

THE YOUTH'S INSTRUCTOR

Vol. LXV

May 8, 1917

No. 19



REMEMBER MOTHERS' DAY

There is no velvet so soft as a mother's lap, no rose so lovely as her smile, no path so flowery as that imprinted by her footsteps.— Thomson.



Brushing and massage are measures of the utmost value in postponing baldness. From the very ease with which a man's hair is dressed he neglects to brush it enough to stimulate the scalp. Something like a hundred strokes of the brush each night and morning would be a fair amount of brushing for the average scalp. Massage of the scalp is the remedy which has given more than one alleged hair tonic a reputation.

As a result of investigations made by specialists in the home-economics branch of the United States Department of Agriculture, American housewives are offered an easy and effective method of cleaning tarnished silverware. It is accomplished by boiling the article to be cleaned, in contact with a clean piece of aluminum or zinc, in a solution consisting of a teaspoonful of baking or washing soda and an equal amount of table salt to each quart of hot water.

According to a dispatch from Copenhagen, Denmark has forbidden the sale of all spirits and other alcoholic liquors. The order calls for returns to be made on all stocks in the country. It was an economic measure rendered necessary by the war. When the king of Denmark signed the prohibition bill for Iceland, he said he should sign such a bill for his own country if its parliament saw fit to pass one. The report says the order for nation-wide prohibition is only temporary. So was that in Russia; but its advantage was so manifest that prohibition is now a settled law of the empire.

The blue whale is not only the largest animal that lives today upon the earth or in its waters, but, so far as is known, it is the largest animal that has ever lived, declares Mr. R. C. Andrews in "Whale Hunting with Gun and Camera." In 1903 Dr. F. A. Lucas weighed in sections a blue whale taken at Newfoundland. The animal was seventy-eight feet long and thirty-five feet round the shoulders; the head was nineteen feet in length, and the flukes sixteen feet from tip to tip. The total weight was sixty-three tons: the flesh weighed forty tons; the blubber, eight tons; the blood, viscera, and baleen, seven tons; and the bones, eight tons.

A Dutch merchant in linen, in Amsterdam, wanted to determine positively that the number of threads in a given area of a piece of linen were all that the manufacturers claimed for them. This called for a very strong magnifying glass, stronger than at that time, 1675, had been invented. So he perfected himself a more powerful lens than was up to that time in the market. One day a drop of water fell on a piece of linen he was looking at, and by accident the lens rested over it. To his amazement he discovered living things in the drop of water. This interested him, and he put his lens over various things. One day he scraped some tartar from his teeth, and put the lens over it. Of course he found bacteria. He made his discoveries known to the Royal Society of London, which at once took up the matter, found the linen maker's statements to be true, had a duplicate made of the lens, and from this grew the whole study of bacteria. Now the microscope has reached such a degree of perfection that objects smaller than one hundred thousandth of an inch in diameter can be clearly seen and photographed.

Europe, under the pressure of war, is just beginning to get at some of the most useful vegetable fats. Here's a queer anomaly. One great privation of the blockaded countries is the shortage of soap, to make which takes vegetable fat, at present useful for food. The Belgian chemists knew that Indian corn, imported to dilute the wheat bread, contained three per cent of vegetable oil. By experiment they found, also, they could extract that oil without in the least impairing the food value of the corn! In the grain the oil is practically nonassimilable. Most of the Belgian soap is made now from this corn oil. The corn-oil-soap industry would bring about a great saving in animal fats and more valuable vegetable fats. This instance merely illustrates what can be done with vegetable fats.

Governor Capper of Kansas signed, on February 23, the "bone-dry" prohibition bill. It is the most drastic anti-liquor enactment written in this nation. "No other act in my term as governor," said Governor Capper, "has given me greater pleasure than the signing of this bill." To signalize its importance, for the first time in the history of Kansas a bill was signed, not in the governor's office, but in the house of representatives, the senate also being present. In 1881, when Governor St. John signed the prohibitory amendment, both houses of the legislature adjourned and went in a body to the governor's office for the ceremony. This "bone-dry" law makes the mere possession of intoxicants *prima facie* evidence of guilt.

We Americans do not make enough of birthdays. But even where we do mark the day, do we not unconsciously forget on such an occasion to pay tribute to the real author of the birthday? Would it not be only fair, to say naught of the custom being a beautiful one, that, where the mother is still with us, we whose birthday is being celebrated should pay homage, by flower or gift, to her who gave us birth? Usually it is the mother who arranges all the joys of the birthday, and she is happy to do so, but why would it not be a most natural act for us to remember her with some love token—she being the real author of the birthday, as it were? Would not such an act be graceful tribute?

A Language Learned

As the words of a foreign language impart no meaning to me, so the words and belief of the Christian signify little to the unbeliever. When by the patience of my teacher I have learned the strange language, it becomes as my native tongue.

So when, under the influence of a beautiful life, the sinner learns by heart the Christ language, it becomes to him dearer and more blessed than any of his former experience.

Mrs. D. A. FITCH.

THERE is no true eloquence, unless there is a man behind the speech.—Wendell Phillips.

Principal Contents

CONTRIBUTIONS	PAGE
Discontent the Want of Self-Reliance	3
Our Standard of Conduct as Missionary Volunteers ..	4
Satan Falls from Heaven	8
H. C. L.	11
The Psalmist Trusted God	14
Definite Effort	16
SELECTIONS	
A New Government for Porto Rico	7
Politeness at Home	10
Brownies	13

The Youth's Instructor

VOL. LXV

TAKOMA PARK STATION, WASHINGTON, D. C., MAY 8, 1917

No. 19

Discontent the Want of Self-Reliance

MRS. MARY M. CRAWFORD

EMERSON says that discontent is the want of self-reliance; that it is infirmity of the will. Webster says that discontent means uneasiness and disquietude of mind; a dissatisfaction with any present state of things.

A discontented person is one who is ever thinking he might do better at something else. He will not cling to one thing long enough to become proficient in it. Therefore he always finds himself inefficient, and unable to compete with those who, by long practice and continuance at one trade or profession, have become efficient, and can therefore compete with others, finding themselves abundantly capable of holding a position. The latter naturally become self-reliant, and have no fears but that they can secure work along one line at least. A mind that is always sure of making a living and of having the necessities of life, is at rest, or in quietude. It becomes contented from being self-reliant.

The very knowledge of being able to compete with others gives a contentedness of mind that is conducive to health and to the aspiration toward still greater achievements. It is a stepping-stone in the development of self-reliance. It gives confidence in oneself that is absolutely essential for an independent growth.

But is discontent always an infirmity of the will? Is there no remedy? Discontent evidently indicates a lack of decision. The young man or young woman seems unable to decide what he or she wishes to do, and therefore drifts along with the tide, trusting fate to bring some streak of luck across his or her pathway. On the other hand, those who are quick to decide, waste no time in idle shifting from one thing to another, but launch out, having one chief aim, and make events bend to that end. In other words, they drive their business, and do not allow it to drive them.

Though we must concede that discontent does indicate a weakness of the will, shall we say there is no remedy?—Certainly not. There is as much room for the strengthening of a weak will as for that of any other deficient mental characteristic or weak muscular organ of the body. As the muscles are strengthened by wise exercise, so is our will-power strengthened.

A child may be taught self-reliance from its infancy up. It is being trained in self-reliance and decision of character when it is taught prompt obedience. A quick decision of thought and purpose is thereby developed. A pampered child, one that is helped up every time it falls, one that is constantly waited upon, has no opportunity to develop self-reliance. As it grows up, it falls back a dead weight upon its parents, and they are chiefly to blame.

The boys and girls in school who themselves make no effort to solve the difficult problems, never become self-reliant men and women; but must occupy dependent positions and be shifted from place to place from a lack of proficiency. They are not satisfied, but never seem to realize that the fault is their own—that it is all a result of not applying themselves, and of forcing the hard problems of life to yield to their determined

perseverance. Some one else is always to blame.

High aspirations are realized only by much effort. Drifting will never bring us to the desired haven. Only wise steering will anchor us in the harbor of self-reliance. We cannot dream ourselves into success; we must labor persistently if we would develop self-reliance and independence of character.

"In battle or in business, whatever the game,
In law or in love, it is always the same;
In the struggle for power or scramble for pelf,
Let this be your motto, 'Rely on yourself';
For whether the prize be a ribbon or throne,
The victor is he who can 'go it alone.'"

Although the Christian is not supposed to be struggling for power or scrambling for pelf, yet he is struggling for perfection of character and for a crown of life, which will require no small amount of self-reliance and independent thinking. He must be able to make decisions for himself, and to rely upon them.

Independent-thinking people have a self-confidence that serves as a magnet. They have a power that attracts to itself. They are not prone to imitate the fads and whims of fashion, but "cut their garments according to their cloth" and "buy their goods according to their purse." As a rule, they prefer having their clothes made to order, unless the styles exhibit a conservative taste. They clothe themselves for comfort and decency, rather than for show and attraction.

Although modern civilization has made and sought out many inventions that contribute to the ease and comfort of life, yet it has made man helpless; it has weakened him physically, mentally, and morally. It is so much quicker and easier to take the electric cars, which carry us to our places of business at lightning speed, that we have almost lost the power of locomotion. So many implements and labor-saving devices abound that there is little opportunity left for individual invention or improvised tools, and as a result we are mentally weakened. It is true, however, that the degenerated and weakened condition of humanity demands easier ways of doing things. Our shortened lives require a fast living that can be accomplished only by the rapid modes of travel and by the time- and labor-saving machines of recent invention.

Emerson says, "The arts and inventions of each period are only its costume, and do not invigorate men." We depend on these labor-saving machines so constantly that it develops in us a want of self-reliance. There is so much less competition in the world today along business lines, brought about by the numerous trusts and great combines of wealth, which have forced to the wall many of the weaker competitors, and woven into the woof of human character and national growth a thread of dependence, that self-reliance in the rising generation is below the normal percentage.

But some wrongs will never be righted until the great day of reckoning. Therefore, what cannot be cured must be endured. "To the persevering mortal, the blessed immortals are swift," says Zoroaster, the Oriental philosopher. In other words, "God helps those who help themselves."

GOOD MANNERS

Our Standard of Conduct as Missionary Volunteers

EARTHLY courts rule the world of convention. Royal personages and diplomats are examples in the outward forms of etiquette. Any breach of accepted conventions on their part reflects upon their court as well as upon themselves. Missionary Volunteers are ambassadors of heaven's court. At best they can be but poor representatives of the graciousness of those whom they represent; so one who senses his responsibility cannot be indifferent as to the character or influence of his service.

Acceptable service means gracious service, whether it be in business, politics, society, or religion. Mr. Boomer, the manager of two prosperous New York hotels, one of them the largest hotel in the world, in speaking of another one of the city's hostelries which had a very advantageous location, but had never brought ample returns, said: "The management tries to let a mere item of geography take the place of courtesy. It won't work." Close observers of all kinds of service have reached the same conclusion,—that nothing can take the place of a gracious, thoughtful manner. The work of Missionary Volunteers is to so represent the Saviour in their warnings and admonitions that sinners will be led to renounce their allegiance to Satan, and become citizens of the eternal kingdom. Carelessness or boorishness of manner on the part of the Volunteer is a poor persuader in Christian work.

The word "etiquette" is of French origin, meaning ticket or tag. It is the ticket, or passport, that admits one to good society. It is as difficult for one without becoming manners to gain entrance into the favor of the well-bred as for an American to gain entrance into some foreign countries without a passport. It is wise, then, to give attendance to those things which affect one's ability to render effective service.

A Spanish proverb says: "There are no pearls for Juan Terron," referring to the Spanish soldier who in a fit of despair loosed the string of a six-pound bag of pearls, and scattered the stones far and wide. Though repentance followed close on his rashness, no pearls rewarded his eager search. So there are no pearls in life for the boor, or the selfish one, who by being oblivious to the wishes and feelings of others, and regarding not the established conventions of good society, has deliberately cast aside the best of life.

As a drowning man does not learn to swim, so one does not learn to do the right thing when the occasion presents itself. One must therefore study the conventions demanded for all occasions, and form the habit of acting in accordance therewith. The importance of this fact is illustrated by the lapses of good decorum revealed on the part of some of our young people on their way to the Orient as missionaries—ambassadors of Christ. One of the party, who keenly deplored the marks of ill breeding manifested, sent the following appeal to a friend:

"Just another word: I do wish sometime your mother would write something for the papers on table manners in our schools and institutions. If you had come over on the boat with our company, most of the members of which were from our institutions, you would have been so mortified that you would have enjoyed skipping the meals.

"There were persons who hadn't breeding enough simply to reject food they didn't fancy, but must make faces to express their feelings, must pass the dish back and forth across the table for others of like frame of mind to remark upon and analyze; persons who would be careless about giving their orders to the waiter, then argue with him in a tone that carried far when he brought back what he understood as their order.

"One young man, I remember, received a plate of food for which he did not care, and after sampling it, told the waiter, in a voice that we could hear from our places several seats away, that he could take it out and eat it himself. The young man thought it was quite a joke.

"One of the couples who had been quite free moved to a table with the other passengers. I thought at the time, 'Now they'll surely be civilized.' Not long after, we were moved to the same table, and were treated to the same performance. It was one procession of vulgarity. For the honor of our denomination our young people certainly should receive some training in proper decorum."

What, then, shall be the standard of conduct for the Missionary Volunteer? In the mouth of many witnesses shall a thing be established. I have therefore asked some of our leading instructors, public speakers, business men, students, and hostesses to cite points that should receive earnest consideration from our Volunteers. The points mentioned have the sanction of the world's best authorities on proper decorum.

What Public Speakers Say About Their Audience

To the wise the following testimonies will speak loudly:

"That which I like best in an audience," says one, "is *attention*. Without this the most scholarly and interesting exposition will be a failure. Restlessness, moving about, whispering, gazing around in a vacant, absent-minded way, looking around to see who is coming in, studying the fashions, is very unbecoming and annoying, especially in church. Nothing is appreciated more by a public speaker than a quiet, respectful, dignified, reverent attention during the time of meeting. It speaks much for the training of the audience, and is a great incentive to the speaker, and helps in making the hour one of profit."

"When I am speaking, I do not like to have one go to sleep, talk or whisper, be indifferent, or give no expression of approval."

"I like my audience to be in their seats early.

"I like to have the front seats filled.

"I like the audience to enter heartily into the opening exercises.

"I like them to keep their eyes on mine, to show by their faces that they see the points that are made, and that they are following the arguments presented.

"I like them to make notes now and then, showing they think there are points worth preserving.

"I do not like them to nudge one another and laugh, or act in any way that is irreverent.

"I do not like them to take out their watches from time to time, or fidget, or in other ways to show impatience.

"In short, I like my audience to do, in all respects, as they would be done by."

"I like best in an audience that intelligent expression of countenance which gives evidence that the truths presented are apprehended and that the heart responds to them. I do not like stolid indifference in an audience."

"Among the things which disturb a public speaker are whispering and talking on the part of those supposed to be listening; inattention manifested by the reading of books or papers having nothing to do with the subject being discussed; the attempt of people to amuse or entertain children who may be several pews away; and with whose care they have nothing to do."

"A speaker does not like to see his auditors looking around aimlessly and listlessly, seemingly trying to find something to attract their attention.

"He does not like to see parents and children sitting apart; or persons reading papers, or even the Bible, when the speaker has not requested this to be done.

"He does not like to see persons come in noisily when late, and then hunt a seat near the front.

"He does not like to see children left to amuse themselves. Even small children can be taught to behave properly during services."

"There is nothing more annoying to me when conducting a meeting than to have persons whisper."

"I do not like to see a congregation divided as to position in prayer services — some kneeling, some sitting erect, and others leaning over the seat in front of them. I do not believe a ragged congregation is acceptable to Him who made everything perfect and beautiful."

"From the viewpoint of the one occupying the desk, there are many violations of good form during public service that are dishonoring to the house of worship as well as detrimental to the general interests of the meeting. Among these may be mentioned the habit of members of the congregation laughing or whispering with one another. Coughing during the service is also a great annoyance to both the preacher and the congregation. Sometimes, of course, it is impossible to repress this, but usually a little exercise of the will would entirely prevent these outbursts. They may be due to suggestion, one in the congregation coughing, and this suggesting the inclination to a dozen others, who immediately respond.

"But even this is not so annoying to the speaker as the continued crying of a child, or the cooing or laughing of a baby which attracts the attention of many. We believe that young children should be taken to the house of God, but their caretakers should be so alert, and should sit so near the door, that upon the least indication of disturbance they can quietly

withdraw. We have wondered if at our general meetings, and particularly camp meetings, there could not be organized among our Missionary Volunteers a Helpers' Band, that would take it upon themselves to relieve mothers, and afford them an undisturbed opportunity to attend some of the services."

What the Audience Says of Public Speakers

The following hints are not given here to criticize present speakers, but that our Missionary Volunteers in their work may learn to avoid those things that militate against the effectiveness of a speaker.

"A public speaker should be well groomed; not foppishly, but in a sensible, self-respecting way. I like to see his hair, teeth, and finger nails well cared for; his linen spotless; his handkerchief snowy white; his clothes well brushed; his shoes polished. 'Cleanliness is next to godliness.'"

"Lack of dignity, of proper decorum, on the part of the minister in the pulpit, is distasteful to the layman. The conventions of formal service should today govern the actions of the minister of the gospel while in the pulpit."

"To sit on the platform with one's legs crossed is not dignified.

"Assistants in a service should not manifest indifference to any degree to the discourse of the speaker.

"Inspiring hymns should not be read by one who has not entered into the spirit of the sentiment of the hymns. Hymns should be studied.

"Nervousness displayed in the desk through much moving about and meaningless gestures is not pleasing to an audience."

"I believe that statements or stories indulged in by speakers to produce laughter in the congregation help to destroy the sanctity of the Lord's house."

"Nothing annoys me more than to see colored hose, shoes, or neckties worn in the pulpit, unless it be the lounging or sitting on the edge of a chair by those occupying the platform chairs, or their unnecessary whispering or writing of notes."

General Church Suggestions

"It seems to be a common practice in public assemblies for people to drop into the end of the seat next to the aisle, and let others who enter late crowd by them. Sometimes, with a marked show of courtesy, they rise and bow the newcomer into the farther end of the pew. If the seat next the aisle is the most desirable place, it would be good form, as well as common kindness, to take the farther seat on entering, or to move along when some one else enters."

To begin to put on or adjust wraps before the service is closed is not good form.

Because you wish a friend to sit beside you, do not say to one about to enter a seat, "This is reserved." Seats are reserved by ticket, and not then at church services.

One should not fail to give the same attention to the ordinary speaker that one gives to the most accomplished one.

"Do not forget to take special interest in the comfort of strangers. If necessary, offer your pew to them or to the usher; see that they have a songbook, and speak to them at the close of the service."

What Ushers Regard as Desirable

"Do not attempt to find a seat for yourself in a strange church; wait at the door for an usher to assist you.

"When arriving late at a church, do not take a vacant pew without speaking to the usher. It may be temporarily vacant, its occupant having left for only a moment.

"Be reticent about asking to have windows opened. Your friend across the aisle may have just asked for more heat.

"Do not attempt to crowd into a pew which is already full, thereby causing discomfort to several persons.

"Do not insist upon occupying a certain pew. The usher may be holding it for a stranger, an aged person, or a friend of the speaker.

"Do not leave the church before the close of the service, unless absolutely necessary.

"Do not block the aisle while persons are going to or from their pews."

Another experienced usher says that the most amazing thing an usher has to meet is that of a person asking for a seat, and then when the usher, in compliance with the request, has walked down the aisle, and has turned ready to bow the person into a pew, he finds the applicant, instead of having followed him, is standing at the rear of the church trying to reveal by frowns and grimaces that the seat is too far to the front.

Persons who refuse the forward seats are usually late, coming in after the rear seats are filled; yet they rebel against going even halfway down the aisle.

Suggestions for Social Gatherings

Perhaps one's lack of good breeding may reveal itself at social gatherings more prominently than elsewhere, unless it be in the home. One should remember that there are always keen observers at all public gatherings. A young woman with a good sense of "the fitness of things" makes the following suggestions:

"One of the most common breaches of etiquette which I have observed at recent social gatherings has been the monopolizing of conversation by one or two. These thoughtless persons undertake to entertain the entire company by a recital usually of purely personal affairs in which very few are interested. They seem to have no difficulty in making themselves heard in all parts of the room, and can usually give advice and information on all topics.

"Another case of faulty etiquette is the neglect of older people at gatherings where both old and young are included. Many times young people thoughtlessly overlook the fact that their elders are also interested in having a pleasant time, and like to be included in the games and conversation."

"In leaving a friend's house do not stand in the doorway and continue the conversation five or ten minutes. Some have taken severe colds through this thoughtlessness of friends and callers. Finish your visit before you rise to go, and then depart quietly and at once. The effect will be better on you and on your friends."

"Don't repeat gossip, even though it might prove amusing. Do your part, small though it may be, to help your hostess give every one a good time. If you sing, or play, or recite, and are asked to do so, do not refuse or wait to be urged. Contribute as freely as you receive.

"If the gathering is a large one, don't devote your whole attention to one individual. Converse with many.

"Upon leaving, do not neglect to express to your hostess your enjoyment of the evening."

"Do not relate personal incidents with the sole purpose of creating an impression of the social superiority of 'your friends.' It seldom if ever has the desired effect."

"I do not like to see young people remain seated when their teachers or elderly friends are standing and chatting with them."

"When you talk with others, do not deem it necessary to face them so closely that you must breathe in their faces. Recently I had a sorry experience which illustrates many shared by others. I was talking with one who had a most offensive breath. I retired several feet from him in order to breathe more freely, but he immediately followed me. I turned part way round, and he immediately adjusted himself to my new position. I walked around a table, and endeavored to talk with him from the other side, but he straightway followed me. Of course if he had ascribed my various retreats to any other cause than nervousness and had known the real reason, no doubt he would have generously maintained a proper reserve. But I could not tell him, consequently both his and my embarrassment. It is unfortunate when one does not know he is in this physical condition. It would seem that intimate friends should apprise him of the fact, that he may not make himself socially unwelcome."

A woman of exceptional judgment, one who holds a prominent position in our work, says:

"I do not like to see a group of young persons, professing to represent the Master and preparing for his service, spend an undue amount of time playing such games as flinch, roodles, some-are-set, and rook. Time is the most valuable asset of any life; it is life; and while wholesome recreation is to be commended, it is well to ask oneself just how such games benefit before spending too much time playing them.

"I greatly dislike to hear it said, by a young person, as I have heard it said: 'So and So were supposed to be chaperons, but they acted worse than any young person there.'

"I do not like to see young men drink eleven glasses of 'fruit punch' in one evening. Unless invited to dine, hunger should be satisfied and thirst quenched before leaving home.

"I do not like to see a young girl fare forth in the evening, alone, to attend a 'party,' depending on a casual escort to bring her home. The young woman who values her own safety will respect the parental care that provides suitable attendance both to and from such gatherings."

Hostesses have been much chagrined after having provided proper chaperonage for girls not yet in their teens to learn that they resented the courtesy, and even had the rudeness to permit the chaperon to detect the fact that the service was unwelcome. Such a course reveals a lack of good breeding that is deplorable. In polite society it is understood that the best chaperoned girls come from the most cultured and refined families.

Miscellaneous Hints

"I very greatly object to hearing young people in a school refer to their instructors as 'Prof.' Use his full title; as, Professor Young, Mister Wood, Doctor Harding. It is really as offensive to good taste to hear a student refer to his instructor in ancient history

as 'Prof.' as it would be to hear him call the family physician 'Doc.'"

"The 'clique' spirit is forbidden by the highest law of courtesy, the Golden Rule given by the Saviour himself. It should never be tolerated in our schools."

The thoughtful, courteous person does not trespass upon the property rights of another.

"You know your neighbor's wish beyond a doubt; His hedge, however low, means, 'Please keep out!'"

It ought not to be necessary for even the hedge to petition would-be trespassers. The fact that the lawn or parking belongs to another, the fact that the object of a sidewalk is generally understood, should be all the appeal necessary to keep one from cutting corners by running across another's lawn. Public property, especially church property, should receive as considerate treatment as private.

Money is a great courtesy breeder. The roughest man scrapes and bows to the rich; but that true courtesy which comes from habitually cherishing a democratic feeling toward all men is a flower of longer life and greater beauty. On my first visit to the Western coast, at the time of the Panama-Pacific Exposition, I was deeply impressed with the fact that the Western civic and railway officials were more democratic than such officials in the East usually are. They made themselves as inconspicuous as possible, so far as deprivations and refusals were concerned. One could go where one pleased; the occupant of a tourist car was granted liberties as freely as the occupant of the Pullman. In more conservative regions the one who paid a higher price for his ticket would have received the courtesies, while the other would have received only rebuffs, and under a policeman's club would have been made to stand aside until the wants of "kulture and money" had been supplied. But all through the West there seems to be a refreshingly courteous spirit shown to people in general, a spirit born, I believe, of the fact that all men are regarded equal, that manhood is acknowledged to be superior to money, and an entity worthy of respect distinct from the dollars that one may possess. So I believe that the cherishing of a kind, considerate feeling for others, regarding all as sons of God, will do more than any other thing to make one habitually courteous. A person possessed of this feeling of common brotherhood cannot be bribed or surprised into any serious breach of decorum. Snobbery is unknown in such a heart; the weak, the aged, the unfortunate receive the same thoughtful, courteous consideration that the pretty and rich exact.

Impolite in Resenting Impoliteness

There are few really polite people compared with those who are ignorant of or indifferent to the demands of good form. So those who have a fine sense of propriety must watch themselves lest they be rude in their resentment of boorishness. There is a beautiful hint to such in the following incident related by Miss West, who says:

"When a child, I was invited by an elderly neighbor to attend a concert with her one evening. The opening number was charming, and I wanted to listen with all my soul; but behind me sat a pair of those giggling, whispering pests that infest every place where people go to listen. All through the beautiful music their noise obtruded itself. I squirmed in my chair. I even turned to give them an indignant look; but I was an insignificant little girl, and only provoked fresh giggles. I lost the music entirely. I heard nothing but the jubilant whispers behind me.

"Jane," said my elderly friend, 'there are no roses without thorns. If you can't learn to ignore the thorns and enjoy the roses, you will not get much happiness out of life. The thorn is behind you today. Try to forget about it, and enjoy your rose.'

"I was a child, but I saw the wisdom of her advice. I did apply myself to the enjoyment of my 'rose,' and succeeded in forgetting the 'thorns' so entirely that I did not even know whether they continued to whisper. All through life, that bit of advice has helped me."

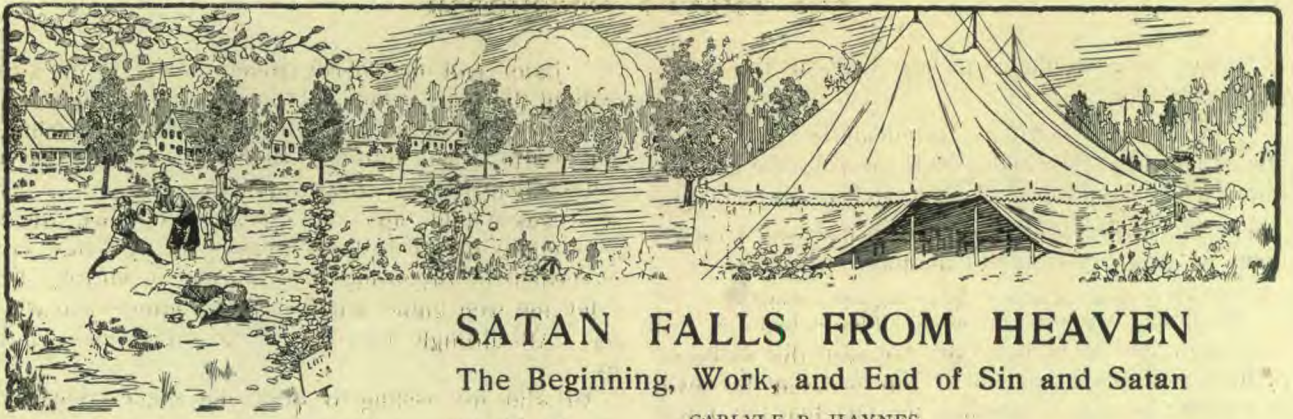
All who are seeking to attain the highest ideals of life should study to learn the proper conventions for the table, the home circle, the street, public places, and all other relations of life. There is no excuse for the rudeness manifested on the boat by the young man bound for the Orient, nor for that shown by the young girls who refused proper chaperonage; for there are books within the reach of all that give explicit information in regard to all the conventions of good society. The true Missionary Volunteer cannot be discourteous, for Jesus was not.

This study of the subject of Social Ethics will be followed, in November, by a study "Whatsoever Things Are Pure," in which the social purity phase of good conduct will be more fully developed.

F. D. C.

A New Government for Porto Rico

THE war with Spain in 1898 gave us the Philippine Islands and Porto Rico. These islands are under the control of Congress, and they depend upon it for their government. It has been the policy of Congress to promote the welfare of our island dependencies and give them as much freedom as possible. In the *Watch Tower* for last October we learned that a law had been passed giving the Filipinos greater freedom in matters of government. In February, Congress did the same thing for Porto Rico: it gave the island a new and better form of government. Under their new government the people of Porto Rico will be allowed to manage their own affairs largely in their own way. They will not choose their own governor, for that officer will still be appointed by our President, as at present, but they will have their own legislature, and under the new plan all the members of both branches are to be chosen by the voters of the islands. Heretofore only the members of the lower branch of the legislature have been elected by the people; the members of the upper branch, the senate, have been appointed by the President. Any bill passed by the Porto Rico legislature may be vetoed by the governor, but the veto may be overruled by a two-thirds vote of both houses. If, after his veto has been overruled, the governor still disapproves of a bill, he must send it to the President, who may cause it to become a law by signing it, or may prevent it from becoming a law by refusing to do so. So the government which Congress has just given to the people of Porto Rico closely resembles the one recently given to the Filipinos. But Congress has done one thing for Porto Rico that it has not done for the Philippine Islands: in the law just passed it has made the inhabitants of Porto Rico citizens of the United States. The Filipinos are citizens of the Philippine Islands, but they have never been made citizens of the United States. As far as the form of its government is concerned, Porto Rico hereafter will be virtually a Territory, with an area three times as large as that of Rhode Island.—*St. Nicholas*.



SATAN FALLS FROM HEAVEN

The Beginning, Work, and End of Sin and Satan

CARLYLE B. HAYNES

BY the time the service on Sunday night was to begin, fully twelve hundred persons were in and about the tent. The seating capacity of the tent being insufficient for so large an audience, several hundred were standing. Many brought chairs from their homes, and about forty automobiles, filled with eager listeners, were drawn up around the tent. A most unusual interest in the study of the Word of God had been created by the lectures given.

Donald Hunter and many of his young friends were seated on the front row of benches, while his father, mother, and sister were only a few rows back of him. Donald was so desirous to hear this sermon that he came to the tent shortly after six o'clock. In all his life nothing had so interested him as these tent meetings. It was good to watch his eager face as he followed with deep interest every word the minister said.

After the song service, Elder Harris began his address. He referred to the sermon of Friday night, reminding his audience that he had then clearly shown from the Bible that there are other worlds which are inhabited, and that this world is the only one that has fallen. He said that the

question, "Why was sin permitted?" is perplexing to the great body of Christian people, but that in the Bible is found a full and satisfactory answer. He used many Scripture passages to explain the subject. The following are some of the things he said that night:

"There was a time when Satan was 'in the truth.' But he 'abode not in the truth.' John 8:44. That is, he became an apostate, and the leader of a great rebellion against God.

"Satan was once a beautiful angel in heaven, standing in the very court of Jehovah, the King of the entire universe. He is described in Isa. 14:12-17, and is there called Lucifer. He was cast out of heaven because of pride, for we read in 1 Tim. 3:6, which speaks of the qualifications of an elder, 'Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.' Such a remark would be without point unless it had been a known and accepted fact that the devil had been condemned for pride.

"Because of the inferiority of his position to that of the Father and the Son, Lucifer permitted thoughts of envy and dissatisfaction to creep into his heart. Instead of banishing these thoughts at once, he cher-

ished them until he became convinced that for such a bright and glorious and wise being as himself to remain in a subordinate position was the height of injustice. Of this the Bible says, 'Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness.' Eze. 28:17. He began to look upon himself as a rival to God in the universe, and to believe that he had been unjustly deprived of his rights by One stronger than himself. He determined to secure those rights at all hazards.

"His purpose is described in the words, 'Thou hast said in thine heart, . . . I will exalt my throne above the stars of God: . . . I will be like the most High.' Isa. 14:13, 14. Having conceived this purpose in

his heart, Lucifer did not at once come out openly against God, but silently went about the work of disaffection among the other angels. Heretofore he had sought to make God supreme in the thoughts and the affections of those under his leadership, but he now sought to secure their allegiance and loyalty to himself.

"This revolt against God finally came to an open break. Then there was war in heaven: Michael [Christ] and his angels fought against the dragon [Satan]; and the dragon

fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan: . . . he was cast out into the earth, and his angels were cast out with him.' Rev. 12:7-9."

Donald was listening with rapt attention. Nothing he had ever read was so fascinating as this. Brother Harris had such power of description, and made things so real, that Donald was not only hearing of this great drama of the ages, but he was seeing it. And so were the others. A tense stillness was over the great crowd, and every eye was on the speaker.

The preacher told in simple words how Satan with his angels was cast out into this earth; how, having beforehand learned that this earth was to be peopled with the human race, he determined to win that race to his standard in rebellion against God, and that he succeeded in this by causing the fall of man in the Garden of Eden. He showed, too, that in this fall more was involved than the inhabitants. The earth itself passed nominally into the control of Satan. The earth had been given to Adam, whom Satan conquered, thus becoming the "god of this world."



SATAN FALLS FROM HEAVEN

"Now the question arises, Why did God permit this? Why did God permit Lucifer to sin? In answering this question we must look at it from a broader viewpoint than that of a dweller on this earth. We must look at it from the viewpoint of God. Consider this: The angels knew nothing of sin. They knew nothing but obedience to God. They had never known any other form of government but Jehovah's. They were free moral agents. After Lucifer permitted himself to rebel, God, in his infinite wisdom, saw that there must be a demonstration of what sin is and its results, and that this demonstration must be made in the sight of the inhabitants of the entire universe, that they might see and know and understand that the principles of the kingdom of God are based upon love and mercy and justice, and that no better form of government is possible.

"Therefore God permitted Satan to come to this one planet, the earth, and to set up here his government, to cause the fall of the human race, and to flood one world with sin and sorrow, in order that all created intelligences, both in heaven and in the other worlds, might see the result sin would work. He provided, however, that even in this world every soul that desired to find a way of escape from sin and its eternal consequences might be saved.

"To do this he sent his own Son into this world to win it back to its allegiance to God, and to take upon himself the punishment for the sins of the entire race. But Satan did not yield the control of this world willingly. At the very beginning of the ministry of Jesus, Satan met him in the wilderness of temptation. After failing in two temptations, he openly avowed himself to be that Lucifer who had fallen from heaven. He declared he knew full well why Christ had come to this earth. He knew he had come to try to regain the world from the power of Satan. He pointed out that to do this Christ would be compelled to die a most ignominious death and to undergo almost unbearable suffering. Then he declared such a course to be entirely unnecessary. Christ need not travel such a blood-stained path and die such a terrible death. The world was in his (Satan's) power, and he could give it to whomsoever he would. Taking Christ to a high mountain, he caused all the kingdoms of the world to pass before his view in a moment of time, and showed him all the glory of them, and said, If this is what you have come for, if this is what you want, you can have it all. 'All these things will I give thee, if thou wilt fall down and worship me.' Matt. 4:9.

"It was a temptation indeed. The world was the very thing for which Christ had come. He is now told that he can have it all and need not endure the shame and ignominy of the cross in order to secure it. But he saw at once that to take it on such terms as were offered by Satan would be to acknowledge all that Satan had contended for in heaven,—his superiority over Christ,—and he must hold the dominion of the earth subject to Satan. Seeing that the great conflict of the ages would be eternally decided in favor of Satan if he accepted his proposition, Christ turned to Satan with the words, 'Get thee hence, Satan.' Matt. 4:10. He determined to go on with his work

of establishing a kingdom of righteousness and truth, though the decision meant that he must go down into the valley of the shadow of death.

"Satan wreaked his full vengeance upon Jesus. Alone, with none to help or comfort, the Son of God drained the last drop of the fiery cup, the cup that none else could drink. If men were to be saved, there was no other way out for him but to die for them. He determined to meet the full penalty for sin, and no lesser pain could now make him afraid. The priests and rulers might insult him and jeer at him, the whole nation might taunt and gibe, but not one cry would be forced from those lips by pain, or thirst, or glaring noonday heat, or thorns, or nails, or prison chains, or smittings of sin-stained hands. As a sheep before its shearers, so would he be dumb.

"At last they hurried him before Annas and Caiaphas, and then before Pilate, and on to Herod, and back again to Pilate, always in the midst of the vociferating crowd, who buffeted him, smote him with the palms of their hands, and spit in his face, speaking sneeringly of the shame of his birth, and demanding that he perform for them a miracle. Coming the last time from Pilate's judgment hall after the sentence of crucifixion had been pronounced, they crushed down upon his weary head the cruel crown of thorns, and bowed the knee in mockery, crying, 'Hail, King of the Jews.'

"With no rest through the long night, hurried from one proud ruler to another, travel-stained, weary, footsore, and bruised and lacerated with the

cruel scourging he had received, now in addition to it all he is laden with the weight of the heavy cross, and, with no covering on his head to protect him from the broiling sun, but wearing the crown of thorns which had torn his brow in heavy gashes, he staggers on, the world's Redeemer, through taunts and jeers and mocking words.

"Reaching the place of Calvary, they stretched him upon the cross, and drove the nails through his quivering flesh. Then raising the cross with the Saviour upon it, they let it drop with a dull thud into the hole they had prepared for it, tearing wider the wounds of the hands and feet where the nails had pierced. With jeers and mockery they watched his dying agonies. Thus the Son of God gave up his life for you.

"In consequence of his victory, Satan was driven out of the courts of heaven for the last time. Satan cannot now appear in the great councils of heaven, for he does not now represent this earth. His dominion has been taken from him by Christ, and now 'we have an Advocate with the Father, Jesus Christ the righteous.' 1 John 2:1. We have a Friend at court. And soon, oh, very soon, Jesus will take his people to himself, and will then give them back the dominion of this earth which was wrested from them by Satan."

As the minister ceased speaking, a sigh broke from the audience like the sound of the wind in the trees. Every person was profoundly stirred. As Donald looked around he saw a gray-haired man with tears running down upon his beard, and his own eyes were wet. For the first time these people had had explained

(Continued on page eleven)



IN THE DISTANCE STANDS THE EMPTY CROSS.
JESUS WAS DEAD; BUT NOW HE LIVES!



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."



Politeness at Home

OUR home is where we live. In it are those we love most. If there is any place where we should be our best, most thoughtful, kindly, loving selves, it is in our own homes. We try to appear well in the presence of strangers; far more should we try with father, mother, sister, and brother.

Let us think what good manners are.

We should rise in the morning as soon as we are called or the rising bell rings. It is showing rudeness to the rest of the household for one member of the family to turn over and go to sleep again after rising time, or to require calling more than once. The polite child is strictly obedient.

A gentleman or gentlewoman is always clean, and neatly dressed. This rule applies equally to the boy and girl. Neatness in dress is necessary to self-respect. If a girl owns but one hair ribbon and a single bit of lace, she can launder these herself, so that she may look neat. Work is perfectly respectable; untidiness is a disgrace. Any boy can own a ten-cent box of shoe blacking. He can use it, too, blacking the heels of his shoes as well as the toes.

Before leaving your room after you are dressed, see that everything is in order. Spread the bedclothes over the foot of the bed. Shake up the pillows, and place them on a chair. Then open the window wide. In winter, be sure that the register is closed or the steam turned off, so that no heat may be wasted while the room is being aired.

Give a cheery "Good morning," to every one you meet. Never mind whether there is sunshine or rain out of doors; carry sunshine with you wherever you go.

Be pleasant at the breakfast table. If you do not care for oatmeal, and mother insists that it is good for you, eat it sensibly, without grumbling. If you do not like what is provided, either eat it or go without. In any case, be good-natured about it. Crossness at the table is the height of bad manners.

The same cheery good nature should be preserved while you are getting ready for school. Do not play out of doors or sit reading a story until it is time to start. Begin your preparations soon enough so that you need not hurry. Your hat, coat, and mittens should be in their proper place, put there when you last entered the house. Your books also should have a place, and *be* there. If your belongings are where you can find them promptly, you will have no occasion for nervousness, flurry, or unpleasant words. Let mother see you smiling when you leave the house, rather than frowning.

Very likely you will be asked to stop at the grocery store or bakery on your way to school, to leave an order. Your mother has taken care that you have proper clothing to wear, and she makes your home comfortable. Is it any more than fair — not to speak of the etiquette of showing politeness to one's mother — that you should attend to her errands pleasantly,

and as if you really enjoyed helping her in these little ways?

No matter how great your haste or how late you are, never start off in the morning without saying good-by. If while you were away from home, something should happen to one of the family, could you ever forgive yourself for having rushed off without a word of farewell? At noon, and after school has closed for the day, always let mother know when you get home. If you go directly to your room, or remain out of doors at play, she may become anxious about you, fearing that some accident has happened to you. It takes only a minute to find her and let her know you have returned. You will enjoy your play all the more for having thought of her first.

You probably are very hungry when you arrive home from school at noon. Is hunger an excuse for your scolding and making yourself unpleasant because lunch does not happen to be ready when you come in? Remember that other matters besides preparation for your lunch have required attention during the morning. Perhaps you might help to set the table, or serve the luncheon, instead of burying yourself in a book, or playing.

If you take music lessons, have a regular time for practice, and remember the music hour yourself. Have you ever heard unpleasant conversations like this?

"Katie, you must come in now and practice, or you will not be ready for your music lesson tomorrow."

"Oh, mother, need I go just now? We are having *such* fun, and I'll do my practicing tomorrow morning before I go to school."

"No, you must come at once. You can play later."

If you have heard such remarks as these, you know how trying they must be to the mother. I hope you, yourself, are too much of a gentlewoman or gentleman to scowl, or say you dislike pianos, or the practicing which is so necessary a part of your education.

Perhaps you are so fortunate as to have a baby brother or sister. Sometimes you may be asked to amuse the little one, or take him out in his carriage. If you only realized how greatly you are blessed in having him, you would never, never object to caring for the little treasure. What if he should be taken from you! And then, suppose you had been neglected when you were a baby. Your mother cares for you by providing you with food, clothing, and the many other things you need. Show that you appreciate what she does for you, by caring for baby when she asks this. Do it cheerfully, willingly, gladly.

Disputes or quarrels between brothers and sisters are not only impolite, they are very wrong. Never strike or hurt anybody, least of all any one whom you love as you do your own dear brother.

Be good to the family dog and cat. Only a coward abuses anything that is weaker than he, or that is too good-natured to bite or scratch in return.

Always be polite to callers or guests in your own house. If some one with whom you are acquainted is calling on your mother, or has come to your home for a visit, even if the person is older than you, it is polite for you to step up and speak, shaking hands cordially. If the person is engaged in conversation with some one else, it is not necessary to interrupt. Wait until there is a pause, then speak.

A child should not remain seated when an elderly person enters the room. If there are so many chairs that it is unnecessary to offer the one in which you have been sitting, stand by your chair until the older person is seated. This little act of courtesy is too often neglected. It should be performed quietly, without display or show. If the person has occasion to enter and leave the room several times, you need not keep jumping up, but be sure to leave vacant a comfortable chair.

Pass behind, not in front of people. This does not mean that you need make yourself conspicuous. A five-year-old boy had been told by his mother that a little gentleman would pass behind, not in front of people. When he wished to leave the room the next time there were visitors, he crawled under the stove-pipe, because he could see no other way out of the difficulty. That was, of course, unnecessary. If there is no easy way of passing behind the people who are seated, say very quietly to the person before whom you must walk: "Please excuse me if I pass in front of you."

Remember that when playmates come to see you, the courtesies due to guests from host or hostess should be shown them by you. Play the games they choose, no matter if you would prefer others, and be generous with your playthings. If you have any which you dislike to have your friends use, keep them out of sight.

Never tease a visitor to remain longer than the time set by his parents. If an exact hour for going home was named, be sure that he knows when the time has come.

When bedtime comes, say good night to father and mother, and go quietly to your room. Undress at once, lay your clothes neatly on a chair, say your prayers, open the window, and jump into bed. If you have tried to be polite and kind throughout the day, you will be ready to sleep well, and you will awake the next morning refreshed and happy.—*Caroline S. Griffin.*

"H. C. L."

"PRICES are creeping up every twenty-four hours. Si Brown has again raised the price on potatoes fifteen cents a barrel."

"Well, George," answered his wife, "I am as saving as I know how. I boil all the potatoes in their jackets, so there will be no waste in paring them. Maybe we could use rice now and then instead of potatoes. It is cheaper."

The children were eating in silence, listening with long faces to the discussion by mother and father on the high cost of living.

"Really, Mary, I do not see how some families will be able to live this winter. It is hard enough for us, with our twenty-five dollars a week."

"O mother, can't we make fudge tonight?" asked Betty, her face brightening; "you see, Dot and Henry are coming over for the evening."

"Fudge! with sugar at ten cents a pound and butter at forty!" exclaimed her father.

"But, father, it would be such fun, you know, and brother and I can make such good fudge," said Betty.

Mr. Bennet soon left the table, with a worried expression on his face.

The children talked on about their plans for the evening.

When Mrs. Bennet and Betty were clearing the table, Betty exclaimed:

"Oh, I'm sick of talk about how much everything costs! I don't see any use of living if we can't do what other people do."

"Well, my dear, it is about as father says; we just cannot afford these pleasures as we could once. I am going to the mothers' meeting this evening, and hope I shall hear some practical suggestions on this subject."

"Well, mother, it seems as if something must be done soon; none of us are as happy as we were, and I believe it is this everlasting talk of 'prices.'"

That evening the town hall was crowded with eager, curious women, waiting to hear a talk on household economy. Dr. Lawton began:

"How many of you mothers have begun to feel the increased cost of living—food and clothing?"

Instantly every woman in the audience was alert with interest. His next question was:

"How many of you are beginning to feel the effect of high prices on your health?"

He continued: "Too many of us are worrying our entire family about this situation. You can lie awake nights, but that won't prevent Si Brown's raising the price of potatoes fifty cents a barrel, will it?"

Mrs. Bennet leaned forward as if fascinated by the doctor's words.

"Neither will it reduce the price of butter one cent to talk about it throughout the meal. Instead, it will depress the family and hurt your own digestion, which is more detrimental to your future peace of mind and that of the family circle than is the deprivation caused by the increased cost of food.

"We read to our children and teach them in our schools that the early colonists of Virginia and New England were heroes because they denied themselves luxury in order to found a nation in which they might live up to their principles. And then we set our children a bad example in our own homes by fretting and fuming over the financial problems resulting from this great world war. Why boast of our forefathers if in our own homes today we prove unworthy of our pioneer blood?

"We lay too much stress on food. We even overestimate its value to our health. If we talked less about the high cost of living and lived more simply, we would draw big interest in domestic happiness."

Mrs. Bennet was full of enthusiasm when Dr. Lawton's talk was ended.

MAY BROWNELL.

Satan Falls from Heaven

(Continued from page nine)

to them some of the mysteries which had long perplexed them, and shining out above everything else was the great and wonderful love and mercy of their God. Every heart there was strongly drawn to the Lord.

And Donald? From that night Donald was a changed boy. He had seen the Christ as never before, and for the first time knew what his sacrifice meant. He had been interested in moving pictures, but they had never gripped his heart with the breathless in-

terest which had controlled him throughout this sermon. And this was *real!* As he retired that night he saw again the figure of Christ in Gethsemane, with the destiny of the world in the balance; and Donald decided that he would rather be the servant of the One who made the sacrifice which Christ made that night, than to occupy the highest place within the gift of this world.

For the Finding-Out Club

PART I

THE answer to each of the following conundrums is the name of a famous author. Give the names.

1. Part of the name is a verb; the other part a weapon.
2. An adjective and a noun, which together describe King Saul.
3. One letter added to this name changes it to a common noun which expresses the author's genius.
4. An article of food which we get from the animal kingdom.
5. The first syllable is an abbreviation of one of our States; the last is the name of a relative.
6. An article of headdress.
7. A noun, meaning a quick succession of small sounds.
8. This name may be divided so that the first part spells a part of a house; the last part a noun, meaning a very small quantity.
9. Rearrange the letters of the following sentence so that they spell the name of an author: Man will cruelly nab it.
10. An old method of punishment practiced by the Indians and others.
11. The letters of this name have the same pronunciation as the following objects: an insect, a verb, an interjection, a double vowel, a house of lodging, an organ of the human body, a house of lodging again, a command used by the plowman.

ETHEL HUDSON.

PART II

Locate geographically or explain:

1. Elysian Fields.
2. River Styx.
3. Pillars of Hercules.
4. Slough of Despond.
5. Garden of the Gods.

Answers to Questions in "Instructor" of March 6

1. About 277 B. C., a Greek translation of the Old Testament Scriptures was made, or was begun about that time, Greek being the language then generally spoken throughout the Roman world. It is known as the Septuagint or Alexandrian Version. It is said to have been the work of seventy scholars at Alexandria, hence its title.

2. In 1610 the Roman Catholics issued the Douay-Rhemish Bible, so called because the Old Testament was translated at Douay, and the New Testament at Rheims. The translations were made from the Latin Vulgate, and contain errors which cannot possibly be supported by the original Hebrew and Greek.

3. The original Hebrew was written without vowels, and there was no spacing to divide one word from another.

4. In 1250 Cardinal Hugo divided the Bible into chapters for the purpose of a Latin concordance.

5. An arrangement of division into verses — not the same as ours — of the Old Testament Scriptures was made by the Jews in the Hebrew text at a very early

date, presumably in the days of Ezra. In 1551 Sir Robert Stephens was the first to bring out an edition of the Greek New Testament into verses. In 1560 an important edition of the Bible appeared, known as the "Geneva Bible," and translated direct from the original Hebrew and Greek, which was the first whole Bible divided into verses. This was the first Bible also in which italics were used to indicate words that are not in the original.

6. Queen Elizabeth at her public entry into London inaugurated her long and prosperous reign by pressing to her heart and lips a copy of the Bible.

Answers to Questions in "Instructor" of March 13

PART I

1. George Washington was inaugurated President of the United States April 30, 1789, at Federal Hall, Wall Street, New York City.

2. Magna Charta is the name of the famous charter of liberties granted at Runnymede in June, 1215, by King John to the English people. The general causes which led to its adoption were the increasing insularity of the English barons, the substitution of an unpopular for a popular king, an active spur to the rising forces of discontent, and the unprecedented demands for money. The actual crisis may be said to have begun with the quarrel between John and Pope Innocent III regarding the appointment of a new archbishop to the see of Canterbury.

3. The numerals we now generally use are known as Arabic numerals, because they were borrowed in the twelfth century from the Arabic scholars of Spain. The figures themselves are at least some centuries older, being descended from what are known as the Indian cave numerals.

4. Germany as a separate kingdom dates from the treaty of Verdun in 843, when, after a struggle between Louis the German and his brothers for their father's inheritance, an arrangement was made by which Louis obtained the bulk of the lands east of the Rhine. Although not yet a single people, the German tribes had now for the first time a ruler whose authority was confined to their own lands, and from this time the beginnings of national life may be traced.

5. The Acadians were French settlers in Nova Scotia. They retained the language and customs of France, refusing to take the oath of allegiance to the British king. They numbered about 17,000 and were a simple and industrious people, living apart from all the rest of the world. They were compelled to surrender to the British, and in 1755 a great number of them were deported and dispersed among the English colonies, from Massachusetts to Georgia, many finally reaching Louisiana. The story of their deportation is touchingly told by Longfellow in *Evangeline*.

6. Pittsburgh owed its origin to the strategic value of its site in the struggle between the English and the French for the possession of the North American continent. A few Frenchmen attempted to establish a settlement here in 1731, but were soon driven away by the Indians. In 1753, after the French had laid claim to this region, Robert Dinwiddie sent George Washington with a letter to "the commandant of the French forces on the Ohio," asking him to account for his invasion of territory claimed by the English. The next year he dispatched militia to build a fort on the present site of Pittsburgh, but a large force of French and Indians compelled them to withdraw. General Braddock's attempt to drive out the French

in 1755 resulted in overwhelming defeat. In 1758 General Forbes led a powerful expedition against the fort, which was burned by the French. At Washington's suggestion, the place was named Pittsburgh, in honor of the British prime minister. A new fort was built, called Fort Pitt. A town was laid out in 1784.

7. The Parthenon probably remained intact until the fifth century, when the temple is said to have been transformed into a church. The alterations involved some damage to the sculptures. In 1456 Athens was captured by the Turks, and the Parthenon was consequently changed into a mosque. In 1687 the Turks used the building as a powder magazine during the bombardment of the Acropolis by a Venetian army, and a shell caused the explosion which blew out the middle of the temple and threw down the columns at the sides. In 1801 Lord Elgin obtained a firman authorizing him to make casts and drawings, and to pull down extant buildings where necessary, and to remove sculpture from these. He caused a certain amount of sculpture that was still on the temple, to be transported to England. Certain other sculptures from the Parthenon are in the Louvre, France; Copenhagen, Denmark; and elsewhere.

PART II

Initials, down — Cornelius.

Finals, up — Centurion.

- | | | | |
|---------|------------|---------|-------------|
| Cedron | John 18:1 | Lot | 2 Peter 2:7 |
| Odors | Rev. 5:8 | Italian | Acts 10:1 |
| Rabboni | John 20:16 | Urbane | Rom. 16:9 |
| Nicanor | Acts 6:5 | Sadoc | Matt. 1:14 |
| Esau | Heb. 12:16 | | |

The Master has Come

"THE Master has come over Jordan,"
Said Hannah, the mother, one day;
"He is healing the people who throng him
With a touch of his finger, they say.
And now I shall carry the children,
Little Rachel and Samuel and John,
And dear little Esther, the baby,
For the Master to look upon."

So over the mountains of Judah,
Along with the vines all so green,
With Esther asleep on her bosom,
And Rachel her brothers between,
With the people who hung on his teaching,
Or waited his touch or his word,
Through the row of proud Pharisees hastening,
She pressed to the feet of her Lord.

"Now why shouldst thou hinder the Master,"
Said Peter, "with children like these?
Thou knowest how from morn until evening
He is teaching, and healing disease."
Said Jesus, "Forbid not the children;
Permit them to come unto me!"
And he took in his arms little Esther,
And Rachel he sat on his knee.

The care-stricken heart of the mother
Was lifted all sorrow above;
His hands kindly laid on the children,
He blessed them with holiest love;
And said of the babes on his bosom,
"Of such is the kingdom of heaven;"
And strength for all duty and trial
That hour to her spirit was given.

— Julia Gill.

Brownies

BROWNIES make pleasing favors for children's parties, because at the feast the children can eat them with enjoyment and with no ill effects. For each brownie you will need two large and two small almonds, two figs, eight raisins, and one marshmallow, with four pieces of fine, stiff wire, and two pieces of stiff cardboard two and one-half inches square, covered with brown crepe paper.

To make the base, put two of the wires through one piece of cardboard and turn back the ends; glue the other cardboard to the back of the first.

Push each of the wires through the large end of an almond, and string two raisins on each wire; that makes the legs and feet. Cut a fig in two so that the piece nearest the stem shall be one third the size of the other. Push the two wires through the larger piece with the cut edge uppermost; then pull on a whole fig.



Make the arms by fastening a small almond to the end of each of the other two wires, and then running each wire through two raisins. Join the two arms to the shoulders with the wires, and run them up through the fig so that the free ends shall come well toward the center. If you remember that this process is merely to place the brownie's arms properly, you will find it much easier than it sounds.

A marshmallow forms the head, and the remaining third of the fig, with the stem end up, makes the hat. With melted chocolate you can paint eyes, nose, mouth, and hair on the white marshmallow.

If the brownies are to be seated, make the legs according to the directions here given for making the arms; run the wires into the cardboard, and up into the fig to fasten the body to the base. Do the rest of the work in the same way as for standing brownies. You can adjust the arms to suit your fancy, and hang a place card upon them.— Selected.

Sonnet on a Psalm

O LORD, hear this my earnest prayer;
My soul cries out, my heart is sore;
I seek thee now, thine aid implore;
For I am weak and in despair.
How frail is life without thy care!
I stagger o'er the rocky shore.
O, lift me up with thee once more!
And grant me of thy light a share.

Show me, O Lord, the end of all,
That I spend not my life in vain,
That I may know how weak I am,
And cling to thee, and never fall.
Make me to see how thou wast slain
Without a sin, a spotless Lamb.

LAWRENCE EARL CARR.

THE FIGUREBEAST.
BY WALTER WELLMAN



What is it? With a soft pencil start with dot number 1 and draw a straight line to dot 2, then from 2 to 3, and so on.



The Psalmist Trusted God

(Texts for May 13-19)

THE best kind of life preserver that young people can have today is an implicit trust in God. The psalmist learned how very indispensable such a preserver is to peace and happiness. All through the Psalms echoes and reechoes the urgent appeal to trust in God. David knew what it was to be hunted like a wild beast in the wilderness; but he confesses (for our encouragement) that he learned to trust God so fully that he did not fear what men might do to him.

The psalmist trusted God when things looked so serious that he had to do one of two things, trust or worry. "What time I am afraid," said he, "I will trust in thee." It is easy to trust, or to think that we trust, when no dangers are seen and things go along smoothly and pleasantly. Such times do not test our trust. But the psalmist's trust was deep enough to get under the heart's deepest sorrow and wide enough to cover all the varied experiences of life. When he could see nothing but trouble and danger ahead, and there seemed no possible way of escape, he *still* could lift up a quiet, trustful heart to God and thank him for the deliverance not yet seen.

For instance, consider the night that David and his men were fugitives out in the wilderness. He was king of Israel, but he had been driven from the palace, and Absalom and his army were pursuing him. Dangers were on every hand; a night attack must have been expected; yet, even under these circumstances, David testifies: "I laid me down and slept; I awaked; for the Lord sustained me." Yes, even on that night of overwhelming sorrow and inevitable danger, he trusted all to his great Keeper and dropped into peaceful sleep.

In speaking of the result of trusting God, the psalmist says: "I shall not slide." Trusting God brought him security. God always keeps his trusting children from sliding. Those who trust him implicitly never slide into habits of wrong-doing, and that really is our greatest danger. Those who live close enough to him to trust him fully never form the habit of fretting over things that annoy, of worrying over approaching dangers, or of envying those who seem more fortunate than themselves; for they believe that their God whom they trust will mete out to them those things that are best for them to have.

Many of us desire to learn to trust God that our hearts may enjoy his peace while crossing life's troubled deep; and we need to learn to trust him for this reason; but there is another reason—a nobler reason—for our learning to trust God. That reason is: "That I may declare *all* thy works." God *cannot* trust those to do his biddings who do not trust him. They cripple their own lives and limit their usefulness in his service. The doubting heart casts a shadow over the life and paralyzes the hand that is stretched out to save others. So every Missionary Volunteer who would, with the psalmist "declare" all God's works, and be an efficient worker in the Master's vineyard, must learn to trust God.

MEDITATION.—I must learn to trust God in all things and for all things that I need. But I am reminded that as I sow so shall I also reap. The psalmist "sowed" Bible study (Ps. 119:11); he "sowed" prayer,—earnest, patient prayer (Ps. 40:1); he "sowed" meditation (Ps. 42:8); and he sought earnestly to become better acquainted with God (Ps. 63:1). To know God is to trust him; so there is nothing I need today more than to know my God.

SPECIAL PRAYER.—Father, teach me how to commune with thee, that I may learn to know thee and to trust thee as I should.

M. E.

MISSIONARY VOLUNTEER DEPARTMENT

M. E. KERN	Secretary
MATILDA ERICKSON	Assistant Secretary
MRS. I. H. EVANS	Office Secretary
MEADE MACGUIRE }	Field Secretaries
C. L. BENSON }	
J. F. SIMON }	

Missionary Volunteer Society Programs for Week Ending May 19

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

The Bible Year

Senior Assignment

- May 13: 2 Chronicles 10 to 13. Reigns of Rheoboam and Abijah.
 May 14: 2 Chronicles 14 to 16. Reign of Asa.
 May 15: 2 Chronicles 17 to 20. Reign of Jehoshaphat.
 May 16: 2 Chronicles 21 to 23. Jehoram; Ahaziah; Athaliah.
 May 17: 2 Chronicles 24, 25. Joash; the temple repaired; Amaziah.
 May 18: 2 Chronicles 26 to 28. Reigns of Uzziah, Jotham, and Ahaz.
 May 19: 2 Chronicles 29 to 31. The temple services reestablished.

For notes on this assignment, see *Review* for May 10.

Junior Assignment

- May 13: 2 Chronicles 36. Treasure and captives taken to Babylon.
 May 14: Ezra 1. The proclamation of Cyrus.
 May 15: Ezra 3. The foundations of the temple laid.
 May 16: Ezra 4. The work hindered by the Jews' enemies.
 May 17: Ezra 5. Haggai and Zechariah prophesy to the Jews.
 May 18: Ezra 6. The house finished and dedicated.
 May 19: Ezra 7. The decree of Artaxerxes.

The Value of Bible Stories

"Tell me a story," is a very common request from boys and girls. Even when we get old enough to read stories, we would often rather hear some one tell them to us. But every Junior Missionary Volunteer should learn to read well, for good reading is the key that unlocks to us the whole storehouse of the world's best stories.

But why do we like stories? When we are mere children it is most often, perhaps, just to learn something new and strange. That is all right, for every boy and girl should thirst for knowledge. But when we come to understand the difference between right and wrong, we should desire to learn from stories the best way to live our lives. We have only one life to live. How important that we should live it right. And every good thing we can learn from the experience of others will help us.

This is why Bible stories are given to us. The Bible says, "Whatsoever things were written aforetime

were written for our learning." When Jesus was a boy, his mother doubtless told him the wonderful stories which we have been reading. And when he was older, he would take the scrolls and read these stories for himself. Don't you suppose that the heart of the boy Jesus beat a little faster when he read that story about the boy Josiah, how he tried to follow the Bible that had been lost and was found, and how he destroyed the heathen images and altars? The Lord had a great work for Jesus to do. One of the first things he did was to drive the money changers and merchants out of the sacred temple, and all through his life he preached against wrong.

As you read the story of the fall of Jerusalem and the captivity of the people, try to think why the Lord permitted this great affliction to come upon his people. The prophet Jeremiah foretold this great calamity, and he showed that it was because they had not obeyed the word of the Lord. Jer. 25:8-11. Try to imagine the feelings of these people as they were torn from their homes and driven to a land a thousand miles or more away, with their holy city and temple in ruins.

How long did Jeremiah say they would remain in captivity? What was to happen at the close of those seventy years? Jer. 25:12. The proud kingdom of Babylon was overthrown by the Medo-Persians, and it was this nation that permitted the Jews to return. Through the prophet Isaiah the Lord had foretold the name of the man who would make the first decree. Isa. 44:28.

The story of the return and rebuilding of Jerusalem is a very interesting one. It is told in Ezra and Nehemiah. The Lord put into the hearts of other kings to make proclamations concerning this work. The proclamation of Artaxerxes completed the "commandment to restore and to build Jerusalem," which the prophet Daniel spoke about as the beginning of an important line of prophecy. Dan. 9:25.

M. E. K.



VII — Paul Before Agrippa

(May 19)

LESSON SCRIPTURE: Acts 26:1-18.

MEMORY VERSE: "Ye shall be brought before governors and kings for my sake." Matt. 10:18.

Questions

1. After Festus' speech, what did King Agrippa say to Paul? Acts 26:1. Note 1.
2. What gave Paul great pleasure? Upon what did he propose to speak? Verse 2. Note 2.
3. Why was the apostle pleased to present his case to the king? Verse 3.
4. What did Paul say all the Jews knew? How did he say he had been brought up? Verses 4, 5. Note 3.
5. For what did Paul say he was being judged? For what were all the twelve tribes hoping? Why did the Jews accuse Paul? Verses 6, 7. Note 4.
6. What question did Paul then ask his hearers? What did he say he thought at one time he ought to do? Verses 8, 9. Note 5.
7. What did Paul say he had done in Jerusalem? From whom did he receive authority? How did he vote when the disciples were condemned to death? What does he say further of his way of persecuting God's people? Verses 10, 11. Note 6.

8. What did he say of his journey to Damascus? What story did he then relate? How many times is this experience recorded in the book of Acts? Verses 12-15.

9. What commission did Jesus at this time give Paul? What promise was given him? Verses 16, 17.

10. What five things does the Lord wish to do for all people? By what are all sanctified? Verse 18.

Questions for Diligent Students

1. How was Acts 9:15 fulfilled in Paul's experience as related in this lesson?

2. What points in Paul's defense made on this occasion would appeal to a Jew?

Notes

1. Agrippa was the last king bearing the name of Herod. He was a great-grandson of Herod the Great, and a son of the Herod who killed James and tried to put Peter to death. He ruled the provinces north of Palestine, and also Galilee and Perea. He was appointed by the Roman emperor. At the time of our lesson he was visiting Festus, the governor of Judea.

Festus made all the display possible when Paul was called before Agrippa. There were officials and ladies clad in their grandest robes, and the occasion was one well calculated to inspire the apostle. Dressed in the coarse garb of a prisoner, Paul stood chained to a soldier. Although he had neither wealth nor power and was a humble prisoner, yet angels attended him. If but one angel had appeared in all his glory, the pomp and splendor of that earthly court would have faded away, and every face would have grown pale.

2. Agrippa could understand Paul's argument better than Festus because he was acquainted with the Scriptures and the customs of the Jews. Paul had been condemned for preaching that the Messiah had come, for whom the Jews were looking.

3. The foundation of Paul's strong character was laid in childhood. "After the most straitest sect of our religion," is a good way to be brought up. Of Paul's parents we know nothing, but we may be sure he was carefully taught, "Precept upon precept; line upon line." Children sometimes become impatient because they think their parents are too strict. Such should remember Paul's early training.

4. From the time when Adam was driven from Eden till the day Paul spoke before Agrippa, God's true people had been looking for deliverance from sin. Every sacrifice pointed to Jesus as the Saviour of the world. All the prophets had spoken of his coming. The hope of salvation depended upon it. This was the blessed hope "made of God unto our fathers."

5. Paul at one time thought that Jesus had not been raised from the dead, but when he saw him in the vision on the way to Damascus, he was as sure of his resurrection as was Peter or John who had walked and talked with him after that event. While a persecutor, Paul thought he ought to do the things he did. But after he saw Jesus, he was as earnest in preaching him as before he had been in persecuting his witnesses.

6. "Paul related the story of his conversion from stubborn unbelief to faith in Jesus of Nazareth as the world's Redeemer. He described the heavenly vision that at first had filled him with unspeakable terror, but afterward proved to be a source of the greatest consolation,—a revelation of divine glory, in the midst of which sat enthroned Him whom he had despised and hated, whose followers he was even then seeking to destroy. From that hour Paul had been a new man, a sincere and fervent believer in Jesus, made such by transforming mercy."—"The Acts of the Apostles," p. 430.

A Teacher's Vow

"I WILL see the good in all pupils and lead them on to higher attainments.

"I will be patient and forbearing, confident in the belief that kindness and generosity will ultimately triumph.

"I will scorn error, deceit, and all forms of falsehood, persistently foregoing sarcasm and injustice.

"I will claim all nature as my heritage, and spend a portion of each day quietly in God's open air.

"I will hold daily communion with my own soul.

"I will accept my remuneration, however small, without envy, complaint, or discouragement, never forgetting that a teacher is a leader into the higher life, and not merely a wage-earner.

"I will work each day in unshaken assurance that peace and power come in full measure to all who are ready for the truth."

The Youth's Instructor

ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - - - Editor
ADELAIDE BEE EVANS - - - - - Associate Editor

Subscription Rates

Yearly Subscription \$1.50
Six Months85

Club Rates

	Each
a club of five or more copies, one year	\$1.00
Six months	.80
Three months	.35

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the act of Congress of March 3, 1879.

How Long Shall I Give?

Go break to the needy sweet charity's bread;
"For giving is living," the angel said.
"And must I be giving again and again?"
My peevish and pitiless answer ran.
"Oh, no," said the angel, piercing me through,
"Just give till the Master stops giving to you."

— Selected.

Stop, Look, Say

Somme, sōm, not som-mā'
Phonograph, fō'no-gráf, not fon'ō-graf
Khaki, ká'ke, never kák'e
Saith, sēth, not sá'ith
Corps, kōr, not korps
Radiator, rá'dī-ā-ter, not rád'i-ā-ter
Belligent, bel-lij'er-ent, not bel-lig'er-ent

Definite Effort

WE had been neighbors in our boyhood, and had formed one of those very intimate and lasting boyhood friendships. But I had moved away, and had not seen him for fifteen years. One day I learned that he had come to the town where I was staying, and very soon I arranged to meet him.

What a handsome, fine-looking, stalwart man he was—a physical giant. He seemed as glad to see me as I was to see him. I said, "Will, let us go down by the river, and have a good visit." When we had settled ourselves comfortably in the shade of a tree, I said, "Now tell me all about your life during the past fifteen years. I have thought of you so often, but never heard where you were or what you were doing."

He then told me how he had spent the years in rough lumber camps and sawmills, associating always with the most godless men, and thinking only to earn money to spend in drink and carousing of the vilest kind. How unspeakably sad it seemed to me that a youth so richly endowed with physical and mental powers should so utterly degrade himself and dishonor his Creator. I thought of all that Will, with his splendid ability and strength, might make if he would turn from sin and serve God.

When the story was finished, I said, "Will, you cannot go on this way. You are throwing away your life. Turn to God, repent of your sins, and become a Christian man and a worker." He seemed deeply impressed, but to all my appeals he only answered,

"No, I am too wicked. I have broken every commandment in the decalogue. I have gone too far in sin. There is no hope for me."

I felt so great a burden that it seemed to me I must do something, and so I said, "Will, may I pray?" He answered, "Yes, if you wish to." Closing my eyes, I immediately began to plead with God that he would have mercy on my dear friend and touch his heart. I earnestly requested the Lord to convince Will then and there that he still loved him, and notwithstanding all his terrible sins, was ready at that very moment to forgive the past, to cleanse him from all unrighteousness, and make him a true Christian man. As I finished the simple prayer, which took but a few seconds, I opened my eyes and saw my friend pale, and trembling from head to foot, with tears falling on his cheeks.

When I prayed, I did not know what God would do, but now I said, "Will, has he convinced you that he is really speaking to you, that he loves you, and is willing to save you?" He replied, "Yes, he has."

The Saviour said, "Follow me, and I will make you fishers of men." How many of us have professed to follow Christ for years, and yet have never won a single soul to him, have not even made an earnest, definite effort! Friends, let us go to work in the name of Christ; for he will surely respond to our efforts, and work miracles of salvation through us, if we are willing to be unobstructed channels.

MEADE MACGUIRE.

No Chance

No chance!

In a country where log-cabin boys and poor boys from the farm go to the White House?

Where even boys from the slums become our legislators, and where the poorest boys become our merchant princes, our great bankers and financiers?

Where so many business houses and institutions are built up by boys with no opportunity except their own energy and integrity?

Where brakemen and even section hands become railroad presidents?

In a land which has proved innumerable times that you cannot keep an energetic boy back after you have once given him the alphabet?

No chance, when history has proved many thousand times the disadvantage of too many advantages?

No chance! This has ever been the excuse of weak men.—Orison Swett Marden.

Elements of a Successful Life

A DEEP look within.

A long look ahead.

A steady look on high.— Selected.

It is for our own benefit to keep every gift of God fresh in our memory. Thus faith is strengthened to claim and to receive more and more. There is greater encouragement for us in the least blessing we ourselves receive from God than in all the accounts we can read of the faith and experience of others. The soul that responds to the grace of God shall be like a watered garden. His health shall spring forth speedily; his light shall rise in obscurity, and the glory of the Lord shall be seen upon him. Let us then remember the loving-kindness of the Lord, and the multitude of his tender mercies.—"The Desire of Ages," p. 348.