

The YOUTH'S INSTRUCTOR

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No. 3



AND WATERY PATHS WIND BETWEEN.— *Shelley*



FIFTY million dollars has been spent for Belgian relief, but far more is needed.

BLESSED is the man, who, having nothing to say, abstains from giving us wordy evidence of the fact.—*George Eliot.*

THE Senate of Haiti has approved a treaty with the United States providing for a virtual American protectorate over the country.

"THE quiet, intense, passionate power of laying a finger on the wounds of a soul and healing them is worth far more than sermons."

THE postmaster of Chicago declares that forty-five per cent, of the mail handled in that office is improperly addressed. Looking up and correcting mistakes in the mail costs the office \$85,000 a month.

A STATE-WIDE prohibition bill, it is announced, will be introduced early in the next session of the Delaware General Assembly. A majority of all the new members in both houses are pledged to support the measure.

CONGRESSMAN CLAUDE KITCHIN, floor leader of the House of Representatives, declares that new measures must be considered at once by Congress for raising internal revenue, as the revenues on liquor and tobacco are on the decrease.

"HE that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord." Prov. 17:15. How carefully we should walk lest we transgress in one or both of these ways, and so merit the displeasure of our Father above.

THE Nebraska Farmers' Congress went on record in favor of prohibition at a meeting in Omaha, Dec. 8, 1915. After a heated debate, a resolution for prohibition was drawn to replace the one submitted by the resolutions committee opposing prohibition. The amended resolution was adopted by a vote of 52 to 7.

THE Dry Chicago Federation is now waging a petition-signing campaign. It is expected that at least 250,000 signers will be obtained to the petition for a cleaner and greater Chicago, and for a vote on the saloon question. Early in January there is to be held a large convention of all the civic and uplift organizations of the city, for the purpose of inaugurating the campaign.

THE Nobel prize of \$40,000 for physics for 1915 has been awarded to Prof. Max von Laur, of Frankfort-on-the-Main, for his discovery of the diffraction of rays in crystals; while the prize in chemistry has been awarded to Prof. Theodore William Richards, of Harvard University, for fixing the weight of atoms. This is the first time that the Nobel prize in chemistry has been awarded to an American.

A PUBLIC-SPIRITED citizen of Illinois has started a campaign to eradicate poison ivy, which he says is far more dangerous than is generally supposed, and the ill effects more lasting. He has issued a call to all who are interested in aiding humanity to burn the vines in the late fall, after the frosts have caused the leaves to wither. However, great caution must be observed in approaching the vines. The leaves should not be touched at any time, even when withered, for poison ivy has no innocuous season.

Good Health at a Cheap Price

AN apple a day, it has been wisely said, will keep the doctor away. But so will plenty of water, and water is cheaper and handier than apples. Because water is to be had for the asking and taking, we do not value it. We are careful to wash our outer bodies, but we fail to realize the value of flushing our inner bodies. Doctors say that if we all gave the body eight glasses of water each day, doctors would have less practice. "Most of us would starve," said one doctor lately, "if all followed this schedule:"—

- 1 glass of water upon rising,
- 2 glasses of water between breakfast and luncheon,
- 2 glasses of water between luncheon and dinner,
- 1 glass of water upon retiring.

That is certainly not an impossible achievement. "But," added this doctor, "although there are two opinions about drinking water with meals, the weight of medical opinion is against asking food to swim in water. Before and after meals is the safest rule for drinking water, and then plenty of it." It is worth thinking about: if we can get good health at so cheap a price.—*Ladies' Home Journal.*

A Messenger

IN China, an ignominious form of punishment is to fasten upon the criminal a heavy plank in which a hole has been cut to admit the head. Upon this plank a description of the crime is printed in large letters. The offender is turned into the street to wander in the presence of a jeering, hooting mob. Recently in one of the villages a man was seen walking slowly up and down the street bearing upon his neck this badge of shame. The curious crowds that pushed forward to learn his crime were silent through astonishment. Instead of reading upon the board the record of broken law, they saw sentences like this: "God is love." "Believe on the Lord Jesus Christ, and thou shalt be saved." This man was not ashamed of the gospel of Christ. Longing to share with his countrymen the good news of salvation, he chose to wear the criminal's collar that the thronging crowds that should gaze upon it might thus read a message from the true God.—*The Christian Endeavor World.*

While There Is Time

A LADY who once needed legal counsel was advised to consult a prominent lawyer. She kept putting it off, and when she finally went to him and began to state her case, he said, "Madam, you are too late. I cannot be your advocate, for I have been appointed your judge." God forbid that the Judge of all the earth should apply such words to any of us.—*Record of Christian Work.*

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The Youth's Instructor

VOL. LXIV

TAKOMA PARK STATION, WASHINGTON, D. C., JANUARY 18, 1916

No. 3

Booker T. Washington

LEONA BURMAN

"The individual who can do something that the world wants done, will, in the end, make his way, regardless of his race."

ABOUT fifty-seven years ago, in a typical log cabin in Virginia, there was born a black baby boy. As he grew up, he was valued for what he would bring in the market, for he was born a slave. His mother, being the plantation cook, had very little time to devote to her children; but she must have spent that little well, for with no attention or thought from his father, who was a white man on a near-by plantation, he developed into a remarkable boy. Though only seven years old when set free by the Emancipation Proclamation, he had already borne his share of burdens on the plantation, and he said he could remember no period of his life that had been devoted to play.

Soon after the close of the war he went with his mother and stepfather to the new State of West Virginia. They settled in Malden, a small town about five miles from Charleston. The boy was put to work in a salt mine, and there he learned his first figures from the salt barrels filled by his father.

He had a most earnest longing for an education. In some way his mother got a copy of Webster's "blue-back" speller, and as he had been told that the way to learn to read was to learn the alphabet, he began to try to understand it. There was no one to help him, for none of the colored people could read, and he was afraid of the white people. Though his mother was totally ignorant of books, she sympathized with her son in all his efforts, and to her influence he attributed the success of his life.

Finally a school for colored children was started in the valley, and the lad's hopes rose high, only to be dashed to the ground when his father said he could not spare him from work in the mine. By dint of persevering and planning, however, he at last secured permission to attend for a few months.

His first day at school brought him face to face with a new difficulty. He had only one name, whereas all the rest responded to the roll call by at least two. His mind was quick, and when the teacher reached him he announced his name as "Booker Washington," a name that has stayed by him all these years. He afterwards learned that the name Booker Taliaferro had been given him in infancy by his mother, and so he signed himself Booker Taliaferro Washington. Such is the early his-

tory of one of the noblest men our country has produced. We may now follow him in his efforts to secure the education for which his whole being hungered.

When about thirteen years old he overheard two miners talking of a great school for colored people that had been started somewhere in Virginia. Silently the boy crept up where he could hear more, and as they talked, he learned that poor students were to be allowed to work a part or all of their way. The more he heard, the more it seemed to him that Hampton would be heaven on earth, and he decided that he would attend that school, though he had no idea where it was, or how he was to get there.

About this time he went to work for Mrs. Viola Ruffner, who had the reputation of being very strict with her servants, so much so that one rarely stayed with her longer than two or three weeks. Booker made up his mind to please her, and hired out for five dollars a month. He found her a woman who demanded absolute honesty and

frankness in her servants, and when she found these, she was a friend. She was thoroughly systematic in everything, and the lessons he learned in her home made a valuable part of his education, and, no doubt, contributed largely to the success of his later life.

In the fall of 1872, he decided to start on his five-hundred-mile journey to Hampton. After traveling a part of the way by train and stage, he found that all his money was gone. Nothing daunted, he set out to walk. When he reached Richmond, he found himself alone in a strange city with no money. He went without supper and slept under the sidewalk. The next morning he secured work on a ship in the harbor, but in order to save every cent for school he continued to sleep under the sidewalk. Many years later, he was given a reception near that spot, but his mind was more upon the sidewalk and what it suggested than upon the reception.

When he at last reached Hampton he was tired, hungry, and unkempt; but as soon as he could, he applied to the head teacher for admission. Evidently she was not favorably impressed, for she made no decision in his case, though she admitted several others. He did not become discouraged, but continued to linger near her. Finally she told him to sweep a classroom. Feeling that it was his entrance examination, he did his best, sweeping three times and dusting



BOOKER T. WASHINGTON



MRS. WASHINGTON

four times. When he had finished, Miss Mackie examined the room, testing for dust with her handkerchief. She was satisfied, and admitted him to the school, giving him the position of janitor. Though the work necessitated long hours and little sleep, he was happy, for he was able to earn a large part of his expenses. The thoroughness of that first sweeping characterized his subsequent life.

After finishing his course at Hampton in 1875, he taught for two years in his home town. He then spent eight months in study in Washington, D. C. While there, he had an excellent opportunity of witnessing the superficiality of a large class of colored young people whose only ambition seemed to be to learn a little Latin or Greek and hold a government position. He decided that true success consisted in laying a foundation for the betterment of the masses of his own race, and that a practical education that would teach them how to perform life's duties in a better way was of more value to the colored people than Latin and Greek or music.

During the summer of 1879, Mr. Washington was asked to connect with the Hampton Institute as preceptor and teacher. This gave him the opportunity of carrying his own education farther.

His life work began in 1881, when, by the recommendation of General Armstrong, he was selected to start a school for colored people, at Tuskegee, Alabama.

He found no buildings, no equipment—in fact, nothing with which to begin work. After spending a month in visiting the colored people in their homes, he was almost discouraged as he thought of their great needs. But more than ever he was convinced that the education to be given them must take hold of their everyday lives, and make them valuable in the community where they lived. This, however, was not the ideal of the Negro. He wanted an education that would enable him to live by his wits rather than by work; that would make it possible for him to wear a high hat, kid gloves, and fancy boots. Many expected to get a diploma in two or three months. Booker Washington, therefore, had to overcome the prejudices of the white people and the wrong ideals of the Negroes.

The school was started in temporary quarters, with thirty students and one teacher. A little later, an old abandoned plantation, one mile from Tuskegee, was offered for sale for five hundred dollars. Only two hundred and fifty dollars was required as a first payment, but this amount was much more than Mr. Washington had ever had at one time. Greatly perplexed, he wrote to his former teacher, General Marshall, who at once offered to lend him the money from his personal funds. The mansion having burned, the only buildings on the plantation were an old cabin, a kitchen, a stable, and a henhouse, all in a dilapidated condition. The stable and henhouse were repaired, and used as recitation rooms. Convinced that farming should be an important part of a young man's education, Booker Washington next cleared, with the aid of the students, twenty acres, and put in a crop.

As soon as it was evident that the school was being conducted on right principles, and that the education given at Tuskegee was not spoiling the Negro, but was making him a useful citizen, gifts began to be made for the erection of permanent buildings. But this success did not come without hard work, sleepless nights, and some dismal failures on the part of the leader. He determined not to run into debt for lux-

uries, and to have the students build their own institution. In speaking of the beginning of the dining room service, he says, "Had we started in with a fine, attractive, convenient room, I fear we should have 'lost our heads' and become 'stuck-up.' It means a great deal to start off on a foundation which one has made for oneself." In harmony with this idea, Booker Washington rose from the plantation slave to a man honored by many of earth's great men and women. From a poor colored boy struggling by himself to master the alphabet, he progressed till Harvard University, in 1896, conferred on him the degree of master of arts.

The institution at Tuskegee, begun in poverty and without equipment of any sort, has grown till it owns twenty-three hundred acres of land, one thousand being cultivated by the students each year. The old stable and the henhouse, with one teacher and thirty students, have been replaced by eighty-three buildings, with one hundred and ten instructors and fifteen hundred students. The school provides thorough academic and religious training, besides conducting thirty-seven industrial departments. Every student is required to master at least one trade. Although started without resources, the institution now owns over eight hundred thousand dollars' worth of property, besides having an endowment fund of more than a million dollars. All this is free from mortgage. The yearly expenses are about one hundred and fifty thousand dollars. Most of the money invested in Tuskegee, Mr. Washington raised by going from door to door, explaining the work.

On November 15, death took from the Negro race, Mr. Washington, its foremost teacher and leader. In summing up the life of this great man,—for a great man he surely was,—I can do no better than to give a few quotations, which make clear the principles on which his life was conducted.

In speaking of a large gift received from the late C. P. Huntington, Mr. Washington said: "Some people may say it was Tuskegee's good luck that brought to us this gift of fifty thousand dollars. No, it was not luck. It was hard work. Nothing ever comes to one that is worth having, except as a result of hard work. When Mr. Huntington gave me the first two dollars, I did not blame him for not giving me more, but made up my mind that I was going to convince him by tangible results that we were worthy of larger gifts."

"From General Armstrong," he says, "I learned that great men cultivate love, and that only little men cherish a spirit of hatred. I learned that assistance given to the weak makes the one who gives it strong; and that oppression of the unfortunate makes one weak. It is now long ago that I learned this lesson from General Armstrong, and resolved that I would permit no man, no matter what his color might be, to narrow and degrade my soul by making me hate him."

If we desire success in our work as missionaries for Jesus, we can do no better than to follow the advice he gives. "In order to be successful in any kind of undertaking, I think the main thing is to grow to the point where one completely forgets himself; that is, to lose himself in a great cause. In proportion as one loses himself in this way, in the same degree does he get the highest happiness out of his work."

SELDOM ever was any knowledge given to keep, but to impart; the grace of this rich jewel is lost in concealment.—*Bishop Hall.*

“With Good Will Doing Service”

IVA F. CADY

WHEN we are young and inexperienced, Satan makes us a special target for his deceptions and temptations. He seeks to make us dissatisfied with the conditions by which we are surrounded, and succeeds very well with many of us, so that we dislike the little tasks that we are required to do in the home as our part of the necessary work, and are filled with discontent. We feel that we have a very unhappy lot, and murmur and complain about the hard work we have to do. We do not always think how mother spends hours, and perhaps all her waking time, in laboring for others. Whether she feels like doing it or not, she does not complain; though she might be very glad for more assistance so that she could have some leisure time to read, write, or rest, or for a little pleasant recreation.

Some young people do not have their minds upon the work they are doing. They do it in a careless, slovenly way, while their minds are occupied with daydreaming. Those who have the habit of reading novels have so constantly before their minds the fascinating but unreal experiences found in such literature, that they are usually discontented with real life, and take little or no interest in doing the necessary work in the home, counting it as drudgery. They prefer instead to exercise their minds in building air castles. Now, this is a very foolish habit. Solomon tells us that “the eyes of a fool are in the ends of the earth.” Prov. 17:24. How much better it is to have our hearts and eyes upon our work, seeking to do it promptly and as well as we possibly can, instead of dreaming how we should like to be somewhere else as a great hero or heroine, or of what great things we shall do and of the good things we shall have sometime in the future. Many good things may be gained if we will work for them, but in real life happiness and prosperity do not come through idle dreaming.

We are told that “better is the sight of the eyes than the wandering of the desire: this is also vanity and vexation of spirit.” Eccl. 6:9. So it is far better to take an interest in the things right around us, and to see what is our present duty, rather than to dream of how much good we might accomplish if we were only in some other place, under different circumstances. If we learn to put our hearts into our work, then we can really enjoy it. And when we think how we all must have washing, ironing, cooking, and all these other necessary things done for us, why should we not willingly and gladly bear our share of the burdens? Many make a rose-colored future for themselves in their daydreams which will never materialize. We should discover happiness in our present lot.

Some girls never take any interest in housework until they get into homes of their own; but how much better if they had found pleasure in lightening the burdens of their mothers while with them, instead of making more work and care. Many a mother, though overworked herself, will cheerfully perform the task of the daughter rather than compel her to do it against her will. The unwilling child not only murmurs because she is called upon to do the work, but often spends so much time in doing it, or does it so poorly, that it would be pleasanter and less work for the mother to do it herself. But the wise mother knows that her child should learn to be useful, and that she can learn only by doing.

Girls, you should be independent. I do not mean that you should be obstinate and wilful, which some consider independence. But, instead of depending upon mother to do all your work and to wait on you, learn to help her. You are young and strong; and though you may not now be able to realize it, most of you have very few cares and very little to do in comparison with what your mother has. Cultivate the habit of putting things back in place after you have used them, and not leaving them for her to put away. Make a practice of keeping your room tidy, and your own clothes in order. It might be a great relief to your mother and no more than your duty if you would do your own washing and ironing, and also help wash and iron for the other members of the family. And now is your best time to begin to learn to sew, while your mother is near and can help you. Perhaps your school work is so pressing that you feel you have no time for anything else. True, one's studies do take much time; but you need physical exercise in order to keep well. Since you need to exercise your muscles as well as your brain in order to secure the proper, all-round development, and we are told that there is nothing better than housework for this purpose, you will feel much better satisfied if you obtain the needed exercise in relieving your overburdened mother, rather than in the gymnasium or in playing basket ball or tennis. And how is it during vacation? Are you off for a holiday then, simply thinking of enjoying yourself? or are you remembering to help mother, so that she may have a little time to enjoy herself with you?

I know that there are many daughters who are thoughtful and caretaking, and who are faithfully performing their part in the home with willing and loving hearts. Then, too, there are those who are deceived into thinking that they have a very hard time, while they are only a burden and an anxiety to their parents. When such get where they have to bear the burdens of life for themselves, they will find them doubly hard.

“It is good for a man that he bear the yoke in his youth.” Lam. 3:27. It is also good for a woman that she bear the yoke in her youth. We gain strength by exercise,—strength of both body and mind. If one begins in her youth and yokes up with her mother, helping her with the household cares, and thus learning and becoming strong by doing, she will find that when she gets into a home of her own, things will go much more smoothly than they would if she had never had any practical experience with housework. Some may think that cooking and sewing are the only things one needs to learn; but the housewife needs to understand well the whole system of housekeeping, that she may successfully carry on her own work.

Some girls never think of doing a thing to help unless they are requested particularly to do it; and then they sometimes keep putting it off and forgetting it, and must needs be reminded of it again and again before they finally get it done. Every one should cultivate the gift of initiative, taking an active interest in the home affairs, and watching to see what is to be done; then doing it voluntarily, and not waiting to be asked even once. And we should do our work, “not with eyeservice, as men pleasers; but as servants of Christ, doing the will of God *from the heart*; with good will doing service, as to the Lord, and not to men.” Eph. 6:6, 7.

The Great War—No. 18

The Story of the Rebellion Against the Government of King Jehovah

The New Earth

CARLYLE B. HAYNES

AS the earth emerges from its fearful ordeal of fire, it comes forth cleansed from every stain of sin. The Holy City becomes its capital, and the whole earth becomes again like the garden of Eden for beauty. As "the wilderness and the solitary place" shall "blossom as the rose," and "the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon," the earth becomes what it was at first meant to be—the eternal home of the people of God.

After the destruction of the wicked and the cleansing of the earth, the righteous will go forth from the Holy City, and "they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." Isa. 65: 21. The whole earth will be populated with the redeemed of the Lord. They will build homes which will never be destroyed. There will be no fear of fire or earthquake. Sin will have passed forever. There will be none to make afraid. There will be no ravenous beasts there. All will be peace and contentment, and unspeakable happiness will prevail in the hearts of all.

Sabbath Meetings

Every month and every Sabbath day the people of the new earth will gather at Jerusalem to engage in worship of the King of kings. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66: 22, 23. Here in the city of God the redeemed will partake of the tree of life, which yields its fruit every month. Here also they will wander through the groves which border the "river of the water of life," which proceeds "out of the throne of God and of the Lamb." Rev. 22: 1, 2.

Sin Will Never Return

"And there shall be no more curse." Rev. 22: 3. Sin has been destroyed and will never return. Every one of the created intelligences of the other worlds, every angel, and every soul which has been redeemed at such an infinite cost, has fully decided that God is righteous. They have had enough of sin. The experiment carried out by Satan will never need to be repeated. Thank God for the promise of the Word that when the Lord destroys sin "he will make an utter end: affliction shall not rise up the second time." Nahum 1: 9.

In that glorious land "my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Isa. 32: 18. "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." Isa. 60: 18. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." Isa. 55: 13. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; . . . and a little child shall lead them." Isa. 11: 6. "They shall not hurt nor destroy in all my holy mountain." Isa. 11: 9. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor

crying, neither shall there be any more pain: for the former things are passed away." Rev. 21: 4. "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33: 24.

A Royal Diadem

And the New Jerusalem shall be "a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Isa. 62: 3. "Her light was like unto a stone most precious, even like a jasper stone, clear as crystal." Rev. 21: 11. "The nations of them which are saved shall walk in the light of it: and the kings of earth do bring their glory and honor into it." Rev. 21: 24. "And there shall be no night there; and there they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever." Rev. 22: 5.

Broken Ties Reunited

And in the new earth I shall "know even as also I am known." 1 Cor. 13: 12. Friends and loved ones, long separated by death, will there be reunited, and they will know each other just as they have known each other here. Their love and sympathy for each other will be increased, and will continue throughout the ages of eternity, never again to be broken by death. All the faculties of the human mind will be developed there, and our capacity for knowledge will be constantly increased. There will be no enterprise into which one can enter that will be too great to be carried forward to completion. There will be no aspiration which cannot be reached. There will be no ambition which cannot be realized. There will be no end to the acquirement of knowledge. It will be possible then to travel from planet to planet, and from system to system, in the study of the treasures of wisdom and knowledge of the universe of God. Our companions will be the angels of God and the unfallen intelligences of the other worlds.

Of This There Will Be No End

And to all this there will be no end. As the ages of eternity unfold, there will never be any fear that the years still to come will bring with them an end to the happiness of the redeemed. When an eternity has passed away, and myriads of ages have rolled by, still all beyond stretches eternity.

The controversy has closed. Sin is destroyed. The great universe of God is clean. The bond of love and gladness binds together again the whole creation. And thus shall it ever remain.

Come, Then, to Christ

Oh, my brother man, I want a place in that glorious new earth! Do you not want to be there also? It will soon be here. It will not be long before sin and sinners will be no more. The day of the Lord hasteth greatly. Do not be deceived by the wiles of Satan. He will take you captive if he can. The message of the coming of Christ is even now in the earth, and is being proclaimed far and wide. There is salvation in that message for you, and a preparation to meet the Lord in peace. Come, then, to Christ, who rescues the perishing, who saves the lost. Seek for his mercy. Cast away the sins which offend him, forsake the

thoughts which insult him, and take him for your Redeemer and Friend. For you he has given his life, that you might have a part in the new earth. O, delay no longer! The time is short. The Lord is at hand. May he say to the reader of this series of articles, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

A Letter From Honduras

DEAR YOUTH: As you do not hear very often from Spanish Honduras, I want to say a word to you about this part of the world, for I am sure you will be pleased to know something about the country and the people who live here.

Honduras is a republican state of Central America, with an area of 46,400 square miles. It is divided into seventeen departments. Its surface is hilly, with numerous fertile valleys. Its mineral wealth is very considerable, and includes gold, silver, lead, and copper. The chief rivers are the Chamelecon, Ulua, and Aguan, flowing to the Caribbean Sea, and the Choluteca, an affluent of the Pacific. There are extensive forests, abounding in fine timber, such as pine, mahogany, and cedar. The principal cultivated products are maize, beans, wheat, rice, plantains, bananas, coconuts, and tobacco. Among the fruits that abound here are guavas, mangoes, papayas, pears, and oranges. Sweet potatoes, yams, cabbages, cassava, and cocoa are grown quite extensively.

Since 1880 the capital has been Tegucigalpa. The executive authority is in the hands of a president. The constitution of the state gives the legislative power to a congress of deputies composed of thirty-seven members.

There are four seaports on the northern coast of Honduras of nearly equal importance,—Trujillo, La Ceiba, Omoa, and Puerto Cortes. Steamers come from the States to all these points.

We have about 500,000 people to take the third angel's message to in this field, and only a very few

to do it. The Bay Islands of Honduras have had the message for several years, so that most of their inhabitants have already heard the special gospel message for this time; therefore we shall have to do the most of our work from now on over on the mainland, among the Spanish people.

I am sending you the picture of one of our little Sabbath keepers who lives at the west end of the island of Ruatan. He rode his horse about eight miles a few weeks ago to the little town of Coxen Hole, where we have our mission house. As we saw him riding in the street, we stopped him and took his picture. His name is Clemens Wood, and his father is the elder of the West End church.

I am also sending you the picture of a little missionary that came all the way from the States about three months ago, to help his papa and mamma (Brother

and Sister Paden) in the office work of the conference.

We have one church on the mainland, and three or four Sabbath schools. The Spanish Sabbath school in Ceiba now numbers about twenty-seven. Nearly every Sabbath new ones come. The Spanish people seem to be very glad to learn of this precious truth, and the ones who have learned about it are doing what they can to tell it to others. One of the Spanish brethren came to the mission house a few days ago and bought sixty-five sols' worth of books to take to the interior of the country to sell to his people. This is about twenty-six dollars' worth in United States currency. The people

are buying every kind of book, tract, or paper they can hear of that is printed by our people in the Spanish language.

These words of our Saviour apply in a special sense to Honduras: "The harvest truly is great, but the laborers are few." Shall

we not do all we can

to tell the people about Jesus and the message for this time? Will not the ones standing idle in the market place come and help us?

ISAAC BAKER.

"The Christian Sabbath Guardians"

THE foregoing title is the name given by one of the leading Jewish newspapers of this country to Seventh-day Adventists. Soon after Mrs. E. G. White passed away, some of the Jewish newspapers and magazines wrote editorials and comments on the life of the servant of the Lord. In connection with these comments we find the following with reference to Seventh-day Adventists, and the life and work of Mrs. White:—

We refer to the well-known Sabbath Christian, Mrs. Ellen G. White. We call her the well-known Sabbath Christian, for she really was the founder of the well-known sect who are called Seventh-day Adventists. To make it more simple and plain to the Jews, for brevity, we would say, "The Christian Sabbath Guardians."

The Seventh-day Adventists believe, as do the Jews, that the true Sabbath is Saturday, and not Sunday. Jesus Christ himself, they say, observed the seventh day as the Sabbath. They observe the Sabbath very strictly, closing their business houses during the entire day. They do no kind of work on the Sabbath, and guard it from desecration as does the most pious Jew.

This sect of Sabbath Christians is spread all over the land. There is scarcely a city in America wherein there cannot be found these Seventh-day Adventists.—*New York Wahrheit (Truth)*.

What a beautiful term to use with reference to Sabbath keepers—"Christian Sabbath Guardians"! It is surprising to have such statements come from a Jew, and an orthodox one at that. Who would have dreamed a few years ago of an orthodox Jewish paper saying that "Jesus Christ himself . . . observed the seventh day as the Sabbath"! Not long since a paper of that character would not have even mentioned the name of the Saviour. What has brought about such a change? What has given the Jew such a view of Seventh-day Adventists? Why do the Jews feel so kindly toward our people? We believe that it is because in the past few years they have come to know



Seventh-day Adventists. The Jews are as bitter today as ever toward popular or professed Christianity. Repeatedly are the Jews proclaiming in these days that Christianity is a failure; for the children of Abraham still believe that England, France, Germany, Russia, and other European countries involved in this great conflict are all Christian peoples. Hence they claim that so-called Christianity is a failure.

As our people have come in touch with the Jews, and have made manifest to them that true Christianity is not what these Jews have been taught, a different feeling has developed among them toward one class professing Christianity; and many of these children of Israel have been investigating Christianity as it is recognized by Seventh-day Adventists.

Has not the effort been worth something? Has not this work of publicity brought forth good results? Has not this literature which for several years has been placed in the hands of our Jewish neighbors, friends, and citizens, been productive of good? Has not this educational campaign given the Jews a different idea of the gospel from what they formerly had? We think it has. We believe that the seeds of truth which have been sown have been planted in some honest hearts; we believe that some of this seed has taken root, and we are confident that more will take root.

Let us therefore keep on with this good work. Let us not forget to place in the hands of our Jewish friends some of the literature especially adapted for these children of Abraham. The Spirit of God will convince them that there is truth in the gospel of the Son of God, and that Seventh-day Adventists are the people who are making manifest the message of God for this time.

It has been encouraging to watch the interest which has developed among our people in placing in the hands of the Jews the new Yiddish magazine, the *Old Candle on a New Candlestick*. We have already put out over eight thousand copies. Have you brought this magazine to the attention of your Jewish friends? Get a supply right away before the edition is exhausted. It is a thirty-two-page magazine, and sells to our people for three cents. Order at once a supply from your tract society, or from the Good Tidings Press, South Lancaster, Massachusetts. F. C. GILBERT.

The Part Cotton Plays in Warfare

WHILE cotton is an important article of commerce because of its use in the manufacture of clothing, yet it is not this consideration that constitutes it a contraband in time of war, and therefore subject to seizure upon the high seas. It is rather that from cotton is made nearly all the powder used in warfare.

In earlier times gunpowder was made from a combination of saltpeter, sulphur, and specially prepared charcoal. But now all the powder made in the United States is said to be manufactured almost exclusively from guncotton. This is also true in Russia, France, and Germany, though England's production of the explosive is about seventy per cent from guncotton. Other European countries use largely of this material in their manufacture of powder. This is the one great reason why cotton becomes in time of war subject to the law of nations regarding contraband merchandise.

The process of making powder from guncotton requires large quantities of the raw material, from the fact that the cotton of commerce is not largely used when linters can be had. Linters are the parts of the cotton fiber that cling to the seed after the bulk of the

cotton has been removed through the process of ginning. This fuzzy part is shaved from the seed by machinery, and then chopped and ground into the smallest possible particles, and treated with nitric and sulphuric acid. It is afterwards washed and given a treatment of ether and alcohol, which completes its transformation into powder.

It is estimated that each pound of powder thus made requires a pound of linters, so that if 300,000,000 pounds of powder are required to carry on the European conflict, 600,000 bales of linters would be required to fulfil the process. But of course, if this overwhelming amount of linters cannot be had, the cotton of commerce must be resorted to in filling the gap. By a little calculation, it will be seen that an enormous amount of cotton is necessary to supply the demand. For instance, the single discharge of a twelve-inch gun requires the use of three hundred pounds of powder. It is possible for a battleship, in firing all its guns in one discharge, to use at least 5,000 pounds of powder in a minute, which would mean more than ten bales of cotton.

It may be said that such use of cotton is wasteful of a valuable world asset. This is eminently true, but how far beneath the true estimate of human life sacrificed to uphold the overweening ambition of a few, who regard themselves as called of God to rule over their fellow men. It is estimated that the present European war has either slaughtered or maimed in one way or another more than 10,000,000 young men, who ought to have been accounted the future strength of these nations. Looking at the situation from its various sides, it cannot be wondered that numerous Christian people are loudly calling for peace quickly to ensue. May that day hasten, and indeed the glad day when the eternal brotherhood of righteousness through our Lord Jesus Christ at his coming, shall bring the long-looked-for time when nations will learn war no more.

J. O. CORLISS.

When They Are Deceived

WHEN the shepherd in Scotland was asked if his sheep would follow the voice of a stranger, he replied: "Yes, when they are sick; but never when they are well. A sick sheep will follow anybody." Just so long as a Christian keeps himself in a healthy condition by feeding on God's Word and by exercising in his fields of activity, there will be little danger of his going off after the "faddists" and false teachers of his age. It is when his ears become diseased,—when he has contracted ear itch,—that he becomes restless and dissatisfied with his Master.—*The Lookout*.

Tattooed

It is said that there are those in France who so hate religion that they have tattooed upon their arms the letters spelling "Against God." Terrible as this may seem, there are those, professedly good people, too, whose lives proclaim the same thing. The unbelief which leads such to live as if the commandments of God were of no account is the worst kind of unbelief.—*Record of Christian Work*.

To one firmly persuaded of the reality of heavenly happiness, and earnestly desirous of obtaining it, all earthly satisfactions must needs look little and grow flat and unsavory.—*Atterbury*.



Fourth Week

January 23: Genesis 40 to 43. January 26: Exodus 1 to 4.
 January 24: Genesis 44 to 47. January 27: Exodus 5 to 8
 January 25: Genesis 48 to 50. January 28: Exodus 9 to 12
 January 29: Exodus 13 to 15.

For notes and suggestions on this assignment, see the Review of January 20.

Which Would You Have Chosen?

"EUSEBIUS, the first historian of the Christian church, to whom we are indebted for so much invaluable information, tells us a moving story about Marinus, a young Christian officer in the Roman army, at Casarea, in Palestine. He had the confidence of his superiors and was to be promoted to the higher rank of captain. Then, out of jealousy, one of his comrades denounced him as a Christian. Summoned before his colonel, he was asked if this was true, and when he confessed, he was urged to abjure his faith. The colonel gave him three hours' time. So he went to the small Christian church, where he found the venerable old bishop. The bishop, hearing his story, took the Bible in one hand and the soldier's sword in the other. "This is your choice," he said. And the soldier, without hesitating, grasped the Bible, went back, and declared himself to be and to remain a Christian. And instead of receiving military promotion he became a martyr." — *"The Influence of the Bible on Civilization,"* by Dobschuts, pages 23, 24.

Young man! young woman! which would you have chosen, the Bible or promotion? I suppose your real answer to this question is your habits of life. How do you treat the Bible and its Author? Do you read it? Do you love him? Would you die rather than give up him and the Book?

"Nothing is more certain than that the Bible is the young man's book, and its greatest story is the story of a young Man." The greatest factors in any man's life are the influences that mold his youth,—the advice to which he listens, the counsels he receives, the principles on which he builds.

Listen to the counsel of one whose voice for many years was heard among us: "If God's Word were studied as it should be, men would have a breadth of

A Bible Year

Please enroll my name as a member of the Bible Year Course. I will make an earnest endeavor to systematically read the Bible through during 1916.

Name _____

Date _____ Address _____

mind, a nobility of character, and a stability of purpose that is rarely seen in these times."

Will the year 1916 witness in our lives a deeper love for the Bible? If you will read it, you will surely be influenced mightily by it. Thomas Erskine said, "It is impossible to look into the Bible with the most ordinary attention without feeling that we have got into a moral atmosphere quite different from that which we breathe in the world, and in the world's literature."

Why should not every INSTRUCTOR reader join the Bible Year circle? Beecher said, "The Bible is God's chart for you to steer by, to keep you from the bottom of the sea, and to show you where the harbor is, and how to reach it without running on rocks or bars."

The daily assignments are given in the Morning Watch Calendar, and also week by week in the INSTRUCTOR. Notes on the assignments, similar to those run in the INSTRUCTOR last year, are given in the Review each week. If there is no reason you can conscientiously give the Master why you should not undertake to read the Bible through this year, will you not fill out and send the accompanying enrolment blank to your conference Missionary Volunteer secretary?

M. E. KERN.



CONDUCTED BY THE MISSIONARY VOLUNTEER DEPARTMENT

The Quiet Hour

A GRASP and a grip on the new-born day,
 That only communion can bring;
 A gaining of poise for our onward way,
 That comes from the Throne as we bend to pray;
 And a new-born song to sing.

— Selected.

Sunday — Phil. 4: 13

All things. All the things He wants me to do. Paul learned this confidence in the school of experience; so may I. Today, through his strength, I can keep his appointments; today I can endure hardness, bear disappointment, forget self, live for others. Today I can trust him more, not only for myself, but — what is so much harder — for those who are dearer than life. And I can do these things — yea, all things — not as a weakling, distrustful and fearful, but valiantly, bravely, as he would do them; for I do them in his strength.

"I cannot do it alone. The waves run fast and high,
 And the fogs close chill around, the light goes out in the sky;
 But I know that we two shall win in the end — Jesus and I."

Monday — John 1: 12

Receiving and believing — these are our part; bestowing power for sonship is his part. And this wonderful relationship — which he gives and we accept — cannot be hidden. It will shine forth in the little acts of daily life, it will draw others into this blessed family circle, it will win souls. Do not forget that the power for sonship is power for service, and remember that Jesus improved the humblest opportunity for personal work. He received Nicodemus at night, and talked with him about the way to be saved; he preached one of his most wonderful sermons to the woman of doubtful reputation at the well; he walked the long distance from Capernaum to the borders of Phenicia to heal the afflicted daughter of a woman whom his disciples regarded with scorn. How are you proving your sonship? Remember —

"You are writing a Gospel, a chapter each day,
 By deeds that you do, by words that you say.
 Men read what you write, whether faithless or true —
 Say! what is the Gospel according to You?"

Tuesday — 2 Cor. 3: 18

Not long ago a famous voice teacher made the statement that she had often seen a rough, coarse voice become rich and sweet for days as the result of listening for an hour to some trained singer. Most of us have observed the working out of the same principle — the contagion of kindness, good cheer, refined manners, well-modulated tones of voice. Often such changes are superficial — they wear off. The association must be constant to have the effect enduring. So with our association with Jesus. It is not enough simply to recognize him, to acknowledge his divinity. We must become acquainted with him. And this we can best do by studying his life, thinking about it, seeing it. Beholding, contemplating, praying — by these, through the ministry of the Spirit, the disciple may be changed into the glorious image of his Master.

Wednesday — Phil. 4: 19

Impossible for our need to exhaust his supply. Are we poor? his blessing maketh rich. Troubled? his legacy of peace is

ours to draw upon in unlimited supply. Lonely? open the door, let him in, and know the blessedness of his companionship. Lost, undone, discouraged? hear his word, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine."

Thursday — Heb. 2:10

Jesus, the sinless, the holy, submitted to suffering. It is hard for us to apprehend the great central truth of this text,—it was necessary for Jesus to suffer, in order that he might be a perfect Saviour. But it is enough for us to know that the Captain of our salvation, in order that he might bring us to glory, suffered. He was wounded, bruised, mocked, scourged, spit upon, crucified, for us. No reviling by the world, no scorn of the proud, no contempt, no ignominy, no persecution, that we can bear for the name of Jesus can ever approach what he bore for us. Pray for grace so to endure suffering that God's purpose in it—the perfecting of your character—may be realized. Remember that often he sends his children "through the furnace of affliction in order that their characters may attain a rare and priceless perfection."

Friday — Ps. 18:2

David, shepherd and king, had not found the road of life always smooth to his feet. From early boyhood he had faced the dangers of the wilderness; and in later years, in peril from the bitter envy and malice of King Saul, he had often known what it was to find refuge in the dens and caves of Palestine's rocky strongholds. God had been to him a rock, a defense, a buckler, a deliverer, the horn of his salvation, his tower of refuge. One high resolve is born in David's heart as he reviews these experiences: "My God, my strength, in whom I will trust." Are we making the same resolution as God delivers us, and keeps us, day by day? If not, we are missing something of the confidence and courage and security that might be ours.

Sabbath — Prov. 18:10

Anciently, the towers of a city wall were its strongest places of defense. They afforded storage room for weapons and food, and a refuge for those admitted within, as well as a favorable point for observing the movements of the enemy. As long as the tower held, those within were safe. The name of the Lord Jesus ("he shall save") is the Christian's strong tower. Ancient towers might fail; but never will he fail those who flee to him when beset by the enemy of their souls. His promises are sure; he will never suffer those who trust in him to be overcome; with him we are safe. Nor is our high tower far off; it is near at hand. At a moment's notice we may seek its shelter, find courage therein to renew the conflict, and return to its protection as often as our need requires. Pray that you may not neglect, today and every day, to use the strong tower provided for your refuge.

A. B. E.

Songs in the Night

Jesus, my King, in his glory transcending,
Looks from his throne, to my lowly need bending.
Seeth the stone that would hinder my sleeping,
Giveth me songs of joy, gladness for weeping.

Jesus, my Advocate, at God's throne pleading,
Lifteth his palms for my soul interceding;
Sending the winds that would waft me his blessing,
Lendeth the song that his love is confessing.

Jesus, my Guide, through the night is directing,
All through the dark every peril detecting;
Leading to light from his city forthshining,
Bidding me sing, and to cease my repining.

Jesus, my Joy, fills my heart with rejoicing,
Giveth glad songs that his praises are voicing.
Turneth my night into day's brightest glowing,
Filleth my heart with his love overflowing.

ALBERT CAREY

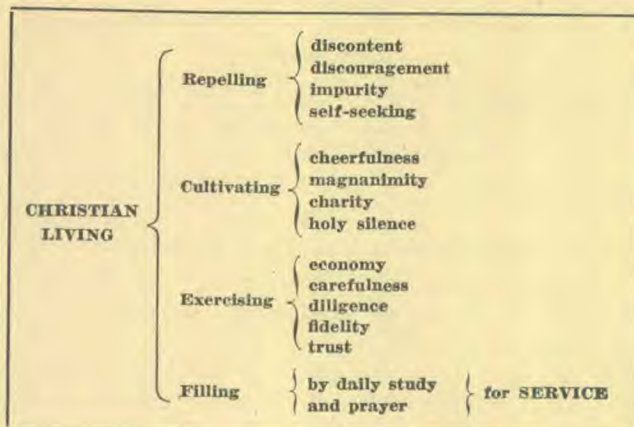
The "New Year's Resolve"

HAVE you learned this resolve? We hope many will be able to answer Yes to this question, and that they have not only learned it, but are "behaving it," as a Chinese said who was learning the commandments. Let us read it over:—

Resolved, That I will this year endeavor, by God's help, to live a simple, sincere, and active Christian life; repelling promptly every thought of discontent, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God. I will make an earnest effort to spend some time in Bible

study and prayer every day, and to make some personal effort to encourage or draw some one nearer to Christ at least once a week.

If we outline the Resolve, it stands something like this:—



The first step is that of casting sin out of the heart; the second, that of cultivating the Christian graces; the third, that of stewardship; and the fourth and highest, that of *filling for service*. It seems strange that many who are willing to take the first three steps, yet fail, because of the outworn excuse of "lack of time," to take the fourth. This is a mistake that none can afford to make. The first and most sacred use of time is to open the heart to our best and truest Friend, to learn his will for us, and receive daily strength to do his work. Any use of time, no matter how useful and earnest, falls short of the highest returns if this consecration is lacking.

Strange, too, but it is often those who are carrying the heaviest responsibilities who are most careful not to neglect the daily study of the Word. We are all familiar with the story of Luther, who, when confronted with an unusually heavy day's work, was accustomed to add hours to his morning devotions. The more he had to do, the more he prayed. If that plan were always followed, our daily "doing" might not include some things that now fill the hours; but who shall say that their record would not be more to God's glory?

In a recent address President Wilson, surely a busy man, said:—

"I am sorry for the men who do not read the Bible every day. It is one of the most singular books in the world; for every time you open it, some old text that you have read a score of times suddenly beams with a new meaning."

If you have not yet learned the Resolve, *learn* it now; *repeat* it every day; and *live* it all the time.

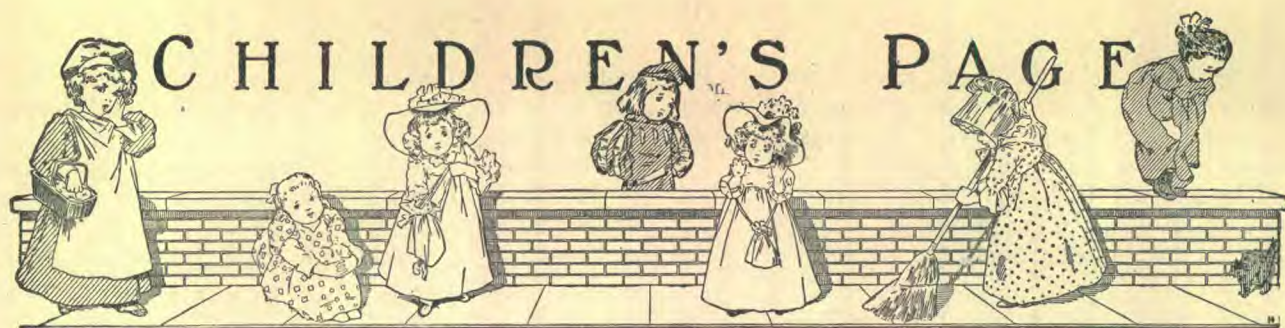
A. B. E.

Constant Christmas

Oh, never-failing splendor,
Oh, never-silent song,
Still keep the green earth tender,
Still keep the gray earth strong!
Still keep the brave earth dreaming
Of deeds that shall be done,
While children's lives come streaming
Like sunbeams from the sun!
O angels, sweet and splendid,
Throng in our hearts and sing
The wonders which attended
The coming of the King!

—Phillips Brooks.

"I THINK if we were always glad,
We scarcely could be tender;
If none were sick and none were sad,
What service could we render?"



Playing in the Rain

A True Story

AUNTIE WINCE

LITTLE Tannie was out in the garden at play,
While the rain fell down in a dashing shower;
Now watching the rivulets dancing away,
Now building her blocks to a babylike tower,
That, sandy of base, it might tumble adown
When caught in the wake of the miniature flood
Rushing, so angry and frothy and brown,
Close to the path where she gleefully stood.

But mamma came calling, "O Tannie, run in,
And play with your dollies and ducks by the fire;
Just see how it's raining; you're wet to the skin!
Of wading in puddles will Tannie ne'er tire?"
And Tannie obeyed, and was hurriedly dressed
In clean gingham frock that her mamma had made,
And the pretty young grandma had lovingly pressed.
But dolly and ducks in their places still stayed,

While Tannie saw sadly the sun peeping out,
And tearfully cried, "O the lakes'll be gone,
Then how can I wade all the garden about,
Or see the dear rivers go running along?"

But mamma said, "Tannie, the rain's coming back;
Come, pull on your rompers, your cap, and your coat,
And, holding umbrella so big and so black,
Wade as long as you want to, or play with your boat."
So Tannie, as proud as czarina or queen,
With canopy over to shield from the rain,
Marched out to her lakelets set deeply in green,
And played at the splashing and wading again;
But coming in happy as happy could be,
She kissed the dear mamma, so wise and so kind,
And shouted aloud in her innocent glee,
That "one like her mamma she never could find."

Uncle Ezra's Shoes

IT was a rainy day. Besides, Bobby had a cold, so his mother wouldn't let him go out. He stood by the sitting room window looking out into the wet garden with a very cross expression on his face; his mouth looked very much as if he were pouting. He leaned first on one foot and then on the other, and drummed, every now and then, on the windowpane. He didn't feel cold, and he wanted very, very much to go out.

"Why don't you try to think about something else, Bobby?" said his mother, glancing up at him from the pile of stockings that she was darning.

"What?" growled Bobby, without turning around.

"Something interesting," answered his mother.

"There's nothing interesting in the house," said Bobby, in the same tone. "There never is."

"Whew!" whistled his Uncle Ezra, who was reading his newspaper by the other window. "Why don't you think about your shoes?"

"My shoes!" cried Bobby, turning around this time, he was so astonished. "What could I think about my shoes?"

Uncle Ezra put down his paper. "Not much on geography, are you?" he said.

Bobby straightened. "I just guess I am!" he exclaimed. "I'm head of my geography class."

"Can't seem to believe it when you feel that way about shoes," said Uncle Ezra, his eyes twinkling.

Malcolm and Ned, Bobby's older brothers, came in from the hall just then to ask where their rubbers were. They were on their way to the barn to have some fun; but when they saw that Uncle Ezra was going to talk, they sat down. Uncle Ezra always had something to say that boys wanted to listen to.

"Here is a young man," said Uncle Ezra, addressing them, "who tells me that he is head of his geography class, and yet can't find anything interesting in his shoes. Now, what have you got to say about that?"

"I'm with him," said Malcolm.

"So am I," said Ned. "Shoes are just — shoes, aren't they?"

"Maybe yours are," agreed Uncle Ezra, "but I'll tell you about mine." He put his foot on a hassock. "My shoes," he began, "are so wonderful that, when I get to thinking about them, I can hardly believe that they are mine. Look at that heel. Do you know that not so very long ago that heel was part of a Calcutta buffalo racing around in east India? That buffalo never thought that he would have anything to do with an Illinois cornfield — not much. But the stuff that keeps those lifts together is dextrin —"

"I know what dextrin is," interrupted Bobby, proudly. "It's made from starch, and when you mix it with water it is called British gum, and we use it on the backs of postage stamps and on envelopes."

"That's right, Bobby!" cried Uncle Ezra, "you do know some geography, after all; a little bit — we'll see how much more. Well, a lot of dextrin is made from the corn in Illinois."

"Now to jump from the heel to the toe, how do you suppose they get these box toes as hard as that? You can't dent it to save yourself."

"Give it up," said Bobby. "What do they use?"

"Shellac," said Uncle Ezra.

"I know about shellac!" exclaimed Ned. "That comes from the East Indies and Siam. It's a kind of resin that they find on some of the trees there. Insects that eat the sap, sting the tree, and then the resin comes out and covers the twigs all over, and then people come out and cut them off and melt the resin, and purify it, and that makes it shellac. I knew that we used it for sealing wax and varnish, and things like that, but I did not suppose there was any in our shoes."

"When the heels of my shoes," Uncle Ezra went on, "were racing around in east India, in the form of a Calcutta buffalo, the tops of them were skipping about in South America, the happy goat having no idea he was booked for a Philadelphia tannery, or that there were hundreds of people 'way off, up in a State called Michigan, all busy making wool oil to rub him down with after he'd been tanned, to make him nice and soft like this."

"Where did the tongue come from, Ezra?" asked Bobby's mother, laying down her darning and joining the group about Uncle Ezra. "I always think the tongues of shoes are funny things."

"The tongue," said Uncle Ezra, "came from Australia. It was once a kangaroo."

"Why, that's three animals in one shoe!" exclaimed Malcolm.

"Let's count and see how many there are!" cried Bobby. "Go on, Uncle Ezra, please."

"I thought there wasn't anything interesting about a pair of shoes," laughed Uncle Ezra. "Well, the next animal we find is in the patent leather vamp; that was once a horse 'way off in Russia. It came over — as a skin, of course — on one boat, and the bichromate of potash to tan it came over from Germany on another."

"I am going to count the countries," declared Malcolm. "Let's see how many we've got already — India, the United States, Siam, South America, Australia, Russia, and Germany — seven."

"And I'll count the different materials," said Ned. "We've had, so far, dextrin, shellac, wool oil, and bichromate of potash — four, not counting the different leathers, which I will let Bobby have in the count for his animals."

"The outer soles," went on Uncle Ezra, "were once the back of a Texas steer. It was sent to Kentucky for tanning, and the bark they used in tanning it came from Tennessee. Better count the States, too, Malcolm, along with the countries."

"The inner sole was made from the hides of California cattle. And you know that lovely polish that they always put on new soles? Well, that polish came over to my shoes from India. It was made of bayberry tallow, from the fruit of the Indian bay tree, mixed with native honey, beeswax, and turpentine."

"Every one gets something out of that," laughed Bobby's mother.

"I don't," said Bobby, disappointed. "I'm keeping the animals' count."

"Aren't you going to count the honey and the beeswax?" asked Uncle Ezra. "To be sure, the bees are not in the shoes, but they helped to make them."

"Sure enough!" cried Bobby. "Of course I'm going to count the bees. Go on, Uncle Ezra."

Bobby was so interested he didn't know that he was urging Uncle Ezra on every time he hesitated.

"Anybody here know what tragacanth is?" inquired Uncle Ezra.

They all shook their heads. "Well, that's what was used to clean the top and the tongue with. That came from Persia. It is obtained from a spiny, leguminous shrub that grows in the west of Asia. It comes in hard whitish or yellowish flakes that are very, very difficult to dissolve in water, but that, after a while will swell slowly into a mucilaginous mass."

"My shoes have to get pretty wet to leak; there's cork in them that keeps out the moisture. That comes from Portugal, from the cork tree."

"The lining of my shoes did a lot of traveling before I began to carry it about," Uncle Ezra went on. "In the first place, it grew in Texas, in the cotton fields. From Texas it was shipped to Massachusetts, where it went into one of the great cotton mills, and was woven into cloth. Then it was freighted to Philadelphia, where it was stiffened with the preparation that grew in Kansas, in the wheat fields, before it, too, was freighted to Philadelphia. The thread that the top stitching is sewed with is made from sea island cotton,

and the lace is dyed with logwood from Yucatan. Do you know why it is called logwood, Bobby?" asked Uncle Ezra.

"Because it is sent to other countries in logs," answered Bobby, promptly, pleased to show some more of his knowledge.

"That's right," said Uncle Ezra. "And one thing more: do you know where that patent leather of mine got its beautiful shine?"

Bobby's mother laughed. "Why, Ezra!" she cried, "you're not going to tell us, are you, that the shine has a story, too?"

"It certainly has," said Uncle Ezra. "The shine has almost as much geography in it as my whole shoe. The shine is made up of lampblack and turpentine from North Carolina, linseed oil from Ohio, dammar resin from New Zealand, asphalt from South America —"

"Asphalt!" cried Ned. "I thought asphalt was only used for making roads!"

"It's a preservative," said Uncle Ezra. "The Egyptians used it for embalming their dead; that is what makes mummies so black and hard — the bitumen in them. And asphalt is what we call bitumen when it is very hard. But, to go on with my shoes: wood naphtha from Michigan, benzene from Pennsylvania, amber from the shores of the Baltic, sandarac from Africa, mastic from the island of Scio, Greece, elemi from Asia, and, finally, lac from Cuba — all helped to make my shine. Some day, when we've more time, I'll tell you about all those queer things you've never heard of; but now you'll have just time to count up your tallies before the sun comes out."

"How many have you got?" asked Bobby's mother as the three boys looked up from their lists.

"Six animals," said Bobby.

"Twenty-six materials," said Ned.

"Twenty-eight countries and States!" exclaimed Malcolm.

"Something to think about in a pair of shoes, eh, Bobby?" said Uncle Ezra.

"I should say so!" exclaimed Bobby.

"And now I see, by your mother's face and by the way the sun has slipped out from behind those clouds, that you may all run out to the barn and have some fun."

"This was fun!" cried Bobby, as they all started to go. "I'll take back all the cross things I said." — *Lorraine Anderson Allen, in Baptist Standard.*

A Father's Christmas Gift

My commuting companion yesterday morning was a rich man — his name good for more thousands than some of us have tens. So, when he asked me if I'd care to see what he was going to give his ten-year-old boy for Christmas, and took out his gold-rimmed cardcase, naturally my first guess was a check.

"My, but I'd like to be able to start my boy off with a fat savings account!" I thought to myself.

So you may imagine my surprise when I read on the slip of paper these words: —

For one year from date, I promise to give my son, —, one hour of my time every day, with two hours on Sunday. And I promise that this time shall be solely his, without interference for business or pleasure of any other sort, and that I shall regard it as a prior engagement each day.

The father's name was signed at the bottom.

And I wonder what that boy will think and say on Christmas morning when he reads this paper.

If he is an average boy, probably he will not know what to make of it. As an average boy with an average father, his first thought may be to question the value of such a gift.

For we American fathers, as a rule, give our boys and girls so little of our time, and then mostly fag-ends, that none could blame them for doubting the worth of an agreement of this sort.

Yet, before many days have passed, this particular boy will have learned that his father could have given nothing quite so fine.

For this man is the most charming of companions. His range of knowledge is wide. He has the faculty of entering into things enthusiastically—that is one reason for his success in business. And he understands human nature.

His Christmas present is so worth while that I want to pass along what he said about it.

"Would you like to know what made me think of it?" he asked.

"Well, the other day a young fellow came to me for a job. I had known his father years ago, and they were a fine family. Now this son is down and out. He looked as if he'd been drinking, and evidently he had no funds.

"When I asked how he had come to such a pass, and with such a father," I added, he half broke down.

"My father must have been a fine man," he said, 'but, unfortunately for me, I only knew it through others. He always was too busy to pay much attention to me. As a matter of fact, I never knew him as a companion, a friend, or anything but a man who paid the bills.'

"As I sat listening to that poor chap, I suddenly realized that he was painting my picture, too. I've been 'too busy' many a time to take an interest in the things brought to me by my boy. I never have been a companion to him. We're not friends now. Think of that!

"Think of a man neglecting the most important business in which he can engage,—the proper raising of a child or children to help strengthen humanity and carry on the world's work. It came over me like a flash, and I know I must have reddened with shame. And I gave the fellow a job, and told him he'd given me the best job I'd ever had. He didn't say anything, but I think he understood.

"So, you see, I'm going to put it as a gift, though it's the highest sort of duty. And really I ought to make it more than an hour a day, considering the years I've been neglecting this biggest of opportunities.

"Do you know, I feel like hiring a hall and inviting as many fathers as could crowd in, and begging them to join hands with me in this sort of thing. Here I've been all these years, rushing and working and worrying at a work any ordinarily intelligent and industrious man could do, and paying the least possible attention to a work no other man in the world can do but myself—being my boy's father.

"Now, I'm going to try to make up to him—and to myself—what we've lost. Already I've arranged matters at the office so as to get away an hour earlier in the afternoon. It may decrease the profits a little, but even if it should cut them in half, I'd rather leave my boy the remembrance of a father who was his comrade, than a whole mint of money.

"Anyway, the more you have to do with money, the more you understand how powerless it is to take the

place of things that can't be seen or held or stored away,—except in the mind or the heart."

Neither of us said anything for a minute or so. Then he asked me if I agreed with his idea.

"Do I agree with it! Why, if every father in this land should give his children the same sort of Christmas gift, and live up to it, this would be the best Christmas that ever came along."

And nearly every father *could*. Some do already, thank God.—*Leigh Mitchell Hodges, in Philadelphia North American.*

The Oldest Storybook

(Continued)

17. The story of the first tent meeting, and how the tent was made. Exodus 26 and 33.

18. The story of ten cowards and two brave men. Numbers 13 and 14.

19. The story of the death of the man whom God buried. Deuteronomy 34.

20. The story of how a multitude crossed a sea (Exodus 14) and a river (Joshua 3) without boats, and did not get wet.

21. The story of a strange siege and a strange capture. Joshua 6.

22. The story of how an army of thirty-two thousand men was cut down to three hundred; and how these three hundred, with no weapon but pitchers and lamps and trumpets, defeated a vast army. Judges 7.

23. The story of the boy who heard God calling him. 1 Samuel 3.—*Rev. Claude Allen McKay.*

(To be concluded)

MISSIONARY VOLUNTEER DEPARTMENT

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

Missionary Volunteer Society Programs for Week Ending January 29

IN accordance with our usual custom, this, the fifth Sabbath program, is left to be arranged by the local leaders for both Seniors and Juniors. It is recommended that a study on current missions, gathered from late issues of the *Review* and other papers be given.

Missionary Volunteer Reading Courses

Senior No. 9—Lesson 16: "History of William Miller," Pages 115-212

NOTE.—If possible, read this week what "The Great Second Advent Movement" says about the growth of the advent message in all countries. See pages 126-147.

1. When did William Miller begin his public work? How was the Lord's call made clear to him? What were his views on Universalism? How did he express his regard for the Word of God?

2. Where did Mr. Miller obtain his license to preach? What reason have we to believe that he was a strong personal worker?

3. How great was the demand for his lectures? How were his expenses met? What testimony did the Boston *Investigator* bear to his work? The *Lynn Record*? The *Signs of the Times*?

4. How was Joshua V. Himes led to join Mr. Miller in his work? Why are the names of Josiah Litch and Charles Fitch, mentioned in this week's assignment, of special interest? See "The Great Second Advent Movement," pages 129, 124.

5. How and when was the *Signs of the Times* first published? Where and when was the first General Conference of Adventist believers held?

6. How does Mr. Miller's answer to "Anonymous" show his thorough acquaintance with the Bible? How did his lectures affect Lawyer Northop?

7. How many copies of the printed report of the first prophetic conference in America were circulated?

8. Describe the first camp meeting of Adventist believers. When and where was it held? What did the poet Whittier say of this meeting?

9. What helpful lesson may we learn from the letter written by Mr. Miller to the believers, Jan. 1, 1843?

10. Show that Mr. Miller was held in high esteem by many who did not indorse his view of the prophecies. In what large cities did he lecture? How many series of lectures did he give in Boston?

11. Mention ten important subjects upon which Mr. Miller met much controversy.

Junior No. 8—Lesson 16: "Friends and Foes in Field and Forest," Pages 135-168

1. In what six ways do spiders differ from most insects? What are the five principal spider families?

2. How does the spider spin its web? Why cannot flies walk on it easily? Read carefully the spider's oration on page 140.

3. Where does the spider live that catches birds in its web? Who does the work in this spider family? What other interesting things have you learned about this spider?

4. What do you know about the balloons and parachutes some spiders make?

5. For what purpose do some astronomers use spiders' webs? What do you know about the Madagascar spider? About the silk it spins?

6. What spider wears shoes? What spider makes a raft? How does the water-spider breathe? What does she do with her eggs? How do spiders care for their children?

7. How do spiders build bridges? How did spiders once help to liberate a prisoner?

8. Where does a spider live that is as large as a pigeon's egg? What is it sometimes called? Describe its home. How does it care for its eggs? How do some spiders make towers and tents?

9. What have you learned about tramp spiders? About spiders that imitate ants? About daddy-long-legs? About the spider and the tuning fork?

10. What is a scorpion? Why is its sting dangerous? Where does it live? What does it eat?

11. How do beetles and bugs differ? To what family do beetles belong? How many kinds are there? Tell what you have learned about the beetle's wing cases, legs, food, and eyes. How does it breathe?

12. What is the potato beetle? How did it reach the Atlantic coast?

13. What is the ladybirds' true name? Describe their dress. What color are the larvæ? How do they change into perfect beetles? Why are they desirable in the garden? What becomes of them in winter?

14. Tell four things about the tiger-beetle. How does the beetle with a gun protect itself?

15. What beetle is called the farmer's policeman? Why? What beetle has a spring in its body? Why do we destroy wireworms?

Have You Finished "The Sabbath in History"

FROM several sources has come the complaint that "The Sabbath in History" (Part II of "The History of the Sabbath") is a very difficult book for the young people to read. We realized, when choosing the book, that it would test the staying qualities of many of our young people, and might be a real source of discouragement to some. But the great importance of knowing the facts about the Sabbath and Sunday (so essential to one who endeavors to tell the truth to others) led us to choose this book anyway.

During Mrs. E. G. White's sickness she was much exercised over the needs of our young people. One morning she began to talk to her nurse about selecting books for them that would make their minds strong. Her son, W. C. White, was called, and he wrote down, as fully as possible, what she said. Here are a few words:—

"There are books that are not looked at by our young people, that are of vital importance. They are neglected because they are not so interesting to them as some lighter reading. We should advise the young to

take hold of such reading matter as recommends itself for the upbuilding of Christian character."

I wonder if "The Sabbath in History" would not come under the list of books "of vital importance"? Look over the review questions on this book in the INSTRUCTOR of January 4. Do you not think these questions important?

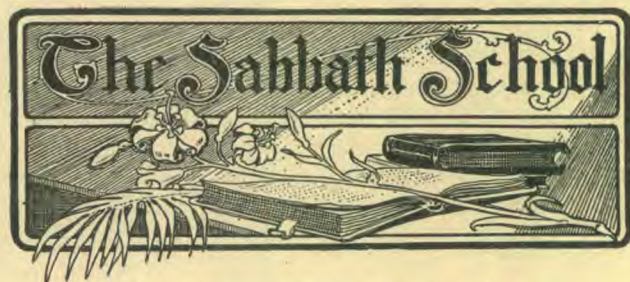
What shall be our attitude toward hard things? When a boy, I lived on a farm in northwest Missouri. It was a rolling prairie country, and the plowing was very easy,—no stumps, no stones. There was a milkweed, though, that had a rather tough taproot, which would give the plow a little jerk when it cut through. Well do I remember a young horse with which I plowed. He was not overenergetic, being perfectly safe for a boy to drive. That colt, whenever the plow would strike one of those milkweeds, instead of leaning just a little heavier against the collar, as the old horse did, would fly back and look around with such a distressed and lazy look! Oh, that awful milkweed!

It is really the hard things that we do that develop strength and sinew. Unused muscles become flabby, and I have been told that a continuous use of mushy foods results in decay of the teeth. The mind which is never taxed to master hard things becomes flabby and loses its power of growth. After all, our progress does not depend so much on the obstacles we run against as it does on what runs against the obstacles.

Some one has truly said, "The tendency to persevere, to persist in spite of hindrances, discouragements, and impossibilities,—it is this that distinguishes the strong from the weak."

While I would not censure any young person who finds "The Sabbath in History" difficult, I would encourage every one to stick to it, and read every chapter, for the sake of the valuable information in it, and for the sake of the development of that necessary quality of perseverance.

M. E. KERN.



V—Hypocrisy and Its Remedy

(January 29)

LESSON SCRIPTURE: Matt. 23: 13-26.

MEMORY VERSE: "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." Matt. 15: 8.

Questions

1. After warning the multitudes, to whom does Jesus again turn? What does he call them? What had they done? Matt. 23: 13. Note 1.

2. How did Jesus again address the scribes and the Pharisees? What was the reason for this? Verse 14, first part.

3. How did they try to cover up this wicked practice? Verse 14, next sentence. Note 2.

4. Although they might deceive men, whom could they not deceive? How would their punishment compare with the punishment of those who did not pretend to be good at all? Verse 14, last part.

5. For what did Jesus pronounce a third woe, or curse, upon the Pharisees? Verse 15. Note 3.

6. What did Jesus next call the scribes and Pharisees? Verse 16, first part.

7. How did they show their blindness? Verse 16, last part.

8. By what question did Jesus reveal their blind reasoning? Verse 17.

9. What other example of their blindness does Jesus give? Verse 18.

10. By what question does he expose their foolishness in this case? Verse 19.

11. What did he say of him who shall swear by the altar? By the temple? By heaven? Verses 20-22.

12. For what did Jesus pronounce a fifth curse upon the Pharisees? Verse 23, first part.

13. What was the right course for them to follow? In what, then, did they do wrong? Verse 23, last part. Note 4.

14. By carefully keeping the outward forms of service, and omitting the real inward power, of what foolishness had they been guilty? Verse 24.

15. For what did Christ pronounce a sixth curse upon them? Verse 25.

16. Which should come first, the cleansing of the outside, or of the inside? Why? Verse 26. Note 5.

Notes

1. A "woe" is the opposite of a "blessing." It is a "curse." In the fifth chapter of Matthew the Lord pronounced eight blessings; in this chapter, eight curses.

They do all they can "to keep people from believing in Christ, and so entering into his kingdom." "By perverting the Scriptures, the priests and lawyers blinded the minds of those who would otherwise have received a knowledge of Christ's kingdom."

2. "The word 'houses' is here used to denote property or possessions of any kind. . . . They [the Pharisees] pretended to a very exact knowledge of the law, and to a great pity for the poor." They thus influenced the widows and poor people to give them their property to take care of, and when they once had it in their hands, they cheated them out of it. To cover this wickedness, they offered long prayers in public, and made a great show of being good. Sometimes their prayers were three hours in length. Jesus did not mean that it is wrong to make long prayers when alone with God; for he himself often prayed all night, but it is wrong to make long prayers to hide evil doing.

3. Nothing ought to be thought too much to do, to save a soul from death. But the Pharisees tried to make proselytes, or converts, to the Jewish religion, not for the glory of God and the salvation of souls, but that they might have the credit of bringing many people into their church, and that they might have more people from whom to get money. By the time the Pharisees had finished with them, they had learned all of the Pharisees' sins in addition to their own, and were worse off than before they ever had heard of the Jewish religion.

4. They were partial in the law (Mal. 2:9), obeying only those parts which they especially liked and which did not cost them much, and disobeying those parts which were not convenient for them. They paid tithe, even of their cheapest garden herbs, which was quite right (Matt. 23:23, last part), but they did not do it because they loved God, and were merciful to his ministers, and had faith in Jesus. See also Luke 11:42. They did it just to be seen of men, and to be thought holy, and to cover up their evil doings. Their offerings, therefore, were not accepted, just as Cain's was not.

5. As there is no trouble with the actions of the hands, when the inside of a watch is clean and right, so the outward forms of religion will be right when the innermost recesses of the heart are cleansed and filled with the Spirit of God. The cleansing of the heart, then, is of first importance.

V — Hypocrisy and Its Remedy

(January 29)

LESSON SCRIPTURE: Matt. 23: 13-26.

Questions

1. How did Jesus address the scribes and the Pharisees directly? Matt. 23: 13, first part.

2. What did he charge them with doing? What did they not do? Verse 13, last part!

3. How did he address them again? Verse 14, first part.

4. What reasons does he give for calling them hypocrites? What is the consequence of such a course? Verse 14, last part.

5. How did Jesus denounce them a third time? Verse 15, first part. Note 1.

6. What was the basis for the uttering of this third woe? Verse 15, last part. Note 2.

7. What does Jesus next call the scribes and the Pharisees? Verse 16, first part.

8. How did they show their blindness? Verse 16, last part.

9. By what question did Jesus make their blindness appear foolish? Verse 17.

10. What other example of their blindness did Jesus give? Verse 18. Note 3.

11. By what question did he expose their foolishness in this case? Verse 19.

12. What conclusion did he draw about the altar? Verse 20.

13. What is his conclusion about the temple? Verse 21.

14. How did he apply the same principle to heaven? Verse 22.

15. What ground did Jesus give for repeating the woe again? Verse 23, first part. Note 4.

16. What was the right course to follow? Verse 23, last part.

17. In what striking language did Jesus characterize such a course? Verse 24. Note 5.

18. What is the basis for another repetition of the woe? Verse 25.

19. How can so blind a course be corrected? Verse 26.

Notes

1. Repetition is one of the strongest ways of emphasizing. It is a way that is much used in the Scriptures. It is an idiom in the Hebrew of the Old Testament; as, "Blessing I will bless thee." It is employed in the Greek of the New Testament, as, "Rejoice in the Lord always: and again I say, Rejoice;" "Babylon is fallen, is fallen;" "Woe, woe, woe to the inhabitants of the earth." In the twenty-third chapter of Matthew the woe pronounced upon the scribes and the Pharisees is repeated seven times in the same words, and uttered once with a little variation, making eight times in all. We must conclude that the sins enumerated under these woes are particularly offensive. They should be carefully studied, lest the principle of some of them be found in our own lives.

2. Jesus does not condemn the zeal of the scribes and the Pharisees in making proselytes, that is, worshipers, or converts. Paul was a Pharisee of the most zealous type. When converted, his zeal never flagged, carrying him to all parts of the known world, through much peril and suffering, to win souls to Christ. Jesus himself traveled to and fro from Bethany to Sidon, and from beyond Jordan to the coast, seeking and saving the lost. It was the hypocritical example and influence of the Pharisees over converts that Jesus condemned.

3. The avarice of the Pharisees is made plain in this two-fold denunciation. The gold of the temple and the gift on the altar had commercial value. Taking advantage of religious scruples for gain is one of the most wicked methods of the hypocrites. Jesus encountered it on the occasion when he drove the money changers and the stock dealers from the temple.

4. Jesus does not here denounce scrupulous painstaking to tithe the smallest income, as is shown by the next expression. We cannot be too particular to render to God every whit that belongs to him as the special portion of our income that he has asked. Our failure is, rather, to grow careless in this matter. But along with this, Jesus would have us heedful of things of greater moment as affecting the building of character—the exercising of the Christlike qualities of impartial judgment, of plenteous mercy, and of faith that works by love.

5. The Revised Version states it thus: "Ye blind guides, that strain out the gnat, and swallow the camel."

The Youth's Instructor

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J-O-Y

An Acrostic

JESUS came into my life,
Joy and comfort bringing;
Just to tell what he has done,
Joyfully I'm singing.

O the joy of pardon!
O the bliss of peace!
O the help in trusting!
Oh, our faith increase!

You may think it very strange,
You who still are sinning;
Yet the joy of perfect faith
Yields the joy of winning.

GEORGE E. HOLLISTER.

A Distinctive Plant

TAKE a characteristic of the palm tree. Wherever the palm tree may grow, its fruit will not and cannot be made to mix with the fruit of any other tree. It is very different in this respect from most trees. It is impossible to graft a palm tree. It seems to be a distinctive plant, like no other tree in that it will not mix. David said, "The righteous shall flourish like the palm tree." The righteous man shall be able to live in an environment and not become contaminated by it. I pity the man who has no more religion than to blend with the crowd in which he moves.

But take another characteristic of the palm tree. Wherever the palm tree is found, it is the sign of comfort and life. In the East, wherever one sees a palm tree while traveling through the desert, one knows at once that there is water with which to quench thirst. "The righteous," says David, "shall flourish like the palm tree." He shall be a sign of blessing, comfort, and life to a thirsty, starving, dying world. In order to impress this world with the religion of Christ we must show people that when we have it in our hearts, it expresses itself in our lives, and makes us care for their sufferings.

The older the palm tree gets, the sweeter its fruit becomes. It is said that the most celebrated palm known is two thousand years old, whose fruit, while not so plentiful, is so precious that a huge wall has been built around the tree, and it is always carefully guarded. The fruit from the tree is kept for the royal family, and no one else eats it. David said, "The righteous shall flourish like the palm tree."

I like young people. I pray that I may never get so old that I shall not enjoy the pleasures and sym-

pathize with the sorrows of the young. But sometimes I almost envy the opportunities of the old and infirm. They do not always seize them, but they have them. Their opportunities for sweet and loving Christian service for the young are not to be found elsewhere. Think of the influence for good that comes from the life of the old soldier of the cross! Thank God, the longer we live, the older we grow, the sweeter will be our fruit.—*Dr. Len G. Broughton.*

The Secret of Unity

I SUPPOSE there has not been in England in the last century a man more prominently useful to the realm than the late Earl Cairns, Lord Chancellor of England. He was a man greatly respected, and perhaps, during the latter part of his life, next in influence to the sovereign himself. The last time I was in England, I had the privilege of talking for quite a time with his widow, the Dowager Lady Cairns, in her beautiful home in Bournemouth. She told me this very striking incident in the life of her late husband.

She said that they were attending a state dinner in London, toward the latter part of his life, and one of the chief ministers of state took her in to dinner. In a lull in the conversation he turned to her and said: "Lady Cairns, can you tell me why it is that your husband has such an extraordinary power to help other people? We often have to face anxious and difficult questions and are sometimes at cross-purposes in our meetings for counsel in matters of state; but whenever your husband comes in, we feel that there is a great unifying influence and steadying power in the gathering, and we seem to come more easily to one purpose and one decision. What is the secret of his marvelous power and influence?" Lady Cairns turned to him and said: "Oh, it is ever so easy to tell you! It is because my husband has absolutely no confidence in his own judgment or in his own skill or ability; but as a habit of his life he never attends a meeting of the council of the realm without spending one full hour alone with God in prayer."

The church of Jesus Christ would be miles ahead of where it is today if we were men and women like that great man through whom the power of God was working day by day.—*Record of Christian Work.*

Questions for the Finding-Out Club

Part I

GIVE a brief sketch of the life and work of the following persons:—

1. Dr. Clara A. Swain.
2. Samuel Chapman Armstrong.
3. Joseph Hardy Neesima.
4. Adoniram Judson.

Part II

1. Describe a well-set dinner table.
2. State difference between the visiting card of a woman and that of a man.
3. In introductions, should the woman be introduced to the man or the man to the woman?

BLACK DIAMOND, the aged buffalo whose portrait adorns the ten-dollar treasury notes and also the latest five-cent pieces put in circulation, was put to death on November 17 on account of old age. He was more than twenty years old, and was the largest buffalo in captivity.