

# THE YOUTH'S INSTRUCTOR

Vol. LXV

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No. 16



THE OLD WAY OF MAKING THE DELECTABLE SWEET — MAPLE SUGAR



## FROM HERE AND THERE

Ivan Mestrovic (Mestrovich), a Serbian sculptor of note, is to give an exhibition of his works in this country this spring.

Dr. Cary T. Grayson, personal physician to the President, has been appointed medical director of the navy, with the rank of rear admiral.

Since July 1, 1916, according to a recent report in the *Journal of Commerce*, one hundred and nine American ships, of about one hundred and thirty-six thousand tons, have been sold to foreign flags—half of them to Norwegians and the remainder to various nationalities.

More than 15,000 people, it is estimated, commit suicide each year in the United States. In the entire civilized world, a million people each year—more than five hundred a day—are guilty of self-destruction. In nine cases out of ten, if not in every case, discouragement is the cause of self-destruction; and this discouragement is mainly due to wrong habits of living.

The Carnegie Corporation of New York recently made a gift of \$180,000 for a library building to the Peabody Teachers' College, Nashville. With this gift, and the provision by the college trustees for a permanent annual expenditure upon the library of \$10,000, together with the 50,000 volumes, the property of the college, it is assured that the greatest teachers' library in the South will be housed at this college.

The *Christian Herald*, in giving statistics of the progress and present standing of the different denominations, says: "The amount given for foreign missions by the members of all the Protestant bodies in the United States and Canada was, according to last report, an average of eighty-one cents per member, less than one eleventh of the average of members of the Seventh-day Adventist denomination." Our per capita contributions to home and foreign work was \$37.01; and to foreign work, more than ten dollars.

Lawyers of Albert Lea, Minnesota, refuse to defend "blind piggers" (men who conduct illegal drinking places). Albert Lea's foremost attorney, H. H. Dunn, former speaker of the Minnesota house of representatives and a member of the law firm of Dunn & Carlson, was the first of the Albert Lea lawyers to take this stand. Mr. Dunn said in view of the fact that the edict of the voters of Freeborn County had made Albert Lea and the remainder of the county dry, he could not as a citizen attempt to defend any person who was trying to evade the desire of the people. Mr. Dunn declared that his firm stood on the same ground.

The American people spent \$185,000,000 for factory-made confectionery during 1916, or \$1.80 for every man, woman, and child in the country, according to figures compiled by the Census Bureau. The liking of Americans for sweetmeats has increased enormously, the bureau says, noting that sixty-five years ago the per capita consumption of factory-made candy was but 13 cents. Sixty-five years ago there were 400 factories in the country, with aggregate capital of \$1,000,000 and total production worth \$3,000,000. Today there are 2,500 candy factories, with aggregate capital of \$110,000,000 and total production worth \$185,000,000.

## The Instructor Literature Series

THIS is a series of booklets comprising the very best of supplementary readers and classics for all grades. They can be obtained for five cents a copy and postage of one cent. It is a remarkable series covering history, biography, literature, nature, industry, geography, and stories of the States. The titles of some of the booklets are:—

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It is the best book of the kind on the market, and will be greatly valued in private and school libraries. Order of your tract society, or of the Review and Herald Publishing Association, Takoma Park, D. C. Price, \$1.25.

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# The Youth's Instructor

VOL. LXV

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No. 16

## Algeria\*

W. S. CHAPMAN

**A**LGERIA, in Northern Africa, lies on the coast of the Mediterranean Sea, with Morocco on the west; on the south, and partly joined to it, is the Great Sahara Desert. The inhabited portion lies between the sea and this desert, an average width of about three hundred kilometers, yet scattered over the Sahara are isolated oases, either where nat-



A STREET SCENE IN SIDI OKBA, ALGERIA

ural wells and consequent growths have made them habitable spots, or where artificial wells have been bored, giving gushing wells and verdure.

Algeria, a dependency of France, being acquired in 1830, is a wonderfully interesting country, teeming with a vast and heterogeneous population, all under French domination. Its principal cities, strung along the coast, are of great interest because of their ancient ruins scattered everywhere, and because of the peculiarities of the inhabitants. One feels continually as though walking among modern people inhabiting a dead world.

Algiers, formerly an Arab city, is the most beautiful of all in a country covered by cities that attract; but, as with all the other "show spots," the French conquerors have so desecrated its houses and streets, and so much that was of value because of age or associations has been pirated, together with the cutting back of the quaint old Moorish dwellings which almost met overhead in the streets, and the introduction of the wide boulevards of France, well paved and brilliantly illuminated, that the contrasts and innovations are quite a shock to sentimentally inclined tourists. Especially is the damage prominent in the destruction of the sea front, which has lost the ancient aspect it bore in the days of the savage pirate kings.

"In this changeful north Africa, succeeding conquerors have imposed their civilizations and their work upon those of the conquered in a manner that has hardly a parallel in Europe. Carthage destroyed, Rome came in her might and built a hundred cities, conducted water, brought huge areas into cultivation, and made roads after her manner; and in due time overthrew her own ancient altars in zeal for a new faith. . . . All went down in a day before a troop

of Arabians who rode as conquerors from Egypt to the Atlantic. Islam followed in their wake. The civilization derived from Europe disappeared; the water courses were broken, the desert resumed its sway, and the stones of Roman temples and basilicas went to build the mosques and villas of the visitors. For twelve centuries the creed of Mohammed held dominion; Europe was busy with its own affairs, and endured the insolent depredations and exactions of the deys with scarcely a serious attempt to suppress them. But at length the cup was full. An English fleet struck the first blow; and a few years afterward France took the subjugation of Algeria seriously in hand; and today European civilization is once more paramount in the ancient provinces of Rome."—*Stanford*.

The most numerous and scattered of the peoples to be met with are the Arabs, the Berbers, the Mohammedans, the Jews, the Mzabites, and the border tribe of Biskris. Negroes are found everywhere. They do the heavy work as masons and on railroads. Their happy faces are a relief and contrast to the dignified and solemn demeanor of the Orientals. The Negro women are the servants and masseuses at the baths.

The Arab is a wanderer because his wealth consists of flocks and herds, which compels a change from place to place in search of pasture for his animals. Under the Romans the Berbers were all nominally Christians, but after the Arab invasion they adopted the religion of Islam, but had nothing else in common with their conquerors. The men are not inclined to wander, but dwell in the mountainous region, and are reliable, industrious laborers.

Mohammedans who live in the towns are called Moors. At the present time they have intermarried



EVENING PRAYER

largely with the Arabs and Berbers. They are the chief merchants of the towns. Their wives go veiled, but the Berber women are unveiled, even living side by side with Moorish women who are veiled and relatives.

Another class of traders who are also skilled bankers, are the Mzabites, frequently seen in the cities, but whose home is far out in the desert, on the very borders of the Sahara, some four hundred miles from Algiers. They are energetic and persevering, and have created a city of their own on the desert sand,

\* The illustrations are taken mainly from Stanford's "About Algeria," London, New York, John Lane Co.



dug wells and found water, and have established a system of dams and irrigating canals to distribute the spring rains, so that they have a fertile and beautiful garden of green surrounded by the bare rocks and burning sand of the Sahara.

Another very low class, also from the Berber tribe, are the Biskris, whose home is in the east and far down in the desert at Biskra. They are the water



A STREET IN TIMGAD, ALGERIA

carriers and scavengers of the cities. As they have Negro blood in their veins, they have somewhat of his happy nature and a love for bright-colored clothing, so that when gathered around the public fountain they form not only a pleasing but an amusing sight.

Algeria consists of two parallel ranges of mountains, the northern sloping to the sea and the southern toward the Sahara. The sloping sides of the northern range with its vast plains was once the granary of Rome. Between the two ranges lies a lofty plateau of barren sand, almost a desert. Occasionally oases with fresh water are found, and in these places a scanty population reside and earn a precarious living.

Four hundred miles west from Algiers lies the holy city of Tlemcen, of the Mohammedans. In every direction can be seen square whitewashed buildings surmounted by domes. They are called *koubbas*, the tombs of Marabouts, or saints, and are objects of veneration and the cause of endless pilgrimages. In its prime Tlemcen was once one of the great cities of Algeria, peopled by pure Berbers rather than Arabs. It was supposed to have had a population of 150,000.

Two hundred miles east of Algiers lies the city of Setif, a city 3,573 feet above the sea. It is the center of a vast grain-growing country once the granary of Rome, a great sea of grain without a single tree. East of Setif the mountain slopes down to the valley of the river Roumel, which forms the moat of the rock-girt city of Constantine. The whole hillside is full of the remains of Roman cities and public buildings.

The city of Constantine is built on a plateau formed by surrounding chasms or ravines 1,000 feet deep, the top of this circular peninsula being the city itself. It has no connection with the mountain except in one place. It is said that the city has withstood eighty sieges. Its original name was Cirta, but the Romans renamed it Constantine, after the daughter of the emperor. The Jewish population of the city is very great, and the Jewish women of this city are said to be the most beautiful women in the world.

Two hundred and eighty-eight kilometers from Constantine begins the great Sahara at the oasis of Biskra, and a short distance from this place, at the village

of Batna, rise the Aures Mountains. They are of no especial interest except for the character of their inhabitants. For centuries this far desert region was an asylum for the fugitives from the armies of the many nations, tribes, and peoples, escaping in the various wars that have desolated Algeria. There is therefore no distinct class or peoples, as intermarriage has obliterated all racial lines, yet there is a noble dignity in their bearing, and their classic faces impress the beholder. Their isolated position has made of them a peculiar people in language, customs, and habits. "Their language is full of Latin words. They observe the twenty-fifth of December as a feast, under the name of *Moolid* (the birth). They use the solar instead of the Mohammedan lunar month, and the names of the months are the same as our own."—*Stanford*.

To the north of Batna lies El Kantara, where the mountain suddenly splits into a deep narrow gorge, which the Arabs call the Mouth of the Sahara. In front is a beautiful oasis having an abundance of olive and palm trees. Continuing to descend until the hills are left behind, the traveler will reach Biskra on the very borders of the desert. Unlike any other city in Algeria, Biskra is distinctively African in all its attributes. It consists of a score or more of native villages ruled over by a French garrison, occupying a large oasis some four or five miles long and with an average width of about a mile. It contains an immense number of palm trees which constitute the wealth of such places. The city is populated by representatives of every tribe in Africa in almost countless numbers, like flies, added to which are a large proportion of Negroes. Two hundred and twelve kilometers farther south is Tuggurt, a desert town containing 200,000 palm trees.

The desert of Sahara is commonly regarded as a vast region of arid, bleaching sand, a scene of perpetual desolation. One can travel, however, for days over the rocks of the Sahara and not see sand enough to fill one's hat. Rain falls everywhere, and the most destructive storms come at points which are the driest. The region has always an abundance of rain, but it



AN ARTESIAN WELL

leaches through the sand and falls into the underground rivers. Wherever the natives dig wells, or where modern methods are used and wells bored, with the coming of the water vegetation springs up like magic, and a glorious oasis forms, to be soon quickly populated and cultivated. Ninety per cent of the Sahara is composed of rock, however, and there is, therefore, more or less barrenness, as no water can be procured in such places.

The coming of the French well digger in 1856 was a great event. The people at that time were still un-



friendly and even hostile, and gave the workers very little encouragement, but when, after twenty-two days of incessant work, the bore threw out a giant stream of a thousand gallons a minute, the people went wild with excitement and enthusiasm. Their feelings toward their conquerors changed at once, and they have ever since remained cordial. The oases so created, however, can never sustain dense populations, because the regions are unhealthy, malignant fevers and chronic diseases always prevailing. Then, too, the changes in the summer climate are trying, the change from 120° F. to freezing often occurring in one and the same day. Only the Arabs and Berbers seem capable of enduring these excessive changes.

The horse and the mule are of little value in the great desert. The employment of the camel is a necessity, but the French had much trouble in learning how to treat and to work them. At first they were treated with contempt, the habits and wants of the creatures being misunderstood. The common idea was that the camel is an animal of great speed and endurance, going without water or food for long periods without serious results. This occasioned much suffering and great loss. The facts are that the camel requires just as much food and care as does a horse, the only difference being that it can stand greater irregularity in its meals. This ability and the fact that it can drink enough water at a time to last it for several days make it of use in desert wastes. The camel can work for half the year and subsist on the scanty vegetation of the Sahara, but his diet for the rest of the twelve months must be rich and abundant, or some morning without a sigh or groan, when apparently well, he will quietly lie down and die.

"For a caravan of camels traversing the desert, the stomach of the beasts is the sovereign lord of marches and halts, the director of the daily program; day and night, the fatigue and hunger and sleep of the men do not enter into the account; everything is subordinated to the single necessity of nourishment for the herd. Whenever a little edible vegetation is found, at whatever point of the itinerary, a halt is made for several hours or several days; in the intervals, even as happens sometimes of two or three kilometers or of five or six days, progress, slow and regular, is made without truce, almost without sleep, beneath sun and stars alike. One can stop only at a pasturage; a voyage in the Sahara is a hunt for a blade of grass."—*Stanford*.

Before the present European war, Algeria had a shipping interest of 109 vessels with a total tonnage of 11,290,600. Now, because of the submarine campaign in the Mediterranean, not over fifty vessels are engaged in trade. Aside from these a large number of other vessels have been sunk, so that over fifty per cent of the vessels doing business with Algeria have disappeared.

The main source of wealth in Algeria is in her vintages and in export of garden produce to France, but these industries have suffered severely. The port of Algeria, the capital, has been hit the hardest, more than sixty per cent of its tonnage having been destroyed.

Oran, the next largest port, has suffered sadly. Its exports consisted, mainly, of vegetables, of which large quantities were carried to France, 10,250 tons of artichokes, peas, green beans, tomatoes, and other vegetables, in the course of a year. This explains, in part, the augmented cost of living in France, and the stringency of the money markets in Algeria.

### Our Work in Algeria

ALGERIA was entered by our workers in 1905. Elder J. C. Guenin is located at Algiers, Algeria, and Elder W. E. Hancock at Jose Abella. Brother R. T. E. Colthurst is our missionary licentiate in that field. He, with his young daughter, went to Algeria before the European war. They spent some time in Algiers, but last fall moved to Mostaganem. Miss Agnes, in a personal letter, gives us a brief glimpse of her home town and of her work, which will be of special interest after reading the article in this number written by W. S. Chapman on Algeria. Miss Colthurst says:—

"Mostaganem is a small town, but ancient, which is gradually being modernized and extended. It, like Algiers, is on the coast of the Mediterranean Sea. The climate is hot in summer, but we do not feel the heat as we did in Algiers; the winter is much colder.

"The population of this town is chiefly composed of Berbers, Jews, Spaniards, and a few French families. The Jewish women wear a black silk scarf, which covers all the hair, and is gathered together on one side, allowing the ends to hang down on the shoulder. They also wear a shawl, woven by themselves; its color is a red brown. This is to cover their shoulders and backs, and comes down over their dresses about halfway.

"We have a few large buildings here, such as the girls' high school, the boys' college, where there are now some Serbian students, the large military hospital, the Arab boy school, and the barracks. The new bank is quite pretty, but is not so large as the one at Algiers. The post office is small, too. The market is served by the Arab and Spanish folk. Fruits and vegetables are plentiful, but just now things are very high here.

"Our house is situated near the sea, and from our large balcony, which is at the rear of the house and overlooks our proprietor's garden, we have a lovely view of the bay and of the mountains on the other side. In summer time the sunsets are beautiful, with red and orange hues.

"I am busy looking after the house for papa, and trying to keep up certain studies. I am trying also to do my part in the missionary work. I have the children's French Sabbath school class, and I teach them to sing and memorize Bible verses, and I teach them the Old Testament stories. So far we have been getting along well. On Thursdays we meet for practice and study, and on Friday night we have a children's prayer meeting, which papa has given over to me, while he takes the adult Spanish folks."

### Lest We Forget

"OUT of sight, out of mind," is a saying quite too true. Porto Rico, though it has many more than one million inhabitants, is so small that some find it difficult to locate on the map.

That more interest may be taken in the work of giving this message to the Porto Ricans who sit in darkness, we wish to do something to keep the thought of it before you.

At this time of year the climate is all that one could desire, but for several months during the summer time the shade is eagerly sought. Jonah could not have taken more pleasure in the shade of his gourd than we have in the shade of a volunteer "moon vine." This one root produced such a wealth of vine that it practically covered an arbor about 24 x 18 feet and 12 feet high. We could almost see it grow as we



enjoyed the shade of its immense leaves. Then came a wilderness of beautiful white blossoms. Now the seeds encased in their curious rattleboxes, are ready to harvest.

We are sure such an arbor or a similar porch at your home would help you to think interestedly of the work being done in Porto Rico, and might help you to see how you can consecrate self and means to the furtherance of the cause of the Master in this beautiful island.

To this end we offer to all who send a two-cent stamp a small package of these seeds, which resemble pressed rose beads. When writing, if you inclose extra postage we shall be glad to use it for placing literature in the hands of the people here.

Those interested may address my mother, Mrs. D. A. Fitch, 12 Cerra St., Santurce, Porto Rico.

D. D. FITCH.

### Sending the Angels

FOR months we had been deeply interested in several girls in our church, and had put forth every effort to lead them to turn from their reckless lives, and serve the Master. At last the victory was won, and for some weeks they had done nobly, attending Sabbath school and church, studying their Bibles, and endeavoring to exert a good influence over others.

One day their teacher came to my office greatly agitated. She said, "The enemy has got hold of our girls, and unless something is done immediately, all our efforts will be in vain. The old crowd of their former associates has persuaded them to go tonight to Coney Island."

We bowed down and prayed, and I was particularly impressed with the petition in the teacher's prayer, asking that God would at that very hour send angels to arrest the girls, and save them from going to that wicked place.

The sequel we learned the next day. The girls had started out, intending to join their wild companions at a place agreed upon. They had secured transfers, but on reaching the meeting place, suddenly the leader said to her associates, "Let's not go to Coney Island, but let us go to church." Immediately the other party began to urge and insist, and finally to scoff and ridicule; but, in spite of all their effort to dissuade them, our girls took another car, paid their fare, and came to church, and were loyal to their faith. We have always believed that the Lord literally answered the teacher's prayer, and sent the angels to rescue those girls.

MEADE MACGUIRE.

### Springtime Praises

WE offer our praise for the springtime,  
Which God has commanded each year,  
For soft, balmy breezes refreshing,  
For sunshine, with healing and cheer;

For the blooming white dogwood that mingles  
With manifold shades of the green,  
Its white, branchy hands ever stretching,  
Gleam out here and there in the scene;

For birds with their songs ever vying,  
The mocker, the robin, the wren,  
With cardinals, bluebirds, and thrushes,  
Bringing courage and promise again;

For dainty wild blossoms unfolding  
In woodland and meadow so bright;  
For clear, purling waters, that babble  
By day and by night of delight.

The pean of praise is resounding  
For life the Creator bestows;  
And we, above all, should be singing  
While love in our hearts warmly glows.

ELIZABETH Mc HUGH.

### Man's Mortality

[The following beautiful poem is justly considered a literary gem of the highest order. The original is found in an Irish manuscript in Trinity College, Dublin. There is reason to think that the poem was written by one of those primitive Christian bards in the reign of King Diarmid, about the year 554.]

LIKE a damask rose you see,  
Or like a blossom on a tree,  
Or like the dainty flower in May,  
Or like the morning to the day,  
Or like the sun, or like the shade,  
Or like the gourd which Jonah had,  
Even such is man, whose thread is spun,  
Drawn out and out, and so is done.  
The rose withers, the blossom blasteth,  
The flower fades, the morning hasteth,  
The sun sets, the shadow flies,  
The gourd consumes, the man—he dies.

Like the grass that's newly sprung,  
Or like the tale that's new begun,  
Or like the bird that's here today,  
Or like the pearled dew in May,  
Or like an hour, or like a span,  
Or like the singing of the swan,  
Even such is man, who lives by breath,  
Is here, now there, in life and death.  
The grass withers, the tale is ended,  
The bird is flown, the dew's ascended,  
The hour is short, the span not long,  
The swan's near death, man's life is done.

Like the bubble in the brook,  
Or in a glass much like a look,  
Or like the shuttle in a weaver's hand,  
Or like the writing on the sand,  
Or like a thought, or like a dream,  
Or like the gliding of a stream,  
Even such is man, who lives by breath,  
Is here, now there, in life or death.  
The bubble's out, the look's forgot,  
The shuttle's flung, the writing's blot,  
The thought is past, the dream is gone,  
The waters glide, man's life is done.

Like to an arrow from the bow,  
Or like swift course of water flow,  
Or like that time 'twixt flood and ebb,  
Or like the spider's tender web,  
Or like a race, or like a goal,  
Or like the dealing of a dole,  
Even such is man, whose brittle state  
Is always subject unto fate.  
The arrow's shot, the flood soon spent,  
The time no time, the web soon rent,  
The race is run, the goal soon won,  
The dole soon dealt, man's life soon done.

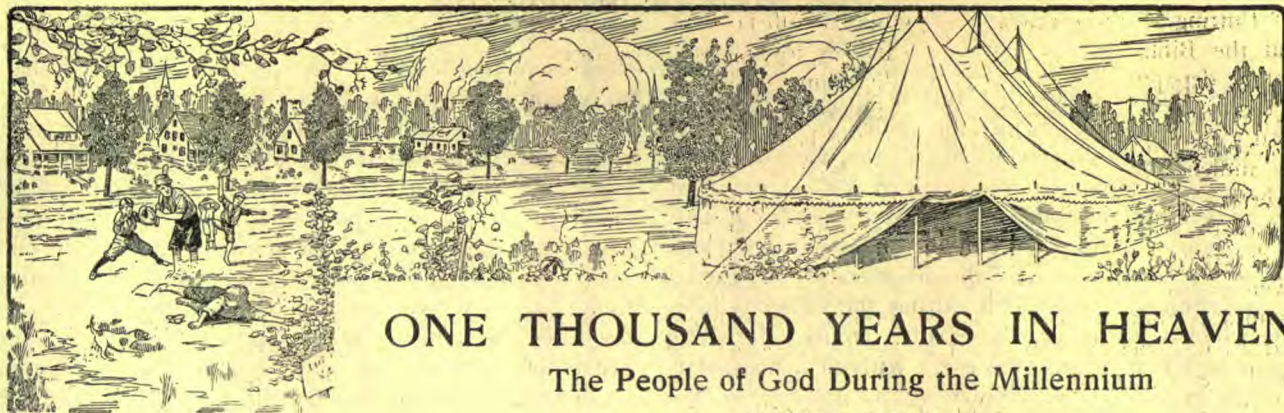
Like to the lightning in the sky,  
Or like a post that quick doth hie,  
Or like a quaver in a song,  
Or a journey three days long,  
Or like snow when summer's gone,  
Or like a pear, or like a plum,  
Even such is man, who heaps up sorrow,  
Lives but this day, and dies tomorrow.  
The lightning's past, the post must go,  
The song is short, the journey so,  
The pear doth rot, the plum doth fall,  
The snow dissolves, and so must all.

### Try It

"A BOY was given a beautiful canary bird, which filled the house with its music. Soon after, his mother was taken ill, and the singing of the bird troubled her. So the lad took it to the farthest corner of the house. Even then, the faint notes of the bird were heard by the invalid, and the lad gave it to a friend. When his mother knew of it, she said, 'But, son, you loved the bird.' 'Yes, mother, but I love you more.' A giving up of that which pains a loved one, 'in honor preferring one another,' goes a long, long way toward the consecration of the home life."

The man who knows the most about fishes of any one in the country is Mr. Hugh M. Smith, chief of our Bureau of Fisheries. His knowledge brings him a salary of \$6,000 a year.





## ONE THOUSAND YEARS IN HEAVEN

### The People of God During the Millennium

CARLYLE B. HAYNES

**T**HE subject of the sermon on Thursday night at the tent had been announced as "The Millennium." Donald was very eager to hear this sermon, for, several weeks before, the superintendent of his Sunday school had talked to the children about the time when there was to be no war, and all the world would be converted. Donald wanted to learn more about this glorious time.

Brother Harris began his sermon by speaking of the ideas which men had taught about the millennium. He described the very thing that the Sunday school superintendent had spoken of to the children. Then he said this theory was not taught in the Bible. Donald was so surprised that the superintendent had been wrong that he leaned forward with much interest to catch every word.

"The word 'millennium,'" continued the speaker, "comes from two Latin words which mean 'a thousand years.' This is all the word means, just a period of a thousand years. It does not mean at all what its perverted use has come to convey to many minds—a thousand years of peace, prosperity, and salvation upon this earth.

"The millennium begins with the second coming of Christ. During the thousand years, Satan will be bound in some place called 'the bottomless pit.' During the same time, God's people will 'live and reign with Christ.' All this is taught in Rev. 20:1-5, which is the only passage in the Bible that makes direct reference to this thousand-year period.

"The Bible does not teach that all the nations will be converted before the end of the world. In fact, it teaches just the opposite. The world will grow worse and worse until the end, instead of better and better. You will read this in 2 Tim. 3:13.

"In the parable of the wheat and the tares, recorded in Matt. 13:24-30, 36-43, it is made plain that both the righteous and the wicked will 'grow together' until the 'harvest,' which is 'the end of the world.' At the end of the world, therefore, instead of all the wicked's being converted, they will be cast into a furnace of fire, and be consumed.

"In Luke 17:26-30, Jesus declares that the condition of the world just before his second coming will be like that before the flood, and also like that of Sodom and Gomorrah in the time of Lot. A description of the time preceding the flood is found in Gen. 6:5, where it says that 'the wickedness of man was great.'

"Another picture of the last days is given in 2 Tim. 3:1-5. Here is a list of nineteen terrible sins that are especially to characterize the last days. The astonishing thing about this passage is that it is a description of the church, and not especially of the world. If the professed church of Christ can be thus described in the last days, the condition of the world at large

must be infinitely worse. The world will not be converted to the church, but the church will be converted to the world.

"This very theory of the world's conversion and a thousand years of peace is in itself a sign of the near coming of Christ, for I read in 1 Thess. 5:1-3 that 'when they shall say, Peace and safety; then sudden destruction cometh upon them.'"

Donald was wondering how his Sunday school superintendent had got so mixed up on this matter, and on what he based his opinions, when Brother Harris began to explain.

"There are prophecies in the Bible of a time in the future when all the earth will worship the true God, but it is the earth in its regenerated condition of which the Bible thus teaches, when all things are made new, and not the earth as it is now. It is because these prophecies have been misunderstood, and made to apply to the earth in its present condition, that the truth of the millennium is misunderstood.

"Isaiah speaks of a time when 'the earth shall be full of the knowledge of the Lord, as the waters cover the sea.' Isa. 11:9. He says again that every Sabbath day 'shall all flesh come to worship' before the Lord. Isa. 66:23. This is all in the new earth, as you will see by reading Isa. 65:17-19 and 2 Peter 3:10, 13.

"We will now study the order of events in connection with the millennium. It begins at the second coming of Christ. At this time there are four classes of people on the earth. They are the righteous living, the righteous dead, the wicked living, and the wicked dead. Let us see what becomes of each class.

"In 1 Thess. 4:16 we are told that when Christ comes the second time, all the righteous dead will be raised to life. In the next verse we read that all the righteous living will be caught up together with the righteous dead, who have been raised to life, to 'meet the Lord in the air.' They do not remain in the air, but are taken with Christ to heaven to live in those mansions which Jesus has gone to prepare. This is certainly taught in the words of John 14:1-3. Jesus there said he would come again to receive his people unto himself, 'that where I am, there ye may be also.' He takes them all to heaven, where they remain a thousand years. In Rev. 20:4 we catch a glimpse of them living and reigning with Christ during this period. Thus it is plain that during the millennium all of God's people are in heaven, and not on this earth.

"Now, the wicked dead are not raised at the coming of Christ, but remain in their graves. 'The rest of the dead lived not again until the thousand years were finished.' Rev. 20:5. This leaves only the living wicked for us to consider. These, we are told, are destroyed by the glory and brightness of his coming. 2 Thess. 2:8.



"Putting all these passages together, it will be seen that the Bible teaches that this earth is to be completely depopulated during the millennium. All the righteous will be in heaven, and all the wicked will be dead. A description of the earth at the beginning of the millennium is found in Jer. 25:33, which says, 'The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth.' A description of the earth during the millennium is given in Isa. 24:1, 3. The earth is empty. Jeremiah again says that he saw the earth without a man here, and all its cities broken down at the presence of the Lord. Jer. 4:23-27.

"A waste, a desolate wilderness—this will be the condition of the earth during the millennium. And in this earth Satan will be bound. This earth in its desolate condition is 'the bottomless pit' of Satan's captivity. The chain which binds him is not a real chain of iron and steel, for no such chain would hold him. Rather it is a chain of circumstances, and the circumstances are these: He has no one to tempt, he is unable to do anything. He cannot tempt the wicked, for they are dead. He cannot tempt the righteous, for they are in heaven. He is bound. His angels are also bound here with him.

"At the close of the thousand years the holy city, the New Jerusalem, comes down from heaven and rests upon the earth. Rev. 21:2. In this city are the people of God who have been in heaven a thousand years. At the end of the thousand years the wicked dead are raised to life. This releases Satan from his bondage, and he goes out to deceive the nations which are now in the earth. Rev. 20:7. He marshals them into companies and battalions to attack the holy city, which they see before them. In the great confederacy of evil now commanded by Satan are the giants who lived in the earth before the flood. The great generals of the world's greatest wars are there, just as eager as ever to destroy their opponents. Satan leads them to believe they can overthrow and capture the holy city.

"Led by this delusive hope, they make the attack. You will find the account of this last great battle in Rev. 20:7-9. Fire comes down from heaven and devours the great host of the wicked. This is the second death, from which there will never be any recovery. This fire also brings Satan and his angels to death. This is the end of the long, long conflict which has raged through the ages between Christ and Satan. It ends in the utter destruction of Satan and all who have allied themselves with him.

"The fire which consumes the wicked will also purify the earth. Great billows of flame will burn the ruined works of men. The last remnants of sin and sinners will be consumed. 'The elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.' 2 Peter 3:10.

"After the desolation of the millennium and the purifying fires at its close, the earth will blossom again and become the home of the redeemed of the Lord. 'Blessed are the meek: for they shall inherit the earth.' Matt. 5:5. Then shall be fulfilled the prophecy of Isaiah 35. Read the entire chapter, and notice the expressions, such as, 'The wilderness and the solitary place shall be glad for them [the redeemed]; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. . . . In the wilderness shall waters break out, and

streams in the desert. And the parched ground shall become a pool, and the thirsty lands springs of water.'

"And now," said Brother Harris, "hear me as I close. Every person in this audience tonight will be present at the end of the millennium. You will be either in the city of God with Christ, or on the outside in the great host of the wicked. It may depend upon the decision you make, or that you fail to make, tonight as to where you will be. Oh, my friends, do not resist the influence of the Spirit of God upon your hearts, but prepare yourselves, by the grace of Christ, to meet Jesus in peace when he comes! Behold, he cometh, and that very, very soon. Let us be prepared to enter into those glorious mansions which he is now preparing."

As Brother Harris closed, Donald found himself leaning far forward in his seat, intently listening to each word, and his cheeks were wet with tears. Never before in all his life had he heard anything so wonderful as he had heard this night. The future life seemed real to him now. He felt he understood just what was coming, and the determination in his heart to be ready to meet Christ, and go with him to heaven, was very much strengthened by the sermon.

### Stir Me

"Stir me, O stir me, Lord! I care not how.  
But stir my heart in passion for the world;  
Stir me to give, to go, but most to pray;  
Stir, till the blood-red banner be unfurled  
O'er lands that still in heathen darkness lie,  
O'er desert where no cross is lifted high.

"Stir me, O stir me, Lord! till all my heart  
Is filled with strong compassion for these souls;  
Till thy compelling 'must' drive me to prayer;  
Till thy constraining love reach to the poles,  
Far north and south, in burning, deep desire;  
Till east and west are caught in love's great fire.

"Stir me, O stir me, Lord! Thy heart was stirred  
By love's intensest fire, till thou didst give  
Thine only Son, thy best-beloved One,  
E'en to the dreadful cross, that I might live;  
Stir me to give myself so back to thee  
That thou canst give thyself again through me.

"Stir me, O stir me, Lord! for I can see  
Thy glorious triumph-day begin to break;  
The dawn already gilds the eastern sky!  
O church of Christ, awake! awake!  
O stir us, Lord, as heralds of that day!  
The night is past, our King is on his way."

### "Soul-Winning"

ELDER GEORGE B. THOMPSON is the author of a stirring book which bears the foregoing title. Soul-winning is the most important thought that can engage our attention in this hour. Let us get this book and read and reread it. The poem "Stir Me," is quoted by Elder Thompson, and surely will become the heart prayer of all who read the book. Order of your tract society or of the Review and Herald Publishing Association, Takoma Park, D. C. Cloth binding; price, 75 cents.

"Back to the Bible" is a book by George McCready Price, author of "The Fundamentals of Geology." Mr. Price's books are instructive and entertaining. Every minister, and every young man looking toward the ministry, will find "Back to the Bible" a book of interest. Order of your tract society, or of the Review and Herald Publishing Association. Price, fifty cents.



## A Dream

I LAY in the Valley of Plenty  
 Surrounded by comfort and love,  
 And gazed at the fair land around me,  
 And then at the clear sky above;  
 And thought to myself, What a fable  
 That sorrow could ever exist.  
 All things are so free and so happy,  
 All sadness this world must have missed!

I then fell asleep, and an angel  
 Of light came and stood by my side,  
 And taking my hand, led me forward  
 Through a bright, pleasant road; was my guide  
 Until we came near to a mountain,  
 When he soon turned around, and explained,  
 "Over there is the Valley of Sorrow,  
 The thought of which you have disdained."

He left, and I kept on a-climbing;  
 The top was now drawing quite near;  
 In a minute I'd stand on the threshold  
 Of poverty, sorrow, and fear.

I had finished my wearisome climbing,  
 And I stood on the top of the hill  
 Overlooking the Valley of Sorrow,  
 Where struggled the weak and the ill;  
 Some near to the end of the journey,  
 Still others but barely begun;  
 They all seemed to struggle with burdens,  
 And curse at the heat of the sun.

The valley was long, but still longer  
 The throng that had filled it with woe,  
 And in anguish I lifted a heart prayer  
 To my God, for the people below.

J. L. TUNNELL.

## The Dream That Did Not Come True

It was a beautiful winter evening. Robert Masters had returned from a party with his young friends, and had thrown himself into his father's armchair before the grate. The fire burned low. He was the only occupant of the library, and had ample opportunity for reviewing the incidents of the evening. As he gazed into the fire, the evening's pleasures began to assume a different aspect from that which had at first impressed his mind.

Lower, still lower drooped his head upon his breast. Absolute silence reigned in the room. And now an aged man is sitting there before the fireplace, his brow marred by many a furrow, his gray hair but sparsely covering his once noble head. A twig from the hemlock near by taps upon the window pane. Mournfully he raises his eyes toward the midnight sky, where myriad stars fleck the pure blue of its surface. With a sigh he remembers how that same blue sky had met his gaze forty or more years before, when at the age of twenty he felt the awesome hush which came when his father traced for him the mystery of the Two Roads. The one lying to the right, though at first more stony and wearisome to travel, would by each kindly thought and worthy act become smoother day by day, and would finally lead to the land of pure delight. Then he was told of the other road, smooth, brilliantly lighted, where the people live for the happiness of the day. Instead of ascending the mountain side as does the other, it winds around and around, ever downward, until lost in the gulf of despair. He remembered how at first he had tried to pave his way with kind deeds, but soon grew weary of this, and chose the path which for the time seemed more pleasant, until now he felt that the years that had passed had left behind mere husks instead of ripened grain.

His hands, as they lay on the arms of his chair, trembled with age, and he realized full well that his days were numbered. In agony of mind his eyes

sought again the blue sky, and he cried out from the depth of his despair, "O youth, return! O father, let me stand once more at the choosing of life's ways, that I may take the better part!"

But even as the tones of his own voice fell upon his ear, he realized that the days of his youth were indeed gone, and that his beloved parents had already "crossed the bar." He could see the wandering lights hovering over the murky morass before him,—then the dark, and the hissing of serpents eager for their prey. Rising unsteadily from his seat, his breath coming in gasps, he raised his hands heavenward and wailed, "Is this death? Oh! is this death?" Then forward he fell upon his face, prone before his Master.

The clock in the high church tower struck. Its tones broke upon the stillness of the night, and Robert Masters awoke with a shudder from his deep dream of woe. As he raised his eyes again to the sky above, his heart was filled with thankfulness for his youth, for the privilege of even yet choosing the true, pure life of service for his Master; and even though he might not hear acclamations of praise for his deeds of great valor, yet in the end he should find ripened sheaves instead of the husks of this life's pleasures. And to such the Master will say, "Thou hast been faithful over a few things, I will make thee ruler over many things."

LAURA E. BUCK.

## Treasure in Heaven

WHY toil I here so earnestly  
 For all this earthly ware,  
 For when I go into the grave,  
 No riches follow there;  
 And when the doors of life are closed,  
 And all earth's toil shall cease,  
 Then, if my riches are in heaven,  
 My soul shall rest in peace.

Then I shall waken from death's sleep  
 As from a pleasant dream,  
 Nor find its night so cold and dark  
 As parting death might seem.  
 Lord, help me now to work each day,  
 To place my treasure there,  
 That other souls for whom Christ died  
 May reach those mansions fair.

LAWRENCE EARL CARR.

## A Tract Experience

ABOUT ten years ago, a woman while waiting at a depot in one of the towns located in the central part of the West Michigan Conference, took a leaflet from a tract rack and read to pass away the time. She was not a Christian, and did not read very much, but what she read impressed itself upon her mind. In substance it was that the New Testament taught that the seventh day, commonly called Saturday, was the Sabbath; that Christ was crucified on the sixth day and rose the first day; that the Sabbath came between the two, therefore it of necessity must be the seventh day. She said to herself that this was so, and if she ever became a Christian she would keep the true Sabbath.

About three years later sorrow came into her home, and as a result she gave her heart to the Lord. She started to keep the Sabbath, and has observed it ever since. Within the past six months seven of her relatives have joined her in the message.

Our tracts are like seeds. If we sow them, God will see that they are properly watered, and give an abundant increase.

LYLE SHEPARD.





### Spring

ALL hail to thee, thou fragrant spring!  
As nature robes itself in green,  
We with the birds a welcome sing  
At thy return, O gracious queen!

The hyacinth and tulip grace  
The dewy sod, o'er hill and vale;  
The violet lifts her lovely face  
With perfume sweet and beauty frail.

The dandelions look as bright  
As glorious stars upon the grass;  
The fruit trees dressed in bridal white  
Waft fragrant greeting as we pass.

O nature, sweet with springtime's mirth,  
Thy fruits and flowers shall fade away,  
But still thou teachest of that earth  
Where there shall be eternal May!

There shall we dwell when, robed in white,  
We rise to join the angel throng,  
And share with them heaven's pure delight,  
And join with them in Moses' song.

JOSEPHINE VAUGHN.

### A Marvelous Memory

ANTONIO MAGLIABECHI, librarian of the Grand Duke Cosimo III of Florence, is said to have possessed a most extraordinary memory. If a priest wished to compose a panegyric on a saint, the librarian could tell him all the references to the saint in literature, even to the parts of the different works wherein they were to be found.

He could tell not only who had treated a subject fully, but also who had touched on it incidentally in writing upon other subjects.

When Magliabechi visited other libraries, his memory was so remarkable that he needed to see and consult a book only once in its place to fix everything about it permanently in his mind. Once the grand duke asked if he could get him a certain book.

"I am sorry, Your Grace," replied Magliabechi, "but there is only one copy in the world. That is in the library of the grand seignior at Constantinople. It is the seventh book on the second shelf on the right as you enter."—*Selected.*

### Life Lived in Running Water

WE know that the water of the earth is continuously moving. "All the rivers run into the sea; yet the sea is not full." The sun lifts water into the air, whence it falls as rain and replenishes the streams. That is exactly what life requires. Stagnant or standing water will not avail it for long. The water of life must not only be wet, so to say, but it must ever flow. All life is lived in *running* liquid water. If the flow ceases, the life stagnates and shortly dies.

The rule is absolute. The driest seeds, or spores of microbes, or those most minute objects that no microscope can reveal and no filter retain, may survive, with all their malignant possibilities, for months or even decades of years. But it is only when they get into a stream of water that they can really live and multiply.

Such a stream of water they find in any one of us whom they may attack in order to produce what we call mumps or scarlet fever or measles. For each of us, being alive, is a reservoir, or rather a running river, of water. Nearly three fourths of the weight

and substance of each of us is merely water, and this water is ever flowing through us. It is almost as if the living creature were like a turbine or mill wheel, which placed itself in the stream of water that ever circles through land and sea and sky under the compelling force of the sun.—*Dr. C. W. Saleeby.*

### Notes of Interest

Out of 2,682 persons treated the first year that Pasteur was experimenting with his hydrophobia vaccine, only thirty-one succumbed.

There is being installed on Mt. Wilson, California, the most powerful telescope in existence. It is to be equipped with a one-hundred-inch mirror.

Henry S. Graves, our National Forester, is said to know by their Latin names every species of tree in the United States, besides many outside of this country. Such cyclopedic knowledge is not represented by every \$5,000 salary.

On the banks of Lake Titicaca, as well as on the islands of the lake, at an elevation of nearly thirteen thousand feet, a curious variety of corn is raised. The ears vary from one inch to two and one-half inches in length. Last year this type of corn was planted near San Diego, California, and within sixty days a crop of corn, with ears twice the size of the Peruvian variety, was produced.

A fish valued at \$1,000 was recently on exhibition in one of the big department stores of St. Louis. The fish, which is a very rare one, is of Japanese extraction and is called Takanawhaskimadojo, but more popularly known as the "Dojo." It is said to be able by its movements to forecast a storm, and to be able to live twenty-four hours when out of water. It was part of an exhibit of the National Aquarium Society.

The thorny cactus, otherwise known as the prickly pear, hardly seems a pleasing or comfortable diet to any one who has ever encountered its spines; but in the southern portion of the United States which is its native habitat, the thorny cactus has for some years been used as a winter food for stock. The needle-like thorns are singed off with gasoline torches. In an average growth of cactus one man can singe enough cactus in one day to feed several hundred beef cattle.

Dr. Richard Mueller prescribes a diet for people whose hair is thinning and becoming gray and lusterless; for an extra supply of hair-forming material must be taken into the body. As hair contains five per cent of sulphur and ashes, raw milk and oatmeal—which contains twenty-two per cent of sulphur—are prescribed. Rye bread and raw eggs give iron and lime; and for centuries carrots have been a remedy for hair-growing, though nobody knows exactly why.

A woman's thimble, according to the *Popular Science Monthly*, suggested the first gas burner. William Murdock, the inventor, first burned the gas as it came from the end of a pipe. One day he wished to stop the illumination quickly. Looking round for an extinguisher, he seized his wife's thimble and thrust it over the light, which immediately went out. There was a strong odor of gas, however, and Murdock, seeing that the end of the thimble was full of tiny holes, touched a light to it. Through all the holes, jets of flame appeared, and the experimenter was surprised to find that the illumination from those tiny jets was greater than that given by the flare from the end of the pipe. Acting on the principle that this chance discovery revealed, Murdock made what was known as the "cockspur burner."





## A Prodigal's Purpose — A True Story

**P**APA, there's a man downstairs who wants to see you."

"I'm preparing for a funeral, and must start in half an hour; I don't see how I can see any one now."

"I told him that you're dreadfully busy; but he looks awfully sad, and says he must see you," answered eight-year-old Rachel.

I hurried down to the little sitting-room, determined to dispose of the agent, visitor, solicitor, or whatever he might be, as quickly as possible.

"George!" I exclaimed, and could say no more, so great was my amazement.

"Yes, Fox, it's George."

"But how do you come to be here? I thought —"

"That I was still in Lansing; no, I'm not there; neither have I broken jail; I'm out on parole. You have a funeral today; there'll be plenty of time for us to talk matters over later. Just now I'm hungry and broke; I have a job on the *Journal*, and begin work Monday morning. Can you grubstake me until I draw my first pay?"

"But, George," I protested, "why did you come back to Kansas City where everybody —"

"Where everybody knows my past," he said with a shade of bitterness in his tone. "You probably think I'm a fool," he continued; "but I've learned that a man can't hide himself in this world. That is especially true if a man expects to make something of himself. If I could content myself to sink into oblivion and forever hide my face, it is not likely that any one would ever take the pains to look up my record, and publish to the world the choice bit of scandal that George Rendel had served a prison sentence. But, Fox, I'm going to make a man of myself in spite of past failure and the fact that many good people have conferred on me the degree of N. G."

"I regret — that's not the word; I deplore, no, I execrate my past. I know that I can't blot it out; there it is, and there it will remain forever a black page against me. But the future is mine — do you understand me, Fox? — the future is mine, and I'm going to make good. I don't propose to go where I'm not known, and work my way up to the top, and then have some busybody discover that I'm an ex-lawyer, ex-minister of the gospel, and last of all an ex — O, how I hate that term! I wish they'd blot the hateful word out of the language — ex-convict. No, sir; I'm going to work here in Kansas City where everybody knows me and my failures. Right here I expect to make good."

"Splendid!" I exclaimed. "George, if your mind is committed to that undertaking, you will win. You have talent: few men possess the gifts that you enjoy.

The climb will be difficult; the road is steep, but not so precipitous that you can't climb it to success.

"Come into the kitchen and have something to eat. Excuse me, and I'll see how much change there is in the house; I fear there is not much; it's too near the end of the month. Mother, how much change have you?"

"Not a cent, except the church offering for tomorrow. Why, what do you want?"

"A little change to lend an old friend. Rachel, dear, have you any money in your bank?"

"Yes, papa; do you want to invest it for me?"

"Yes, dear; lend it to me, and I'll invest it in the Kingdom."

"I hope it'll turn out better than the money you invested in the gold mine."

Soon she came running with her bank, and poured the contents into my hand.

"Here, husband," said Mrs. Fox; "we'll borrow our collection money, and put in double a week from tomorrow. How much have you, nickels, dimes, and quarters?"

"And pennies," added Rachel.

"Two dollars and sixty-six cents," I replied. "George, I'm ashamed that I can't muster any more cash; but it's all there is in the house."

"I dislike to take the last cent you have, but it means the beginning of a new life for me. I shall never forget your kindness and cordiality, Fox. You're the first man to give me a cordial greeting since I came out of prison. Such things help to nerve me for the fight upward which I'm going — no, the fight which I'm now waging."

"Poor George!" I exclaimed as the door closed behind him, and I hurried into my overcoat to go to the funeral. "How much it does take to bring some men to themselves! George has at last come to himself. What a pity he did not do this years ago! What joy it would have given his dear old mother, who died with a broken heart when her only son was sentenced to the penitentiary."

"Have you read the articles in the *Journal* by the new writer?" inquired Deacon Wallace at the close of a Wednesday-evening service a few weeks later.

"Yes," I said, "he has something worth while to say on the moral and religious issues of the day."

"The queerest thing to me about his writings," said Mrs. James, "is that he signs the same name to his articles as did that scapegrace George Rendel, who was sent to the penitentiary two years ago for forgery. He'd been drinking and gambling at some gathering in the home of one of his wealthy parishioners. When he lost and couldn't pay up, he drew a check on another man's bank account to pay the winner. My



husband was on the jury that convicted him. Some were in favor of acquitting him; but my husband said, 'Any man who couldn't take a glass at a social gathering and stop before he went too far should be shut up for the protection of both himself and his friends.'

"Suppose," I said, "that this is George Rendel trying to begin life over again."

"Well, Mr. James will certainly stop his paper, if they're employing ex-convicts to write stuff for decent folks to read."

"I should say," answered Deacon Wallace, "that we who call ourselves Christians should call up the editor of the *Journal*, and tell him that we greatly enjoy reading the articles by George Rendel, and hope that they will continue to be a feature of the paper."

It was agreed to act on this suggestion, and in the next twenty-four hours twenty-one persons who had been present at that Wednesday-evening service, telephoned the editor, commending Rendel's articles. As a result, the editor increased his wages, and soon the new writer was recognized as a leader of thought.

Years have passed, and the books written by George Rendel are in every public library in the country. In many homes his latest volumes adorn the center table. He has written a score or more, which the best publishers have been glad to handle for him. Mrs. James has two of his latest books, and frankly admits that she enjoys reading them. Mr. James says:—

"I didn't think that there was any good in that prodigal. But by his scathing denunciation of the social sins of society he has driven drinking and gambling from many an aristocratic circle in this city."—*Rev. Frank Hampton Fox, D. D., in Christian Endeavor World.*

### A Homemade Boomerang, and How to Throw It

A FEW words will explain what a boomerang is—that wonderful weapon wielded so skilfully by the dusky aborigines of Australia. Used by the natives in war and the chase, it consists merely of a piece of stout wood bent in a curve, and having a length from two and a half to three feet, with a breadth of two

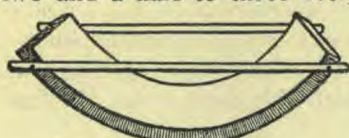


Fig. 1.—Bending the Wood

to three inches. One side is convex, and the other flat, the curved side possessing a sharp edge.

At some time or another every boy has doubtless wished himself the possessor of a boomerang. Well, here are instructions for both making and correctly throwing a small-sized specimen of this strange and primitive but effective weapon.

First procure a piece of well-seasoned hickory, about one foot long, three inches wide, and one inch thick. Then proceed to scald it thoroughly by pouring several kettlefuls of boiling water over it. The hickory will thus be rendered quite pliable. While in this condition it should be bent to the shape shown in Fig. 1. This may be quickly done with the aid of a vice; but if the reader does not possess one of these extremely useful implements, he can adopt a very simple and equally effective method.

Lay the piece of hickory plank on the table, with half of it projecting over the edge. Then, with one hand firmly hold in position the half resting on the table, and with the other bend down the unsupported half.

When the hickory has assumed the correct curve, two side pieces should be nailed on, as shown in Fig. 1. These are fixed temporarily to hold it in position while the wood dries.

When thoroughly dry, remove the side pieces, and saw the curved hickory into six strips, each one-half inch wide.

The result will be six roughly fashioned boomerangs, and it only remains to trim them into shape with a pocketknife. One side should be left quite flat, while the other must be carefully rounded, the convex or outside curve being brought to a bluntish edge. The correct shape is clearly shown in the sectional diagram, Fig. 2. Lastly, round off the ends, and smooth down the surface of the wood with sandpaper.

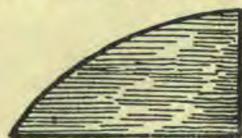


Fig. 2.—Section of Boomerang

The finished boomerang should have the appearance depicted in Fig. 3.

Now go into an adjacent field or other open space, and try your luck at throwing this curious weapon.

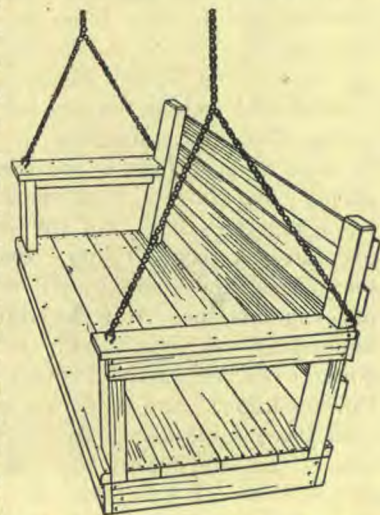
Grasp the boomerang at one end, which should possess crosscuts to give a grip, and keep the hollow or concave side away from you. Then throw it as if you wished to hit a spot on the ground about thirty yards distant. If possible, give it a slight downward twist with the wrist as it leaves the hand, thus imparting a spinning motion or "screw-back" to the weapon. Instead of traveling straight forward, and then falling to the ground, the boomerang will gradually ascend in the air, whirling round and round, and, taking a circular course, will sweep back toward you, finally depositing itself a few yards from your feet, the retrograde motion being produced by the bulged side of the weapon.



Fig. 3.—Completed Boomerang

It is not advisable to throw the boomerang in the vicinity of a crowd, as in the hands of a novice its flight is liable to be a trifle erratic.—*"Every Boy's Book of Hobbies," Cecil H. Bullivant.*

THE high cost of living is causing much discussion of our extravagant ways of eating. The *Independent* says: "What is needed is the individual cultivation of the custom of taking no more food on the plate than one expects to want, and then eating it all unless it prove unpalatable or excessive. If this practice were universal, we should have enough money to put up a palatial post office in every hamlet, make every river navigable to its source, pension all the descendants of all the soldiers, build the biggest navy in the world, or carry out any of the schemes of social improvement urged upon us."



Any Bright Boy Can Make a Porch Swing Like This

THE world's total production of gold for 1916 is given as \$478,625,000.



### "Bill Jones"

ONE of the differences between Spanish and English is the transposition of the adjectives. For instance, we say "white paper," while the Spanish form is "*papel blanco*," or "paper white." Applying this same rule to the Jones bill that has recently passed Congress, giving at one stroke citizenship to all men native to Porto Rico, it would be and has been here "Bill Jones."

I believe that all the INSTRUCTOR readers are interested in one phase of this bill. It is this: Unless the newly made citizens of Porto Rico shall at the next election, which is very soon, vote against it, Porto Rico will go dry. Naturally, in a sugar-making country there are interests that will fight this to the bitter end. It is the object of this article to solicit from the readers of this paper all the temperance literature they can find in their hearts to forward to the writer. This is a Spanish island, but English is taught in the schools, so English literature can be used to good advantage. If any one desires to place such literature in the hands of those who read only Spanish, I am glad to say that this can be procured if the means are at hand.

What a satisfaction it would be to have this island, where nearly every grocery is what one might call a saloon, go dry, and to know that we had a part in it! What is done must be done quickly, as there are only a few weeks in which to work. D. D. FITCH.

Dr. Charles Mercier, of London, in his lectures on heredity, declares that the common belief that small men have more than average brain power is quite correct. Cæsar, Napoleon, Nelson, Wellington, Grant, and Lee were of moderate size or undersized. The greater the mind the smaller the body, is the rule. Charlemagne is a rather notable exception. Seated, Charlemagne was taller than the average individual, but standing he was shorter.



#### Comfort and Daily Counsel

(Texts for April 15-28)

THIS psalm (the thirty-seventh) is full of splendid advice; it also contains warnings that no one can afford to disregard; and the young person who heeds the instruction given in this psalm will find the path of true happiness. Let us study it carefully.

"Fret not thyself because of evil-doers." God does not want us to worry because certain persons, who are not Christians, enjoy great prosperity, and seem to be carried through life "on flowery beds of ease." No, he does not want us to worry, nor be envious, nor yet let their prosperity in any way shake our faith in the government of God. In the first place, worry and envy will in no way help us; they never better one's lot nor improve one's character; they consume nervous energy and corrode the heart. In the second place, riches may suddenly and unexpectedly take unto themselves wings, or death may snatch

them away. At the best they are uncertain blessings.

"Trust in the Lord, and do good." Let us lift our eyes above all things around us that annoy, and "trust in the Lord." Let us always remember that he rules even in our personal affairs; all that comes to us receives his permission to enter our lives, and he has definite plans to use it for our good. And, too, let us keep busy doing good. The best way to combat the wickedness in the world is to do good; the best way to keep worry, envy, and distrust out of our own hearts is to do good. Then follows the precious promise which enables God's children to say: "We've always been provided for, and we shall always be."

"Delight thyself also in the Lord." Our natural taste for pleasure has been perverted; but those who know how disappointing the pleasures of the world are, long for something better; those who have pressed into the Presence where there is "fulness of joy" have learned that in communion with God lies the only pleasure that fully satisfies the human heart. The more we study his Word and the more time we spend in secret prayer, the sooner we shall get acquainted with the Master; and to know him is to "delight thyself in the Lord." To become really acquainted with God brings to us the secret of contentment, for then our wishes will be molded by the divine will and we shall have the desires of our hearts.

"Commit thy way unto the Lord." The little things, the great things, the pleasures, the sorrows, the bright prospects, the bitter disappointments,—yes, all things that concern your life, you are to let the Lord take into his hands. And then again the psalmist admonishes you to trust God, for he will in all things secure happy results. He will take care of your interests; he will not permit you to be permanently wronged. The verse that is coupled with this command (verse 6) is a veritable fortress, a refuge in time of trouble. Is your character assailed? your name slandered? Do you feel unable to disperse the clouds that are darkening your reputation? Leave it all with God. Be true to him, true to your highest ideals, and true to others. Let no grudge or revenge creep into your heart, and rest in the assurance that God will take care of you; for he will.

"Rest in the Lord." Again comes the quieting admonition to leave all with God. The margin reads, "Be silent to the Lord." But we cannot rest, we cannot trust, we cannot be silent amid the trials and perplexities of life, unless we *know God*; if we know him, however, we shall see that the circumstances that annoy and pain us, that perplex our minds and crush our hearts, are only tools in God's hands for shaping our lives into the ideal that is "higher than the highest human thought can reach;" and in quiet trustfulness we may await his biddings.

"Cease from anger." "Do not allow your mind to become so excited that you will indulge in harsh or malignant remarks; or to wrong any man, however wicked he may be. See always that you are right, whatever others may be, and do not allow their conduct to be the means of leading you into sin."

Let each member of the Morning Watch circle take up the verses for week ending April 28, and outline them for himself. Let him notice the commands, the promises, and the admonitions, and try to interpret each to his own heart. Unless we make a personal application of the Morning Watch verses, they can do us but little good.



**MEDITATION.**—As I study this psalm, I realize to a greater extent that to trust God is one of the lessons that every Christian must learn. I must learn to trust him at all times no matter how things look. How can I expect God to trust me unless I learn to trust him? How can he trust me with power to win souls if I fail to trust him in the little things that concern me, and fail to trust him to supply me with the strength and wisdom needed for service?

**SPECIAL PRAYER.**—Teach me, O God, to drop worry out of my life. Do not let me envy those who seem to have an easier time than I do. Thou knowest just what I shall meet; teach me how to be so fully consecrated to thee that I shall not hinder thee from working out all that enters my life to thine own glory and for my good. Help me to obey the instruction given in this psalm, that I may live above worry, irritability, and envy. Help me to live so close to thee that my life may teach others the possibility of keeping sweet and cheerful at all times.

M. E.

## MISSIONARY VOLUNTEER DEPARTMENT

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### Missionary Volunteer Society Programs for Week Ending April 21

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 22: 2 Kings 4, 5. Miracles of Elisha.  
 April 23: 2 Kings 6 to 8. Famine; plenty.  
 April 24: 2 Kings 9 to 11. Judgments on the house of Ahab.  
 April 25: 2 Kings 12 to 14. Death of Elisha.  
 April 26: 2 Kings 15 to 17. Captivity of the ten tribes.  
 April 27: 2 Kings 18, 19. Hezekiah's good reign.  
 April 28: 2 Kings 20, 21. Hezekiah's sickness and recovery.  
 April 29: 2 Kings 22, 23. The good reign of Josiah.  
 April 30: 2 Kings 24, 25. Chaldean invasion; captivity.  
 May 1: 1 Chronicles 1 to 3. Genealogy.  
 May 2: 1 Chronicles 4 to 6. Genealogy.  
 May 3: 1 Chronicles 7 to 9. Genealogy.  
 May 4: 1 Chronicles 10 to 12. Death of Saul; legions of David.  
 May 5: 1 Chronicles 13 to 16. The ark brought to Jerusalem.  
 For notes on this assignment, see *Review* for April 19 and 26.

##### Junior Assignment

April 22: 1 Kings 8. The temple dedicated.  
 April 23: 1 Kings 9: 1-9; 10. A solemn warning; the queen of Sheba.  
 April 24: 1 Kings 11: 6-43. The kingdom divided.  
 April 25: 1 Kings 12, 14. Jeroboam and Rehoboam.  
 April 26: 1 Kings 13. The disobedient prophet.  
 April 27: 1 Kings 17. Elijah brings a message to King Ahab.  
 April 28: 1 Kings 18. The great rain.  
 April 29: 1 Kings 19. The still, small voice; Elisha.  
 April 30: 1 Kings 21. Naboth's vineyard.  
 May 1: 2 Kings 1. Elijah's message to Ahaziah.  
 May 2: 2 Kings 2. The chariot of fire.  
 May 3: 2 Kings 4. Miracles of Elisha.  
 May 4: 2 Kings 5. The little captive maid.  
 May 5: 2 Kings 6. Elisha guarded by angels.

#### The Division of the Kingdom

Only a few weeks ago the whole world was startled by the news of a revolution in Russia, the most extensive and one of the most despotic empires in the world. Of course, such a great event could not happen without a long period of preparation. Most people did not know how the people of Russia were being educated to believe in and hope for another kind of

government, nor about the events which were leading on to this great change.

Thus it was with the great kingdom concerning which we have been reading. We suddenly pass from the splendor and strength of Solomon's kingdom to the weakness of the kingdoms of Israel and Judah. But after all, this is what we might have expected because of the sad mistakes which Solomon made; for it is sin that ruins both men and nations.

Forgetting the sacred mission of Israel to teach righteousness to the other nations, Solomon formed political alliances with these nations, which were sealed by marriages with heathen wives. In his efforts to imitate the despotic rulers of his day, he ruled harshly, levied heavy taxes, and was very extravagant. Rehoboam, who was to inherit his kingdom, was the son of one of these heathen wives. Brought up by such a mother amid the luxury of Solomon's court, Rehoboam was doubtless a very selfish and wilful young man.

What lesson do you learn from Rehoboam's course in receiving advice? Who were better able to give proper advice, the old men who had had a long experience and had been with King David, or these young fellows who had grown up with Rehoboam and who had had no practical experience? To whom do you go for counsel? Above all, does the Wonderful Counselor have his place in your heart? Rehoboam did not seek wisdom from God. "He did that which was evil, because he set not his heart to seek Jehovah." 2 Chron. 12:14, A. R. V.

This was not the first time there had been differences between Judah and the northern tribes. Judah received David as king seven years before the other tribes did. Most of the great leaders before David's time were from the north, such as Joshua, Barak, Gideon, and Saul. These tribes were farthest from the glory and profit that centered in Jerusalem, and doubtless felt jealous of Judah's leadership. So when Rehoboam contemptuously refused their just request, they revolted under the leadership of Jeroboam.

Jeroboam, we are told, was a mighty man of valor and an industrious young man. He also had the assurance from the prophet Ahijah that he was the chosen leader of the ten tribes. Although he had trouble enough and had to flee for his life, it seems that he never learned the lesson of dependence on God. Prov. 3:5. We have no record that he ever sought the prophet of the Lord for advice until the time of the serious sickness of his child. 1 Kings 14.

He was statesman enough to see that if Jerusalem should still be the religious center, his people would be won back to Judah. So he felt that he must establish a center of worship. The Levites fled to the south, so he had no divinely appointed priests. What should he do? Instead of inquiring and waiting on the Lord, he trusted in his own understanding. The golden calves which he set up for the people to worship show the influence of Egypt upon his mind.

What an awful thing to be a leader in sin! No less than thirteen times it is said of the wicked kings that followed Jeroboam, "He walked in all the way of Jeroboam, . . . and in his sin wherewith he made Israel to sin."

Jeroboam and Rehoboam—which was which? Can you remember? Well, it was Jeroboam who did not rule in Jerusalem.

#### Elijah and Elisha

It has been said that Elijah was the Martin Luther of the Hebrew people. He was a great reformer.



And although, as far as we know, he wrote nothing, he was one of the greatest prophets that ever lived. His name is mentioned more times in the New Testament than that of any other prophet.

He appears very suddenly. We do not know anything about his family or home life. He is simply "Elijah the Tishbite, who was of the inhabitants of Gilead."

It is now half a century since Solomon was king, and the wicked Ahab was on the throne of Israel. Contrary to the Lord's plain commandment to his people, Ahab had married a heathen wife, Jezebel of Phenicia, where they worshiped Baal. This wicked woman determined to set up Baal worship in Israel and stamp out Jehovah worship. She had great crowds of priests and priestesses, fed at the royal tables, to help her in this work. Idolatry was the great sin of Israel anyway, and it seemed as if the whole nation would forsake the Lord.

At such a time Elijah suddenly appeared to the king, and boldly told him of his sin and the punishment that was coming. Then Ahab had three years and a half of dire famine in which to reflect on his course. How wonderfully Elijah was fed during the famine! And what a wonderful challenge he made to the king at the end of the three and one-half years. What was to be proved by this test? How did it come out? Can you find Mt. Carmel on the map?

But even after all this, Elijah became discouraged. He evidently expected that those who cheered at Carmel would rally around him at Jezreel. But the Lord taught him a wonderful lesson at Sinai. What was it?

The advent message is called the message of Elijah. Why? Are we as jealous for the cause of God, and as anxious to turn the hearts of the people to the Lord, as he was? Are we all learning to pray "earnestly" as Elijah prayed? Every Missionary Volunteer is to be an Elijah in this time. And then those of us who are living when the Lord comes, will be translated without seeing death, as he was.

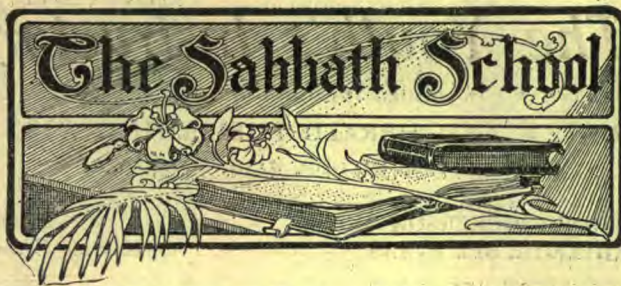
The story of Elisha is quite as wonderful as that of Elijah. He was a farmer's boy. And it is said of him that "he cherished the love and fear of God, and in the humble round of daily toil he gained strength of purpose and nobleness of character, growing in divine grace and knowledge. While coöperating with his father in the home duties, he was learning to coöperate with God." Every one of us can do that, and be ready for the opportunity when it comes, as he was.

Elijah had blazed the way. The whole nation had been stirred, and many were coming back to the Lord. Now they need a careful, patient instructor like Elisha. He was very willing to do what some persons call menial work. He washed the hands of Elijah,—he was his servant. He did not belong to the class who believe that things just happen. He wanted a double portion of the Spirit that was on Elijah, but he did not sit down and wait for it, nor even turn back when told to. He stayed with Elijah to the end. He was persistent, and that is a fine quality. If it is worth anything to be a worker for the Lord, it is worth everything. No sacrifice is too great to win the prize.

Do you suppose if all our Missionary Volunteers were as anxious to have a large portion of the Spirit as Elisha was that there would be more power in our lives and more work done?

M. E. K.

"WHOSOEVER will be great among you, let him be your minister."



#### IV — A Conspiracy; Paul a Prisoner in Caesarea

(April 28)

LESSON SCRIPTURE: Acts 23: 11-35.

MEMORY VERSE: "God is our refuge and strength, a very present help in trouble." Ps. 46: 1.

#### Questions

1. Who comforted Paul in his troubles? Acts 23: 11. Note 1.
2. What did some of the Jews do the next day? How many were banded together? Verses 12, 13.
3. What did these men say to the priests and elders? How did they wish them to assist in carrying out their plans? What were they ready to do? Verses 14, 15. Note 2.
4. Who heard what these murderers said? To whom did he reveal the plot? Verse 16. Note 3.
5. By what means was the youth taken to the chief captain? How was he introduced to this officer? Verses 17, 18.
6. What shows the kindness of Lysias? What did the young man say of his uncle's danger? What request did he make? Why was there need of prompt action? Verses 19-21.
7. What did the captain say to the young man before he left? Verse 22.
8. What did Lysias do to save Paul? To whom did he send him? Verses 23, 24.
9. What message did Lysias send to the governor? Verses 25-30.
10. How did the soldiers carry out their orders? Verse 31. Note 4.
11. What part of the escort returned to Jerusalem from Antipatris? Who went all the way? Verse 32.
12. What did the soldiers do when they came to Caesarea? Verse 33.
13. What question did Felix ask? What did the governor say to Paul? Where was he kept a prisoner? Verses 34, 35.

#### Questions for Diligent Students

1. What evidence is found in this lesson that God was a refuge to Paul?
2. How many soldiers started with Paul from Jerusalem?

#### Notes

1. In prison, Paul questioned whether he had not made a mistake in going to Jerusalem. He thought of the warning given him by the prophet Agabus. He remembered the tears and entreaties of his brethren that he should not expose himself to danger. He thought of the churches left without a helper. He was distressed and discouraged. In that dark hour "the Lord stood by him," to comfort and cheer.

2. "Instead of rebuking this cruel scheme, the priests and rulers eagerly agreed to it. Paul had spoken the truth when he compared Ananias to a whited sepulcher."—"The Acts of the Apostles," p. 414.

3. "Let us not forget to thank God for a boy's ears. I say his ears saved Paul's life. I mean the whole of the boy together. Who shall ever make a record of all the deeds of heroism performed by boys? It was a little Chinese boy that bore the most important message from Peking to the foreign soldiers. Over the wall he went by a rope; hiding under bridges; going without food; dodging the barbarous soldiers who patrolled the country; never getting discouraged; never giving up; and at last putting that precious document into the hands of the general! How brave and true a heart was this that beat in the breast of this little Jew! 'They would kill his dear old Uncle Paul—would they!' God bless these plucky boys."—C. Fredrick Goss, in *Sunday School Times*.

4. Lysias was determined that Paul should travel safely. He sent with him two hundred common soldiers, two hundred spearmen, and seventy men on horses. Forty men could never take Paul from such a guard as that. The company started the third hour of the night, nine o'clock in the evening, our time. Caesarea was sixty-eight miles northwest of Jerusalem. The soldiers carried a letter from Lysias to Felix. The whole company went about half way, and when they reached Antipatris, which was a fortress in the plain of Sharon, the common soldiers remained behind and returned to Jerusalem. The horsemen went the whole way with Paul, and delivered him to the governor.



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## Love Divine

O LOVE divine! that through the years of life  
 Has guided my poor heart through all its strife,  
 That won my trust in childhood's years to thee,  
 Thou art my King, thine would I ever be.  
 O Love divine! to thy warm bosom pressed,  
 Safe folded in thine arms, may I e'er rest.

L. MYRTLE SOURS.

## Self-Sacrifice

CAPTAIN ROSTRON, of the "Carpathia," tells of a young girl on one of the lifeboats putting out from the doomed "Titanic." The boat was filled with women. The order was given for some one to get out, as the boat was overloaded. This young heroine got up to leave the boat. Others, seeing her flower-like beauty and tender years, tried to dissuade her. Then she loomed fairer and taller than a Greek goddess as she said to the mothers and wives: "No, I will go back. You are married and have families. I am not; it doesn't matter about me." With this valedictory to earth and time, she returned to the reeling, staggering deck of the wounded "Titanic."

Was she not a true daughter of those fabled Titans who vainly strove to overcome the forces of nature? Indeed, we have a feeling that she conquered the deep, and that old ocean was complimented in being asked to furnish the liquid shroud for a body in which throbbed the last full measure of self-giving heroism.

A soul is rich toward God when it gives itself in sacrificial tides of godlikeness.—*Frederick F. Shannon.*

## Russia's New Régime

THE new Russian cabinet will base its policy on the following principles:—

First: An immediate general amnesty for all political and religious offenses, including terrorist acts and military and agrarian offenses.

Second: Liberty of speech and of the press; freedom for alliances, unions, and strikes, with the extension of these liberties to military officials within the limits admitted by military requirements.

Third: Abolition of all social, religious, and national restrictions.

Fourth: To proceed forthwith to the preparation and convocation of a constitutional assembly, based on universal suffrage, which will establish a governmental régime.

Fifth: The substitution of the police by a national militia, with chiefs to be elected and responsible to the government.

Sixth: Communal elections to be based on universal suffrage.

Seventh: The troops which participated in the revolutionary movement will not be disarmed, but will remain in Petrograd.

Eighth: While maintaining strict military discipline for troops on active service, it is desirable to abrogate for soldiers all restrictions in the enjoyment of social rights accorded other citizens.

The provisional government desires to add that it has no intention to profit by the circumstances of the war to delay the realization of the measures of reform above mentioned.—*The Independent, March 26, 1917.*

## Knights and Dragons

I WANT to tell you about a boy who was very fond of stories of adventure. He liked especially to read about the old knights, and how they fought with giants, and killed dragons, and rescued beautiful ladies. One day he was talking about it with his mother, and he asked whether there were no knights any longer in the world, and if he couldn't be a knight and kill dragons. "Couldn't I, mother?" he asked. "Wait awhile," answered his mother, "and I will tell you."

That very morning our lad, whose name was Sam, went with his mother to market. On the way they saw an old woman, who had let fall a basket of apples in the middle of the muddy street. She was nervously trying to pick them up before any cart should come along. Sam was walking by when his mother said, "Kill your dragon, Sam."

"What dragon?" asked Sam, startled.

"Why, your pride, which is keeping you from helping that wrinkled old princess out there in the mud."

So Sam darted off, and helped the old woman pick up her apples.

After dinner, mother was washing the dishes, and little baby Helen was troubling her by pulling on her dress and crying. It was one of Helen's fretful days. "Sam!" called his mother, "come quick. Here's another princess to rescue!"

"Who?" asked Sam, running in.

"Don't you see?" asked his mother. "Here am I, attacked by the giants Worry and Work and Hindrance. Come to my help." So Sam took little Helen, and played with her while his mother washed the dishes.

"Sam," said his father when he came home that night,—"Sam's father was a deacon and led the Wednesday evening prayer meeting that week,—“I think you are old enough to say just a word in prayer meeting. It will help some of the other boys and girls to take part; yes, and some of the older folks, too. Won't you repeat a short verse, if I help you find one?" Sam hesitated, and then he caught his mother's eye. "Brave for others, be a knight," that loving glance seemed to say, and Sam took part in the prayer meeting that night.—*Amos R. Wells.*

"TRUE peace of mind does not depend, as some seem to suppose, on the external incidents of riches and poverty, of health and sickness, of friendships and enmities. It has no necessary dependence upon society or seclusion; upon dwelling in cities or in the desert. Let the heart be right, let it be fully united with the will of God, and we shall be contented with those circumstances in which Providence has seen fit to place us, however unpropitious they may be from a worldly point of view."