

THE YOUTH'S INSTRUCTOR

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No. 14



THE MATHEMATICIAN

FROM HERE AND THERE

The world's richest county school is the Lincoln County School at Shamrock, Oklahoma. Some wise member of the school board found oil on the grounds, and an income of \$72,000 a year resulted.

Two universities, Oxford and Cambridge, have already given more men for the European war than have been asked for from all Christendom for the evangelization of non-Christian lands.—*John R. Mott.*

Every available vacant lot and plot and field in Germany is utilized to raise something. Rye, grass, and potatoes are the main crops, with vegetables near the cities. The officials notify the owner what he should do with his land.

Secretary of the Navy Daniels requested the commander in chief of the Atlantic fleet to convey his appreciation to 15,988 sailors who remained sober while on shore leave at Port au Prince, January 25 and 26. Twelve others got drunk.

Scarcity of leather is forcing London to turn to clogs as a substitute for shoes. Already some of the city's school children are clattering daily to their studies in clogs at seventy-five cents a pair, say dispatches to the commerce department.

If you desire to help make your town or city dry, follow the example of the Athol, Massachusetts, church, who placed a paper in the hands of every voter in the place. On soliciting assistance from their fellow townsmen, one business man gave them forty dollars.

An army of 20,000,000 children marches to school every day, and millions of newspapers are printed daily. Six ten-page newspapers weigh a pound, so that if each child contributed a paper a day there would be saved more than 3,000,000 pounds of paper a day, worth, at half a cent a pound, \$15,000. Why not get your share of this money for some good cause?

The Senate on February 5 concurred in the previous action of the House and passed the immigration bill containing the literacy test, over the President's veto by a vote of 62 to 19. The attempt to restrict immigration by means of a literacy test has been before the country since 1897, when a bill carrying this test was vetoed by President Cleveland. President Taft also vetoed a similar bill, and President Wilson has twice vetoed the Burnett bill. The law goes into effect May 1, and will exclude from the United States all aliens over sixteen years of age, physically capable of reading, who cannot read the English language or some other language or dialect. Any admissible alien or any citizen of the United States may bring into the country his father or grandfather over fifty-five years of age, or any female relative, regardless of their ability to read. The bill also provides for the admission of any person fleeing from religious persecution, this being the provision against which the President objected most strongly in his veto message. Only thirty Presidential vetoes have been overridden in the history of the United States, four of them in the last thirty-five years, the last previous case being the rejection of President Taft's veto of the Webb-Kenyon interstate commerce liquor law, recently approved by the Supreme Court.

The United States Senate on February 20 passed measures creating a comprehensive body of statutes to punish espionage and spying of every description and to protect the neutrality of the country. The Senate also on the same day passed a bill providing a form of government for Porto Rico which makes Porto Ricans American citizens, and a bill providing for the payment to Denmark of the purchase price of the Danish Islands. This bill also provided a comprehensive form of government for the islands. The Senate Naval Committee on the same day completed the naval appropriation bill incorporating an additional appropriation of \$71,000,000 for fifty submarines, fifteen to be built on the Pacific Coast.

The Senate on February 16 passed the post-office appropriation bill, defeating a last attempt to increase the rates on second-class matter. The bill carried an appropriation of \$330,000,000. The Reed amendment prohibiting the taking or sending of intoxicating liquors into dry States and excluding liquor advertising and newspapers carrying such advertising from the mails was retained in the bill, and will, it is said, make fourteen States absolutely bone dry. The House on February 21 concurred in this amendment to the bill.

"Alone with God"

THIS is a new book by Miss Matilda Erickson. It is a timely and stimulating call, *first* to prayer and *then* to service, which, of course, is the true order. It is a call to young and old to "live in the *highlands* with God," and then go forth with his Spirit to battle for the souls of men in the *lowlands* of sin.

In her quiet and convincing manner, Miss Erickson reminds us, with well-chosen illustrations and intensely interesting bits of biography, that God's mighty men in all ages were those who had been in "the school of God"—in the secret place alone with himself. And in that solitude, hallowed with the divine Presence, men were and are equipped for the battle.

The reader of this genuinely helpful little volume will surely be drawn into closer fellowship with the Son of God and have his faith in the power of prayer greatly enlarged.

ERNEST LLOYD.

New Use for the Nailbrush

BEFORE removing soiled wash gloves from the hands fill the wash bowl with cold water. Lather the gloves well with a good white soap, and brush lightly with the nailbrush. It will remove grime from finger tips and seams where no amount of rubbing on the washboard will do it. Slip the gloves from the hands, rinse them thoroughly, and hang them up to dry. The whole operation will not take five minutes, and one always has the satisfaction of a fresh pair of gloves when needed.—*M. Pelton White.*

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The Youth's Instructor

VOL. LXV

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No. 14

In Harbor

THOUGH many a sea be charted
And many a course be laid,
There comes a night
In the sweet starlight
When the last still harbor is made.

When the last still harbor is made
And the sails are lowered and furled,
When the moon comes down
Like a silver crown
To rest on the weary world.

Then deep in the heart is quiet,
And calm are the eyes that gaze
Where the shadows glide
On the outward tide
To the breast of the vanished days.

—Scudder Middleton, in *Ladies' Home Journal*.

Having Our Way

T. E. BOWEN

THE difference between a child of God and a man of the world is that the former chooses to be a servant of the Lord; the latter proposes to have his own way. The Lord coerces no one. Every one is left perfectly free to do as he chooses,—serve God and be filled with the *Lord's* way; or serve himself, and be filled with his *own* way. One way means joy, happiness, peace, usefulness, and eternal life, bestowed by God to keep one doing these same things with increasing capacity for enjoyment, happiness, peacefulness, and service. Eternal life simply means putting Heaven's seal upon the choice we have made, by extending the life that shall never end in the doing of the things contained in the eternal purpose of the Father as revealed and wrought out for us through his Son. Eternal death is setting Heaven's seal upon men's choosing to have their own way. Unhappiness, unrest, wretchedness, and misery can only result from such a choice, and the only thing a merciful God can do is ultimately to cut off life from such. This means eternal death—eternally ceasing to exist.

Every day we make up our lives by either serving God or doing our own pleasure. Young people are doing this, older people as well.

Yielding our wills to Jesus does not mean bondage. Such one is a free man, a free woman. To choose to do as one pleases, regardless of the expressed will of Christ, means slavery; for that is exactly what Satan did when he rebelled in heaven. Although he professed freedom for himself and the angels who joined with him, he plunged himself and them into abject bondage, fettered hand and foot for the doom of eternal death.

"The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6.

The most terrible fate that can befall a person is to be left by the Lord to have his own way. "Ephraim is joined to idols; let him alone." Hosea 4: 17. "Behold, your house is left unto you desolate," were among the saddest words Jesus ever spoke. This was equal to saying, "You are now left to have your own way." Swift destruction followed to the Jewish nation as the result.

"Not my will, but thine, be done," was no mere sentiment of Jesus, expressed near the close of his life in Gethsemane. It was his working rule through life as he lived among men. And where did he learn that will?—By searching the scrolls of the prophets, studying, as must we, the very truths and words which away back there his Father had communicated to him.

And he in turn had sent the message by his angel unto some servant (Rev. 1: 1-3), a prophet,—David, Isaiah, Ezekiel, Daniel, or some other,—who in turn communicated it to the people by word of mouth, or wrote it out, or both, so all might know the mind of God. Coupled with this study of the Word, he prayed.

Thus Jesus set us the example of yielding himself—his mind, his life—to God for service. Christians must do this. The yielding of our ways to Christ, the blending of our life purposes with his, so that his thoughts become ours, is beautifully expressed in these words:—

"All true obedience comes from the heart. It was heart work with Christ. And if we consent, he will so identify himself with our thoughts and aims, so blend our hearts and minds into conformity to his will, that when obeying him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing his service."—*The Desire of Ages*, p. 668.

The manifestation, therefore, of self-will, self-esteem, self-guidance, independent of the counsel given in the Word of God, at once betrays such a one as following in the footprints of the archrebel, rather than in the path traveled by the lowly Redeemer.

How appropriate to us down here at the end is the apostle's counsel: "Let this *mind* be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a *servant*. . . . Wherefore God also hath highly exalted him, and given him a name which is above every name."

"Thy way, not mine, O Lord,
However dark it be!
Lead me by thine own hand,
And choose the path for me.
I dare not choose my lot;
I would not if I might;
Choose thou for me, my God,
So shall I walk aright.

"The kingdom that I seek
Is thine; so let the way
That leads to it be thine,
Else I must surely stray.
Hold thou my cup of life;
With joy or sorrow fill
As best to thee may seem:
Choose thou my good and ill.

"Choose thou for me my friends,
My sickness, or my health;
Choose thou my cares for me,
My poverty or wealth.
Not mine, not mine, the choice,
In either great or small;
Be thou my Guide, my Strength,
My Wisdom, and my All."

"We were given *one* mouth and *two* ears for a purpose."



Jottings by the Way

(Extracts from a personal letter from Mrs. A. G. Daniells)

HERE we are in Shanghai again, after nearly two years' absence. We had a very pleasant voyage from Manila to this place, stopping four days in South China, while our ship was in dock in Hongkong. This gave us an opportunity to visit our mission in this city and also in Canton.

We found our missionaries of good courage, working industriously, and developing into strong, earnest workers. Some who were new when we came here before, now have the language well, and are preaching and working with the natives in their own language. I especially noticed how some of these young people had developed in the two years they have been here, and how well they are bearing heavy burdens. Our young people must carry this work in these countries; for they are able to learn the languages and stand the trying climate, as older persons are not.

We even found that nearly all of the forty missionaries who arrived here from America just a few months ago were chattering away to the Chinese in their own speech. It is interesting to hear these new ones singing in Chinese at the meetings,—makes one think of the gift of tongues. All these workers are of good courage and happy in their work. I was especially pleased to see how some of these young married women who have been in school for years and had very little training in housework, are adapting themselves to it, and how they are practicing economy and wisdom beyond their years.

It was well that we had a few days in the mild climate of South China before we plunged into actual winter of Shanghai. It seems very cold here,—not so freezing, but a strong north wind is blowing all the time. The people call it a lazy wind, because it goes right through a person instead of going around him. When we go out, we bundle up until I imagine we look like the Chinese in their padded garments. Our mission homes are comfortable, and we have a good coal fire in our room, so we are warm as long as we stay in the house; but when we go outside, it surely is cold.

On the "Empress of Asia," from Vancouver, we made the acquaintance of a lady who was going to Canton to work for the house-boat people. There are thousands of these people, who live, raise their families, and die on these boats. I noticed that some of them are bright-looking people. They tie the little children with a rope, and if one falls into the water, they pull him out with it.

This lady missionary and her associate live on a house boat about a mile up the river. It is the only missionary house boat in those parts, and these two women are the only missionaries working for these people. When we reached Canton, we visited this boat, and found it a comfortable home, about fifty feet long or a little less, and wide accordingly. It had several rooms that looked homelike. The roof was flat, or nearly so. It was covered with an awning, and provided with seats. The missionaries hold their meetings there. The river was full of people, so they had plenty of company. As we sat in their living-room,

the people who went by in their boats would stand up and look in at the window to see us. It seemed to me a great work and a needy field.

When we had been here in Shanghai a few days I went with one of our sisters and her little boy to a Chinese village farther out than our mission. We walked, and by the time we reached the place, I was too numb with the cold to enjoy the sights and odors, but I followed her around from store to store until she had finished her shopping, and saw enough to know that it is an interesting place. The streets are narrow and crooked, and the people are packed in like sheep in a pen. As there is no way to have any drainage and the ground is very flat, it looked to me as if in the hot weather the place must be very insanitary; but our sister said it is really a clean village compared with many she has seen.

By the time we were ready to go home, my feet were too numb to walk, so we took a wheelbarrow back. We three rode on one barrow, but that was not much of a load, as frequently a dozen women and children are pushed around on one barrow. There is a platform extending out on each side of the wheel, instead of a concave top like the barrows of America. Sister Shultz rode on the side of the barrow next to the canal. I told her I was glad I was not on that side, for fear I might be tipped off into the canal!

Yesterday we saw an idol procession. There is a woman idol in this village, and twice a year she is taken out for an airing. She was being carried in a very pretty gilt box, by four men. The procession was a long one, and the people carried rich flags and banners. They looked as if they were made of the finest silk, and were trimmed with real gold fringe. The richness of the procession contrasted widely with the poverty of the people. Some of them looked comfortably dressed, but they all walked, except those who could afford wheelbarrows; none of them were able to hire jinrikishas. I thought that if all our people would give for God's work as liberally according to their means as these poor people do for their heathen goddess, we should have plenty of money to send to heathen lands all the missionaries who are ready to go.

As we were going to the city yesterday, we passed some men carrying on poles a big box containing wedding presents for a wedding they were on their way to attend. It looked as if they had been around among all the guests gathering the presents. In the middle of the box sat a goose, its white head rising above all the packages and bundles which were clustered around and over it. I could not see all, as we passed by quickly, but I saw many oranges and several large pieces of pork.

When we were in Japan, we went with Elder Hoffman to get a jinrikisha to go to the city. The woman who kept the stand said to Brother Hoffman, in Japanese, "Poison your honorable spirit, the jinrikishas are all out." She meant that she was sorry they were all out. There was a funeral procession, and all were engaged for that, so we went around to another street and watched the procession.

First, there were eleven priests, all dressed in a most fantastic manner, and all riding. Next came fourteen wagons carrying flowers. These are two-wheeled wagons just large enough for one of the tall bouquets, which stand about six feet high, and are made of branches of evergreens and colored flowers made of shavings. There were a few natural flowers among the artificial ones. After these were twenty

men carrying similar large bouquets. Then came a large number of men carrying baskets of fruit and cakes, and cages of sacred doves. At the last came the mourners, all dressed in white, which I think is a much prettier custom than dressing in black as Americans do. It looked as if there were about fifty mourners. These were walking. Brother Hoffman says that the wealthy Japanese hire a band to play in the procession, and he has heard them playing "Marching Through Georgia," at a funeral.

I saw a funeral procession here in Shanghai the other day. First, I noticed four men staggering along under the weight of a large, heavy-looking coffin; and as I looked around for the mourners, I saw just one lone woman coming along on a wheelbarrow. She had mourned until she looked about exhausted; but when she saw us looking at her, she managed to make a few more wails to show us she was mourning.

Visiting Solusi Mission's Outschools — No. 3

AFTER leaving Samuel's, a five hours' drive down the Gwaai River toward the Zambesi, brought us to Henry's school, which is our farthest outschool. It is eighty miles from the main station, and one hundred miles from any center of civilization. We found this part of the country quite different from that through which we had been passing. Henry lives on the west bank of the river, on each side of which for many miles the country is covered with jungle and heavy timber.

In this timber live several different species of the African antelope. The little red stembuck, which is the smallest of the many antelopes, and the black sable, one of the largest, are found here. I saw many tracks of the sable and koodoo, and had the pleasure of seeing a large male sable. The koodoo has the long, beautiful spiral horns, while those of the sable are three feet in length and curve gracefully backward.

When we arrived at Henry's, in the middle of the afternoon on Friday, we outspanned near his houses under two large nondo trees. By the time Sabbath was over I had become so interested in Henry's work, his people, and the country, that I decided to stay over Sunday. This gave the mules that much more rest before starting on the hard three and one-half days' trip home.

Like Samuel, Henry is one of the outschool teachers who had been longest connected with the mission. He speaks better English than any of the other teachers. I could sit down and talk with him on any common topic. He has a pleasant, jovial disposition, yet he is very earnest in his work and has a close walk with God. The people look to him as a father, though he is still a young man; and his home seemed to be the center of the community. Henry was a member of the Wesleyan Mission before coming to our mission. His wife was also a member of that mission, but since they were married, two years ago, Henry has taught her the Sabbath truth. She with another woman will be baptized with the candidates of our present baptismal class.

I found Henry doing as much work as any of the other teachers, if not more. At dark Friday evening

he and his family came out to sit, and visit, as I supposed, with us around our big camp fire; but it was not long till I learned that there was to be a meeting. Soon people began to come, and in a short time we had a complete circle of more than twenty men, women, and children around our fire. Henry told me he always has a Friday evening prayer and social meeting. He has organized a Sabbath school of thirty members, and the most of these attend the Friday evening meeting. During the first part of this meeting they study the Sabbath school lesson.

What impressed me most was the testimony meeting; yes, a testimony meeting away down there in the edge of a great African jungle, a hundred miles from civilization, in the midst of African heathenism.

More than half of that company stood up and testified to the power in Jesus' name. There was no hesitation, hardly a moment being lost between testimonies. Several of the mothers with babies on their backs stood up and spoke; and while I could not understand all that was said, yet I could understand enough to greatly interest me. One mother said she thanked God that he had kept her through another week. A herd boy said he praised God for sending a teacher so he could learn. Another mother thanked God for the many blessings she had received. The earnestness which gave expression to the thanks, indicated that the recipients of these blessings had a clear and true understanding of God.

Sabbath morning Henry rang his plowshare bell for Sabbath school. In a little while the natives began to gather, but in a very different place from that in which the Sabbath keepers in the homeland meet. Their Sabbath school was conducted under the spreading branches of a great forest evergreen. There were about thirty present, and Henry conducted the one large class. It was indeed interesting to see and hear the members, the majority of whom could not read, answer the questions promptly. It is wonderful how readily the native learns the Word of God.

There were fifty of the jungle people present at the church service, which followed the Sabbath school, and they listened with the most careful attention during the entire forty-five minutes I spoke. At the close of the service I told Henry to announce

that there would be meeting again in the afternoon. Henry's regular company of twenty-five attended this meeting. I gave them a short, practical health talk. I had had an opportunity of seeing something of their physical needs, having attended to those needs as best I could after the morning service.

Most of Sunday was spent in a long tramp through the jungle looking for wild honey; but in the evening we had the fourth and last good meeting with Henry's little company. We enjoyed much of the blessing of God during the two days spent with these people, and personally I shall never forget the pleasant visit.

At break of day Monday morning we were on our way home, but we had to go off the road a few miles to get Ralph, another one of our outschool teachers, and move him and his family to a place near the main station. We reached his home in the middle of the afternoon, Monday. Hearing a noise in a near-by



HENRY, AN EFFICIENT WORKER

kraal, I asked Ralph what it was. He said the natives were having a beer drink there. Having never seen a native beer drink, I walked down to the kraal. An accompanying picture shows a portion of what I saw. The men were sitting around several earthen pots close to the huts, while the women were in the foreground. The picture shows how the Matabeles make their huts, also how the married women wear their hair. They keep it cut close except the tuft on top of the head.

Ralph called the people together for a meeting that evening. Thirty-five gathered around the camp fire,



THE SABBATH SCHOOL UNDER THE TREES, HENRY TEACHING

and we had a service quite different from any other we had held. The people there were much opposed to schools, and when in my talk I said something about the need of schools, they immediately resented it. Some were still under the influence of the afternoon beer drink, and they were the ones who talked most. We could hardly close the meeting in order.

Tuesday morning we did not get started till eight o'clock, but reached the Zuzumba River that night, where we had outspanned for dinner on the trip out. From the time we left Ralph's till we reached home, we had company, for in addition to myself and the two boys with me, were Ralph and his wife and baby, and two girls who live with them. This made an interesting company at camping times, especially in the evening. This close contact with the natives gave me a very good opportunity to learn more of their ways.

Wednesday night we reached the little Tjobusi River, where we made camp for the last time. We reached home Thursday forenoon, having traveled one hundred and sixty miles. It was indeed a welcome place after ten days and nights of camp life out in the wilds, with no companions but the natives. While the constant jabbering of their language was a help to me in learning it (for most of the time I heard nothing else), yet at times it would become tiresome. I saw only four white men on the whole trip.

In summing up the work of the trip I found that there were eighty children in the four schools visited; that I had spoken to two hundred and sixty-five persons in the eight meetings held; and that I had pulled fifteen teeth, besides doing what else I could to help the people physically as well as spiritually.

Four weeks later I made a similar trip of eight days, in another direction, visiting more of our outschools.

In our school here at the main station we have an attendance of one hundred and fifteen, requiring five teachers,—Mrs. Robinson, myself, and three natives. We have had many precious experiences since we took up the work two and a half years ago, but we need more help to do the work as it should be done.

RALEIGH P. ROBINSON.

Figures

YES, a whole page of figures! But they are interesting. Why? [See page eleven.]

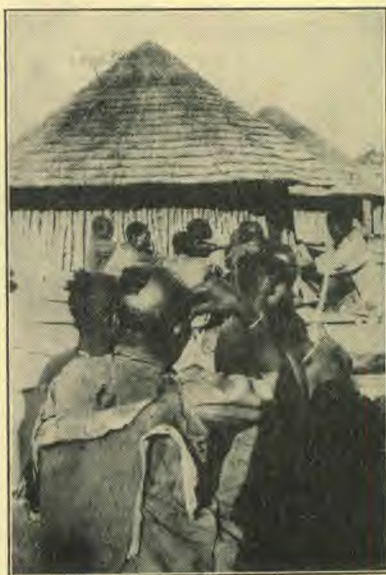
If the General Conference committee should vote for you to go to China as a missionary, your friends would be very much interested in the lists of outgoing missionaries to see if your name was among them.

Several years ago the Lord called the young people of this denomination to a great work. By and by the conferences began to act upon the advice given and to organize the young people for the work. Are the young people responding? Are they really about their Father's business? These figures tell. They tell how many societies in the North American Division report, the number of members, the number of isolated ones who belong to the conference societies, and the number of missionary visits made, the amount of literature distributed, the Christian help work done, and the money contributed by these members. Is it more or less than last quarter? Is the report more or less than one year ago? Yes, these questions are interesting to the interested.

Are you not glad to see that there is an increase over the third quarter of 1915 in most of the items? There are thirty-two more reporting societies, and over four hundred more members. The amount of literature distributed seems to be greater. Nearly twice as many tracts were sold as one year ago, but there were fewer given away. It would seem that our young people are learning to sell tracts. The Christian help work is about the same, but I am sure we are all sorry to see that fewer missionary visits were made and fewer cottage meetings held. Can it be that we are relaxing our efforts to reach souls in a time like this? There is an increase in foreign-mission offerings and a decrease in offerings for the home work. More conversions of our young people are reported, for which, I am sure, every true Missionary Volunteer is grateful.

In looking back over the reports, the third quarter seems to be the leanest one of all. But why should it be? Should we not work in the summer as well as at other seasons? The number of societies reporting for the different quarters of 1914, 1915, and 1916 are as follows:—

1914:	633,	499,
	475,	667.
1915:	684,	525,
	507,	966.
1916:	762,	543,
	539.	



A NATIVE BEER DRINK

Where are the 219 societies that reported for the first quarter of 1916 but not the second? And where are the 223 societies that did not report for the third quarter? Is yours among them? If so, will you not write and tell us why?

Are you interested in watching the progress of your conference? If you will get the INSTRUCTOR of Feb. 29, 1916, you will find the report for the third quarter of 1915, and can see how this year's report compares with it. I hope you will study these figures.

M. E. KERN.

GOOD MANNERS

Our Upstandings and Downsittings

TO be caught seated at a social occasion when we should be on our feet makes us as uncomfortable as a stranger in an Episcopal church. Every one but our embarrassed selves seems to know when to get up and when to sit down, and we agree miserably with the prayer book that "we have done those things which we ought not to have done, and left undone those things which we ought to have done."

Such discomfort is needless, for the rules about rising—which, after all, are no more than the custom of well-mannered people—are few, simple, and founded upon courtesy and common sense.

First, there is the question of introduction. A lady should always rise when presented to another lady, unless the latter is much younger, in which case it is quite permissible to keep one's seat and simply bow one's acknowledgment.

When a woman is seated and a man is introduced, she does not rise, unless he is a very distinguished person or a gentleman many years older than herself, to whom she wishes to show deference.

It is not usual to shake hands with a person whom one meets for the first time, except as a mark of unusual cordiality. A hostess, however, should always extend a welcoming hand to her guests, both to those with whom she is already acquainted and to any stranger brought to her home by a mutual friend.

In greeting, she holds the hand palm upward; in bidding farewell, she holds the palm down. On the face of it, this custom may seem an absurdity, but like all rules of good form, it is based upon common sense; for when a guest knows in just what position the hostess will extend her hand, there is no awkward fumbling about before the hands are clasped in greeting or farewell.

At an afternoon affair, when the hostess is pouring tea from behind her tea table, rising to greet each guest is too awkward to be in good form. In this case, she simply bows, giving her hand if she likes. She also bows her adieux, should a guest leave before the tea pouring is over.

A man caller should always rise when another guest enters, whether the second arrival be a man or a woman. He should remain standing until a lady has taken her seat, in observance of the rule that a man never remains seated when a woman is standing. This is a courtesy in which no man should grow careless; the act is slight enough in itself, but women appreciate and expect this deference.

A woman is not expected to rise when a later arrival enters, except in the case of a very young girl and a much older woman, when the former does it as a mark of respect. The hostess, however, should always rise to greet her guests, for it is her duty to make them feel welcome and at ease in her home.

When guests rise to go, the hostess rises also, and remains standing until they have taken their departure.

And here let me speak a word about prolonged good-bys.

To keep a hostess standing longer than the few minutes needed to say one's good-by is one of the most thoughtless discourtesies a guest can commit. Yet how few of us could plead "not guilty" to the charge!

Time and again, guests will rise with an "I must go," which brings the courteous hostess to her feet; then they proceed to pay a second call, while the other guests wait, and the hostess tries to conceal her discomfort.

Sometimes the hostess follows her guests to the door, and her courtesy is rewarded by ten minutes of shivering in the cold, while the warmly wrapped guests finish up their visit.

When we go, let us go, and have no more last-minute conversations, which leave our hostess with an aftertaste of weariness and boredom.

At a dinner party, the hostess, of course, leads the way to the dining-room immediately after dinner has been announced.

Each man assists his partner into her chair, then remains standing until all the ladies are seated. Should a guest arrive late (though this is considered almost inexcusable, at even a semiformal dinner), the men should rise until the guest is seated.

At the end of the dinner, after the hostess has given the signal to rise, the men remain standing until the ladies have passed out. Then they may either sit about the table with the host for a short time, or follow the ladies into the drawing-room.

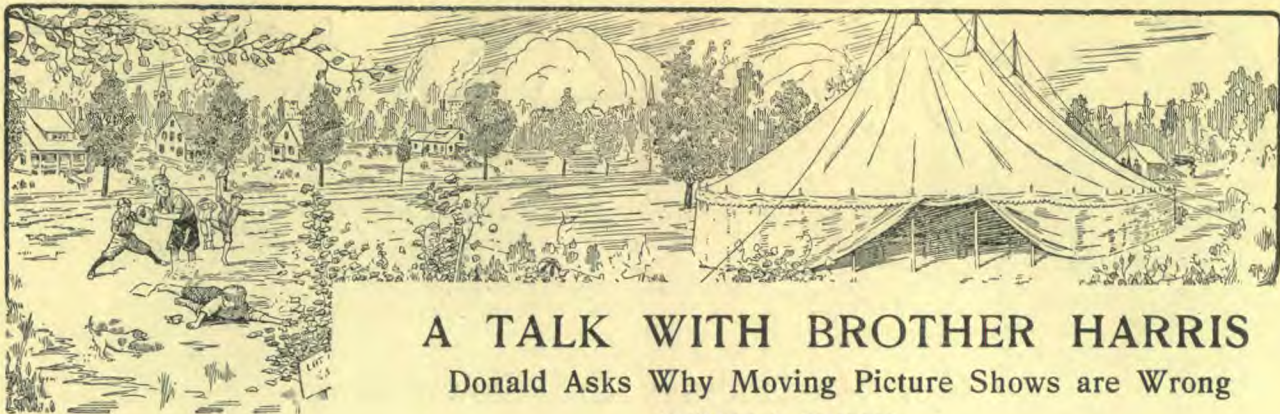
Awkward situations sometimes arise when acquaintances meet in a restaurant or hotel dining-room. If a man is dining alone and a lady bows to him, he should bow and rise slightly in acknowledgment.

If he is with a party, and a lady and her escort stop to speak to him or to his friends, he rises and remains standing until she has passed on. He should also rise if a woman is introduced.

It is courteous for a man to acknowledge an introduction to another man by rising, but this rule is often waived by men, who are less formal in their relations with one another than women.

One last word about our children's manners. Nothing so stamps a mother with good taste and refinement as a well-mannered child. Teach your child to rise when he is introduced to an older person, to extend his hand and say distinctly, "I am glad to meet you," or some other polite formula, instead of hanging back and mumbling a few embarrassed words; and when he reaches the awkward age, the habit of years will save him many a painful moment.

Teach your boy to rise when ladies enter the room, to remain standing at the table until they are seated, and all the small courtesies which are only quaint and pleasing in a small boy, but by which his good breeding will be judged when he is a man.—*Ruth Hamilton Ward, in the Woman's Magazine.*



A TALK WITH BROTHER HARRIS

Donald Asks Why Moving Picture Shows are Wrong

CARLYLE B. HAYNES

WHEN Donald Hunter awoke the next morning after hearing the impressive sermon on the signs of the Lord's coming, he did not feel so much like making the sacrifice of giving up going to moving picture shows as he had the night before. The sharpness of the first impression had lulled, and he was inclined to think that Brother Harris was narrow-minded on this particular point.

But he was troubled about it. He felt sure the Bible taught that Jesus was soon to come. The evidences presented on that point from the Bible had thoroughly convinced him of that truth. He was really honest in wanting to know what he must do to be prepared for that great event; but he did hope that it would not be necessary for him to give up moving pictures.

As the hours of the morning went by, he became more and more troubled about it. A special show was coming to town the next day, and it had been widely advertised as one of the greatest pictures ever put on the screen. While it was based on a novel, it had a historical background, and the advertisement said it would show hundreds of soldiers and horses. Donald had been planning for days to attend this show, and now he did not know what to do. He felt he must come to some decision at once.

About noon it occurred to him that he might get help in reaching a decision if he should talk it over with Brother Harris. So he turned his feet in the direction of the rooms which Brother Harris and his wife occupied. They were about half a mile from the tent. Soon Donald was knocking at the front door. The preacher himself opened the door and invited him in, telling him that he was glad he came.

Donald did not waste any words. The thing was too serious for that. He came right to the point, and said:—

"Brother Harris, I heard what you said last night about moving pictures. I know some of the shows are not very good, but isn't it all right for a Christian to go to the better shows? They are not all bad, you know."

"No, they are not," said Brother Harris. "I know there are some things shown by moving pictures which are educational."

"Yes, that's what I mean," eagerly said Donald, who began to think that after all, things were not going to be so bad as he had feared. "There are some shows which you can get a great deal of good from. Now, is it wrong to go to them?"

"Now, my boy, I don't want you to get the idea that I am opposed to moving pictures as moving pictures. The invention by which they are produced is one of the most remarkable inventions of this age, and properly used, there are possibilities of great good in it. It can be used to teach geography and the cus-

toms of foreign people. It can be used to teach scientific truths. It can be used to teach some of the great truths of the Bible.

"I have often wished to use the moving picture machine in explaining the prophecies of the Bible. Do you not think every one would enjoy it if I could throw on a screen a picture of Daniel walking by the seaside, while a great storm was beating the ocean into foam, and then show four great beasts coming up out of the sea, just according to the prophecy that is in the seventh chapter of Daniel?"

"My, wouldn't that be great!" exclaimed Donald.

"And how interesting it would make the prophecy of the second chapter of Daniel, to show Nebuchadnezzar dreaming his dream of the great image, and Daniel coming in and explaining it to him; then by appropriate motion pictures to show the fulfilment of this prophecy, covering the rise and fall of the great nations of history.

"No, I am not opposed to the invention of the motion picture, but I am opposed to the uses to which it is being put."

"But, Brother Harris, some of the pictures which you see at the shows are good, that is, they teach good lessons," said Donald, earnestly.

"Yes, I think that is true," replied Brother Harris. "I think I could attend some of these shows without receiving much harm. I think I could look at some of the pictures which are not good without experiencing any serious effect upon my morals. But that is not the point, my boy. You cannot judge the moving picture show as an institution merely by an occasional good picture. It must be judged as a whole. And judged in this way, its tendency, with that of the theater, is downward. While there is a good picture once in a while, such pictures are in the minority, and are produced only to secure from the better class of people the indorsement of the moving picture show.

"Pictures of crime, and of criminals at their work are really an education in crime to the young people who see them. Pictures of drinking parties, dances, or card playing may create a desire in those who witness them to indulge in the real thing. Such pictures hide the ugliness of sin, and make it desirable, and thus lead to sin. The tendency of the moving picture show is downward. It is toward sinfulness and worldliness. It does not lead to God. It does not lead toward heaven. It is destructive of spirituality. Did you ever feel like praying or reading the Bible after coming from a moving picture show, Donald?"

"No-o, sir, I don't think I did," said Donald, with considerable hesitation.

"It does not lead in that direction, does it? No, it debauches the morals; it makes sin familiar and thus makes it seem less sinful; it incites to crime and immorality; it weakens the character: and it leads away

from God rather than to him. I have read of boys who from what they saw on the screen, came to believe that it was smart to carry a pistol. One such boy bought one of a pawnbroker, secured cartridges, loaded it, and then flourished it in the faces of his companions. His mother called him to run an errand. He declared he would not go, and as she started to punish him, he pulled out the pistol and shot her. Now do you think that a Christian can indorse an institution that leads to such things as that?"

"No, he cannot," said Donald, a little more firmly.

"Can a Christian indorse an institution which leads to worldliness and away from God?"

"No, sir."

"Well, when a Christian goes to a moving picture show, does he not, by his presence, indorse the institution?"

"I suppose he does," said Donald.

"And has he not contributed five, or ten, or twenty-five cents, or whatever the amount of the entrance fee, to an institution which is opposed to the gospel, to the church of Christ, and to the object of the gospel, the building of perfect manhood in Jesus Christ?"

"I never thought of it in that way," said Donald.

"When that same Christian contributes ten cents to the church once a week, and ten or twenty cents to the moving picture show twice a week, is he not supporting two opposite institutions, and giving the greater support to the institution which leads away from God? And is that consistent Christianity?"

"No, sir, it is not," said Donald energetically.

"There is another thing, Donald. A Christian thinks of others besides himself. Suppose I should go to a moving picture show, and you should see me there. Knowing I was a minister, would you not feel that my example was a safe one to follow?"

"Yes, sir."

"I would therefore be responsible for my influence upon you," said Brother Harris. "It is not only ministers who have influence; we all influence others by our actions. And God holds us responsible for the influence we exert. The particular show which I might see would not harm me, but if my example should influence others to attend not only that particular show, but lead them to think that the institution was a good one, and start them to going to such shows as would ultimately ruin their lives, would I be free from blame? Would I not be held responsible by the Lord for the example which started that soul on its downward course? You see, my boy, that this thing is not an unimportant matter. Certainly a person who is expecting the Lord to come, and who wants to meet the Lord in peace when he does come, must guard his influence and actions with the utmost care, that he may not lead others astray."

Donald went home in a thoughtful mood, but he had settled the thing. He did not go to the special show the next day, and he was kept from doing so not only by the talk he had had with Brother Harris, but also by the sermon which he heard that night at the tent. Donald had fully made up his mind that he must get ready to meet the Lord. The sermon he heard I shall tell you of in the next story.

An agent of the brewers says, "We want real citizens—men who take a pride in their country and its laws—to own the saloons." He might as well have wanted angels to own them, for the better citizen a man is, the more will he hate the liquor trade.

For the Finding-Out Club

Part I

1. DESCRIBE the sea horse.
2. From what is talcum powder made?
3. Why did the United States sever diplomatic relations with Germany?
4. Name the ambassadors affected by this break between the nations.
5. Who now has charge of Germany's interests in this country?
6. What fish builds a nest like a bird?
7. Why is the Caspian Sea a salt-water sea?
8. Name the United States ambassador to Mexico. and the ambassador from Mexico to the United States.

Part II

1. What nut represents a portion of the human anatomy?
2. What nut is made up of an inclosure?
3. What nut is in part a spring vegetable?
4. What nut is the penalty of wearing tight shoes?
5. What nut makes us think of a country in the southern part of our continent?
6. What nut is it that for two thirds of it we depend on the cow?
7. What nut is a beverage?
8. What nut is the name of two boys?
9. What nut is a letter of the alphabet and a receptacle?
10. What nut is a girl's name?
11. What nut is the nickname of a famous old American?
12. What nut is the name of a common tree that grows in the mountains?

F. E. CAREY.

Members of the 1917 Finding-Out Club

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Paul H. Arnold ²	Inez Mortenson ²
Helen Dykstra Beguelin	Lula Morehead
Rose Madeline Brown ²	Bessie Mount
C. W. Bruce ³	Ruth Mount
Grace D. Bruce ⁴	Walter Mundy
Richard Burdick	Ruth Nethery
Eva Cardin ³	John Newton ²
F. E. Cary	Jennie Normansell
C. H. Chenault	Anna Osborn ²
Mrs. C. H. Chenault ²	Barbara L. Osborne
Hattie L. Corby	Tillie Osnes
Herbert F. Demorest ⁴	Bertha Oss
Louragene Dozier	James Oss
Othra Eaton	Mrs. Ole G. Oss
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Esther Gifford	Vivian Rubendall
Evelyn Gilstrap	Stanley Sargeant ²
Kenneth Gilstrap	Bessie E. Smith
Lois Lillian Gilstrap	Fannie Smith
Pearl L. Goodrich ²	Lou Smith
Ivan Hainer	Rose M. Smith
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Mrs. Grace Hoover ⁶	Fleta Stouter ²
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Alida Johnson	E. Abbie Taylor
Orie A. Johnson	Eva B. Taylor
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Mae C. Laing ²	Elsa Thompson
William A. Lair, Jr.	Ity Ruth Thompson
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Ruby E. Lea	Susan A. Walde ⁴
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Doris Melendy	William F. Wood ²
Mildred Melendy	Esther Zopf
Clara Miller	



THE HOME CIRCLE

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



A Morning Prayer

I THANK thee, Father, who hast kept
Sweet guard above me while I slept.
I thank thee for the sunshine bright,
That drives away the shades of night.
With bird and beast and flower and tree
I sing my hymn of praise to thee.
I pray thee for a body strong,

For heart so pure that all day long
Each thought and word and act may show
That as a child of God I grow.
And not for self alone I pray,
But let me help some one today.
For Jesus' sake, Amen.

—James Dexter Taylor.

Hints on Cleaning Clothes

To give long life to your tailored suit, shave half a cake of good white soap into two quarts of boiling water, and add two heaping tablespoonfuls of borax. Set on the back of the stove until dissolved, then add it to two gallons of tepid water. After washing in this solution, hang the clothes on the line, with the coat on a hanger and the trousers carefully pulled into shape. When almost dry, press. With the aid of a sleeve board, that is not so hard as it sounds.

A white serge suit can be kept in good condition a whole season simply by using a ten-cent cake of magnesia. After brushing the suit, rub the magnesia on all soiled places, until the fiber of the cloth is full. Leave it there until the suit is to be worn again, when the magnesia should be shaken or brushed out.

The neck of a blouse or the white collar on a serge dress may be kept clean by rubbing a little prepared chalk on the soiled places when the garment is removed. Leave this on until the blouse or dress is to be worn again, then brush it off, and the spots will have gone.—*Alice C. Hoffman.*

What You Can Have for Nothing

THE *Monthly Health Letter* of the Life Extension Institute lists some things we can have for nothing:—

It costs nothing to stand erect and breathe and walk properly.

It costs nothing to have fresh air in your home.

It costs nothing to do setting-up exercises every day.

It costs nothing to masticate one's food thoroughly: this insures better digestion, and less of the expensive, highly flavored food is consumed; money and health are saved.

It costs nothing to cleanse the teeth thoroughly after each meal. By so doing you may save not only dentists' bills, but surgeons' and doctors' bills.

It costs nothing to eat some crusty foods that give proper employment to the teeth, and thus save dentists' bills.

It costs nothing to choose the kinds of food that the body needs.

It costs nothing to keep out of your body substances, like alcohol, that are known to be injurious.

It costs nothing to adjust your diet so that the more expensive flesh foods are not taken in excess.

It costs nothing to avoid dosing yourself with patent medicines.

It costs nothing to avoid eating, between meals, candy and sweets that are liable to irritate the stomach and otherwise affect the digestion and metabolism.

It costs nothing to feed the mind with wholesome mental food, instead of trash or morbid literature that easily decomposes and poisons your whole life.

Sensitive Matches

MANY have no doubt witnessed the sight of children who, fleeing in horror from the scene of washing operations when a piece of soap is produced, return with rapidity at the tempting offer of a piece of sugar.

Strange to relate, matches will behave in precisely the same manner as these naughty children.

To demonstrate the truth of this, fill a bowl with water, and on its surface arrange several matches in the form of a star. Then, taking a small piece of soap, previously sharpened to a point, immerse it in the water at the center of the star. It will be seen that the matches, regarding the soap with apparent horror, seek refuge at the side of the bowl.

How can they be enticed back? It is easily done by dipping a piece of sugar into the middle of the bowl, when the greedy matches will at once be seen to cluster round the tempting bait.

This interesting experiment is based on what is scientifically known as the superficial tension of liquids, from which we learn that objects passing over the surface of a liquid appear to travel as if the latter were covered with a very thin elastic membrane.

When the soap became dissolved in the water, the elasticity of the center of the membrane was lessened, thus carrying the matches away from the center to the edges of the surface. In the case of the sugar, the water which it absorbed produced a current from the sides of the bowl to the center, and it is this current which carried the matches with it to that central spot.

—*"Every Boy's Book of Hobbies," Cecil H. Bullivant.*

Kiang, a kind of grass, grows in abundance in Burma, and by a simple process is being converted into paper pulp.

Summary of Missionary Volunteer Work in the North American Division Conference for Quarter Ending September 30, 1916

	No. Soc. Reporting	Present Membership	Conf. Soc. Membership	Missionary Letters Written	Missionary Letters Received	Missionary Visits	Bible Readings and Cottage Meetings	Subscriptions Taken	Papers Sold	Papers Lent and Given	Books Sold	Books Lent and Given	Tracts Sold	Tracts Lent and Given	Hours of Chr. Help Work	Clothing and Meals Given	Bouquets Given	Scripture Cards Given	Treatments Given	Signers to Temperance Pledges	Offerings for Foreign Miss.	Offerings for Home Miss.	Conversions
ATLANTIC UNION																							
E. New York	7	107	12	65	15	173	18	11	297	794	135	11	1	878	238	29	18	49	229	15	\$ 39.60	\$ 5.90	--
Greater New York	11	322	--	310	224	1687	281	36	2017	2761	372	371	125	5691	908	652	100	1489	229	15	55.70	46.93	13
Maine	8	180	--	36	21	79	75	--	540	570	7	34	--	200	15	23	28	--	10	10	25.00	3.04	15
Massachusetts	15	251	7	473	95	961	101	20	2951	2446	411	210	305	2850	501	178	69	40	149	1	153.89	157.11	5
N. New England	6	47	8	46	23	44	13	--	382	950	16	--	--	219	74	27	--	--	--	--	15.57	--	5
S. New England	2	26	--	--	--	18	5	--	--	9	57	5	--	10	--	15	12	--	--	--	4.26	--	--
W. New York	5	65	--	79	53	151	76	15	638	1263	43	49	243	9272	236	140	44	237	15	--	118.87	63.05	7
Bermuda Mission	1	18	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--
CENTRAL UNION																							
Colorado	19	363	5	162	76	644	115	40	489	3638	172	112	15	1863	1573	226	96	927	34	--	259.53	45.10	12
Kansas	8	154	2	64	45	217	62	13	156	607	8	58	5	807	206	103	35	14	12	--	9.86	7.68	65
Missouri	12	265	2	173	23	286	43	28	771	1803	217	125	93	966	478	205	95	16	19	--	103.41	87.33	--
Nebraska	6	--	39	91	53	104	19	8	46	898	539	15	3	426	151	16	35	30	12	--	105.79	25.14	--
Wyoming	2	105	--	114	18	121	27	100	7	355	2	18	78	277	99	87	30	2	--	--	89.68	3.25	--
COLUMBIA UNION																							
Chesapeake	10	200	--	83	38	266	81	10	405	833	47	137	468	9446	144	149	7	35	5	5	29.05	2.08	9
District of Columbia	4	277	--	311	112	479	125	45	17045	6883	7	18	32	1737	257	25	49	10	16	7	440.30	4.55	6
E. Pennsylvania	15	198	17	168	60	344	57	41	1148	3205	247	61	216	1721	612	191	47	101	4	--	94.40	13.02	10
New Jersey	19	243	4	263	152	505	102	167	734	7891	101	530	363	4553	718	82	48	45	26	1	116.76	33.80	22
Ohio	15	302	--	202	80	455	146	3985	4888	89	129	94	3557	1034	109	181	13	11	--	--	150.19	32.09	--
Virginia	2	--	--	9	2	65	5	--	10	106	--	--	9	--	--	--	--	--	--	--	20.03	--	--
W. Pennsylvania	5	115	--	578	169	388	118	11	1746	6711	2095	212	134	1851	500	362	40	1	13	7	164.89	107.25	3
West Virginia	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--
LAKE UNION																							
E. Michigan	20	360	4	182	86	189	64	15	598	2570	337	73	59	3655	568	190	41	177	13	76	51.92	24.25	50
Indiana	17	306	4	58	18	239	57	1	519	1331	74	78	120	634	229	225	23	17	52	--	129.76	3.32	--
N. Illinois	17	594	--	431	244	3996	702	91	1803	4803	304	515	2044	4047	2169	406	110	387	60	20	520.41	55.88	41
N. Michigan	4	92	--	71	19	188	14	--	164	576	18	21	20	82	279	87	18	--	--	4	30.21	--	--
N. Wisconsin	4	56	15	6	1	10	15	--	26	174	--	8	--	83	30	19	--	4	11	--	20.61	--	--
S. Illinois	7	75	21	43	22	32	15	2	335	556	134	50	4	315	159	33	11	5	4	--	103.82	3.75	2
S. Wisconsin	20	276	5	187	114	487	87	3	501	1306	83	99	54	1619	501	156	39	30	4	23	140.65	30.18	21
W. Michigan	31	569	4	170	82	461	135	6	221	2597	268	48	48	216	391	146	55	409	30	5	103.69	18.24	2
NORTHERN UNION																							
Iowa	11	207	--	147	101	174	53	44	2523	1555	11	94	299	827	822	240	66	119	34	8	213.41	49.52	--
Minnesota	14	288	67	203	104	274	98	51	942	2364	154	118	26	1651	765	269	125	40	106	--	79.01	34.88	16
North Dakota	6	86	--	269	63	102	9	--	4	140	50	13	1520	500	8	41	--	--	--	--	7.90	12.30	--
South Dakota	5	87	--	156	179	163	14	37	35	282	11	42	52	243	67	48	25	6	14	--	52.94	12.40	--
NORTH PACIFIC UNION																							
Montana	3	50	--	10	3	30	--	2	48	315	--	19	--	61	6	--	8	22	13	--	--	--	--
S. Idaho	8	198	5	100	63	430	13	10	67	1405	56	31	164	605	205	35	24	30	--	--	39.84	2.50	6
S. Oregon	5	80	2	33	16	50	19	17	25	1379	10	29	--	261	151	59	26	150	3	--	15.20	15.03	10
Upper Columbia	11	248	1	67	26	120	23	10	24	1907	20	85	116	--	334	297	148	188	12	20	40.57	15.45	4
W. Oregon	13	330	7	171	57	267	27	77	55	8991	122	151	--	3539	511	301	180	466	32	4	145.77	115.22	1
W. Washington	14	203	--	22	12	35	2	--	98	553	14	11	10	100	53	25	--	--	--	--	10.27	6.97	--
PACIFIC UNION																							
Arizona	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--
California	12	324	2	259	124	562	133	26	1851	4327	223	236	16	6967	727	680	199	505	51	59	172.71	56.00	11
Can. California	21	430	--	151	35	236	163	64	225	6722	197	232	88	2053	979	372	85	4	14	--	145.25	66.61	6
Inter-Mountain	4	63	10	650	167	936	149	25	80	744	261	21	5	240	20	45	3	13	--	1	17.25	63.71	4
Nevada Mission	1	20	--	42	30	401	115	46	--	3483	3	17	--	27	83	34	10	1	4	--	2.20	--	--
N. California	3	87	--	39	16	55	19	21	59	977	23	43	8	320	14	56	4	12	9	--	54.58	5.45	8
N. W. California	12	200	--	52	18	191	32	1	230	1823	12	119	200	466	134	80	51	69	5	--	72.56	25.03	6
S. California	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--
*S. E. California	7	227	--	195	92	873	175	20	317	4983	15	392	389	2665	580	170	52	--	23	39	60.69	193.18	3
SOUTHEASTERN UNION																							
Cumberland	--	40	--	39	24	97	26	--	411	642	9	24	2	23	491	38	66	2	10	--	12.00	1.00	1
Florida	11	142	1	148	53	303	98	4	122	2355	100	101	28	1116	608	231	62	122	22	--	48.49	49.60	7
Georgia	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--
North Carolina	3	81	--	27	10	44	7	9	7	797	--	--	--	134	11	384	--	13	6	--	23.67	--	--
South Carolina	17	--	--	8	7	27	--	--	18	105	--	2	--	4	--	53	24	20	--	--	2.23	--	--
SOUTHERN UNION																							
Alabama	5	90	--	243	158	315	41	13	104	763	19	18	1	119	368	189	42	25	73	--	10.00	9.22	4
Kentucky	3	80	7	44	43	84	33	--	183	258	13	16	23	313	182	89	5	53	14	--	20	3.12	7
Louisiana	1	61	--	59	44	185	30	--	20	900	3	38	--	240	153	84	4	2	30	--	13.58	1.04	11
Mississippi	2	17	4	30	29	813	50	2	1	252	1	3	--	511	49	20	--	17	5	--	38.10	2.00	7
Tennessee River	3	95	--	6	3	57	23	--	734	322	21	15	--	129	688	88	48	--	--	--	13.40	1.67	19
SOUTHWESTERN UNION																							
Arkansas	5	87	4	34	14	30	4	--	33	303	38	9	10	240	248	35	14	9	1	--	7.29	1.15	7
New Mexico	5	50	9	19	21	56	34	--	10	815	3	10	--	1	75	29	4	--	54	3	12.04	.77	1
N. Texas	4	105	--	56	28	40	14	3	35	921	14	20	1	316	117	33	13	22	23	3	2.35	3.26	--
Oklahoma	8	175	--	52	17	79	19	7	2	1166	39	8	--	253	84	58	--	9	6	--	56.92	13.39	4
S. Texas	6	63	--	57	35	375	125	1															



The Keys

OUR Polly's pleading "Please!"
And Sally's sunny smile,
Oh, those are wondrous keys
For locks of every style!

They open pantry doors,
Disclosing cakes and tarts;
They open happy stores
Of kindness in our hearts.

And when some Doleful Thought
Stays lingering about,
Those keys fly like a shot
To lock the rascal out.

— L. J. Bridgman, in *Youth's Companion*

A Sad Story

ELIZABETH BURR

MR. AND MRS. ENLAKE had four children. Eugene was eighteen years of age, and Eunice was sixteen. They were at Fernando Academy, and while they were missed very much by the other members of the family, their bright, cheery weekly letters and the good monthly reports of their work from their teachers, brought both pleasure and satisfaction to the home.

The parents could not be really lonely while they still had Elsie and little Edward with them. Elsie was a great help to her mother, washing dishes, sweeping, and making beds, while Edward wiped the dishes, brought in wood and kindling, gave the corn to the chickens, and saved mother many steps; for he was a manly little fellow and wanted to do his share of the work. Often, with the air of a sixteen-year-old boy, he would say, "Is there anything I can do for you, mother dear?" for when Eugene went away to school the lad promised big brother that he "would take care of mother" till he came back. So he straightened up with all the dignity of his six years, and tried to put off his baby ways and be "mamma's little man."

Mrs. Enlake loved her children dearly, and endeavored to take the best of care of them, teaching them to do right, to be truthful, obedient, and courteous, also to go to bed early and not to eat between meals, in order that they might be well. She told them that nuts, fruit, and candy were not made to take by themselves, and so disturb the work going on in their stomachs. There must not be disorder in their eating.

Eating between meals was likely after a time to make them sick, even if it did not at first. It would be like opening a partly baked loaf of bread and putting a lump of dough in the middle of it. That would surely spoil the bread. The cultivation of right principles and good habits was Mrs. Enlake's ambition for her children, and her husband was as interested in their welfare as she.

Mrs. Enlake insisted on old-time obedience, but was ever thoughtful for the happiness and pleasure of her children. Knowing how much they enjoyed sweets, she bought one day a pound of candy, intending to give them a small portion with their midday lunch. After placing some by each plate, she put the bag

away in the cupboard, thinking she had a little treat in store for the children for several days to come.

But a dreadful thing happened to that white bag. Its sides sank in — it soon looked like Pharaoh's "seven thin ears" of corn. It had no tongue, so it could not talk, yet it told a story of how some little child had peeped in, then said, "I'll take just one piece;" then "just one more;" and then with increasing desire had forgotten that angels were watching in sorrow, that another child was being robbed, and that mamma would be greatly grieved,— forgot everything except that "it tastes good." Soon the little white bag was entirely empty, and a child had a troubled conscience.

The next day Mrs. Enlake had guests for dinner, and was so busy she did not notice the little white bag; but the day after, just as she called the children to lunch, she stepped to the shelf that held that little flat bag. For a minute she thought she was mistaken, that she had forgotten where she had left it; but soon she spied it, and looked inside. A few crumbs seemed to say, "Yes, I'm the bag, but I couldn't keep my candy when your little child came to rob me." She was troubled, not for the candy, but for her child. Which one could it be? Surely not Elsie. She was such a woman, and had been a little mother to Edward, and was always unselfish. It must be Edward; but even he was old enough to know better. She talked with the two children, and kindly explained how wrong it was, and how she wanted to be able always to trust them.

After praying with them, she asked Elsie if she had eaten the candy, and, as she expected, Elsie told her that she didn't know anything about the empty sack. Poor little Edward, would he be brave enough to own his fault? How earnestly his mother hoped and prayed that he would tell her all about it. He, too, denied any knowledge of the missing candy, then put his head down in his mother's lap and cried.

Mrs. Enlake was puzzled. She sent Edward to bed with just bread and water for supper, hoping that by morning he would admit his wrong-doing. But he could not be coaxed to confess it. His parents decided that he must take his meals alone in the kitchen till he was ready to tell the truth. It became a sad, quiet household, very different from the two merry children and the proud and happy parents of the day

before. What was the matter with little Edward? Why was he so stubborn? Elsie, apparently from sympathy for him, crept around like a shadow, and hardly spoke except when her mother asked a question. It was the third day. It seemed as if serious illness were in the house. Who ever saw a little fellow — just a baby — persist in a falsehood, stick to it day after day, with both mamma and papa trying hard and patiently to help him do right?

What could be done? They agreed that they must pray and wait. A victory must be won by one of God's little children.

The third night came. The little boy had been put to bed with earnest prayer and loving kisses; he was silent, for his mamma had told him not to tell her again that he had not taken the candy, but just to wait till he wanted to tell her all about it.

He put his arms around her neck and sobbed and sobbed as if his heart would break, but did not say a word. Even after he slept she could hear him sob in his sleep. Two hours passed, but the troubled mother could not sleep. A white-robed figure entered her room and hurried to her bed, crying, "O mamma, I did take the candy; I did eat it, and I told the stories." Moans and sobs testified of the shame and sorrow of the little culprit.

But it was — Elsie — not Edward. "O mamma, to think that I could let you punish Edward three whole days when I knew he was good and I was wicked. Can you forgive me, and will dear little brother ever love me again? Can papa ever trust me? I hate myself; I didn't know I could be so bad," and again sobs shook the little form in an agony of shame and repentance. Her mother assured her of the love and patience of Jesus, and at last she was comforted and quieted by the sweet promise of his forgiveness, and slept in her mother's arms.

In the early morning she hastened to little Edward's bed to tell him how sorry she was and to beg his forgiveness.

The two children were soon having a merry race in the garden, and a flood of sunshine filled not only the house but the hearts as well.



The Kindness of God

(Texts for April 8-14)

How tenderly God speaks in the language of a human parent, explaining his dealing with those who are counted as Christ's. If they "forsake his law" and "walk not in his judgments," he will punish them.

"Nevertheless my loving-kindness will I not utterly take from him." His loving-kindness does not come to us because of our sins, but because we are Christ's and he is ours, and the loving-kindness the Father pours out to him, he shares with us. So long as we are in him, all he possesses belongs to us. Undeserving as we are, the merit of Jesus covers all our lack so that the Father can say, "My covenant will I not break." He covenants with Jesus that on account of his obedience he will be merciful to our transgres-

sions, and never leave one soul to perish who trusts in him.

Because he is such a God, because he changes not, but remains the same from everlasting to everlasting, why should we be discouraged or afraid? Why should we fear the wrath of men, when the God at whose command the mountains and seas and the world itself sprang into being, is our Father?

"They shall perish, but thou shalt endure." The power which made them has declared that they shall pass away. Time impairs all things, and they change and go to decay. The visible creation is likened to a garment of the invisible God. It becomes old and is laid aside. But as a man is not changed by a change of clothing, so the everlasting Father changes not toward us though the heavens and earth pass away and all things become new.

"How manifold are thy works." So numerous indeed that the human mind has investigated only enough to be convinced that they are infinite. But from giant trees of the forest to the tiniest blade of grass, all show a divine wisdom that should lead us to rejoice that he is our Father.

"He is the Lord our God: his judgments are in all the earth." What precious reassurance is this, that he condescends to call himself *our* God, and that he shows no partiality, but in the remotest corner of earth he is present to manifest his power in behalf of his children.

"He hath remembered his covenant forever." He entered into a covenant promise with Abraham which is the basis of all our hopes. To this covenant he remains faithful. He never forgets.

"For I know that the Lord is great, and that our Lord is above all gods." When we come to know personally that the Lord is great, it is as much a cause for rejoicing as to know that he is good. Though he were infinitely good, yet if an evil god were greater, how deplorable our case would be; but he is both good and great above all gods. For this very reason we cannot be his and have any other god before him.

"Thy name, O Lord, endureth forever; and thy memorial, O Lord, throughout all generations." Men make great names by their achievements, but in time their names decay and their memorials are forgotten. But the mighty works of our Father only add to the luster and glory of his name, and his matchless grace toward sinners will increase the honor and adoration ascribed to him forever and ever.

M. M.

MEDITATION.—The psalmist's thoughts of God are a measureless deep which I cannot fathom. Even a casual glimpse is awe-inspiring; but when I gaze into that crystal deep, and catch glimpses of depth before unseen, words fail me. Beautiful attributes, before unknown, are revealed to my waiting eyes, which call for deeper gratitude, bring a sweeter joy than my heart has yet known, and give me an insatiable desire to know him better whose "glory is above the heavens." I must *know* him at all costs.

SPECIAL PRAYER.—Father, draw me into thy presence. Anoint my eyes that I may see thee as thou art. Wash the dust of common things — selfish ambitions, worldly pleasure, and other hindrances — out of my throat, that I may "taste and see that the Lord is good."

M. E.

Health rule: Laugh heartily, work planfully, serve willingly, play some, sleep regularly, exercise daily, speak kindly, read much, think more. Dare to be yourself — cheerful, conscientious, brave.

"Be silent in His hands."

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Missionary Volunteer Society Programs for Week Ending April 14

THE programs for this date, with notes, illustrations, and other helpful material, will be found in the *Church Officers' Gazette* for April.

The Bible Year

Senior Assignment

April 8: 2 Samuel 20, 21. Sheba's rebellion; Gibeonites avenged.
 April 9: 2 Samuel 22 to 24. A psalm and the last words of David.
 April 10: 1 Kings 1, 2. Solomon made king.
 April 11: 1 Kings 3, 4. Wisdom and riches of Solomon.
 April 12: 1 Kings 5, 6. Solomon builds the temple.
 April 13: 1 Kings 7, 8. Solomon's house; the temple dedicated.
 April 14: 1 Kings 9, 10. Visit of the queen of Sheba.

For notes on this assignment, see *Review* for April 5.

Junior Assignment

April 8: 1 Samuel 24. David spares the life of Saul.
 April 9: 1 Samuel 26. David and Saul in the wilderness.
 April 10: 1 Samuel 31. Death of Saul and Jonathan.
 April 11: 2 Samuel 1. David mourns for Saul and Jonathan.
 April 12: 2 Samuel 5. David anointed king at Hebron.
 April 13: 2 Samuel 7. The Lord sends a message to David.
 April 14: 2 Samuel 15. The treachery of Absalom.

The Shepherd Boy Who Became King

"There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Isa. 11: 1-4.

First, it was promised that the Saviour should be born of human flesh, should be a descendant of Adam and Eve. Gen. 3: 15. Then it was foretold that the promised One should be of the Hebrew nation, a descendant of Abraham. Gen. 12: 3; Gal. 3: 16. Later one of the tribes of Israel was indicated—Judah. Gen. 49: 10. Then we come to the prophetic utterance of Isaiah that Jesus—the Branch—should descend from Jesse. Who was Jesse?—He was the father of King David.

When Jesus was about to be born, the angel said: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David." Luke 1: 32.

So David is one of the most noted characters in the Bible—and one of the most interesting. He possessed that courage, loyalty, and love which make true heroes.

What was David doing when Samuel came to Jesse's house hunting for a king? Usually it is the people

who are busy making a success of what they have to do who are chosen for higher positions.

What traits of character did David show when he asked the privilege of fighting Goliath? But Goliath was not the only giant David killed. Some one counted eleven. Here is one—a big one—the temptation to kill Saul who was twice within his power. This giant temptation was slain by *not* killing Saul.

What would you have done? It is easy to say that you would have done just what David did. But remember that Saul was trying to kill David. And David knew, too, that the Lord had rejected Saul and had chosen him to be king. I imagine that this giant was much harder to kill than Goliath. The Bible says that he that ruleth his spirit is greater than he that taketh a city.

How else did David show his loyalty to the king and to his friends?

How do you think he showed his love for God? Do you think it was easy for him to give up building the temple? Did he sulk because he was not permitted to do it? What did he do?

David's life was full of trouble, but beneath it all he must have had a deep heart experience, for he wrote some of the most beautiful songs that have ever been written.

Do you know the Shepherd psalm?

An Example of True Friendship

"The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." 1 Sam. 18: 1.

This is one of the most beautiful stories of friendship in all literature. Today we often hear true friends spoken of as "David and Jonathan."

Do you think it was the way of the natural heart for Jonathan to be such a friend to David?—No, indeed. Jonathan was the heir apparent. And it would seem from all we know of him that he would have made a good king—far better than his father.

Jonathan surely was brave enough to be a king. Don't you think so? His exploit in climbing the rugged cliff, with only his armor-bearer, and routing the Philistines was quite as great an achievement as the killing of Goliath.

His ability as a leader of men is shown from the fact that he had charge of a third of the army. He was his father's right-hand man.

That he evidently had the power of discerning true worth is shown from his friendship for David. His perseverance is shown by his faithfulness to David, even at the risk of his own life.

Under all these circumstances, and with his father, the king, trying to kill David so that Jonathan would be king, don't you think it took something more than a mere human disposition for Jonathan to be the true friend to David that he was?

What is it to be a friend in reality? If Jonathan merely had taken a fancy to David, and had not had to give up anything for him, would he have been his friend? If he had tried to gain or get something for himself from this friendship, would he have been a true friend?—No, friendship never tries to gain, but only to give. Jonathan was willing to give all his prospects, and even to risk his life, that David might be king. No wonder David, in his lamentation, said: "Thy love to me was wonderful, passing the love of women."

"But let us not too hastily pity Jonathan, or think that his life went out in failure when he fell by the

side of his father at Gilboa. Such princes never can be kept from thrones. Such natures always wear a crown. Though the sacred anointing oil of coronation never fell upon Jonathan's brow, he was none the less anointed with an oil even more sacred. For the throne of love is the mightiest of all thrones, and the lordliest of all empires is the empire of unselfishness."

M. E. K.



II — Paul's Address on the Castle Stairs

(April 14)

LESSON SCRIPTURE: Acts 22: 1-21.

MEMORY VERSE: "Thou shalt be his witness unto all men of what thou hast seen and heard." Acts 22: 15.

Questions

1. How did Paul address his persecutors? What did he call his speech? What did he ask of them? Why were the people so silent? Acts 22: 1, 2.
2. To what nation did Paul say he belonged? Of what city and province was he a citizen? Locate Tarsus. Where was Paul educated? What did he say of the thorough instruction he received? Verse 3. Note 1.
3. How did Paul describe his zeal as a persecutor? Who could bear witness that what he said of himself was true? On what errand did he go to Damascus? Verses 4, 5.
4. What took place as he came near the city? How did the light affect him? What did he hear? What question did Paul ask? What was the reply? Verses 6-8. Note 2.
5. What did Paul say of those who were with him? What question did he ask? What did the Lord tell him to do? Verses 9, 10.
6. How did Paul enter Damascus? Who visited him while he was blind? What did Ananias say? How long was it before Paul's sight was restored? Verses 11-13.
7. For what four things did Ananias say God had chosen Paul? Verses 14, 15.
8. What did Ananias tell Paul to do without delay? Verse 15.
9. What did Paul see and hear in a trance while at Jerusalem? What protest did he make? Verses 17-20.
10. To whom especially was Paul to carry the gospel? Verse 21. How was the memory verse fulfilled in his experience? Why did Paul relate this experience? Note 3.

Questions for Diligent Students

1. Who, in a former chapter of Acts, used the same words to begin an address that Paul used on this occasion?
2. Why did Paul not present a skilful argument instead of telling his own experience?
3. What incident in this lesson shows Paul's quickness of thought in an emergency?
4. What do you find in this account of Paul's conversion not found in the account given in the ninth chapter of Acts?

Notes

1. Paul referred to those circumstances which would give him influence among the Jews. He has told us in other scriptures of his early advantages, but never boasted that these made him better, and he counted them all as loss for Christ. Phil. 3: 4-8.
2. Remember that it was "about noon" when Paul saw the "great light." We cannot imagine light brighter than the sun at noon in an Eastern sky. This gives us an idea of how one glimpse of the glory that shines in the face of Jesus would affect us if we were not prepared to see it.
3. Paul "spoke of his former zeal in persecuting the disciples of Christ, even unto death; and he narrated the circumstances of his conversion, telling his hearers how his own proud heart had been led to bow to the crucified Nazarene. Had he attempted to enter into argument with his opponents, they would have stubbornly refused to listen to his words; but the relation of his experience was attended with a convincing power that for the time seemed to soften and subdue their hearts."—*The Acts of the Apostles*, p. 409.

Unafraid

IN the life experience of the apostle Paul there are many incidents revealing his absolute fearlessness in the face of danger. Often in peril by land and by sea, and especially when bitterly opposed by those who were determined to hinder and suppress the spread of the gospel, he advanced boldly from one vantage point to another, until he attained the results he was striving for so earnestly. Never has the church had a more fearless advocate of truth than Paul.

It was this admirable trait that led Paul, immediately after his conversion, to bear witness to his faith in the crucified and risen Redeemer: "Straightway he preached Christ in the synagogues, that he is the Son of God." Acts 9: 20. Unafraid, "Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ." Verse 22. And afterward, during his first visit to Jerusalem as a Christian, "he spake boldly in the name of the Lord Jesus," despite the plottings of the unbelieving to slay him. Verse 29.

During Paul's first extended missionary journey, the opposition manifested by the Jews against his advocacy of the Christian religion led him boldly to turn to the Gentiles. This was in harmony with God's purpose in setting him apart as "a chosen vessel," to bear witness concerning the name of Jesus of Nazareth, the Saviour of mankind, "before the Gentiles, and kings, and the children of Israel." Acts 9: 15. None but one wholly unafraid would be able to stand before such men as Felix, Festus, Herod Agrippa, and even Nero himself.

Thus can God make use of the trait of fearlessness under any and all circumstances. And those who, in the closing days of earth's history, fear God, and give glory to him, may stand unafraid in the face of severest trial. They may know that the angel of Jehovah encampeth round about those who fear Him, and delivereth them.

Godly fear, while making one unafraid, never engenders that boldness which leads to acts of presumption. On the occasion of the tumult at Ephesus, when Paul's work was called into question by an angry mob, the apostle was ready to appear before his enemies and to defend his course of action in their city; but when his friends pointed out the dangers involved in such an explanation before those wholly unprepared to hear, Paul wisely forbore, and remained in safe quarters. In this instance, discretion proved to be the better part of valor.

While "God hath not given us the spirit of fear; but of power" (2 Tim. 1: 7), thus making us unafraid in our service for our fellows, yet we should remember, as Paul always remembered, that "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." 2 Tim. 2: 24, 25.

C. C. CRISLER.

One of the most interesting mound ruins yet unearthed in America, has been brought to light by Dr. J. W. Fewkes, of the Smithsonian Institution. This mound, in Mesa Verde National Park, New Mexico, was built for religious purposes, and has been named the Sun Temple. More than one thousand feet of solid, four-foot walls make up this underground temple with its twenty-five rooms.

The Youth's Instructor

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The Lamps of God

OUT in the silent vastness of the night,
Foot-free I wander, musing on the wide
Star-studded portals and the timeless light
Of suns which in the gates of heaven tide
The mighty shocks of each millennium
With steadfast glow, and light the age to come

Shine on, ye lamps of God, that bring to me
Unceasing promise of eternity.

—Harold Speakman

What Prohibition Has Done for Colorado

PROHIBITION in one year dismissed fifty-one per cent of the Denver policemen.

It reduced accidents in mines one half, though there are twice as many miners now as when the State was wet.

It reduced suicides forty-five per cent.

It eliminated the delirium tremens ward in the county hospital.

Colorado lost tourists because of the dry régime, but they were of the habitual criminal type. Eight of them are now in the Wyoming State Prison. Colorado had a sixty per cent increase of desirable tourists the first dry summer; 25,000 auto loads of tourists from other States left ten millions in the State during the season.

Prohibition has decreased applications for divorce by sixty per cent.

Have You Character or Stubbornness?

AFTER a physician who had been called to see a sick baby had gone, the mother said: "I tell you that baby has character. He is wonderful. I know he is going to be a great man. Why, he would not even let the doctor look at his throat. We could not pry his mouth open with a spoon."

Many people imagine they have character when, like this baby, it is nothing but stubbornness.

Stubbornness is one of the commonest human traits, and is usually confounded with firmness or strength of character. Most people think it shows weakness to give in to others in anything, and that it indicates strength of character to hold out and make others give in. The truth is, stubbornness has nothing to do with strength; it is simply mulishness. There is as much difference between stubbornness and firmness, standing fast for a principle, and holding obstinately to a mistaken viewpoint, as there is between a mule and a Gladstone.

It is a strange paradox of human nature that many of us cherish a weakness as a virtue, and never dream that it is hurting us or holding us back from the goal we are trying to reach. We struggle hard to succeed, while all the time doing things that tend to upset our very aim, to drive success away from us.—Orison Swett Marden.

Lincoln or Beau Brummel

It is the good fortune of editors to be told their faults. They are not left to go blindly along, trusting that all is well. The reason they are in this privileged class, may be due to the fact that the critic can make use of the telephone or of the pen. A person can lay bare his inmost feelings so much more easily when he does not have to face the one at fault. The pen or the telephone gives one the freedom of the gossip.

But if criticism will call forth from an editor as good a discussion as the note from a reader of *Every Week* recently did from Mr. Barton, its editor, criticism should be welcomed by editors and patrons. Whatever the means used in conveying the message The note reads:—

"I am sorry to see an editorial by you urging young men to pay more attention to their clothes, when there are so many more important things in the world for you to write about. Doesn't the average young man pay too little attention to what he really is and too much to what he appears to be? We look to you to hold up the Lincoln ideal rather than the Beau Brummel ideal."

Mr. Barton answers the critic in the following pertinent words:—

"This man is right, in part. It is the business of this magazine to hold up the Lincoln ideal.

"We who love Lincoln would not change one single line in the portrait of him that we carry in our hearts. His homely face and slouching figure and unkempt person are a part of the treasure of our lives. We would not remove one wrinkle; we would not smooth out one crease.

"We love him so much that we are not afraid to tell the truth about him. And the truth is that Lincoln succeeded not because of his slovenly appearance, but in spite of it.

"Seward underestimated him; Stanton glibed at him. Welles and Chase and the others had to be convinced by months of association that their first impression of him was unfair.

"How much easier Lincoln's task, how different the attitude of his associates might have been, had it been possible for Lincoln to look what Lincoln really was.

"Even his young secretary, John Hay, who worshiped him, spoke of him with affectionate amusement as the 'gorilla,' and found it hard to take quite seriously the man who would rush into his room at midnight, with a ragged nightgown flapping about his knees.

"Foreign ambassadors left his presence with a keen appreciation of the man's innate dignity and power.

"But foreign peoples saw just the baggy trousers, the unkempt coat, and the scraggly beard, and thought him the freak figurehead of a hopeless cause.

"Disraeli, who helped rule England while Lincoln ruled America, was Lincoln's exact antithesis.

"He thought *too much* about his clothes. His dandified appearance and his foppish mannerisms were one of the influences that kept him from the premiership long after he had become the ablest individual in his party.

"*Too little* attention to his clothes hindered Lincoln: *too much* attention hurt Disraeli.

"Is it fair to regard as unimportant a matter that has proved its power to help or hurt the lives of the world's great men?

"The wise man will seek so to dress his body that it may be the perfect, efficient instrument of his soul, giving him poise and self-respect and confidence in the presence of other men.

"To achieve that happy medium of good taste is not easy. It requires thought, and repays it."

THE term "Yankee" is derived from a corrupt pronunciation of the word "English" by the Indians.

Do you throw paper and other refuse in the streets? This is not patriotic.