

The YOUTH'S INSTRUCTOR

Vol. LIX

October 3, 1911

No. 40

INALIENABLE

Two things are yours that no man's
wealth can buy —

 The air and time;
And, having these, all fate you may
defy,
 All summits climb.

While you can draw the fresh and
vital breath,
 And own the day,
No enemy, not Hate, nor Fear, nor
Death,
 Can bring dismay.

Breathe deeply! Use the minutes as
they fly!

 Trust God in all!
Thus will you live the life that can not
die,
 Nor ever fall.

—Amos R. Wells.



NORTH CAROLINA, it is estimated, will furnish 650,000 bales of cotton this year.

THE tithe of one conference the past year was \$55,000, and its offering to missions \$20,000.

DR. DOUGLAS MAWSON, an eminent geologist, claims to have discovered in northern Australia an extensive deposit of high-grade radium ore.

KING PETER of Servia is to abdicate his throne before the end of the present year, it is claimed, in favor of his son, Crown Prince Alexander, who is twenty-three years of age.

COUNTESS LEARY, aided by Mrs. Hetty Green, is to build a great university on the highest point of Staten Island in memory of Christopher Columbus. She is also to erect on the university grounds a gigantic bronze statue of the discoverer.

MISSIONARIES in the outlying districts of certain western provinces of China have been advised by the viceroys to move to the larger towns because their lives are endangered by the general unrest and rioting caused from the government's railroad policy. The inhabitants of these western provinces are opposed to the proposed railroad from Central China to West China, which is to be financed with money borrowed from foreign nations by the Chinese government.

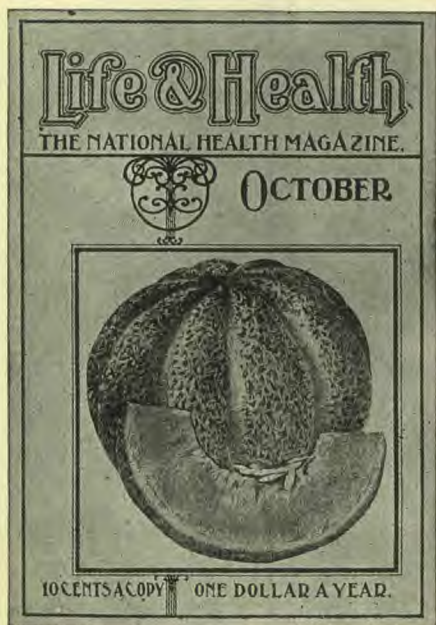
THE journal *American Medicine* makes a plea for artificially provided cold air for hospitals in the summer-time, as it has long been recognized that there is some mysterious therapeutic virtue in breathing cold air.

POORLY fitting shoes are the cause of many nervous troubles and much matrimonial discord, says Dr. Irvin O. Allen. It would do no harm, at least, to exercise especial care to secure a comfortable, well-fitting shoe, whether or no such grave misfortunes threaten.

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Vice in Large Cities.

How to Cook in Paper Bags.
What I Saw at the Dresden Hygiene Exhibition.
The Danger of Flueless Heaters.
A Defense of Dr. Wylie.
Upton Sinclair on Fasting.
The Care of the Cellar.
How to Prevent a Cold in the Head.
And fifty-one others which we have not space to mention.

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The Youth's Instructor

VOL. LIX

TAKOMA PARK STATION, WASHINGTON, D. C., OCTOBER 3, 1911

No. 40

A Great Industry

MRS. M. A. LOPER



CORNER-STONE bears the date of the erection of the building which it supports, and we reckon the age of the building from this date onward to the present time, without reference to the age of each piece of material of which it is composed. But we know that every grain of sawdust was once living, and occupied its allotted niche in shrub or tree; that every chip or shaving has a history all its

logs are unloaded by machinery, and are fed to the mill, where they are sawed by a unique process. A log is taken from the car and placed upon another car fitted with strong braces, which hold the log in place. This car moves along its track, and as the log comes in contact with a large steel circular saw, set perpendicularly, the first cut (requiring but the fraction of a minute) removes the bark from that side of the log. This bark is carried on over steel rollers until it comes in contact with disk-saws which cut it into lengths suitable for engine fuel. The next few cuts from the log by the circular saw have less bark on them, and these are borne along over the rollers until they reach a set of saws which require careful attention and special brain work to operate successfully. The operator of these saws glances at the board with bark on each edge, and decides at once whether it will cut to best advantage by making one wide board, two narrow ones, or one narrow and one wide, at the same time setting his saws accordingly, also aiming to remove the bark edges with as little waste as possible. These long bark edges are made to pass under the disk-saws, and are cut into fuel lengths the same as the first cut of bark. The operator of the disk-saws must be careful to cut each piece of bark that passes beneath them, but leave each board untouched.

When several cuts have been taken from one side of a log, it is turned by machinery which apparently possesses almost human intelligence, until the sawed side rests firmly against the braces opposite. This second side of the log is passed through the circular saw the same as the first. After removing the bark and several boards, the log is again turned and a third side comes in contact with the circular saw. After another turn the four sides are made even, and we see a huge square post free from all bark, which



RAFT OF LOGS ON THE LAKE

own which it is vain for us to seek to read beyond very proscribed limits. And when we consider that every piece of lumber tells of a tree once living, and that there are trees still standing which may date back to the first vegetation after the flood, it is not strange that we wonder concerning the buried history.

Nestling in the Sierra Nevada Mountains of California, about seventy miles from Fresno, is the lumber village of Hume, which stands on the shore of an artificial lake made by erecting a massive concrete dam across a cañon. Flood-gates are provided to prevent the overflow of water from the lake. The huge trees are felled in the forests, and made to slide down the skids. A skid consists of two rows of logs laid end to end like the rails of a car track. These are kept greased, so that the lumber logs, held together by means of a cable, may slide down to the bottom of the skid, where they are loaded onto cars suited to the purpose, and taken on to the lake. Here they are unloaded, and left to float until wanted to feed the sawmill. A line of wood across the lake on the surface of the water, prevents the logs from drifting too far from the mill. (See cut.)

A car attached to a huge steel cable keeps the mill supplied with logs from the lake. This car follows a track which leads down into the water, where the car is submerged beneath logs kept in waiting, after which it is drawn back into the mill. Here one by one the



A SAWMILL OF THE SIERRA NEVADA MOUNTAINS

may be made into boards as desired, and passed over the steel rollers to where they leave the mill.

A long flume, perhaps eighty miles or more in length, follows the Kings River cañon to the valley, and in this the lumber is floated down to a planing-

mill, where the finer work is done, and the lumber is made ready for market. Of course much of the lumber floated down is sold undressed, just as it comes from the sawmill in the mountain forest. The flume is supplied with water from the lake at Hume, and empties into the great irrigation system of the valley.

Very little of the sawmill work is done by hand, but it is almost incredible what is accomplished by machinery. With the exception of twenty-four hours during the week, the lumber-mill at Hume is kept running both day and night, and during the month of July it is said to have averaged one hundred twenty-two thousand feet of lumber a day.

As one travels over the lumber regions, one's attention is arrested here and there by a huge pile of old sawdust, which reveals an abandoned mill site. On looking about, the absence of large trees is very noticeable, while the presence of old skids is a forcible reminder of a once thriving industry, which robbed the forest of much of its sublime grandeur and beauty. Only old stumps of once stately trees remain, while in the growing timber is seen the children of the forest bereft of the association of these time-honored parents. Man has marred much of the natural beauty of this old earth, but we look forward to that glad time of restoration, when all will be happiness unalloyed, amid the rapturous scenes of paradise restored. May reader and writer be there.

Moonlight on the Susquehanna

THE golden moonbeams ripple o'er
Fair Susquehanna's tide;
Up stairways of the sky doth glide
The moon, from some far shore.

The ermine of the winter skies
Glows in the radiant light.
How softly sleep the hills to-night!
How watch the starry eyes!

How tranquil gleam the lights of Tome,
And limned against the sky
The dome in beauty uplifts high,
Above each radiant home.

O radiant light that ripples o'er
Fair Susquehanna's tide,
Forever in my heart abide,
A gleam from heaven's shore.

GEORGE E. TACK.

In Quest of Earthly Fame

It is our quests that shape our lives. The difference between the vilest villain of the Ghetto and a saint is simply the difference in quests. The quest of the one is another man's gold; of the other, godlikeness. The fountain can rise no higher than its source, and a life no higher than its ideal. If life's goal is wealth, the seeking may produce a Cræsus; if empire, a Napoleon; if righteousness, a Paul or a David with eternal rewards as the prize. In the ultimate end of things it may not make much difference to the seekers whether the quest has been for wealth or power, but it will make a difference if they have not had in mind the attainment of eternal realities. Heaven is the only true goal.

The saddest pictures which have taken form on the canvas of history are those of the lives of mountain-minded men, who, forgetting God and heaven, prostituted their magnificent powers and went a-seeking after worldly fame and honor. This type of man is not uncommon. No better representative perhaps can be found than the eloquent Richard Sheridan (1751-1816), of whom Byron says:—

"Nature formed but one such man,
And broke the die, in molding Sheridan."

He was a handsome man, and of such mental sagacity and acumen that we might say he held all fortune in his grasp. At eighteen we find this ambitious youth and prodigy of genius making a metrical version of Aristænetus which passed through two editions, and planning drama which later brought him world-wide fame. During the first portion of his promising life, he wasted his magnificent literary talents in the writing and staging of plays for the theater. At the age of forty-nine he began to long for a larger stage on which to show his brilliant abilities to his countrymen, and became bent on entering politics, hoping to use his literary fame and training as a stepping-stone to success in the new field. His last play was written in October, 1779, and before October, 1780, he had taken a seat in Parliament by the side of Edmund Burke and Charles Fox.

Like Macaulay and Lytton, Sheridan failed in his maiden speech and made an impression anything but favorable. But he would not be disheartened, and to Woodfall he exclaimed when taunted about it: "It is in me, . . . and it *shall* come out." Like Disraeli, he *would* be heard. To make himself the pride of Parliament was his goal, and with all the energy of soul he could command he put himself into training for that end. For a year or more Sheridan kept very quiet, speaking but little, and then always to the point, with no attempt at display.

Celebrity came in connection with Burke's motion concerning the action and conduct of a gentleman just returning from India—Warren Hastings. With Burke, Sheridan was chosen as one of the managers of the impeachment of Hastings. Burke made the opening speech, but it lacked power. Sheridan was at his best, and in bringing forward the charges, made a speech whose effect upon its hearers had no "parallel in the annals of ancient or modern eloquence." When he closed, the excitement was so intense that no other man could get a hearing in the house, and an adjournment was moved. Fox long afterward said "that all he had ever heard, all he had ever read, when compared with it, dwindled into nothing and vanished like vapor before the sun," and Pitt acknowledged that it "surpassed all the eloquence of ancient or modern times, and possessed everything that genius or art could furnish to agitate the human mind." Even the jealous Burke declared it to be "the most astonishing effect of eloquence, argument, and wit united, of which there was any record or tradition." Twenty-four hours afterward Sheridan was offered a thousand pounds if he would write out this speech for copyright. Sad to say, Sheridan's indolence never aroused itself to pen the words, and what fragments are now seen in print are but extracts taken from the memory of his hearers.

Where do we find the greatness of Sheridan a few years hence? Pollok tells us that—

"He who gasps at earthly fame, gasps wind,"
and none found it truer than Richard Sheridan. Gloated to the full with his successes, this intellectual giant put himself into society where temptation seemed pleasant, and began to live beyond his means and to neglect business. His drinking habits grew and became inveterate. With losses at the gaming-table and the burning of the Drury Lane Theater he was reduced to such pecuniary straits that the bailiffs were with difficulty constrained from dragging him off his death-bed to a sponging-house where persons arrested for debt were lodged twenty-four hours before being put into prison.

Sheridan's character was an enigma. He was warm-hearted and gentle and kind and affectionate; he never did any intentional wrong, says his biographer, but he brought trouble on all who trusted him. "When he once put himself in a position where he was unable to do exactly what he agreed to do, and what he always desired to do, he ceased to care whether or not he did all he *could* do," or how far short he fell of the standards of right. In him was the conjunction of two irreconcilable things, a very high standard of honor with an absence of training and discipline. The result could be naught but failure. A man may have the talents of an angel, but if they are not consecrated to God and the service of humanity, and backed up by holy living, they will not continue his through life.

Richard Sheridan failed to link up with the great I AM. He scorned the aid of that Power which alone could make him strong. Though high in eminence, he was low in sin, and some day with Napoleon he will ponder the saying, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

EDMUND C. JAEGER.

Side-Lights on English — No. 4

Vocabulary

A MOMENT'S thought will make it clear to any one that the vocabulary of a language has two general sources, the original language and foreign languages. Words are either created from the language's own resources, or they are borrowed from the word-hoards of other tongues.

In the parks and public squares of many of our cities there may be seen, side by side with the trees that grew up on the spot, other trees that were at some time transplanted from different localities. There is a strong analogy between these trees and the words in the English vocabulary. And what an interesting variety of specimens we have! In contrast with the sturdy survivals of Anglo-Saxon days are the elegant, debonair derivatives from Parisian French. There are learned words that smell of the cloister and humanistic study, and learned words that suggest nothing else than recent laboratory science. And, as against words of this stamp, may be placed many popular, colloquial terms that have no learned associations whatever, but which just sprang into existence, and continue to live without any conscious effort at cultivation.

The two general classes of words, native and foreign, meet with varying degrees of acceptance by different men. Some urge that the native Anglo-Saxon words should be given the preference whenever there is a choice of two or more synonyms, for the reason that such words make for greater strength and vigor of style. Others just as convincingly maintain that words of classical derivation are superior for the securing of precision and accuracy of statement, besides lending a certain sonorous and rhythmical quality that is useful in oral discourse.

Perhaps we can best appreciate the potentiality of the English language by accepting both views (for there is truth in each of the claims put forth). Sometimes we wish to use forceful language, and give each word the effect of a hammer stroke; sometimes we wish to state our thoughts in such a way as to preclude any possibility of being misunderstood; and again there are occasions when we would have the very tone of our voice aid us in persuading others to

a course of action. The English language is adequate to the call of all these moods, and will amply serve the speaker or author who understands his medium.

Before reaching anything like a final decision with regard to the question of native and foreign words, it might be well to note what proportion of either element some of the great masters of English employed in their writing. It has been estimated that out of every hundred words used, the per cent is as follows:—

	NATIVE	FOREIGN
Gibbon	70	30
Dr. Johnson	80	20
Tennyson	88	12
Shakespeare	90	10
The Bible (King James's Version)....	94	6

Gibbon, then, author of "The History of the Decline and Fall of the Roman Empire," is the extreme classicist in style, while our most popular version of the Bible is the great monument of simple, idiomatic English.

Yet, after all, this classification of words with respect to their derivation is not a very practical one. Usage does not depend on etymology. It goes on quite independently of it. The proper word for any occasion is the word which best secures the effect desired, *irrespective of its origin*. Oftentimes the thing of primary importance is not the source of the word, nor even its literal meaning, but what it suggests to the mind. This is what gives *key* in language, a susceptibility of which prompts one to address a group of college professors in different terms from what one would use to present the same subject to a company of children, for instance.

"Purists" have been known to object to hybrids, because such words consist of syllables derived from different languages. But if a hybrid expresses a thought perfectly, how could a so-called "pure" word do more, and why should it be preferred? And, besides, many hybrids are supposed to be words of quality until their pedigree is looked up. Among such are, *because* (English *be*, and Latin *causa*), and *around* (English *a*, and French *round*). Shall we give up such words on account of a theory?

A meager vocabulary often puts one in a real dilemma. On the one hand is the awkwardness of halting speech, and on the other the tediousness of bald repetition. And yet there is hardly a single one of us who has not partially learned a large number of words, more, perhaps, than are to be found in the works of the most prolific author;¹ *but ours is often a reading knowledge only*,—just so much dead timber. Professor Denney, of the Ohio State University, says the way to subjugate a word and make it one's own is to use it on somebody just three times. After that it will roll off the tongue without difficulty. By thus turning mere acquaintances in the world of words into fast friends, one will never lack succor in critical moments.

GURNIE K. YOUNG.

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

¹ An estimation has been made, corroborated by Prof. Otto Jespersen, which places the number in some cases as high as 60,000.

in the truth. He 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 woman 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. Previous 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 took 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 accepted 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 the papers, but some 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 half of a page torn from one of our 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, asking 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. The tract was lent to this man by a member of the Baptist Church, who, having picked it up in the post-office, and reading it, had begun the observance of the Sabbath, but afterward had given 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 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 this 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 sister 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.

This encouraging word came to one of our Missionary Volunteer societies:—

"There is one item which will be of special interest to the young people's society. For more than a year you have been sending a copy of the *Signs* to Mrs. —. I furnished the name, and although I had never heard whether the paper was read or not, I still had it sent. When I reached this place a few weeks ago, I learned that this woman and her daughter were baptized last Sabbath, and united with our church here. I had the privilege of meeting them Friday evening, and studying the Sabbath-school lesson with them. They have never heard an Adventist preach, and told me it was the paper that brought them the truth. This is the family of a prominent physician, deceased. They are fine, intelligent people."

The following letter was received by one of our workers:—

"You will please pardon me for taking the liberty to write to you, but I feel that I must do so. I have been reading your publication, the *YOUTH'S INSTRUCTOR*, which I bought a few days ago from a woman who came into my shop selling the paper, and I want to say that I feel it was the *best* investment I ever made. I am considered a hopeless drunkard, and yet am a young man, twenty-eight years old to-day. The date of this issue I have is March 22, 1910, and let me tell you it has come nearer reaching my heart than all the pleas of mother and wife. I honestly believe I am on the road to reform; at any rate, I am going to put forth an earnest effort to be a total abstainer. Remember me in your prayers. I want to be a sober man, and one who will command the respect of respectable people."

MRS. L. FLORA PLUMMER.

Great Britain's Sovereigns

UNTIL George V was of age, he had no expectation of ever becoming sovereign of Great Britain. He was a second son, and received none of the training usually given to a prince royal. He entered the navy and worked his way up the same as any other officer, always saying that he wanted no position that he had not earned. One of his early expressions, "Wake up, England," has now become famous, and may yet have historic significance.

It was the death of his older brother that made George a direct heir to the throne. He is said to be the best traveled of all sovereigns; for not only as a naval officer did he visit ports in all parts of the world, but he has traveled extensively besides. He shows more interest in the colonies than any previous monarch, and expects to visit the various colonies in person. On the other hand, he has less interest in affairs on the Continent than had his immediate predecessors. He will soon visit India, and will be the first British sovereign to be acknowledged as Emperor of India on Indian soil amid the acclamations

of his Indian subjects. Here one rarely hears of "Hindus." It is always "Indians." No doubt the English question the propriety of our applying the name Indians to the red men who have never been in India. King George will, if he carries out his purpose, be the first English king to set foot on Canadian, South African, and Australian soil.

The mother of Queen Mary, a model housekeeper, knew what it was to be without the means necessary to support a family of their rank; and in the days when Mary, then called May, had little hope of being queen, her mother taught her every detail of housework. She could make her own bed, make her clothes and hats if need be, and order and cook the day's meals. As a child, Princess May loved to assist her mother in her home duties and her charity and social work; she was also fond of reading and music, had an excellent voice, and was quite a linguist, speaking English, French, and German with equal fluency. She was named Mary, but was always called May until she became queen. Even then, we are told, it was hoped she would retain her pet name. As one paper comments: "'Queen May' would have been so essentially English and so free from associations that are not entirely beautiful and lovable," referring doubtless to Mary Queen of Scots, and the "Bloody Mary" of unpleasant memory.

The royal pair are loved by their servants. King George is considerate but strict, expecting the discipline of the navy. He expects and insists, for instance, that every one shall be on time at meals.

King George and Queen Mary are very simple in their tastes, and detest snobbishness. Long before their coronation they had earned the enmity of a certain court party. The king is fond of an open-air life and athletics, and it is predicted that there will be a return to the old-time simple life. The queen attaches great importance to right conduct; and it is not likely that persons of loose morals will find favor at court because of their wealth or position. The king recognizes the fact that his father, King Edward VII, was a great statesman, and he has made no change in the general policy of his father.

A. G. H.

Ways of Working

It is absolutely essential to successful Christian endeavor that one should work —

1. With an intelligent knowledge of —

a. The Scriptures.

This has ever been a prime requisite of successful Christian ministry. Paul recognized it in his tender letter to Timothy when he says, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3: 14, 15. And the help which this knowledge would furnish him is further amplified in the sixteenth and seventeenth verses: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

b. Current events.

Prophecy is fulfilling so fast in the shifting scenes of every-day life that our young people, to be successful, must be informed in regard to current events.

Young men and women of the world keep abreast of the times, and when our young people do so, it makes a common meeting-ground from which the conversation can often be led to the relation of prophecy to current history, and the nearness of the end of all things.

c. Mission history.

One of the far-reaching causes of indifference among our young people is the ignorance which exists among them concerning great missionaries and their notable achievement. Many are not even familiar with the names of the great heroes of the cross who have gone forth at the command of Christ to plant the gospel in heathen lands. Missionary heroes, with perhaps a few exceptions, have never been the world's heroes, but they are God's heroes, and the children of the church should know of their service for the Master.

d. Denominational history.

Our denomination has a history well worth studying. Our forthcoming conference presidents, committeemen, ministers, and office workers should know definitely by what steps our present form of organization in all departments of the work has been reached. It is often the case that a young worker is thrust into a responsible position with practically no knowledge of the work of his immediate predecessors, or the history of the work of that department of our denominational work; the insistent demands of the hour take up his time, and very much is lost to the cause of God because in so many instances each worker, instead of being guided by the experiences of his predecessors, attempts to build up his work from the bottom, when a clear idea of the scope of his work and what had been accomplished in it by others, would enable him to add his superstructure to the foundation laid by those before him.

e. The scope of our work.

A knowledge of the scope of our work, and an understanding of what it really means to be a Seventh-day Adventist, will be of great assistance and inspiration to the worker. Such intelligence will put fire into his bones and iron into his blood, and will lead him to know that he has employment for life, and that the king's business requires haste. No qualifications are more needed than these.

2. With decision.

It is wonderful how even the adversities of life seem to bow to a spirit that will not bow to them, and yield to subserve a design which they may in their first apparent tendency, threaten to frustrate. We are instructed to cultivate the positive virtues. Goodness does not always indicate strength, nor is innocence virtue. Life is a conflict, a battle and a march. Our young people should work with decision, and carry through to a finish what they attempt.

It may seem an abrupt change to give as the third way of working —

3. With humility.

It is often said, in support of the effort to develop young people by thrusting responsibility upon them, that it is good for a young man that he bear the yoke in his youth. But Jeremiah was rather teaching a lesson of humble submission to authority, and emphasizing patient burden bearing, which the yoke always stands for, when he penned those beautiful words in Lam. 3: 27-30, which every young person would do well to study carefully: "It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust; if so be there may be hope.

He giveth his cheek to him that smiteth him: he is filled full with reproach."

4. With respect for authority.

One of the injunctions given to the Israelites was, "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God." Lev. 19:32.

The tendency of the times among both old and young is to disregard authority; and as the Spirit of God is gradually withdrawn from the earth, carelessness, lawlessness, and crimes increase. Every young person needs to be on constant guard lest inadvertently by beholding so much disregard for authority, he becomes by imperceptible degrees, changed into the same image. I am very sure that if I had not shown more respect for my parents in my boyhood than many Seventh-day Adventist young people now show, I would have had physical cause for regret then, as well as mental cause now.

5. With unflagging zeal.

This astonishing statement is made in "Testimonies for the Church," Vol. IX, page 38: "A thousand doors of usefulness are open before us. We lament the scanty resources at present available, while various and urgent demands are pressing us for means and men. Were we thoroughly in earnest, even now we could multiply the resources a hundredfold. *Selfishness and self-indulgence bar the way.*"

6. With a prayerful spirit.

Youth is the period of life when one is most likely to feel able to do things in one's own strength, so extra effort is required to maintain that prayerful spirit absolutely essential to successful work. It is possible for the soul to be on its knees before God, no matter what the posture of the body, and to send up strong petitions to the Father when burdened and when the work goes hard. The nearness of God when he is implored in prayer, brings peace and satisfaction and assurance that we young people must experience in our work if we accomplish much.

7. With Timothy's instruction in mind.

In Paul's first letter to Timothy, the epistle of courage to young men, is given this comprehensive summary of ways for young people to work: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:12-16.

M. E. ELLIS.

Reminders

CHANGE lays not her hand on truth.—*Joaquin Miller.*

BIBLES laid open, millions of surprises.—*George Herbert.*

"THOUGH your affliction may be great, it is not universal."

DIE when I may, I want it said of me by those who know me best, that I always plucked a thistle and planted a flower where a flower would grow.—*Abraham Lincoln.*



Brains Cleared by Electric Atmosphere



OW to make stupid or sickly schoolchildren become bright and active, how to make the lazy, "clock-watching" clerk or office employee become a model of energy, how to give a new vitality to the man or woman worn out by social or business duties,—all these and a hundred similar things may be made possible if the discovery of a Boston physician, Dr. Andrew F. Christian, is all that he claims for it.

The secret, he says, lies in a machine for vitalizing air by electricity, and, while Dr. Christian has invented the machine, it simply puts into practical effect a generally known and accepted theory of the effect upon ordinary air of certain kinds of electrical currents.

As a student of electrotherapeutics, or electrical treatment of disease, in medical schools and hospitals both here and abroad, Dr. Christian has gathered certain very definite ideas as to what may be done with that mysterious current which bears life and death, health and disaster, in its spluttering blue sparks. And, as in so many great discoveries, while Dr. Christian has been working quietly in his laboratory, similar experiments have been carried on abroad until at the present time children in the schools of Stockholm are subjected to electrical currents as they work in the class-room.

The results of these experiments with children have proved that the backward pupils undergoing the stimulus of electricity are able to do as good work as normal children who have not been placed in this life-giving atmosphere. That the same thing can be expected under similar conditions anywhere is the opinion of Dr. Christian.—*Boston Post.*

Pets and Their Proper Place

THE article in last week's INSTRUCTOR entitled "Pets and Penalties," contains warning and advice which can not be too strongly emphasized. It is natural for children to have pets, and these pets have a part in the development of a right character. Prison statistics are cited which show that the large majority of those incarcerated for crime, did not have pets in childhood. Whatever keeps the mind from being self-centered is beneficial, and the boy whose dog is an inseparable companion, unconsciously will develop a character less selfish than he would otherwise. He is interested in his dog, with whom he shares his joys and his sorrows. The same is true of the girl with her dolls and cats. There is a place for everything, but certainly the place for the dog and cat is not under the same roof with human beings, but outdoors. They were given their coat of fur to enable them to live with comfort in the open air. The cat and the dog which are kept outdoors will have finer fur and more vitality than if permitted to remain in the house.

One of the most execrable things is to permit cats or any other animals to sleep with children, or even to allow animals near the bed occupied by human beings. If the true history of the death of many a child could be written, undoubtedly the household pet would share very largely in the responsibility. Keep the cat and the dog in their proper places, and there will be less danger from contagious diseases.

J. N. QUINN.

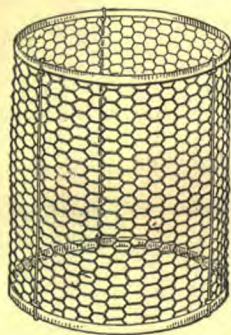
Suggestions From "Popular Mechanics."

How to Remove Varnish From Floors

DIP an ordinary scrub-brush into pure ammonia, scrub over the surface to be cleaned until all the varnish is removed, and wipe off with fresh water, using a rag or sponge. When dry, varnish or shellac, as desired. After drying, the surface has the appearance of new wood.

Wire Fire-Box for Burning Papers

A fire-box for burning waste matter should be in every yard, provided no city ordinance prohibits the burning of refuse on personal or public property.



The box can be made by any boy. Procure two iron hoops, and attach to them a piece of poultry-wire twenty-four inches wide for depth. Three stout braces of heavy wire, or straight pieces of iron can be interlaced through the wide meshes to support the wire on the sides. To attach the wire to the top and bottom hoops cut the wire and fasten the edges securely with short pieces, using a pair

of pinchers to square the ends and bend under all projecting points.

While this is useful for its original purpose, it also offers a good suggestion for making a pretty flower trellis. Fill the center with red salvia, and surround with myrtle or ivy.

To Keep Flies Out of the Barn at Milking-Time

Tack an old sack or other piece of cloth on the top of the door-frame so that it will drag over the back of the cattle as they enter, and it will keep most of the flies out of the building while milking.

Crutch Made of an Old Broom

An emergency crutch made of a worn-out broom is an excellent substitute for a wood crutch, especially when one or more crutches are needed for a



short time, as in cases of a sprained ankle, temporary lameness, or a hip that has been wrenched.

Shorten and hollow out the brush of the broom, then pad the hollow part with cotton batting, covering it with a piece of cloth sewed in place. Such a crutch does not heat the armpit, and there is an elasticity about it not to be had in the wooden

crutch. The crutch can be made to fit either child or adult, and owing to its cheapness, can be thrown away when no longer needed.

Protecting Freshly Varnished Floors

It is often necessary to walk on freshly varnished hard-wood floors, and the usual thing done is to lay boards on the sticky surface, and walk on the boards.



When they are removed, some of the varnish comes with them, and the spots must be varnished again. The boards may be kept from sticking by applying a coat of wax to the side placed on the varnish. A little paraffin, beeswax, or common floor wax rubbed on the surface, will be sufficient. It is also advisable to build up the boards as shown in the sketch. This will make very little surface contact with the floor.

Sciatica

To one who has suffered from sciatica, any description of the pain and misery will be needless, and to one who has not had it, no words can picture it adequately.

The pain in a well-marked case is excruciating. It is felt with greatest intensity about the middle of the back part of the thigh, or higher up, near the pelvis, and extends down the back of the leg.

The underlying cause of the pain in true sciatica is inflammation of the sciatic nerve, a large nerve-trunk passing down the middle of the thigh and dividing near the knee into the two main branches which run down the leg.

The treatment, which is the subject of chief interest to the sufferer, is directed to the cure of the inflammation of the nerve and to the relief of the pain resulting from it. In the attempt to accomplish the first of these objects the cause must be ascertained, and then be removed if possible. This cause is not always the same, but is generally some systematic condition, or toxemia, as it is called, often indefinitely characterized as gout or rheumatism or the "uric-acid diathesis."

For the relief of the pain, drugs may be and often are necessary, but much can be done by physical measures. The first essential is rest to the limb, obtained by the recumbent position in bed, sometimes accompanied with fastening the leg in a splint. In addition to this, local applications are often of great service.

In some cases cold, in the form of an elongated ice-bag, gives most relief. In other cases the pain yields more quickly to hot applications, such as a poultice or mud-pack, or running a hot iron over the part, covered with thin blotting-paper, or the filter-paper used by druggists, moistened with vinegar and water; or the leg may rest in a box filled with hot sand.

Sometimes alternate hot and cold applications relieve when either alone fails. A good way is to apply several layers of cloth wet with ice-water, and cover them with strips of blanket over which is a sheet of rubber tissue. The heat of the limb soon converts the cold application into a hot one, and the stimulation of circulation thus effected brings great relief. Gentle rubbing or stroking of the limb upward is often helpful.

In the later stages, when the pain is less acute, massage and careful exercise are serviceable. Electricity of the proper kind, and scientifically applied—not that made by the little domestic batteries—may be of use. But this, or any powerful measure, should be used only under the direction of the physician.—*Youth's Companion*.



The New Jerusalem

Bible Reading

WHAT character does the city bear? What kind of garments does she wear?	Rev. 21:2.	In that fair city will there be A cause for tears or agony?	Rev. 21:4; 7:16.
Is it old Jerusalem now dressed In beauteous robes of righteousness?	Rev. 21:5.	Who will be there, a temple sweet, In which all other souls will meet?	Rev. 21:22.
What do you think, will there be room For all the saints to have a home?	Rev. 21:10.	Who will the city glorify, And honor bring to God most high?	Rev. 21:24, 26.
Whose glory shines through all the place, Reflected there in every face?	Rev. 21:11.	Will little children be left out, No more be heard their joyous shout?	Matt. 19:14.
Is it the sun, is it the moon, That brighter shines than any noon?	Rev. 21:23.	What multitude did John behold, Standing before the throne of gold?	Rev. 7:9.
How stand her gates, with lock and bar Lest some dear child the city mar?	Rev. 21:25.	Who join with that immortal throng, In worship sweet with praise and song?	Rev. 7:11.
What precious stone, like crystal clear, Compose those walls that shut out fear?	Rev. 21:18.	What are the words which they repeat As they fall down before his feet?	Rev. 7:12.
What is that gem, so very rare, Of which the gates are made up there?	Rev. 21:21.	What trial sore did these pass through, That they now stand among the true?	Rev. 7:14.
And as we walk that dustless street, What do we see beneath our feet?	Rev. 21:21.	What's the reward now offered all If they obey the Master's call?	Rev. 22:14; 21:7.
Who built this city? can it be Of earth, or is it heavenly?	Rev. 21:10.	What think you, dear friends, will it pay To love the Lord and him obey?	
I don't like night, it is so dark; Will it be there? now listen, hark!	Rev. 22:5.		LORETTA V. ROBINSON.

Boulder, Colo.

Prince: A Story of New Zealand



THE spring of 1865 in New Zealand came with a rush. The winter had been long and hard. On the first of September snow still covered all the ranges. It lay in patches about our house, and stretched, an unbroken field, on the great ridge across the river.

How longingly we looked for some break in the weather, for even a day when the sun would appear over the saw-tooth ridge above Davis's Bend for the three or four hours during which, in winter, it shone into the great gorge of the Clutha, where my father had his placer mine!

The Clutha is the largest river in the South Island of New Zealand. Rising in Lake Wakatipu, it is fed by countless streams pouring from the lofty sides of the Dunstan and Obelisk ranges. It winds along a devious path where many an earth convulsion has cleft a way through ridge and hill for waters once pent in ancient lakes. Along the banks the humble miner digs and washes for gold, and great dredges gouge out the gravel and root out huge boulders in search of the same reward.

That winter the river was lower than usual. Filled with masses of floating ice, it went softly by. Suddenly all was changed. A tropic wind came from the north; rain, warm and heavy, fell intermittently; thunder growled in the distance; the snow vanished; the oppo-

site hillside showed numberless lace-like cascades, and the river started post-haste for high-water mark.

Then, from a cloudburst that fell in the upper country, came an enormous rush of water that sent the flood-mark up nine feet in three hours, and caused the Clutha to become truly imposing as it hurled its wild waters down the deep and desolate gorge.

That morning all the dwellers at Doctor's Point were out on the banks watching the flood and salvaging any drift that came within reach. These inhabitants were my father and mother, a derelict Scotchman called "Dunstan" Jim, Ah Kim, a Chinese miner, and Prince. Prince was Dunstan Jim's dog. How such a dog and such a man happened to be together is a mystery. An enormous dog, mostly Newfoundland, but a little St. Bernard, black and white, wavy-haired, good-natured, and almost preternaturally acute, Prince had up and down the river a succession of sympathetic and suspicious friends; sympathetic, because of his good nature and general sociability, and his frequent abuse at the hands of his ne'er-do-well master; suspicious, because of the belief that a considerable part of the master's living came from the thefts which the dog had been trained to commit from the miners' camps.

The intelligent and powerful brute, it was further whispered, had been taught to steal sheep for his master, who, whenever he ran out of meat, would send his dog up to the high ranges above the gorge to bring down a sheep. Men laughingly told how Prince, from a natural desire to get the biggest and best, had once brought down a fine imported Spanish merino ram of

ancient lineage and great dignity, which arrived at Dunstan's hut with somewhat lessened dignity, but otherwise undamaged. Prince's master, they said, immediately turned the animal loose, while the dog, abashed and surprised, followed the humiliated ram, as he slowly climbed the cliffs, with a glance that seemed to say, "I wonder what was the matter with that one?"

Just now Prince was by far the busiest and most useful member of the party at Doctor's Point. Into the water he plunged again and again after drift pointed out to him by his master. The rise had been so sudden that many people living near the river had been caught unawares. Furniture, miners' cradles, sluice-boxes, water-wheels, and wrecks of huts were passing in endless procession.

Seven miles up the river, where the Manureka River forms a junction with the Clutha, and just across the river from the town of Alexandra, lived Archie Macdonald, with his young wife and baby. That morning he had kissed his wife, tossed his two-year-old little Duncan a moment, picked up his dinner pail, and started for his work at a new mine about a mile from home.

A few days before, he had brought home across the Manureka a very large half-barrel, such as the miners used for washing the sacking that caught the gold in sluice-box or cradle. This — locally known as a "big tub" — he had rolled up the bank to the first landing and left there.

Mollie Macdonald was very busy the morning of our story. There was bread to bake in the big camp oven, some tarts to make, and the cow to milk; and baby was much in the way. So, as the morning was sunny and the air balmy with spring, she picked up the little fellow, took a pillow, ran down the bank, and put him in the big tub, where he appeared to be perfectly safe, since he could not climb out. Then Mollie hastened back to her work. In half an hour she ran down to see him, but he was fast asleep on his pillow. Covering him up, she went back to the house and to her work, sure that she would hear him if he waked and cried.

Meanwhile, Archie was not getting on well with his work. He could not keep his mind off the rising river. Although he knew his house was far above all flood danger, he could not work. At half-past nine o'clock he threw down his tools and went home.

Mollie, who had her housework nearly done for the morning, was just lifting the lid from the camp oven to see how the bread was getting along when she heard rapid steps outside. Her husband thrust his head in at the door and jerked out the words, "Where's the bairn?"

"Why, he's in the big tub."

She saw him stagger back and turn a ghastly face to the river. Letting the heavy oven lid fall unheeded to the floor, she rushed out in sudden alarm, and glanced down where the big tub had been two hours before. Now water covered the spot. Following her husband's frenzied look, she saw the big tub near where the currents joined and swept together to make the terrible stream of the larger river. Even as she looked, the tub was drawn smoothly into the main current and vanished around the point.

Archie, coming to his senses, rushed away on a race as grim and heart-racking as ever father ran. It was three miles to Butcher's Point, and fortunately there were no rapids on the way. And there was a boat there — if he could only get to it first. But O, how the current ran! This was no carefully calculated distance

race, but a man's blind and frantic rush over rock and stone, up hill and down, with muttered prayers to the God of his fathers to have pity on his bairn.

The tub rounded another bend. Archie topped the rise, and saw it loitering, loafing in an eddy. As he looked, a fair, curly haired little head appeared over the edge of the tub. He shouted, "I'm coming, Duncan, bairnie! Your father's coming!" But before he had covered the distance, the current clutched the tub again. It was straight away now for Butcher's.

He nearly tore his heart out over those two miles. But when he toiled up the ascent out of Coleman's Creek on the flat at Butcher's, there was the big tub slowly swinging in the eddy at the mouth of Conroy's Gully — on the other side of the river. Two men were standing on the bank over there, watching the flood. He shouted and gesticulated until he made them understand that he wanted the tub. One of them tried to reach it with a long pole as it swung around, but missed it. Evidently the man did not think it worth while to take any chances with that death-dealing river for a mere tub. O, if the baby would only stand up now! But the little fellow was crouching, terrified, at the bottom of his strange craft.

Archie was joined by the ferryman. Together they ran to the ferry-boat, a stout whale-boat built for heavy currents and rough water. They spent a few frantic minutes in an effort to disconnect the boat from its well-spliced wire traveling cable, but in vain. The tub swung out again, and with a groan Archie sped away after it. He was in despair. The gorge grew wilder, the river rougher, the trail more difficult. His mind traced the river miles ahead as he ran: wild rapids at Davis's Bend, worse at the Nine-Mile, then the falls — there, surely, the end!

However, the big tub rode gallantly. Although tarrying here and there in boil or swirl or eddy, it still kept ahead. Twice he sighted it. But when he reached the height above Davis's Bend, and it had not stayed in the eddy there, he could hardly keep his feet. A fearful figure he was — hatless, coatless, ragged, torn. How he longed for the one slim chance, the chance to plunge into the river, and to struggle with the wild current for the life of his child!

It was almost noon, and the men at Doctor's Point were about to stop their salvaging, and go home for dinner. My mother had been looking up the river through a small spy-glass. She turned it for one last look at an object coming about half a mile away. The moment the glass caught it, she saw, first, the hooped side of a big tub, then as it swung round, a little plump hand gripping the side, and before her heart could beat again, the tear-stained, chubby face of a baby.

She screamed, and almost dropped the glass. "O Will, there's a baby in that tub!"

My father caught the glass and looked a moment. "Come on, Dunstan, there's a baby sure enough!"

Calling the dog, they hurried up the bank some little way, and out on a point of rocks that jutted well into the current. Standing on the edge, Dunstan gripped his dog around the neck, and steadily pointed to the swiftly coming tub.

"Do ye see it, mannie? Ye maun get it, Prince." The great beast looked up and quivered all over, as if he knew that this was his biggest task.

"Now, Prince!" And Prince, launching himself far into the current, was just below the tub when it arrived opposite the point. But now he had a problem. He could not fasten his teeth in the tub. It spun

round and round when he tried to grip it. Working always on the farther side, however, the dog, in his repeated efforts to grip it, forced it nearer to the bank, so that when it passed the next point into the eddy where the men had been catching drift, it came so close that my mother managed to reach the edge of it with a long, slim pole, and tipped it enough to cause the baby to get on his feet once more.

When the child's face appeared, the dog barked as if astonished, and reached up and licked the face, while the baby thrust his arm over the edge as if knowing there was help in the great, friendly creature that swam alongside. The dog was much excited. He pawed the tub as it swung into the eddy. He fairly wrestled with his problem. Twice the rocking craft circled the eddy, while he, ever seeking to force it shoreward, shouldered it, spread wide his jaws and tried to set his teeth. He whined with baffled effort. Meanwhile there was excitement on the bank. My father was lashing two poles together. Ah Kim was standing on a stone in the water, winding and unwinding his pigtail and jabbering in Chinese. Dunstan was down at the edge of the water, firing a string of Scotch injunctions at his dog:—

"Prince, my mannie, upset it, lad! Ye canna bring it in that way! Get the bairn! Tip it over!" But Prince did not seem to understand. It puzzled him that he could not get that thing ashore.

At last he changed his tactics. Apparently he decided to get aboard the tub and see what he could do from the inside; for suddenly he lunged up and hooked his mighty fore paws over the side. The tub, tipping violently, pitched little Duncan out on top of the dog, which promptly seized the baby by the clothes and swung him clear of the water. The dog's weight sank the tub until it filled. He looked around undecidedly for a moment, apparently not sure that he was justified in leaving anything behind. Then in response to the shouts from the bank, he struck out for shore.

Mother gathered the terrified, and slightly strangled child into her arms, and soothed its frantic sobbing. "Why," she said, "it's Mollie Macdonald's baby!"

With a common impulse, all present turned to look up the trail. There, not fifty yards away, came a stumbling man with glassy eyes, who reeled as he ran, and gasped hoarsely as he saw them: "Hae ye seen ma bairn, ma little Duncan? He was in the big tub." Just then my mother rose up, and he saw the child.

He fell on them, and hugged his boy to his heart. He sat down on the ground and poured out a wealth of endearment in the good old language of his fathers. Then his Highland reverence prompted him. Lifting his eyes, "The gude God be thankit!" he said. And then in his Highland politeness, he added, "And ye, too, gude people."

They all talked at once. "But where's Prince?" They turned to the river. A very big black and white dog, with teeth firmly clenched in the edge of the big tub, was slowly pushing and pulling it ashore, while Ah Kim, crouched on a rock by the river, murmured unintelligible words of encouragement.—*Charles R. Black, in Youth's Companion.*

Only a String

ELLA and Rob were sister and brother, yet they were inclined to dispute with each other over trifling matters. This grieved their mother greatly, as she tried to teach them to be at peace with the world in general, and especially at peace with each other.

"Nothing is ever gained," said mother, "by loud and angry words. Few things are worth a quarrel."

It was on a bright spring morning that they heard her voice calling, "Children, come here. Mother is in the garden. Come at once."

Away they ran. When they reached the garden, their mother simply pointed her rake, with which she had been turning the soft earth, toward a fluffy, screaming, angry little ball in the garden path.

"Let go, it's mine," screamed Mrs. Robin.

"I will not," cried Mrs. Bluebird. "It's mine, I saw it first."

And thus they screamed and rolled and tugged, for the little lady birds were quarreling over a long white string which they had found in the garden. Each housewife desired it for use in building her new spring nest. At last, after much pulling, and fluttering of wing, they each dropped the string that they might argue and fight the better. But just in the middle of their fight, bright-eyed Mrs. Sparrow came twittering by and flew off with the string to the nest she was building.

"Good enough," cried Ella, clapping her hands. "Why, the little birds should be ashamed to quarrel so over a piece of string."

"I am glad you see it so, my little girl," replied mother. "I had no idea when I called you that the birdies would lose their string by quarreling, but I wanted you to see how it looked to others. You see we seldom gain in this world by disputes. I do want you to remember this."

"I'll try, mother," laughed Rob.

"And I'll remember," cried Ella.—*Child's Gem.*

Morning Watch: Evil-Speaking

LAST year at the International Convention of the B. Y. P. U., I heard the following impressive incident related:—

"My father was an invalid, and as his son it fell to me to manage his affairs. On one occasion I had more than the usual amount of overseeing to do, and I asked father, who was able to be about a little, if he would do the chores around home that day, while I finished my work on the lower farm. He consented, but when I returned late, tired and worn, he told me he had not done what he had promised to do. The hot words were just ready to leap out, but somehow I choked them back, and said, 'It's all right, father, I'm not so very tired, after all;' and I started off, when father called me back, and laying his hand on my head, he said, 'George, you're the best son a father ever had; God bless you.' I went to my tasks, and performed them. When I returned, my father could not speak to me—he was done with all earthly tasks. From that day to this, whenever temptation to manifest anger has come, I have felt the pressure of his hand upon my head."

"If we knew what lives were darkened
By some thoughtless words of ours,
Which have ever laid amongst them
Like the frost among the flowers,
O with what sincere repentings,
With what anguish of regret,
While our eyes were overflowing,
We would cry, 'Forget, forget!'"

M. E.

BE noble! And the nobleness that lies in others, sleeping, but never dead, will rise in majesty to meet thine own.—*Lowell.*



M. E. KERN
MATILDA ERICKSON

Secretary
Corresponding Secretary

Study for Sabbath, October 21

Missionary Volunteer Methods, No. 15 — Distribution of Literature

LEADER'S NOTE.—The article by M. E. Ellis on page 7, and the note entitled "What Hath God Wrought!" will be helpful in the preparation of this program. Emphasize that the great bulk of literature turned out by our presses challenges us to faithfulness in distributing the printed page. See "Great Second Advent Movement" and "Rise and Progress of Our Publishing Work." Under the topic "What Papers Have Done," it would be interesting to read extracts from letters received from persons to whom your society has been sending papers. In connection with the next topic mention the value of lending books, and some plans for doing it. At a certain camp-meeting in 1910 some of our people bought books to circulate among their neighbors. The last talk suggested should be given by a member of your literature committee, and let it include both a report of work done and plans for future work. It might be well to outline briefly a plan for doing thorough, systematic work.

Program

Scripture drill (review Morning Watch texts for week).

How the Publishing Work of Our Denomination Has Grown (eight-minute paper). See last page.

What Papers Have Done (ten-minute paper). See page five.

Lending Books (five-minute talk).

What Can Our Society Do (short talk)?

Report of work.

Missionary Volunteer Reading Courses

Senior No. 5 — Lesson 1: "The Price of Africa," Chapter 1

NOTE.—To whom is this book dedicated? It would be well to read the preface as introductory to your study, and we most earnestly recommend that you test your memory by the questions at the close of the chapter. If you can give attention to the "Subjects for Advanced Investigation," it will doubtless be interesting as well as profitable.

Notes

The day of early opportunity for giving the gospel to Africa is passed. We shall never know what success would have attended the early church had she seen the hour of her opportunity. Another day is foretold in the Word of God when Africa shall stretch out her hands unto God. Ps. 68:31; Isa. 18:7. That time is now; to us comes the great privilege of giving the everlasting gospel to that waiting people.

Jesus told his disciples that other men had labored, and they were to enter into their labors, reaping where others had sowed. John 4:35-39. Perhaps the greatest preparation for the disciples' work at that time was the translation of the Old Testament Scriptures into the Greek language, the language of literature and learning.

Thus it is to-day. Devoted men and women of God have gone into this dark land, and, at great cost and sacrifice, have translated the Scriptures into the different tongues and dialects of the people. In the great work of exploring and opening up unknown territory, they have also done a work without which we would never be able to give the third angel's message to Africa's waiting millions in the short time allotted to us for that great work.

In thinking of the price paid upon the altar of sacrifice for the redemption of Africa, we must not forget the early workers sent out by our church. First in that noble band comes Elder Tripp, his son, and Dr. Carmichael, who after three years of service were called to lay down their lives. Sister Armitage served one year, and she was laid to rest. Later Elder F. L. Mead and his devoted wife were added to the ranks of those who had sacrificed their lives in service at the first station, near Bulawayo. Sister Anderson, of

the Pemba mission, sleeps at Cape Town. In Nyassaland is the grave of Elder Watson. The German East African missions have had their sacrifice of workers. On the Gold Coast the children of Brother and Sister Kerr, and Sister T. M. French are awaiting the call of the Life-giver.

Many others are giving their lives a daily sacrifice amid loneliness and self-sacrifice that we in the home land can not realize. We must catch the inspiration of their lives and do our part, by prayers and gifts, to carry on the work until the Lord of the harvest shall say it is enough. On the monument erected in memory of the first soldier who fell in the Spanish-American war, is this brief but significant sentence, "The Spirit of the Fathers Lives in the Sons."

Junior No. 4 — Lesson 1: "Uganda's White Man of Work," Pages 1-21

NOTE.—Consult a map of Africa to get a clear idea of the region traversed by Mackay. Use the scale of miles to estimate distances. Consult table of pronunciation in front of book, and pronounce names aloud.

1. By whose appeal was missionary interest in Uganda first aroused? When and where was this appeal published?

2. What unusual incidents accompanied its transmission to England.

3. Who was Stanley, and what led him to enter Africa?

4. Who was king of Uganda at this time?

5. How did his territory compare with that of other rulers? Tell something of the organization of his government.

6. Describe Stanley's presentation to the king.

7. What incident had prepared the way for his cordial reception?

8. What form of heathen worship prevailed? What false religion had been introduced, and by whom?

9. In what manner was the subject of the Christian religion introduced? How was a part of the instruction preserved?

10. How did the king compare the merits of the Christian and the Mohammedan religions?

11. What previous information of Mutesa had reached the people of Christendom?

Note

Henry M. Stanley was sent out in 1869 as traveling correspondent of the New York Times by James Gordon Bennett, to find and relieve David Livingstone, who was lost to public sight in the interior of Africa.

The Mission of the Missionary Volunteer Society

THE psalmist says, "Happy is that people, whose God is the Lord." I believe that we can read this text with a slight change, and say, "Happy is that young people, whose God is the Lord." The simple fact that we are thus related to the Lord at once brings us in touch with God's work and interests in the earth, and rolls upon us responsibilities which were foreign to us before we accepted God's truth for this time; and we can not escape these responsibilities without changing our happy relation to the Lord.

In the sight of God the greatest thing in the earth to-day is the third angel's message and its proclamation to all the world in this generation. What a gigantic undertaking this is! Our young people are recognizing their responsibilities in this direction, and are now organizing themselves almost everywhere, and are making it their mission to do all within their power to accomplish this very thing. Their aim is, "The advent message to all the world in this generation." What a great and noble purpose this is! What a great field of opportunities for service in the Lord's army this affords us!

One who did much in organizing our young people for service, said: "As we caught a view of the accumulative power and self-propagating force of our army of youth, organized and trained for service, it seemed that we had suddenly come into possession of a gigantic dynamo of energy and spiritual power, with which to finish the work of the Lord in this generation." This, dear young people, is our mission. We have now an army of about thirty thousand young people in our ranks, and about seven thousand of these have signed the Volunteer pledge to serve the Lord wherever he may call them to work for him. This leaves a large number which we might term raw recruits. These must be searched out and trained for service.

This work falls upon those now connected with the local societies, and well may we study ways and means by which it may be accomplished most successfully. There is at present much talent going to waste because of lack of proper encouragement, and direction into some useful channel. So in reality we have another great mission, and that is to help develop and train workers. As we take part in the exercises of the local society, we receive a taste of what it means to work for Jesus, and by faithfully performing the little duties placed upon us, we become prepared to bear greater responsibilities, and to enter upon a greater work beyond our local surroundings. Let us ever remember that we are connected with a noble cause, and that our mission is a sacred one.

A MISSIONARY VOLUNTEER.

Books for the Reading Courses

THE books to be read the coming year are as follows:—

Senior Course No. 5: "The Price of Africa," by S. Earl Taylor; paper, 35 cents; cloth, 50 cents. "Passion for Men," by Edwin Forrest Hallenbeck; paper, 20 cents; cloth, 40 cents. "Ministry of Healing," by Mrs. E. G. White; cloth, \$1.50. "Miracles of Missions" (fourth series), by Arthur T. Pierson; paper, 35 cents; cloth, \$1.

Junior Course No. 4: "Uganda's White Man of Work," by Sophia Lyon Fahs; paper, 35 cents; cloth, 50 cents. "Early Writings," by Mrs. E. G. White; paper, 35 cents; cloth, 75 cents. "North America," by Frank Carpenter; cloth, 50 cents.

Study at Home "There's a Way"

HERE is the experience of a correspondence student which shows whether or not study by this method is practical, as told by him to a friend:—

Correspondence study has this advantage over the ordinary oral school recitation: you can not miss being called upon to recite upon the whole lesson. No dodging here. You must be thorough. Any one who will prepare his lessons carefully and conscientiously will soon find himself in possession of some good, practical knowledge.

Are the lessons practical? I make them so by practising the principles taught; after that they are practical. You know it is said that the test of the pudding is in the eating. Well, I have tasted this, and it is good. I find myself almost unconsciously using what I have learned in every conversation. But most of all, I appreciate the ability the lessons have given for a keener interpretation of literature and life. They have added as it were a new sense finger to the mind for the acquisition and enjoyment of knowledge.

The third annual opening of this school occurs on October 2. A calendar of full information is sent on request. Address Fireside Correspondence School, Takoma Park, D. C.



II—Paul Arrested in the Temple

(October 14)

LESSON SCRIPTURE: Acts 21: 18-40.

MEMORY VERSE: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." Matt. 5: 10.

Questions

1. Where was Paul at the time of this lesson? Who were with him? What had Paul brought to the church at Jerusalem? Note 1.

2. Where did Paul go the day after he reached Jerusalem? Who was present at the meeting? Acts 21: 18; note 2.

3. After Paul had greeted the brethren, what did he declare to them? When they heard his report, what did they do? What did they say to Paul about the many Jews which believed? Verses 19, 20.

4. Of what teaching of Paul's had these Jews been informed? Verse 21.

5. Although the elders praised the Lord for what had been done for the Gentiles, how did some of them feel? What vote had been taken seven or eight years before? What had been heard concerning Paul's teaching? Note 3.

6. What did the elders say the multitude would do? What plan did they propose whereby Paul might prove that he kept some of the Jewish customs, even though they were not necessary for salvation? Verses 22-24.

7. In what way was Paul willing to obey the Jewish law? What was Paul to show publicly? Where is the law of a Nazarite vow set forth? What was Paul to do? What did Paul's advisers think? Note 4.

8. What did the elders say the Jewish churches had already concluded concerning the Gentiles? Verse 25.

9. What did Paul do? When the Jews from Asia saw him in the temple, what did they do? Verses 26, 27.

10. What did the Jews cry out? What accusation did they make against Paul? Whom did they say he had brought into the temple? What caused them to think that Paul had brought an Ephesian there? Verses 28, 29.

11. What had brought many Jews to Jerusalem? Why were some of these visiting Jews angry with Paul? What incidents led them to a wrong conclusion? Note 5.

12. What effect did this accusation of the Greeks have upon the people of the city? What did they do with Paul? What were their intentions? What interfered with their plans? Verses 30-32.

13. What did the chief captain of the Roman soldiers do? What did he demand to know? How was additional confusion caused? Where was Paul taken? Verses 33, 34; note 6.

14. How was Paul protected when he came upon the castle stairs? What did the people cry out? Verses 35, 36.

15. Before Paul was led into the castle, what did he ask? What surprised the chief captain? Whom did he take Paul to be? Verses 37, 38; note 7.

16. How did Paul reply? What urgent request did

he make? When given permission to speak, what did Paul do? Verses 39, 40.

Notes

1. Paul and his company were now in Jerusalem. With him were Luke, indicated by "we," in verse 17, Trophimus of Ephesus, verse 29, and probably those persons mentioned in Acts 20:4, as having started on their journey with him.

One object of Paul's coming to Jerusalem at this time was to bring an offering of money which had been collected from the Gentile churches for the Christians at Jerusalem, who had suffered from the famine; and Paul's first work must have been to present this gift. See Acts 24:17, and Rom. 15:25, 26.

2. This is James, the brother of Jesus. Gal. 1:19. He was a recognized leader in the early church. He had presided at the council held in Jerusalem, recorded in Acts 15:6-20.

3. The elders glorified the Lord because of the work done for the Gentiles, but some of them were not satisfied. Seven or eight years before, by vote of the whole church at Jerusalem, the question was settled as to whether or not the Gentiles must observe Jewish laws and ceremonies in order to be saved. Acts 15. But that conclusion did not change the opinions of all Jewish believers. Rumors had come to the church at Jerusalem that Paul taught that not only Gentiles, but even Jews, need not keep the law of Moses. So when Paul came to Jerusalem, the old question was revived.

4. Paul was willing to obey some of the Jewish ceremonies as a matter of custom, but not as necessary for salvation. The plan was for Paul to show in a public manner that he did not personally reject nor despise the Jewish law. He was to join a company of four men who had come to Jerusalem to complete a Nazarite vow. (For details see Numbers 6.) He was to pay for the animals to be sacrificed, stand with the Nazarites while the priest offered the sacrifices, look on while the men's heads were being shaved and while their hair was burned in the fire. Paul's advisers thought that if he did this, the faultfinding Jews would be convinced that he himself was not seeking to overturn Jewish customs.

5. As it was the time of the feast of Pentecost, many Jews from other countries were in Jerusalem. Paul had been seen by many of these Jews, and they were very angry with him because of his work among the Gentiles. They saw Paul in the inner court of the temple where Gentiles were forbidden to come, and also saw him walking about the streets with an Ephesian Gentile Christian, and hastily and wrongly concluded that Paul had brought this Greek into the forbidden court of the temple.

6. The castle was the tower of Antonia. It was at the northwestern corner of the temple area, connected with the temple by covered passages and stairways.

7. The "Egyptian" whom the chief captain thought Paul to be, is mentioned by Josephus. A short time before, this Egyptian had gathered a large number of discontented Jews on Mount Olivet, and had proclaimed himself the Messiah. The soldiers had dispersed them, but the Egyptian rebel had baffled the pursuit of the Roman soldiers, and escaped.

THE YOUTH'S LESSON

II—Paul Arrested in the Temple

(October 14)

LESSON SCRIPTURE: Acts 21:18-40.

MEMORY VERSE: Matt. 5:10.

Questions

1. With whom did Paul and others meet the next day after his arrival at Jerusalem? Describe the interview. Acts 21:18, 19; note 1.

2. How was his report received by the elders? What did they say concerning the number of believing Jews in Jerusalem? For what were they zealous? Verse 20.

3. What had these Jews been told about Paul? What did the elders advise him to do to allay prejudice? Verses 21-24.

4. What did they say of the Gentile believers? Verse 25.

5. What did Paul, in harmony with their advice, proceed to do? Verse 26; note 2.

6. How long a time was occupied in this ceremony? What happened near the close? Who were the instigators in the riot? Verse 27.

7. Upon whom did they call for assistance? With what words did they stir up the rage of the Jews? Verse 28.

8. Upon what trivial circumstance was this charge based? Verse 29.

9. How did this outcry affect the people? What did the mob do? Verse 30.

10. What was their purpose? Who received news of the uproar? Verse 31; note 3.

11. What did the chief captain do? How was the mob affected by the presence of soldiers? Verse 32.

12. What did the chief captain command concerning Paul? What inquiries did he make? Verse 33.

13. How is the confusion described? Where did the chief captain have Paul taken? Verse 34; note 4.

14. What was necessary in order to protect Paul from the violence of the people? Verse 35.

15. What did the mob cry out as they pressed around him? Verse 36.

16. As Paul was being taken into the castle, what did he say to the captain? At what did the captain express surprise? Verse 37.

17. Who did he suppose Paul was? Verse 38; note 5.

18. What was Paul's reply? What request did he make? Verse 39.

19. When permitted to speak, what did Paul do? What followed? In what language did Paul speak? Verse 40.

Notes

1. See "Sketches From the Life of Paul" (Mrs. E. G. White), pages 208-211.

2. "It was customary among the Jews for those who had received deliverance from any great peril, or who from other causes desired publicly to testify their dedication to God, to take upon themselves the vow of a Nazarite, the regulations of which are prescribed in the sixth chapter of the book of Numbers. In that book no rule is laid down as to the time during which this life of ascetic rigor was to continue, but we learn from the Talmud and Josephus that thirty days was at least a customary period. During this time the Nazarite was bound to abstain from wine and to suffer his hair to grow uncut. At the termination of the period he was bound to present himself in the temple with certain offerings, and his hair was then cut off and burned upon the altar. The offerings required were beyond the means of the very poor, and consequently it was thought an act of piety for a rich man to pay the necessary expenses, and thus enable his poorer countrymen to complete their vow."—*"Life and Epistles of the Apostle Paul"* (Conybeare and Howson), page 545.

3. "The celebration of the festival had attracted multitudes to the holy city, and the temple was thronged with worshipers from every land; and among these were some of those Asiatic Jews who had been defeated by his arguments in the synagogue of Ephesus, and irritated against him during the last few years daily more and more by the continual growth of a Christian church in that city, formed in great part of converts from among the Jewish proselytes. These men, whom a zealous feeling of nationality had attracted from their distant home to the metropolis of their faith, now beheld, where they least expected to find him, the apostate Israelite who had opposed their teaching and seduced their converts. An opportunity of revenge which they could not have hoped for in the Gentile city where they dwelt had suddenly presented itself."—*Id.*, page 546.

4. "This cohort of soldiers formed the garrison of Castle Antonia, at the northwest corner of the temple area, so built as to overlook the temple and its courts. The castle was named after Mark Antony. This fortress communicated with the temple cloisters by means of two flights of steps."—*"Peloubet's Notes,"* 1909, page 288.

5. "The 'Egyptian,' whom the chief captain took Paul to be, is mentioned by Josephus. A short time before this he had gathered a large body of discontented Jews on Mount Olivet, whom he had deluded into the belief that he was the Messiah, declaring that the walls of Jerusalem would fall down at his word. Felix marched out against the insurgents and dispersed them, but the Egyptian escaped."—*Id.*, page 289.

The Youth's Instructor

ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.,

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE

EDITOR

Subscription Rates

YEARLY SUBSCRIPTION - - - \$1.00

SIX MONTHS - - - .50

CLUB RATES

5 or more copies to one address, one year, each - - \$.75

5 or more copies to one address, six months, each - - .40

5 or more copies to one address, three months, each - - .20

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

The Debt of Mercy

How could I hope to have my grief relieved,
If I kept silent when my brother grieved?

—Edith V. Bradt.

Temperance Articles or Incidents

IN order to have new, up-to-date matter in our special temperance issues, we would like to have all who have a special interest in the temperance cause to cooperate with the editor in securing articles, incidents, and statistics relating to the temperance work.

This call is made considerably later than that of last year, so early responses are requested. If many make an effort to comply with this request, no doubt much good matter for the next number will be obtained.

What Hath God Wrought!

THINK of it! April 6, 1846, the first literature ever published by Seventh-day Adventists appeared. It was a small leaflet by Miss Ellen G. Harmon, now Mrs. E. G. White, containing her first vision. To-day, our denomination publishes 363 books, 315 pamphlets, 1,200 tracts, and 126 periodicals in 67 languages. In 1854 samples of all our tracts and pamphlets could be obtained for thirty-five cents; to-day, to get one each of the pamphlets, tracts, periodicals, and of the books in cheapest binding would cost \$525. Yes, think of it, and then thank God for what he has wrought.

During the first eight months of this year more than twenty-three car-loads of publications were sent out by the Washington office of the Review and Herald Publishing Association. Brother C. H. Jones writes from the Pacific Press: "During the first five months of this year, we shipped out over ten tons of books per month, and in July, twenty-four tons. In addition to this, between one and two tons of periodicals were sent out each month." These are the reports from only two of our twenty-seven publishing houses. The pages of truth are pouring out of our publishing houses in great volumes; and more than this, the productions are of the highest quality. These pages are being used by God in finishing up his great work on the earth, and surely he is counting on the youth, whom he has chosen to be his helping hand in this closing work, to help scatter these pages like the leaves of autumn. Are we disappointing him?

M. E.

It Pays

LAST year some one placed in the hands of a young man in Brooklyn, New York, a copy of the Temperance INSTRUCTOR. Occasionally this young man smoked and drank; but through the influence of the paper he signed the abstinence pledge on the first of January of the present year, and has since been faithful to that pledge.

His interest in the INSTRUCTOR led him to subscribe for it. Recently he sent the following letter to the editor:—

Words can not express how happy and grateful I feel at having found the first INSTRUCTOR that ever came into my hands. The more I read the paper, the more eager I am to receive the next number. I have read, as I believe, more real truth in these papers than in all the books and newspapers that I had ever read, and have been far more benefited by them. I have come to love the INSTRUCTOR, and would miss it if I did not receive it.

I left New York City to get away from everything tending to injure one's health and morals. This change to Maine has been a great benefit to me, especially as I am on this island [Great Diamond Island]. I have seen more of nature's real charm and beauty, and have gained more health in these last five months than during the five years I was in the city. It is strange, but true. The dear old farm is best after all.

The situation and responsibility of the people of Maine at present is serious, but the good, upright men will not give up. I sincerely wish them success.

As you probably know, I signed the pledge in last year's Temperance INSTRUCTOR on Jan. 1, 1911. I have kept true to it.

A Call From the Philippines

FROM India, Africa, China, the islands of the sea, and from the downtrodden millions of so-called Christian lands, a cry of human woe is ascending to God, and not long shall that cry be unanswered.

Young people, such a cry is certainly ascending to God from the Philippines; are you making ready to answer that cry? The fields are ripe, waiting for the reapers. As our workers have no tent here, and the houses are not large enough to hold all that come to hear, the meetings are held outdoors. Some have stepped out into the light of truth at each meeting. Surely the field is ripe.

On Sabbath, July 1, I met with the workers and people in Manila. There are only two families of workers for all these islands. About forty Sabbath-keepers were present, some for their first quarterly meeting. All spoke of their faith, and of their determination to advance in the third angel's message. I could not understand their dialect, but I knew what they were talking about, for their testimonies had that ring which one hears the world over, wherever there are those who believe the third angel's message.

The worker who comes to the Philippine Islands does not have to learn the language before he can begin work; for the English is being taught in all the schools, and the rising generation have a fair knowledge of this language. Do you not see God's hand in this? And yet there are only four workers in all these islands, and they are without means and facilities for carrying forward the work.

Consider this field, and may your prayers ascend to God for the work and workers here, and may God impress some with a desire to give their life to the work in the Philippines.

F. E. DARLING.

"EVERY seed and every bud whispers to us to secure, while the leaf is yet green, that germ which shall live when frosts have destroyed leaf and flower."