

THE YOUTH'S INSTRUCTOR

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A MOUNTAIN ROUTE NEAR HARDANGER, NORWAY



THE inconvenience of unwinding a roll of cloth to measure it, has been obviated by a clever mechanism devised by Anthony Fobare. The exact length of any roll of fabric can be ascertained in a few minutes.

FOR the benefit of the tired business man and the tired business woman unable to take advantage of Chicago's twenty-two miles of lake front during the daytime, the city has installed along some of the beaches powerful electric searchlights, so that the bathers can see just where, and with whom, they are swimming. After nightfall, the lights are turned on, throwing their rays in various directions, so that the bathers have plenty of illumination both on the beach and at a generous distance into the lake. Aside from giving the Chicagoans a new form of water sport, it makes their swimming perfectly safe.

Bible Only Noncontraband

DURING the Civil War the demand for the Scriptures increased and multiplied, and Bibles printed at the Bible House, New York, were the only merchandise which, during more than three years of civil strife, the Union army permitted to go through its lines to the people of the Confederacy, and the only merchandise which the Confederate States were willing to receive from the people of the North. In 1866 the receipts of the society were \$642,625.25, and the total number of Bibles and portions printed was 1,150,528, a number which was not exceeded until twenty years later.—*The Christian Herald*.

Food Values in Mexico

W. E. VANDERBILT, of the Presbyterian Board of Foreign Missions, in a letter from Vera Cruz, makes some interesting observations on present-day social and economic conditions in Mexico. He writes: "In Vera Cruz the *cargadores* know that their money is not of very much real value, and so their prices have soared. It costs me \$15 (Mex.) to get my trunk carried from the side of the ship to the custom-house and from there to the Terminal Hotel. On the following morning the charges for taking it from my room to the baggage-room in the same building for checking it were \$10. In Yucatan I had to pay as high as \$18 (Mex.) per day for food, and that of a very inferior quality.

"As I see it at the present time, the real problem of the Carranza government is not that of the pacification of the country, but the adjustment of economic conditions. The value of the paper money has deteriorated so much that prices have gone up beyond the reach of the common people to supply their daily needs. In Zitacuaro, corn is \$60 per carga (a carga is 5.15 bushels); beans, \$130 per carga; wheat, \$110 per carga; flour, \$12 per arroba (an arroba is 25 lbs.); lard, \$4 per kilo; sugar, \$4 per kilo; meat (mostly bone and sinews), \$2 per kilo; manta, \$4 per meter (used to cost 18 cents); blankets, nothing less than \$40; milk, 75 cents per liter. The daily wage of the common laborer is from 50 to 75 cents per day, and I know of men who are working for about 37 and 40 cents. It is impossible for such to feed their families, much less to clothe them.

"There was a good crop of corn last year, so that

the present supply is fully sufficient to meet the needs of the people; but the price is so out of proportion to the daily wage that I foresee a great deal of suffering. Since beginning this letter a week ago, the price of meat has increased twenty-five per cent. White thread, No. 50, costs \$1.50 per spool; matches that used to cost one cent per box now sell for 40 cents. The 10-cent cans of baking powder are priced at \$6, the one-pound cans at \$24, and the 10-cent boxes of rolled oats at \$8."—*The Christian Herald*.

The Presidents of the United States with the Length of Their Presidency

GEORGE WASHINGTON, the first president of the United States of America, faithfully fulfilled the duties of this office from April 30, 1789, to March 4, 1797,—seven years, ten months, and four days.

John Adams, the second President, served in this capacity from March 4, 1797, to March 4, 1801,—four years.

Thomas Jefferson, the third President, occupied the Presidential chair from March 4, 1801, to March 4, 1809,—eight years.

James Madison, the fourth President, held that important position from March 4, 1809, to March 4, 1817,—eight years.

James Monroe, the fifth President, was in the Presidency from March 4, 1817, to March 4, 1825,—eight years.

John Quincy Adams, the sixth President, served as President of the United States from March 4, 1825, to March 4, 1829,—four years.

Andrew Jackson, the seventh President, filled that important office from March 4, 1829, to March 4, 1837,—eight years.

Martin Van Buren, the eighth President, occupied the Presidential chair from March 4, 1837, to March 4, 1841,—four years.

William Henry Harrison, the ninth President, was in this office from March 4, 1841, to April 4, 1841,—thirty days, when he died from sickness.

John Tyler, the tenth President, held the Presidency from April 4, 1841, to March 4, 1845,—three years and eleven months.

James Knox Polk, the eleventh President, discharged his official duties from March 4, 1845, to March 4, 1849,—four years.

Zachary Taylor, the twelfth President, served from March 4, 1849, to July 9, 1850,—one year, four months, and five days.

Millard Fillmore, the thirteenth President, occupied the President's chair from July 10, 1850, to March 4, 1853,—two years, seven months, and twenty-five days.

Franklin Pierce, the fourteenth President, held that position from March 4, 1853, to March 4, 1857,—four years.

James Buchanan, the fifteenth President, handled the affairs of that office from March 4, 1857, to March 4, 1861,—four years.

Abraham Lincoln, the sixteenth President, faithfully filled that important position from March 4, 1861, to April 15, 1865,—four years, one month, and eleven days. He had been elected to, and had entered upon, his second term when assassinated.

Andrew Johnson, the seventeenth President of the United States, was President from April 15, 1865, to March 4, 1869,—three years, ten months, and nineteen days.

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No. 30

Born of God

B. F. M. SOURS

WHAT is it to be born of God,
With every passion base subdued,
To know the power of life divine,
And in its radiant glow to shine?

O Father, may that glory break
On my poor heart for Jesus' sake;
And may I live to thee alway
Beneath the clear and heavenly ray!

Why is it that I stumble so?
Why fall 'neath all the blasts that blow?
Professing Christ my King divine,
Yet failing in his light to shine?

O Jesus, let Almighty power
Renew my heart this happy hour,
That I may go forth victor-shod
And know that I am born of God!

Jesus, my Lord and King divine,
I own thy majesty, and thine
Are holiness and kingly might;
But I am sinful in thy sight.

I bow before the worlds that gaze:
Thou art the Victor! thine the praise!
Thou sayest, "Come," and at thy word
I claim the promise of my Lord.

O God of love! thy power divine
Has wrought my being; I am thine:
Send thou me forth for victory shod,
And tell me I am born of God.

Sir Isaac Newton

VEDA FERRO DAYTON

THE Christmas gift given to the world by the year 1642, was Isaac Newton, who afterward became the greatest of natural philosophers. Woolsthorpe, a hamlet in Lincolnshire, has the honor of being his birthplace.

He acquired the rudiments of education at two small schools close to Woolsthorpe. At the age of twelve, he was sent to the grammar school of Grantham, a town about six miles from his home. He was not at all industrious in the pursuit of knowledge, and therefore stood low in his class. An unprovoked attack from the boy next above him, seemed to give the necessary stimulus, however. His victory in this physical combat spurred him on to the mastery of his mental adversaries of the classroom, and after a time he became head boy in the school. He cared little for the ordinary amusements of his school fellows, but showed a great liking and aptitude for all mechanical contrivances. His spare time was spent in making windmills, water clocks, kites, and dials, and he is said to have invented a four-wheeled carriage which was to be moved by the rider.

When Newton was only fourteen, his mother removed him from school, probably with the intention of making him a farmer. It soon became apparent that this was a mistake, and he was sent back to Grantham. His uncle, a graduate of Trinity College, Cambridge, when he saw Isaac's great predilection to mechanics and mathematics, urged that he be sent to his own college. His mother readily gave consent, and he was matriculated in Trinity College when in his nineteenth year.

We know little as to his studies there before he took the degree of Bachelor of Arts. However, we know that he was excused from the lectures on logic, because while still at home he had studied so well a book on that subject. He himself tells us that he was ignorant of trigonometry, and therefore he could not understand a figure of the heavens contained in a book on astrology which he had purchased at a fair. He would not be baffled, so bought an English edition of Euclid. After turning to several propo-

sitions which he thought likely to remove his difficulty, he found them so self-evident that he expressed great astonishment that any one should have taken the trouble to demonstrate them. Therefore he threw away Euclid as a trifling book, and took up the study of Descartes's Geometry. This he found difficult, yet mastered it without assistance. Later, an examination that he took in Euclid did not show very gratifying results, so he was led to form a more favorable estimate of Euclid's merits.

In January, 1665, Newton took his degree of Bachelor of Arts. He began early to make careful observations of natural phenomena.

He was elected a fellow of his college Oct. 1, 1667, and March 16, 1668, his degree of Master of Arts was received. From 1666-69 his studies were varied. It is known that he purchased prisms and lenses at different times, and that he had a furnace and chemicals, for experiments. But he gave a considerable part of his time to the theory of fluxions and other pure mathematics.

In 1669, he then being twenty-seven years old, he was elected to succeed Barrow, the first occupant of the Lucasian chair of mathematics. It was his duty as professor, to lecture at least once a week, and optics was the subject that he chose. His researches in optics were attended with great success, but the results of his investigations were not published till 1672, after he was admitted as a fellow of the Royal Society. At the same meeting in which Newton was elected a member of the society, a description was read of a reflecting telescope which he had invented. Later, a paper was read before the society, explaining his discovery of the composition of white light, which had led to his invention of the reflecting telescope. He had found that light is a heterogeneous mixture of differently refrangible rays; also, that as rays of light differ in degrees of refrangibility, so do they differ in their disposition to exhibit some particular color. The same color always belongs to the same degree of refrangibility. Those rays which are least refrangible are red, while those most refrangible are deep violet;

and so through all the intermediate degrees of refrangibility belong different degrees of color. After some remarks about compound colors, he concluded by saying, "The colors of all natural bodies have no other origin than this, that they are variously qualified to reflect one sort of light in greater plenty than another."

The publication of these discoveries led to a series of controversies with many eminent men, including the great English natural philosopher, Hooke. Some of Newton's opponents even refused to believe in the existence of the spectrum, and these denied the truth of his experiments. These discussions gave great pain to the sensitive mind of Newton, so that for a while he resolved to do nothing along philosophical lines, except for his own satisfaction.

It is very fortunate, indeed, that his ardor revived, for he later published many valuable papers on the science of optics. A reflecting sextant for observing the distance between the moon and the fixed stars, the same in every essential as that now in use at sea, was invented by him.

It is supposed that it was during the summer of 1666, while at his home at Woolsthorpe, that Newton's mind was directed to the subject of gravity. When he first conceived the idea of universal gravitation, he saw at once, by his calculations from Kepler's laws, that the moon's motion around the earth ought to furnish a test. Then, as now, it was a well-known fact that the moon's distance is about sixty times the radius of the earth. According to his theory, he computed that the moon should fall toward the earth .0535 inches every second. Unfortunately, the size of the earth had not been determined with accuracy, for then a degree was called about sixty miles instead of sixty-nine, and so, when he computed the radius of the earth on this erroneous basis, from this he calculated a deflection of only .044 inches per second. The discordance between this and .0535 was too great, so he abandoned his theory. Six years later, in 1671, the error in the earth's size was corrected by Picard. When Newton heard of it, he started to repeat his calculation, but when he saw that he was getting the proper results he was so excited that his calculations had to be finished by a friend. The result was now satisfactory; he again took up the subject with great zeal, and soon proved the correctness of his theory.

Memorable in the history of science are the years 1685 and 1686, for in them Newton composed almost the whole of his great work, the "Principia." While writing the latter part of this work, he had an extensive correspondence with Halley, the astronomer. The work was published in 1687, and caused much excitement throughout Europe.

The precession of the equinoxes was first explained by Newton, and he worked out and published a method by which the elements of a comet's orbit can be determined from the observations. In speaking also of his work in mathematics, we must not fail to mention that he solved the celebrated problems with which Jean Bernoulli and Leibnitz challenged Europe.

Up till Newton's fifty-fifth year, no mark of national gratitude had been shown him, but at that time he was appointed warden of the mint, where his chemical and mathematical knowledge was of great value in carrying out the recoinage. Three years later (1699) he was made master of the mint, and

while he held this office he drew up a very extensive table of assays on foreign coins.

In 1699, the French Academy of Sciences recognized Newton's position as a mathematician and natural philosopher in a very honorable way. In 1703 he was elected president of the Royal Society, which position he held during the remainder of his life. In 1705 the queen conferred the knighthood upon him, "the noblest knight who ever won his spurs in science."

Sir Isaac devoted much time to the study of chemistry, but most of his experiments still remain in manuscript; also, he spent much time in studying the works of alchemists.

Newton was an ardent believer in God, the great Cause and Sustainer of the universe. His investigations and observations of all the wonders of natural phenomena, and of the accuracy of all the great guiding laws of the universe, only strengthened his faith in the all-wise Creator.

We, especially, are glad to know that he was deeply interested in the prophecies of the Bible. He even left behind him a manuscript entitled, "Observations on the Prophecies of Daniel and the Apocalypse of St. John," which was published in London, besides many other theological works.

His was a life whose cup of knowledge and useful discovery was not only filled to the brim, but whose overflowings have been of inestimable benefit and blessing to mankind, from his day to this. Yet, at the age of eighty-four, as his light of life neared the western horizon, he compared himself to but a little child who had been playing with a few shells on the seashore, while beyond, deep and stretching far away, was the great ocean of knowledge.

Lessons from the Lilies

THE lilies spring out of the earth, fresh, green, tender, and folded together so closely that it seems wonderful the leaves can ever straighten out without injury to their delicate substance. They are a perfect promise of the mature lily even when they are in smallest compass. They grow imperceptibly yet surely up toward the light. "Consider the lilies," for many true and beautiful things may be learned from them.

The infolded lily buds, clean and pure though springing out of mud and filth, show the power of God to bring a sweet and clean thing out of unclean surroundings.

In the revelation of spiritual truths, the transfiguration was a perfect representation of that grander scene of the resurrection when Christ shall meet and converse with that immortal company of translated living ones and resurrected dead whom his voice shall call forth from their dusty beds, all of whom the angels shall gather from every earthly hiding place.

Another illustration of what will occur at Christ's coming was given when the angel came to roll away the stone at the resurrection of Christ. As he approached the sepulcher where the Roman guard kept watch, they, neither believing in Christ nor loving him, fell as dead men at his presence.

The angelic visitor from another world, whose countenance was like lightning and his raiment white as snow, rolled away the stone and sat upon it.

The sorrowing women who loved Jesus, saw a young man clothed in a long white garment, and they were

afraid, and heard him bid them, "Fear not ye: for I know that ye seek Jesus, which was crucified."

This is also an illustration of a scene yet in the future, when Christ shall come, and the brightness of his coming shall destroy the wicked, while to those who love his appearing he will give a crown of life, and they need not fear, but may be glad and rejoice.

Again, the possibilities of that grand kingdom to which we look forward, "wherein dwelleth righteousness," are all wrapped up in the seed sown in the heart of each individual to whom the Lord says, as to his disciples of old, "The kingdom of God is within you."

Then what must be the principle of life contained in the seed of the word implanted in the heart? Must it not be perfect loyalty to our King and his holy and unalterable law? "I delight to do thy will, O my God," said He who came to earth to be man's deliverer from sin, and his pattern in righteousness.

Nature surely gives us true and beautiful illustrations of God's way and purpose in gospel work and its final triumph.

EMMA M. HARRIS.

Providing Ballast

THE young men and women at our colleges and academies are like a ship at the wharf, loading up.

That she may plow the deep steadily, facing the fierce storms which may arise, a ship, whatever her tonnage, must have ballast. Her holds must be loaded. To provide ballast, earth or rocks might be taken on; but how much better it is to provide this ballast by taking on a valuable cargo of useful merchandise,—goods, machinery, bales of cotton, stores of wheat, and such like. This not only provides weight as ballast for the ship during her voyage, but will be useful and of value when the end of the journey is reached. The capacity of the hold of a ship is very valuable. Mariners charge by the cubic capacity rather than by weight.

The capacity of a young person's mind is likewise valuable. Very important, also, is what is being stored away in it for future use. Much care should be exercised in the selection of the material to be admitted into the storage-rooms of the mind. It is not a question of merely filling the space; the material should be useful, that which shall prove of value along the journey of life, and valuable as well at the end of the journey.

When I see a young man poring over journals with long continued stories, I cannot help thinking that he is taking on a cargo of worthless ballast. Not only so, but he is injuring his mind for retaining that which is worth while.

Here is instruction sent to a woman who spent much time reading the light trash of which there is an increasing supply as we near the end, and which is thrown before Seventh-day Adventist Christians, young and old, as a temptation to lead them away from the Word of God and the contemplation of such themes as shall make for their eternal welfare:—

"I saw the midnight lamp burning in your room, while you were poring over some fascinating story, thus stimulating your already overexcited brain. This course has been lessening your hold upon life, and enfeebling you physically, mentally, and morally. . . . Your God-given probation has been abused, your God-given time wasted. . . . There is a work before you to dispose of your light reading. Remove it from

your house. Do not have before you the temptation to pervert your imagination, to unbalance your nervous system, and to ruin your children. . . .

"When you search the Scriptures with an earnest desire to learn the truth, God will breathe his Spirit into your heart, and impress your mind with the light of his Word. . . . There is no other book whose perusal strengthens and enlarges, elevates and ennoble, the mind, as does the perusal of this Book of books. Its study imparts new vigor to the mind. . . . If the mind is left to deal with commonplace subjects instead of deep and difficult problems, it will become narrowed down to the standard of the matter which it contemplates, and will finally lose its power of expansion."—*"Testimonies for the Church," Vol. IV, pp. 498, 499.*

The mind can hold only about so much. If it is packed with trash, there is little or no room left for storing away the valuable truths of God's Holy Word. And what is more, the light, exciting stories unfit the mind to relish the good, the substantial—the contemplation of the Word of God, and good reading that is valuable and helps one in his Christian experience.

A storm is coming. A terrible storm, too, such as this world has not before experienced. A world will be swept away, but a remnant will be left. Those who outride this tempestuous sea will be those who have plenty of ballast stored away in the holds of the mind—even the sure promises of their God. Such will be able to outride the storm and reach their desired haven—the everlasting city of our God.

But there are some things which must be left outside the city of God. One is the light trash pored over so intensely by thousands of people today; "for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and *whosoever loveth and maketh a lie.*" Rev. 22:15. T. E. BOWEN.

The Influence of Reading upon the Individual

Books are either good or bad. The former teach the wisdom of God, and the latter the wisdom of this world. Books are in a way thrust upon one almost daily. Shall one read without selection whatever comes to hand? As well say you will accept as a friend and companion every man whom you meet on the street. Robert Southey, the poet, says: "Would you know whether the tendency of a book is good or evil, examine in what state of mind you lay it down. Has it induced you to suspect that what you have been accustomed to think unlawful may after all be innocent? Has it tended to make you dissatisfied and impatient under the control of others? Has it attempted to abate your admiration for what is great and good? Has it addressed itself to your pride, your vanity, your selfishness, or any other of your evil propensities? Has it defiled the memory with what is monstrous? If so, throw the book into the fire, whatever name it may bear in the title-page."

The most important of all uses to which reading may be applied, is that of encouraging noble living and elevating the character. Dickens's merry drinking scenes are said to have influenced men to drunkenness. How many soldiers have chosen their profession as a result of the glowing accounts of military life? The enemies of war realize the power of such books, and have sought to offset the influence through books which paint the horrors of battle, but these are promptly suppressed by military governments.

Quoting from Mrs. E. G. White's work, "Steps to

Christ: "If God's Word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose that is rarely seen in these times." "Read the Bible reverently and attentively," says Matthew Hale; "set your heart upon it, and lay it up in your memory, and make it the direction of your life—it will make you a wise and good man."

Moses' early knowledge of the Bible influenced his entire life. Although educated in the palace of a king and greatly honored by Pharaoh's daughter, he chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Daniel also had searched the Scriptures, and would rather meet death at the hands of his enemies than to disobey God. Christ, our example in all things, was a devout student of the Word. At the early age of twelve he was found in the temple, among the most learned of men, expounding the Scriptures. They were astonished at his learning and wisdom. He also was willing to give his life rather than disobey God.

As a result of the holy lives led by these men, which were stimulated by Bible study, Moses was resurrected and is now in heaven; Daniel was informed by the angel Gabriel that he was greatly beloved; and thrice were the words, "This is my beloved Son," spoken from heaven of Jesus while he was here on earth. Not only in Bible times were the hearts of men moved; but in our own day we see and hear of hardened sinners' repenting of their wrongs, accepting Christ as their Saviour, and leading different lives through the influence of the Bible—the only book in all the world that could do it.

It would be well if we would heed the words spoken in the twenty-eighth chapter of Job: "Where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It is not in me: and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls; for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

"Whence then cometh wisdom? and where is the place of understanding? seeing it is hid from the eyes of all living, and kept close from the fowls of the air. Destruction and death say, We have heard the fame thereof with our ears.

"God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven; to make the way for the winds; and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder: then did he see it, and declare it; he prepared it, yea, and searched it out. And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

The influence of reading, then, is very great, preparing the individual for life eternal or for destruction.

ESTHER JOHNSON.

THERE must be something in us nobler and finer and deeper than outward manner. Yet good manners must always remain necessary to its complete expression.

Cheerfulness

WHAT is cheerfulness?—Cheerfulness implies a bright and equable temper or disposition, which shows itself in the face, voice, and actions. It suggests a strong and spontaneous, but quiet flow of good spirits.

We may become cheerful by living a straight, clean, pure life, and by not being drones and shirking our share in the world's great work. No one can be happy or cheerful who is conscious of being a drone, and who knows that he is taking all the good things he can get hold of in life's granary, put there by the toilers, and is putting nothing back.

The cheerfulness habit is just like the work habit. No one can do his best, his highest work, who is not cheerful. Cheerfulness is an indication of health and sanity, while the opposite is a symptom of disease.

There is no doubt that our life was intended to be one grand sweet song, and there is something wrong when any human being in this world, tuned to infinite harmonies and to beauties that are unspeakable, is not cheerful and happy.

No selfish life can be cheerful. Many think that cheerfulness can be bought with money; but while money can do many things, it has little power to satisfy the heart yearnings.

Cheerfulness has a wonderful lubricating power. It lengthens the life of human machinery. Those delicate bearings should not be carelessly ground away for mere lack of oil. What is needed is a habit of cheerfulness, to enjoy every day as we go along. It is not a question of mirth so much as of cheerfulness; not alone the spirit that accompanies laughter, but serenity,—a calm, sweet soul, contentment, and inward peace. It is the cheerful woman to whom we go for sympathy and assistance, not the gloomy critic who always thinks it is going to rain, or who is forever complaining of hard times and his hard lot. As Riley says,—

"It ain't no use to grumble and complain,
It's just as cheap an' easy to rejoice;
When God sorts out the weather, and sends rain,
W'y rain's my choice."

The cheerful woman carries with her continually, in her presence and personality, a something which acts upon others as summer acts upon the fields and forests. "It is a good sign," says a writer, "when girlish voices carol over the steaming dish pan or the mending basket." We are sure that the dishes shine more brightly, and that the sweeping and mending are more satisfactory because of this accompaniment of song. Father smiles when he hears his daughter singing about her work, and mother's tired face brightens at the sound.

"Brothers and sisters, without realizing it, perhaps, catch the spirit of the cheerful worker."

"One cheerful, bright, and contented spirit in a household will uplift the tone of all the rest. The keynote of the home is in the hand of the resolutely cheerful member of the family, and he or she will set the pitch for the rest."

How true it is that if we are cheerful, all nature seems to smile with us; the sky seems more clear, the earth a brighter green, the flowers more fragrant, and the birds sing more sweetly. It is a grand thing to open our eyes in the morning and look out upon the world, to drink in the air, and enjoy the sweet sunshine.

I love to hear the bluebird sing, amid the roses sunny,
To me this lovely melody is sweeter than gold or money.
For while the sun is shifting
Along the path to noon,
My tired brain goes drifting
To dreamland on his tune.

I love to see the sunbeams play amid the blushing petals,
And when a tiny birdling flies, to watch it as it settles.
And view each leaflet falling,
Falling upon the emerald turf,
With idle mind recalling
The bubbles on the surf.

I love to lie upon the grass and let my glances wander
To flowers beautiful and bright, while quietly I ponder.
How much of purest pleasures
Earth holds for her delight;
Thus dwelling on such beauties bright,
Gives cheer in fullest measures!

NELLIE M. JORDAN.

A Hero of the Reformation in Spain

As the Inquisition destroyed everything relating to the Reformation in Spain to which it had access, but little is known of the progress of the Reformation in that country. Perhaps, therefore, the following incidents in the life of one of the leaders will be of special interest, showing, as it does, the character of those who embraced the doctrine, and the chief method by which it was promulgated:—

Constantine Ponce de la Fuente, of Seville, Spain, was intended for the church, and "made himself master of Greek and Hebrew, to qualify him for interpreting the Scriptures. At the same time he spoke and wrote his native language with uncommon purity and elegance." The historian says:—

"He was chosen by the chapter to preach every alternate day in the cathedral church. So great was his popularity, that though the public service did not begin till eight o'clock in the morning, yet when he preached, the church was filled by four and even by three o'clock."

The emperor, Charles V, was so pleased with his preaching that he appointed him one of his chaplains. He so regarded his learning that "he soon after appointed him to accompany his son Philip to Flanders, 'to let the Flemings see that Spain was not destitute of polite scholars and orators.'"

In writing an account of this journey, which was published later, Philip II termed Constantine "the greatest philosopher, the profoundest divine, and the most eloquent preacher, who has been in Spain for many ages."

His study of the Scriptures, and his relation with certain Christians whom he met in Flanders, led him to accept the Reformed faith. Of his activities in behalf of the gospel, the historian says:—

"Constantine, while he instructed the people of Seville from the pulpit, was exerting himself to diffuse religious knowledge through the nation at large by means of the press. In the character of his writings, we have one of the clearest indications of the excellence of his heart. They were of that kind which was adapted to the spiritual wants of his countrymen, and not calculated to display his own talents, or to acquire for himself a name in the learned world. They were composed in his native tongue, and in a style level to the lowest capacity. Abstruse speculations and rhetorical ornaments, in which he was qualified both by nature and education to excel, were rigidly sacrificed to the one object of being understood by all, and useful to all. Among his works were a catechism, whose highest recommendation is its artless and infantine simplicity; a small treatise on the doctrine of Christianity, drawn up in the familiar form of a dialogue between a master and his pupil; an exposition of the first psalm in four sermons; . . . and the confession of a sinner. . . . His 'Summary of Christian Doc-

trine,' without being deficient in simplicity, is more calculated to interest persons of learning and advanced knowledge."

But the Inquisition arose, and Constantine was one of the first to be imprisoned. When Charles V heard of it, he said, "If Constantine be a heretic, he is a great one!" For a long time, however, the inquisitors could find nothing definite enough to condemn him.

"Knowing the perilous circumstances in which he was placed, he had for some time back exercised the utmost circumspection over his words and actions. His confidential friends, as we have already stated, were always few and select. . . . The veneration and esteem in which he was held by his friends were so great that they would have died sooner than compromise his safety by their confessions. . . . There was every probability that he would finally baffle their efforts to convict him of heresy, when an unforeseen occurrence obliged him to abandon the line of defense which he had hitherto pursued. Dona Isabella Martinia, a widow of respectability and opulence, had been thrown into prison as a suspected heretic, and her property confiscated. The inquisitors being informed, by the treachery of a servant in the family, that her son, Francisco Bertran, had contrived, before the inventory was taken, to secrete certain coffers containing valuable effects, sent their alguazil, Luis Sotelo, to demand them. As soon as the alguazil entered the house, Bertran, in great trepidation, told him he knew his errand, and would deliver up what he wanted, on condition that he screened him from the vengeance of the Inquisition. Conducting the alguazil to a retired part of the building, and breaking down a thin partition wall, he disclosed a quantity of books which Constantine Ponce had deposited with Dona Isabella for the purpose of security, some time before his imprisonment. Sotelo signified that these were not exactly what he was in search of, but that he would take charge of them, along with the coffers which he was instructed to carry to the Holy Office. Dazzling as were the jewels of Isabella Martinia, *the eyes of the inquisitors glistened still more at the sight of the books of Constantine.*"

These volumes were all the Inquisition needed for their purpose. "Constantine was removed from the apartment which he had hitherto occupied, and thrust into a low, damp, and noisome vault, where he endured more than his brethren did from the application of the engines of torture. Oppressed and worn out with a mode of living so different from what he had been used to, he was heard to exclaim, 'O my God, were there no Scythians, or cannibals, or pagans still more savage, that thou hast permitted me to fall into the hands of these baptized fiends?' He could not remain long in such a situation. Putrid air and unwholesome diet, together with grief for the ruin of the Reformed cause in his native country, brought on a dysentery, which put an end to his days, after he had been nearly two years in confinement."

But the enemies of the truth could not even allow his bones to lie in peace. In 1560 they burned them publicly, together with an effigy showing Constantine in his most common attitude of preaching,—with one arm resting on the pulpit, and the other elevated. So great was his popularity that the scene created such a sensation that "the secretary was instructed, after naming a few of the errors into which the deceased had fallen, to conclude by saying that he had vented others so horrible and impious that they could not be heard without pollution by vulgar ears."

But the inquisitors were not satisfied even with this, for they recognized in his books one of the greatest means for the promulgation of the gospel. As these books, however, had first been printed by their own approbation, they were puzzled to know how to proceed against them. Finally they agreed to prohibit them, "not because they had found anything in them worthy of condemnation," as their sentence runs, "but because it was not fit that any honorable memorial of a man doomed to infamy should be transmitted to posterity."

But they had a still more delicate task to perform than the prohibition of his own books. There was that volume by Philip II, which had been printed at Madrid by royal authority, in which Constantine had been so highly eulogized. They could not, of course, prohibit the book, so "they ordered all the copies of the book to be delivered to them, that they might delete the obnoxious panegyric; 'and on this passage,' says one who afterward procured a copy of the history in Spain, 'the expurgator of the book, which is in my hands, was so liberal of his ink that I had much ado to read it.'"

Let us earnestly pray and confidently expect to see successors of the noble Constantine among the leading men of Mexico and Central and South America as a result of the truth-filled books which are being so successfully placed in their hands by our gospel canvassers.

H. H. HALL.

One

ONE, standing alone in human calculation, is denominated "a unit." In figures, one standing by itself is the lowest whole number used. One, combined with other figures, either before or after it, may make a material difference in the computation. To illustrate: In a report of a State Sabbath school association, the secretary designed to say, "The number of schools was fifty-seven," the fifty-seven being followed by a comma. The printers mistook the comma (carelessly made) for a figure one, and so printed it. This made the number of the schools reported five hundred and seventy-one. Quite a power in the unit one that time.

The term "one," as will appear by a moment's thought, does not alone disclose the magnitude of that of which it is spoken, or with which it is associated. It may be one cent or one billion cents, quite a difference. It may be one man or one nation of men. It may be one state or one world. Again, it may be the power of one man, or the power of the great God, which is infinite, comprehending all power. "For there is no power but of God." Rom. 13:1. It is in this sense that we read that "God is one." Gal. 3:20. He is "the high and lofty One that inhabiteth eternity." Isa. 57:15. His power, and thus his presence, is everywhere; as the psalmist inquires, "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" Ps. 139:7. It is "in him we live, and move, and have our being." Acts 17:28. So it is true that the Infinite One comprehendeth all. Through Christ as the agent, "by him all things consist" (Col. 1:17), and he upholdeth "all things by the word of his power" (Heb. 1:3). When speaking of God as *one*, what is comprehended in that one is far too great for human conception to grasp.

The glory of this high and lofty One who "inhabiteth eternity" is manifest in that he bows the heavens to hear the prayer of the humble, and dwells "with him also that is of a contrite and humble spirit, to

revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15. So it is the privilege of poor, feeble, finite ones, by yielding themselves into the hands of the Infinite One, to receive the atonement (Rom. 5:11), or to be united to and made at one with him (the atonement being two parties at variance being made one). What a union! Our weakness being united to God's infinite strength; we made at one with him; his power working in us mightily as we hope and confidently trust in him, acknowledging at all times whatsoever good is done as wrought by him. So the Divine united to the human in us, the twain are made one in us (Eph. 2:15), and that one thus formed is the "new man,"—"Christ in you, the hope of glory." As the work of grace is thus carried on, in due time "a little one shall become a thousand, and a small one a strong nation." Isa. 60:22.

Souls thus united to the Mighty One are "all one in Christ Jesus." Gal. 3:28. Being thus united to Christ and one with him, they must be in harmony (fellowship) with one another; for "truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John 1:3. As this state of things is brought in, the prayer of our Saviour is answered, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one." John 17:20-22. Exalted privilege! blessed union! not only God with us in the sense of being among us, but God and Christ dwelling in us, and we, by faith, becoming a part of "the high and lofty One that inhabiteth eternity." What will be the effect of such a union on the world? "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Verse 23.

The Lord help us each to yield to the drawings of his Holy Spirit, opening our hearts for him to "come in" and dwell there, until we in very deed are at one with him, members of his body, his flesh, and his bones, a part of "the high and lofty One."

J. N. LOUGHBOROUGH.



Tien-Hsia — No. 1

The Chinese

W. S. CHAPMAN

TO any old-time Celestial, China means the world—"Tien-Hsia," literally, "all under heaven," as no peoples or countries "outside the kingdom" are counted as worthy of extended consideration.

It may not be an exaggeration to say that the Chinese are the most attractive people in the world, and, paradoxical as it may seem, among the plainest looking, exclusive of the Ethiopian. Let a man be of any other nationality and of equal ugliness, and present himself suddenly before you, particularly if he is a working man and in working attire, and a feeling of repulsion arises naturally. Not so with a Chinese; however plain and meanly attired he may be, one feels drawn to him; why, it would be impossible to explain.

Except the eyes, the face is anything but attractive. With high cheek bones and flattened nose and the dingy, yellow skin, the general appearance is repelling, while many lack those delicate graces one expects to find in intelligent people. Still, let the relation between you be what it may,—you may be suspicious of his motives in calling upon you, or you may have been defrauded by him, or otherwise wronged, and entertain a feeling of resentment, as well as a distaste for his presence,—the coldness of his reception will not, apparently, discourage him. He will smile upon you, and the smile will broaden and deepen as he looks at you with his fine eyes, and it is a mere question of moments until all opposition vanishes from your mind, and you catch yourself smiling back into his plain face, drawn to him by a hypnotism that cannot be accounted for.

A Chinese smile is his perpetual asset, its source being a nature brimming over with fun. The face of a Chinese seems to be molded to become the resting place for a grin. He always sees the humorous side. Let him be ever so aggravating in conduct, and one's temper be roused to explosive heat in consequence, a glance at the twinkling eye and smiling face of the heathen will cause the irritation to vanish, while an answering smile will certainly replace one's frown.

It is this sweet, sunny disposition that upholds them through years of poverty and distress, while their position as a nation today is a witness to their plucky optimism and patient endurance. The Chinese is a peace-loving soul, with an abiding love for his fellow kind, so that while excitement and tumult are his delight,—for he is a loud

speaker, never being taught to whisper,—altercations and quarrels are the exception and an abomination. Observers will close in to stop any street disturbance. To the Chinese the right of a dog to bark, a child to scream, or a man to yell, even all in concert, is inalienable, and so noises that would drive "an outside kingdom man" (a white man) crazy, will tend only to broaden the childlike smile of contentment.

With his smile the Chinese wins his way to the stoniest heart. With a smile he deftly "squeezes," or cheats, you on purchases made in your behalf, and with the same smile loyally protects your interests and defeats another's efforts to defraud you. With a smile he receives the little golden-haired child of the missionary, given him to "tend," and with a return smile the

little one looks up into his face, while its arms are thrown around his neck in a loving embrace of perfect confidence as it lays its head on his breast in sleep.

He is a bundle of contradictions. Although he has a business acumen that is astonishing and a common sense that is remarkable, yet at times he exhibits an imbecility and credulity that is so childish as to be provocative of contempt. He accomplishes undertakings that are the wonder of the world. An example of this is the construction of a large stone bridge over a very turbulent river. It had to be of stone to resist the pressure of the great floods when it would be totally submerged. Some of the stones of the roadbed were seventy feet long, six feet thick, and four feet



A CHINESE GENTLEMAN



A FAMOUS BRIDGE

wide. How they were quarried and taken to the river is not known, but on arriving there they were rolled onto flatboats, which afterward were taken out
(Concluded on page thirteen)

For the Finding-Out Club

Rope Work

[The following exercises in rope tying are part of a government document. The figures in the INSTRUCTOR are numbered as in the original article, though some of the figures are omitted. Any one who masters the tying of the knots given and will get two adults to sign a paper saying that he has done so, will be enrolled as a member of the Finding-Out Club.]

Exercise 1. Whipping, Crowning, and Granny and Square Knots

EQUIPMENT.—Each student should have twenty feet of $\frac{5}{8}$ -inch Manila rope and two feet of strong cotton twine.

Instructions

GRANNY KNOT.—The granny knot is often tied for the square knot. It is liable to slip and become hard to untie after being pulled tight. Fig. 3 shows the start, while Fig. 4 shows it completed just before being drawn tight. It will be noticed that ropes A and B are on opposite sides of C.

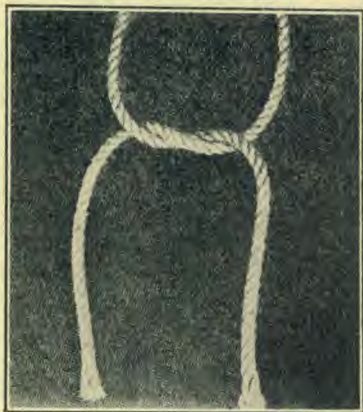


Fig. 3. Start of granny and square knots

SQUARE KNOT.—This knot holds well and is easy to untie after being pulled tight. Fig. 3 shows it started, and Fig. 5 completed before being drawn tight. It will be noticed that ropes A and B are on the same side of C.

Exercise 2. Tying Knots — Half Hitch, Slip, Hitching, and Bowline

HALF HITCH.—A half hitch is shown in Fig. 6. It should be tied as shown in Fig. 7.



Fig. 4. Granny knot

as shown in Fig. 10A. Pass the end around the rope and pull it through the loop, as shown in Fig. 10B.



Fig. 5. Square knot

SLIP KNOT.—Make a loop as shown in Fig. 8, and then pull the rope through as shown in Fig. 9.

HITCHING KNOT.—This knot is used principally for hitching horses. Pass one end of the rope around the post and hold it in the right hand, with the left hand holding the rope,

When pulling the rope through the loop, do not pull the end through, but form another loop and pass the end through the loop, as shown in Fig. 10C.

BOWLINE KNOT.—This knot is used where a loop is wanted that will not slip. Make loop in rope as shown in Figs. 11A and 11B.

Draw the end through the small loop and pass it under and around the main loop, then down and around the main loop, then down through the small top loop, as shown in Figs. 11C and 11D. Draw tight.—*Daniels Scoats, professor of agricultural engineering, Mississippi Agricultural and Mechanical College.*

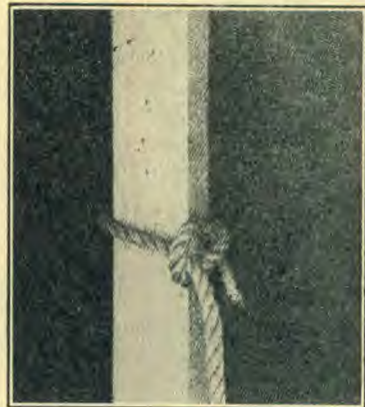


Fig. 6. Half hitch

Answers to Questions in the "Instructor" of June 13

1. GEORGIA.
2. Pittsburgh, San Francisco, Milwaukee, New Orleans.
3. New York, Pennsylvania.
4. Colorado, Utah, Arizona, and New Mexico.
5. First route: Virginia, Kentucky, Missouri, Nebraska, Wyoming, Idaho, Oregon (or Washington). Second route: North Carolina, Tennessee, Arkansas, Oklahoma (or Texas), New Mexico, Arizona, California. A seven-State course may be laid through Kansas, as some persist in believing; but it will spoil the possibility of two routes.
6. Washington, Oregon, Idaho, Colorado, Kansas, Arizona.
7. Ohio, Indiana, Illinois, Michigan, and Wisconsin. A part of Minnesota is generally accredited to this original territory, but the original act called for the formation of only these five States.
8. Florida was settled by the Spanish and held by Spain till after 1800, when the Indians there became so unruly that the impetuous Andrew Jackson invaded the territory, and carried things with a high hand. Spain feebly protested, but later found that the situation was too much for her, and in 1819, for considerations, yielded jurisdiction to the United States.
9. The United States Constitution can never be amended in such a way as to deprive any State of its equal representation in the Senate. In order to effect that, the abandonment of the Constitution—in other words, a revolution—would be necessary.
10. Zachary Taylor.
11. Virginia: Washington, Jefferson, Madison, Monroe, Tyler; New York: Van Buren,



Fig. 7. Half hitch tied

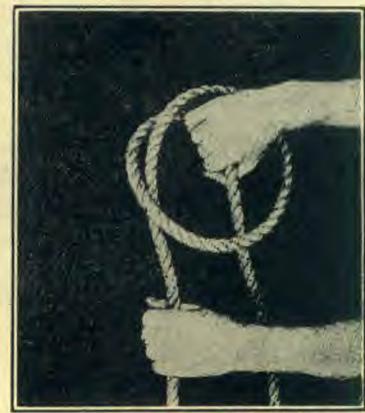


Fig. 8. Start of slip knot

Fillmore, Arthur, Cleveland, Roosevelt; Ohio: W. H. Harrison, Hayes, Garfield, McKinley, Taft.

12. King's Mountain, neglected by many historians, possibly because of the small number of men actively engaged.

13. Martin Koszta was a native of Hungary, who escaped, after participating in revolutionary uprisings, first to Turkey, then to the United States, where he took out first papers of naturalization. Koszta later went to Turkey, and was kidnaped there by the Austrians, was put on an Austrian vessel, and was surrendered only when the guns of an American vessel came into threatening position. In the subsequent controversy, William L. Marcy, the American Secretary of State, was completely triumphant. Koszta was sent back to the United States, and a precedent was established for all time.

14. Eliphalet Nott was one of the greatest educators



Fig. 9. Finished slip knot

1909, to March 4, 1913,—four years.

Woodrow Wilson, the twenty-eighth President of the United States, was seated in the Presidential chair March 4, 1913.

ARTHUR L. MANOUS.

CHINA, the "forestless nation," has added Arbor Day to its list of holidays, and adopted a shrewd plan to get the day observed. The authorities have made it coincident with the annual festival that corresponds somewhat to our Memorial Day. This year five thousand magistrates, throughout the length and breadth of China, induced such of the people of their communities as hold their ancestors in special reverence to plant trees as a part of the ceremonies of the day.

EDWIN SAMUEL MONTAGUE is to succeed David Lloyd-George as minister of munitions, according to the *Daily Telegraph*. Montague was chancellor of the Duchy of Lancaster. He is a Jew.

the United States has produced, one of the greatest of all time; for long years president of Union College, Schenectady, New York, where he wielded an influence not unlike that of Arnold of Rugby; among his boys was William H. Seward, without whose aid even Lincoln could hardly have won the great war. Dr. Nott was an opponent of slavery, though of the more dignified type; and to his burning eloquence, as much as to the work of any other man, was due the abolition—the abandonment, rather—of dueling.

15. Saratoga, October, 1777; New Orleans, January, 1815; 37 years, 3 months. Shiloh, April, 1862; Manila Bay, May, 1898; 36 years, 1 month. Hence, the great-grandson was more than a year younger at Manila than was the great-grandfather at New Orleans.

The Presidents of the United States with the Length of Their Presidency

(Concluded from page two)

Ulysses Simpson Grant, the eighteenth President, served in that capacity from March 4, 1869, to March 4, 1877,—eight years.

Rutherford Birchard Hayes, the nineteenth President, occupied that chair from March 4, 1877, to March 4, 1881,—four years.

James Abram Garfield, the twentieth President, held the Presidency from March 4, 1881, to Sept. 19, 1881,—six months and fifteen days. He was shot by an assassin.

Chester Alan Arthur, the twenty-first President, discharged his official duties from Sept. 20, 1881, to March 4, 1885,—three years, five months, and fourteen days.

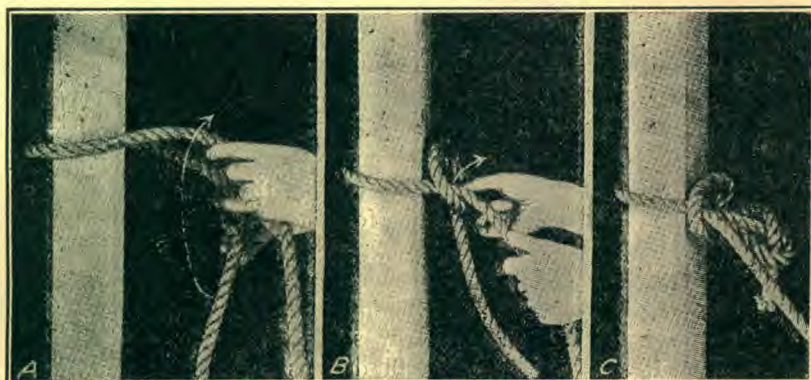


Fig. 10. Hitching knot

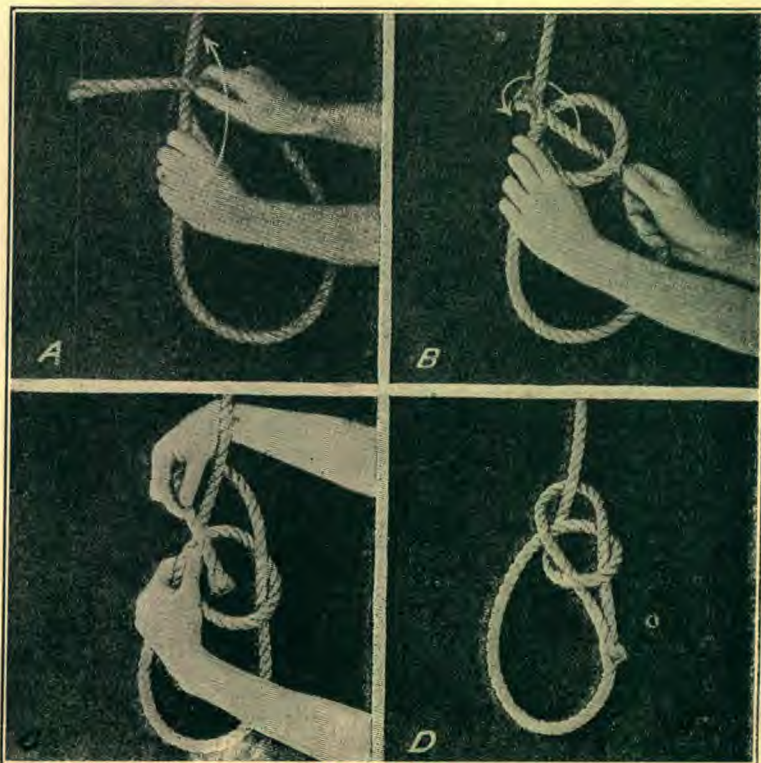


Fig. 11. Bowline knot



His Source of Supply



AM not a strong believer in dreams," the drummer remarked, as he drew his chair closer to the stove, "but I can tell you a little circumstance that happened a few years ago, which has remained a mystery to me to this day.

"I have been traveling for a wholesale drug company in St. Louis for a number of years, and have met all kinds of customers, and have had a varied experience with many of my patrons. On one of my runs in the Southwest I had one very particular old friend whom I will call Brother Benton, because everybody in that section called him by that name. He nearly always had an order for me; but whether he did or not, I always felt better after making my call, on account of his cheerful ways and pleasant words. I could see my customers only twice a year, and I looked forward to my visit with this old customer as one of my best days.

"On one visit I sold him a much larger bill than he had ever made before, but I did not hesitate to recommend the house to fill the order. I had learned that he was universally loved and respected in his town as a sincere Christian. He would not keep ardent spirits, nor would he hear for one moment of giving space in his house to tobacco in any shape. 'My Bible,' said he, 'condemns both whisky and tobacco, and I will have nothing to do with them.' No amount of persuading could induce him to deviate from his rule.

"About six months later the house notified me that the bill was unpaid, and that I should call as soon as possible and collect it. I hastened over my territory, and called in person to look after the matter. I found a new face behind the counter, and learned that a short time after my last visit my friend had taken the smallpox and he and his family had been under quarantine for a long time. His sickness had lasted for several months, and he was still confined to his home. I did not see him, but he sent me word that the matter would come out all right in the end.

"He had suffered more losses than he thought, and six months went by and the bill was still unpaid. I wrote the house and told them the condition of things, and they were holding up all proceedings against him. Six months went by again, and I was ordered to go at once and collect the bill or enter suit. There was only one thing to do, though I confess I had some rebellious thoughts. The night before my arrival in his town I spent several weary hours rolling and tossing on my bed, trying to contrive some plan to avoid closing out my friend. He lived eight miles from the railroad, and must be seen on the morrow. I knew that if I brought suit, in all probability others would do the same, and a good man would go to the wall for no fault of his own.

"While tossing on my bed, I must have fallen asleep. I thought I had called on my friend, and we

were sitting in his living-room, with all his family around him. He turned to me and said, 'We are about to have our morning prayers, and shall be glad to have you join us.' I replied, 'With pleasure.' He said, 'We shall read the twenty-third psalm.' He began to read, but I was astonished at the words I heard. I had learned that psalm in Sunday school when a boy, and while I had not read my Bible so much as I should have done, still I shall never forget that 'The Lord Is My Shepherd.'

"The words were read in a clear, round voice, and my heart rejoiced, though I had never heard it in that way before. He said:—

"The Lord is my banker; I shall not fail. He maketh me to lie down in gold mines; he gives me the combination of his tills. He restoreth my credit; he showeth me how to avoid lawsuits for his name's sake. Yea, though I walk in the very shadow of debt, I will fear no evil, for thou art with me; thy silver and thy gold, they secure me. Thou preparest a way for me in the presence of the collector; thou fillest my barrels with oil; my measure runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will do business in the name of the Lord.'

"Having read his scripture, he knelt and prayed. I had never heard such a prayer in all my life. He fairly took my breath from me when he asked his heavenly Father to bless me, his friend.

"With his 'amen!' I awoke with a start. I concluded that I would call on my friend early in the morning at his own home. I arose in time to procure a team, and was knocking at his door just as the sun was rising.

"He met me at the door with a hearty handshake and said: 'Come in, come right in; we are just going to have prayers, and we shall be glad to have you join us.' He took me into the room and introduced me to his wife and children. He took up his Bible and said, 'We shall read the twenty-third psalm.' He read it in a clear voice, but read it as it is written in the Book. I cannot tell you my feelings and thoughts as he read. We then knelt in prayer, and he humbly made known his wishes, but it did not sound like the one I heard in my dreams, though he appeared to go over the same thoughts. He told the Lord he owed some money, and that it was past due, and he asked that a way might open to pay it that same day. He then prayed for me. While on my knees I resolved that for one time in my life I would disobey orders.

"After prayers we both went directly to the drug store, and just as we entered the door, a young man met us, saying, 'Brother Benton, father sent me over here this morning to tell you that he would take the house and lot you spoke to him about some days ago. He told me to hand you this money, and that he would pay the balance on the delivery of the deed.'

"The old man took the roll of bills, and tears began to roll down his cheeks as he turned away. He wrote the young man a receipt for the money and gave it to him. He then turned to his ledger and began to figure. Soon he said to me, 'Will you kindly receipt this bill?' I saw that he had added all the interest on the bill. I told him I was ordered by the house to remit the interest. He declined to receive it, and said he desired to pay all his just debts. I took the money and sent it in.

"The house wrote him a very complimentary letter, thanking him for the remittance. In a great measure my dream had come true.

"At the time I was tossing on my bed, my old friend was on his knees in his closet, pleading with his Banker for a loan. I was very much gratified to know that he got it, and ever since, in all my discouragements, I apply the twenty-third psalm as the remedy."—*John Three-Sixteen.*

Naming the Ship

"A LONG time ago when I was a little boy," began Grandfather Alden, "there used to be shipyards, where vessels were built, very near my father's house. And one year there was a ship built there and named 'Robin.' Now you little people can't guess why she was named for a bird."

Doris, who was not quite five, owned at once that she could not guess. Indeed, she thought to herself that it was very silly to try when grandfather knew and would surely tell her; but Robert was two years older, and was full of guesses.

"He named her 'Robin' so she could fly through the water," he ventured.

"That would have been a very good reason, but it isn't the right one," responded grandfather, smilingly. "I will tell you the story. While the ship was being built, a bird began to build her nest well up toward the bow. The men worked round her nest, hammered and planked, but she did not mind. When children came down into the shipyard, the carpenters would tell them about this nest, and I remember being lifted up to see four little eggs in it. Then there came a day when the eggs hatched, and there were four little robins, and in a few weeks away flew the mother and her little family.

"That very week another bird built a nest, over on the starboard side, and also reared four young ones. The owner of the ship was so interested that he hung up the planking till the last one was hatched. Then when the last small bird came, the vessel was finished, and was named 'Robin.'"

"What became of the ship?" questioned Robert.

"She sailed off across the seas," replied grandfather, "and I have heard was always a fortunate vessel, as she ought to be, because she was built by a good man, who respected the rights even of a family of birds."—*Selected.*

The Way You Lean

THE tree will not only lie as it falls, but it will also fall as it leans; that is, we shall go after what we are inclined to—is not that so?—which makes it all-important to us what the bent of our mind is.

Twenty years ago there were two boys in my Sabbath school class, bright, lively fellows, who interested me very much; but one of them made me feel anxious. I often found him out evenings in company

with young rowdies. When I asked him how it happened, he used to say he was only out on an errand; the boys spoke to him, and he could not help speaking, he was sure. Perhaps that was so, still it made me uneasy. I once said to his mother, "Is not Willie out of nights too much?"

"Willie out nights! Oh, no; Willie does not go out nights."

The other boy, whose name was Arthur, I never met among the rowdies. His evenings, I am sure, were spent at home. I always found him studying his lessons.

That was twenty years ago. Both boys had begun to show which way they were leaning, and how their tastes inclined them. Twenty years will show it plainer.

The other day I heard of Willie. Somebody met him in Chicago.

"What is he?" I asked.

"A good-for-nothing, if not worse," was the answer; "a shabby, idle, drinking fellow, whom nobody wants to employ."

"Oh, I'm sorry to hear it—sorry, but not surprised. I wonder where Arthur is?"

"Arthur! Why didn't you know? He has just been taken into partnership with that old firm he served his time with. They could not spare him, so they had to take him in."

"Good!" I said. "It is just what I should have expected. He leaned right."—*Selected.*

Tien-Hsia

(Concluded from page nine)

to the piers and anchored. When the flood came, the boats were elevated by it and then fastened, so that when the water should recede the stones would drop into the places prepared for them. Thus, without tools, derricks, or other machinery of any kind, was built one of the most remarkable bridges in the world. When the structure is critically examined, however, it is seen to be a most ludicrous piece of workmanship, yet one that no engineer in the world could have accomplished had modern engineering tactics been relied upon.

A. S. Roe, in "China as I Saw It," says:—

"At last there are signs that things in China are being altered for the better designedly. There was a time, and only a few years ago, when the Western nations gathered around the prostrate form of their Celestial neighbor and talked of his approaching end. 'The decay of China,' 'the break-up of China,' 'the last days of Peking,'—words such as these rang forth through the world. . . . And now they pitch their tune to a totally different key, and write of the 'uplift' and 'the awakening' of China, and quote a far-seeing author of fifty years ago, who, speaking of the Chinese and the old Egyptians, pointed out that they had survived the Egyptians, survived the Persians, survived the Greeks, survived the Romans, and were still there, possessing 'as much youth and vitality in them as the youngest of the nations.' . . . But now comes the rift in the lute. Whilst her leading statesmen say, 'China needs armies, navies, arsenals;' and the Westerners add, 'currency, railroads, and scientific instruction,' there is still another and deeper side to the question. I am quoting the author of 'Chinese Characteristics': 'China's needs are few, they are character and con-

science; nay, they are but one, for character is conscience."

And that can come only through obedience to the principles of the gospel as revealed in the three angels' messages of Revelation 14.

Unless otherwise noted, the illustrations in this series of articles on China are, mainly, reproductions from "Sidelights on Chinese Life," Rev. J. Macgowan, Keegan Paul, Trench, Trubner & Co., London.



Prevailing Prayer

(Texts for July 30 to August 5)

ALMOST the whole world, Mohammedan, Christian, and heathen, is given to prayer. Some of these prayers are made to senseless objects. All the readers of the INSTRUCTOR are acquainted with stories telling of the millions of people who assemble at noted shrines dedicated to Buddha, and there offer worship and prayer to him; or have heard of the white-turbaned Mohammedan as he kneels before the mosque when the muezzin calls, "*Allah illa lahn; Mohamet urassn illa.*" In our own land we see a different form of worship. People gather together in cathedrals, churches, and cottages to pray to God in our common language. Does the idol hear? Does dead Buddha hear?—No; but the ears of the living God are open to prayers addressed to him.

If God hears our prayers, then we wonder why some of them are not answered. The question comes to us, How should we relate ourselves to God that every prayer we offer may be answered? It is only the answered prayer that is the prevailing prayer. Our prayers are prevailing if they are in harmony with God's purpose for our good, which is the primary consideration with God.

The things for which we ask must come from God; therefore they must be like God. They are granted for a righteous purpose; they are intended to further the cause of Christ in the earth. Christ would never have gone through the agony of Gethsemane and Calvary for our good, and then grant petitions to harm us. Consequently, we are told that we cannot expect to have our prayers answered if we ask amiss, to consume upon our lusts that for which we have asked, but which is not for our good. Neither can the Lord grant our requests if we regard iniquity in our heart, or if we turn our ear away from hearing the law. Under any one of these conditions no prayer could be expected to prevail.

It may be a question in some of our minds just what we might pray for. Dear reader, has it ever occurred to you that God in his infinity is willing to hear our calls for help even in the little, unimportant things of life? There are some of our boys and girls who have received divine assistance in such common things as their everyday school lessons. Hard problems in arithmetic or algebra have been solved; long, difficult examinations have been passed creditably, because of prevailing prayer. Does it pay to take God into our education?—Yes, he will help us in our school work. Only trust him, and prepare for his service.

But we may ask unselfishly, disregarding iniquity, and keeping the law, and yet there is a situation in which we may not see the fulfilment of our prayers. Sometimes the answer is delayed. What is the matter here? Let us see from the experience of Elijah, who "was a man subject to like passions as we are." The Word says, "He prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain." One secret in this prevailing prayer of Elijah's was that he prayed *earnestly*. When he petitioned for rain, he sent his servant up to the top of Mt. Carmel to see if there were clouds appearing on the horizon, and there were none. The clear heavens did not discourage Elijah; he became more persistent, and sent his servant seven times, until God heard and answered his prayer.

Jesus contrasts in the parable of Luke 18: 1-8, the selfish, ease-loving character of the judge who did not regard God or man, with the unselfish character of God, who regards the principles of his own character, and who loves man, and will never withhold one little thing from him that is for his good, although Jesus said that God for a wise purpose sometimes delays sending his answer until his people have cried unto him day and night. The answer is delayed, not because the Father at the first does not mean to give us our petition, but because we may not be ready to receive it. These circumstances would be prepared by the Lord for us, but we let go of the arm of the Lord too soon and get no response. We should continue to pray, following Elijah's example, until we see the answer from the Lord. The Father is anxious to impart. We must seek him and wrestle with him as Jacob did to obtain the blessing.

DENTON E. REBOK.

MEDITATION.—As I study the texts this week, I see more clearly my own responsibility in prayer. I must not expect God to answer prayer if I do not comply with the conditions upon which the answer depends. I want prayer to fill a larger place in my life. I realize I have been using it as a *last resort*, after I have tried other things, and failed; but I am determined that in the future it shall have first place in my life. I know it is the breath of the Christian life, the secret of the Christian's power for service, and I am resolved to let God prove in my life the possibility of prayer.

SPECIAL PRAYER.—As we unite this week in praying for Japan, let us thank God for the prosperity the Missionary Volunteer work has enjoyed in the Sunrise Kingdom. In the societies there eighty-three are observing the Morning Watch and thirty-seven are reading the Bible through this year.

M. E.



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Missionary Volunteer Society Programs for Week Ending August 5

THE programs for the Missionary Volunteer Societies, Senior and Junior, for this date, with notes, illustrations, and other helpful material, will be found in the *Church Officers' Gazette* for August.

The Bible Year

Assignment for July 30 to August 5

July	30:	Jeremiah 20, 22, 23.
July	31:	Jeremiah 25, 26, 35.
August	1:	Jeremiah 36, 45 to 47.
August	2:	Jeremiah 48, 49.
August	3:	Jeremiah 21, 24, 27, 28.
August	4:	Jeremiah 29 to 31.
August	5:	Jeremiah 32 to 34.

For helps and suggestions on this assignment, see the *Review* for July 27.

Missionary Volunteer News Notes

HAITI is beginning its first French Missionary Volunteer Reading Course. Sixteen persons have enrolled. The books are "Steps to Christ" and "Matthew Twenty-Four."

A letter from Brother Blue in India, dated May 3, 1916, calls for seven Standard of Attainment certificates. The grades submitted with the names would do credit to American students in our schools. We are glad indeed to welcome our young people in the Orient into the Standard of Attainment circle.

South Africa has just called for two Standard of Attainment certificates.

In one meeting on the Massachusetts camp ground, forty sets of Senior and Junior Reading Course books were sold.

The following will give some idea of how the work is going in the Northern Illinois Conference: Nineteen Missionary Volunteers in one society passed the Standard of Attainment examination in Bible doctrines this spring, and now they are having weekly studies in denominational history. Fifty-one Juniors and twenty-three Seniors have completed the Reading Course in that conference. Eighty-six Volunteers are averaging a tract a day, and the Juniors have raised over \$200 during the school year.



VI—Peter and John Witness for Jesus

(August 5)

LESSON SCRIPTURE: Acts 4:1-23.

MEMORY VERSE: "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Questions

1. As Peter and John were speaking to the people, who came upon them? Acts 4:1.
2. How did they feel as they listened to the apostles? Verse 2. Note 1.
3. What did they do with Peter and John? What time of day was it? Verse 3. Note 2.
4. What did many do when they heard the word? How many believed? Verse 4.
5. Who came together the next day? In what place did they meet? Verses 5, 6.
6. What was done with Peter and John? What question was asked them? Verse 7.
7. Who answered first? With what was he filled? Verse 8.
8. For what cause did Peter suppose they were examined? Verse 9.
9. By whom did he say the cripple was healed? Verse 10.
10. What did he say of Jesus? Verse 11. Note 3.
11. Through whom only can we be saved? Verse 12.
12. What surprised those who were trying Peter and John? What did they perceive? Who had taught them? Verse 13. Note 4.
13. Who stood by Peter while he was on trial? What

effect did his presence have on the persecutors of Peter? Verse 14. Note 5.

14. What did this priestly council then do? Verse 15.

15. What question did the members of the council ask among themselves? What did they say could not be denied? Verse 16. Note 6.

16. What did they conclude must be done? Verse 17.

17. As a result of this council what command was given the disciples? Verse 18.

18. How did the apostles reply? Verses 19, 20.

19. What did the rulers then do? Why were they led to do this? Why did they fear the people? Verse 21. Note 7.

20. How old was the cripple who was healed? Verse 22.

21. Where did Peter and John go when released? What report did they carry? Verse 23.

Questions for Diligent Students

1. What statements had Jesus made of which the trial of Peter and John was a fulfillment?

2. What difference do you find in Peter when he saw Jesus on trial, and when on trial himself?

Notes

1. "After Christ's resurrection, the priests had spread far and near the lying report that his body had been stolen by the disciples while the Roman guard slept. It is not surprising that they were displeased when they heard Peter and John preaching the resurrection of the One they had murdered. The Sadducees especially were greatly aroused. They felt that their most cherished doctrine was in danger, and their reputation at stake."—*The Acts of the Apostles*, p. 60.

2. "Converts to the new faith were rapidly increasing, and both Pharisees and Sadducees agreed that if these new teachers were suffered to go unchecked, their own influence would be in greater danger than when Jesus was upon the earth. Accordingly, the captain of the temple, with the help of a number of Sadducees, arrested Peter and John, and put them in prison, as it was too late that day for them to be examined."—*Id.*, pp. 60, 61.

3. "Like the rejected stone, Christ in his earthly mission had borne neglect and abuse. He was 'despised and rejected of men; a man of sorrows, and acquainted with grief: . . . he was despised, and we esteemed him not.' But the time was near when he would be glorified. By the resurrection from the dead he would be 'declared the Son of God with power.' At his second coming he would be revealed as Lord of heaven and earth. . . . Before the universe the rejected stone would become the head of the corner."—*The Desire of Ages*, p. 600.

4. "Those present who remembered the part that Peter had acted at the trial of his Master, flattered themselves that he could now be intimidated by the threat of imprisonment and death. But the Peter who denied Christ in the hour of his greatest need was impulsive and self-confident, differing widely from the Peter who was brought before the Sanhedrin for examination. Since his fall he had been converted. He was no longer proud and boastful, but modest and self-distrustful. He was filled with the Holy Spirit, and by the help of this power he was resolved to remove the stain of his apostasy by honoring the name he had once disowned."—*The Acts of the Apostles*, p. 63.

In the eyes of the priests and rulers the disciples were "unlearned and ignorant;" but not so in God's sight. They had not learned wisdom in the schools of the rabbis, but "for three years and a half the disciples were under the instruction of the greatest Teacher the world has ever known." Jesus chose unlearned men because they would not feel too wise to be taught. "Under the Spirit's teaching, they received the final qualification, and went forth to their life work. No longer were they ignorant and uncultured."

5. "Christ placed his seal on the words that Peter spoke in his defense. Close beside the disciple, as a convincing witness, stood the man who had been so miraculously healed. The appearance of this man, a few hours before a helpless cripple, but now restored to soundness of health, added a weight of testimony to Peter's words. Priests and rulers were silent. They were unable to refute Peter's statement, but they were none the less determined to put a stop to the teaching of the disciples."—*Id.*, p. 65.

6. "In order to conceal their perplexity, the priests and rulers ordered the apostles to be taken away, that they might counsel among themselves. They all agreed that it would be useless to deny that the man had been healed. Gladly would they have covered up the miracle by falsehoods; but this was impossible, for it had been wrought in the full light of day, before a multitude of people, and had already come to the knowledge of thousands. They felt that the work of the disciples must be stopped, or Jesus would gain many followers. Their own disgrace would follow; for they would be held guilty of the murder of the Son of God."—*Id.*, p. 66.

7. "Gladly would the priests have punished these men for their unswerving fidelity to their sacred calling, but they feared the people; 'for all men glorified God for that which was done.' So, with repeated threats and injunctions, the apostles were set at liberty."—*Id.*, p. 67.

The Youth's Instructor

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Ah, lark, thou, wingèd orchestra,
That banquet in thy throat,
Thou servest lavishly and free
In concerts note on note!

F. FREDERICK BLISS.

The Bells of Belgium

AMONG the many unfortunate consequences of the European war is the destruction of many of the bell towers and carillons of Belgium. Mr. William Gorham Rice, in his "Carillons of Belgium and Holland," explains that the carillons are a set of tower bells attuned to intervals of the chromatic scale. Sometimes there are more than four octaves of bells, the lowest several tons in weight, whereas the smallest weighs scarcely twenty pounds.

The bells are connected with a keyboard by means of which the performer causes their clappers to strike the inside of their sound bow, or with a clockwork mechanism that causes a hammer to strike the outside.

The correspondent of a London newspaper, describing a recital given by Joseph Denyn, municipal *carillonneur* of Mechlin (Malines), wrote:—

"In these northern countries the day is long in August, and it was still twilight. Against the southern sky rose the broad, rugged tower of St. Rombold's. High up near the top of the tower shone a faint light. After the clock ceased striking and the vibration of its deep and solemn tones had died away, there was silence—so long a silence it seemed that we wondered if it was ever to be broken.

"Then, pianissimo, from the highest, lightest bells, as if very gently shaken from the sky itself, came trills and runs that were angelic. Rapidly they grew in volume and majesty as they descended the scale, until the entire heavens seemed full of music.

"Seated in the garden, we watched the little light in the tower, where we knew the unseen *carillonneur* sat at his clavier, and yet we somehow felt that the music came from somewhere far above the tower, and was produced by superhuman hands. Sometimes in winter there comes a thaw, and one by one the icicles tinkle down; gently and timidly at first, then louder and louder, until, like an avalanche, the largest ones crash down with a mighty roar. All that the music suggested.

"It was low, it was loud; it was from one bell, and it was from chords of bells; it was majestic, it was simple. And every note seemed to fall from above, from such heights that the whole land heard its melody.

"Sometimes the sounds were so faint and delicate that we found ourselves bending forward to hear them. At other times, great chords, in the volumes of many organs, burst forth rapturously."—*Youth's Companion*

Temperance Articles Wanted

ARTICLES of real merit on some phase of the liquor question are wanted for the 1917 Temperance Annual. Fifteen dollars will be given to the one who will present the most acceptable article for this issue of the INSTRUCTOR; and \$10 for the next most desirable. Such articles should not contain more than 1,800 words (articles of half this length with the other desirable qualities are preferred); the articles must be *original*, comprehensive, bright; they must present a true incident or a unique compilation of startling facts.

If you live in a dry territory, give the actual working of the prohibitory law as observed in your place. Ask the business men, the judges, the lawyers, what they find to be true of its service.

If you live in a wet place, tell the actual working of the license law.

Be sure in every case to give *facts*, not rumors.

If you are near State penal or corrective institutions, or State hospitals for the insane or incurable, make personal investigation as to the relation of alcohol to the commitments, and write the results of your investigation.

We do not promise to return articles or to give remuneration for any except the two regarded as most acceptable for the 1917 Temperance Annual. Do not therefore inclose stamps. Unless otherwise instructed by the authors, the other articles will be subject to use, in whole or in part, with or without credit, as deemed best by the editor of the INSTRUCTOR.

All articles should be in by October 15.

An Appreciation of Helen Gould

THE bright-faced Swedish girl upstairs is never tired of telling her reminiscences of "Helen Gould," as she persists in calling her. Her pretty, broken English quaintly sets off any anecdote with which she delights me.

"She is de *sweetest* yoman!" she breathes in a sort of loving ecstasy, for it is easy to see she "loves the ground" the kindly woman walks on. "I vork for her seester-in-law, Mrs. Wright, in Worcester, Mr. Finley Shepard's own seester! Helen Gould and Meester Shepard come to see deir seester, and d' expressman vas pringing up her trunk. He coom in de great hall and oop de stairs, and sudden—queeck!—he slip on de rug, and go slide along de smooth, smooth floor, de trunk still on hees back. Helen Gould, she sprong forward, and speak so sweet and queeck.

"My vriend!' she cry out. 'It is so good you have not fall with dose trunk!'

"Yes, that is what she say—'My vriend'! She say it not to me, not to any of the house—but to d' expressman—to rough, big stranger man. He was her vriend because she vriend to everybody. Me, I never see expressman on high, driving dose big team, but I t'ink of Helen Gould, and that vord 'vriend.' Von has to be ver' good and ver' great to say 'My vriend' to all peoples that way."—*Anna B. Bryant*.

BEAUTY of sentiment, nobility of thought, refinement of manner, come not so much by endowment or chance as by daily striving for purity and excellence.