

The YOUTH'S INSTRUCTOR

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NUNOBIKI WATERFALL, KOBE, JAPAN



THE total number of recitations received and corrected in May by the instruction departments of the International Correspondence Schools at Scranton, Denver, and Toronto, is 82,778.

ARE you a member of the club of young people who have pledged themselves not to preface what they have to say, by the words say, look, and listen? It is a worth-while club.

THE "high cost of war" occupies a good deal of attention at the present time. One statistician points out the fact that the present conflict is costing Germany more money by one third in one month than the total expenditure for the war of 1870.

RURAL mail delivery by automobile was started on a large scale by the United States government a few weeks ago. At present there are 105 machines traversing more than 5,500 miles of rural post roads daily except Sunday.

SEVERAL years ago a copy of "Christ Our Saviour" was given by the principal of one of our academies to a little girl, the daughter of the family with whom he roomed during camp meeting. Today the young woman is a church-school teacher, though her family are not with her in her Christian belief.

THE Sunday school children of the United States are planning to give Bibles to a million Russian soldiers. By the consent of the empress, each copy of the Scriptures, instead of going to a soldier as the direct gift of an unknown American boy or girl, will go to him with an inscription in it stating that the book is "the gracious gift of His Imperial Highness, the czarévitch, who received it from a Sunday school scholar in America."

THE first commercial pulp mill in the world for making paper pulp and paper from cotton stalks is now building at Greenwood, in Mississippi. The fiber of the cotton plant supplies excellent cellulose for durable papers. The particular fiber in question is a thin-walled tube that collapses in a peculiar twisted manner in the beating process, interlaces better than other fibers in the felting process, and holds its grip tenaciously. It is strong, flexible, durable, and light, and has double the tensile strength of the stock ordinarily used to make wrapping paper.

"ALL wood contains more or less water," says the *Youth's Companion*. "Even the driest wood known contains two or three pounds of water to every hundred pounds of weight. Absolutely dry wood is unknown, for the heat needed to obtain it would dissolve the wood and convert it into gas and charcoal. An eminent Swiss authority on the characteristics of wood believes that a sufficiently powerful and perfect microscope, could it be made, would show that the ultimate wood cell is composed of crystals like grains of sugar or salt, and that thin films of water hold the crystals apart, yet bind them into a mass. A good microscope shows the wood cell, and reveals its spiral bandages and its openings and cavities, but no instrument yet made reveals the ultimate crystals that, as many believe, do exist, and that would explain why water cannot be expelled from wood without destroying the wood itself."

STILL another service to mankind is asked of the humble guinea pig. An association of German physicians has declared that the meat of the guinea pig is sweet, wholesome, and nutritious, and that the German people should raise guinea pigs for food. Certainly a nation that had a pair of them could never be starved out.

THE Germans, on retiring from a battle field, are said to scatter profusely on the ground a three-spiked instrument, which always lies with one formidable spike projecting upward, however it is thrown. If a spike penetrates the foot of a horse, the animal is at once disabled.

The First of Fifty

A YOUNG son of a missionary heard his father say to the native congregation that if each Christian in that particular city should win fifty, the whole city would be Christianized. The twelve-year-old boy accepted his share of the responsibility without reservation. Every day at family prayers, a boy friend of his, a Hindu, was remembered, and such successful personal work was done that in a few months his friend was baptized. Radiant with happiness, the boy watched the baptism, and said hopefully to his father, "Only forty-nine left for me."—*Western Women in Eastern Lands*.

A "Useless" Plant's Product

FOR years there has been growing wild in Texas a little plant that greatly bothered farmers and seemed a useless object on the face of the prairie. Recently a scientist discovered that if it were placed in a vessel and distilled, a very strong but plastic wax was obtained. This is now the basis of the operations of a company which cultivates over one million acres of the plant, and the product of which, called candelilla wax, is made up into the records which produce the sounds on the phonographs in our homes.—*Manufacturers' Record*.

Responsibility

THE Rev. Griffith Thomas gave a beautiful interpretation of the word responsibility, to a few friends at Northfield: "Response-ability"—"man's response to God's ability."—*Mary E. Watson*.

Do your best loyally and cheerfully, and suffer yourself to feel no anxiety or fear. Your times are in God's hands. He has assigned you your place; he will direct your paths; he will accept your efforts, if they be faithful.—*Canon Farrar*.

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The Youth's Instructor

VOL. LXIII

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No. 41

"Be Ye Therefore Perfect"

S. A. NAGEL

TWO men, an old minister and a young companion, were walking one evening along a country roadside, talking as they walked. Said the elder, "The world has yet to see what God can do with one man who is fully consecrated to him." As if he failed to catch the full meaning of the words, the young man asked the minister to repeat what he had just said. "The world has yet to see what God can do with one man who is fully consecrated to him." After a moment's thought the young man answered, "By God's help, I'll be that one man." The speaker was D. L. Moody. His life afterwards showed how well he endeavored to carry out this vow.

Our Missionary Volunteer Society "should not be a dormitory in which to sleep; it should be an army going forth to battle. Its motto should not be, 'I have had a good rest,' but 'I have had a good fight.'"

The Bible gives many illustrations of how God can use the youth when their lives are fully dedicated to his service. You will at once think of Samuel, Daniel, Joseph, and Joshua. Josiah is another. He became king of Judah when eight years old, and he reigned for thirty-one years. When he had been king eight years, or when he was sixteen years old, "while he was yet young, he began to seek after the God of David his father." When he was twenty years old, he began to purge Judah and Jerusalem by breaking down their idols and destroying the groves.

But best of all, I like to think of the boy David. He was the last one that we should have chosen to go to fight the giant, but he was God's choice. He did not stop in his purpose because his brothers laughed at him. God had to turn to a boy to demonstrate to the world that there was a God in Israel. My young reader, are you prepared today to show forth to the world that God is with us? How the Philistines must have smiled as they saw David coming down the mountain side to meet their champion! How confident they were of victory! Soon all Israel would be their slaves — so they thought. But how different must have been their feelings fifteen minutes later, when, leaving their tents and all, they were running as fast as they could to get out of that country, chased from the land by a shepherd boy. They had failed to count on the mighty God who stood by that boy's side.

I sometimes think Satan and his followers must look at our Volunteers in somewhat the same way that the Philistines looked at David coming down the mountain. But O, when God can find a few Davids, we shall have an easy victory! Think of what you might be for God if that sin were out of your heart — that idol, cherished and petted, that is keeping God's power out of your life. How you are cheating the needy world, yourself, and the Master by not getting the victory over that upsetting sin!

Would you be all that you may be for God? Get a Christian experience. "The gospel is the power of God to save a man from doing those things that he would like to stop doing but cannot." "How many potatoes did you raise this year?" asks one farmer of

another. "None to speak of," is the reply. He does not speak of his potato crop, because he has none to speak of. And this is the reason why many do not speak of their experience; they have none to speak of. God would not have it thus. He desires all to be living witnesses for him.

Henry Drummond well says: "The image of Christ that is forming within us — that is life's one charge. Let every project stand aside for that. 'Till Christ be formed,' no man's work is finished, no religion crowned, no life has fulfilled its end. Time cannot change men. Death cannot change men. Christ can. Wherefore put on Christ."

The greatest victory you can win for God is the victory over self in your own inner life. "The grandest thing you can do for men is to live God with them, and speak God to them." Any man can move the world for God, who is himself moved of God. Let us have a greater faith in him. When Melville B. Cox started for Africa, he said, "Abraham once went — he knew not where; I will trust in Abraham's God."

Whatever is of nature's spinning must be all unraveled before the righteousness of Christ is put on. To love a small sin is a great sin. When Hannibal took oath of perpetual hatred against the Romans, he included in that oath poor as well as rich, peasant as well as ruler. If we are indeed at enmity with evil, we shall abhor all iniquity.

You can never perfect a Christian character in your own strength. This is well stated in the words of Spurgeon: "It needs a mighty one to carry away the gates of the Gaza of our self-sufficiency, or to lay our Philistine sins heaps upon heaps. God alone can send the sun of our own excellency back the needed degrees of humility, and he alone can make our sins stand still forever. If Goliath's head is taken from his shoulders, and his sword snatched from his hand, no doubt the conqueror is the Son of David."

Perhaps God would prepare you to do a great work for him, as he did these youth of Bible times. If there was ever a time when we needed leaders, it is now. Men with a vision, broad-minded seers, men who carry the world in their sympathies, are wanted.

But if God calls you, be sure he will first test you. No one can be of much use in God's work until he has been thoroughly proved and tested. Each day under new circumstances God tests all whom he would use in his service. Are you standing the testing? So many are so slow to learn the lessons God is trying to teach them.

A blacksmith, about eight years after he had given his heart to God, was asked by an unbeliever, "Why is it you have so much trouble? I have been watching you, and since you joined the church you have had more trials and accidents than ever before."

The smith replied: "Do you see this piece of iron? It is for the spring of a carriage. I have been tempering it for some time. To do this, I first heat it red-hot, and then plunge it into a tub of ice-cold water. This I do many times. If I find it taking 'temper.'

I heat and hammer it unmercifully. In getting the right piece of iron, I found several that were too brittle. So I threw them on the scrap pile. Those scraps are worth but a cent a pound; this carriage spring is very valuable.

"God saves us for more than to have a good time. We have the good time all right, for God's smile means heaven. But he wants us for service, just as I want this piece of iron. And he has to put the 'temper' of Christ into us by testing us by trial. Ever since I saw that, I have been saying to him, Test me in any way you choose, Lord, only don't throw me on the scrap pile."

A visitor was once watching a group of slaves, slouching and shuffling off to their work. One tall, broad-shouldered fellow strode on, head erect and with the gait of a man. "How's that?" the visitor asked. "O, he is the son of an African king!" was the reply. "He never forgets that." Alas, we forget, amid the drudgeries of earth, that we are sons and daughters of the King of kings, and in training for thrones in his empire. "Be ye therefore perfect."

Wai Chow, China.

A Cure for Egotism

DR. CLELAND B. McAFEE, professor in McCormick Theological Seminary, proposes a cure for egotism, a serious and not unusual affliction. Unfortunately, the patient himself is not the one to administer the treatment, but it may be there are persons courageous and patriotic enough to come to the assistance of the one suffering from the malady, in order that others may be relieved from the mental strain that association with the egotist occasions. Dr. McAfee's suggestion follows:—

"One of the recent books tells of a Persian story which holds out some hope to those who want a cure for egotism. The satrap Iraz was a great believer in himself and in his own wisdom. What he did not know was not worth knowing; and, if any one differed from him, it only revealed how very far wrong the other man could be.

"His king was rather annoyed by this trait, and the satrap needed to be corrected. So the king sent to his home a band of singers who were to do nothing but sing his praises. Whenever he uttered an opinion or pronounced a dictum, the choir was required to chant over and over, 'He is right; he is right.' It took only three days of this treatment to make the satrap acknowledge that he might sometimes be mistaken.

"I heard a church treasurer tell an applicant the other day to apply to the distribution body for twice as much money as he actually expected to get, and he would probably receive the amount he really wanted. That is about the discount which we expect others to make. If the most arrogant egotist found that people did accept him at his own estimate, he would be shamed into some discount on his own behalf.

"One of the most abashed men I have recently seen was one who is used to talking a good deal and expressing authoritative opinions on any subject, who found that some rash word of his was being quoted as his opinion and credited widely. He had not expected to be taken so seriously.

"The cure would be to take egotists seriously, or even to pretend to do so, as the Persian king did. When a young man spoke of the fact that he could play

a little on almost any instrument, a child innocently handed him a violin. After he had scraped a few sad tones on it, the child remarked, 'You can't play but just a little, can you?' The young man never repeated the boastful remark."

"The Devils Also Believe, and Tremble"

To have the intellectual power to see a truth, with the disposition to believe it, is commendable. The Bible teaches that belief in our Redeemer is a prerequisite of being saved. 1 John 5:1, 5; Acts 16:31. And it is also recorded, "Without faith it is impossible to please him: for he that cometh to God must believe." Heb. 11:6. It is plain, then, that belief is an important matter with the Christian. It is the first of the cardinal virtues — faith, hope, and love.

"But" — and I wish that word might loom up in large proportions as you consider the thought following — "wilt thou know, O vain man, that faith without works is dead?" James 2:20. In other words, "Blessed are they that do." James argues that doing something, "works," is the proof of faith. Who would dispute the apostle's logic? Who would accept the man's word who persistently declares he believes a matter but acts contrary to his own statement? If by any concession we grant that it is belief, we must add, It has no results; therefore it is fruitless and useless. Of this nature is the belief of the fallen angels: "Thou believest that there is but one God; thou doest well: the devils also believe, and tremble." James 2:19.

Of what benefit is such belief? It does not change the life nor vitally affect the heart. It is simply an intellectual consent, a knowledge that goes no farther than the head. The devil understands and believes that there is a God; he has had dealings with him. But how does this knowledge show itself in his course of action? Does he order his life so that it may be in harmony with divine principles? Does he allow the seeds of truth to bear fruit, and demonstrate in his outward life an inward change? — Ah, no; his belief is not worked out by proportionate deeds. Like many of his followers, his honest convictions are stifled, his conscience is seared as with a hot iron.

Nor does the archrebel's belief in the greatness of our age change his spiritual condition. He is not better because of his increased learning in science, history, or mathematics. He has not been converted by the forceful sermons of our great preachers. He is no better because of the benign influence of the Holy Spirit. The justice, mercy, grace, and love of God which have been extended to every sinner have not been welcomed to his heart. He looks into the future with fear and dread, and "trembles" as he contemplates the end of his blasted career.

O friend out of Christ, may you heed the lesson; break the bands which bind you to the knowledge of the head only, and practice those God-given truths which you have known so long and to the correctness of which you have borne testimony. Henceforth let the noble part of your nature rule. May you realize that —

"The faith of the head is the faith that is dead,
The faith of the heart is the better in part,
But the faith of the hands is the faith that will stand;
For the faith that will do must include the first two."

M. G. CONGER.

The Great War—No. 10

The Story of the Rebellion Against the Government of King Jehovah

The Lost Dominion and the God of This World

CARLYLE B. HAYNES.



WHEN God made Adam, he made him the head of the creation of this planet. Adam was to "have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:28. David, in speaking of man, declares, "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the fields; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Ps. 8:6-8. Adam was the head of the race, the governor of this world. This earth was his kingdom, his dominion, and everything in it was to be under his direction. As the first created being on this earth he was to be the representative of God here, and hence a priest for the human family, and was also to be the representative of the human race in the councils of God.

"The God of This World"

Thus when Adam was overthrown by Satan in the garden of Eden, more was involved than the fall of man. The dominion of this earth passed under the sway of a new ruler. Satan took Adam's place as the governor of the planet, and the human race passed under his control. He now became "the god of this world." 2 Cor. 4:4. The dominion of the race was wrested from it in this warfare with Satan, and both man and the planet fell under the control of sin and unrighteousness. This is vividly illustrated in the words Satan spoke to Christ in the wilderness of temptation, when he "showed him all the kingdoms of the world in a moment of time," and said, "All this power will I give thee, and the glory of them: *for that is delivered unto me; and to whomsoever I will I give it.*" Luke 4:5, 6.

Thus Satan claimed to be a king and a god. And, within certain limits, he is. From the statements of the Bible there can be no doubt that the devil is a prince, or head, over evil angels, over men, and over a world of spiritual darkness.

And his kingdom is a great kingdom. He wields almost unlimited power. His territory includes the whole earth. His subjects are numbered by hundreds of millions. The angels who fell with him are myriads in number, and they render him willing and complete service. They are always raging about in his work, unwearied, never sleeping, vigilant, and watchful, and with great power.

Satan's Kingdom Well Organized

From certain expressions in the Scriptures there seems to be a well-organized government among the fallen angels. There can be no doubt that Lucifer is head of this government, for he is spoken of in the Bible as "Beelzebub the prince of the demons." Matt. 12:24. And that there is some system of organization among them will be evident from the fact that the agencies of this monarchy of evil are entitled "principalities," or dominions; "powers," or authorities; "rulers of the darkness of this world," "spirit-

ual wickedness in heavenly places." Eph. 6:12, margin. And that there is an unholy unity of action and purpose in this kingdom of darkness is made clear in that statement of Christ's in which he speaks of the unclean spirit going out of a man, and finding no place of habitation, taking with him seven other spirits more foul than himself, and reentering the man. In this there are clear hints of organization and oneness of purpose.

As has been said, the invisible empire of the devil also extends over the human race as the result of the fall of our first parents. Over the hearts of fallen men his dominion is full and complete. This control of the human race and the sinful heart is represented by Christ as being like a strong man garrisoned, and so holding his palace in peace. See Luke 11:21. And this peace is the peace of spiritual death. If this peace is disturbed and the captive learns that there is hope of deliverance in One who is stronger than Satan, then the prince of the demons brings all his great "power" (Luke 22:53), his "wiles" (Eph. 6:11), his "devices" (2 Cor. 2:11), his "fiery darts" (Eph. 6:16), and his "depths" (Rev. 2:24) to bear upon his escaping victim to drag him back into captivity.

Satan's Captives

Thus, as in this world of men the stronger ever gain control and finally reduce the weak to their rule, so in this spiritual kingdom the higher order of apostate beings exercise dominion and headship over the lower. The angelic principalities and powers, by reason of their greater subtlety and superior wisdom, have a great advantage over fallen men, and lead them captive in the chains of sin and corruption.

And, as has also been pointed out, Satan's control is not only over demons and men, but over the earth itself, which he gained in conflict with the one to whom God had committed it. All things were placed under the feet of Adam, the whole earth being in subjection to him. But he did not retain this exalted position of power and authority, but he himself fell under subjection to Satan, and with him the dominion passed under the same control. This world became the possession of Satan at the fall of man, and thus became the home of the great revolt against the government of King Jehovah. Here Satan was to carry out and put into practice his principles of government, which he had declared were far superior to those which lay at the foundation of the government of heaven; and this was to be done in the sight of the angels and the inhabitants of the other worlds. They were to view it all as a demonstration of what the results must be of a rebellion against God.

Our Need of Being on Guard

It will be well for the reader to ever bear in mind the truths presented in this article, remembering that the devil is the prince, or head, of a powerful and active legion of demons, their common purpose being to draw us away from God, and their superior powers making them more than a match for our poor strength;

that the devil is also "the god of this world," a world of fallen men, and that he has a restricted dominion over our corrupt natures; that his dominion stretches also over the visible world about us, and that he is ever presenting it to our natural eyes, clothed in such fascinating beauty and attractiveness as to dim our faith in the invisible and spiritual world to which God has bidden us look; and that, lastly, these things being true, how greatly do we need God's power in our lives, and hence how earnestly do we need to pray, to watch, and be on our guard, as we come into daily contact with these hosts of spiritual and secret enemies of our souls.

INGATHERING SONG

A question I'd ask, my young friend,
Please stop and consider it well,
For sorrow or joy at the end,
Your answer will surely foretell.
What seeds are you sowing today
In that little garden of yours?—
Corruptible seed of decay,
Or seed that abides and endures?

Chorus:—

O be not deceived, my young friend,
The seeds that are scattered will grow;
The rains and the dews will descend;
We'll reap—only that which we sow!

Our God is not mocked, my young friend,
Whatever man sows, he must reap;
A sowing of thistles, depend,
Brings nothing but thistles to keep.
But he who, with prodigal hand,
Sows only the choicest of wheat,
Will find in a small plot of land,
A harvest both precious and sweet.

What seeds are you sowing, young friend?
Be careful to make no mistake,
For much, oh, how much, will depend
Upon the selection you make.
The harvest time soon will be here,
When he who is faithful receives;
A blessed ingathering 'twill be
If we can come laden with sheaves!

—Mrs. J. F. Moser, in *Welcome News*.

The Exceptional Man

MR. CARNEGIE says: "The most valuable acquisition to his business an employer can obtain is an *exceptional* young man. There is no bargain so fruitful." This is the Marshall Field & Co. idea of what makes the exceptional employee:—

"To do the right thing at the right time in the right way; to do some things better than they were ever done before; to eliminate errors; to know both sides of the question; to be courteous; to be an example; to work for love of the work; to anticipate requirements; to develop resources; to recognize no impediments; to master circumstances; to act from reason rather than rule; to be satisfied with nothing short of perfection."

This is an era of the exceptional man. No matter who else is out of employment, no matter how many thousands of people are crowding the employment offices looking in vain for jobs, no matter how hard the times are or how dull business may be, the exceptional man, the man that can do things, the man with a superb training and ambition to do things in a large and an original way, is always in demand. There are always plenty of situations waiting for him. He does not have to hunt for a job. There is a standing advertisement everywhere for the exceptional young man.

Never before was there such a call for the excep-

tional, the resourceful man, the man that can think, devise new and original ways of doing things, grasp the needs of the situation and solve them with his resourcefulness.

The exceptional employee is the one that is always preparing himself to fill the position above him—is always improving himself during his spare time for larger things.

It is astonishing how few of the thousands of young men ambitious to get on in the world are capable of independent action. Very few of them are leaders; the great majority are followers. This is one of the things that keep men back. If there is anything in the world a man at the head of an establishment wants around him, it is people able to suggest something, people that do not stand paralyzed in an emergency, but can act independently.

Men never learn much by hanging around, doing just what they are told to do. It is the progressive man that keeps his thinking cap on, that suggests improved methods and plans of action, that is advanced.

Employers get sick and tired of asking those about them to do things and explaining how to do them. They would give their kingdom almost for a leader, for a man to further their interests without asking questions all the time and wanting instructions. It is leaders that are wanted, not followers.

We see standing around in large establishments men with their hands in their pockets, powerless to map out a program, or to do anything unless told.

The men that have done great things in the world have been hard workers, particularly during the time when they were struggling to establish themselves in life. When genius has failed in what it attempted, and talent says impossible; when every other faculty gives up; when tact retires and diplomacy has fled; when logic and argument and influence and "pulls" have all done their best and retired from the field, then bulldog tenacity steps in, and by sheer force of holding on wins, gets the order, closes the contract, does the impossible.

I often get letters from employees who complain bitterly that they have remained in the same position for many years with practically no advancement in salary or prospects. But there is usually something wrong with these employees. They lack enterprise, lack a comprehensive grasp of affairs; often they work mechanically; they have a mere superficial knowledge of the business, and hence they are not the kind of material the employer can promote.

Knowledge is power everywhere, and especially in one's own specialty. I know young men that have been clerks in stores for many years in one department with no advancement, who never appear to show the slightest interest in any other department or in the way in which the business as a whole is conducted; they are simply cogs in a wheel, mere automatons working mechanically so many hours a day, and they are always glad when the day's work is done.

This lack of interest in the business, this indifference of the employees to learning anything outside their own routine, is fatal to growth. What would become of the business if the proprietor were to show the same lack of interest as do these automaton clerks?

The principle of advancement, of growth, of progress, is the same whether in employer or employee. Business grows because of enterprising, progressive, up-to-date methods. Promotion for the employee requires the same pushing, vigorous, alert methods.

If you want to *be* something more than the average worker, you must *do* something more than average work.

This is the sort of exceptional employee civilization is looking for. He is wanted in every city, town, and village: he is wanted *badly*. Every office, shop, store, and factory wants him. Every vocation is crying out for the exceptional man.

No matter how hard the times or how many millions are out of employment, there is this sign up at the door of every factory, every store, every large business office in this country:—

WANTED, A MAN, AN EXCEPTIONAL MAN, THE
MAN THAT KNOWS HOW TO DO THINGS WHEN
OTHERS ONLY DREAM ABOUT THEM.

— Orison S. Marden.

"Fisherman's Luck"

"FISHERMAN'S luck" can be played in camp, on a rainy day at home, on an ocean liner, or in a railway train; it does not matter where. All that is needed to make a game is from three to five players, a pencil, and some sheets of stiff, opaque paper.

Begin by cutting thirty slips of paper, three inches long by an inch and a half wide. Count out twelve of the slips, and write the word Nothing at the bottom of each slip. At the bottom of each of the remaining eighteen slips write the name of a fresh-water fish.

Players sit in a small circle, or close together and opposite one another. The dealer shuffles all the slips thoroughly, and then deals them out, face down. When four play, one "fish" and one "nothing" slip are removed from the pack, so that all the players have the same number of slips. When the slips have been dealt, each player takes up his slips and arranges them in his hand, spread out like a fan, and in such a way that the writing on them will be hidden from all other players.

Each player, beginning with the one on the left of the dealer, plays in turn, and draws one slip from the player next to him on the left. He chooses any slip he thinks may contain the name of a fish; having touched a slip, he must take it. The first player to have all fish and no blanks in his hand wins.

Fisherman's luck, played progressively, is a good diversion after luncheon at a picnic. For use at a picnic the packs of playing slips should be prepared beforehand, and tied up in small bundles of thirty each; five players are allowed to each pack. Each group of players is designated by a number; as "first table," "second table," "third table," etc.

As soon as some group produces a winner, play is suspended, and the two players who have the best hands at each table move to the table above. If two or more hands are equally good, the players who are to advance are chosen by lot.

For keeping score, each player may be supplied with a large leaf, to be punched when he advances from one table to another. The prizes should be simple, appropriate, and amusing.—*Youth's Companion*.

"IN order to increase in learning, get some learning to increase."



The Habit of Doing Without

THERE are habits formed that are hard to break,
For their bands are green and stout;
But I have a habit I choose to keep—
The habit of doing without.

It costs me nothing, but wins me gold,
And is handy to have about;
For whatever I cannot well afford
I can always do without.

There are some who whine for the joys they lack;
But I raise a ringing shout
Over what I haven't, for it belongs
To the things that I do without.

Many long for fame, and are pained to lose
The praise of the motley rout,
But these don't trouble a mortal whit
The man who can do without.

There are costly tastes that are hard to please;
But I their pleasures flout,
For sweet content is a richer find
In the realm of Do Without.

The epicure may wine and dine,
And may nourish cramps and gout;
But the combination charms me not,
And I'd rather do without.

— W. F. McCauley.

The Right to Be Bitter

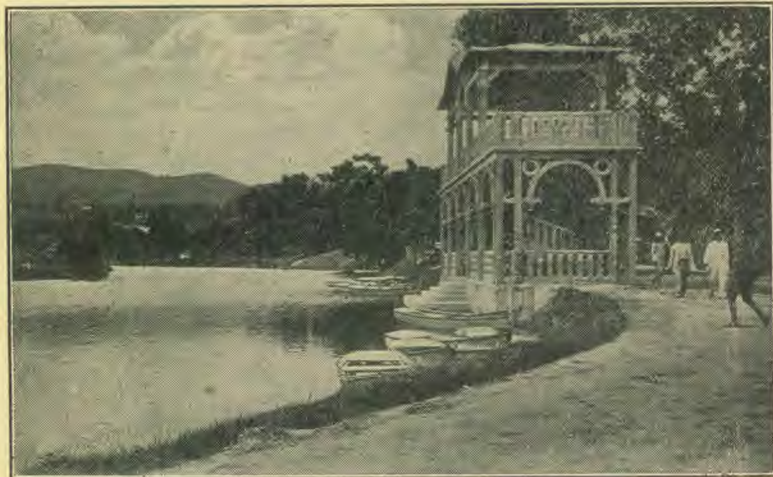
"I've a right to be bitter if I want to!" A man dying of tuberculosis was speaking. "My life has been one long mockery of hardship and failure. I've never known a year's perfect health, and all round me I see men who can squander their inheritance of health with impunity. It's been a grim struggle to get enough money to keep soul and body together, and everywhere I see those who have more money than they need or than is good for them. Now, in early manhood, I am dying. If I am bitter, I think I've the right to be."

Dr. Brown nodded sympathetically. "It isn't your *right* in the matter that I am concerned about," he said, very quietly. "Just *why* God has allowed your load to be so heavy, when mine has been comparatively so light, I don't know; but I am sure that sometime we are both going to understand, and see that all the time he was doing what was best. I suppose the fact that earthly life is so short and eternity so long will mean more to us then than it possibly can now; certainly ten thousand considerations now hidden from us that we shall then see, will make it all appear very different. Some day we shall see conclusively that divine love was all about our suffering here. I am sure of that.

"But just now I am greatly concerned over the *needlessness* of your voluntarily adding another burden to the others. I wish I could make you see that bitterness only adds another burden to your lot. You don't even get the poor satisfaction of avenging yourself on the world or on any one. *You* are the one it stings. It only takes from *you* every possibility of entering into any of the positive joy that, in spite of their suffering, thousands of sufferers have known. Circum-

stances have made your life terribly hard, my dear friend; I beg you not to add a hardship greater than the others to your lot."

It was a changed man who grasped Dr. Brown's hand a day later. In his eyes was a new peace. "The



A SCENE IN BEAUTIFUL SAN SALVADOR, WHICH HAS NOT A SINGLE BELIEVER IN THE THIRD ANGEL'S MESSAGE

bitterness is gone," he said. "I've left behind me the hardest thing I ever had to bear."—*The Youth's Companion*.

Means and Methods for Carrying the Message

SEVERAL months ago a letter came to the office of the Maine Tract Society from a young woman in Massachusetts, saying that on a certain day and at a certain hour she would be at the office, and, if permission were granted, would take up the sale of one of our magazines. She also said that, if they looked upon her application with favor she should like for them to have on hand six hundred magazines at that time. She sent with this request the best of references.

The tract society made close investigations with reference to her standing, and found everything satisfactory, though she was not of our faith. The magazines were ordered.

At the appointed day and the exact hour, the young woman appeared at the office, introduced herself, and said that she was ready to begin work. Cash was paid for the magazines, and she began operations.

Since that time she has been selling at the rate of from twelve hundred to fifteen hundred copies a month, confining her work to the city of Portland. Her sales usually vary from one hundred to one hundred and fifty copies each day she works.

This experience has at least two valuable lessons in it. First, God will find material with which to give the message to all the world in this generation, even if the stones are made to cry out. Second, our magazine agents as a rule are inclined to cover too much ground in their work. It is better to work territory closer and more systematically.—*Atlantic Union Gleaner*.

The Greater Blessing

"It's hard at times to believe that there is some One watching over the affairs of this world," said Jack Graham to his minister. "For example, here is an account in today's paper," he continued, "where twenty miners were entombed by an explosion. A crowd collected at the mouth of the mine. The manager declared that another explosion might occur at any moment. Any attempt at relief would be very dangerous business. Yet three men came forward, recognizing the danger, but ready to risk their lives in the attempt to save their fellows. The car started down with the three men in it. Before it reached the bottom, another explosion took place, and all three were immediately killed. Can it be possible that there is a God of love ruling the universe when such noble heroism is no better protected than that?"

Dr. Brown sat thinking before he spoke.

"Suppose, Jack," he said at length, "that God always miraculously guarded the lives of all heroes, so that no hero were allowed to lose his life in noble adventure? Would that seem to you a better-conducted universe than the one we now have?"

"Of course it would!" answered Jack, with conviction. "Is there any question about it?"

"Well, let us see. Then the next time an explosion occurred in a mine and men were imprisoned, any man in the crowd could step forward and offer to go to the relief carelessly, in the absolute certainty that he would return alive. He would not run the slightest



"THE GLORY OF THE CELESTIAL CITY STREAMS FROM THE GATES AJAR"

The forty-sixth psalm, or "refuge psalm," has been set to music by Elder J. S. Washburn. Thirty-three pages, octavo. Fifteen choruses, solos for soprano, contralto, tenor, and bass. Illustrated by appropriate pictures of real artistic merit. Price, 50 cents; better binding, \$1. Present introductory price, 25 and 50 cents (one and two shillings). The usual discounts to agents and tract societies.

risk. But by the same token, heroism and all possibility of heroism would be taken from the life of the world. Nothing would be left to be heroic about. There would never be the slightest risk. What a tawdry thing human life would be if there were never anything daring and heroic in it!"

Jack sat thinking over the clergyman's words. "Doctor," he said, earnestly, "I can see that it's better for us to have a world where the most awful tragedies do occur than it would be to have a world where no moral heroism could ever inspire the race."—*The Youth's Companion*.



Forty-Second Week

October 17. Mark 15, 16: Review Mark's Gospel, and note some of the points in which it differs from Matthew's.

October 18. Luke 1, 2: The child Jesus. Read the introduction to Luke.

October 19. Luke 3 to 5: Preaching of John; the temptation; "Follow me."

October 20. Luke 6 to 8: True Sabbath keeping, etc.

October 21. Luke 9 to 11: The twelve sent out; the seventy; "Teach us to pray;" etc.

October 22. Luke 12 to 14: Warnings against hypocrisy, etc.

October 23. Luke 15 to 19: Precious parables; second coming of Christ; his death foretold; triumphal entry; etc.

If You Have Time

Compare the Gospel of Mark with that of Luke, noting differences.

Begin a list of miracles and parables mentioned in each Gospel.

Add to your list of references on proper Sabbath observance.

Luke and His Gospel

Like Mark, Luke was not one of the twelve, yet he was chosen for the high honor of writing an account of the life and sufferings of our Lord, and an early history of the church. From his opening statement it appears that many at that time at least began a record of the wonderful things upon which their faith and hope were based; but of all these only four have been preserved to us. This is not a matter for regret. The Lord knew how many were needed, and which ones; and we may be very sure that his hand guided in this matter. These are sufficient to introduce us to him whose character and sacrifice will be our theme of study and praise during eternal ages.

Luke's Gospel was the third in order of time, and is supposed to have been written about twenty-eight years after the resurrection of Jesus. Luke "used many sources of information, and doubtless he was more or less dominated by the spirit of Paul. The Gospel is intended for all, but especially for the Greeks. This is the most complete Gospel. In this Gospel, women appear most often. It preserves for us a number of most beautiful hymns. It uses many words peculiar to Luke, which serve to bind together the Gospel and the Acts, and prove them to be by one author."

Of the personal history of Luke very little is known. By Paul he is called "the beloved physician," and we know that he was the friend and companion of the great apostle to the Gentiles. Luke's own writings contain "the least possible reference to himself, yet we cannot doubt that he was eminently useful to the early church by his learning, judgment, fidelity, and even his medical skill." The "most excellent Theophilus" to whom Luke inscribes his Gospel, is supposed to have been "a Gentile of rank and consideration, who came under the influence of St. Luke or under that of St. Paul at Rome, and was converted to the Christian faith."

"It pleased God to have the earthly history of our divine Redeemer written by four different men, two of whom belonged to the inner circle of companionship of our Lord, Matthew and John who were numbered among the chosen twelve; and two of them, Mark and Luke, were ardent believers, though not numbered among the twelve apostles. Thus we have two witnesses from within and two from without that distinguished band, all bearing united testimony to the same great facts concerning our Lord."—*Starr*.



Greatest Graveyard of Shipping

THE waters along the west coast of Schleswig-Holstein and Denmark and through the treacherous channels leading from the North Sea into the Baltic Sea are often spoken of as the "graveyard of ships," a



Map showing the shipwrecks that have occurred during a period of fifteen years. Each of the little circles represents a wreck.

name that is evidently appropriate in view of the fact that there is no other region in the world where so many ships have been wrecked. The enormous number of wrecks that have occurred in this region during a period of only fifteen years is indicated by the accompanying map reproduced from a map issued by the German hydrographic office. The entire region is subject to storms and cross-currents, and in many places, particularly along the west coast of Denmark, the sea deepens so gradually that a ship can easily run aground when miles out from shore.—*Selected*.

The Age of the World

DR. ALFRED HARKER, one of the most noted living geologists, says in regard to the age of the earth as estimated by many geologists:—

"Various geological arguments have been advanced for limiting the age of the earth to a span of eighty or a hundred million years. The method of procedure is broadly the same in all. A computation is made of the rate at which some fundamental geological process is going on. It may be the lowering of the land surface by erosion or its destruction by solution, or the deposition of sediment or the addition of salt to the sea. Some estimate is then made of the total result of the process throughout geological time. Having the annual rate of increment and the total amount, simple division gives the measure of the time in years. The

observational data employed in these calculations are of a very precarious kind, and it would not be difficult to point out instances of that levity in handling figures which is the bane of science. But the fundamental weakness of all such reasoning lies in the assumption that the present rate of any of these geological processes can be adopted as the equivalent of the average rate throughout the whole time."

Every one of the various geological processes which have been discussed of late years is controlled by conditions which cause its rate to be very variable. It is a clock which now hurries and now creeps or stands still, and it never can be trusted as a timekeeper. In fact, according to this authority, the age of the earth cannot be determined by any geological method at all. The truth, if ever ascertained, will have to be sought through some other source than geology.

Bees as Expert Travelers

AN elaborate series of experiments was conducted by two noted scientists to arrive at an explanation of the homing instinct of bees:—

"Marked bees were placed in a dark box, and were carried away from the hive in an opposite direction from that in which they were finally liberated. The box was repeatedly turned about, so that the inmates should lose all sense of direction. Every possible means was taken to render useless any known or conceivable method of obtaining their bearings. The bees were even placed within an induction coil in the effort to confuse them.

"This long and elaborate series of tests was without value, so far as getting any explanation of the homing power was concerned. In every case, from thirty to forty per cent of the bees found their way home without apparent trouble, no matter how confusing the trip away from home had been made."

The Jewelweed

WE are indebted to certain plants like bouncing Bet for the hiding of disfiguring ash heaps, tin cans, and broken crockery. The jewelweed is another such benefactor. It does the work perhaps more quickly and thoroughly than any other plant. It is an annual, coming up every spring in great numbers. The growth of these is rapid; all they seem to need is plenty of moisture, and they are soon high enough to hide from view the surface of the ground, with all its unsightliness.

The buds appear in June, and continue to unfold throughout the summer months. The flower is pale yellow, somewhat spotted with reddish brown. A daintier flower would be hard to find, or one more fitly called a jewel. Earbobs, wild touch-me-not, and silver-leaf are other common names. How lightly the flowers "bob" when the wind moves the branches on which they are so delicately hung. It is called silver-leaf from its silvery appearance when touched with the rain or dew, or when held beneath the water. The name touch-me-not refers to the seed pods, which burst open with violence when touched, and send the seeds to a comparatively great distance. Thus they are dispersed without the aid of the wind or the rain. What an independent, self-supporting member of the plant kingdom our little jewelweed is; well worthy our admiration and study, and an example to such as depend too confidently upon others.

MARY BARRETT.

How Automobile Wheels Are Painted

OWING to the great number of wheels to be painted, the common method of applying the paint with brushes is too slow and expensive a process for an automobile factory, and this work is therefore done by dipping the wheels in tanks containing paint. The wheels are run by gravity down an inclined track from the storage room to a point convenient to the paint tanks. Each wheel is then picked up in turn and placed on a vertical axle in the tank, over which is a horizontal arm carrying a pin that engages one of the spokes. The axle, and with it the wheel, is lowered into the tank and immersed in the paint. The axle is then raised until the wheel is well above the paint surface, and the wheel is rotated rapidly by the horizontal bar. The surplus paint is thrown off by centrifugal force, leaving the wheel dry enough to be stored on racks at the rear of the tanks.—*Popular Mechanics*.

The Uses of Salt

As the salt of the earth, Christians are not always to bring only joy and comfort into the lives of others. Salt has other uses. A Bible study group of college girls were recently discussing the familiar passage in the Sermon on the Mount, and were asking why Christians are like salt. "All thought at once of salt's preservative qualities. Then a Chinese girl in the group quietly suggested, "Salt creates thirst." The truth went home. As one of the leaders afterwards said, "Our lives should be such that people would continually come to us and ask us to explain ourselves." Do our lives create in others the thirst that only the Water of Life can satisfy?—*Sunday School Times*.

"IDLENESS rusts the mind."



FEEDING A CALIFORNIA OSTRICH



Harnessing Habits

HAROLD came into the dining room with brow knotted thoughtfully, and silently took his seat by the window. His father glanced at him sharply.

"What is it?" he asked.

Harold looked up. "I was just thinking," he answered.

"About what?"

"I heard two fellows talking on the street as I came home," Harold replied; "I couldn't hear all they said, but one of them was talking about bad habits. He said he believed in 'harnessing habits.'"

Mr. Cox smiled. "Well?" he interrogated.

"That was a kind of new thought to me," Harold went on. "I thought bad habits always ought to be destroyed or banished entirely. I didn't think a person could harness them."

"I suppose he meant 'control' them," Mr. Cox answered, taking up his paper.

But Harold was not satisfied, and all through dinner he pondered over the subject. After the meal was finished, his father asked him if he would finish putting the coal in the basement.

"Won't tomorrow do?" asked Harold; "I don't want to do it this afternoon."

His father regarded him over the top of his paper. "There is one habit you will have to control or it will run away with you some day," he remarked; "if habits are horses, as your friend seemed to think."

Harold flushed, and went out of the room without answering. The basement had no convenient chute, and the quarter ton of coal remaining must be put in by hand.

"O, I'll do it tomorrow," he decided finally, and sat down upon the wheelbarrow to think.

"I don't see what that fellow meant," he said to himself. "A person ought to be rid of a bad habit altogether. People only harness things that they can use, and how any one can use a habit, I can't see."

He buried his head deeper in his hands. "I know procrastinating is my worst habit," he ruminated, "and I can't seem to break it off short as I ought to do. I wish I could harness it some way and make it work for me instead of against me."

So engrossed was he in thought that he did not hear footsteps approaching or notice a chum of his until he stood at his elbow.

"Got the blues?" asked a voice, and Harold started.

"O, it's you, Bert!" he exclaimed.

"'Course it's I," answered the other; "didn't I say I'd call for you this afternoon to go over to the river?"

"I didn't say I would go," Harold answered. "Father says he does not think the ice is quite safe yet."

"A lot of the fellows tested it this morning," said

the other boy, impatiently. "Come on and go with us."

"Father wants me to carry in the coal," Harold continued.

"Did you say you would?"

"No," hesitated Harold.

"Then come along."

But Harold shook his head. "Tomorrow or some other time," he answered. The other boy stared.

"Procrastination seems to be your forte," he sneered; "but I never knew you to put off anything you really wanted to do before."

Harold stared back at him for a moment, and then shouted.

"Why, I've done it!" he cried.

"Done what—gone crazy?" asked the other boy disgustedly. Harold did not answer immediately, and seeing some of his friends passing, Bert leaped the fence and hurried unceremoniously away.

"I've done it; I've harnessed my bad habit," Harold repeated; "I've always put off doing things that I didn't want to do, and now I've put off doing something that I wanted to do, and that I knew I oughtn't to do. If that isn't harnessing a habit, I don't know what is. I'd like to ask that fellow if that's what he meant."

He looked at the heap of coal speculatively. "I wonder how I could make that work here," he said. "I guess I'll put the coal in now. The next load I can put off carrying down cellar if I want to. I'll put off passing work by until another day. Here goes!"

In the course of an hour the coal was all stowed away. Just as he was finishing, his father called him. He was standing by the window looking at the sky, which was clouding over.

"I am sorry," he said to Harold, "but I am afraid I must insist on your putting the coal in, for there is going to be a storm."

"Can't do it today," answered Harold briskly, lowering his head to hide a mischievous grin.

"What!" his father exclaimed.

Harold laughed. "I just got through with it," he chuckled.

"Harold! You don't mean it? Have you banished old Procrastination already?"

"No; I've harnessed him," amended Harold, "and he makes a pretty good steed if you know how to manage him."

His father sighed in relief. "Well, I am glad if you have," he said heartily; "you do not know how you have disappointed me at times in that respect."

"After this I'll put off disappointing you to some future time," said Harold eagerly; "do you see how it works?"

"I see!" answered his father.—*The Youth's World.*

Midge — a True Tale

MIDGE was a "coon" cat, and had only one friend in the whole world. Little three-year-old Alvin was that friend. He could drag Midge about the house by the ears or by the tail, and she would not resent the indignity. No other member of the household could so much as put a finger on the cat without feeling the sharp claws.

Alvin's father asserted that because the pair were chums, Midge allowed Alvin to "pull haul" her about, and then took it out on the rest of the family.

At night the chums slept side by side in Alvin's crib. Alvin shared his bread and milk with Midge, and she brought him a mouse, now and then, in return.

Midge took her daylight naps on high shelves, and sometimes in the stove oven. In this way she escaped the rough handling of her chum. One day when the cat was in the oven and would not come out to play, Alvin shut the oven door. At the noon hour Alvin's mother kindled a fire in the stove, after which she went to the well for water. When she returned there was a great rumpus in the oven. When the door was opened Midge flew at Alvin and scratched him on both cheeks. There was much blood, and Alvin cried bitterly with fright and pain. Midge escaped through the open door, and dodged under the shed floor.

When Alvin's sisters, Grace and Cora, came from school, they tried to coax Midge from under the shed. The cat was too wise. She looked upon Alvin's father as an enemy. She knew that he would now have an excuse for killing her. Wise cat! Alvin's father said that he would kill the bloodthirsty brute as soon as she could be found.

All that afternoon and the next forenoon, Alvin tried to coax Midge from her refuge under the shed. At noon he was successful. While his father was eating dinner, Alvin brought in Midge.

"See, papa, here's Midge. Midge is sorry she hurted Alvin, and Alvin is sorry, too. We is chums, so papa can't dead Midge now."

One morning Midge brought in four kittens. Alvin's father drowned three, and Midge rushed the fourth under the shed. She did not allow the kitten to enter the house, and Alvin carried it milk. The milk dish had to be pushed under the shed. When the kitten was nearly as large as its mother, it was missing one morning. Midge was a sight to behold. One ear was gone, the other was split, and large patches of fur were missing from the cat's sides.

Grace and Cora looked everywhere for the kitten, but it could not be found. Midge went to the rear of the house and disappeared in a great grass field. The girls said they would follow Midge after dinner, as there was no school, and promised Alvin a trip with them. Alvin was missing at dinner time. All the forenoon his mother thought he was in the field with his father. When the girls came home from school, they asserted that Alvin had followed Midge. Sure enough, there was the trail in the tall grass back of the house. The trail led down to the railroad that crossed the farm. It was a great relief to the searchers when tracks of bare feet were found to cross the railway. Below, there was another hay field and a brook in the valley. The brook was bridged by a huge log, and if the cat was going beyond, Alvin would have to cross the log. The little fellow did cross safely. There was the trail in the tall grass that proved the fact. The trail led up through the grass to a fence. The cat and

boy had crawled through the fence into the pasture land. Down in the valley was the second brook crossed by a long, small log. The four searchers knew that it would be impossible for Alvin to safely cross that small log. The girls made for the brook in a go-as-you-please race. Alvin was just crawling onto the log.

"Follow Midge, find kitty," was his greeting. The girls followed Midge. The cat went a long way through the stump-covered pasture. The trail ended when Midge climbed to the top of a tall stump. The stump was hollow, and the kitten was down at the bottom unable to climb out. All about the stump were the feathers of some bird. A short distance away the girls found a dead bird almost as large as Alvin. Alvin's father cut the stump open and reached the kitten. He said that the bird was the great Western crow. He also thought that Midge had alighted on the stump. The kitten fell or ran into it.

Midge, from that day on, was called *Dumb Animals*.

When the Indians Came

AN "Easterner" had come to live in the Range. Let the reader get a map of Idaho along until he touches a point about twenty miles northeast of Boise, then he will find the geography of the country.

The larger boys and girls in the country of the bad things Indians were always stretched with stories. Massacres kept coming. The tenderfoot always kept a good supply of ammunition on hand, and was always on his guard, for who knew but that the paint would be in sight any time. One day an Idahoian, going on about his business, knew the danger was past.

One day — one fatal day — six big Indians drew up at the door and dismounted from their ponies. There was an alarm at dead of night is nothing compared with this. Fortunately, the father was at home, and, better still, his guns were all in order. One of the redskins came to the door and made known briefly that he would like to get something to eat. A hasty consultation inside, a few glances in the direction of the guns, and the frightened family felt they were in the hands of the Philistines. The meal was rapidly thrown together, and the kitchen deserted. The Indians marched in and took their places at the table. The children expected soon to hear six rifle cracks and see as many dead Indians quivering on the bloody floor. Breathlessly they waited. Indians were known to be bad. This family felt its utter helplessness, except for the power of the cartridges at hand.

Far down in the valleys on clear days dim outlines of cities and villages came into view. The awful hush and stillness of the lonely place in the wild mountains, where only a few people stopped for meals occasionally, were now penetrating the very soul of the imprisoned family. The father was resolute. One wrong move and an Indian would die.

With hammer raised and finger on the trigger sat the father in the adjoining room, watching. The redskins sat down, and paused a moment with arms

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folded over honest breasts. The large fellow at the head of the table lifted his face to the brother at the foot, and in pretty good English, said, "Brother, won't you return our thanks to our God for this food?"

Softly were the hammers of two guns lowered. A chirp was heard out of three of about the worst scared girls you ever saw, and the mother could not hide her ecstatic delight. The few words from the redskin's uncouth lips put everything in harmony with the Infinite, and the white dove commenced its nightingale song in the hearts of the isolated family.—*Selected.*

Won by Baby Appeal

PRISON doors that three years ago closed for life for Thomas Edgar Stripling have just been flung open by the fingers of a little girl.

The touch of child fingers put in motion State machinery that neither political pull nor official influence could move; the tears and smiles of a little girl of six changed an inferno of despair to a heaven of hope, lifted the shadow of fear from a hunted, haunted man, who had lived for fifteen years in terror of the law's vengeance.

Stripling, the "lifer," has again taken his place among free men, and he owes his freedom to his little daughter, Bessie Lucille, who interceded with Governor Nat E. Harris for her father's liberty.

Bessie Lucille, the convict's daughter, has heard more about prisons than she has about dolls and little girls' playthings, since her father was arrested three years ago and sent back to prison for a crime committed many years before Bessie Lucille was born. Like a good little girl, she waited, just as daddy told her to, for him to come back and play bear or tell her stories. She was very lonely, however, for her papa; so one day her mother took her to visit him in the State prison. It was the day that Georgia's new governor was inspecting the penitentiary.

The governor was engaged in talking to a committee of officials in the prison lobby when a sad-eyed woman and a little girl passed by. No one noticed the child slip away from her mother and run up to the big, broad-shouldered governor, put her fingers in his, lift up to him a smiling face and eyes filled with tears, and say, "Please, Mr. Governor, let my daddy come home with me; I want him."

"Who are you, child?" asked the governor.

"I'm Bessie Stripling. My daddy's in prison, and I want him to come home with me."

A tense moment passed. The war veteran who governs Georgia is kind-hearted—Bessie's eyes pleaded tenderly. The governor thought deeply for a few seconds. Then came the determined answer, "Run along, lassie, I'll send your daddy home soon." Mr. Stripling's pardon was officially confirmed in about two weeks.

Mr. Stripling, whose case has attracted much attention the country over, was sentenced to

prison eighteen years ago, charged with the murder of Bill Cornett. The crime was committed to satisfy the "unwritten law." He left a wife and two children behind him to live on charity or die without it. Their destitution made him desperate. After a year in prison he escaped.

With his family he located at Danville, Va., and under the name of Morris soon became one of the most respected citizens in the community. For several years he was Danville's chief of police. But "murder will out." After fifteen years of liberty and right living Morris was recognized as a fugitive, and returned to prison to serve out his life sentence.

The savings of fifteen years were spent on lawyer's fees. His family was again destitute. Influential friends sought his release, but the law demanded vengeance. Justice demanded its "pound of flesh."

Stripling's case had been given up as hopeless when his little daughter twined her fingers into the fingers of Georgia's governor and asked him to "send daddy home."

There were two children in the Stripling family when Bill Cornett was murdered. When Stripling was sent back to prison three years ago, he left twelve children behind. His family is now in dire poverty, his own health is broken, but the spirit of Georgia's Jean Valjean is brave and unflinching.

"Give me another chance," he asks, "and I'll square myself with the world—I'll be worthy of the devotion of my family and friends."—*Washington Post.*

"HE that never changed any of his opinions never corrected any of his mistakes; and he who was never wise enough to find out any mistakes in himself will not be charitable enough to excuse what he reckons mistakes in others."

THE talkative listen to no one, for they are ever speaking. And the first evil that attends those who know not to be silent is that they *hear* nothing.—*Plutarch.*



VACATION DAYS ARE PAST, BUT NOT THE PLAY DAYS

MISSIONARY VOLUNTEER DEPARTMENT

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

Senior Society Program for Sabbath, October 23

1. REVIEW Morning Watch texts. Have a paper on "Isaiah."
2. One-minute reports from leaders of working bands.
3. Bible Study: "The First Day of the Week." See *Gazette*.
4. Standard of Attainment Quiz: Luke 23:56.
5. Mission Study: "Our Work Among the Karens of Burma." See "Notes on the Mission Studies," in *Gazette*; and "An Outline of Mission Fields," page 121.
6. Reading: "A Visit to the Karen Hill People." See *Gazette*.

Junior Society Program for Week Ending October 23

1. REVIEW Morning Watch texts. Have a paper on "Isaiah."
2. One-minute reports from leaders of working bands.
3. Bible Study: "The First Day of the Week." See *Gazette*.
4. Standard of Attainment Quiz: Luke 23:56.
5. Mission Study: Have a paper or talk on "Our Work Among the Karens of Burma." See "Notes on the Mission Studies," in *Gazette*; and "An Outline of Mission Fields," page 121.
6. Recitation: "What Are the Children Saying?" See *Gazette*.

Missionary Volunteer Reading Courses

Senior No. 9 — Lesson 3: "Things as They Are," Pages 124-187

1. Who was "Treasure"? What mysterious change came to her?
2. Why are the Brahmans spoken of as "the brain of India"? Why is it hard to win the Brahmans for Christ?
3. How will you answer each question asked in chapter 17? How do we prove our love for souls?
4. Why is itinerating missionary work slow and hard?
5. What are some of the difficulties encountered in reaching the women? What methods are used in this work? What are some of the interruptions experienced?
6. Why does the author think we should know more about the reverses in missionary warfare? What kind of reinforcements does India need? What intensifies the call?
7. Who was Pearl-eyes? Why did she come to the missionaries? How does Pearl-eyes' experience help show India's great need of the gospel?
8. What characteristic do you find in Elf, Tangles, and Imp that remind you of American children? What victories did Elf gain? How?
9. Notice the titles of the chapters in this assignment. Read carefully the quotations before the chapters.

NOTE.—Mrs. Anna Besant, referred to on page 129 and in other places, is a famous member of the Theosophical Society, which opposes Christianity, and endeavors to propagate the Eastern philosophy in all parts of the world. She was once a member of the Church of England, and married Rev. Frank Besant, vicar of Sibsey, Lincolnshire. She was divorced from him and renounced Christianity, becoming a "scientific materialist." Having further changed her view, she later, in 1889, joined the Theosophical Society, of which she was president in 1907. She has traveled extensively in all parts of the world, but has in recent years resided chiefly in India. In 1898 she founded the Central Hindu College at Benares, and in 1904 established the Central Hindu Girls' School in the same city.

Junior No. 8 — Lesson 3: "Livingstone the Pathfinder," Pages 73-115

1. Who destroyed Kolobeng? How did Livingstone learn about it and what did he say? What determination did he write to his wife?
2. In Livingstone's trip north again, how did he finally get

his wagons and oxen across the Chobe River? Why did the chief in Linyanti like Livingstone?

3. What expedition did Livingstone make from Linyanti, and who went with him? How did Livingstone save the African hunters from being plundered?

4. What were the Arab traders doing in Africa, and how did Livingstone feel about their business? What great purpose now filled Livingstone's heart?

5. What did Sekeletu's *picho* decide? What is a *picho*?

6. How was it possible for Livingstone to do so much exploring with so little money? Of what did his baggage for this trip consist?

7. Think over what you would have seen had you spent a day with Livingstone on this trip, and what you would have eaten. Describe the camp.

8. Give experiences showing the great difficulties met on this journey.

9. What did the natives think when they saw the sea?

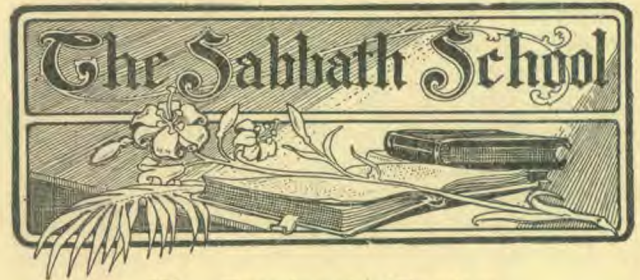
10. Trace this journey and locate the rivers and places mentioned on the map.

11. What were the experiences of Livingstone and his men at Loanda?

12. Why did Livingstone refuse to return to England with the British ship?

13. Why did Livingstone and his natives stop three months at Pungo Andongo? Do you think Livingstone would ever forget his visit to the valley of Cassange? Why not?

14. Can you tell the story of Pitsane and the canoe? Why do you think Livingstone and his men had such a nice visit at Libonta? Tell about their return to Linyanti.



IV — Entering the Kingdom

(October 23)

LESSON SCRIPTURE: Matt. 18:1-14.

MEMORY VERSE: "It is not the will of your Father which is in heaven, that one of these little ones should perish." Matt. 18:14.

Questions

1. What question did the disciples ask Jesus? Matt. 18:1. Note 1.
2. Before answering, whom did Jesus call unto him? Verse 2.
3. What did Jesus then say? Verse 3. Note 2.
4. Who is greatest in the kingdom of heaven? Verse 4.
5. What does Jesus say of him who would receive one such little child in his name? Verse 5.
6. What does he say about one who offends one of these little ones that believe in him? Verse 6. Note 3.
7. Upon what did he pronounce a woe? Why? Verse 7, first part.
8. Under present conditions, what must needs be? What does Jesus say of him who occasions the offense? Verse 7, last part. Note 4.
9. What is said concerning a member of the body that causes one to stumble? Verses 8, 9. Note 5.
10. What did he further caution them not to do to one of these little ones who believe in him? What reason is given for this? Verse 10.
11. For what purpose had he himself come from heaven to earth? Verse 11. Note 6.
12. What does a shepherd do for even one lost sheep? Verse 12.
13. How does he feel when he finds it? Verse 13.
14. In what way is the Father in heaven like a good shepherd? Verse 14.

Notes

1. Although Christ's life had been one long lesson on humility and unselfishness, and he had told them that he must still further humble himself—even to dying on a cross—before he could inherit the kingdom (Matt. 17:22, 23), yet his followers had not learned the lesson. They were proud and selfish. Their hearts were filled with selfish desires for the best place, the same desires that had caused Satan's fall from heaven, and that are the foundation stones of his kingdom of unrighteousness. Self appeared so large in their eyes that they could see nothing else. All they could think of concerning the coming kingdom was, Who shall be the greatest? Who shall be next to the King on the throne? Who shall be the head treasurer? the private secretary? the one whom the King will delight to honor? Peter already was the chief speaker; why should he not be first? Judas carried the money bag; why should he not be the one? John had always been permitted to sit next to Jesus; certainly he must be the favorite of all. Andrew was the first one called, did not that prove that he should have the first and best place in the kingdom?

2. None of the disciples, as they were, could have the first place, or any other place, in the kingdom of God. They were filled with Satan's evil spirit, and Satan had so blinded them with self that they did not know it. With what surprise they must have listened to Jesus when he said, "Except ye turn [be converted], and become as little children, ye shall in no wise enter into the kingdom of heaven." Matt. 18:3, R. V. "As little children are little and low in stature, so we must be little and low in spirit, and in our thoughts of ourselves."

3. In the Revised Version the text reads, "Whoso shall cause one of these little ones which believe on me to stumble [that is, whoso shall do anything to discourage one who has started to follow Jesus, and shall cause him to fall into sin and be lost], it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea."

4. "Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!" Matt. 18:7, R. V.

5. Not only were they to be careful not to cause other little ones to fall, but they must be careful not to tempt or discourage themselves. If they had a habit or practice of any kind that was continually leading them into discouragement and sin, they should cut it off, even though it was as much a part of them and as dear as a hand or foot or eye.

"Any habit or practice that would lead into sin, and bring dishonor upon Christ, would better be put away, whatever the sacrifice. . . . If the foot or the hand would be cut off, or even the eye would be plucked out, to save the body from death, how much more earnest should we be to put away sin, that brings death to the soul."—"The Desire of Ages," page 439.

6. The angels of heaven, the Father in heaven, and the Son of God himself are all on the side of the one who is trying to follow Jesus. When we despise such a one, and by our actions place stumblingblocks before him, we are fighting against God. "How terrible is the sin of turning one soul away from Christ, so that for him the Saviour's love and humiliation and agony shall have been in vain!"

IV — Entering the Kingdom

(October 23)

Daily-Study Outline

- Sab. Read the lesson scripture.
 Sun. "Become as little children." Read "The Desire of Ages," page 437. Questions 1-5.
 Mon. True greatness; without offense. Questions 6-9.
 Tues. Remove every hindrance; saving the lost. Read "The Desire of Ages," pages 438, 439; "Thoughts From the Mount of Blessing," pages 95-98. Questions 10-14.
 Wed. Not willing that one should perish. Read "The Desire of Ages," page 440. Questions 15-17.
 Thurs. ... Winning an erring brother; promises to the few. Read "The Desire of Ages," pages 441, 442; "Christ's Object Lessons," page 248. Questions 18-24.
 Fri. Review the lesson.

LESSON SCRIPTURE: Matt. 18: 1-20.

Questions

1. What question did the disciples ask Jesus? Matt. 18: 1.
 2. What gave rise to this question? Mark 9: 33, 34.
 3. What general principle did Jesus lay down? Verse 35. Note 1.

4. What did Jesus do before continuing his instruction? Matt. 18:2.

5. What did he then say to the disciples? Verse 3.

6. Who is greatest in the kingdom of heaven? Verse 4.

7. When we receive such a child in Jesus' name, whom do we receive? Verse 5.

8. What does Jesus say about one who causes a believer in him to stumble? Verse 6. Note 2.

9. Though offenses must come, what does Jesus say of him who occasions them? Verse 7. Note 3.

10. What is said concerning a member of the body that causes one to stumble? Verse 8, first part. Note 4.

11. How is such a course justified? Verse 8, last part.

12. What is said concerning an eye that offends? Verse 9. What reason is given?

13. Of what are we to take heed? Verse 10. What reason is given?

14. Why did the Son of man come? Verse 11.

15. What question does Jesus ask in illustration of his mission to the world? Verse 12.

16. What does the shepherd do if he finds the lost sheep? Verse 13.

17. How does Jesus apply this parable? Verse 14.

18. How are we to deal with a brother that sins against us? Verse 15. What do we gain if he hears us? Note 5.

19. What are we to do if he will not hear us? Verse 16.

20. What is the next step if he will not hear two or three? Verse 17, first part.

21. If he refuses to hear the church, how is he to be regarded? Verse 17, last part.

22. If this instruction is followed, how does Heaven look upon the result? Verse 18.

23. How does the Father regard the petition of two who are agreed? Verse 19.

24. What promise is given to two or three gathered in the name of Jesus? Verse 20.

Notes

1. In God's service, the desire to be first is a disqualification for serving in the first place. The desire to be above one's fellows is unchristian, and therefore unfits a man to serve acceptably in a position of high responsibility or influence. It leads to putting self first in everything. It is contrary to the spirit of Christ, who "humbled himself." If this desire to exalt self is put away, it will be found that service for Christ in any capacity is the most exalted of callings.

2. The word offend used here and elsewhere means *cause to stumble*, and is so rendered in the Revised Version. It means literally the placing of an impediment or trap before the feet so as to cause one to stumble and fall. Thus to treat a trustful or believing one is regarded by our Saviour as a grievous sin.

3. In the Revised Version, verse 7 reads as follows: "Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!" The word occasion is used here in rather the stronger sense of *cause* or *thing* over which one stumbles. The world is full of such.

4. "Any habit or practice that would lead into sin, and bring dishonor upon Christ, would better be put away, whatever the sacrifice. That which dishonors God cannot benefit the soul. The blessing of Heaven cannot attend any man in violating the eternal principles of right. And one sin cherished is sufficient to work the degradation of the character, and to mislead others. If the foot or the hand would be cut off, or even the eye would be plucked out, to save the body from death, how much more earnest should we be to put away sin, that brings death to the soul."—"The Desire of Ages," page 439.

5. Observe that we have a duty toward the brother who has sinned against us. Even if we are conscious of having done no wrong toward him, it is our privilege and our duty to go to him in the love of Christ and seek to win him from his evil way. In this we have the example of Jesus, who came to earth to seek and to save the lost sinner.

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How Did You Fight?

Did you tackle that trouble that came your way,
With a resolute heart and cheerful?
Or hide your face from the light of day,
With a craven heart and fearful?
Oh, a trouble's a ton, or a trouble's an ounce,
Or a trouble is what you make it;
And it isn't the fact that you're hurt that counts,
But only, How did you take it?
You are beaten to earth? Well, well, what's that?
Come up with a smiling face.
It's nothing against you to fall down flat,
But to lie there—that's disgrace.
The harder you're thrown, why the higher you bounce;
Be proud of your blackened eye!
It isn't the fact that you're licked that counts;
It's, How did you fight—and why?

—Edmund Vance Cooke.

Willard's Missionary Barrel

WILLARD was a little fellow, but he had a large interest in filling his missionary barrel that the heathen might hear the story of Jesus. One day a neighbor for whom his mother had performed some service, offered to pay her for the trouble, but Mrs. M refused the money, saying that she did it only as a neighborly kindness, and did not care for the money. She was urged, however, to accept something, but still refused. Willard, true to the oft-repeated saying, "Little pitchers have big ears," had heard the conversation, and considering it an opportune time for him to speak, made the pertinent suggestion, "Mrs. G, if you do pay my mother, pay her in pennies so that I may have them for my barrel." And Willard got the pennies.

Submissive to Gentleness

DR. GEORGE D. BLACK, vice president of Antioch College, Ohio, gives an interesting experience he had with a door which taught him a useful lesson, and it may not be unprofitable to us to read his experience. He says:—

"This particular door had been giving considerable trouble about latching; and so, armed with a screw driver, hammer, and chisel, I proceeded to try to break into the mystery of its capriciousness.

"After working faithfully for an hour, I was satisfied that there was nothing whatsoever in the way of that door's acting as all well-mannered doors ought to act. I pulled it to with confidence that the latch would catch promptly. But it didn't. I gave it another bang,

with the same result. I tried a variety of slams and jerks, each time putting more vim into my effort. Still it was obdurate.

"After half an hour of experiments that yielded no satisfactory results, I tried shutting the door very quietly and gently; and lo! the end sought was attained. That latch caught and held as if it had never done anything else.

"To this minute I do not know why that door refuses to respond to jerks and slams, and will latch instantly when it is closed with a gentle pressure. Perhaps it is an intelligent, a far-sighted door, and knows that in any well-ordered house doors never should be slammed. However that may be, I know how to deal with that door now; and, whenever I approach it, I quickly remember that no hurried, nervous method will prevail with it. I open it quietly; I close it with a soft, zephyrlike movement; and it latches with a perfection of grace that is a delight to witness.

"And that door is preaching a sermon to me every day, and reminding me of the truth that gentle ways will win where harsh and fretful ones will fail."

A Boy Hymn Writer

A PECULIAR interest is attached to the noble old hymn, "Jesus, and shall it ever be," from the fact that it was written by a boy only ten years old. One cannot but wonder what experience inspired this production. It is not difficult to imagine that the author, like many another boy Christian, sometimes found it hard to stand up for Christ before ungodly companions; and that he wrote the hymn in mingled self-rebuke and self-encouragement. However this may be, no hymn, except, perhaps, "Stand up for Jesus," has helped more Christians to show their colors in trying places, than has this one. It has in it the very ring of the Master's words, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

Of the author's life we know but little. We are glad to learn that he entered the ministry, and was for many years a Presbyterian pastor in the city of London. And we are a little disappointed to find that he afterwards, having married a wealthy widow, retired from active service and lived upon his estate. He continued to write, however, and occasionally filled the pulpit of a brother minister for a single Sunday. He died at Walthamstow, near London, in 1768, aged about forty-eight years.

Mr. Grigg wrote a great number of hymns, of which two became famous—the one under consideration, which was originally headed, "Shame of Jesus Conquered by Love; by a Youth of Ten Years," and the one which begins, "Behold a stranger at the door."

"Jesus, and shall it ever be" is, perhaps, because of its vigor and intensity, a strong inspiration to musical genius. It is sung in various forms and to various tunes. It has a meaning and a mission, and it will live as long as Christians need it to tell of the "Shame of Jesus Conquered by Love."—*Selected.*

THINKERS are scarce as gold; but he whose thoughts embrace all his subject, and who pursues it uninterruptedly and fearless of consequences, is a diamond of enormous size.—*Lavater.*