warning against the sale of this tract, speaking of it as written by the two Moslem Christians in Bulgaria who were also publishing a tract called "Shems," in order to proselyte Moslems to Protestantism. The *Tanin* thought that these two men had gone to Germany, and had this tract printed there and sent secretly into Turkey in order to be distributed, and that the International Tract Society had a connection with them. Therefore that journal called the attention of the police to the matter. That was on Jan. 2, 1910.

The next day the police began to search for our canvassers. Several times they were arrested, and the tract was carefully read. But as it contained nothing against the Islam religion, they were permitted to go free. By and by it was understood that our International Tract Society has no connection with the Moslem Christians already referred to, and that this tract belongs to Seventh-day Adventists, being printed in Constantinople, is sold, and not given away.

One day our canvasser, Brother Dikran, had gone to Scutari to sell many kinds of tracts. He knocked at a door, and a Moslem gentleman invited him in. This man began to ask questions concerning our work in Turkey, our meetings, and our purpose. He secretly sent for a policeman, and in another room a paper (likely some form of complaint) was written. The officer then went out upon the street corner. The man in the house bought several tracts, paid for them liberally, and sent our brother out very politely. As soon as he was in the street, the policeman arrested him, taking along the paper that had been prepared. Then he was taken from station to station until at last he came to the ministerial department the next day, which was the Sabbath.

We were much troubled for him when he did not come home. Late in the afternoon, a policeman called me to a near station, and there I found him. I saw that our work was once more in danger, even to the point of having our services stopped, because our religion was not yet recognized by the government.

The chief at the station let Brother Dikran go free, and notified the ministerial department concerning our work. The department referred the question to the minister of the interior. He, in turn, sent it to the minister of justice, to see if this step of the International Tract Society was punishable. It then went to the director of the punishing department.

When I learned that the question had been sent there, I took Brother Voigt with me, and went to the director, to give him some information concerning our operations. When we entered his office, he dealt kindly with us. He told us that the minister of the police had complained against the International Tract Society as if it belonged to a religion which is not Christian. We told him that he might read the tract "Who Is Jesus?" and judge whether it was Christian. Just at this point a Moslem teacher was standing beside him. He at once testified that he had read it, and found it wholly in harmony with the Bible. This testimony made a good impression on the mind of the official, and he assured us that we should not be hindered if he found that it was in harmony with the Bible. It seems that he read it, and decided that it is Christian, because he wrote a favorable reply to the minister of the interior, who, in turn, wrote the same to the minister of police. At last the commandment was delivered to the director of police, in order to have it generalized and reach all the police stations of Constantinople.

This is the sum of the commandment: Though the nature of the Seventh-day Adventist religion has not yet been verified by the government, the tract entitled "Who Is Jesus?" has been investigated, and found to be in harmony with the four Gospels; therefore let Dikran be unmolested in selling it.

This act of the government put a check upon the police department in its following up our effort with suspicious eyes. It saw that we are not teaching a new religion that is non-Christian, and we continue our meetings with better freedom. If Satan had

succeeded in condemning this one tract, our whole work would have been hindered. God overruled the events, and gave us a favorable opportunity to labor for the salvation of souls. To us the presence of the Moslem teacher by the side of the director of the punishing department seemed truly a miracle. Who can doubt it? Thanks to God for his mercies!

We are increasing our publications in Greek, Armenian, and Turkish. Surely these will help in gaining souls for the kingdom of glory.—Z. G. Baharian.

---

### The World

"DEMAS hath forsaken me, having loved this present world."

There is not much said about Demas in the Bible, but enough to let us know that he made a failure of life. Like Jehu, he drove furiously at first, and then fell back. His was a great privilege. He was the companion of Paul, the greatest missionary, perhaps, ever born of a human father, yet he forsook him because he loved the world.

Every one is sooner or later brought to the place where he must decide to forsake either Christ or the world. There have been many Demases since Paul's day. It must have caused him much sorrow to write to Timothy that Demas had left him.

"A tiny boy, two years old, stood in a ray of sunshine that came through the trees in the front yard. In a few moments he cried out gayly, 'Me standing in God's smile, mamma.' The mother, hearing him, replied, 'God grant that my darling may so live as to always stand in God's smile.'"

"Shortly after this happened, his mother died, and the baby boy grew to manhood, and came into favor with a great man. This great man became his ideal. He tried to please him, and forgot to put God first. He was reckless and unhappy — God's smile was gone.

"One day while looking over some old relics, he found a paper parcel in which was a tiny pair of shoes, and these lines in his mother's handwriting: 'These shoes were worn by my darling boy when two years old. He stood in a ray of sunshine, saying, "Me standing in God's smile, mamma." God grant that he may so live as to be always standing in God's smile.' Through these words God spoke to this boy grown older. He saw plainly that he had been standing in some great man's smile, and had lost the favor of God. He there rededicated his life to his Saviour, and God's smile returned."

Whose smile are you standing in — God's or the world's? Whose smile do you desire most? "Who-soever . . . will be a friend of the world is the enemy of God." Are you among those who desire the smiles of the enemies of Jesus? Many do, and for this reason copy the fashions, pleasures, and words of the world.

There can be no close fellowship between Christ and the world. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." When I see a professed follower of Jesus who has many friends among the people of the world, I say that something is wrong with that person's experience. The world does not love the light. A young man who was convicted of sin came to Mr. Moody with this question: "If I accept Christ, will I need to give up the world?" Mr. Moody replied, "No; but if you make a full, frank, honest confession

of Jesus Christ before the world, it will give you up in a hurry; it won't want you." Surely "the god of this world" must have blinded the minds of any who love it. No wide-awake person would love that of which it is said, "The world passeth away, . . . but he that doeth the will of God abideth forever." Every one is either Satan's slave or God's child.

It is said that the only way one in a balloon can tell that he is going toward heaven is that the things of this world continue to look smaller and smaller. How is it with you, reader? The things of the world will look very small to every one before very long, but for many it will be too late to change their manner of life.

We are in the world, but not of it. A traveler strolling for pleasure near the mouth of the Columbia River, where there is a large rise and fall in the tide, discovered a clear, fresh spring of water gushing up from the rocks that two hours before had been the rock bed of the river. Twice a day the salty tides rise and cover this little spring, yet there it remains, sending out its clear waters into the salty tide. So we should live amid the tide of worldliness all about us. Beware of the world.

S. A. NAGEL.

*Wai Chow, China.*

#### A Museum on Wheels

THE board of education of St. Louis, Missouri, has made a happy solution of the perplexing problem of providing suitable illustrations, charts, and maps for the use of the public-school teachers. Successful work in nature study and in physical and political geography requires many illustrations. The World's Fair at St. Louis having shown the teachers the benefit and pleasure to be derived from having recourse to an abundance of illustrative material, it was decided to ask the exhibitors to donate, at the close of the fair, material for the nucleus of an educational museum to be owned and controlled by the St. Louis Board of Education. Many of the World's Fair exhibitors made generous donations, and later the museums of several large cities and institutions followed suit, as did also the United States government.

The city later duplicated and added to the specimens received, by extensive purchases, so that now the public schools have exceptional facilities in the way of illustrative material.

After a careful consideration of the different possibilities of bringing the schools and the museum together, it was thought best to make the institution a traveling museum which would go to the schools and carry to the teachers the illustrative material as they need it.

The material is sent to the schools by a large automobile truck in the service of the museum. The schools are divided into five sections, each of which has a delivery day once a week. The principal of a school which has its delivery on Monday, asks his teachers on the preceding Friday to send him the numbers of all the collections in the museum catalogue they will need for the illustration of their lessons during the following week. These numbers he inserts in an order blank for the curator, and on the following Monday the wagon delivers the material at the school, taking back at the same time the collections used during the previous week.

#### What the Museum Contains

The material in the museum is arranged and grouped in accordance with the course of study followed in

the schools. The following are some of the groups:—

Food products, comprising the cereals in the plant and the grain, and their products; coffee, tea, sugar, cacao, in the various stages of production; spices, etc.

Materials for clothing, or the various animal and vegetable fibers of the world, and the fabrics made of them.

Tree products: Domestic and foreign woods; rubber, gutta-percha, camphor, cork, etc., in all stages of preparation; materials for dyeing and tanning, etc.

Industrial products, showing the various stages in the manufacture of glass, paper, leather, ink, pen, pencil, needle, etc., besides such products as are made from the materials mentioned in the former groups.

Articles and models illustrating the life and occupa-



STUDYING BIRDS — SWIMMERS AND WADERS

tions of the different peoples of the world; such as implements, wearing apparel, models of houses, industrial products.

The animal world, showing mounted and dried specimens, and specimens in alcohol.

Plants, and models and charts of plants.

Minerals, rocks, and ores.

Apparatus for the illustration of physics and physical geography.

Musical and literary records for phonographs.

Charts, colored pictures, maps, and objects illustrating history.

Charts illustrating astronomy.

Charts illustrating physiology.

Collections of art objects, and models used by the classes in drawing.

Classified collections of photographs, stereoscopic pictures, and lantern slides to accompany the objects in the preceding groups.

#### A Worth-While Book

"GLORY OF THE COMMONPLACE," by the late J. R. Miller, is a collection of apt and striking illustrations selected and arranged by Dr. J. T. Faris. These illustrations are drawn from everyday life, and so used that in a few well-chosen sentences a lesson is taught or an inspiration given. One of Dr. Miller's strongest points was his power of thus glorifying the commonplace, of giving special value to the ordinary by applying it to his own high purposes. This volume of short, pointed lessons is well suited to serve as a source of stimulation to its readers to lead richer, truer, holier lives. The short article "The Folded Hands," on page sixteen of this number, is one of the many striking illustrations found in this book.

Price, in cloth, \$1. Address Review and Herald Publishing Association, Takoma Park, Washington, D. C.



# The WORD OF POWER

## The Leper

"Room for the leper! Room! And as he came,  
The cry passed on—"Room for the leper! Room!"  
Sunrise was slanting on the city gates,  
Rosy and beautiful, and from the hills  
The early risen poor were coming in,  
Duly and cheerfully to their toil, and up  
Rose the sharp hammer's clink, and the far hum  
Of moving wheels and multitudes astir,  
And all that in a city murmur swells—  
Unheard but by the watcher's weary ear,  
Aching with night's dull silence, or the sick  
Hailing the welcome light and sounds that chase  
The deathlike images of the dark away.  
"Room for the leper!" And aside they stood,  
Matron, and child, and pitiless manhood,—all  
Who met him on his way,—and let him pass.  
And onward through the open gate he came,  
A leper with the ashes on his brow,  
Sackcloth about his loins, and on his lip  
A covering, stepping painfully and slow,  
And with a difficult utterance, like one  
Whose heart is with an iron nerve put down,  
Crying, "Unclean! Unclean!"

'Twas now the first  
Of the Judean autumn, and the leaves,  
Whose shadows lay so still upon his path,  
Had put their beauty forth beneath the eye  
Of Judah's palmyest noble. He was young,  
And eminently beautiful, and life  
Mantled in eloquent fullness on his lip,  
And sparkled in his glance; and in his mien  
There was a gracious pride that every eye  
Followed with benisons—and this was he!  
With the soft airs of summer there had come  
A torpor on his frame, which not the speed  
Of his best barb, nor music, nor the blast  
Of the bold huntsman's horn, nor aught that stirs  
The spirit to its bent, might drive away.  
The blood beat not as wont within his veins;  
Dimness crept o'er his eye; a drowsy sloth  
Fettered his limbs like palsy, and his mien,  
With all its loftiness, seemed struck with eld.  
Even his voice was changed, a languid moan  
Taking the place of the clear, silver key;  
And brain and sense grew faint, as if the light  
And very air were steeped in sluggishness.  
He strove with it awhile, as manhood will,  
Ever too proud for weakness, till the rein  
Slackened within his grasp, and in its poise  
The arrowy jereed like an aspen shook.  
Day after day he lay as if in sleep,  
His skin grew dry and bloodless, and white scales,  
Circled with livid purple, covered him;  
And then his nails grew black, and fell away  
From the dull flesh about them, and the hues  
Deepened beneath the hard unmoistened scales.  
And from their edges grew the rank white hair—  
And Helon was a leper!

Day was breaking  
When at the altar of the temple stood  
The holy priest of God. The incense lamp  
Burned with a struggling light, and a low chant  
Swelled through the hollow arches of the roof  
Like an articulate wail, and there, alone,  
Wasted to ghastly thinness, Helon knelt.  
The echoes of the melancholy strain  
Died in the distant aisles, and he rose up  
Struggling with weakness, and bowed down his head  
Unto the sprinkled ashes, and put off  
His costly raiment for the leper's garb;  
And with the sackcloth round him, and his lip  
Hid in a loathsome covering, stood still,  
Waiting to hear his doom:  
Depart! depart! O child  
Of Israel, from the temple of thy God!  
For he has smote thee with his chastening rod;  
And to the desert-wild,  
From all thou lov'st, away thy feet must flee,  
That from thy plague his people may be free.

Depart! and come not near  
The busy mart, the crowded city, more;  
Nor set thy foot a human threshold o'er;  
And stay not thou to hear  
Voices that call thee in the way; and fly  
From all who in the wilderness pass by.

Wet not thy burning lip  
In streams that to a human dwelling glide;  
Nor rest thee where the covert fountains hide;  
Nor kneel thee down to dip  
The water where the pilgrim bends to drink,  
By desert well or river's grassy brink;

And pass thou not between  
The weary traveler and the cooling breeze;  
And lie not down to sleep beneath the trees  
Where human tracks are seen;  
Nor milk the goat that browseth on the plain,  
Nor pluck the standing corn, or yellow grain.

And now depart! and when  
Thy heart is heavy, and thine eyes are dim,  
Lift up thy prayer beseechingly to him  
Who from the tribes of men  
Selected thee to feel his chastening rod.  
Depart! O leper! and forget not God!

And he went forth—alone! not one of all  
The many whom he loved, nor she whose name  
Was woven in the fibers of the heart  
Breaking within him now, to come and speak  
Comfort unto him. Yea, he went his way,  
Sick, and heartbroken, and alone—to die!  
For God had cursed the leper!

It was noon,  
And Helon knelt beside a stagnant pool  
In the lone wilderness, and bathed his brow.  
Hot with the burning leprosy, and touched  
The loathsome water to his fevered lips,  
Praying that he might be so blest—to die!  
Footsteps approached, and, with no strength to flee  
He drew the covering closer on his lip,  
Crying, "Unclean! Unclean!" and in the folds  
Of the coarse sackcloth shrouding up his face,  
He fell upon the earth till they should pass.  
Nearer the Stranger came, and bending o'er  
The leper's prostrate form, pronounced his name—  
"Helon!" The voice was like the master tone  
Of a rich instrument—most strangely sweet;  
And the dull pulses of disease awoke,  
And for a moment beat beneath the hot  
And leprous scales with a restoring thrill.  
"Helon! arise!" and he forgot his curse,  
And rose and stood before him.

Love and awe  
Mingled in the regard of Helon's eye  
As he beheld the Stranger. He was not  
In costly raiment clad, nor on his brow  
The symbol of a princely lineage wore;  
No followers at his back, nor in his hand  
Buckler, or sword, or spear; yet in his mien  
Command sat throned serene, and if he smiled,  
A kingly condescension graced his lips,  
The lion would have crouched to in his lair.  
His garb was simple, and his sandals worn;  
His stature modeled with a perfect grace;  
His countenance the impress of a God,  
Touched with the open innocence of a child;  
His eye was blue and calm, as in the sky  
In the serenest noon; his hair, unshorn,  
Fell to his shoulders! and his curling beard  
The fullness of perfected manhood bore.  
He looked on Helon earnestly awhile,  
As if his heart were moved, and, stooping down,  
He took a little water in his hand  
And laved the sufferer's brow, and said, "Be clean!"  
And, lo! the scales fell from him, and his blood  
Coursed with delicious coolness through his veins,  
And his dry palms grew moist, and lips  
The dewy softness of an infant's stole.  
His leprosy was cleansed, and he fell down  
Prostrate at Jesus' feet and worshiped him.

—N. P. Willis.

## On the Rock

"SAVIOUR and Master,  
These sayings of thine  
Help me to make them  
Doings of mine;  
Words that like beams  
Of humanity shine,  
By them let me build up  
The holy, divine.

"Not on the sand, Lord!  
Not on the sand;  
On the rock, on the rock,  
Let my heritage stand.  
Saviour and Master,  
These sayings of thine,  
Help me to make them  
Doings of mine."

# TEMPERANCE THEMES

## "Great Britain and Booze"

WE are fighting Germany, Austria, and drink, and as far as I can see, the greatest of these three deadly foes is drink," says Honorable Lloyd-George, Chancellor of the Exchequer of Great Britain.

Recently a deputation of the Shipbuilding Employers' Federation went to the chancellor with an ap-



Indianapolis News

peal for prohibition of the liquor traffic, claiming that the productiveness of the British shipyards had decreased since the war began, and that the average time of employees was less than before the war, though the work was being carried on day and night seven days in the week. The deputation accounted for this by the increased use of liquor, and urged upon the chancellor the need of drastic action.

The chancellor himself said, in referring to the alarming condition in the shipyards and elsewhere, that "he had a growing conviction, based on accumulating evidence, that nothing but root-and-branch methods would be of the slightest avail in dealing with the evil." Of course "root-and-branch methods" means nothing less than national prohibition.

King George, the royal household, and several cabinet members have volunteered to become abstainers during the war. Let us hope that England will deal as summarily and courageously with the traffic as has Russia.

## Two Home-Comings

I

SHE sits within their cottage home, beside the open door, Where a splash of golden sunshine lies spilt upon the floor. She rocks her shining wicker as she scans the lagging clock, Her happy eyes and sun-kissed hair in keeping with her frock.

With tender thought she glances at the little pool of gold, And wonders then if he or she will ever learn to scold. "O, no," she says; "there never was another man like Frank, Always so kind and tender; besides, he never drank.

"Of course he sometimes takes a little ale or beer or wine, But never drinks a glass too much. Not such a man is mine.

Our life shall be all sunshine, just like this golden gleam, And not a cloud of trouble shall ever mar the dream."

Then as she looks adown the path, with bright, expectant face, She sees her hero marching up with firm and steady pace. How happy is the meeting then, the evening meal how rare, How sweet the walk among the flowers that they together share!

II

She sits within their cottage bare, beside the open door, Where a ragged, hungry urchin lies whining on the floor. Beside her chair stand other two, one eight, the other three, While sickly Willie, five years old, sits on her trembling knee.

Her sunken eyes, her graying hair, her bowed and weakened form, Show plainly that her life has been, not sunshine, but a storm. Thoughts of her lovely erstwhile home produce almost a swoon. "O, why," she sighs, "could not my home compete with the saloon?"

"A home with all our needs supplied, in basket and in store, Where love and happiness prevailed, we lacked for nothing more. That home, with wife and babes, seemed all his fond heart craved Till by that venomous saloon his mind became enslaved.

"My Frank was once a noble man, and generous to a dot, A popular and friendly man, but now a drunken sot. It seems as if the demon drink has robbed him of his brains; It robbed me of a husband kind, and also of his gains."

A shudder passes through her frame; anon the old chair creaks; The child arises from the floor as flush her pallid cheeks; The staggering steps upon the walk send Willie from her knee; And as they hear their father come, the other children flee.

"O, has he come as soon as this? How quick the moments fly! Come here to mamma, Willie dear; there, darlings, do not cry." He stumbles now within the room, he greets them with a yell; His coming makes their life accursed, their home a very hell.

C. PELMULDER.

## Temperance Notes

EX-PRESIDENT TAFT'S two sons, Robert W. and Charles P., are strong prohibitionists. Shortly after Mr. Taft "vetoed the Kenyon-Webb bill, his older son published in the *Harvard Law Review* an article showing that his learned father was wrong in his con-



Spokesman Review

clusions. Charles P. Taft was one of the Yale trio which met the Syracuse University team in a freshman debate on State and national prohibition, and stoutly defended prohibition."

THE two leading Chicago newspapers are helping to promote a temperance campaign. The *Herald* conducts an "open forum on the liquor evil, giving a column of



space to the advocates of a dry Chicago, and a column to their opponents." This paper also has a department called "What Booze Did to Me," and solicits contributions from all its readers.

A MISSOURI marshal recently resigned his office, and said in explanation, "My patriotism makes me ashamed to draw my salary." The condition was due to the fact that the prohibition law had so reduced crime that the marshal was left without work.

THE annual report of Mine Inspector Jenkin T. Reese, of the fourth anthracite district of Pennsylvania, shows a material decrease in the number of mine accidents during the past year. Mr. Reese says: "For the showing in my district, I disclaim all credit. The showing is good because many of the miners have cut out booze," due chiefly to Mr. Sunday's revivals.

### An Undesirable Exception

THE following note was found in a well-known temperance paper:—

"Shipping liquor into Kansas threatens to become a lost art if the bill which was recently introduced in the Kansas Legislature by the speaker of the house becomes a law. This bill will shut liquor out of the State absolutely, as it classifies the railroad or express company as a jointist. It will not affect the shipment of wines for sacramental purposes."

What a travesty on religion is the last sentence! The pure, unfermented juice of the grape is what the Saviour used for the Communion service, and it is enough to make any Christian blush to see this exception made in legislation against a nefarious beverage of the liquor traffic.



### The Building of the Nest

THEY'LL come again to the apple tree—  
Robin and all the rest—  
When the orchard branches are fair to see,  
In the snow of the blossom dressed;  
And the prettiest thing in the world will be  
The building of the nest.

Weaving it well, so round and trim,  
Hollowing it with care,—  
Nothing too far away for him,  
Nothing for her too fair,—  
Hanging it safe on the topmost limb,  
Their castle in the air.

Ah! mother bird, you'll have weary days  
When the eggs are under your breast,  
And shadows may darken the dancing rays  
When the wee ones leave the nest;  
But they'll find their wings in a glad amaze,  
And God will see to the rest.

So come to the trees with all your train  
When the apple blossoms blow;  
Through the April shimmer of sun and rain  
Go flying to and fro;  
And sing to our hearts as we watch again  
Your fairy building grow.

—Margaret E. Sangster.



### Twentieth Week

*May 16.* 2 Chronicles 23, 24: Joash made king; the temple repaired; violent death and dishonorable burial.

*May 17.* 2 Chronicles 25 to 27: Amaziah's downfall; Uzziah smitten with leprosy; Jotham.

*May 18.* 2 Chronicles 28 to 30: Judah afflicted because of Ahaz; Hezekiah's good reign; the Passover celebrated.

*May 19.* 2 Chronicles 31, 32: Idolatry put away, and tithes and offerings brought in; Judah miraculously delivered from Sennacherib of Assyria.

*May 20.* 2 Chronicles 33, 34: Manasseh's repentance; Amon; Josiah's good reign; Huldah the prophetess.

*May 21.* 2 Chronicles 35, 36: The great Passover; the last of the kings of Judah; Nebuchadnezzar humbles the land, and carries the people captive to Babylon.

*May 22.* Review the books of the Chronicles. Make a list of the most important events noted; mark the texts that have impressed you.

The books of the Chronicles are illuminated by striking figures of speech, enlivened with brief sketches of uplifting experience, and enriched by the most gracious assurances and promises. Note the vividness with which God's knowledge of the hearts of men is pictured in 2 Chron. 16: 9; the figurative answer sent by Joash to Amaziah (2 Chron. 25: 18, 19); David's refusal to present to the Lord an offering that had cost him nothing (1 Chron. 21: 18-25); the reasons for Hezekiah's success (2 Chron. 31: 21); an assurance that prayer is heard in heaven (2 Chron. 30: 27); and many others.

### Sennacherib of Assyria

This boastful monarch was the son and successor of the great Sargon, who had despoiled Samaria, and scattered Israel in Assyria, filling their places with tribute-paying peoples from the East. No doubt Sennacherib intended to complete the work begun by Sargon, and bring the remaining territory of Judah into subjection to Assyria.

His first activities, after coming to the throne, were exerted in establishing his authority in Lower Babylonia, where he pillaged seventy-five cities, a great number of small villages, and deported more than two hundred thousand captives. Having arranged things to his satisfaction in this territory, he turned his attention to the "West-land," as Palestine and the surrounding countries were called. According to his story, this his third military expedition was marked by one triumph after another. When he had subdued various nations, and deported large numbers of prisoners to Assyria, he led his legions against Jerusalem. Sennacherib's own account of this campaign, preserved in inscriptions on clay in his palace at Nineveh, is full of interest. He says:—

"I drew near to Ekron; the lords and the nobles who had committed sin I slew, and on stakes all around the city I impaled their corpses. The people of the city who had done crime and wickedness I took captive. The rest of them who had not committed sin and wickedness, and who were not guilty, I set free. . . . But Hezekiah of Judah, who had not submitted to my yoke—forty-six of his fenced cities and fortresses, and small towns in their vicinity without number, by breaking them down with battering-rams, and the blows of . . . and the strokes of axes, and hammers, I besieged and took; 200,150 persons, small and great, male and female, horses, mules, asses, camels, large cattle, small cattle, without number, I brought forth from the midst of them, and counted as spoil. As for Hezekiah himself, like a bird in a cage, in Jerusalem, his royal city, I shut him up. I threw up forts against him, and whoever would come out of the gate of the city I turned back. . . . As for Hezekiah himself, the fear of the glory of my sovereignty overwhelmed him; and the Arabs and his other allies, whom he had brought to strengthen Jerusalem, the city of his royal residence, deserted him. Thirty talents of gold and eight hundred talents of silver, . . . great stores of lapis lazuli, couches of ivory, armchairs of ivory, with elephant's hide, ivory tusks, *ussu* wood, *urkarinu* wood, and the like, an immense treasure; and his daughters, his palace women, men singers, women singers, to Nineveh, my royal city, I made him bring; and for the delivery of the tribute, and rendering homage, he sent his ambassador."

The account of this invasion given in 2 Kings shows that Hezekiah did pay tribute to Sennacherib. This he did hoping to buy peace; but the treasure so easily secured only awakened the cupidity of the invader, and he decided to take the city that yielded such riches, and sent an army against Jerusalem. The Bible records tell the fate of the Assyrian hosts; but, like the war news sent out from the capitals of the warring nations today, Sennacherib's story is strangely silent concerning the disaster that caused him to return "with shame of face to his own land."

## Successful Missionary Work

(Concluded from issue of April 27)

H. A. BIRBECK-ROBINSON

### Stick-to-It-Iveness Another Essential



**S**TICK-TO-IT-IVENESS, the modern rendering of the old word perseverance, must also be in the make-up of the successful missionary, just as it must be in that of the successful business man. When the truth is presented to sin-sick souls, and their hearts seem hard and their minds clogged, let us not give up, but press the battle to the gates until victory comes. In most cases the hardest part of the work, the time when the greatest resistance is made, is when nearest the point of surrender. The darkest part of the night, it is said, is the hour before the dawn. We must not be discouraged because we do not see immediate results. William Carey, of India fame, waited seventeen years to see his first convert to Christianity; and many others of God's great workers have toiled for years and years before seeing any direct results. Yet God's word will not return to him void, but will accomplish that which he pleases, and prosper in the thing whereto he sent it. We must sow the seed beside all waters, and leave the results with our God. If we are faithful in the little he gives us to do, we shall also be faithful when there is much to be done.

I had poor success taking orders in one town where I worked some years ago. When I arrived at the place, I met the man who had been working there for some weeks before. He told me that the city was full of churches, and all the people were Catholics. They slept late in the afternoons so he could not canvass them, and those that did see the book did not want it. He was working about four hours a day, and had to brace himself up with one or two ice cream sodas almost every day. I believed the report, and, as by beholding we become changed, I was soon almost as discouraged as my companion. We talked the matter over several times, and decided we should have to quit the work; that the field agent could not do any better than we in such territory, and that he would starve if he was not receiving a salary; that our clothes were getting threadbare and our shoe soles thin, and there was no money coming in to buy new ones. Soon the brother quit the work and went home, but I remained with it, for somehow I felt that God could be trusted when one was working with him. So I stuck to the job. I prayed to God more earnestly for help, stopped spending money for iced drinks and "that which is not bread," put in longer time with the prospectus, and then I found that I was getting orders from priests as well as from people, and the last week's work in that town resulted very favorably. I won the victory through Christ by following the example of the postage stamp — sticking to a thing until it gets there.

Success from perseverance comes in individual work as well as in general work. Once I stepped into a Frenchman's dry goods store and asked for the proprietor. As soon as he came, I began to show him my book, and then he began shaking his head. I continued, increasing my enthusiasm as he decreased his head shaking, and when I stopped he had also stopped. Then he took my pencil and signed his name on the dotted line, ordering a half-leather binding. Next I told him his clerks would surely like to see the book also; he sent two of them to me, both of whom placed

orders after I had talked with them a few minutes. At another time I entered a shoemaking establishment, walked up to the owner's office, and began to show him my book. Before I was through, he said he knew all the book treated of and did not need it; but I continued my little story just the same, and when I had finished he was ready to take a half-leather binding. Then I told him his bookkeeper would like to have a copy of the book, and so he went to him and recommended the book, and the man immediately said he would take one like the proprietor's. Then I told him his employees also needed it so they would make better workmen, and he introduced me to some of them. Result, six orders, including the cook's. And the proprietor himself paid the twenty-one dollars for them when delivered a few days afterwards.

While working in another large city, and having good success, I was asked to work a small town near by. I did not feel it was the best thing to do, but, complying with orders, I started out with the number of books which I thought could be sold in a town of that size. After working the first half day I was disappointed with the place, and after completing the first day's work I was discouraged. While thinking it over, I just about decided to deliver the few orders I had taken and return to the city the next day. But after a while I got an inspiration to stick to the job and finish it, if I never took another order in the town; and with this determination I started out the next morning to work. I was surprised at the number of orders I took that day, and when ready to leave I was able to deliver every book I had taken with me. I was very thankful to God for that experience, and was much strengthened by it in my determination always to stay by the work and finish it; because men who fail are those who only begin something, and those who succeed finish something.

Let us therefore strive for the mark, always pressing forward, encouraging ourselves with the knowledge that even if we become weary in well-doing, we shall reap if we faint not.

### His Favorite Lines

MR. HOWARD ELLIOTT, president of the New York, New Haven & Hartford Railroad Co., has his favorite lines. They teach courage to the young man. They are a help in the strife of life. They are of practical value to those in the workaday world. Here they are:—

#### It Can Be Done

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

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

— Selected.

### Gleanings From "Popular Mechanics"

#### School Blackboards Made of Plate Glass

BLACKBOARDS made of an especially ground plate glass have been installed in the classrooms of a school in Portland, Oregon. In preparing the glass for this purpose, the face is given a three-process sand-blast finish, and the back side is painted black. It provides a good writing surface on which ordinary chalk and felt erasers may be used, and which may be readily washed, and so kept fresh, jet-black, and free from an accumulation of dust. One of the advantages claimed for plate glass as a blackboard material is that it may be procured in long sections which will extend close to the floor, if desired, enabling both beginning and advanced pupils to use the same board without difficulty to either because of its height. Since the paint is applied on the reverse side, such a board may be used indefinitely without its requiring any attention other than an occasional washing, while it cannot become slick in spots, as is frequently the case with some boards. The same process can be applied to plate glass store windows, providing a permanent blackboard for advertising announcements.

#### Watch Crystals to Be Made in America

On account of the deficiency resulting from the war in Europe, where practically all watch crystals have heretofore been made, one of the leading optical companies in this country has gone into the business on an extensive scale, and will attempt to supply the American trade with watch crystals. This is said to be the first time in the history of this branch of the optical trade that an American company has been able to compete on a large scale with the European manufacturers. One of the features about these American-made crystals is that they will be produced to absolute standards of measurement, a goal that has not yet been reached by the foreign manufacturers.

#### Device Aids in Learning Multiplication Table

An ingenious apparatus has been developed by a French teacher for helping young students in learning the multiplication table. The mechanism is inclosed in a flat box, and is operated by two series of levers, a series of eight being placed along each of two adjacent sides of the box. The top of the box has sixty-four perforations, each of which is located at the intersection of a lever of one series with that of the other series. The levers of each series are numbered from 2 to 9, the 1 being omitted as superfluous. When a multiplication is to be made, the lever corresponding to one of the numbers is pressed. Then when the lever in the other series corresponding to the other number is pressed, the product appears in the perforation at the intersection of the levers. In the illustration the product of 3 times 3 is shown.

#### Where the Mexican Pearls Come From

Pearls having an average total value of \$2,000,000 are exported annually from La Paz, a seaport located on the Gulf of California, near the southern end of Lower California. This city is the greatest pearl-fishing center on the Pacific coast of America, and the third greatest in the world. The shells, which often are fifteen inches across and are valuable for their mother-of-pearl alone, are never found in beds, but must be sought singly by the divers. The pearls usually range in value from \$100 to \$1,000, but most of the highly valuable pearls possessed by the European dynasties are said to have come from the coast around

La Paz. Diving for pearls is about as injurious as any occupation could well be, resulting in deafness first and then in nervous prostration. Few of the divers are able to follow the work for more than five years.

#### Sulphur Dyes to Replace Aniline

A discovery that is likely to revolutionize the dyeing industry is that of a process for using sulphur dyes for fabrics other than cotton, for which sulphur dyes have heretofore been exclusively used. The new process was developed in an English laboratory, and is the result of experiments made for finding a substitute for the German aniline dyes which have been practically shut out of the market by the war. Aside from the fact that sulphur can be obtained from many sources, one of the principal advantages claimed for the process is that wool, silk, artificial silk, and hemp can be dyed together in one bath, thereby saving the cost of separate dyeing and that of dyeing by the present two-bath process. The process is said to be so simple that any competent dyer can learn it with less than half a day's instruction.

#### Cossack Boots the Latest in Feminine Footwear

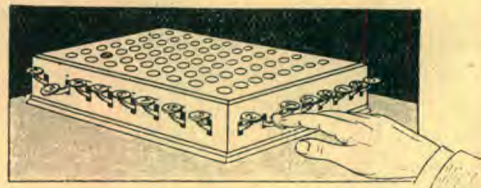
Military boots, made to imitate the boots worn by Russian Cossacks, are now being introduced in New York City, and furnish the latest surprise in feminine footwear. These boots are made of suède, with vamps, heels, and trimmings of patent leather, and are to be worn with a tailored suit of a military type. They come in all colors to match the costume, but are invariably trimmed in patent leather.

#### Open-Air Pipe Organ at San Diego

What is believed to be the only open-air pipe organ in the United States was dedicated at San Diego, California, on New Year's Eve, 1914, and forms one of the novel and attractive features of the Panama-California Exposition. This organ was a gift to the city, and is of enormous size and power. The pavilion and flanking colonnade are of concrete.

A CHINESE typewriter has been invented. It has 4,200 characters. It has only three keys. It can make 50,000 letters, or characters, by combinations of the basic 4,200. It is still a crude affair, but workable, and perfected models are under way. To write a letter one turns a cylinder upon which are the 4,200 characters, until the right one comes opposite the key word of the guide on another cylinder, then one strikes the printing key just as on an American machine; then one begins a still hunt for the next character which one is to print—and so on while reason lasts.—*The Christian Herald.*

It is much better to be worn out with work in a thronged community than to perish of inaction in a stagnant solitude. Take this truth into consideration when you get tired of work and bustle.—*Selected.*



A MACHINE FOR LEARNING THE MULTIPLICATION TABLE



## Kindness Begets Kindness

W. B. WHITE

**S**OME months ago the writer was traveling by steamer on a river in Central Africa, when the captain ordered that the boat be tied up to the river bank for the night, as he did not deem it safe to travel in the darkness, the river being narrow and tortuous. As the boat drew near the shore, a great crowd of very wild and savage-looking natives gathered on the bank to view the boat and its white passengers.

Going ashore, I mingled freely with the crowd, and through an interpreter conversed with some who had come to see the white man and his big boat. In the crowd was one man who in particular attracted my attention. He was a powerful fellow, a veritable giant in strength. He had an intelligent face, a kindly eye, and seemed to be in mentality far above his fellows. In his arms he carried a little boy, evidently the pride and joy of his heart; and this in itself was peculiar, for in Africa men are seldom seen carrying children; the women do that. In appearance the little black boy was as striking as his father, being really attractive. Somehow I felt impelled to speak a few words to this man; so approaching him with an interpreter, I extended my hand, which he seized with a strong grip, his eye kindling the meantime. I told him I was a stranger to him, but was glad to meet him, and that I had the interests of the African natives at heart, and loved to be with them, and to help them when I could. I then noticed the little boy, telling the parent that I thought he had a nice little son, and that I hoped he would rear him in the right way, and protect him from the sins that are in the world.

I shall never forget how that man fixed his burning black eyes on me as if to search me through and through and discern, if possible, if I was in earnest and did really have a heart for the black man. Becoming satisfied, I presume, on this point, he told me that he was glad to see me, and was glad to know that I felt for his people. Then speaking to the interpreter, and asking that I remain at the spot for a few moments, he turned and ran off into the darkness. I wondered what it all could mean. In about twenty minutes he appeared with a little basket of eggs in his hand, very neatly arranged, which he politely gave me; and as I took them from him with thanks, he at once turned and darted back into the darkness, so I saw him no more.

Of that man I shall think as long as I live. His intelligent face, his loving eye and kindly act, I shall always remember. How I wish I could have spent more time with him and called his attention to the Saviour who died for him.

Surely love begets love, and kindness inspires others to be kind. Harshness never wins, but love and kindness will draw with bands of steel, and will break through the barriers of prejudice, superstition, and hatred. Let us remember these men and women of Africa, many of whom, benighted as they are, are looking and hoping for better and brighter days.

### Hasty Words

Two little sisters, very fond of each other and generally quite happy together, were playing "keep house and go visiting." The elder sister was the house-keeper, and she bustled merrily about, spreading the table and arranging her little tea set upon it, meanwhile chatting with little Anna, who for the time, was "a very fine lady from the city."

Just as the preparations were completed and she was about to summon her guest to the miniature repast, Anna quietly climbed into a large easy chair, and said, "I don't want to play any more."

Not noticing the sudden pallor of the sweet little face, the sister angrily retorted, "I'll never play with you again as long as I live!"

And she never did. She went to her little bed alone that night, and lay with a heavy, aching heart, longing for the morning to come, that she might put her arms round her little sister's neck, and tell her she was sorry. The morning came, but Anna was dangerously ill. Her parents had watched over her through the weary night, and were alarmed for her safety. The sister was allowed just to see her, but she must not speak. The poor child grew worse and worse, and in a few days she died.

The last word she ever heard from that loving but petulant sister, was that bitter, angry sentence. O, how she wished she could call back those words, or that she might at least have said, "I'm sorry," and received one forgiving kiss! But no such opportunity was given her; and through all the many years since little Anna died, she has carried the sorrow in her heart. And many times when angry thoughts and feelings have arisen within her, the remembrance of that last sad speech has helped to keep back the angry words which crowded themselves on her tongue.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer." This was the prayer of the sweet singer, David. Do you not think it is a good prayer for us all? It reminds me of what James the apostle says in the New Testament: "Let every man be swift to hear, slow to speak, slow to wrath." You

know Jesus is our example, and it is said of him, "All . . . wondered at the *gracious words* which proceeded out of his mouth."

A hasty word or an unkind act may be the work of a moment, but all future time can never undo it; but who can tell the value of a kind word? It is so easily spoken, and may never be forgotten.—*Selected.*

### A Dog and His Toys

PONTO is a big, beautiful fellow. He is very kind and friendly, and when I go to the house where he lives he nearly always comes to the door to bid me welcome.

A very funny thing about Ponto is that he has a large box full of toys, and he plays with these toys just as any little boy or girl would. He has several dolls, a stuffed elephant and a stuffed lamb, a toy dog and horse, a ball, and several other things. Whenever the people of the house go away for a few days, they bring him a present on their return. He very much appreciates a gift of sweets, especially chocolate or molasses candy, which are his favorite kinds, but the present he likes better still is a new toy. A little while ago some one had brought him a stuffed lion. He was very proud of this, and when I went to his house the last time he brought it in his mouth to the door to show me. He was taking this stuffed lion to bed with him every night.

He takes better care of his toys than some boys and girls do, for he never destroys them. When little boys or girls come to the house who are friendly with him and notice him, he will invite them to play with his toys. He will pull out the box, take out the toys with his mouth, and stand them around, and seems to quite enjoy seeing his company play with them; only they must not take them out of the house. He never takes them out of the house himself, and never allows any one else to do so.

I do not know whether he is vain, but he enjoys having his photograph taken, and will willingly pose in any position. He is very intelligent. He knows almost exactly when it is time for the father and two sons to come home from work, and always looks out for them. He knows when Sunday comes. On Sunday mornings, he is allowed to go with one of the sons to a distant barn. He used to try to go every morning, but he found he was not allowed to go on other days, so now he never attempts to go except on Sunday, and then he is all excitement. He never makes a mistake about the day.

He is about ten years of age, and is getting rather old and stiff, but he is a noble, faithful fellow.—*Christian Advocate.*

### Worth-While Resolutions

THE following resolutions are suggested by the editor of the *Joilet Prison Post* as aids to successful living when made personal pledges:—

I will not be provoking if I know it.

I will not be provoked if I can help it; or, if I am, I will not speak till I think it over, putting myself in the other fellow's place.

I will not be petty. I will pass over small annoyances without fuss or comment.

I will not insist on my own way because it is my way. If the other fellow's is about as good, I'll take it.

I will say what I think and then drop the subject, especially if it seems a case of getting angry. Argument doesn't convince after that.

I will accept advice (even if I have not asked for it), think it over, and act upon it if it is good.

I will let the other fellow have the last word, the largest half, and all the credit if he wants it.

### Mistakes and Habits

WE all make mistakes. In some things we have made the mistake for so long that it has become a habit, one that is very difficult to break.

One may have been carelessly allowed to mispronounce commonly used words until it seems almost impossible to gain a victory over the habit. To the end that right habits be formed we may solicit the help of our immediate associates. No one will consider it a hardship to kindly remind us of the mistake if it is known that we wish to reform.

A good help in the right use of language is to observe its use by cultured persons. Even such may make their mistakes. Some habits savor only of ignorance or carelessness, while others show lack of respect. Instead of saying, "I went over to Mr. Smith's," some children will say, "I went over to Smith's." It requires only a trifle more effort to add the Mr., and it sounds much more respectful.

It is a mistake for boys and men not to remove the hat in the presence of ladies, older men, and superiors in office, unless there are good reasons why it cannot be done. There are many things which custom has ordered as good form to which it is well to give heed. By so doing life is made more pleasant for others, and we cultivate the spirit of respect for our associates. It is by our conduct that we are interpreters of the Word we profess to follow. We live according to our own conception of the teachings of that Word.

It is a serious mistake to laugh without regard to the time or place. Some young people were congregated on the steps of a church previous to the beginning of a meeting, and as an elderly woman approached the church, they began to laugh. Probably they were not laughing at her, although she must have thought they were.

It is one of the most serious mistakes that can be made not to be willing to be told of the mistakes we are making. A dear little girl who was earnestly striving to live a Christian life, said to her caretaker: "When I make a mistake will you please tell me? I want to know, so that I can learn to do everything just right." They are our best friends who tell us our faults. If it is done in a kind manner, it is more pleasant to us, though the fault is just the same however we are told; and in any case we should be thankful.

MRS. D. A. FITCH.



WHEN THE BUNNIES ARE NOT AFRAID.

Young's Companion

## MISSIONARY VOLUNTEER DEPARTMENT

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

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

### Junior Society Program for Week Ending May 22

1. REVIEW Morning Watch texts. Have each Junior give some lesson he has learned from the life of Joshua.
2. Reports of work done.
3. Bible Study: "Man's Part in Conversion." Review the previous lesson. Instead of reading before the society all the notes in the lesson, assign papers or talks on the following subjects: "The Conversion of the Eunuch" (see Acts 8:26-39); "The Two Prayers" (see Luke 18:10-14); "How Paul Died Daily" (see Acts 9; 2 Corinthians 11; 1 Corinthians 15; Colossians 4); "Methods of Jesus in Soul Winning" (see Mark 1; John 1).
4. Standard of Attainment Quiz: Matt. 3:8.
5. Mission Talks: "Canvassing in Turkey." See article in this INSTRUCTOR entitled "Entrapped and Freed."

### Senior Society Program for Sabbath, May 22

1. REVIEW Morning Watch texts. Have each member give some lesson he has learned from the life of Joshua.
2. Reports of work done.
3. Bible Study: "God's Part in Conversion."
4. Standard of Attainment Quiz: Acts 5:31; 1 John 1:9.
5. Talks: "Canvassing in Turkey." See article in this INSTRUCTOR entitled "Entrapped and Freed."

### Missionary Volunteer Reading Courses

#### Senior No. 8 — Lesson 32: "The Desire of Ages," Chapters 77 to 80

1. DESCRIBE Christ's trial before Pilate and the final condemnation.
2. Why was the sin of the Jewish rulers greater than that of Pilate?
3. How was the greatness of Christ shown during his trial?
4. Where was he taken to be crucified, and who bore his cross?
5. What example of filial love did he leave us?
6. Contrast the attitude of the disciples with their feelings at the time of the triumphal entry.
7. Describe the crucifixion.
8. What title did Pilate place upon the cross, and what did it signify?
9. What came as a comfort to Christ during his agony on the cross?
10. Give his last words, and tell what really caused his death.
11. How will God's mercy and justice finally be manifested?
12. Where was Christ's body laid to rest? What precautions for safety did the Jewish rulers take?

#### Junior No. 7 — Lesson 32: "Easy Steps in the Bible Story," Pages 559-573

1. FOR what purpose did the chief priests and scribes and elders of the people meet at the palace of the high priest? What was this man's name? Why did they not wish to take Jesus on the feast day, and publicly?
2. Who covenanted with these men to betray Jesus? For what price? From that time what did he seek?
3. Tell where a place was prepared for Jesus to eat the Passover with his disciples. What strife was there among them when they sat down to the supper? How did the Saviour rebuke this selfish spirit? With what was his heart filled for these men?
4. What lesson of humility did Jesus give the twelve? When he had washed their feet, and sat down again, what did he tell them they ought to do? What did he say he had given them?
5. Why was Jesus troubled as he sat at the table? How was the one pointed out who would betray Jesus? What did Judas immediately do? On what errand did the disciples think he had gone?

6. Repeat the new commandment that Jesus gave on this occasion. As they were eating, what did he do? What did he say when he gave them the cup? What words of special help and comfort did Jesus speak to the disciples as they sat around the table?

7. When the supper was ended, and they had sung a hymn, where did Jesus and the disciples go? What did Jesus declare they would do that night? What did Peter vehemently affirm? What did Jesus tell him?

8. To what garden did they come? What three men did Jesus choose to watch with him in this dark hour? How earnestly did he pray? How many times did he return to the three for help and comfort, and find them asleep? When he came the last time, what did he say?

9. While he yet spoke, who entered the garden? By what act did Judas betray his Lord? How did one of the men who was with Jesus seek to defend him? Why would not Jesus call for heavenly angels to deliver him? What did he ask the multitude?

10. To whom was Jesus first taken? To whose house was he then led? Tell how Peter denied his Lord. What caused him to remember what he had promised but a few short hours before? How did he show his grief?



### VIII — As Sheep Among Wolves

(May 22)

LESSON SCRIPTURE: Matt. 10:16-33.

MEMORY VERSE: "Fear ye not therefore, ye are of more value than many sparrows." Matt. 10:31.

#### Questions

1. What did John the Baptist call Jesus? John 1:35, 36.
2. To what did Jesus liken his messengers? Matt. 10:16, first part; Luke 10:3.
3. How should they regard this similarity to their Master? Matt. 10:25, first part.
4. In what respect were they to be like lambs and sheep? Note 1.
5. Since they were to be as inoffensive as lambs, how were they to protect themselves from their wolfish enemies? Verse 16, second expression. \* Note 2.
6. No matter how great their danger, how gentle and harmless were they to be? Verse 16, last clause. Note 3.
7. Of what were they to beware? What would they suffer through men? Verse 17. Note 4.
8. Before what great men were some to be brought? For what purpose? Verse 18.
9. What comforting assurance did Jesus give them? Verses 19, 20. Note 5.
10. What still more painful experiences did Jesus foretell? Verse 21 and first part of verse 22.
11. What did he promise to every one who would endure to the end? Verse 22, last part.
12. What measures were they to take when they met with persecution? Verse 23.
13. With whom would they be associated in suffering persecution? Verses 24, 25.
14. To what time were they to look forward? Whose words were they to sound boldly from the housetops? Verses 26, 27.
15. Why are men not to be feared? Only who is worthy to be feared? Verse 28.
16. What reference did Jesus make to the sparrows?

What further reason did Jesus then give for trusting in God and not being afraid? Verses 29-31.

17. What great honor did Jesus promise to those who confess him before men? What did he say of those who deny him before men? Verses 32, 33. Note 6.

#### Notes

1. "That is, I send you, inoffensive and harmless, into a cold, unfriendly, and cruel world."—*Barnes*. A lamb is a symbol of innocence.

2. "Probably the thing in which Christ directed his followers here to imitate the serpent was in its caution in avoiding danger. No animal equals them in the rapidity and skill which they evince in escaping danger. So said Christ to his disciples, You need caution and wisdom, in the midst of a world that will seek your lives."—*Id.*

"It is the will of Christ that his people and ministers, being so much exposed to troubles in this world as they usually are, should not needlessly expose themselves, but use all fair and lawful means for their own preservation."—*Matthew Henry*.

3. It is significant that the Spirit of God came down on Jesus in the form of a dove. All who receive a like anointing will partake of the same gentle and dove-like spirit and winning power.

Let Christ's disciples "rest in the love of God, and the spirit will be kept calm, even under personal abuse. The Lord will clothe them with a divine panoply. His Holy Spirit will influence the mind and heart so that their voices shall not catch the notes of the baying of the wolves."—*The Desire of Ages*, page 353.

4. For scourging, "the instrument formerly used was a rod. Afterwards they employed thongs or lashes attached to the rod. To make the blows more severe and painful, they sometimes fastened sharp points of iron or pieces of lead in the thongs. These were called scorpions. 1 Kings 12:11."—*Barnes*.

5. "The knowledge obtained by diligent searching of the Scriptures would be flashed into the memory at the right time. But if any had neglected to acquaint themselves with the words of Christ, if they had never tested the power of his grace in trial, they could not expect that the Holy Spirit would bring his words to their remembrance. They were to serve God daily with undivided affection, and then trust him."—*The Desire of Ages*, page 355.

6. "Unless they possessed Christlike meekness and love, they were not confessing him. A spirit contrary to the spirit of Christ would deny him, whatever the profession. Men may deny Christ by evil speaking, by foolish talking, by words that are untruthful or unkind. They may deny him by shunning life's burdens, by the pursuit of sinful pleasure. They may deny him by conforming to the world, by uncourteous behavior, by the love of their own opinions, by justifying self, by cherishing doubt, borrowing trouble, and dwelling in darkness. In all these ways, they declare that Christ is not in them."—*Id.*, page 357.

Confess: "The same word in the original is translated *confess* and *profess*. 1 Tim. 6:12, 13; 2 John 7; Rom. 10:10."—*Barnes*.

## VIII — As Sheep Among Wolves

(May 22)

### Daily-Study Outline

Sab. . . . . Read the lesson scripture.

Sun. . . . . "As sheep among wolves." Read "The Desire of Ages," pages 353, 354. Questions 1-4.

Mon. . . . . "Be not anxious;" enduring to the end. Read "The Desire of Ages," pages 354, 355. Questions 5-9.

Tues. . . . . Disciple not above his master. Questions 10-12.

Wed. . . . . "Fear them not." Read "The Desire of Ages," pages 355, 356. Questions 13-15.

Thurs. . . . . The Father's care; "Confess me before men." Read "The Desire of Ages," page 357. Questions 16-19.

Fri. . . . . Review the lesson.

LESSON SCRIPTURE: Matt. 10:16-33.

#### Questions

1. How did Jesus send his disciples forth? Matt. 10:16, first part.

2. What did he tell them to be? Verse 16, last part.

3. Of what were they to beware? Verse 17. For what reason? Note 1.

4. Why are workers brought before civil rulers? Verse 18. Note 2.

5. Under such circumstances, about what are we not to be anxious? Why? Verse 19. Note 3.

6. How does the Father help his children in the hour of trial? Verse 20.

7. How bitter will persecution for Jesus' sake become? Verse 21.

8. What must the Christian endure for the name of Christ? Verse 22, first part.

9. What comforting assurance is added? Verse 22, last part.

10. How is the worker to relate himself to his persecutors? Verse 23. Note 4.

11. How is the disciple related to his master? Verse 24.

12. What is it enough for the disciple to be? How is this illustrated? Verse 25.

13. Why is the gospel worker not to fear? Verse 26.

14. How is this reason explained? Verse 27. Note 5.

15. What kind of fear may the disciple cherish? Verse 28.

16. How is our Father's care illustrated and impressed? Verses 29, 30.

17. Why are we therefore not to fear? Verse 31.

18. What is the basis of acceptance with the Father? Verse 32.

19. Whom can the Father not receive? Verse 33.

#### Notes

1. The mission of the worker for Christ is to save men. For this reason he must go out among them, and mingle with them, searching out those whom he can lead to the Saviour. In this work he will encounter those here called "wolves," ready to intimidate and devour and destroy. Of this class, says Jesus, "beware;" that is, be wary, be watchful, be ready to meet them, not in the spirit of fight, as wolf meets wolf, but as explained in the following verses.

2. Jesus says that the faithful worker will be called before civil authorities "for my sake," or, more exactly, "because of me." The teaching and preaching of Jesus stirs up the wolfish nature in unrepentant or bigoted hearts. The purpose in allowing his servants to be persecuted is here made clear: "for a testimony to them and to the Gentiles." See Revised Version. The gospel must reach men in authority, and often the only way to get their ear is through civil process. The worker, then, is to recognize such an occasion as his opportunity to bear witness for Jesus.

3. "Take no thought." The same expression as in Matt. 6:25-31, rendered in the Revised Version "be not anxious." Its root idea is to divide or distract the mind, in short, do not worry. Be calm and self-possessed; be not anxious over the *how* or *what* you shall speak; depend upon the help of the Holy Spirit.

4. Fleeing, though apparently an act of cowardice, is often the better part of wisdom. There is such a thing as a masterly retreat in time of battle to save the lives of men, and conserve fighting strength. In gospel work, the seeds of truth must be scattered. Persecution scattered the early Christians away from Jerusalem, throughout Judea and Samaria, and they "went everywhere preaching the word." The worker is not to "tarry at all hazards," but to go where he can do the most good.

5. What the disciples had learned from Jesus in quiet retreats, in the still hours of the night, they were to teach openly and boldly, keeping back nothing; and this in the face of the hardships they should endure.

#### The Hand at Work

WE think of Homer, and learn that he was blind; of Epictetus, a slave; of Amos, a herdsman; of the apostle John, a fisherman; of Bunyan, a tinker and imprisoned; of Burns, with hand upon the plow. Where is your leisure there, and where your libraries — where your atmosphere of cultured ease? There is a Hand at work we cannot stay, and it hath exalted those of low degree.—*G. H. Morrison*.

# The Youth's Instructor

ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.,

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - - - EDITOR  
ADELAIDE BEE EVANS - - - - - ASSOCIATE EDITOR

## Subscription Rates

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

## CLUB RATES

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

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

## Anemone

FLOWERS all white you ever bear;  
We've known you well full many a year.  
In early spring you rear your head;  
And to your haunts our feet are led  
Because we love the quiet dell  
That seems to please your taste so well.  
You always in the woodlands grow,  
As all who frequent them well know;  
You greet the advent of the spring,  
When come the birds on joyful wing;  
And so we hail you, gentle flower,  
The worthy queen of woodland bower.

C. P. BOLLMAN.

## The Victims

ABOUT four fifths of the territory of Poland has been ravaged and blasted by the troops of one side or the other, according to Sienkiewicz, the Polish author. Some fifteen thousand villages have been burned or damaged, and the inhabitants have fled to the forests, where they die from cold and hunger by the thousand. A million head of horses, two million head of cattle, and even the peasants' chickens, have been taken by the invaders. Grain, meat, and milk have all gone to feed the armies. Four hundred thousand workmen have lost their means of subsistence.

In short, it is Belgium all over again; but even worse. The Polish people had no more to do with the war than the inhabitants of Siam. The game of statecraft let it loose on them with cheerful unconcern. That is what war really is — crushing workmen and their wives and children.— *Selected.*

## The Folded Hands

LONG ago, in quaint old Nuremberg, lived two boys, Albrecht Dürer and Franz Kingstein. Both boys wished to be artists, and both studied and wrought with great earnestness. Albrecht had genius; but Franz had only love for art, without the power to put on canvas the beautiful visions that haunted him. Years passed, and they planned to make each an etching of the Lord's Passion. When they compared their work, that of Franz was cold and lifeless, while Albrecht's was instinct with beauty and pathos. Then Franz saw it all, and knew that he could never be an artist. His heart was almost broken; but he said, in a voice almost choked with tears, yet full of manly courage, "Albrecht, the Lord gave me no such gift as yours; but something, some more homely duty, he has

waiting somewhere for me to do. Yet now — be you artist of Nuremberg, and I —"

"Stay, Franz, be still one moment," cried Albrecht, seizing his pencil. Franz supposed Albrecht was adding some finishing touches to his exquisite drawing, and waited patiently in his attitude of surrender, his hands folded together. With his swift pencil Albrecht drew a few lines and showed the sketch to his friend.

"Why those are only my hands," said Franz. "Why did you take them?" "I took them," said Albrecht, "as you stood there making the sad surrender of your life so very bravely. I said to myself, 'Those hands that may never paint a picture can now most certainly make one.' They will go to men's hearts in the days to come."

Albrecht's words were true prophecy. Into the world of love and duty has gone the story so touching and helpful in its beautiful simplicity; and into the world of art has gone the picture — for Albrecht Dürer's famous "Folded Hands" is but a picture of the hands of Franz Kingstein as they were folded that day in sweet, brave resignation, when he gave up his heart's dearest wish, and yet believed that the Lord had some homely duty still worth his doing.

This charming story tells us that if we cannot do the beautiful things we see others doing for Christ, and which we long to do, we can at least do some lowly work for him. It teaches us, too, that self-surrender to God, though our heart's fondest hope is laid down, is, in God's sight, really the most beautiful thing we can do with our life. It teaches us, also, that the hands which can do no brilliant thing for God, may yet become hands of benediction in the world. If we are truly fellow workers with God, he can use whatever we have that we really surrender to him. And oft-times he can do more with our failures than with our successes.— "*Glory of the Commonplace,*" J. R. Miller.

## Seed Thoughts

YOUNG people should not be expected to be exactly like older people, but they are nevertheless under as much obligation to be exemplary in their conduct.

Some have contended that it is necessary for young men especially, to sow "wild oats;" but the doing of this has always resulted more or less disastrously to their own best interests.

When one has reached in years the point of accountability, he will be held personally responsible for any transgression of the law of God, however slight that transgression may seem to be.

In afteryears none have ever regretted having been sober-minded, thoughtful, and even much like the best of older people, in early life. Indeed, many often regret not having thus been. There is no excuse for being immoral, thoughtless, or frivolous because one is young.  
J. W. LOWE.

## Didn't Dare to Ask

I KNEW a boy whose father was so prosperous financially that he could afford to give him anything that money could buy. This boy wanted a bicycle, but he didn't dare ask for it. Why?— Because the report card from school showed nothing but low marks; a great pile of wood that he had been told to look after remained unstacked, and there were several questionable actions with which he knew his mother was acquainted. Is that the reason we receive nothing from God — we do not dare ask it because of the hateful, unconfessed, unforsaken sin? — *Selected.*