

The YOUTH'S INSTRUCTOR

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No. 32

How Little It Takes!

How little it takes, how little,
To cause another pain,
To darken the day with sadness
And silence a heart's refrain!

How little it takes, how little,
To make another smile,
To brighten the day with gladness,
And living make more worth while!

Since both are so very easy,
Why not then always do
Just that which will cheer our neighbors,
And render their skies more blue?

For only a word may crush one
With overwhelming power,
Or gladden and bring refreshing
Like dew or a summer shower.

PEARL WAGGONER.



CHEAP blotting-paper is now manufactured in Germany from sawdust.

FRANCE ranks first, and the United States second, as exporters of automobiles.

A "MOTOSACOCHE" is a motorcycle for women. These have ready sale in Europe.

A MILLION bales of cotton are used annually, it is estimated, in the manufacture of automobiles.

GENERAL PORFIRIO DIAZ has been re-elected president of Mexico for the eighth time. He is in his eightieth year.

UNCLE SAM'S coal bill each year is about seven million dollars. This sum supplies the government buildings and the navy.

Two thirds of the ground formerly given to the cultivation of the poppy in China will produce none this year. China is in earnest in her war against opium.

THE first passenger trip of the monorail car, proved a disastrous one. The car was wrecked while rounding a curve, and twenty or more passengers were seriously injured.

THE Great Northern Railroad of England has fitted up some invalid cars to be used by people who can afford such luxuries. They contain a bed, couches, settees, and easy chairs.

It is estimated that there are about one hundred thousand monks and nuns in Spain, and over three thousand monasteries and convents. For the support of the church clergy the government pays \$8,250,000 a year.

ONE million Italians, more than in either Rome or Naples, live in New York City. Many of these are waiting for this gospel message of a soon-coming Saviour. Who is ready to enter this *foreign mission* field with the news of the last message of mercy?

A ROMAN CATHOLIC priest of western Massachusetts was asked by the bishop of his diocese recently to resign because the priest had said that he found it "a matter of congratulation that Catholic young men by thousands to-day are attending the great universities, such as Harvard and Yale." He thought such a course tended to correct racial and religious misunderstandings.

"SALESWOMEN throughout the country have been sending congratulations to B. F. Hamilton, of Saco, Maine, who has just celebrated his ninety-first birthday. Mr. Hamilton was the first merchant to employ saleswomen, and the people of his town, men and women, boycotted his store in consequence. Many of the leading church women called on him personally and remonstrated earnestly against what they called the sin of placing women in a position of such publicity as behind a counter for the purpose of selling goods."

WASH fruit thoroughly that you buy from the huckster. Nearly two million germs were recently found in each six hundredths of a cubic inch of strawberries obtained from a wheelbarrow peddler. Many thousands of microbes were obtained from even the third washing of such fruit.

THE government of Spain has recently granted Protestant denominations the privilege of displaying religious emblems, and conducting services after their own way. It is thought that Spain is looking toward the separation of church and state. The Vatican is much concerned over the indications.

"MODERN libraries full of books and newspapers printed on wood-pulp paper were in a fair way to becoming mere dust heaps until the chemists of the governmental paper-testing institute in Germany discovered a mixture which will check the process of decay. If the pages of a newspaper are dipped in a solution, the composition of which the chemists have not disclosed, they will be turned into a parchment-like substance so impervious to atmospheric effects that they will last for a long time. The paper has to be treated one sheet at a time, and must be thoroughly dried before filing. It is obvious that bound newspaper files can not be treated in this way. Some method of applying the solution to books already bound must be discovered before the material in the libraries can be kept from crumbling to dust, but so long as a solution has been found which will make wood-pulp paper durable, the rest will follow in course of time."

God's Candles

BRIGHTLY beam the starry candles
In the canopy o'erhead;
Silent sleeps the world beneath them,
Where their little light is shed.

On the earth so deep the darkness;
Nothing can our eyes discern,
Till instinctively we raise them,
And our gaze toward heaven turn.

O, what lights, in endless myriads,
Meet our then entranced view!—
Candles God has placed in heaven,
Telling of his watch-care true;

To remind us that our Father
Slumbers never, neither sleeps,
But throughout the hours of darkness
Over all a vigil keeps.

PEARL WAGGONER.

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VOL. LVIII

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The Devourer Rebuked

An Incident in Queensland During the Late Drought

GEORGE TEASDALE



HE Australian continent differs topographically from all other continents. Instead of mountain ranges traversing its interior, there is nothing but desert plains, and depressions, many of which are below the level of the sea. On the east and the south coasts, long ranges

of hills, which occasionally rise to the dignity of mountains, stretch for hundreds of miles. Between these and the sea there are large

quired, until four and even five acres scarcely produce sufficient grass to sustain one sheep. If the showers are longer in coming than usual, the poor creatures eat the roots of the grass deep down into the soil, and many of the weaker ones perish. The farmer—squatter is his appellation— anxiously looks for indications of rain, and with what pleasure he welcomes the black, ominous thunder-clouds as they appear on the horizon! If they break over his "station," his sheep and his fortune will be saved. A few good years will make him wealthy; but a period of drought reduces him to penury.

The squatters lease from the government large tracts of country (a hundred square miles being not unusual), on which are pastured hundreds of thousands of sheep. When the rains come, in a few hours the plains are deluged with as many inches of water, and the next morning, as one looks over the limitless expanse, one can just detect the sheen of green. In a few days the grass will be six or eight inches high; and, if another shower or two come within a fortnight, the squatter will have sufficient feed for his stock for two years or more. The grass has been observed to grow eighteen inches in six days. When



"HIS SWAG ON HIS BACK AND HIS BILLY IN HIS HAND"

tracts of land, fertile and populated, and well watered by the rain condensed on the mountains, and by the numerous rivers which traverse the country from the ranges to the ocean.

Immediately on the inland side of the ranges are large areas that are settled and cultivated, although the rainfall is not so reliable as on the weather side. Further inland, cultivation ceases, while still there is sufficient rain to cover the vast plains with grass, and even where one or two years may intervene between the showers, the land is so rich and so warm that sufficient vegetation will grow to support untold thousands of sheep. Then comes the vast expanse of interior, unexplored and unknown, rainless and barren, and silent as the grave. Many intrepid explorers and gold hunters have entered its solitudes, never to return to reveal its secrets. If the vast area of inland Australia had a regular rainfall, so great is its extent, so rich its soil, and so warm its climate, it would produce sufficient food to supply the world.

Millions of sheep and cattle graze on the unending plains which border the cultivable area and reach away into no-man's-land, "The Never-never," as it is called. Where water is sufficient, three, and sometimes four, sheep can find sustenance on one acre. As the showers become less frequent, larger areas are re-



THE KANGAROO

the rains are over, it dries quickly under the hot sun, and retains its nutritive qualities. On this the sheep and cattle thrive and fatten. Large excavations—tanks they are called—are dug, where water for the animals to drink is retained; and when once the tanks are well filled, and the grass has obtained a good growth, there need be no more anxiety for another year or eighteen months.

Much of the wealth of this rich country is obtained from the flocks and herds which pasture on these scorching plains, between the limits of cultivation and



AUSTRALIAN "JACKASSES"

the confines of "The Never-never." Years may pass and sufficient rain fall to cover the earth with grass to nurture the helpless creatures on its bosom. Occasionally a flood inundates the country for scores of miles, and for a few days the parched land becomes an inland sea. Thousands of sheep and cattle perish, but

copious rains in the "back-blocks." This is to him a call which he can not resist. Arrangements with the government and with the bank enable him to resume his old station; and there he returns to restock the desert, and once again to continue the game of chance with delusive fortune on the sweltering plains.

It was during the recent and the most disastrous drought which has ever afflicted this fair land that the circumstances of my story were enacted. A man who had a small freehold station in one of the grazing districts died and left his farm, heavily encumbered, to his wife and ten children. It was a sad blow, for not only did it take away the head and mainstay of the home, but also it was at a time when he was most needed. The great drought was right upon them. The elder members of the family were all girls, and the boys were too young to bear the heavy responsibilities of the station, with perishing cattle on every hand, and the mortgage, and the support of the family; consequently it all fell upon the shoulders of the frail mother, who was unaccustomed to bearing

such heavy burdens.

About this time the attention of the family was called to the universal obligation to keep God's ten commandments, and especially the fourth, of which they had been unwitting offenders. After careful examination the mother decided to obey, although she was much opposed by some of her family, and by her friends and neighbors. Here an opportunity afforded to sell the station, and to buy an arable farm not far

the distress is of short duration, and the beautiful verdure which soon covers the earth compensates for the loss. Then weary years may come when the rainfall is barely sufficient; the poor creatures suffer, but still survive to yield their coats of wool from season to season. Occasionally — much too frequently — year follows year, and no longed-for clouds darken the distant horizon; or if they do, they make disappointment more bitter by bringing wind and dust alone. Mercilessly the scorching sun burns the country into a desert; the grass crumbles away; the water-tanks dry up; the sheep and cattle perish by millions.

When the depression and suspense become too intense, the squatter sends his family to the city, but he, determined to "see it out," remains to the very last. Finally, horses dead, cattle dead, the carcasses of sheep everywhere making the air offensive, and the bitterness of life envenomed by the plagues of flies, ferocious, possessed of diabolical persistence, which corrupt the land, he yields, and, with his "swag" on his back, and his "billy" in his hand, at his heels the dog, his faithful companion through weal and woe, which has done more to help him keep his senses during the long, long months of suspense and solitude than any other thing, he turns his back on his fortune, his hopes, his home, and he tramps, it may be, forty miles to the house of his nearest neighbor, hoping to "get a lift" to the coach, which may be another forty miles away. But the house is desolate. A notice tells him that it was deserted several weeks ago. He peeps through the creaking shutters into the large dining-room where many a time he has spent a pleasant evening with the meanwhile prosperous owner and his happy family. The furniture is covered with dust half an inch thick, and the fine hundred-guinea piano stands like a specter, white and gaunt, protesting against the encroaching desolation.

A ruined man, and almost heart-broken, he seeks his family and the city, where he ekes out a living until the drought breaks, and rumors reach him of



from a town where she and the children could attend church and Sabbath-school. The Lord blessed the children, and all the ten accepted the truth. But the relentless drought continued year after year, and literally burned the farm into dust. Gaunt poverty stared them in the face. What little the girls were able to earn did not suffice for food, yet of this a tithe was paid to the Lord.

It was at this time that I had the privilege of visiting the home. I shall never forget my first impressions. Dust everywhere. Fields burned bare as the road. Although it was the middle of summer, the fruit-trees, stark and desolate as in the depth of winter, had not yet come into leaf. The poor horses were standing at the barn-yard gate, gaunt as skeletons, with large reproachful eyes that were almost

human, sunk far back into their heads. The children put their arms around their necks and cried, and the poor creatures seemed to understand.

Of the cows: some had died; others were lying listlessly here and there, occasionally moving their jaws as if some vague dreams of verdant meadows flitted through their delirious brains; but no cud came back to chew. Their hides were corrugated over their ribs, and the glare of death was in their eyes. In the back paddock the sheep were dying, and the boys were gathering their pelts. These were bartered to itinerant merchants for such necessities as were most required.

The specter of desolation was everywhere visible, and the depression and suspense were maddening. The children conversed in whispers, and the mother's eyes were seldom dry. The birds long ago had ceased their chirrups, and their poor little bodies dropped dead from the leafless branches. The friendly laugh of the "jackass" had changed its tenor into a demoniacal guffaw, as if exulting in the abundance of desolation. Starvation robbed the kangaroo of its fear, and in its extremity it came to the barn-yard in search of water for its young. The timid animals of the desert hovered round the homestead, led by some long-dormant instinct to look to man for help, when all other instincts failed to suggest relief.

I could do but little to comfort the stricken family, except to read a chapter or two and to pray. Human sympathy fell short. It was a case with which God alone could deal. Their faith and trust were strong, yet there were some things which they could not understand. Although they had paid a careful tithe on what little they had earned since they knew the truth, yet the devourer was not rebuked, as had been promised. Indeed, they were suffering even more than some others who had refused to obey the message, although the promise was plain that God would open the windows of heaven and pour out a blessing greater than they could receive. Then why the drought? Why this loss? Why this suffering? Not for a few months only, but for years. This was the question that I knew the mother wanted to ask me, and which I did not know how to answer. For this reason I kept with the children all the forenoon, knowing that she was too loyal to ask any questions in their presence which might sound as if she doubted the truth or the promises. They must never know of the struggle in her heart. Even though the Lord saw fit to take all she had, they must never hear any expression from her which, in their minds, might savor of complaint.

The dinner of potatoes and bread was eaten with cheerfulness, after which each one resumed the duties of the day. Idleness only accentuated the distress, so all were kept as busy as the limited amount of work which could be done would permit. I was left alone on the veranda, and the mother, seeing her opportunity, confronted me with the question which I knew not how to answer. My heart went out to God for some word of comfort for this poor woman, and almost without thinking I suggested that perhaps the Lord had blessed her with special blessings which she had not yet recognized, and that he was waiting for her to appreciate them before he added others. She said if that were so she scarcely knew what the blessings were, for surely the devourer had not been commanded to spare her. Then the answer opened up to me. Who is the great devourer? and of all that we have — our lands, our sheep, our cattle, our

horses, and our children — which are we most anxious should be delivered from his rapacity? The mother's eyes filled with tears, and she responded, "I see it all; if the Lord gives me my children, I shall be more than content to let all things else go." She had ten, and all had accepted the truth, but their future was to her a cause of much concern. Rather than lose one, she would willingly part with all her worldly goods and earthly prospects. What were crops, and sheep, and cattle, and horses, compared to the eternal welfare of her "beautiful flock"?

She had not noticed that the chapter in Malachi following the one in which was the promise that the devourer would be rebuked, contained an account of the Elijah message which would immediately precede the second coming of our Lord, and that one special promise contained in that message was that the hearts of the children should be turned to the parents, if the hearts of the parents were turned to them. That they would follow us as we by faith followed the Lord. Satan has set his traps and laid his snares for the youth, and they are falling an easy prey to his allurements. Many parents accept the promises of God for their stock and farms, but are not sufficiently concerned about the eternal interests of their children to claim the promises for them, and the great God, who is anxious to bless the children, and who has a special regard for the little ones, turns away in grief.

The disobedience of the children of those who disregard the commandments of God is one of the signs of the last days. But, on the other hand, the children of those who obey are also to be for a sign, for we are told that a well-ordered, well-developed family is the greatest witness for God in the world. And if parents will but respond to the message of Elijah, pay their tithe, and present their offerings, the devourer will be rebuked, and we shall be able to say, "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion."

Shortly after this visit, the sister exchanged her farm for a cottage in the outskirts of the town, where she and several of her children obtained employment. Their missionary zeal was a source of encouragement to the church, and a benefit to the district, and the Lord turned their adversity into prosperity.

About a year ago, after a lapse of seven or eight years, I called again to see them, and the mother, with expressions of gratitude, recounted her experiences, and told how the Lord had blessed her, and that six of her children were now in the work, and all were earnest church workers.

"And all thy children shall be taught of the Lord; and great shall be the peace of thy children."

"For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring."

Warburton, Australia.

To Help in Time of Temptation

It is one thing to be tempted, another thing to fall. — *Shakespeare*.

Temptations are a file which rub off much of the rust of our self-confidence. — *Fénelon*.

Do all that you can to stand, and then fear lest you may fall, and by the grace of God you are safe. — *Tryon Edwards*.

GOOD MANNERS

In the Drawing-Room, or Parlor

NEVER wear overcoat or overshoes into the parlor. Leave these in the hall. In making only a short call, a gentleman may carry his hat into the drawing-room, but never an umbrella.

The hostess should allow a gentleman to take care of his hat; she need give no notice to hat or cane, unless the owner seems not to know what disposition to make of them.

If a gentleman, do not be seated until the lady receiving you is seated. Rise whenever a lady first enters the room.

Do not tip your chair, or sit with legs crossed. Keep the feet still.

Never pull or finger tassels, ribbons, or other articles. Cultivate repose.

Do not touch or nudge people to attract their attention. The vigorous slap on the back that men sometimes give each other savors strongly of the rowdy. Avoid it. Habitually maintain a personal dignity that will not allow you to be the victim of such rudeness. Some one said of Mr. Franklin McVeagh, Secretary of the Treasury under Mr. Taft's administration, that "one would as soon think of slapping him on the back as one would think of tickling the Archbishop of England."

If asked to play or sing, do so if you are capable. One should not be urged to play or sing beyond the second request.

Don't stare at people, or laugh at any peculiarity of manner or dress.

Avoid looking in through the open door of a private room, or through a crack or keyhole to see what is taking place in a room.

"It is impolite to scrutinize things in a room, especially bric-a-brac."

It is good form for a woman to introduce her husband to acquaintances as "my husband," and not as "Mr.;" to intimate friends as "Henry."

"When two women are introduced to each other, it is not necessary for either to rise; a bow and a smile from each are sufficient. Neither does a woman rise when a man is presented to her, unless he is very old or a person of importance."

An introduction may be recognized by a formal bow only, but a cordial greeting by the hand is always in place, unless circumstances would make this an awkward procedure. Gentlemen, when introduced to one another, usually shake hands; but a gentleman introduced to a lady never offers his hand unless the lady first extends her own. There are times when it is perfectly proper for this expression of good-will to be mutual and simultaneous. Ministers and elderly gentlemen are sometimes allowed special privileges in taking the initiative in hand-shaking. A hostess re-

ceiving in her own parlors accords this hearty greeting to all comers.

Mr. Orison Swett Marden, editor of *Success*, says: "When you shake hands, grasp the hand as if you were glad to see the owner of it, not as if performing a perfunctory duty. Put your heart into your hand-shake. Let cordiality and geniality gleam in your very face. Fling the door of your heart wide open, and not, as many do, just leave it ajar a bit, as much as to say to people you meet, 'You may peep in a bit, but you can not come in until I know whether you will be a desirable acquaintance.' A great many people are stingy of their cordiality. They seem to reserve it for some special occasion or for intimate friends. They think it is too precious to give out to everybody.

"Get rid of all reserve; do not meet a person as if you were afraid of making a mistake and doing what you would be glad to recall. You will be surprised to see what this warm, glad hand-shake and cordial greeting will do in creating a bond of good-will between you and the person you meet. *The practise of cordiality will revolutionize your social power.* You will develop attractive qualities which you never before dreamed you possessed, and you will astonish yourself at your quick development of social graces and real charm."

When a man and a woman approach a hostess together, the hostess should shake hands with the woman first.

Suggestions of Worth

"WHEN one is visiting, even overnight, one should go prepared with every toilet accessory. It is not polite to borrow anything from the hostess. It is considered in better taste not even to use the soap in the guest-room, but always to have one's own. This is also true of a wash-cloth and a sponge."

"A habit most annoying to those exposed to its nerve-racking sounds is the indulgence in intermittent throat clearing. Sometimes this cough is due to an irritation of the throat, again to nervousness. Since your attention has been called to it, whatever its cause, do take steps at once to stop it. It is to such irritating habits as this that 'unpopularity,' so trying to many girls, is often due."

"Perhaps lack of breeding," says one writer on etiquette, "is shown in nothing more than in the manner of receiving an invitation. Should a man say, patronizingly, 'O, perhaps I can arrange to come,' when you invite him to some function, write him down as unworthy of another invitation. He is lacking in respect to you, and in appreciation of the honor you confer on him in asking him to partake of the hospitality you have devised."



Concrete Blackboards for Schools

CONCRETE as a material for school blackboards is said to be a great improvement over any other kind of blackboard material, even slate. The foundation of the new kind of board is concrete applied to an ordinary brick or lath wall. The finish is liquid concrete. It gives a smooth surface, which consumes very little chalk, and eliminates chalk dust to a great extent. Its most important feature, however, is the fact that it presents an absolutely dead finish, without reflection, making it possible to see what is on the board from any angle of the room.—*Popular Mechanics*.

The Power of Steam

A COMPREHENSIVE idea of the power of steam is given in the following paragraph, taken from the *Power Magazine*:—

"It is estimated that a cubic foot of water under seventy-pound pressure and heated to a temperature corresponding to steam at that pressure, contains about the same energy as one pound of gunpowder. Further, that a plain cylindrical boiler of average size, with steam at one hundred-pound pressure and filled with water to the proper level, has sufficient energy to project the boiler to a height of three and one-half miles."

Plant Transpiration

PLANTS exhale water, and the dew found on them is often nothing more than their condensed perspiration. Many experiments have been carried out to determine the truth of this theory. If a plant is entirely encased in a glass jar, in a few hours the inside of the jar and the leaves of the plant will be covered with moisture. It is no small amount, either, for it is comparable with man's loss of moisture in this respect. It has been determined beyond a doubt that the average man loses about two pounds and a half avoirdupois every day from perspiration.

There are some plants that exude moisture by drops. Dr. Ruysch states that an arum which he kept in his garden distilled water drop by drop from the extremities of its leaves as it was watered. To M. C. Musset we are indebted for the discovery of a similar property in an edible arum, which, however, exuded little drops of water in the form of a jet. From each of the pores upon the tips of its large heart-shaped leaves there were thrown every minute from ten to a hundred drops of water to a distance of over an inch and a half.

But the greatest of all vegetable wonders in this respect is what is known as the weeping tree, which was found some years ago in one of the Canary Islands. The water fell like rain from its foliage and formed a pond at the foot.

Some plants collect their moisture in little cups that serve in many instances to allay the thirst of passing travelers. Such, for instance, is the pitcher-plant, which grows in southern Asia. Its leaves have a strong middle stem, at the end of which is attached a nice cylindrical cup which is provided with a hinged lid. This lid automatically closes or opens, according

to the state of the atmosphere. During the night the lid sinks down and renders the cup almost air-tight, which fills with limpid water exhaled from the walls. During the day the lid is opened, and the water is wholly or partially evaporated.

In South America there is found a plant in the midst of nauseous and boggy swamps that distills and holds in cups pure and healthful water. It is known as the purple *sarracenia*, and its leaves form the cup by uniting at their edges.

As a general rule, transpiration of plants takes place only on their under surfaces. Knight was the first to show this. He placed the leaf between two pieces of thin glass, and the one in contact with the under surface was the only one found to be moist.—*Harper's Weekly*.

The Ice-Cream Cone

DR. HARVEY WILEY, of the Bureau of Chemistry of the Agricultural Department, has found boracic acid in some ice-cream cones. These were made presumably of eggs that had been preserved with borax. But, fortunately for the thousands of ice-cream cone patrons, many manufacturers are known to put out a good article.

The process of manufacture is interesting. The *Washington Times* gives the following description of it:—

"A stiff cake batter is first prepared in huge mixing tanks or basins, and this is fed into a series of machines, each of which consists of a dozen circular steel plates. The wafers are then revolved through an oven and baked there, though not thoroughly enough to make them brittle.

"The little wafers are then taken off and molded by hand into the familiar cornucopia shape. The last process is the only one in which they are touched by the hands of the operators.

"They are then wrapped in tissue-paper, placed in their cases, and these in turn in crates of a thousand cones, and shipped to all parts of the surrounding country.

"One concern alone in this city makes thirty thousand of these delicacies daily, besides which there are a large number imported from other cities.

"Few of them are allowed to get stale, for the demand for them is very great during the summer."

Insecticides

THE economic value of birds must be called to the attention of every one who loves the summer. You have only to watch the flights of the night-hawks and whippoorwills, as well as the swallows and swifts, that fill the air just after sunset, to imagine how many moths and other insects are destroyed every night. The flycatchers are just as busy by day, and the warblers and humming-birds and vireos hunt incessantly. At the same time, if you will note, you will find running up and down every tree in the country, woodpeckers and nuthatches, examining every possible hiding-place of bug or borer. Nature has given these fellows such rapid digestion that they can keep at the work incessantly. It is getting to be a crime, with all the knowledge of bird work that we now have, to kill one of these allies of horticulture and civilization. The seed eaters are almost as invaluable as the insect destroyers, for, with the exception of the English spar-

row, they scarcely touch our grain fields, while they do destroy immense quantities of seeds of harmful plants. The creatures upon whom we are dependent for progressive civilization should share with us in protective legislation; in fact, we can not do too much to express our recognition of their service. The Audubon Society proposes that we enlarge the scope of Arbor day and make it also Bird day. The purpose would be, by song and recitation and addresses, to spread the knowledge of the real relation of the birds to our civilization. Professor Shaler once said that the establishment of a truly civilized state of mankind, would extend to all those creatures that co-operate with us, equal privilege for "life, liberty, and the pursuit of happiness;" which is a fine way of saying that we should give them the shelter of our own Declaration of Independence.—*The Independent*.

Snake Had No Chance

Two secretary-birds were recently received from Africa at the Bronx Zoological Gardens in New York. They cost one hundred dollars each. They are of the hawk family, four feet in height, with long legs, slate-colored feathers, and long quills protruding from the back of the head. They have the stride of an ostrich, but their peculiarity is that they are the deadly enemy of snakes and hunt and destroy them with great eagerness. The other day Director Hornaday, Professor Ditmars, and L. S. Crandall, the acting curators of birds at the Bronx zoo, made a test to see whether these African birds actually had the snake-destroying instinct. One of the birds was put in the ostrich run, where a garter-snake was thrown to it. It snapped the garter-snake up and swallowed it in an instant. Then a large deadly moccasin was introduced. The snake immediately recognized an enemy, and undertook to crawl away. The bird took three or four long steps, and overhauled the snake. The latter coiled itself up, and reared its head for a stroke, when the secretary reached out with its long right claw, and caught the snake around the neck. The serpent coiled its body around the long leg of the bird. With its other claw the bird carefully unwound the coils, and then proceeded to master its victim. It threw its enemy into the air, and caught it as it descended. It played with the snake as a cat would with a mouse, and pecked it into submission. Then the secretary-bird swallowed the monstrous snake whole before the life had left it, and walked about the lot with a look of perfect contentment.—*The Christian Herald*.

Waste and Fletcherism

THE waste of money caused by overeating is a question of great economic importance, about which a large book could be written.

I was recently called to lecture before the customers of a great furniture concern in Pittsburg, Pennsylvania. It was the firm of Pickerings, and they do a large business with persons who purchase furniture on the instalment plan. I believe they have many thousands of instalment clients.

The Pickerings are wise relative to the economy in money secured by mere attention to the Fletcherizing of food. It is easy to figure on a saving of ten cents a day a person; for not only is less food wanted immediately, but less and less, as the body accommodates

itself to new economic habits. Besides, the taste for the more expensive foods, such as meats and other highly nitrogenous foodstuffs, decreases, and finally disappears, the same as the taste for tobacco disappears. The economic results are both progressive and permanent.

It was not only safe for the Pickerings to assure their customers of a saving to the domestic exchequer sufficient to make the payment of their house-furnishing instalments easy, but they could offer to young folks, who did not think they could afford to marry, a hope of being able to do so, in the following terms of encouragement: A family of five can furnish a five-room flat in fifteen months through Fletcherizing. The Pickerings were prepared to give instructions how to do it; and, if the pupils in home-building would only follow instructions, the Pickerings were willing to furnish the outfit on credit, and take chances.

In addition to comfortable home furnishings, they could assure the formerly unwise ones greater immunity from sickness, no lost time from work on account of illness, an increase of strength and endurance amounting to anywhere from twenty-five per cent to two hundred per cent, and an enjoyment of food never before realized.

Fletcherizing has revealed to physiologists the fact that the need of the body for proteid is only a third or a quarter of what was the estimated standard ten years ago. Hence, meats are not necessary for the supply of the physiological standard. Bread alone, or bread and bananas, with any of the simple foods to suit the demands of appetite, are adequate for the supply of repair material even for hard-working men.

Fletcherizing, too, leads one naturally away from meat and other highly nitrogenous foods, which invariably are the expensive foods; and by natural selection the cost of living decreases.

Overeating leads to desire for stimulants and "digestives," and the end of the demand for more and more is never attained until the body breaks down, and has used up all its resources of resistance, and doubly expensive sickness ensues.—*Horace Fletcher*.

Proposed Motor-Sleigh for Exterminating Wolves

A CORRESPONDENT of the *Graphic*, London, suggests the use of automobile sleighs with bodies enclosed with strong wire cages, for hunting wolves in eastern Europe, especially in Russia. The animals abound there, and exact annually a terrible loss of human life, besides killing domestic animals in great numbers. It is pointed out that hunters with this equipment can make dashes into the wolf-infested country, and shoot hundreds of them without danger.

Some figures from Russia will give an idea of the extent of the ravages of the wolf. In one year alone, within a single district of 20,000 square miles, wolves destroyed 1,800 horses, nearly 16,000 sheep, over 17,000 oxen, and large numbers of other animals. In addition to this, 161 human beings were killed and eaten. In Hungary, wolves are the scourge of winter, filling the whole countryside with terror and apprehension. There the tireless hordes of wolves wage a constant war against man and all his belongings.—*Popular Mechanics*.

"AND a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us."



Children of China.



Indian Child,
Central America.

"The Little Helper",
Japan.



Two Little Girls in New Guinea.

CHILDREN'S PAGE

Manslaughter

NELLIE lived in Brooklyn. She was a very pretty girl of seventeen, and very much beloved by all her friends and associates.

She went out every day to her work as a stenographer, and she was full of life and vitality. She also had a very neat foot and ankle, of which she was proud, and she never could see the necessity of wearing overshoes over a trim patent leather shoe.

"Nobody wears rubbers now; they look so clumsy," was all the satisfaction she would give her anxious mother when remonstrated with for taking chances of damp feet.

Nellie had a number of "colds," but could never associate any sickness she might have one day with the chill of exposure of any previous day.

But this happened once too often. Her mother had said:—

"Now Nellie, you *must* wear your rubbers to-day: it is raining hard."

But Nellie said that the heels of her shoes were high, and she could pick her way; so she slipped out, and did not obey. She wished she had, when too late.

Now it might have been she was tired that morning from the party she had attended the night before, so was not quite as rugged as usual; for, somehow, the cold she caught this time hung on, or struck deeper; she had a bad headache, and was obliged to remain at home from the office. She felt feverish, too.

At length the doctor was called. He did his best, but the fever was ahead, and it raged. It was not long before Nellie was dangerously ill, and the mother was working and watching night and day. But it was too late; the fever won, and Nellie was gone.

Mother was worn out, but she kept up until after the funeral, which was held in the evening. There were a great many flowers sent in, and an electric light was arranged to be concealed in the foliage. Nellie looked so beautiful in the casket!

Her friends all came, and wondered why one so young, so sweet, could die. It was all heart-rending, and mother seemed to collapse after it was over; and one morning she could not rise from her bed.

The doctor said she had no strength left, her heart was failing; and in spite of all his efforts to save her, in three weeks' time she was laid beside Nellie in the cemetery.

The father was stunned by the blows. He could not realize the calamities which befell him. He was given a month's rest and vacation from his desk at the counting-house, yet when he returned he could not make his bookkeeping come out right. Something was the trouble with his brain.

He struggled on, but it was no use; he could not be relied upon, and had to resign his position. He was in no condition to do anything; he lost his mind entirely, and had to be taken to an asylum.

Now, we do not know what it would be called at

the eternal bar of justice for Nellie to disobey her mother, and not heed the warnings of many colds; but in the State of New York, when an engineer runs his train past the "danger-signals," and kills his passengers, the court calls it "criminal," and "murder in the second degree."—*Viola J. Augir, in Will Carleton's Magazine.*

The Bird in the Cage

"GUESS what I have in my hand, Harry," said Uncle Dick, holding one hand teasingly behind his back.

"Some books?"

"No."

"A new magic lantern?"

"No, I shall have to tell you," and he drew forth a big white sheet of paper, upon which was drawn an open bird cage, at the right a dotted line, beyond the dotted line a little bird.

"Now, Harry," said Uncle Dick, as he drew up a

chair beside that of his nephew, "you see the little bird outside the cage? Well, soon you shall see the little bird walk right into the cage without our having to touch the bird, the cage, or the pencil."

"O, how?" cried Harry, in astonishment.

In answer to his question, Uncle Dick placed the paper in Harry's hand and drew from his pocket an ordinary calling card, which he told Harry to place upon the dotted line, and watch the bird carefully, his nose just touching the card.

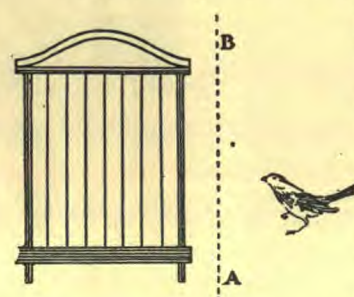
All was still in the room for a moment, and then Harry cried out: "He is moving—he really is—there he goes right into the cage!"

Just then the card dropped, and Harry looked at the paper in amazement, for there was the cage, the dotted line, and the bird beyond the dotted line just as it had been before.

Uncle Dick laughed at Harry's confusion, then explained to him that it was a sort of trick; that the bird did not really go into the cage at all, yet it seemed so to him because it was a proof of simple sight with both eyes, or, and he laughed at the look of wonder in the little boy's face, "what wise men like your old uncle know as binocular vision."

Harry committed the long word to memory, and not willing to be outdone, drew a cage with two birds outside, then a whole flock, and joyously watched them journey inside the bars.—*Belle Lawrence, in Youth's Companion.*

"ALWAYS laugh when you can, it is cheap medicine."



THE CHILDREN'S COOKING CLASS

CONDUCTED BY D. A. FITCH

Cereals — Lesson No. 3

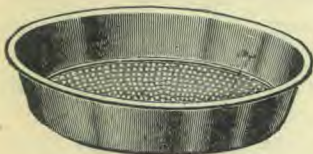
[Those wishing to join the cooking class, should send in their names on a postal card to Mr. Fitch, of Glendale, California. Do not send the card to Takoma Park, D. C. The editor has already cooked rice by the recipe given in the following lesson, and finds that it gives the best results of any method she has ever tried. She believes these lessons will prove helpful and interesting to the INSTRUCTOR boys and girls. Don't fail to join.—EDITOR.]



THIS lesson is an easy but important one. Let us cook some oatmeal, not rolled oats, but some good steel-cut oatmeal. Almost any up-to-date grocer can supply you with it. A good cook should be able to prepare food with few utensils, but as we are learning, it would be well for us to have the best. Then we shall need a batter whip. If we can not improvise a double boiler, perhaps we had better get one of them also; but there are few kitchens where there can not be found suitable dishes for such purposes. An ordinary two-quart pail, with a tightly fitting cover, makes a very good inner boiler.

Put a few inches of hot water into most any kettle large enough to hold the pail. Before putting the pail in, drop a nail or iron dishcloth into the water, so as to allow the water to circulate between the two dishes. If you wish to cook enough of the oatmeal for six persons, pour one quart of water into the inner boiler, add salt, and when it comes to a boil, sprinkle in slowly one cup — one fourth of a quart — of oatmeal, beating all the time with your batter whip. Let it boil well, and then change to the back of the stove, where it will cook slowly. Let it stand about ten minutes, stirring occasionally to keep it from scorching.

Have the water in the outer vessel boiling when you put the inner boiler into it, and keep it boiling for three hours at least. You may have to add more water to the outer boiler from time to time, as it boils away. Be sure the water you add is boiling, because cold water will stop the process of cooking, as it would have done had you added cold water to the beans.



A COLANDER

I hear some one who likes to lie in bed in the morning, say, "I don't want to learn how to cook oatmeal if I must get up so early." It is not necessary to rise long before the breakfast hour. Early in the forenoon start your mush for the next day, and let it cook all the time you are getting dinner. When it has cooked long enough, and it will not hurt it to cook

eight or ten hours, remove the inner boiler and set it in a dish of cold water, so that it will cool quickly, then set it in a cool place. In the morning it will not take long to reheat. If you are going to follow this latter plan, it is well to use five cups of water instead of four, since cooking it down tends to make it solid. If you wish to have farina, cream of wheat, vitose, or similar preparations for breakfast, proceed as directed for oatmeal, using one part of the cereal to five parts of water. As soon as this boils after the grain has been well stirred in, you may set it in the outer boiler. This need not cook longer than one hour. The reason for this is, that since it is ground so fine, the starch granules burst more readily. If the strong flavor of pearl barley is objected to, the grain may be soaked overnight. It should be well washed, and cooked in boiling water until well swollen, then placed in the outer boiler and cooked for four or five hours.



MEASURING CUP

The following table of proportion of water to various grains will be helpful:—

Table of Proportion

Corn-meal 1—4	Farina 1—4
Pearl barley 1—5	Rolled wheat 1—3
Coarse hominy 1—5	Cracked wheat 1—4½
	Rolled oats 1—3
	Oatmeal 1—4
	Cream of wheat 1—4
	Graham 1—3

Beans, oatmeal, pearl barley, farina, and the other grains spoken of in this lesson, together with rice, all contain about the same amount of nutriment, or food value. There are, however, different kinds of nutriment. We wish to consider two kinds: that which keeps us warm, and that which gives us muscle and other tissue.

If we were to eat nothing but rice, we would probably soon grow fat, but at the same time lose in strength. If we were to eat only of beans, we would be supplying the body with an excess of that element

which can build muscle, but can not supply the heat needed in the body. Science has developed the fact that we need one part of the muscle-building element to about seven of that which produces heat. We find these proportions properly combined in wheat. In rice there is an excess of the latter, while in beans there is an excess of the former. Because this principle is not properly understood, many suffer from headaches, fever, and boils.

There are various ways of cooking rice. We shall in this lesson speak of only three methods.

If the rice is picked over, and we have boiling water, we are ready to begin. Into about three quarts of boiling salted water pour one cup of well-washed rice. If plenty of boiling water is at hand, it is well to pour a little over the rice just before it is put into the boiling water so the rice will not cool the water. There should be a good fire in order that the water will boil again as soon as possible. Draw the flat edge of a pancake turner or a wooden paddle around the bottom



A BATTER WHIP



PREPARING OATMEAL FOR BREAKFAST

of the kettle to keep any kernels from sticking. After the water begins to boil, the motion of the water will keep the rice from settling to the bottom of the kettle. The kettle should not be covered, neither should it be set directly over the fire. It will take the rice about twenty minutes to cook, and when a kernel of it will mash readily between the fingers, it should be cooked no longer, but poured at once into a fine colander, which has been set in a kettle. Lift out the colander with the rice in it, and dash over it sufficient cold water to wash off all starch, then pour in enough hot water to heat it, and the rice is ready to serve. Rice prepared after this recipe will not be sticky and soggy, but every kernel will be separate and distinct. If it is desired to have rice for supper, it may be cooked while dinner is being prepared, and then all that will be necessary at supper time is to pour over it enough hot water to heat it.

Some may object to this method because of that which is lost when the water in which it was cooked is separated from the rice. In order that this liquid might be saved to be used in soup or gruel the instruction was given to place the colander in a kettle when the water was poured off.

STEAMED RICE.—A simple method of cooking rice is to steam it. To one pint of salted boiling water add one cup of well-washed rice, bring all to a boil, then set in an outer boiler or steamer, and cook for about one hour.

BROWNED RICE.—Spread raw rice evenly on a baking tin, and place in a medium oven. Stir this frequently until it is of a dark straw color. Add one cup of this to three cups of boiling water, and cook as directed for steamed rice.



M. E. KERN Secretary
MATILDA ERICKSON Corresponding Secretary

Society Studies in Bible Doctrines

XXXI—The Two Covenants

SYNOPSIS.—The new covenant, although first to be made, could not be ratified until the death of Christ, with whose blood it was sealed. The old covenant, made at Sinai, was ratified at once by the people's agreement to obey the Lord's commands, and was but a temporary arrangement. It was an object-lesson to lead Israel to Christ, and it showed them their inability to obtain salvation through works. The new covenant is an everlasting covenant, founded upon promises which are eternally sure. No one has ever been saved except through the provisions of the new covenant. By laying hold of its promises by faith, the sinner attains unto righteousness. Through believing, the righteousness of the law is fulfilled in those who walk after the Spirit, and not after the flesh.

Questions

1. What is a covenant?
2. How early did God make a covenant with man? *Hosea 6:7*, margin (see also American Revised Version); *Gen. 3:15*.
3. Who is the Seed here referred to? *Gal. 3:16; 4:4*.

4. To whom was this covenant reaffirmed later? *Gen. 17:1-7*.
5. How is this covenant of grace designated elsewhere in the Scriptures? With whom is it said to have been made? *Jer. 31:31-34*; *Heb. 8:8-12*.
6. When was this covenant ratified? *Heb. 13:20*; *Matt. 26:27-29*.
7. After Israel were delivered from the bondage of Egypt, what agreement, or covenant, was made with them? *Ex. 19:3-6*.
8. How was this covenant ratified? *Ex. 24:3-8*.
9. What is this compact made between God and Israel called? *Heb. 8:13*.
10. What was the basis of this covenant? *Deut. 5:1-22*.
11. Why was this covenant made?
12. How long was it before the terms of the covenant were violated? *Ex. 24:12, 18*; *32:7, 8*.
13. What was the difference in the terms of the two covenants? *Ex. 19:5, 6*; *Eze. 20:11*; *Deut. 27:26*. Compare *Heb. 8:8-12*.

Notes

1. Covenant: "An agreement entered into by two or more persons or parties; a compact; stipulation."—*Standard Dictionary*.
2. "As the Bible presents two laws, one changeless and eternal, the other provisional and temporary, so there are two covenants. The covenant of grace was first made with man in Eden, when, after the fall, there was given a divine promise that the Seed of the woman should bruise the serpent's head. To all men, this covenant offered pardon, and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received the hope of salvation."—*Patriarchs and Prophets*, page 370.
3. "This same covenant was renewed to Abraham in the promise, 'In thy seed shall all the nations of the earth be blessed.' This promise pointed to Christ. So Abraham understood it, and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness."—*Patriarchs and Prophets*, page 370.
4. "Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a new covenant. . . . The Abrahamic covenant was ratified by the blood of Christ, and it is called the 'second,' or 'new' covenant, because the blood by which it was sealed was shed after the blood of the first covenant. That the new covenant was valid in the days of Abraham, is evident from the fact that it was then confirmed both by the promise and by the oath of God,—the 'two immutable things, in which it was impossible for God to lie.'"—*Patriarchs and Prophets*, pages 370, 371.
5. "Another compact—called in Scripture the 'old' covenant—was formed between God and Israel at Sinai, and was then ratified by the blood of a sacrifice."—*Patriarchs and Prophets*, page 371.
6. "The law of God was the basis of this covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law."—*Patriarchs and Prophets*, page 371.
7. See "Patriarchs and Prophets," pages 371, 372.
8. "They had witnessed the proclamation of the law in awful majesty, and had trembled with terror before the mount; and yet only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image. They could not hope for the favor of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant, and shadowed forth in the sacrificial offerings. . . . Now they were prepared to appreciate the blessings of the new covenant."—*Patriarchs and Prophets*, page 372.

RELIGION if in heavenly truths attired,
Needs only to be seen to be admired.

—Cowper.

"REMEMBER you can't afford to stand still,
Because he who stands still is already going backward;
Neither can you afford to be a mere follower,
For he who is content to follow another is always behind."

Summary of *Missionary Volunteer Work* for Quarter Ending March 31, 1910

Conferences	No. Societies	Present Membership	Conf. Society Members	Missionary Letters Written	Missionary Letters Received	Missionary Visits	Bible Readings	Subscriptions Taken	Papers Sold	Papers Given Away	Books Sold	Books Given Away	Pages of Tracts Sold	Pages of Tracts Given Away	Hours of Chr. Help Work	Persons Fed Clothing Given	Offerings for Foreign Missions	Offerings for Home Missions
Atlantic Union																		
Cen. New England	7	132	1	198	115	500	202	20	2023	1326	45	43	800	3067	242	144	\$ 47.73	\$ 119.35
Maine	6	65	..	29	12	197	43	18	332	189	1	2	..	1479	8	9	3.80	15.47
New York	5	109	6	70	21	80	15	1	286	486	254	19	36	1517	331	39	13.27	13.32
N. New England	1	7	20	10	6	..	..	..	..	41	..	1	..	60	..	..	.83	..
S. New England	7	80	..	42	17	133	75	31	274	775	3	32	8	1902	34	96	2.82	10.81
Western New York	6	82	2	176	76	302	72	51	93	1513	36	40	2245	2444	96	224	6.17	15.53
Canadian Union																		
Maritime	4	70	..	49	21	..	3	6	75	924	..	3	128	2536	..	15	5.60	6.94
Ontario	6	58	4	112	5	62	80	5	208	1315	4	20	218	19341	66	36	20.30	7.01
Quebec	2	19	2	17	5	10	..	..	..	330	..	6	..	530	2	..	3.81	..
Central Union																		
Colorado	6	137	18	154	69	162	113	9	213	949	49	39	22	1773	291	67	11.39	31.84
Kansas	28	540	..	278	153	701	184	110	297	4010	457	121	1200	20110	375	114	38.15	54.25
Nebraska	27	350	..	63	26	54	13	11	200	1285	42	26	..	2048	189	194	280.00	109.82
Southern Missouri	5	80	3	59	19	89	57	16	44	293	2	32	..	502	241	40	13.51	38.11
Western Colorado	4	80	15	256	70	306	23	4	94	639	11	44	..	3662	261	22	24.12	10.01
Columbia Union																		
Dist. of Columbia	2	50	..	168	40	91	56	43	157	2105	4	54	..	9363	57	124	3.70	28.56
Ohio	9	151	..	15	5	96	6	4	1411	1345	6	28	..	5813	31	76	25.89	19.68
New Jersey	5	67	..	13	11	101	45	54	165	758	85	20	37	1165	78	30	4.32	8.94
Virginia	8	116	9	537	249	1265	278	192	1585	541	253	49	344	8588	1049	516	4.91	23.17
West Pennsylvania	6	88	2	9	10	17	25	..	300	409	..	4	..	175	86	13	3.39	1.29
Lake Union																		
East Michigan	10	133	..	92	14	432	144	65	43	1117	55	124	..	18267	169	15	13.25	3.08
Indiana	12	176	39	130	60	286	65	8	2917	774	52	24	..	1675	917	96	18.68	13.30
North Michigan	8	80	..	24	4	7	3	..	..	420	..	..	..	13871	127	..	..	1.55
Northern Illinois	9	169	..	2	..	10	6	..	858	33	..	..	..	317	..	..	10.69	17.65
Southern Illinois	8	137	12	214	89	416	56	7	68	9134	115	72	123	11053	111	168	33.95	14.22
West Michigan	10	235	7	174	72	235	68	44	2927	2582	20	81	128	11010	422	302	9.03	16.97
Wisconsin	6	44	..	..	44	72	26	6	191	585	1	10	106	2403	186	85	5.46	2.35
Northern Union																		
Minnesota	5	60	57	100	53	30	15	10	40	470	3	50	4800	4800	364	117	35.50	7.12
North Pacific Union																		
Southern Idaho	1	38	1	11	2	9	1	11	1	341	..	8	16	..	..	..	3.20	1.95
Upper Columbia	15	326	..	104	25	554	151	11	3196	2230	15	87	15	9914	27	62	11.70	102.90
Western Oregon	10	302	3	70	31	144	67	29	386	3177	15	81	..	1463	46	110	36.21	37.91
West. Washington	11	230	16	81	22	137	49	18	13	1941	173	224	48	3455	487	78	27.49	18.39
Pacific Union																		
California	18	458	10	179	71	208	125	15	1821	3607	13	279	2728	25746	189	110	97.68	57.94
Southern California	21	615	13	265	84	522	225	18	1827	3878	95	102	1223	102456	334	101	128.16	86.56
Southeastern Union																		
Cumberland	4	75	2	63	27	80	5	2	250	629	4	17	..	528	20	46	12.37	9.91
Florida	6	57	76	22	4	25	..	..	2	298	349	13	..	2850	66	47	13.25	.85
Georgia	4	52	10	42	16	74	46	2	162	514	4	9	..	964	70	83	13.19	8.09
North Carolina	3	29	1	17	19	6	2	2	2	346	6	9	16	682	6	21	4.10	4.04
Southern Union																		
Kentucky	1	10	..	17	2	85	23	6	71	50	5	5	..	28	45	5	2.40	12.60
Louisiana	3	60	..	51	14	26	..	34	..	1194	..	12	..	9346	12	10	2.86	17.45
Mississippi	2	20	5	..	..	7	..	..	196	145	..	4	..	310	..	22	1.60	2.25
S. Missionary Soc.	5	92	..	54	54	301	117	17	232	69	106	20	..	103	46	116	2.65	3.04
Tennessee River	5	54	..	59	11	92	26	11	22	1553	1	18	20	572	61	11	26.70	31.75
Southwestern Union																		
New Mexico	3	36	3	..	..	..	..	1	..	12	6	2	..	200	..	2	.20	..
Oklahoma	8	287	20	50	9	14	10	..	32	801	..	8	1675	1275	2	22	30.40	7.92
Texas	8	242	..	126	44	139	113	1	38	3133	..	14	..	1940	400	237	72.18	27.91
* Australasian Union																		
New South Wales	22	508	63	128	37	702	83	9	3414	11303	2	55	6764	23835	1395	31	246.45	19.38
New Zealand	7	121	..	115	41	304	32	1	1700	1634	140	153	370	6958	460	32	49.78	56.11
Queensland	3	68	10	16	6	55	1	10	1152	1368	2	10	..	2978	286	2	98.30	2.40
South Australia	10	232	18	69	31	608	71	5	1291	9871	104	65	950	17291	102	130	44.82	1.20
Victoria & Tasmania	19	336	20	140	51	965	60	13	6950	11908	137	76	680	42899	416	34	215.87	61.36
West Australia	13	168	10	46	26	119	10	6	1527	1117	8	65	1152	4822	85	3	118.31	2.86
Norfolk Island	1	27	..	4	3	..	2	..	..	..	..	..	..	..	100	10	..	..
Singapore	1	17	..	..	..	..	6	..	287	1080	..	..	..	20824	..	..	..	..
British Union																		
North England	3	24	..	9	3	49	6	..	999	44	2	7	23	371	44	19	.06	2.63
South England	7	95	..	75	32	404	42	..	2308	960	16	22	..	3877	193	82	..	16.03
Welsh	3	28	..	25	4	120	29	..	449	149	1	13	..	139	238	16	..	1.10
Miscellaneous																		
Bermuda	1	18	..	6	..	15	15	6	50	1	..	6	..	12	1	..	6.00	..
Portugal	1	12	..	10	..	7	..	11	6	216	2	..	466	352	20	7	1.00	..
Jamaica	8	150	..	31	8	110	69	15	287	194	105	34	..	807	547	31	1.00	4.50
Totals	439	8319	478	4876	1943	11535	3059	969	43472	98111	2809	2362	26341	736448	11565	4022	\$1908.20	\$1189.37

* For quarter ending Dec. 31, 1909.

MATILDA ERICKSON, Cor. Sec. of M. V. Dept.

Why Not Pass It On?



A DISTINGUISHED London oculist once restored the sight of a very poor man. The man was overwhelmed with joy, but explained regretfully that he had not a farthing with which to pay. The young doctor replied: "There is just one thing I want you to do to repay me; it is very simple: Tell it. Tell it to everybody whom you meet that you were blind, that you see, and who healed you." The man gladly assented, and in a short time the oculist had more patients than he could wait upon. That is what one man's reporting did.

Newspapers believe in reporting. Late in the afternoon of July 4, Washington Street (Boston), for two blocks, was packed with a seething mass of people. A sea of eager faces turned up toward a platform on the side of a building where stood two men, one shouting short significant phrases, and the other striking them off on a blackboard. Just behind the men, inside the windows, several operators were busy receiving messages. In this way one of the daily papers was reporting the Jeffries-Johnson combat as it progressed out in far-off Nevada. And in addition to this, the quivering presses in the basement below were swiftly turning out "extras" for the host of waiting newsboys. Probably every large city in the States presented a similar picture. The reporting of that combat has proved to be sadly effectual. It has resulted not only in more than one hundred injuries, but in more than a score of deaths. In Washington, D. C., over two hundred arrests were attributed to it.

Yet despite the numerous evidences of the effectiveness of reporting, many of our Missionary Volunteers are strictly non-reporters. Here are the reports from two societies in different parts of the United States, just as they came to us.

Reports of Two Missionary Volunteer Societies for Quarter Ending March 31, 1910

Membership	42	47
Letters written	2	157
Letters received		36
Missionary visits (personal work)		76
Bible readings or cottage meetings held ..		56
Subscriptions taken for periodicals		43
Papers sold		119
Papers mailed, lent, or given away	150	1923
Books sold		2
Books lent or given away		46
Pages of tracts lent or given away		5148
Hours of Christian help work		57
Articles of clothing given away		90
Number of meals provided	12	24
Offerings for foreign missions	\$3.00	\$ 3.20
Offerings for home missions		28.56

These societies are both enlisted under the same electrifying motto, "The love of Christ constraineth us," and before both is that highest of all aims, "The advent message to all the world in this generation." Why, then, are their reports so different? Why? Surely, if any society has found a place where there is no opportunity for Christian service, it is time to follow the pillar of cloud, for it must be moving. God does not call a society into existence where it can not be made a success, and the society that is not seizing opportunities for Christian service can not succeed. It is sounding its own death knell.

Now these two reports represent the two classes of societies which comprise our ranks, and the problem before you is not only into which class does your society fall, but how can you help it to utilize all its opportunities for doing good. The society is what the members make it. Ask yourself this question often:—

"What kind of society would ours be
If every member were just like *me*?"

If your answer does not indicate that your society would be a good one, always having a full attendance of interested young people, who to each meeting bring cheering reports of missionary work,—if it does not indicate that, will you not stop for a moment and test your loyalty to the aim and the motto of the Missionary Volunteers? Then turn to Jer. 48:10, and read, "Cursed be he that doeth the work of the Lord negligently [margin]."

How does the report of your society affect the summary found on page twelve? Fancy how the summary would have read if every young people's society had worked diligently and then reported faithfully? Did you say it is a waste of time to report missionary work done? Just a moment! Does it not inspire us to deeper consecration to know that one hundred fifty-six young people in Germany last year dedicated their lives to foreign missions? But probably we never should have known this had not some one reported it. The reports of young Brainerd's work among the Indians inspired Henry Martyn and others to go to heathen lands. The reports of Cook's voyages helped to persuade Carey to go to India. Some items concerning a missionary meeting gave Robert Moffat his first serious thoughts of Africa. The story of John G. Paton's life created an interest in missions which in just a few years yielded sixty thousand dollars for the work in the New Hebrides. Mr. Paton humbly reported his work to the glory of God, and he says in his autobiography: "There are missionaries laboring in every heathen land who have assured me that they first gave themselves away to the glorious work while drinking in from my poor lips the living testimony from the New Hebrides that the gospel is still the power of God and the wisdom of God unto salvation."

Your Bible indorses reporting. Paul reported his work (Acts 14:27); conversions are reported in heaven (Luke 15:10); angels make reports (Eze. 9:11). But need more be said? Is it not evident that God uses reporting as one weapon for helping us to "consider one another to provoke unto . . . good works"? Your report may be small, but be assured that God can use it to inspire another to do good. Pass it in as an expression of your gratitude for God's willingness to use you in his work. We are under marching orders. If we have been marking time, merely professing to be Volunteers, shall we not step into the advancing line, shoulder our responsibilities, and grasp our opportunities for service? Then let us report; report faithfully! report regularly! This will deepen our own interest in the work, and quicken the footsteps of others in service. M. E.

A SACRED burden is the life ye bear,
Look on it, lift it, bear it solemnly,
Stand up and walk beneath it steadfastly.
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win.

—Frances Anne Kemble.



VIII — Contention Among the Twelve; Jesus Washing the Disciples' Feet

(August 20)

LESSON SCRIPTURES: Luke 22:24-30; John 13:1-20.

MEMORY VERSE: "For I have given you an example, that ye should do as I have done to you." John 13:15.

The Lesson Story

1. As long as he was with them, the disciples of Jesus thought he had come to this world to be a king, and each one wanted the highest place in the kingdom. They were like the Pharisees in wanting the best things for themselves. They had not yet learned the lesson taught by the example of Jesus that "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

2. The last evening Jesus spent with the twelve before he was crucified he had much he wished to say to them. He knew they did not realize that he was so soon to die, "and there was also a strife among them, which of them should be accounted the greatest." James and John wanted to sit at the right and the left of Jesus. Judas wanted the highest place, and all were unwilling that any should be preferred in honor above themselves. They were jealous and unhappy because they were selfish. Jesus was grieved and remained silent when there was so much they needed to hear him say.

3. When he spoke he said that kings and great men ruled with authority, "but ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." "I am among you as he that serveth." In the kingdoms of this world the rulers decide what is best for the people, and expect them to obey. But it is not to be so among the followers of Jesus. He calls men not to rule over others, but to serve them. The strong are to bear the burdens of the weak, and all are to live to help others instead of to please themselves.

4. Jesus knew that when they had become humble and unselfish they could be trusted in places of honor in his kingdom; so he said, "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

5. At the passover a servant washed the feet of visitors, and on this occasion the pitcher, the basin, and the towel were there, but no servant was present to perform the service. By their actions each of the disciples showed that he was unwilling to humble himself to act as a servant. Each wanted to sit on a throne and rule over others instead of serving them by washing their feet.

6. Jesus loved his unworthy disciples to the end. He knew Judas would betray and Peter deny, but he pitied and loved them still. He would give them an example they could never forget. "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."

7. The disciples then felt ashamed, and while Jesus washed their feet they saw how proud and selfish they had been. "Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head." This washing was a type of the cleansing from sin. As Jesus washed the dust from their feet, so he wished to wash away the pride, jealousy, and hatred from their hearts.

8. "Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean." After Jesus had washed their feet, he knew all were cleansed except Judas. They loved one another, and each was willing his brother should have the best place.

9. "So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him."

10. Like Judas we may have our feet washed, but the heart may still be unclean. Like Peter we may submit to the outer and inward cleansing, and have a part with him in Christ's kingdom. Jesus gave this ordinance to prepare us to eat the Lord's supper. At such times we should remember how greatly Jesus humbled himself for us; how many blessings he has given; how sinful and careless we have been; we should confess our selfishness and pride, and believe that we are forgiven. "If ye know these things, happy are ye if ye do them."

Questions

1. For what purpose did the disciples think Jesus had come to this world? What did each of them want? Who were they like in these desires? For what had Jesus come?

2. What did Jesus wish to do while yet with his disciples? What did they not realize? What were they quarreling about among themselves? Of whom were they thinking that night? Why were they jealous and unhappy? How was Jesus affected when he saw their unkind feelings toward one another? What did he do? Why?

3. What did Jesus then say? Who should be greatest among them? What position did he take while on earth? What are rulers of this world expected to do? In what way is Christ's kingdom different? What should those who are strongest do?

4. When may Christians safely be given places of trust? What did Jesus say his disciples had continued to do? What appointment had he given them? What will they do in his kingdom?

5. What was a servant expected to do at the pass-over feast? What preparation for this service had been made? Why was it not performed? What did the disciples say by their actions? What did they prefer?

6. How did Jesus feel toward these unworthy men? How long did he love them? What did he know concerning them? What did he then give them? What did he know concerning himself? Yet what did he do?

7. How did the disciples feel as they watched Jesus doing what they should have been willing to do? What could they then see? What question did Peter ask? How did Jesus reply? What did Peter then declare? What answer did he receive? What did Peter reply? Of what was this washing a type? What did Jesus desire to wash away from their hearts? What does he wish to do for us on such occasions?

8. What did Jesus say concerning those he had washed? What did he mean by saying all were not clean? How must Judas have felt as he heard these words? How did the disciples then feel toward one another?

9. After Jesus had washed the feet of his disciples, what did he do? What question did he ask? What names did the disciples use when speaking to Jesus? What did he say of this custom? What ought they to do? What had he given them? What should they remember?

10. In what way may we be like Judas? How may we be like Peter? Why was the ordinance of feet washing given? When it is celebrated what should we remember? What will make us happy?

what is said of his love for his own? John 13:1.

6. What had the devil accomplished at this time? What purpose of the Father did Jesus fully understand? Knowing all this, what did he do? Verses 2-5; note 2.

7. When Peter's turn came, what did he say to Jesus? Give the Lord's reply. Verses 6, 7.

8. When Peter saw Jesus doing what he had refused to do, what feeling did he emphatically express? Give Jesus' answer. Verse 8.

9. What further statement by Peter showed that he did not understand the deep meaning of the Master's act? With what words did Jesus begin to unfold its significance? Verses 9-11; note 3.

10. Of what defilement was Jesus speaking? Mark 7:20-23.

11. When he had finished washing the feet of his disciples, and had taken his seat, what did he say? John 13:12-15; note 4.

12. What principle of true service did he then lay down for all his followers? How did he point out that happiness could be found? Verses 16, 17.

13. In heaven, what was the position of the Son of God? John 1:1-3.

14. To teach us true humility, and to show how offensive in the sight of heaven is self-exaltation, what did Jesus do? Phil. 2:6, 7; Matt. 20:28; note 5.

15. Why did the Lord tell beforehand who should betray him? John 13:18, 19.

16. What important consequences attach to receiving a messenger sent by Jesus? Verse 20.

Notes

1. "With Judas an element of antagonism was introduced among the disciples. . . . Though recognizing the divine power of the love of Christ, Judas did not yield to its supremacy. He continued to cherish his own judgment and opinions, his disposition to criticize and condemn. Christ's motives and movements, often so far above his comprehension, excited doubt and disapproval, and his own questionings and ambitions were insinuated to the disciples. Many of their contentions for supremacy, much of their dissatisfaction with Christ's methods, originated with Judas."—"Education," pages 91, 92. See also Matt. 18:1; Mark 9:33, 34.

2. "Another cause of dissension had arisen. At a feast it was customary for a servant to wash the feet of the guests, and on this occasion preparation had been made [by Peter and John] for the service. The pitcher, the basin, and the towel were there, in readiness for the feet washing; but no servant was present, and it was the disciples' part to perform it. But each of the disciples, yielding to wounded pride, determined not to act the part of a servant. All manifested a stoical unconcern, seeming unconscious that there was anything for them to do. By their *silence* they refused to humble themselves."—"Desire of Ages," page 644.

"Such girding was the common mark of a slave, by whom the service of foot washing was ordinarily performed."—Edersheim's "Life and Times of Jesus," Vol. II, page 501.

3. "So far as Judas himself was concerned, Christ's work of love had been without avail. But not so as regards his fellow disciples. . . . Ever would its example of tenderness and long-suffering mold their intercourse with the tempted and the erring. And it had other lessons. At the ordination of the twelve, the disciples had greatly desired that Judas should become one of their number; and they had counted his accession an event of much promise to the apostolic band. . . . But the methods he desired to introduce into Christ's work were based upon worldly principles, and were controlled by worldly policy."—"Education," page 93.

4. "Christ would have his disciples understand that, although he had washed their feet, this did not in the least detract from his dignity. . . . Being so infinitely superior, he imparted grace and significance to the service. No one was so exalted as Christ, and yet he stooped to the humblest duty."—"Desire of Ages," page 649.

"Ye also ought to wash one another's feet." The Standard Dictionary says: "Ought is used chiefly as auxiliary, expressing obligation or fitness. To be under moral obligation to be or do; be bound in duty or by principles of right." Ye are bound by duty, by an obligation to do as I have done, to wash one another's feet. Not simply be willing to do it, but do it. And in the doing happiness will be found.

5. See "Desire of Ages," page 716.

THE YOUTH'S LESSON

VIII—Contention Among the Twelve; Jesus Washing the Disciples' Feet

(August 20)

LESSON SCRIPTURES: Luke 22:24-30; John 13:1-20.

LESSON HELPS: "Desire of Ages," chapter 71; *Sabbath School Worker*.

PLACE: Jerusalem, in the guest-chamber at the pass-over feast.

PERSONS: Jesus, with the twelve.

TIME: The night preceding the crucifixion day.

MEMORY VERSE: John 13:15.

Questions

Contention Among the Twelve

1. For what did the twelve disciples strive? Luke 22:24; note 1.

2. What did Jesus say the kings of the Gentiles exercised? What were such supposed to be? Verse 25.

3. In contrast to all this, what did Jesus say would be the rule in his kingdom? In referring to his own life, what position did he say he had chosen? Verses 26, 27.

4. With what words did he commend the twelve? What did he appoint them? What was to be their place and service in his kingdom? Verses 28-30.

The Ordinance of Feet Washing Instituted

5. Of what was Jesus fully conscious? Understanding he was soon to depart out of the world,

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Two hundred ten thousand of the Temperance number of the INSTRUCTOR have already been circulated. Orders are still being received daily.

THE July *Life Boat* is of unusual interest. Why not read it, and then give many prisoners and other people a chance to read it by sending for a number of copies to distribute? Address The Life Boat, Hinsdale, Illinois.

Why Not Know?

Do you know that your pronunciation of the following words is according to recognized good authority?

Condolence	Magazine
Conversant	Vehement
Alleged	Incomparable

Catching a Poor Tint

SIR PETER LELY would not allow himself, it is said, to look at a poor picture, lest he catch a bad tint from it. Would it not be well if we each guarded his character as jealously as the artist did his sense of color and beauty? Such care would not suffer us to hold before our mind the faults and failings of others, only as we made effort to aid them in overcoming these imperfections of character.

It Is Stealing Upon Us

THE thought to be kept before students is that time is short, and that they must make speedy preparation for doing the work that is essential for this time. Every man, in and through the grace given him of God, is to do the work, not depending upon his human earnestness or ability; for God can remove human ability in a moment. Let each one, in the strength of the living Saviour, who to-day is our advocate in the courts of heaven, strive to do the will of God.

I am bidden to say to you that you know not how soon the crisis may come. It is stealing gradually upon us, as a thief. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God; men are still pursuing their usual course of eating and drinking, planting and building, marrying and giving in marriage; merchants are still en-

gaged in buying and selling; publications are still issuing one upon another, seeking the highest place; pleasure-lovers are still attending theaters, horse-races, gambling hells, and the highest excitement prevails; yet probation's hour is fast closing, and every case is about to be eternally decided. There are few who believe with heart and soul that we have a heaven to win and a hell to shun; but these few show their faith by their works. The signs of Christ's coming are fast fulfilling. Satan sees that he has but a short time in which to work, and he has set his satanic agencies at work to stir the elements of the world, in order that men may be deceived, deluded, and kept occupied and entranced until the day of probation shall be ended, and the door be forever shut.

The kingdoms of this world have not yet become the kingdoms of our Lord and of his Christ. Do not deceive yourselves; be wide-awake, and move rapidly, for the night cometh in which no man can work.—*Mrs. E. G. White.*

To Make a Paradise

Be such a man, live such a life,
That if every man was such a man,
And every life a life like yours,
This world would be a paradise.

—Brooks.

Giving Up Self

A LESSON may be learned from the story of an Indian who attended the meeting of a minister who was laboring in the interest of the Indians in the Northwest. After hearing of the offer of salvation, this Indian was impressed that this was just what he needed and desired. But how to secure it was the question that confronted him. He thought the matter over, and went to the minister with this offer: "Indian will give gun, belt, and dog for salvation."

"No!" said the minister, "the Lord can not accept that offering."

The Indian went home disappointed. Again he came, with a second offer: "Indian will give gun, belt, dog, pony, and wigwam."

But the minister replied, "No! the Lord can not accept these."

This time the Indian went away feeling even worse than he did before. However, after thinking it over once more, he came forth with a third offer: "Yes, Indian will give gun, belt, dog, pony, wigwam, squaw, and papoose." He felt confident this offer would be accepted; but the minister could only say, "No, the Lord can not accept them for your salvation."

Almost discouraged, he made his last but successful offer: "Indian will give himself." Quickly the minister replied, "Yes, the Lord will gladly accept that for your salvation."

The experience which this Indian had in securing salvation illustrates the experience of many who have heard the offer of salvation, and who really desire it, but as the Indian failed at first to realize the importance of offering the essential thing, self, so they try giving everything but self for their salvation.

Gold, silver, land, houses, and all the works of man can not be accepted for salvation. The giving up of self, surrendering all to the will of God, is the only thing that the Lord can accept in exchange for man's redemption; and when this surrender has been made, by young or old, they will naturally consecrate all they have and are to the work of God. F. A. ZAPPE.