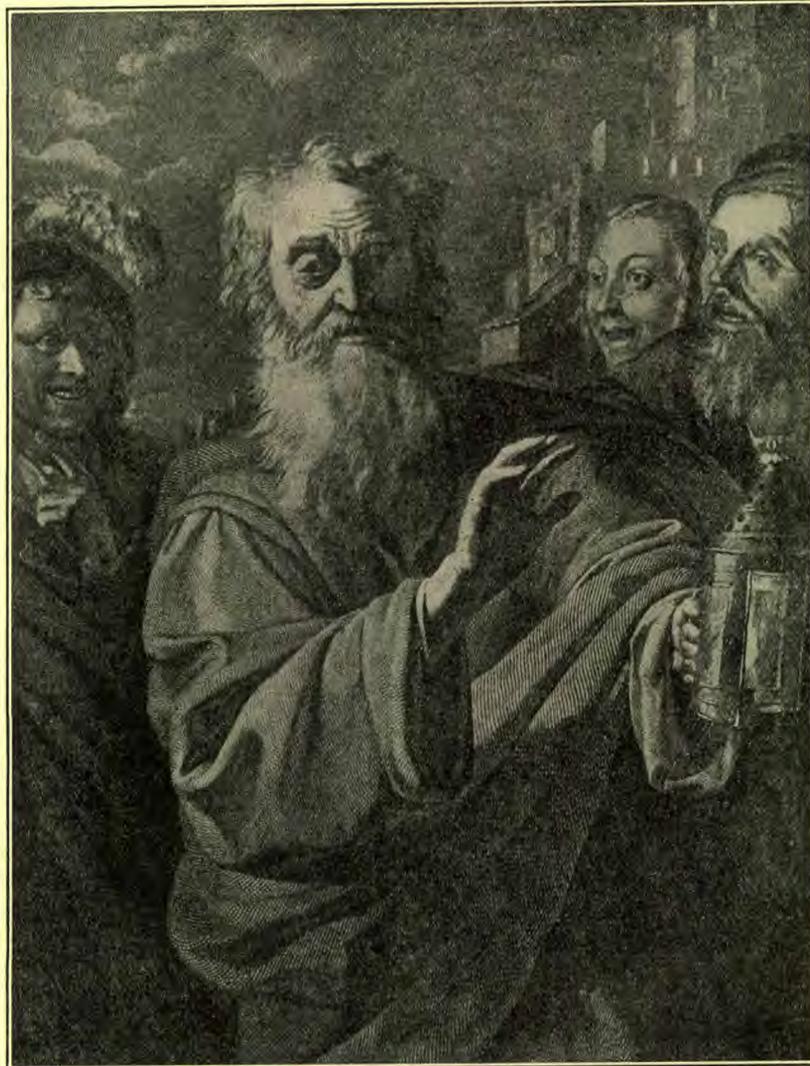


# The YOUTH'S INSTRUCTOR

Vol. LVI

April 21, 1908

No. 16



FROM SALVATOR ROSA'S PAINTING, "DIOGENES IN SEARCH  
OF AN HONEST MAN"



"NEW HAMPSHIRE derives a yearly revenue of about \$7,500,000 from visitors, who go to enjoy its grand scenic beauty and invigorating atmosphere."

IN Brooklyn, the city of churches, about 37,000 people go to church every Sunday, while more than 75,000 go to the saloon.

"THE French Academy of Sciences on February 13 declared in favor of sanitoriums to be established in captive balloons, for persons afflicted with lung diseases."

MORE souvenir post-cards, it is said, are sent out from Oyster Bay, the President's summer home, than from any other town of its size in the world; more than six thousand having been mailed in one day.

"FIVE hundred Italians, including bankers, brokers, merchants, and clergymen, formed the Italian Vigilantes Protective Association, with the object of stamping out the 'Black Hand,' in New York City."

PRESIDENT ROOSEVELT has directed that the anarchist paper *La Question Sociale*, of Paterson, N. J., be excluded from the mails; and has also asked the Department of Justice to prosecute, if possible, the editors and publishers.

"FOUR hundred thousand dollars has been appropriated by Congress as indemnity to the Roman Catholic Church in the Philippines for damage to church property occupied by American soldiers during the Filipino insurrection."

"SHIPS a thousand feet long are promised within a few years. A firm of Irish ship-builders is making preparations to lay the keel of such a vessel next year. The largest ships now afloat are less than eight hundred feet long."

Two hundred forty-two persons, the *Chronicle* states, were killed and 4,258 injured during 1907 while engaged in sports and celebrations. Victims of the fourth of July celebrations numbered 3,865. Football killed twenty-one, and severely injured seventy.

"DURING the French Revolution, when the flood-gates of vice were opened, twenty thousand divorces were granted in about one and one-half years." Now here in the United States a divorce case is filed every three minutes.

EMERSON says: "Work in every hour, paid or unpaid. See only that thou work, and thou canst not escape the reward. Whether the work be fine or coarse, planting corn or writing epics, so only it be honest work, done to thine own approbation, it shall earn a reward to the senses as well as to the thoughts."

#### "Lenten Reading"

IN the public library of Washington, D. C., there appeared recently under the heading "Lenten Reading," the following notice: "A selection of books suitable for Lenten reading will be found in the Open Shelf Room immediately to the left of the entrance. The books recommended by the late Bishop Satterlee and by Father Shandille are included." A notice more appropriate for a church than for a public library.

#### Helen Keller's Benefactor Dead

THE noted scientist and superintendent of the Volta Bureau, John Hitz, recently dropped dead in the union station of Washington, D. C. He was there to meet Miss Helen Keller, who was expected on a soon incoming train. Mr. Hitz was the one who first took an interest in the blind girl, securing for her Miss Sullivan as an instructor.

Mr. Hitz "was at one time private secretary to Prof. Alexander Graham Bell, and was associated with him in the establishment of the Volta Bureau, an institution founded for the diffusion of knowledge relating to the deaf. He was a native of Switzerland, and for seventeen years served as the Swiss consul in Washington." He was seventy-five years old at the time of his death.

#### Just Where You Stand

"Just where you stand in the conflict,  
That is your place.  
Just where you think you are useless,  
Hide not your face.  
God placed you there for a purpose,  
Whatever it be;  
Think he has chosen it for you;  
Work loyally."

He who plants one tree in the sequestered vale, and another on the broad plains where the storm rages; he who places the Esquimaux in the cold arctic region and the Hottentot in the torrid zone, made no mistake in placing you just where you are. He fails not to look after the spiritual welfare of his creatures; and he has placed you where you can best serve others and best develop the full-orbed manhood or womanhood which his standard for you demands.

Until the great Gardener transplants you, your work is to grow just where you are. There is your place to serve. "Just where you stand," there are always the weary to help and the sorrowful to comfort. A book or paper passed on to another may deliver a soul from doubt, and a good letter be the means of converting a friend. The kind, cheery message is ever of superlative importance, for "just where you stand," there are troubled waters in hearts that seldom leak; there are sorrows that wear no crepe; there are laughing eyes that struggle to keep back the tears.

Knowing that this poor sin-sick world is ever in need of the service which God's children should render, we read messages of joy in the figures given in the summary on page thirteen. They give evidence that many of our Missionary Volunteers are serving just where they stand. A comparison of the items of the different quarters brings the good news of aggressive work. May these tokens of practical consecration inspire us to follow more closely in the footsteps of him who "lived to bless others." To work with him here will mean to live with him there; working with him here for the salvation of souls is the preparatory course for the university of heaven.

"Look from thy sphere of endless day,  
O God of mercy and of might!  
In pity look on those who stray,  
Benighted in this land of light.  
Send forth thy heralds, Lord, to call  
The thoughtless young, the hardened old,  
A scattered, homeless flock, till all  
Be gathered to thy peaceful fold."

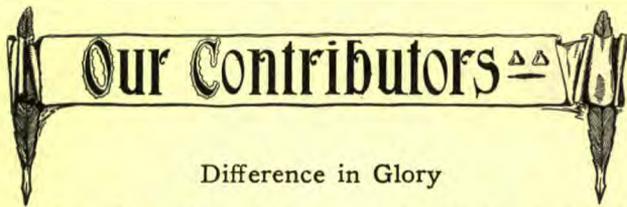
MATILDA ERICKSON.

# The Youth's Instructor

VOL. LVI

TAKOMA PARK STATION, WASHINGTON, D. C., APRIL 21, 1908

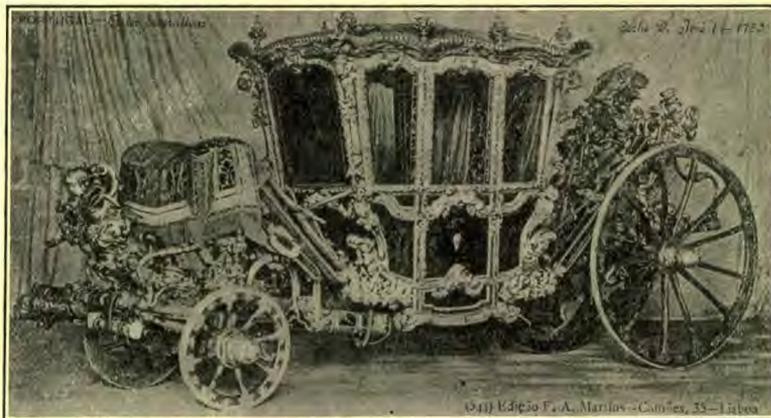
No. 16



## Difference in Glory

"THE foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Matt. 8:20. He who said these words was the King of glory; but about the only manifestation while here of his connection with heaven's royal family, was seen in his miracles, his teaching, and in the transfiguration and passion. What he was able to manifest remains to be shown forth on his return to seek his ransomed ones. We were reminded anew of his earthly poverty, while recently visiting a museum of the royal coaches, of which there are twenty.

The accompanying illustration will help one to get an idea of their construction. Several of these are over four hundred years old. Some are still used on state occasions, but others, on account of age, serve only as relics of the past. One came from France, one from Spain, another from Rome was given



by Pope Clement XI. Others were made by special order of Portuguese kings. Six coaches were used when Queen Alexandra of England came to Portugal on a visit; and eight were in service when Emperor William of Germany came, and nine when he left. A few carry two persons, and others four.

Glass encloses the body of the coaches, with the exception of the very oldest. The seats in most cases are covered with red, blue, or green plush, the oldest having gilt cloth. The woodwork is gilded or painted in some historical scene. The rear wheels of a few stand five feet high, and the front ones three feet in diameter. Instead of modern springs, there are thick, heavy leather straps which, being connected to the framework and body of the coach, can be raised or lowered by cog-wheels.

On days of receptions for royal visitors, marriages, or deaths in the royal family, these carriages are used. Coachmen, horsemen, two or more footmen, and several outriders who go in advance, are provided for the royal cortège. All are dressed in scarlet and gilded suits in the style of the seventeenth century and of the days of the American Revolution. Harness, saddles, suits, in fact everything pertaining to the service of kings, are carefully kept for exhibition.

Glory is freely given to the world's royalty; but when the royal Son of the King of the universe came

to earth to live and die for the human race, he was accorded very little honor. When the same Prince returns to take possession of his kingdom and subjects, the glory of earth will be darkness in sight of the heavenly glory and majesty. May we all be prepared to endure, and be wrapped in this glory from heaven!

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, . . . when he shall come to be glorified in his saints, and to be admired in all them that believe, . . . in that day." 2 Thess. 1:7-10.

C. E. RENTFRO.

## Do You "Know"?

THE apostle John's experience was that of a personal, loving companionship with Christ our Lord. By his association with the Master he became thor-

oughly established upon the teachings which Christ came to bestow upon the human race. John knew whereof he spoke, because he had the witness of his own eyesight.

In the perils of the last days, when infidelity and doubt are stalking through the world, those seeking an acquaintance with our Lord

such as John enjoyed, might well consider what the apostle says, and inquire if they *know* the things which he says we should or may know. In the First Epistle of John we find the following essential truths, which if we are sure "we know," will keep us in the love of the truth, and preserve us from the tendencies of modern apostasy:—

"We do know that we know him." 2:3.

"Hereby know we that we are in him." 2:5.

"We know that, when he shall appear, we shall be like him." 3:2.

"Ye know that he was manifested to take away our sins." 3:5.

"We know that we have passed from death unto life." 3:14.

"Ye know that no murderer hath eternal life abiding in him." 3:15.

"We know that we are of the truth." 3:19.

"Know ye the Spirit of God." 4:2.

"Hereby know we the spirit of truth, and the spirit of error." 4:6.

"Hereby know we that we dwell in him, and he in us." 4:13.

"We know that we love the children of God." 5:2.

"Ye may know that ye have eternal life." 5:13.

"We know that we have the petitions that we desired of him." 5:15.

"We know that whosoever is born of God sinneth not." 5:18.  
 "We know that we are of God." 5:19.  
 "We know that the Son of God is come." 5:20.  
 "We may know him that is true." 5:20.

CLAUDE E. HOLMES.

#### When I Read the Bible Through

I SUPPOSED I knew my Bible  
 Reading piecemeal, hit or miss,  
 Now a bit of John or Matthew,  
 Now a snatch of Genesis,  
 Certain chapters of Isaiah,  
 Certain psalms (the twenty-third),  
 Twelfth of Romans, first of Proverbs,  
 Yes, I thought I knew the Word!  
 But I found that thorough reading  
 Was a different thing to do,  
 And the way was unfamiliar  
 When I read the Bible through.

O the massive; mighty volume!  
 O the treasures manifold!  
 O the beauty and the wisdom  
 And the grace it proved to hold!  
 As the story of the Hebrews  
 Swept in majesty along,  
 As it leaped in waves prophetic,  
 As it burst to sacred song,  
 As it gleamed from Christly omens,  
 The Old Testament was new,  
 Strong with cumulative power,—  
 When I read the Bible through.

Ah, imperial Jeremiah,  
 With his keen and piercing mind!  
 And the blunt old Nehemiah,  
 And Ezekiel refined!  
 Newly came the Minor Prophets,  
 Each with his distinctive robe;  
 Newly came the song idyllic,  
 And the tragedy of Job;  
 Deuteronomy, the regal,  
 To a towering mountain grew,  
 With its comrade peaks around it,—  
 When I read the Bible through.

What a radiant procession  
 As the pages rise and fall,  
 James the sturdy, John the tender,—  
 O the myriad-minded Paul!  
 Vast apocalyptic glories  
 Wheel and thunder, flash and flame,  
 While the Church Triumphant raises  
 One incomparable name.  
 Ah, the story of the Saviour  
 Never grows supremely true  
 Till you read it whole and swiftly,—  
 Till you read the Bible through.

You who like to play at Bible,  
 Dip and dabble, here and there,  
 Just before you kneel aweary,  
 And yawn through a hurried prayer,  
 You who treat the Crown of Writings  
 As you treat no other book,—  
 Just a paragraph disjointed,  
 Just a crude, impatient look,—  
 Try a worthier procedure,  
 Try a broad and steady view;  
 You will kneel in very rapture,  
 When you read the Bible through.

— Amos R. Wells.

#### The Indispensables of Character

FOR the most perfect and lasting work, certain fundamentals, which have been called indispensables of character, are needed. First, promptitude in beginning work; method, accuracy, and despatch in doing the work; perseverance and courage before difficulties; cheer under straining burdens; self-control, self-denial, and temperance. Each one striving to win souls needs these prime qualities of character in order to do effective work. Do we lack them? They can be gained by constantly looking to Christ in childlike faith, and by a joyous acceptance of the toil and stress of daily life.—L. A. Reed.



#### Too Much Cocaine

THE Commissioners of the District of Columbia, recognizing the great increase in the consumption of cocaine, and that the public welfare demands that rigorous measures be adopted to prevent its unlawful disposition and use, have "prepared a bill to amend the act regulating the practise of pharmacy and the sale of poisons in the District.

"The amendment provides that it shall be unlawful for any person other than a registered druggist, physician, dentist, or veterinarian to possess cocaine or morphine, except upon a prescription of a physician, and then only when the same is enclosed in a bottle or other package bearing the name of the physician prescribing the same, and also the name of the person for whom it was prescribed."

#### The White Grave-digger

THIS name may be very reasonably applied to consumption: it is digging tombs all over the country — of people who might live ten, twenty, thirty, or perhaps forty or fifty years longer. If accurate statistics could be given of what per cent of deaths occur from this disease, we should be astounded. It has always been not only a great destroyer, but a great puzzle; some physicians and scientists maintaining that it is hereditary, and some that it is not; some asserting that it is contagious, and others that it is not.

As to its curability, there should be but one opinion with those who have thoroughly examined the matter, though there are, of course, two. I have seen some of the most remarkable cures — where the patient was favored with good conditions and environment, and had resolution enough to take advantage of them. Open-air living is restoring hundreds, perhaps thousands. One cult of physicians claim that they have cured patients with an exclusive diet of milk. There is no doubt in my mind that the pneumatic tube — advertised sometimes as the "crystal cure," because it depends upon the crystal air — will cure most cases, if directions are strictly followed.

In my opinion, and from my observation, the greatest foe to consumption is air. You can not put too much of this vitalizing fluid into your system; and the chances are that you all the time use too little. If I had the disease, or had the least idea that it was coming upon me, I would for weeks and months spend most of my time distending my lungs to their fullest capacity: I would not be satisfied with less than a thousand inhalations a day — more, if I had time.

"During a walk" is all right — if you do not pay more attention to the walk than to the inhaling. A moderate amount of exercise is necessary for general health, and walking is the best all-round exertion. But I should remember constantly what it was that I was trying to do, and the weak point to which I was ministering; and I should sacrifice everything to that, until the condition of my lungs was fully restored, with all the obstructions driven out of them, by the pure, sweet air of heaven.—Dr. H. L. Cameron, in *Everywhere*.

### Hard Work as a Medicine

It is well known that great singers, great actors, and lecturers are seldom sick during their busy season.

Hard work and great responsibility are the best kind of insurance against sickness. When the mind is fully employed, there does not seem to be much chance for disease to get in its work, for a busy, fully occupied mind is the best kind of safeguard against illness.

The fact is, the brain that is completely saturated with a great purpose, that is fully occupied, has little room for the great enemies of health and happiness—the doubt enemies, fear enemies, worry enemies.

Busy people do not have the time to think about themselves, to pity and coddle themselves every time they have a little ache or pain. There is a *great, imperious must* which forces them to proceed, whether they feel like it or not. The result is that they triumph over their little indispositions and crush out little ailments before they have a chance to grow into bigger ones. Fear is the great enemy of the unoccupied mind. The person who does not feel the pressure of his vocation has time to worry over the possibility of his getting the disease which may be prevalent at the time. But if every crevice of his mind is filled with his work, his resisting powers are not weakened by the fear of disease. In other words, the busy mind is in its normal condition.

The mind was constructed for work, and when it is idle, all sorts of troubles begin. The fear enemies and worry enemies creep into the vacant mentality and work all sorts of havoc. Keep your mind busy. The occupied mind, the busy mind, is the safe, the happy mind. It is a remarkable fact that when any one feels under great obligations to do a certain thing at a certain time, he generally manages to do it. Other things equal, the chances of such a person being physically disqualified at a certain date are infinitely less than in the case of a person who has plenty of leisure. Mental activity is a great health preserver, a great life saver.

Exercise of mind and body seems to be the normal medicinal corrective of disease. It seems to be absolutely necessary for the preservation of robust health.

No function can be perfectly healthy, in a normal condition, unless it is exercised. Work seems to be the great regulator of the human machine. Idleness has always and everywhere bred mischief. Vice and crime are engendered during idleness.

When a man is busy in some useful employment, he is safe. He is protected from all sorts of temptations which injure him in idleness.

Like an unoccupied building in the country, or unused machinery, the idle brain deteriorates rapidly.—*Success*.

### A New Prohibition Bill

PROHIBITION took another step forward under federal government auspices when the Committee on Education and Labor of the upper house reported the bill by Mr. McCumber, of North Dakota, to outlaw all liquor dealings from the possessions of Uncle Sam. The bill provides that hereafter it shall be unlawful to sell any intoxicating liquors in any ship, shipyard, navy yard, naval station, building, or premises owned by the government. All heads of government departments are directed to see that this act is enforced.—*Washington Times*.

## THOUGHT *for* STUDENTS



### A Perpetual Student

FOR over twenty years William Cullen Bryant Kemp has been a student at Columbia University, and he is now starting in to prepare for a Ph. D. degree. His extraordinary student career is occasioned by the fact that an income of \$2,500 a year was left him many years ago by a rich relative, who specified that the sum of money was to go to him "so long as he continued to be a student at Columbia." Accordingly Mr. Kemp has kept on year after year, taking one degree after another. If he takes all the degrees, he will have a string after his name as follows: William Cullen Bryant Kemp, M. D., A. B., A. M., LL. B., LL. M., Ph. D., C. E., E. E., Mech. E., B. S., Phar. Chem.—*Selected*.

### Nailing It Fast

ONCE when I was a schoolgirl, a visitor said something in a speech he made to us which I shall never forget.

"Suppose," he said, "you were building a house, and instead of putting the shingles and weatherboards on with nails, you fastened them in place with tacks. It would be a foolish way to work, would it not? For the first high wind would send them flying off in all directions.

"None of you would do so silly a thing as that, I am sure. But how are you doing your school work day by day? Are you just tacking the lessons on so they will stay long enough for the recitation, and then drop off your memory? or are you nailing them fast, so that they will stay on for life and become a good, sound part of your education?"—*King's Own*.

### Fine Arts in Fine Use

"HE puzzled me at first," said a physician who had engaged a young college student to take some care of his office. "He puts actual head work into his sweeping and dusting, and he shows remarkable carefulness and dexterity in handling articles, never disarranging or misplacing them. I found that he is studying music as well as Latin, and aims to be a pianist one of these days. Do you see, he simply applied the skill he did for attained in a finer art to the rougher work he did for me? It speaks well for his future that he did it."

This ennobling and harmonizing of the coarser task by means of the skill acquired at a finer one, marks the difference between cheap work and expert work. The careless man never sees the connection between two varieties of labor, but the man who does not mean to waste the least of his talents puts his whole mind, all his hard-earned mental quickness and manual skill, into whatever necessary task is set before him. And this application of skill to diverse ends heightens in itself that very force of skill, so that the man who uses the best he has for each new need becomes a stronger and more able man.

"I never liked Professor M so well in my life," said a college senior, "as when I saw him out in the yard in his old clothes, showing that poor old man down the road how to put the paint on his shanty. That was applied art, I tell you!"—*Young People's Weekly*.

### Initiative

THE world bestows its big prizes, both in money and in honors, for but one thing. And that is Initiative. What is Initiative? I'll tell you: It is doing the right thing without being told. But next to doing the thing without being told is to do it when you are told once. That is to say, carry the "Message to Garcia:" those who can carry a message get high honors, but their pay is not always in proportion. Next, there are those who never do a thing until they are told twice: such get no honors and small pay. Next, there are those who do the right thing only when necessity kicks them from behind, and these get indifference instead of honors, and a pittance for pay. This kind spends most of its time polishing a bench with a hard-luck story. Then, still lower down in the scale than this, we have the fellow who will not do the right thing even when some one goes along to show him how, and stays to see that he does it; he is always out of a job, and receives the contempt he deserves, unless he has a rich father, in which case Destiny patiently awaits around the corner with a stuffed club. To which class do you belong? — *Selected.*

### Neatness Is a Winner

HERE is a nice little story from an exchange, which carries with it a great truth. It is not to be believed for a minute that neatness is "all there is of it:" otherwise a dude would have the front seat all the way through, in spite of the brain that jostled him. But, other things being equal, or even nearly equal, the natty man steps to the fore.

"Why did you hire that fellow, Jones, and let Stafford go?" asked a department manager of an employer in a great metropolitan business establishment. "Stafford is doubly worth Jones' equal in ability."

"Because," said the employer, and there was a world of wisdom in his words, "Jones looks the gentleman even though he isn't; but Stafford always looks the tramp."

It was only a lesson in cleanliness. Jones had a brain like a mess of scrambled eggs. Jones was weak, vacillating, unstable. Stafford was clear, able, strong as an executive, and keen of mentality. But Stafford had sloe-edged finger-nails. Jones' were carefully manicured. Stafford wore his hair like a maddened hedgehog. Jones' locks were barbered and always in part. Stafford's teeth resembled gravestones in an old churchyard. Jones didn't merely keep a toothbrush, he used it. Stafford wore an extensive collection of table-drippings on his vest. Jones used a napkin. Stafford's neckwear was edged with black. Jones spent twenty cents a week for collar-laundry.

The employer knew that customers are forced to accept first impressions. The employer realized that the man with a front can wend his way where beggars may not even look. The one dollar or more a week that Stafford might have expended on his personal appearance would have doubled his value in the eyes of his employer. But Stafford, in his unwarranted egotism, told himself: "Abe Lincoln was a success, yet he didn't dress. Why should I?"

Perhaps Abe Lincoln did not dress, but he was clean. Clothes may not make the man, but they go a long way toward making the successful man, especially if he is brought into close association with the public.— *Everywhere Magazine.*

### The Little Rift

"O, there is a tiny crack starting in my mandolin! I must have it attended to immediately."

The player laid aside the instrument at once, to be mended before she used it more. The bookish one, who liked to listen to the dainty music, looked up from the volume in hand and quoted with a smile:—

"It is the little rift within the lute

That by and by will make the music mute,

And, ever widening, slowly silence all.'

"That makes me think of—Maude. If only she could see the little rift that is coming in her pretty manners. You know how sweet and gentle and lady-like she has always been. But now there has come to stay with her family a cousin who is—well, none of those things which we liked so much in Maude. And the pity of it is that instead of learning of Maude, poor Maude is learning of her. I am so sorry to see it. If only one could step in and stop the rift from widening. But——" and there she left the sentence.

There are so many little rifts for which to watch, especially in the formative years of youth. Truth, honesty, righteousness in all things, the kindly graces that add beauty and pleasure—there is such need to keep close guard that no little rift starts and widens unchecked until the music of a fair young life is mute or hidden in discord.— *Young People.*

### Hints from Happenings

THERE were two assistant doorkeepers on duty at the National House of Representatives. One of them was approached one day by a large man, who said he wanted to find Senator Sargent, of California.

"That's none of my business!" the doorkeeper answered, curtly. "Senators are at the other end of the building."

"I know that," the large man answered, "but he can not be found in the Senate wing, and they advised me to look over here. Can't you help me?"

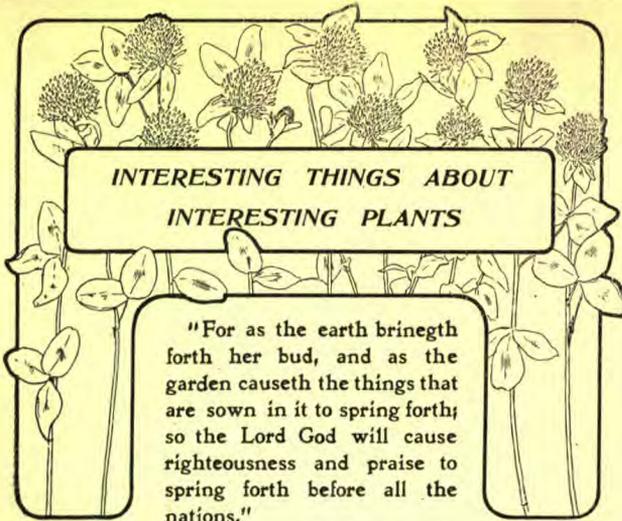
"No, I can't. I have trouble enough looking after the representatives."

The business man was going away when the second doorkeeper stopped him, and politely offered to look for the senator, if he would wait. Senator Sargent was found dining in the restaurant with the California representatives, and promptly went out to meet the caller, greeted him heartily, and invited him to join the company at the table.

Before entering, the stranger turned to the doorkeeper who had helped him, and asked him to come to his hotel at eight o'clock that evening. It was C. P. Huntington, the great railroad builder, and multimillionaire. He took the obliging doorkeeper into his own pay at a salary nearly double what he was receiving, and he rapidly became a man of fortune and of wide popularity in Washington. His name was Col. John Boyd.

That is only one illustration of the way politeness pays. It does not always pay so promptly, but it always pays. It does not always pay in dollars, but it often does, and it always pays in what is better than dollars. It pays in lighter hearts—yours and the other fellow's. It pays in a better and happier world. It pays in men's love. It pays in God's approval.

"If you are not polite enough," said Joubert, the witty Frenchman, "it is because you are not human enough." In other words, the more courteous you are, the more of a man you are, and the more of a woman. *Politeness pays.—Amos R. Wells, in Youth People's Weekly.*



NATURE has beauties, curiosities, and mysteries without number, and one who is interested to discover these will have one's search, however profound, fully rewarded. Many persons have reveled in nature's beauties, and some have charmingly told of these in books; others have spent a lifetime in the effort to solve her mysteries, and have succeeded in tempting her to disclose wonderful things. Still others have sought for the curious things in nature. These, too, have returned from their quest richly laden with spoils.

A happy, accidental discovery of one of nature's curious plants was made by a huntsman traveling in the Sahara Desert. The observer describes his discovery in the New Orleans *Times-Democrat* as follows:—

#### A Plant That Coughs

"I heard a cough, and looked behind me nervously; for I was stalking gazelles in that lion-colored waste, the Sahara Desert; and having gotten rather too far south, I expected at any moment to become a pin-cushion for the poisoned darts of the dread Houaregs.

"But no one was there. The flat desert quivered in the sunshine, and here and there a dusty plant stood wearily. But though I commanded the landscape for a radius of fifty miles, not a living creature was in sight.

"Another cough, I swung round quickly. The same plant, yellow with dust, drooped in the dry heat. That was all.

"'Hack! Hack!' It was at my left this time. I turned again. A like plant met my eye. The thing was growing rather ghastly. As I regarded this last plant, a cough came from it. Believe me, the plant coughed. It shook all over, and then, tightening up as a man does when he is about to sneeze, it gave a violent cough, and a little cloud of dust arose.

"I learned afterward that the plant is the coughing bean, which is common in many tropical countries. In the long, dry heats this wierd growth's pores become choked with dust, and it would die of suffocation were it not that a powerful gas accumulates inside it, which, when it gains sufficient pressure, explodes with a sound precisely like the human cough. The explosion shakes the plant's pores free of their dust, and the coughing bean is in health again."

#### The Prairie Tree

Almost the only tree found on a prairie is the mesquite. Were it more rare, its delicate leaves and blossoms would give it a place among the palms and tree ferns of our conservatories. Its leaves are similar to the acacia of Bible lands. Its vigorous growth of

sturdy roots anchors it so firmly that the rude "northers" of Texas can not uproot it, though its trunk and limbs may become wonderfully distorted by the battle with the storms.

You who have never known what a six months' unclouded sky in a southern clime means can little appreciate the true service of the mesquite tree. In years of rain this tree bears no fruit, for the early rains wash off the delicately hung blossoms. Thus the strength of the tree that would have been used for fruit bearing is reserved for a time of need; for in years of scarcity of rain the blossoms, under the mysterious touch of life, yield an abundance of very large pods filled with nutritious beans, upon which the sheep and cattle subsist. And the mesquite does not forget to provide for the smaller life of the insect world, but throws out a nutritious, sweet gum, upon which the bees and other insects feed. When the prairie flowers generously offer their cup of nectar to the hungry, buzzing world, the mesquite withholds her store.

#### Weather Prophets

A number of plants have established for themselves the reputation of being reliable timepieces, since they open their blossoms regularly each day at the same hour. So large a number of these exist, that floral clocks have been made possible. A very large floral clock has been grown at the St. Louis Exposition. Its beauty, however, was somewhat marred by the huge metallic hands that traversed its handsome floral dial plate.

Weather prophets in the plant world are not so common as the timekeepers. Indeed, Cuba seems to have the monopoly of such plants. Fair weather is indicated, or predicted, by the plant's extending one or more branches at right angles from the stem, with its leaves pointing upward. When the leaves point downward, rain is indicated; when some point down and some up, a storm is predicted. Close observers of the plant's habits, it is said, can read the minute variations of wind and other meteorological conditions. Scientists are giving the plant their attention, and one man is experimenting to see whether it can be grown in the vicinity of New York. If it should be found that this little meteorologist should take favorably to American soil, our Weather Bureau may find in it a unique rival.—*Fannie D. Chase, in the Children's Visitor.*

#### Making Sugar in Cuba

If all the other sugar-cane fields of our continent were to fail to produce a single stalk, Cuba could supply the demand for sugar for the entire Western hemisphere. In proportion to its area, Cuba produces more sugar than any other country in the world. The raising of sugar-cane is the most important agricultural interest of Cuba. It forms forty-eight per cent of the entire crop products, or almost one half. It is produced in all the provinces of the island, but two of the provinces produce almost three fourths of the crop.

Last year Cuba exported to the United States alone 2,683,893,003 pounds of sugar. Think of that tremendous quantity of sweets! and yet that was not half the amount used in the United States during the year. Statistics show that the boys and girls of Uncle Sam's dominion, from Jan. 1 to Dec. 31, 1906, helped to consume no less than six billion pounds of sugar!

All the leading nations of the world buy sugar at the ports of Cuba. I have seen ships at anchor in Matanzas Bay at one time that floated the flags of five different countries. All were vessels of large tonnage, and all had come for sugar. The same thing can be seen again and again at Cienfuegos, the seaport of Santa Clara Province and the coming city of Cuba, as the wise ones declare. There are no less than thirty large sugar-mills in the vicinity of Cienfuegos.

The raising of cane is one of the oldest industries of Cuba. Long before the coming of Columbus, Velazquez, DeSoto, and others of the Spanish explorers, when the kings and queens who lived before Ferdinand and Isabella sat on the throne, the green fields of cane waved in the Cuban sunlight. The early Spanish adventurers were not slow to see its value, and many of them became the wealthy owners of sugar plantations on which the native Cubans were made to toil at point of the lash.

The native planters, and even the Spaniards in the early days, had only the crudest of methods for the grinding of the cane and the boiling of the juice. To-day nearly all the sugar-mills throughout Cuba are equipped with modern machinery, and with all the necessary facilities for economizing time and labor. Under the old methods if the mill owner succeeded in getting out fifty to sixty sacks of sugar in a day, he thought it an excellent showing. Now the average production of the big mills is six hundred to seven hundred bags a day. The mill I visited in Santa Clara often averages four hundred to five hundred sacks every six hours.—*A. M. Barnes, in the Classmate.*



### A By-Service of Foreign Missionaries

THE United States government has taken note of a certain special service which foreign missionaries have performed for the people of the United States. Mr. Fairchild, of the Bureau of Plant Industry, Department of Agriculture, has recently addressed the following letter to the principal foreign missionary boards:—

“In connection with the truly wonderful mission work which has been done in China, I presume you are aware of important gifts which have been made by missionaries to the farmers of America.

“The best variety of wheat now grown through the South originated from seed sent over by missionaries to Georgia. Our most profitable pear originated as a cross between seedlings imported by missionaries from China and our ordinary American pear. The soy bean from Japan and China was doubtless introduced by missionaries. In fact, we are indebted to them for many of the improved varieties of plants which are now grown in this country.”—*Selected.*

### Jack-in-the-Pulpit

JACK-IN-THE-PULPIT  
Preaches to-day,  
Under the green trees  
Just over the way.  
Squirrel and Song-sparrow,  
High on their perch,  
Hear the sweet Lily bells  
Ringing to church.

Come, hear what his reverence  
Rises to say,

In his low, painted pulpit,  
This calm Sabbath-day.  
Fair is the canopy  
Over him seen,  
Penciled, by Nature's hand,  
Black, brown, and green;  
Green is his surplice,  
Green are his bands;  
In his queer little pulpit  
The little priest stands.

In black and gold velvet  
So gorgeous to see,  
Comes, with his bass voice,  
The Chorister Bee.  
Green fingers playing  
Unseen on wind lyres;  
Low, singing bird voices;  
These are his choirs.

The Violets are deacons;  
I know by the sign  
That the cups which they carry  
Are purple with wine.  
And the Columbines bravely  
As sentinels stand  
On the lookout, with all their  
Red trumpets in hand.

Meek-faced Anemones,  
Drooping and sad,  
Great Yellow Violets,  
Smiling out glad;  
Buttercups' faces,  
Beaming and bright;  
Clovers with bonnets—  
Some red and some white;  
Daisies, their white fingers  
Half clasped in prayer;  
Dandelions, proud of  
The gold of their hair.

Innocents, children,  
Guileless and frail,  
Meek little faces  
Upturned and pale;  
Wildwood Geraniums,  
All in their best,  
Languidly leaning  
In purple gauze dressed;  
All are assembled.  
This sweet Sabbath-day,  
To hear what the priest  
In his pulpit will say.

—*Clara Smith.*

### The Forerunner

WHEN the first little flower peeps up from the ground,  
And opens its eyes to the face of the sky,  
Though never a bugle may cheerily sound,  
An army with banners is hastening nigh.

Full soon shall the dear things we loved long ago,  
Make regal the fields that so lately were bare;  
The lilies will gleam, and the roses will glow,  
And fragrance shall waft through the sun-filtered air.

The first tiny flower is pledge of the rest,  
The daring forerunner of flowers to be.  
When the spring and the summer shall lavish their best,  
And beauty flows in like the waves of the sea.

Did it seem in the day when the winter was chill,  
And the land lay asleep 'neath its cover of white,  
That life had forgotten its glory and thrill,  
And shadow had fallen, and darkness and blight?

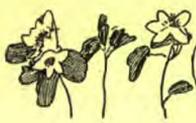
Ah, heart that was faithless, be thankful to-day,  
Forever the promise of God standeth sure.  
Behold, that the spring-time is coming this way,  
To fill up the measure of things that endure.

When the first little flower peeps up from the ground,  
And opens its eyes to the face of the sky,  
Though never a bugle may cheerily sound,  
An army with banners is hastening nigh.

—*Margaret E. Sangster, in Everywhere.*

“THE first sure symptom of a mind in health  
Is rest of heart and pleasure felt at home.”

—*Young.*



### A New Language

THE learning of a new language is always more or less difficult, and during the initiative period when so many words with slight differences in pronunciation sound the same to the learner, there are likely to occur many ludicrous blunders. In Porto Rico we have found the people most patient with our mistakes, and though sometimes those are made which are exceedingly amusing, we would not know it by the faces of our listeners.

"A little nonsense now and then  
Is relished by the wisest men,"

and since we are so far separated that their smiles could not embarrass us, we have decided to tell our young friends of some of these mistakes.

One day a friend thought she was asking what a clock is, when she was saying, "How do you do?" A young lady teacher tried to say she was hungry, by declaring that she had a husband. One of the missionaries surprised the grocer by asking for five cents' worth of horses when it was onions that he wanted. While riding on the street-car one evening soon after my arrival here, I very politely asked one who sat beside me what time it was, to receive the astonishing reply that it was very cloudy. I had asked what kind of weather it was. A Porto Rican friend of ours who was officially connected with the labor union, had diligently studied English with the aid of a dictionary. He wanted to express the thought that the men were paid so much for a month's work, with their board and washing provided. He found that the word "board" was what he wanted, but while looking it up more thoroughly, he saw the Spanish word for lumber in the same list, and being evidently better satisfied with the sound of the new word, he used it, and so said, "We want our men to get fifteen dollars a month, with *lumber* and washing."

One sees many familiar-looking words in reading Spanish, but they become quite strange when pronounced; for example, "paste" is not a kind of glue, but a fruit butter; "taller" is not comparative of tall, but a work shop; "sea" is the comparative of the verb to be; "has" is thou hast; and so one might go on almost indefinitely. In listening to a conversation one notes, as in reading, that there are many words whose sound is familiar, but whose written form would not be recognized. We have, for example, *hobos* (*jobos*), but we eat them, and they give us no trouble, for they grow on trees, and are delicious fruit. To "mow" one must use an oath (*hoz*). "Sin" is common here, as everywhere else, and is merely a preposition meaning without.

It is of infinite advantage to those who are preparing

to enter the foreign work to study the language before entering the field. LILLIAN S. CONNERLY.

Porto Rico, W. I.

### Two Ways

"THERE'S Petts, driving that lame horse again. It's outrageous!" and Mr. Richmond jumped up from the breakfast table, and hastened to the window.

"Hello!" he cried, and the sound of the wheels stopped. "What do you mean by driving a horse in that condition? Can't you see how lame he is?"

"Yes, I can see it," said Petts, shortly.

"Well, why do you do it, then? It's a clear case for the Society for Prevention," but here the wheels started up again, and Mr. Richmond turned from the window red and angry.

"I'll report that fellow this very day," he said; and, accordingly, one of the first things he did after reaching his place of business was to write a letter to the society with the long name, setting forth in graphic language, the inhumanity of John Petts, and the sufferings of John Petts' horse. After doing this, he felt a warm spot at his heart all day, and when he went home at night, he told his wife, across his bountiful dinner table, that he did not count the day wholly lost, for he had done one good deed in it.

About the time he was writing this letter, Judge Farnsworth, coming out of the post-office, with his hands full of letters, had his attention caught by a white horse limping painfully along; attached to him was a job wagon, which bore the legend, "John Petts. Light and Heavy Trucking, Furniture Moved with Care."

Judge Farnsworth had a heart in which mercy sometimes got the upper hands of justice, and now it was stirred within him. Perhaps the driver of the white horse felt the judge's stern look, for he glanced up suddenly, and met his eye.

If that was John Petts, he hadn't a bad face, but it was very much against him to drive such a horse; and when Judge Farnsworth reached his office, the first thing he did was to take down the directory, and run his finger down the pages till he came to the name: "Petts, John, Truckman, h. 16 Dover Street."

He wrote this in his note-book, and then dropped the white horse entirely out of his mind, and took up the papers of a great railroad case, and after that the contested will of a millionaire, and after that a disputed water right, and so on, through the day. But when night came, and he set his face homeward, he went out of his way, and stopped at No. 16 Dover Street.

"He's at the barn, sir," said Mrs. Petts, who an-

swered his knock; "if you'll step inside, I will call him."

"No," said the judge, "I can do my errand just as well there," for he intended to say some sharp-edged truths to John Petts; but what he saw when he reached the barn, made him change his mind.

He waited a minute or so, before going in, for even a lawyer doesn't always know just what he wants to say, and while he stood there, he heard a great splashing and rubbing, and a rough but kind voice, saying, "Poor Dick!" "Easy!" "Now the other." Stepping softly inside, he saw John Petts, hot and tired, rubbing the lame legs of the white horse, up and down, up and down, with many soothing words and pats. It didn't seem to help the white horse very much, for when his master backed him, he hobbled and cringed in a pitiful way.

Then John Petts did a very strange thing. He laid his two arms on Dick's dusty, white back, and his face in them.

Judge Farnsworth stepped quickly out, and took a turn or two in the small yard; and then went up to the barn door with considerable unnecessary noise.

John Petts was busy, measuring out some oats.

"Is your horse sick?" asked the judge, glancing at the bottles and pails.

"Lame;" said John Petts, gruffly.

"Is it anything serious?"

"Yes."

"What seems to be the trouble?"

There was no mistaking the genuine interest and sympathy of the tone, and John Petts was in sore need of sympathy.

"It's the pavements, they say. He began to limp two weeks ago, and he keeps getting worse."

"Wouldn't rest help it?"

"I s'pose so; but its pretty much the same with horses as 'tis with folks; them that can have the rest, don't need it, and them that need it, can't have it. I've favored Dick all I can, made short days, and let many a good job go, because it would be hard on him, but he keeps gettin' worse. Just see how hot his knees are," and the soft, white hand followed the rough, brown hand up and down the poor, stiff legs, while Dick looked at them with eyes of troubled inquiry.

"The doctor says if he could rest through the summer, he might come out all right, but he can't do that. I'm a poor man; I've only just got my team paid for, and I can't buy another horse and keep this one idle. And I can't sell him to anybody who would buy a lame horse—just to use up; you know how 'twould be. If he don't get well pretty soon, I don't see but he'll have to be killed."

There was a burst of grief from the manger, and a little boy rose up out of it, all tears and hayseed, and throwing his arms about Dick's head, hugged it tightly to him.

"You sha'n't kill Dick!" he cried, in a passion of grief and anger, "my Dick sha'n't be killed. He's a good horsey, and I'll go away with him and hide him."

"It's my little boy," said John Petts, brushing his rough hand across his own eyes. "I'd forgotten he was there. The children think everything of Dick, and many's the thing I've gone without the past weeks, so that Dick could be doctored."

The judge looked at his watch.

"I must go now," he said, "but I will tell you what

I will do. I have a stout work horse at my place just outside the city, that's really suffering for want of something to do, and if you like, you can drive out in the morning, and just harness Chub into your wagon, and leave Dick till he gets well."

"Yes, I mean it," for John Petts looked incredulous. "Dick shall have good care, and it will be a mercy to Chub to exercise him. Good night!" and the judge was gone.

The next day when the agent for the society with the long name succeeded in finding John Petts, and it was no easy matter, for John was making up for lost time, there did not seem to be anything to say to him, for the big, fat, lazy horse between the shafts, could, by no stretch of imagination, be considered a sufferer.

But the agent was bound to know what had become of the lame horse, and after a few kind questions, it came out how Dick had gone into the country for his health.

"And I'm glad of it," said the agent, "and I wish there were more Judge Farnsworths."

"So do I," said John Petts, heartily.

While Mr. Richmond stood waiting for a horse-car to take him home to dinner that night, John Petts drove slowly by with a loaded wagon.

"Hello!" said Mr. Richmond to himself, looking from the driver to the horse, and from the horse back to the driver, who favored him with such an unmistakable scowl that he was lost in angry amazement, and nearly missed his car.

But he regained his spirits after dinner, and told his wife that the society had attended to that rascal, John Petts, and had probably taken his lame horse away from him; and they had been so prompt about it, he really believed he'd send them a check for twenty dollars in the morning, to encourage them.

Taking it all round, I think there never was a case where everybody was so well suited.

Judge Farnsworth laughed from sheer pleasure every time he saw the white horse browsing about, and Dick himself thought he had reached the paradise for good horses when he felt under his poor sore feet the cool earth and soft grass, instead of the flinty city pavements.

Mr. Richmond, ignorant as he was that his way of correcting an evil was not the best way, was gratified by the prompt notice of his complaint; and the Society was glad of the check.

John Petts and his family were thankful from morning till night; and Chub—well, if Chub wasn't quite happy, he knew, for the first time, what it was to go to bed tired, and get up and relish his breakfast, which after all, was really a very good thing for him.—*Youth's Companion.*

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### Capital Punishment

A BILL for abolishing capital punishment in the District of Columbia is now before Congress.

The *Philadelphia Press* says that Russia, Italy, Switzerland, Portugal, Holland, and Norway never permit capital punishment, and that while Sweden and Spain allow the infliction of the death penalty, it is rarely carried out.

Since not infrequently time has proved that the innocent has suffered the death penalty, it is wise, at least, to make its infliction far more rare.

## Helped by Personal Effort or by Reading

### Missed His Opportunity

THE bystanders could not bring Lazarus back to life; only Jesus could do that. But they could have a humble part in this great work by taking away the stone. We can not save a human soul; that is the work of Christ. But we can help remove the difficulties and doubts from the way of others. The Rev. Howard W. Pope tells this in *The American Messenger*: "When Major Whittle was in business, before he gave all his time to Christian work, a woman came into his office one day, and said, 'Major Whittle, my husband was greatly impressed by the service last night, and he promised me that he would come down and see you this morning. Did he come?' 'Yes,' said the Major. 'Well, what did he say?' 'Why, he just asked the price of brass, and talked around a little.' 'O!' said the wife, 'that was just an excuse for coming; but what did you say to him?' 'I am sorry to say,' said the Major, 'that all I talked about was just brass, too.' 'That was a lesson to me,' said the Major, 'which I can never forget.' And it may be that all of us can learn a lesson from his mistake."—*Rev. W. Thorburn Clark, in Sunday School Times.*

### Results from Scattered Literature

Many instances of persons accepting the truth through our literature have come under my observation. A few of these I will mention: A man in Wisconsin found a tract called "Bible Students' Assistant," and through it became interested in the truth. He then moved to Monroe, Iowa, and succeeded in interesting a number of others. They sent for a minister, and a church was organized as the result.

One who was engaged in selling health foods lent the *Signs of the Times* to a lady for a few weeks. She said one day, "That paper has a tendency to convert people." She became a subscriber, and later accepted the truth, and united with the church.

Some years ago a young woman visited her uncle and aunt in Indiana, who were Presbyterians. Previously to her visit, they had purchased "Bible Readings" of a canvasser. On discovering afterward that it was an Adventist book, to get it out of sight they placed it in the spare room up-stairs. It was here that the niece found it, and often read it until a late hour in the night. She became so interested in its contents that her aunt gave her the book. She brought it home with her, and her brother and brother-in-law became interested. Later one of our Bible workers held a few readings with them, and they obeyed the truth. Afterward the same book was lent to a married sister living eight miles away. She became interested, and the same Bible worker held readings with her, and later she was baptized and united with the church.

One of our brethren went down to the train in his town, to give away some papers to the passengers. They took them, but some of them tore them in pieces and threw them out of the car windows. It grieved this brother to have the papers treated thus. About four or five miles up the track from the station, the section crew were working, and one of the young men picked up the half of the torn page of one of the Swedish papers, which was torn from one corner to the other. On the part of the page which he found, was an article about the Sabbath. He read it, and

sent the piece to the office, and asked for the paper which contained the article. He soon began to keep the Sabbath, and afterward became a worker in the cause of God.

One man had his attention directed to the Sabbath question by reading the little tract "Vindication of the True Sabbath," by the late Elder J. W. Morton. The tract is a narration of the personal experience of the author. This tract was lent to this man by a member of the Baptist Church, he having picked it up in the post-office, and after reading the same, he had begun the observance of the Sabbath, but afterward gave it up. Upon receiving the tract, the man of whom I speak began at once an investigation of the subject, taking the Bible in one hand and the tract in the other. At the conclusion of the study, he was thoroughly convinced of the truth. This man is now elder of one of our churches.

Years ago one of our workers gave a few tracts to a man for him to read and then distribute. The man, on looking them over, decided that they were not fit to circulate. To get rid of them, he put them under a pile of brush by a gate he had to go through in passing along a by-road through the timber. That evening a man who was earnestly seeking light on the state of the dead, sent one of his boys to see if that pasture gate was closed. The boy picked up the tracts, and carried them home to his father, who read them that night. He soon found the one who gave the tracts away, and obtained more reading-matter. As a result he and his family accepted the truth, and have been active in scattering literature and doing other missionary work.

An Adventist lady whose husband was not in the truth, observed that he often stood with his back to the stove, reading the papers pasted on the wall, while he warmed himself. She took advantage of this habit, and pasted papers where he must see them. When these were read, she unobtrusively placed others containing articles she wished him to read in their stead. She kept this up until her husband was interested enough to read Adventist papers that were not on the walls. He afterward joined his wife in obeying all of God's commandments.

MRS. L. FLORA PLUMMER.

### A Part in the Plan

BECAUSE my life is what it is,  
Shall I despair,  
And offer up bitter complaints  
Instead of prayers?

Because my life is what it is,  
I may instead  
Be drawn the closer unto God,  
And comforted;

And the comfort wherewith he comforteth  
Makes precious every need,  
And life as it is, if he wants it so,  
Is precious to me indeed.

Because my life is what it is,  
Heav'n seems more sweet,  
And ev'ry joy that finds me out,  
I rise to meet

With keen surprise, because my life  
Is what it is,  
The least of that stupendous plan  
Of Deity's.

For my part in the plan is but weakness,  
My place in the structure small—  
But what a thing for a worm of the dust  
To be in the plan of all!

—Anna J. Granniss.



French, was taken prisoner and escaped. He was elected president in 1877. In 1884 he was re-elected president, and served six successive terms. He has been a chief instrument in aiding the rise and progress of the Mexican nation, and deserves the confidence of his people.

MEXICAN ANTIQUITIES, such as temple ruins, pyramids, idols, weapons, etc., have been found in various parts of the republic. Among the many relics in the National Museum are the sacrificial and calendar stones. The first is a large carved stone upon which the human victim's heart was cut out and offered to the sun. The Zodiac or Calendar stone is twelve feet in diameter and about three feet thick. It gives the Aztec division of time into cycles, years, and days. Fifty-two years constituted a cycle, the year had three hundred sixty-

five days, with five unlucky intercalary days devoted to human sacrifices.

THE REPUBLIC OF PANAMA, with an area of 31,500 square miles, has a population of scarcely 300,000. Most of its inhabitants are of Spanish and Indian descent, while a large number of negroes and mulattoes are found on the Atlantic coast. Like most of the southern republics, Panama has experienced a series of revolutions. In 1903 she freed herself from the Columbian union. In the same year the United States made a treaty with Panama, securing a one-hundred-year lease of a strip of land for an interoceanic canal. The strip is ten kilometers wide (1 km., 5/8 mi.). When the canal is in operation, a short route from the Atlantic to the Pacific Ocean will be accomplished, avoiding the long perilous route around Cape Horn.

Summary of Missionary Volunteer Work for Quarter Ending Dec. 31, 1907

CONFERENCE	NO. SOCIETY	MEMBERSHIP	ISOLATED MEMBERS	MISSIONARY LET-TERS WRITTEN	MISSIONARY LET-TERS RECEIVED	MISSIONARY VISITS	BIBLE READINGS	SUBSCRIPTIONS TAKEN	PAPERS SOLD	PAPERS GIVEN AWAY	BOOKS SOLD	BOOKS LOANED	PAGES OF TRACTS SOLD	PAGES OF TRACTS GIVEN AWAY	HOURS OF CHR. HELP WORK	PERSONS FED CLOTHING GIVEN	HOME MISSION-ARY WORK	FOREIGN MIS-SIONARY WORK
Alabama	2	55	..	43	32	44	49	8	272	73	300	11	6	20031	248	45	\$10.00	\$10.55
Arizona	1	26	..	4	1	14	1	..	105	168	..	2	..	30	..	..	12.40	..
Arkansas	1	..	1	..	..	..	..	..	24	92	1	6	..	..	..	..	..	1.70
*Australasian Union	57	1282	114	615	225	2652	964	23	12322	27939	280	287	823	63774	1213	263	38.45	394.23
British Columbia	2	31	..	8	6	38	5	1	153	449	14	2	..	554	7	1	6.15	8.00
California	10	265	..	375	60	3348	1593	232	2428	29608	49	224	3188	46748	509	147	872.49	706.05
Central N. Eng.	3	122	..	118	17	123	43	245	7868	1656	55	48	1204	2557	113	5	6.90	48.50
Chesapeake	5	180	3	58	35	113	74	1	1818	3268	..	10	7383	13486	6	10	6.81	5.35
Colorado	18	370	10	376	149	524	163	70	1954	4524	277	92	260	60540	568	88	62.74	101.94
Cumberland	4	70	2	3295	1421	63952	78278	7	1955	2732	24	15	..	1563	701	158	140.37	53.35
Dist. of Columbia	2	62	..	23	..	5	3	..	..	1103	..	3	..	2758	..	2	.30	54.00
East Michigan	6	91	..	26	14	254	177	2	263	619	21	20	144	1896	96	8	22.52	28.92
Eastern Penn.	4	55	..	6	39	148	57	1	118	305	5	1	392	996	9	30	3.01	38.38
Florida	5	48	18	59	24	119	87	1015	1897	299	82	14	8	6982	62	4	2.35	18.10
Georgia	—	16	16	9	3	27	1	8	84	91	12	6	..	138	1	10	.75	.45
Greater New York	4	67	..	38	12	21	27	..	2760	1951	38	13	58	4456	32	23	37.89	3.97
Hawaii	1	7	..	..	..	10	25	..	..	386	..	..	..	50	..	..	..	..
Indiana	8	98	19	58	33	103	32	8	2000	652	16	12	..	3653	..	30	5.10	72.96
Iowa	19	255	35	168	95	574	33	38	557	6575	36	30	1447	8733	1011	77	25.40	102.89
Kansas	24	405	24	1251	378	989	252	86	3969	6016	519	80	444	232112	514	249	133.98	165.60
Louisiana	3	46	4	48	22	114	133	2	1130	491	55	2	379	5315	13	4	11.83	48.28
Maine	5	78	6	15	9	3	..	..	675	497	15	..	..	2510	24	..	41.99	9.08
Minnesota	5	60	..	65	48	218	65	12	687	1521	..	5	..	11988	..	9	4.79	170.00
Mississippi	6	50	7	31	24	115	34	11	738	1447	67	20	1070	60	95	7	9.52	1.95
Missouri	9	56	1	14	7	55	7	12	335	407	45	11	..	12225	57	8	..	8.60
Nebraska	17	350	10	150	75	291	96	122	1335	2260	25	20	3104	2303	12	..	58.37	276.77
Northern Illinois	3	36	..	73	22	599	437	70	1243	..	68	14	..	13223	..	1	54.76	7.55
N. York (Eastern)	3	50	16	32	22	28	4	40	24	6018	1070	16	..	549	24	28	4.05	3.53
North Dakota	..	..	..	15	..	..	..	..	..	..	..	..	..	..	..	..	..	..
North Michigan	16	175	25	292	89	232	91	7	368	1010	6	83	264	381	227	4	20.53	..
Ohio	15	227	..	40	10	50	9	50	546	1056	1	20	..	32435	28	141	30.52	71.94
Ontario	6	62	4	30	4	43	63	5	1362	691	56	24	..	6702	46	16	20.46	.72
Quebec	1	35	22	17	14	257	1	3	4	308	330	28	..	532	105	4	..	5.50
So. California	6	173	..	252	67	179	77	12	363	3283	137	4030	..	14070	191	36	108.08	364.54
South Carolina	1	10	..	1	2	..	2	..	..	100	..	..	..	..	5	8	..	..
South Dakota	6	100	..	10	..	5	5	..	..	80	..	7	..	..	40	..	..	..
Southern Illinois	3	43	15	223	57	291	64	1	103	628	141	7	..	6379	13	9	1.76	1.95
Southern N. Eng.	2	26	..	20	12	30	10	4	100	1000	..	2	..	2300	..	..	..	..
Tennessee	3	72	2	54	26	30	67	..	280	1878	283	7	..	1354	122	5	41.30	2.97
Texas	9	208	2	71	25	16	6	..	1592	965	28	9	725	1034	58	..	19.35	30.67
Upper Columbia	5	237	25	53	33	61	23	17	642	480	47	31	..	2378	..	16	40.67	76.30
Utah	1	9	5	3	3	..	..	3	57	116	..	..	..	6	..	..	..	..
Virginia	4	43	..	128	82	14	..	7	10	62	..	5	..	480	50	..	..	3.00
West Michigan	9	208	..	83	23	78	1	5	1205	1281	3	2	..	608	73	..	..	98.13
Western Oregon	4	134	..	17	2	2	7	10	340	607	57	2	..	425	20	..	67.24	110.50
West New York	7	79	1	28	7	41	10	39	3320	158	14	2	50	4716	27	50	20.69	25.27
West Penn.	6	78	9	10	4	38	10	8	..	220	5	5	..	1793	..	10	2.50	12.24
W. Washington	8	144	..	63	11	69	6	48	3575	2861	106	35	148	21216	104	12	10.02	14.08
Wyoming	1	16	..	6	..	..	..	10	100	43	..	..	..	..	..	..	..	..
Totals	339	6310	395	8374	3244	35917	83092	2243	60681	117974	4206	5263	21097	616039	6467	1518	1956.04	3158.47

Q. End. Sept. 30, 07 260 5062 281 2551 1043 5718 2255 1809 42251 73593 7144 2173 14716 256164 115103 866 646.26 1094.96  
 " " June 30, " 251 4782 287 2807 1155 5168 2174 1175 93370 75113 5083 568 35138 152189 3128 855 738.67 783.33  
 " " Mar. 31, " 272 5163 237 3495 1528 5757 2373 769 30209 48382 2319 1032 31254 410700 5968 1200 415.15 981.96  
 \* Report for quarter ending September 30.



# THE INTERMEDIATE LESSON

## V — The Death of Aaron: Fiery Serpents

(May 2)

LESSON SCRIPTURE: NUM. 20: 14-29; 21: 4-9.

MEMORY VERSE: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

### Review

Why did the children of Israel turn back into the wilderness? After thirty-eight years to what place did Israel again come? How did Moses dishonor God at this time?

### The Lesson Story

1. Kadesh-barnea was on the southern border of the land of Canaan; but both Moses and the people wished to go through the land of Edom, and so reach the eastern border of Canaan. If they could not go through Edom, they would have to travel around it; and this would be a long, weary journey.

2. "And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, . . . Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's highway, we will not turn to the right hand nor to the left."

3. "And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

4. "And the children of Israel said unto him, We will go by the highway: and if I and my cattle drink of thy water, then I will pay for it." But the only answer that the king of Edom sent was, "Thou shalt not go through." He also came out against Israel with much people.

5. So Israel turned back again into the desert, and began the long journey around the land of Edom. When they came to Mount Hor, the Lord spoke to Moses, and said, "Take Aaron and Eleazar his son, and bring them up into Mount Hor: and strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there.

6. "And Moses did as the Lord commanded: and they went up into Mount Hor in the sight of all the congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

7. "And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel."

8. "And they journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water, and our soul loatheth this light bread.

9. "And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the

Lord, and against thee; pray unto the Lord, that he take away the serpents from us.

10. "And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

11. "And Moses made a serpent of brass, and put it upon a pole, and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

12. The children of Israel understood that there was no power to heal in the serpent of brass. The healing power came from God. In order to receive this healing, the people must look at the serpent of brass, and by this act show their faith in God's promise.

13. Long years after this, when Jesus was on earth, he spoke one day to his disciples about this brazen serpent. He said: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." And just as the Israelites bitten by the fiery serpents must look at the serpent of brass in order to be healed, so all who live on the earth must look to Jesus to have their sins forgiven and receive the gift of everlasting life.

### Questions

1. Where is Kadesh-barnea? Through what land did Moses and the people wish to journey to reach the eastern border of Canaan? Where would they have to go if they could not go through Edom?

2. What request did Moses send, by messengers, to the king of Edom? What did he say "thy brother Israel" would not do?

3. What answer did the king of Edom make to this request? What did he threaten?

4. What message did Israel again send to the king of Edom? What answer did the king again give? What did he do?

5. What did the children of Israel then do? To what mountain did they come? What did the Lord here tell Moses to do?

6. How did Moses heed this command of the Lord? What took place in the mount?

7. How long did the children of Israel mourn for Aaron?

8. By way of what sea did the people travel when they started on their journey around the land of Edom? Why were they discouraged? Against whom did they speak? What did they say?

9. What did the Lord send among the people? What was the result? What did the children of Israel then confess to Moses? What did they ask him to do?

10. When Moses prayed for the people, what did the Lord tell him to do? Of what use did the Lord say it would be?

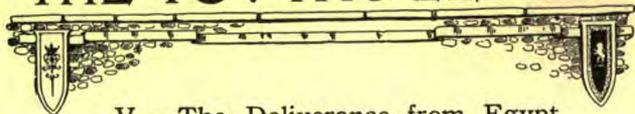
11. What must the people do in order to receive this healing power? What did this act show?

12. How did Jesus refer to the brazen serpent that was lifted up in the wilderness? Why would the Son of man be lifted up? What led God to give his only Son to die for man? Memory verse. What may we receive through him? What must we do in order to receive everlasting life?

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"Not a frown of anger,  
Not a shade of care,  
Not one look of sadness  
Do the blossoms wear."

# THE YOUTH'S LESSON



## V — The Deliverance from Egypt

(May 2)

MEMORY VERSE: "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2.

### Questions

1. What led to the experience of bondage in Egypt? — "If the descendants of Abraham had kept the covenant, of which circumcision was a sign, they would never have been seduced into idolatry, nor would it have been necessary for them to suffer a life of bondage in Egypt." — *Patriarchs and Prophets*, page 364.
2. What was the Lord's message of deliverance to his people? Ex. 6:5, 6.
3. How was the covenant with Abraham renewed with his descendants? Verses 7, 8.
4. What typical service was instituted just before the children of Israel were delivered from Egypt? Ex. 12:21.
5. What were the people directed to do with the blood of the slain lamb? Verse 7. What with the flesh? Verse 8.
6. What promise was made to those who sprinkled the blood as directed? Verse 13.
7. What was the significance of this ordinance? Rom. 3:24, 25.
8. What makes it clear that Moses, the leader of Israel, understood the gospel of Christ and the inheritance? Heb. 11:26.
9. What gave any real efficacy to Moses' actions relative to God's service? Verses 27, 28.
10. What caused the difference in the experience of the Israelites and the Egyptians at the Red Sea? Verse 29.
11. What did the Lord expect of the people whom he had delivered from bondage? Ex. 16:28. What commandment was the testing one? Verse 29.
12. Because of the Egyptian deliverance, what additional significance was attached to the sign of God's creative power? Deut. 5:15.
13. Of what did the Sabbath thus become a sign? — It became a sign of God's power to deliver. Eze. 20:12.
14. Of what experience is the deliverance from Egypt a type? Luke 1:68-75.
15. Through whom is this deliverance from the bondage of sin obtained? Gal. 1:3, 4.

### Suggestions for Additional Study

Note the evidence that the deliverance from Egypt was by faith.

When will the song of Moses (Exodus 15) be sung again? What will it then be called? Why?

What parallel is there between the false miracles wrought by the magicians of Egypt and those mentioned in Rev. 13:13, 14?

What has been the work of prophets in connection with some of the marked experiences of the people of God? Read Hosea 12:12; Ezra 6:14; Matt. 11:7-9. What might naturally be expected in this second advent movement?

Observe some of the lessons connected with the experiences of the children of Israel. Read 1 Cor. 10:1-

11 and Heb. 3:16 to 4:2. Of what was the way out of Egypt a type? Read Isa. 11:15, 16, and 51:9-16.

### Notes

"Before obtaining freedom, the bondmen must show their faith in the great deliverance about to be accomplished. The token of blood must be placed upon their houses, and they must separate themselves and their families from the Egyptians, and gather within their own dwellings. Had the Israelites disregarded in any particular the directions given them, and had they slain the lamb, but failed to strike the door-post with blood, or had any one gone out of their houses, they would not have been secure. They might have honestly believed that they had done all that was necessary, their sincerity would not have saved them. All who failed to heed the Lord's directions, would lose their first-born by the hand of the destroyer. . . .

"The people were weary and terrified, yet if they had held back when Moses bade them advance, God would never have opened the path for them. It was 'by faith' that 'they passed through the Red Sea as by dry land.' In marching down to the very water, they showed that they believed the word of God as spoken by Moses. They did all that was in their power to do, and then the mighty One of Israel divided the sea to make a path for their feet.

"The great lesson here taught is for all time. Often the Christian life is beset by dangers, and duty seems hard to perform. The imagination pictures impending ruin before, and bondage or death behind. Yet the voice of God speaks clearly, 'Go forward.' We should obey this command, even though our eyes can not penetrate the darkness, and we feel the cold waves about our feet. The obstacles that hinder our progress will never disappear before a halting, doubting spirit. Those who defer obedience till every shadow of uncertainty disappears, and there remains no risk of failure or defeat, will never obey at all. Unbelief whispers, 'Let us wait till the obstructions are removed, and we can see our way clearly;' but faith courageously urges an advance, hoping all things, believing all things." — *Patriarchs and Prophets*.

### A Remedy that Took Hold

A PREACHER'S righteous soul was sadly vexed by the talking and giggling of some of the junior members of his congregation. Breaking off in the middle of his discourse, he looked straight at his tormentors and said: —

"Some years ago there happened to sit right in front of the pulpit, a young man who was perpetually laughing and talking and making silly faces. I stopped short and took him severely to task. At the close of the service a gentleman stepped up to me and said: —

"Sir, you made a great mistake; that young man is an idiot."

"Since that time I have not ventured to reprimand any more persons who behave themselves indecorously, lest I should repeat the mistake and inflict the censure upon an idiot."

There was exemplary silence during the rest of the service. — *Selected*.

HAS every effort made to cheer  
Some trembling heart that quaked with fear,  
Seemed labor lost, of no avail?  
"Lost labor," thou shouldest never say!  
No work for Christ is thrown away.

— *Egbert L. Bangs*.

# The Youth's Instructor

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## Read the History of the Reformation

DR. PAULSON, a man who bears many heavy responsibilities, has recently completed a careful reading of the five volumes of D'Aubigné's History of the Reformation. He writes that he has classified under appropriate heads the principal lessons that are in that history for us at the present time, much as he did in the book "Healthful Living." Many of our young people would find even the abridged History of the Reformation both interesting and instructive, and surely there is none of them but has as much time for reading as does a man whose duties as physician, editor, and lecturer form only a part of the daily demands made upon his time and energy.

## The New Sunday Bill

ON March 27 another Sunday bill was introduced in the House of Representatives. This bill reveals the real spirit of the effort to gain Sunday legislation. Its object is to prevent all business, except the running of trains and street-cars, the operation of livery stables and restaurants, and the sale of drugs, newspapers, etc. Those who "uniformly keep another day of the week as holy time" are exempted from the penalties imposed by the bill for its violation, provided they do not labor on Sunday in a way "to interrupt or disturb other persons in observing the first day of the week as holy time or day of rest."

Effort to stay the work of Sunday legislation can not long be effective. The enemy of right and truth will in time prevail. Knowing this fact, the zeal of the people of God now in placing the truth before the world should find no parallel in any people of any age.

## Slavery Off the Coast of Africa

GENERAL JOUBERT, of Angola, Africa, is now lecturing throughout the United States in the interest of the children in African-Portuguese possessions. He recently addressed the International Mothers' Congress at Washington, D. C., on the subject, "Slavery on the Islands of Principe and St. Thome." These islands lie off the mainland of Africa. The lecturer, as reported by the *Washington Times*, said:—

"The plantations of the islands are worked by slave labor. These slaves die by the thousands each year from fever, and are replaced with fresh slaves captured from the mainland.

"The Portuguese government calls the system 'indentured' labor. It is nothing more than rank slavery. When the planter wants a slave, he deals with the slave trader, who in turn dickers with some chief in the interior. The chief, taking his warriors, raids weaker chiefs, exterminates the tribe, taking the men, women, children, and cattle. The cattle he keeps for himself. The women he distributes among his warriors. The children he sells to the colonists. The men he hands over to the slave trader."

"Children are torn from the breasts of their mothers, and sold as slaves. Slaves in the employ of taskmasters are beaten to death. Men, women, and children are mutilated.

"Often after a native has been killed he is quartered, and the different portions of his body are hung upon the trees to terrorize the other natives."

## Power of a Picture

THE *Homiletic Review* relates the following incident: "Some years ago an entertainment was given in an opera-house in Indianapolis. The stereopticon pictures thrown upon the screen were disappointing, and the audience became restless and noisy, and there were expressions of disgust. Jokes were indulged in, jeers were frequent. Even good views were met with uncomplimentary remarks. Some very fine landscapes were nicknamed and laughed at. Even the face of George Washington met a similar reception. The performance went on, and so did the jeering and stamping. 'Pandemonium reigned,' said one of the daily papers in reporting the occurrence. The indignant sport had begun, and who could tell where it would end?

"Suddenly, in the midst of the tumult, there appeared upon the screen the face of Jesus. A crown was upon his brow, a halo of light about his head. There was a hush, the jeers and disorder ceased. Silence reigned. The people sat and looked reverently upon that wonderful face of Jesus; and when the program continued, there was no interruption, and at its close all passed out quietly."

The effect of the picture, though remarkable, was only temporary. The character of the persons was not changed. But a view of the real face of Jesus subdues the heart for life, as the apostle Paul's experience shows. And by faith we may all behold Jesus, and by beholding become changed into his glorious image.

## Diogenes the Cynic

DIOGENES was born at Sinope, in Pontus; and spent his youth at Athens in dissolute extravagance, but was attracted to philosophy by Antisthenes. He then practised the most rigid asceticism, living in temple porches or in the street, until (though the story is doubtful) he took up his abode in his famous tub, or rather a huge jar.

Having gone to visit Ægina, he was captured by pirates, and sold for a slave to Corinth, where he spent the rest of his life. Diogenes appears to have impressed all who saw him, even Alexander the Great, with the strength and independence of his character. He wrote nothing, but taught those he met, with supreme contempt for time, place, and other circumstances.—*Nelson's Encyclopedia*.