

The YOUTH'S INSTRUCTOR

Vol. LXII

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No. 41



THERE are 21,269,135 persons attending school in the United States, 2,167,988 being in private schools.

THE assertion of so many newspapers that the cause of the war is to be found with the kaiser, is sharply criticized by the *Army and Navy Journal*.

VIRGINIA went dry by 32,000 on September 22. Surely California will do as well in November. We shall be glad to have eleven prohibition States with which to begin the year 1915.

"OWING to the gallantry displayed by the Jews serving as common soldiers, Russia has announced that in the future Jews will be admitted to official duties in the Russian army and navy. Heretofore no Jew has been granted this privilege."

TEACHERS returning from abroad to take up school work in Philadelphia, have been forbidden by the school boards to relate any of their experiences to the children. This prohibition is necessary to insure the neutrality of the schoolrooms. It is probable that other cities will follow the example of Philadelphia.

THE new Protestant Episcopal Cathedral of St. John the Divine, in New York City, is to be the largest church edifice ever built in America. It represents an effort to revive the methods by which the craftsmen of the Middle Ages produced the masterpieces of architecture which still rank among the most beautiful structures ever built by man.

SCRUBBING machines are now on the market. These will do much toward displacing the scrub women that have come to be regarded as a necessity. The machine, propelled by electric power, is capable of scrubbing from five thousand to eight thousand square feet an hour. It is said that the machine economizes both time and money.

"LEATHER, still in a fair state of preservation although in some cases two thousand years old, is to be seen at the British Museum in sandals and early shoes which have been found about London during the course of excavating. Many of these are remnants of early Roman days on the isles, when, for approximately four hundred years following

the opening of the Christian era, Britain was occupied and ruled by the Romans. Since several of the principal streets of London were laid out at that time by the conquerors, these shoes may once have trodden some still existing thoroughfares of the city."

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THE FLAGELLANTS IN BALINTAWAK, P. I., READY FOR THE PRELIMINARY SCOURGING



CRAWLING OVER THE COURSE

THE EFFECT OF THE SCOURGING

Above appear three of the seven striking pictures found in the "Picture Section" of the October or "Indulgences," "Penance," and "Purgatory" number of the *Protestant Magazine* just off the press. Full-page pictures of the new Pope, Benedict XV, and of the former Pope, Pius X; also two other "Flagellants" pictures. See also "Tariff on Sins," "Oath of Knights of Columbus," "Romanizing a Legislature," and "President Wilson's Message to the Vatican." This number contains ten pages of standard authorities on "Papal Indulgences." Order 20 copies for missionary work among Roman Catholics, for only \$1.00, or 50 copies for \$2.00.

The Youth's Instructor

VOL. LXII

TAKOMA PARK STATION, WASHINGTON, D. C., OCTOBER 13, 1914

No. 41

Good Counsel

T. A. ZOLLER

Be gentle; who can know the pain
That one harsh word may bring?
Perhaps the wound may ne'er again
Heal from the deadly sting.
But kindly words, like healing balm
Poured on some troubled heart,
May lull the tempest into calm,
And heal its cruel smart.

Be brave, though hard your lot may be;
We need much discipline;
For, e'er the pearly gates we see
And joyful enter in,
We must be tried, both young and old,
Till we reflect the face
Of our Refiner, like the gold
That's in the furnace placed.

Be true; and ever stand for truth
Though others may deny.
Our Perfect Pattern e'en in youth
Was never known to lie
In word, or act, or look, or tone;
His life was ever true;
And if our lives like his have grown,
We'll walk the earth made new.

Experiences of Colporteurs in Moravia

N. Z. TOWN



SINCE the beginning of the war in Europe, interest in the Eastern campaign has centered principally in the province of Galicia in the northern part of Austria-Hungary where the Russians and Austrians have fought some of their fiercest battles. Just west of Galicia is the historic land of Moravia, whose inhabitants at present are nearly all Roman Catholics. But the third angel's message has found entrance among these Catholics, and at the Central European meeting a new conference, consisting of Moravia and Austrian Silesia, was received into the union. This new conference has 18 churches and 389 Sabbath keepers.

The following experiences related by the president, Elder J. Muth, give a little idea of the difficulties which our workers in Catholic Europe have to meet; but we can rejoice that notwithstanding the efforts of the enemy, souls are continually being won to the truth in those Catholic lands:—

"In Moravia the canvassers have no permission to sell books or periodicals. Most of them have been punished and put in prison. While two canvassers were out selling books, one of them was reported to the police by a pastor, and after some days was arrested by the gendarmes. At the court trial, the witnesses who were supposed to have bought books from them were questioned, but they said this man had not sold them any books, it was his companion. So he was put in prison, and a search was made for his colleague. Even a station master assisted in the arrest by telegraphing to another station on the line, announcing that the canvasser was traveling in that direction. When the canvasser was arrested, the gendarme wanted to handcuff him, but the colporteur told him it was not necessary, he would come along. He was put into a filthy prison, where there were only four beds and eight inmates, besides other unpleasant guests. Later he was sent to the district court accompanied by two gendarmes, where his colleague had been in prison five days. The officers wanted to handcuff him again, but he said that he was a Christian and would willingly go with them. The canvasser was not discouraged. In the compartment where he, and the gendarme sat, he quietly hummed the hymn, 'Who will be a warrior of Jesus?' The gendarme said, 'How can you sing a hymn like that when you are without confession?' (One is called without confession if he does not belong to the state church.) He said, 'No, I am called without con-

fession, but I am a Christian, a Bible Christian.' The gendarme said, 'Then sing it aloud, that I may understand it.' And he sang the whole hymn.

"When he reached the prison, he received convict's clothes. This prison was a little better than the other. As the matter had to be settled by the state court, our brother had to wait there five days, as the sessions were held only on Friday, and he had arrived on Sunday. So he had to be in prison seven days altogether, and the other canvasser eleven days. They were not allowed to be in the same cell. They were curious to know what was to come. The sentence was twenty-four hours' imprisonment. After the trial they received their Bibles again. One of them had drawn in his Bible a sketch of the 2300 days, the number of the beast, etc. The judge asked them why they allow themselves to be imprisoned, spoil their career, and keep the Sabbath, and what these sketches meant in their Bible. This afforded them an opportunity to testify to the truth before the court. At first the officers smiled, then they listened so attentively that one could have heard a pin drop. The judge acknowledged that they spoke well, and that what they said was truth. He asked if they had any books in which these things were explained. They told him that the books had been taken from them upon their arrest. He sent for the books at once, and then they read to him. The books were afterward distributed among the court officers, and the tracts among the prisoners.

"The trial was on Friday, and they wanted to be at their church on Sabbath, but could not reach the place on foot in the short time. Having won the favor of the judge, they expressed their desire to him, telling him they had no money with which to travel to their church. The judge ordered the prison director to give them enough money to pay their fare to their church, and a day's ration of bread."

Interpretation of the Bible

IN our use of the Bible it is of supreme importance that our interpretation should be correct. There have always been those in the church who have rendered void the Scriptures by a mystical interpretation of their own fancy. Mosheim speaks of such interpreters in the second century:—

It is certain that no one of these expositors could be pronounced a good interpreter. They all believed the language of Scripture to contain *two meanings*: the one obvious, and corresponding with the direct import of the words; the other *recondite*, and concealed under the words, like a nut by the

shell; and the former they neglected, as being of little value, and bestowed their chief attention on the latter; that is, they were more intent on throwing obscurity over the sacred writings, by the fictions of their own imaginations, than on searching out their true meaning.—*Institutes of Ecclesiastical History*, John L. von Mosheim, London, Longman & Co., etc., 1841, book 1, century 2, chap. 3, par. 5.

Martin Luther presents the necessity of holding strictly to the literal meaning of the Scripture:—

Let the Christian reader's first object always be to find out the literal meaning of the Word of God; for this, and this alone, is the whole foundation of faith and of Christian theology. It is the very substance of Christianity. . . . Allegories are often of a doubtful nature, depending on human conjecture and opinion; for which reason Jerome and Origen, and other Fathers of the same stamp, nay, I may add, all the old Alexandrian school, should be read with the greatest caution. An excessive esteem for these has gradually introduced a most mischievous taste among later writers, who have gone such lengths as to support the most extravagant absurdities by Scriptural expressions.—*A quotation from Luther's Exposition of Deuteronomy, given in "The History of the Church of Christ," Joseph Milner (5 volumes), Boston, Samuel T. Armstrong and Crocker and Brewster, 1822; Vol. V, page 263.*

As opposed to the true Protestant position of individual study of the Bible, the Roman Catholic Church claims the sole right to interpret Scripture:—

No one relying on his own skill, shall,—in matters of faith, and of morals pertaining to the edification of Christian doctrine,—wresting the Sacred Scripture to his own senses, presume to interpret the said Sacred Scripture contrary to that sense which holy Mother Church—to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures—hath held and doth hold; or even contrary to the unanimous consent of the Fathers.—*The Council of Trent, session 4, April 8, 1546, under "Decree Concerning the Edition and Use of the Sacred Books," in "Dogmatic Canons and Decrees" (Imprimatur of John Cardinal Farley), New York, the Devin-Adair Company, 1912, page 11.*

She [the church] alone has the right to interpret them dogmatically and juridically; that is to say, in such a manner that her explanation has the force of law in determining doctrine. Lastly, she has in her latest council wisely regulated the use which it is proper to make of them.—*"Catholic Doctrine as Defined by the Council of Trent," by the Rev. A. Nampon, S. J., Peter F. Cunningham, Publisher, Philadelphia, 1869, page 126.*

On the other hand, the ninth article of the Westminster Confession well expresses the Protestant claim that scripture explains scripture:—

IX. The infallible rule of interpretation of Scripture is Scripture itself; and therefore, when there is a question about the true and full sense of any scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly.—*Philip Schaff, "The Creeds of the Evangelical Protestant Churches," Hodder and Stoughton, London, 1877, page 605.*

Yet, withal, we must have the aid of the Holy Spirit, which will explain all that there is in the Scripture for us, but certainly never anything contrary to anything in any part of the Scriptures:—

The Spirit of God does not communicate to any mind of even a teachable, obedient, and devout Christian, any doctrine or meaning of Scripture which is not contained already in Scripture itself. He makes men wise up to what is written, but not beyond it. When Christ opened the understanding of his apostles, it was that they might understand the Scriptures. Luke 24:45.—*Joseph Angus, "The Bible Handbook," Philadelphia, James S. Claxton, 1866, page 178.*

Let us study faithfully, comparing scripture with scripture; but above all, let us ask the guidance of God's divine Spirit that we may follow the truth and not the opinions of men. L. L. CAVINESS.

God and Men on War

THOU shalt not kill.—*Divine command.*

Blessed are the peacemakers.—*Jesus of Nazareth.*

War is wholesale murder; war is cruelty.—*Gen. William T. Sherman.*

War is the trade of barbarism.—*Napoleon Bonaparte.*

Not less than 3,500,000,000 human beings have been slain in war since the beginning of history.—*Edmund Burke.*

The warrior's name shall be a name abhorred and wear forever the curse of Cain.—*Henry W. Longfellow.*

War is a damnable profession. Nothing except a battle lost can be half so melancholy as a battle won.—*Duke of Wellington, after the battle of Waterloo.*

There never has been a good war or a bad peace.—*Benjamin Franklin.*

Gold and power are the chief causes of war.—*Tacitus.*

Where bleed the many to enrich the few.—*Shenstone.*

War, I call it murder.—*James Russell Lowell.*

Let those who make the quarrels be the only ones to fight.—*Alice L. Park.*

David Lloyd-George, chancellor of the exchequer of Great Britain, says:—

"The civilized countries of the world are spending nearly £500,000,000 (\$2,500,000,000) a year upon weapons of war, and in the forging of the machinery they are withdrawing from useful and productive labor some of the most effective and skilled brains. In this country the annual bill for armaments is something like £70,000,000 (\$350,000,000); that is, it is costing us £8 (\$40) for every household in the kingdom. Were this burden removed, Great Britain could afford to pay every member of the wage-earning classes an additional dollar a week, without interfering in the slightest degree with the profits of capital."

Tell me what is treason in a country, and I can tell you whether that country is slave or free. Treason has no place in a democracy except in time of war, and if to try to end war be treason—then let me be stained with that attainder.—*Margaret E. More, at University of California, July, 1913.*

If my soldiers should think carefully, not one of them would remain in the ranks.—*Frederick the Great.*

War Not Eternal

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat." Isa. 65:21, 22.

The earth shall then be transformed. Man will then offer to his brother man, not bullets nor bayonets, but richer grain, better fruit, and fairer flowers.—*Luther Burbank.*

"Neither shall they learn war any more." Isa. 2:4.

So, with Richard Le Gallienne, I say:—

"War
I abhor.
And yet how sweet
The sound along the marching street
Of drum and fife! And I forget
Wet eyes of widows, and forget
Broken old mothers, and the whole
Dark butchery without a soul,

"Without a soul, save this bright drink
Of heady music, sweet as death:
And even my peace-abiding feet
Go marching with the marching street:
For yonder, yonder, goes the fife,
And what care I for human life?

"The tears fill my astonished eyes,
And my full heart is like to break:
And yet 'tis all embannered lies,
A dream those little drummers make.

"O, it is wickedness to clothe
Yon hideous grinning thing that stalks
Hidden in music, like a queen
That in a garden of glory walks,
Till good men love the thing they loathe!

"Art, thou hast many infamies,
But not an infamy like this.
O, snap the fife, and still the drum,
And show the monster as she is!"

Some Famous Workers for Peace

Henry IV of France, who formed his "Great Design" for the federation of Europe.

Hugo Grotius. His "Rights of War and Peace," published in 1624, says Andrew D. White, "of all works not claiming to be inspired, has proved the greatest blessing to humanity."

William Penn in 1693 published his remarkable "Essay Toward the Present and Future Peace of Europe."

Immanuel Kant, the great German philosopher. In his essay on "Eternal Peace," he showed that war would not cease until the world was organized, and that it could not be safely federated until the nations had representative government.

David L. Dodge, of New York, founded the first Peace Society.

William Ellery Channing, the ablest and most strenuous supporter of peace that the American pulpit has produced.

Charles Sumner. In his famous address on "The True Grandeur of Nations," and in other great addresses, he worked as earnestly against war as during his whole life he worked against slavery.

Elihu Burritt. He secured cheap ocean postage. Half a century before the czar's rescript, he proposed a world court. This idea was popularly known in Europe as "The American Plan."

Andrew Carnegie. He offered to repay the United States \$20,000,000, the price paid to Spain, if our government would give the Philippines independence. He has given \$5,000,000 to provide pensions and rewards for heroes of peace. February, 1914, Mr. Carnegie created a corporation of twenty-eight trustees, and endowed it with \$2,000,000, under the name of "The Church Peace Union."

The Baroness von Suttner, of Austria, whose story, "Lay Down Your Arms," together with her constant work for peace, won her the Nobel Prize in 1905.

JOHN N. QUINN.

"That Prayer Meeting Testimony"

"I do not want to prolong the meeting, nor to take up any one else's time, but the statement just made by our leader reminds me of an occurrence many years ago that may be profitable to relate:—

"At the time I speak of I was owner of a large shoe shop. Back of my store there were living rooms occupied by a father and his son. I will call the father 'Uncle Ben' and the boy 'Bob.' The father was eighty-four years old, and both father and son were drunkards, continually fighting. If one obtained a bottle of liquor and the other found it and stole a drink, a fight was sure to follow.

"One day, as I passed the bank, the president, a Christian, called me and spoke about Uncle Ben, asking me to visit him and try to encourage him in doing better. This started me to thinking pretty seriously, as I was a drinking man then, and had been under the influence of liquor in company with Bob many

times, and the father knew it. For me, therefore, to be of any benefit to poor old Uncle Ben, seemed absurd, and it somehow humbled me, and led to my reformation.

"However, I did try to help the old man, gathering up all the religious literature to be obtained and carrying it to him, as well as dropping in on short visits; but this did not, seemingly, accomplish any good. When asked about religious matters, Uncle Ben would shake his head and sigh deeply, saying: 'It's no use, boy. There ain't no chance for me, I tell you.'

"From the son I learned that his father had once killed a man, and the memory of his crime haunted him. When falling asleep, he would be troubled with horrible dreams, would wake up shrieking wildly, 'Go away! Go away!' and, with eyes glaring in terror, would claw the air as if struggling desperately with some assailant. The delirium would be more severe when the old man was under the influence of liquor.

"Several years before this my mother had bought two books of a canvasser and had given them to me. I had placed them in a trunk, without so much as looking at them, and there they lay, forgotten.

"One day, some time after I had begun giving Uncle Ben reading matter, I happened to open the trunk for some other purpose, and came across the books. One I carried to Uncle Ben, the other I kept, thinking that sometime I might read it myself.

"A month or two afterward, Bob, the son, stopped me on the street and told me that a wonderful change had come over his father.

"'Why,' said Bob, 'he won't drink! I've tried and tried to get him to drink. I've left the bottle on the desk beside him, but he never touches it. He says that he doesn't want it and will never drink again.'

"Surprised at such a story, I called upon the old man, and sure enough he was perfectly sober. He greeted me with a smile, as he laid down on the desk beside the whisky bottle the book I had lent him, and which he had been reading. I had a very pleasant visit, and just before leaving I asked the question, 'Uncle Ben, how do you like this last book I brought you?'

"'Boy!' he replied, in a voice trembling with suppressed feeling, 'boy! it's the grandest book that I ever read! It's been a most precious gift to me. Its teachings have shown me how to overcome my evil habits, and have put a new hope in my heart, and new purposes in my mind. It's the most blessed book that I ever read. Praise God that you ever thought of bringing it to me!'

"The old man was thoroughly converted, and died a sober man and a Christian.

"The name of the book was 'Bible Readings for the Home Circle.'"

W. S. CHAPMAN.

"Did you ever think out some idea or plan, and after you had it all well in hand find out that some one else had already put the same thing in operation? Did it make you feel as if there was no use thinking up original things? It is said that the United States Patent Office received three applications for the same patent during one given week. Men will always think along the same lines; but as your muscles would never develop if you waited for some one else to do the exercising, so your mind will never develop if some one else does the thinking."

"Though old the thought, and oft expressed,
'Tis his at last who says it best."

The Native Funeral Custom in Africa

MRS. W. H. ANDERSON



I HAD often wanted to see for myself just how natives of Africa conduct a funeral. One evening we heard the death wail two miles away. The wife of the highest chief in the district had died; so we knew the funeral ceremony would be of more than ordinary interest. The next day we went over to the funeral. Words cannot picture what our eyes beheld.

As soon as death occurs, the body is anointed with fat. All the finery which the person possessed is put with him, and the body sewed up in blankets. It is then ready for burial. Runners are sent through the country round about to notify the people of what has happened, the distance covered by the messengers depending on the importance of the deceased. All work or play is dropped by those receiving the news, and they hasten to the home of the deceased. Those in charge of the funeral do not wait until the friends arrive before the body is buried. Many times the grave, which is about three feet deep, was dug days before death occurs, so that immediate burial might be given. The men who dug the grave wash their hands over it, and then the women of the village prostrate themselves over it until they are exhausted. After this those present walk to and fro in the court for a while, then come together and dance on the grave. The men go through the same performance as the women, but the men and women never dance together.

If the dead person is a woman, all the things that pertain to a native woman—her grain basket, cooking pot, stool, hoe, etc.—are carried by the women as they walk to and fro. The men run as if they were chasing something, trying all the time to stab it with their assagais. I have seen them jump fully five feet high, and every one cries, *Mā-we*. They sometimes say, "Your friends, your friends want to see you come back." If the corpse is that of an elderly woman, they will say, "Mother, O mother, return! O return, my mother!" They will repeat each one of these sentences dozens of times. They are continually talking to her, and they often put a reed to her ear. All the funerals that I have seen have been of prominent women.

The people begin at once to slaughter the funeral cattle. They kill only one beast at a time, though sometimes as many as thirty are sacrificed for one funeral. These animals are the finest and best in the kraal. It may be that they have been kept just for this individual's funeral. In case the deceased possessed no cattle, the friends produce them. Then there are not so many killed, and the funeral is not so long. The mourners throw spears into the animal, and then dance; then another volley of spears and a dance, and so on until the poor beast, running like a mad animal, crazed with pain and fright, is relieved by death. It is never skinned nor dressed, but is cooked, hide, hair, and hoofs. The horns and tail are cut off and used in the dance.

By this time a new company of mourners have arrived, and all this is repeated. Those of each company prostrate themselves on the grave on their arrival. When there is no one dancing on the grave, a hoe, a pot, and a basket are placed upon it; but as soon as a new company is seen coming, these things are removed. When the people are about fifty yards

away, they all begin to run as hard as they can, and fall on the grave, get up, and fall again. This performance is repeated until they are exhausted. Each company is met by women, and the mothers are relieved of their babies so they will be free to fall without injury to the little ones. There are gallons and gallons of beer brewed for these occasions. This kind of mourning may continue for a month.

All who come must be smeared with something, usually with light-colored clay; but it may be soot or wet corn meal. The latter gives them a white appearance, which is the most hideous of all. Only the forehead, cheeks, shoulders, and chest are smeared. Light clay is sometimes put on in a narrow strip about as wide as the hand. This gives a ghostly appearance.

The real mourners do not take part as do the others. They sit quietly by, but occasionally cry out with overwhelming grief. It is those that come for the feast that make the noise.

All these terrible things are done in the effort to appease the evil spirits; for these people are devil worshipers. Everything is thought to be caused by the evil spirits. When an individual is ill, the drums are kept going day and night. There are no good spirits; so whether blessing or sorrow comes to one depends upon the relative strength of the contending evil spirits.

The cattle are not skinned; for when the dead person's cattle pass from this life to the next, they must be natural. There must be some milch cows among those that are slain, so the deceased can have milk for his porridge. He will also need a cooking pot, stool, pipe, assagai, etc.; therefore these are buried with him.

The deceased is usually buried in his hut; but if for any reason his friends wish to occupy his hut after his death, they take him outside of the hut to die; for if he should die in the hut, it could never again be occupied. We have known a sick person to be left out in the veldt three days or more, so he would not die in the hut. Such ones are buried in the court or cattle kraal. No mound is made over the grave. All dirt left over is carried out, and no one could tell that there had been a newly made grave. The mourners soon have it rubbed as smooth as an earthen vessel. Every one must pat it and smooth it with his hands.

If the individual has procured medicine from the witch doctor during his life, he will be enabled to turn himself into an animal of some kind at death. If a tortoise is found in his hut, it is regarded as the spirit of the dead person in the form of a tortoise, and is never molested. The same is true even if the animal that is found in the hut chances to be a hyena, lion, or jackal. Many times these animals are not killed for this reason.

Beer, porridge, and other things are left by the grave for the spirit of the deceased, which is supposed to be always near by, perhaps sitting in a tree.

The prominent persons are cried for periodically; otherwise, when the funeral is finished the dead are apparently forgotten.

To work on, serve on, love on, unnoticed and unpraised, is perhaps the finest heroism earth can show.—G. H. Morrison.



Thought for the Quiet Hour

"Let the beauty of the Lord
our God be upon us." Ps. 90:17.

Beauty



IF there is one thing above another that the average girl longs for, and that quite naturally, it is beauty,—beauty of face and figure. That longing does not arise wholly from vanity, either. There is in humanity an inherent and deep-born love for what is beautiful, whether it be the beauty of a landscape, of the gleaming and far-reaching ocean, of a ruddy sunset, or of a perfect animal.

That love has been the force behind the brush of the artist and the chisel of the sculptor, silently and patiently working away to achieve the soul's highest ideals and bring them out to human view; and it is just as natural to love beauty in the human being as on the canvas or in the marble.

In fact, beauty rests most lovingly on God's supremest act of creation. It was man's natural heritage. So, girls, do not chide yourselves because you love beauty, even in your own face and figure, but love it for the right reason, and because God wants you to have it, and the angels have it; and set yourselves to the task of getting the right sort of beauty, which will never fade away, not even when death clouds your being.

Ugliness came when sin came, and meandered into the Garden of Eden to put a hateful seed in the heart of Adam and Eve. It is sin that contorts, warps, blackens. For many, many centuries it has deformed and marred the human race till the divine image of beauty has been well-nigh obliterated. Eradicate sin from the human soul, and that image will surely, line upon line, begin to reassert itself, to fill the body with grace and loveliness as it was at first.

I am not deceiving you, girls. I have watched this phenomenon in human lives. I have seen, stamped upon the faces and bearing of persons in middle life, the traits of character that have dominated their youth, and, according as those traits have been lovely or unlovely, have they grown attractive or unattractive. I have seen old age, repellent with its vices, or serenely beautiful with the knowledge of a lifetime lived for God and man. People whom nature made very plain have, by drawing this charm of goodness to themselves, so transformed their being that no one could think of them as uncomely. The potent influence worked outward from the heart till it dictated their words and manner, and softened and mellowed their features with an illuminating fire.

Begin with the soul, girls. You will not have to go any farther. The soul will do the rest. Work patiently and carefully, as the artist does. Build in here and brush out there. You will be weary, sometimes, for this is a work that takes patience. Some morning when you arise, perhaps, you will see that the work of the day before was all wrong, and you will have to catch your chisel, and knock off a rough point, or add a line and soften a curve. But do not give up. You will succeed at last, and you will not have to work alone, either.

There was once a great artist who came to this

world to show men how to build beautiful souls. He is the Great Teacher, Christ, and without a sigh he left princely palaces to stand always at our elbow. He will show you just where to put in the right lines and curves, and he is such a wonderful and beautiful companion that you will be very happy in your work, and glad to follow his instruction. The more closely you listen to him, the more you will realize how great and wonderful he really is. Under such leadership, if you are diligent, the work will go forward swiftly. The joy and delight in this work are very great, and they will never cease. In fact, many have been so happy in it that they have died rather than mar it by one false stroke. This is the inward beauty, the beauty that will grow forever, and will not fade, but will transform the whole being.

You will find yourself wondering, sometimes, how you could ever have thought of becoming beautiful by infinite attention to all of fashion's freaks and foibles, to the putting on of artificial complexions, or even to hearty drafts of dietetics or physical culture. Underneath it all the sinful heart lay untouched, tending daily to the death of the body's natural charms and beauty, and making it, in spite of your surface efforts, graceless and unlovely. Ugliness, that thing that no man loves, is the mark God sets on sin.

But root out of the heart the evil weeds that Satan put in it,—malice, envy, pride, love of show, evil speaking, covetousness, lust,—and put in their place love to God and man, with all the beautiful growths that spring therefrom, and the body will hasten to become a fit and graceful abode for them. Facing the divine image with uplifted and eager eyes, it will catch its glory and fire. "Beauty is the seal God sets on virtue."

ELVIRA ANDREWS WEBBER.

Richmond, Maine.

What Is Truth?

"THY word is truth." John 17:17.

"He that hath my commandments, and keepeth them, he it is that loveth me." John 14:21.

"Ye are not your own. . . . Ye are bought with a price." 1 Cor. 6:19, 20.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Eccl. 12:13.

"All thy commandments are truth." Ps. 119:151.

"Whosoever committeth sin transgresseth also the law." 1 John 3:4.

"I had not known sin, but by the law." Rom. 7:7.

"Sin is the transgression of the law." 1 John 3:4.

"The soul that sinneth, it shall die." Eze. 18:4.

"He hath not dealt with us after our sins." Ps. 103:10.

"Every word of God is pure." Prov. 30:5.

"The law of the Lord is perfect." Ps. 19:7.

"Remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence." Deut. 24:18.

"Unless thy law had been my delight, I should then have perished in mine affliction." Ps. 119:92.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:4.

LETTA STERLING LEWIS.



THE HOME CIRCLE

"You must live each day at your very best:
The work of the world is done by few;
God asks that a part be done by you."



Etiquette as Observed in American Society

Calls



THE hours for women's formal calls are between three and six in the afternoon. Men may call in the evening or on Sunday afternoons if their engagements are such as to make it impossible for them to call upon the "At Home" day. A formal call should not last more than fifteen or twenty minutes. On an "At Home" day it may be even more brief. Calls should always be paid on a woman's "day," if possible. On other days it is customary for her to give orders to her servants that she is "not at home."

The first call is made by an old resident on a newcomer. A bride receives calls before she pays them. A visiting stranger should be called upon by residents before she is expected to pay any calls herself.

The reception of an invitation to any social function, whether the invitation is accepted or declined, constitutes a social debt to be discharged by a call. Failure to do this is a slight to the hostess. The guests invited to a wedding must call on the mother of the bride soon after the wedding, and call promptly on the bride as soon as she is settled after her marriage. Calls are in order after a bereavement in a family. Calls of inquiry, when there is illness in a household, are also desirable. Such calls as these are made whether social calls are due or not.

First calls should be returned within a week or ten days after they are received. The call should be on the "At Home" day when feasible. Calls of purely formal acquaintances should be exchanged at least once a season if the social relations between them are to be maintained.

A man, in calling, leaves his overcoat, overshoes, and umbrella in the hall. At a first call he may carry his hat and cane into the drawing room with him, although this is not obligatory. At later calls he should leave them in the hall.

A woman wearing overshoes and a storm coat when calling may leave them in the hall with her umbrella.

When a man and woman are calling together, it is the man's place to wait for the woman to give the signal to leave. When two women are calling together, it is the place of the senior of the two to make the first move. It is bad form to linger over the leave-takings after a start has been made.

Cards

Men's calling cards should be small, thin, and perfectly plain except for the inscription in script, Old English, or block lettering. The man's full name or the initials of his Christian names, and his surname, should be given, always preceded by "Mr.," unless it is followed by "Jr.," or in cases where a title or a degree is appended. A physician may have his name preceded by "Dr." or followed by "M. D." A clergyman's card may either read, "Reverend John H.

Smith," or, if he has a degree, "John H. Smith, D. D."

The address should be in the lower right-hand corner. If both a house and a club address are given, the latter is in the lower left-hand corner, the former in the lower right-hand corner.

Abbreviations or nicknames of any sort are out of place on a card. So are facsimile signatures.

The married woman's calling card is a little larger than that used by the unmarried woman. The cards for women are larger and heavier than those for men, are very plain, and are lettered in the same fashion. The matron's card bears her married name; as, "Mrs. David James Pitkin." The address is in the lower right-hand corner, the "At Home" day in the lower left-hand corner. The hours at which she is "At Home" are also mentioned if she wishes to limit these.

The unmarried woman's card bears simply the title and the surname if she is the oldest or only daughter: as, "Miss Brown." A younger daughter's given name should appear; as, "Miss Eleanor Brown." Young girls in their early social seasons have their names engraved on the same cards with their mothers'. A widow's card may bear either her married name as she wrote it in her husband's lifetime, or her own given names preceding her surname.

When visiting a friend who is stopping in the house of some one who is a stranger to the caller, the latter leaves a card for the hostess as well as for the friend. In calling on other than an "At Home" day, the cards are handed to the maid at the door, after the inquiry as to whether or not the hostess is at home. They are left in either case.

Cards may be made to take the place of a call on occasions of condolence, congratulation, or inquiry. They may be left in person or sent by post. The former method is better form.

Invitations and Announcements

An invitation to a large and formal dinner should be sent out not less than a week or ten days in advance. A reply should be sent within twenty-four hours. If the invitation is written in the third person, the reply should be couched in the same form. If it is framed in a less formal way, the answer should be in similar fashion. A written regret should, of course, be sent if a person, after accepting an invitation to dinner, is prevented from being present.

Invitations to large weddings are sent out from two to four weeks before the ceremony. No reply is necessary to an invitation unless especially requested. When a guest is unable to attend a home wedding, cards should be sent to the parents of the bride the day of the marriage. No acknowledgment is demanded for cards to a church wedding, although cards should be left for the bride's mother after the marriage. A good general rule for all invitations.

(Concluded on page fifteen)



Queer Gun Tacks Signs on Building Walls

IN advertising campaigns of wide scope in which many small outdoor signs are used, the usual process of tacking them to the walls of buildings, telegraph poles, and trees is slow and often requires a small army of men. To facilitate this work and accomplish it in a minimum of time, besides eliminating the necessity of transporting cumbersome paraphernalia, a gun which shoots the signs into place has been invented. In appearance it is not unlike a shot-gun. The sign which it discharges is rolled tightly about a heavy stick, and a cord is attached to a tack which is temporarily fastened; point out, at one end of this. The other end of the string is fastened to the top of the sign. When the instrument is loaded with one of these and the trigger pulled, heavy springs furnish the propelling force which sends the roll endwise through the air like an arrow, at whatever object it is aimed. The tack embeds itself, while the jar of the impact loosens the sign and makes it unroll, falling into place. Posters have been placed at heights of thirty feet from distances of fifty feet and more with this unusual gun.—*Popular Mechanics*.



cars, and was about to give directions as to where I desired to go, when I was asked by the boys in charge if this car belonged to me. Of course I answered in the negative, saying that I supposed these cars were public property and were run for the accommodation of the public. I was very politely told that this was not the case at all; that all these cars were private ones, and could be moved only by order of the owner; and unless a man owned a car he must either walk to his destination, under a burning tropical sun, or secure the owner's consent for him to ride. All this seemed very queer; and as I did not own a car and did not care to buy one, I set out on foot.

I learned afterward that the city laid the street line and maintained it, probably by a street tax, but that every one who used the line owned his own car, which was lifted to the track by native boys, and went at his direction.

Of course this custom did not seem so bad for the man who could afford a car, but I wondered what the poor man would do, who could not afford one, but who could pay his fare. It is quite likely that he would have to walk, as I was compelled to do.

W. B. WHITE.

Gleanings From "Popular Mechanics" Monument to Memory of "Mark Twain"

A MONUMENT to the memory of Samuel Langhorne Clemens, who was known throughout the civilized world as "Mark Twain," has been erected by the State of Missouri at Hannibal, a city in which this famous writer spent his boyhood and much of his later life. The monument occupies a commanding position in a park on one of the highest of the Mississippi River bluffs. The location is singularly appropriate, since it commands an extensive view of the river on which "Mark Twain" served for nine years as a pilot, and overlooks the scenes of two of his most widely read books, "Huckleberry Finn" and "The Adventures of Tom Sawyer."

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Antiseptic Paper Used Instead of Tablets

The distressing accidents occurring so frequently through mistaking bichloride

of mercury tablets for harmless confections or medicines, may be avoided by means of an article just put on the market. Small sheets of unsized paper are impregnated with the bichloride of mercury solution in definite strength, one sheet of paper, immersed in water, giving in less than two minutes an antiseptic solution of the standard strength obtained with tablets. It is obviously impossible to mistake these leaves for

Private Street Cars

HAVE the readers of the INSTRUCTOR ever seen a private street car, one that is owned and operated in the streets of a city by a private individual? Generally, as we know, in our cities the street car systems are operated either by the municipalities themselves or by great corporations, and if one has the necessary fare he can secure a ride; but not so in Beira, a city in Portuguese East Africa. This is a quaint old town on the Indian Ocean, and is inhabited by Portuguese, Indians, and native Africans. As I landed from the steamer, I was impressed with the oddness of the place, and nothing attracted my attention more than the little street cars which were running through the streets on a tiny track, carrying passengers. These street cars are well illustrated in the accompanying picture. Some accommodate two passengers, and others four, and all are pushed quite rapidly along by native boys.

Desiring to go to the farther end of the main street on a matter of business, I approached one of these



PRIVATE STREET CARS IN BEIRA, EAST AFRICA

any kind of harmless medicine, the more so as the poison sign and a warning are plainly printed in red upon each leaf, together with full directions for using.

Appeal to College Pride Preserves Campus

At one of the large universities the conventional command, "Keep Off the Grass," has been abandoned by the institution authorities in their attempt to protect the lawns of the campus against needless injury. In spots where young, tender grass would soon be trampled out were it walked over frequently, appears a small sign bearing the single word "Please." At other places between the various buildings where it would be an easy matter for a path to be worn quickly were the students disregardful, is another reminder, "Make for a Pathless Campus." The enlistment of university pride has been found a much more carefully heeded appeal than the usual blunt demand.

New Searchlight Throws Hundred-Mile Beam

The most powerful electric lamp in the world, visible under favorable conditions from a distance of more than one hundred miles, has just been placed in service at the New York navy yard. If the tests satisfy the government, it is expected that this lamp will replace the searchlights now in use in the navy and in coast-defense work. It is equipped with a forty-four-inch reflector, and recent measurements have indicated a delivery of 450,000,000 candle power at a distance of two miles, while the searchlight now in use in the navy, equipped with a forty-four-inch reflector, gives only 60,000,000 candle power. It is estimated that this lamp with a sixty-inch reflector will give 1,000,000,000 candle power at a distance of two miles. The carbons are only five-eighths inch in diameter and are made with a metallic core. They are kept cool and prevented from vaporizing under the intense heat by means of a jet of gas which is played against the ends of the carbons.

Dairymen Suffer Heavy Loss in Milk Bottles

Thousands of dollars are lost annually by dairymen through the nonreturn of milk bottles left with patrons, according to statistics compiled by the Department of Agriculture. In one city alone, in the space of three years, 1,500,000 bottles were rescued from municipal dumps by a milk-bottle clearing house. The average bottle, it is claimed, makes $22\frac{1}{2}$ trips before it is lost, which, at a price of $3\frac{1}{2}$ cents a bottle, would mean a yearly loss of \$5,575 to the dairyman delivering milk to 10,000 customers a day. It is contended that in reality only a few of the bottles are broken, the greater number of them being thrown into ash barrels by persons ignorant of their value.

September *

I AM September, one of the happiest months of the year. I sweeten and purple the clusters of the vine. I bring forth both heat and cold. I make the corn a golden yellow. The apples are ripened by me, and I speed the honeybee. I sweeten the melons, rich and red; and I paint the pumpkins like your mother's pies. The prune trees yield their harvest to me, and in red and gold I paint the orchards and woods. I am sometimes lazy, hazy, and warm, but occasionally Jack Frost is a guest of mine. The children's eyes are brightened by me, and I paint my roses on their cheeks.

So hurrah! for beautiful September, the ninth child of the grand old year.

* The author is a young girl in the sixth grade.

Thus my own praise I will sing, as I ride on the wings of time; but don't forget that I am coming again next year, for a pleasant visit of thirty days, and to bring another year's wisdom to the lives of many boys and girls.

HAZEL WILMA ROBERSON.

Sanitarium, California.

Our Ambition

WITHOUT ambition the world would cease to move. When I speak of ambition, I mean a vastly different sort than usually goes by that name. The world is largely controlled today by ambitious leaders. There is in Europe a terrible conflict. Thousands of men are daily giving up their lives. And why?—Simply because of the ambitious designs of the rulers. Is this the kind of ambition that the Christian young person must have?—Emphatically, No! This is a selfish ambition of the same variety the father had who prayed thus for his family: "O Lord, bless me and my wife, my son John and his wife; we four and no more." And how many Christians are praying the same prayer every day of their lives! How different was the ambition of Paul before his conversion from what it was after! Before, his mind was taken up with worldly enterprises. He desired the honor and glory that the people could give. Look at him after that marvelous change. "Jealous for God," ambitious for the King of heaven is the way he may be fittingly described. All his plans were made with reference to the work of the gospel. This is the ambition for the Christian young person—ambitious for God.

No Seventh-day Adventist young person should be satisfied until he is actively engaged in giving the third angel's message to the people. Paul said, "Woe is unto me, if I preach not the gospel!" It is incomprehensible how any young person in the ranks of this denomination can turn his back on God's work and actively engage in the work of the world. Are you planning to enter the Lord's work? If not, why not?

To do this, you will need preparation. What would have become of the Israelites if Moses had not been prepared? or of the United States if Grant had not previously received special training? What sort of message would William Miller have given in 1844 if he had not prepared himself? No more can our message succeed unless we are prepared. If we are ambitious to do the Lord's work, we should also be ambitious to do it in the best possible way. God wants us to develop every talent. This means work; it means giving up all to the Master. Are you not willing to make the sacrifice?

Again, no ambitious young person who really longs to be in the work,—and no young person's ambition should aim at less,—will leave one stone unturned in order to carry out that purpose. The best and surest way is to burn the bridges behind, and go to one of our schools. The writer has attended one of the largest and foremost universities in the United States, but he can truthfully say that our colleges and academies far surpass them in the actual results obtained.

My dear young friend, do you not have a longing in your heart to do something for the Master? The fields are calling for laborers, but the laborers must be prepared. Will you not determine that with God's help you will go to school this fall (it is not yet too late), and fit yourself for the work of all work? "Who then is willing to consecrate his service this day unto the Lord?"

R. F. FARLEY.



CHILDREN'S PAGE

Twinkle, Twinkle!

Twinkle, twinkle, little star!
No wonder we wonder what you are!
For you're even higher than daddy has been,
And he goes 'way up in his flying machine.

But we've found out about you, little star.
And what you really, truly are;
A great long name with "solar" in it,
Big Sister told us, just this minute.
(She's been through kin-der-gar-ten-ing,
And says hard words like anything!)

She says you're in "as-tron-o-my,"
A thin book, most as tall as we;
I asked her why they put you in,
And she said, "To study you out again."

She's twelve, an', of course, she ought to know.
But Buddie just sighed, "Well, maybe so."
(He's "going on three," but he's harder to fool
Than some big boys in the Sunday school.)

But he laughed when I said what you seem, *for true*—
"A hole that lets God's love shine through;
The big one that they call the sun,
That's wide, wide love for every one;
But each little star in the blue up there,
Seems like some little child's own share."

So, Buddie and I know what we'll do;
We'll take our little shares through you,
And love you, dear, whatever you are,
O darling little twinkling star!

—Ruth McEnery Stuart, in *St. Nicholas*

A Kit Story

LETTA STERLING LEWIS



KIT came to Healdsburg, California, to live for a time at the college home, or rather at the barn. By her good behavior she won many friends; and her remarkable horse intelligence was often a subject of comment. Out of many interesting incidents during her "college career" I shall relate only two.

She was kind and gentle, but very sensitive. Her master had always treated her kindly and squarely. Never was her bill of fare reduced because the price of grain had advanced. Consequently her physical condition was always the same.

At this point I am reminded of a man (he called himself a Christian) who to my personal knowledge reduced the amount of grain for his team when that article was high, but required the same amount of work—heavy work, too. Once when I was a guest at his table, several articles of food had advanced in price insomuch that he made them a table topic of comment and criticism, yet they came upon his table in as liberal quantities as at any former time. This man did not cut down his own rations because of advanced prices. Ah, no! his table was abundantly supplied with the very food that had been raised in price. And I regretted that I lacked courage to remind him of the contrast between his dining table and the one in the stable, and also to ask whether he had read anywhere in sacred lore about the righteous man who regardeth the life of his beast, and that commandment, "Thou shalt not muzzle the ox when he treadeth out the corn."

As I have said, Kit was very sensitive. She had not been accustomed to cross words or harsh treatment, and such frightened her. She was once conveying a man and his wife up around Mt. Fitch. There were difficult places to pass, and at one of them Kit nearly overturned her occupants. The driver, being of an impulsive temperament (not realizing, either, that 'twas no fault of Kit's), became somewhat excited, and spoke sharply to her. This wounded her feelings so much that she became confused and could not thereafter keep an even trail. Her conduct

showed that she was completely unnerved. Without doubt these were the first cross words ever dealt to her. The driver continued sharp, blunt speeches, and she grew worse and worse, and at last became almost unmanageable.

This was strange for a horse of her reputation. But "reputation is what others think of us, and character is what we are." So this driver thought Kit was proving what was in her, and that she had been too highly recommended.

Presently his wife suggested, "Kit acts as if she were afraid of you. She is not used to cross words. Why not try the opposite?"

Heeding the suggestion, Kit's driver was greatly surprised at the change. At the very first breath of gentleness her ears assumed their former natural position, her head came down off its high, strained attitude, and she settled down in her harness as gentle as a lamb.

The kind, subdued tones led her to believe that, after all, the driver loved her, and all fear was cast out. When the next rough place was in view, she began to appear somewhat nervous and suspicious, but just then her name was spoken so kindly that her confidence was at once restored, and she made the grade safely with no sign of uneasiness.

Evidently she forgave the driver, and from that time they were fast friends.

But Mr. A had learned a valuable lesson,—one he was never to forget,—that in Kit's presence, at least, he must be in possession of one essential quality, self-control, if he expected her to give good service. He made a vow, and kept it, which made him lasting friends.

"If we paused to think that angels
Walk beside us in the way,
Would we not be far more careful
What we do and what we say?"

"If we paused to think that Heaven
Hears the secret thoughts we think,
Would we not be very careful
Of what spirit's fount we drink?"

One day Kit was left standing near the college

broom factory, where Mr. B worked several hours each day. She was not tied, for she could be trusted. She was becoming very hungry. The students' dinner bell had rung, and her master always escorted her to her own dining room very soon after that. Today he did not come. He was unavoidably detained by pressing business. She kept looking back for him, but each time was disappointed.

She could see ahead the door of her residence wide open, could see her dining room inside. She knew she was not tied, but she was not in the habit of dining in her work clothes, which she was unable to remove herself, so she would not leave her post. Nor was she used to pilfering in the pantry, and she would not begin that now.

It occurred to her what she could do that would be honorable. She remembered her friend in the factory. She would solicit his assistance. Sometimes he had substituted for her master, and she knew she could trust him. With all the dignity belonging to her she walked up to the open door, thrust in her head and spoke to her dear "gentleman friend." Yes, spoke in horse language.

It pleased Mr. B very much to see the horse show so much confidence in him. Throwing his arms about her neck and patting her vigorously, he said, "You dear old Kit, are you telling me that you want your harness off and your dinner served?" She told him in no uncertain way that she did.

To dinner she went at once, and all the way there her gentleman friend was telling her what a good horse she was, and how he loved her.

Some said, "This lesson of today will teach her to be tricky. She'll repeat this conduct right along now." Her master knew better, and he gave her the chance to prove herself. Although no extra precaution was observed, never did she swerve from her post of duty to ask Mr. B to take her to dinner unless the time passed far beyond the proper hour, as upon this particular day.

It was a lonely day for many hearts when Kit, with her master and mistress, returned to her former home in Los Angeles. She was missed as is a kind, trustworthy friend.

A True Incident

NEARLY half a century ago, at Lewis Chapel, Virginia, protracted meetings were being held by the Methodists. Two girls seventeen years of age had attended several evenings for what pleasure they might find. One night, on the way home, they were laughing and joking. Finally a relative said, "Alice, you had better be careful how you talk; you have a soul to save."

This remark caused Alice to think seriously of her life, what she was and what she ought to be. The next night she went alone to the service, and when opportunity was given went forward and knelt at the mourners' bench. She remained thus for about half an hour, and when all arose from their knees she felt no different.

The second night she went forward with the others and knelt again. This time a good old sister talked with her and told her she was now a Christian. Still she felt the same as before.

The third time Alice knelt at the mourners' bench. This time the minister came and told her to rise, that she was converted. Alice still felt no change of heart; yet she tried to believe it was as the good sister and

the minister had said. She determined to do all she knew to be right and to live as a Christian should. This she did to some extent. She went to no more dances and refrained from many other amusements for two years.

She was then married. Eighteen years passed, and she had again begun to play cards and to do many things which she had refused to do eighteen years before.

One night there was to be a dance, and all her friends planned to go. Mrs. B—— wondered if she ought to go. She hardly felt right about doing so, and after she had put the children to bed, she decided to remain at home.

That night the Lord spoke to her in a dream and caused her to understand that if she were to be saved, she must obtain salvation then.

Before this she had believed in an everlasting, burning hell, and also that people went directly to heaven when they died. In this dream she seemed to be with a friend who was trying to persuade her to accompany her to a place where Mrs. B—— saw card playing, dancing, horse racing, and all sorts of worldly amusements. She also saw Satan walking up and down among the people, but none of them could see him.

She refused to go with the friend, for it seemed to her that what she saw was hell; so she turned and went in the opposite direction, and then saw a beautiful place which she found to be heaven. "What a different place!" she thought, as she looked about. She saw none of her friends or relatives who had died, and she asked where they were. The answer was that they were not there. This answer seemed to tell Mrs. B—— that they had not gone to heaven, as she supposed, when they died, but were sleeping in their graves.

After this dream she was convinced that there is no everlasting, burning hell, and that people do not go directly to their reward or punishment at death.

She dreamed this three nights in succession, and she sought opportunity for secret prayer with God. For two weeks she prayed. While about her work she would slip away and pray, out of doors or in the house, she cared not where; for she wanted to talk with God. The burden of her prayer was that if there was any such thing as conversion she wanted to experience it.

Then one spring night she dreamed that she was again in heaven and saw its beauties, and Jesus himself served her and called her by name. She awoke singing, with a great peace and happiness filling her heart. She then knew, for the first time, that God had forgiven her sins, though twenty years had passed since the minister had told her that she was converted.

She awoke her husband and told him her experience, and said that she wanted to be baptized. He said she could when there was an opportunity. Such a time came the following autumn when a gospel tent effort was conducted near Lewis Chapel. Then Mrs. B—— took her stand for the truth as revealed in the last gospel message of mercy to a perishing world. She, with ten others, was baptized near the close of the tent effort.

The Lord works in various ways for those who are honest in heart.

LOTTIE L. CONGER.

ONE buttonhole bouquet offered amid life's stress of trial, is worth a thousand wreaths of roses laid on the coffin of the man who died discouraged and broken-hearted.—L. A. Banks.

Only a Tract

It was only a tract that came through the mail
In a note from a far-off friend;
He had heard the glad truth and was eager to tell,
If only an ear I would lend.

My interest aroused, I picked up the tract
And hastily read the words through,
Then laid it aside and went to my work;
For of work I had plenty to do.

But the words I had read kept returning to mind,
And the question, "How can it be
That men of great minds, and versed in the Word,
Had *this* never been able to see?"

My husband came in from his work in the field,
And to him I related the news.
Said he, "That's another new creed being formed;
Like the rest, you will find it a ruse."

"O, no, my dear man! I can't think it is;
If true we shall now try to find.
Max has written some texts he wants us to read,
And persuaded be in our own mind."

From reading the texts "line upon line,"
With the help of more letters and tracts,
We found the glad truth, and accepted with joy
A religion based upon facts.

The Sabbath stood out in firm, bold relief,
God's blessing to man here below;
We felt from the start new courage in life,
And our gratitude eager to show.

If talent we lacked to preach the glad truth
To our friends, we could hand out a tract,
We could write a few lines and send them by mail,
And God could supply what we lacked.

We entered the ranks enlisted for work;
Eight years we have been on the way.
We rejoice in the truth; and the saints' "blessed hope"
Grows dearer with each passing day.

And when we get into that "land of the blest,"
Free from sin we shall all be in fact:
Many a soul we expect there to find
Who was saved through reading a tract.

ROSE LEWIS.

Mothering Dolly—For Polly

CLOSE your eyes, dolly, lie quietly there;
Even your mother could use no more care!
Here are your blankets, so cover up tight,
Warm in the cradle, and safe for the night.
Polly neglected to put you to bed.
"Promise me, mother, you'll do it," she said;
"Tuck her in safely to sleep 'till it's day.
Mother, how could I forget her that way?"

Here are your clothes, dolly, folded and neat,
Petticoats, stockings, and shoes for your feet.
Polly is very decided, you know,
Just where your dresses and things ought to go.
Close your eyes, dolly, you're really no care,
Perfectly placid when put anywhere;
Yet I have seen your mamma quite severe:
Don't you care, dolly, we love you, my dear.

—Constance Johnson.

The Birthday Gift

LAST week I had a birthday, and my father said to me:
"I'll give you anything you want. Now, son, what shall it be?
How would you like a phonograph?" But I just answered,
"No;
I'd rather have a puppy, 'cause a puppy loves you so!"

So then he laughed and said that he would try to get a pup.
And on my birthday morning, the minute I woke up,
The fattest little furry dog was sitting on my bed.
There's nothing in the world that I'd rather had instead.

He follows me around all day and sleeps with me at night;
He loves to bark at me and growl, and then pretend to bite.
His little legs are wobbly, and he can't run fast, but, O!
I'm glad I've got that puppy, 'cause a puppy loves you so!

—Louise Taylor Davis.

Missionary Volunteer
Department

M. E. KERN
C. L. BENSON
MATILDA ERICKSON
MEADE MACGUIRE

General Secretary
Assistant Secretary
N. Am. Div. Secretary
N. Am. Div. Field Secretary

Senior Society Study for Sabbath,
October 24

Suggestive Program

1. OPENING Exercises (ten minutes).
2. Bible Study (ten minutes).
3. Quiz on Standard of Attainment (five minutes).
4. The Dignity of Labor—The Gospel for the American Negro (twenty-five minutes).
5. Closing Exercises (ten minutes).

1. Song; prayer; special music; review Morning Watch texts for the previous week; collect the individual report blanks and the offering; secretary's report. Try to make these routine parts of the program new every week. Try to announce the opening hymn as if you were doing it for the first time. Choose an appropriate hymn. Be interested in every item of the secretary's report; be interested, and your society will be interested.

2. Work; Jesus worked (John 5:17); Paul worked with his hands (1 Cor. 4:12); it is good to work (Eph. 4:28; 2 Thess. 3:10); we are workers with God (2 Cor. 6:1).

3. Announce the next week's texts. Lead your members to expect to be called upon to take part. Rev. 12:17; 19:10; 1 Cor. 14:22.

4. (a) Recitation: "The Gospel of Labor" (see *Gazette*); (b) Sketch of the work of Booker T. Washington based upon the book "Up From Slavery." Divide this sketch into two parts, the first being based upon the chapters "Boyhood Days," "The Struggle for an Education," and "Helping Others;" and the second upon chapters 7-11, inclusive, having as its subject "Work at Tuskegee." Let neither paper consume more than ten minutes. The two articles in the *Gazette* on this program are extracts from the above-mentioned chapters.

Junior Society Study for Week Ending
October 24

Suggestive Program

1. OPENING Exercises (twenty minutes).
 2. "One Day in the Soonan Dispensary" (ten minutes).
 3. "Giving to Missions" (five minutes).
 4. Echoes From the Fields (ten minutes).
 5. Closing Exercises (ten minutes).
1. Singing; prayer; secretary's report; special music; offering taken; review Morning Watch texts.
2. Have a Junior read this interesting letter from Dr. Russell. See *Gazette*. Locate Soonan on the map of Korea.
3. Recitation to be given by a little boy and a little girl. See *Gazette*.
4. Appoint a Junior to glean missionary items from recent issues of our papers, also from the *Missionary Review of the World*, if possible.
5. Have reports of work done, and invite all, especially such as report no work done, to speak of their determination to do better in the future. Announce time for next band meetings. Repeat membership pledge.

Missionary Volunteer Reading Courses

Senior No. 8—Lesson 3: "A Retrospect,"
Pages 98-127

1. WHERE did Taylor take up work in 1856? Locate this city on the map. When was the port opened to foreigners?
2. Why did Taylor withdraw from the society by which he had been sent to China? How did he purpose to get his support? Who associated with him in this step?
3. During the second Chinese war, how were the lives of the missionaries miraculously spared? Tell of their first convert in this place.
4. Why does God sometimes send us difficulties?
5. What experiences came to Taylor and his associates about this time which served to strengthen their faith?
6. What added responsibility came to Mr. and Mrs. Taylor in 1859? How was this enterprise financed?
7. What call for help did Taylor send to England in 1860? Why was help needed?

8. What led to the formation of the China Inland Mission? In what year was its organization perfected?

9. When presenting in the homeland the needs of the new mission, how did Taylor show his absolute confidence in God? What can you say of the success of the China Inland Mission?

Junior No. 7 — Lesson 3: "Under Marching Orders," Chapters 4, 5

NOTE.—The motto of the Salvation Army is "Saved to Serve." Dr. Gordon says: "We are saved to be savers. There is needed the divine Saviour and human savers. Only he who has been saved can help somebody else."

1. What courageous words did Mary Porter once write home? What great missionary in Asia once said, "I can do all things through Christ which strengtheneth me"?

2. What long journey was undertaken by some of the missionaries in the compound in Filial Piety Lane? How did they make the journey? What did they take with them?

3. Describe one inn in which they spent the night. What interesting ruin did they go out of their course to see? What made their next stop especially pleasant? In what did the native Christians especially wish Miss Porter to help them?

4. Why is the Huang-ho, or Yellow, River, also called "China's Sorrow"? Tell how the missionary party crossed this river. Locate Tientsin, Chih-li, and Shan-tung.

5. What plan of work was followed on this journey? In whose native village did they stay for some days? Who came to see the foreign teachers? Describe the ancestral tablets shown to Miss Porter. Why do the Chinese reverence these tablets? How do they honor them?

6. What earnest recruit was added to the missionary family in Peking in 1881? What interesting event occurred in June, 1882? What "marching order" came to Mr. and Mrs. Gamewell in 1884? Why was it especially hard for Mrs. Gamewell to leave the home in Filial Piety Lane?

7. What preparations were made for the long inland journey? Describe the Yangtze River. How far may it be traveled by steamboat?

8. Tell how the journey was continued from I-ch'ang. How many extra men were often needed to pull the boat through the rapids?

9. How long after leaving I-ch'ang was it before they reached Chung-ch'ing? What did Mrs. Gamewell write home of her impressions of this place?

10. Under what unpleasant conditions did the missionaries have to live? What thought sometimes depressed them? Yet in spite of these things, what cheering words did Mrs. Gamewell write to her loved ones at home?

Missionary Volunteer Question Box

[All our Missionary Volunteers are invited to contribute to this question box. The Young People's Department will be glad to answer through these columns questions pertaining to any phase of the young people's work.]

65. KINDLY tell us what our Missionary Volunteer circulating library is.

There are two kinds of Missionary Volunteer circulating libraries. One is a library built up in the local church, and kept constantly lent either to our own people or to those not of our faith. The other library is owned by the conference, and is lent to our own young people.

66. Do you think it is right for the Missionary Volunteer Department to set a goal? Doesn't that limit the work that our young people might do?

The Missionary Volunteer Department believes that it is doing the right thing to set a goal, or aim, before our young people; and the proof that we are right is the fact that our noble Missionary Volunteers are enthusiastically reaching their goal, and many are doubling and some trebling their goal. The Lord sets goals: "Be ye . . . perfect," and the 144,000 goal.

Important to Stenographers and Typewriters

THE Fireside Correspondence School desires to announce to its patrons and friends that it is prepared to furnish any nonvisible writing machine, including the old reliable Remington No. 6, entirely remanufactured and as good as new, at the low price of \$15, or for less in combination with our courses of instruction in stenography and typewriting. The latest model of visible writers, any make, can be furnished for \$30. Send at once for full particulars of combination offers, or reserve a machine at once, since the time for accepting this offer is short. Send no money until requested. Address the principal, C. C. Lewis, Takoma Park, D. C.



IV — Josiah and the Book

(October 24)

LESSON SCRIPTURE: 2 Kings 22, 23.

MEMORY VERSE: "Thou shalt have no other gods before me." Ex. 20:3.

Questions

1. Who was Hezekiah's great-grandson? 2 Kings 20:21; 21:18, 23, 24.

2. How was a man's work put on Josiah when he was only a little boy? How old was he? How long did he reign? What was his mother's name? 2 Kings 22:1.

3. In what respect was he like his great-grandfather Hezekiah? Verse 2; 2 Kings 18:1-3. How was he different from the other young men of his time? 2 Kings 22:2, last part. What does turning to the right hand or to the left mean? Joshua 1:7.

4. How long had Josiah been reigning before he began to seek the Lord? How old was he when he began to reign? Then how young was he when he began to seek God? 2 Chron. 34:3, 1. In what manner did Josiah turn to the Lord? 2 Kings 23:25.

5. When only twenty years of age, what great work of reformation did Josiah begin in Judah and Jerusalem? What was done to the altars of Baalim? To the carved images, molten images, and other images? 2 Chron. 34:3, 4.

6. Why was this done? Memory verse. How thorough was Josiah in this work of stamping out idolatry? 2 Kings 23:4, 5, 16.

7. What bones were these that he took out of their graves and burned on the altar of Bethel? 2 Chron. 34:5. Without realizing it, what word of God did he thus fulfill? 1 Kings 13:1, 2. Who had called him by name and given him this work over three hundred years before?

8. After Josiah had done this work, what did the men of the city tell him? What did he therefore command concerning this prophet's bones? 2 Kings 23:17, 18.

9. Not satisfied with the destruction of the evil, what work of repair did Josiah next attempt? How old was he at this time? Where did he get the money to do this great work? 2 Chron. 34:8, 9; 2 Kings 22:3, 4.

10. To whom was this money delivered? How were they trusted? How did the workmen do their work? 2 Kings 22:5, 7.

11. What encouragement did Josiah receive for walking in all the light he had? Verses 8-10.

12. When the king heard the words of the book, what did he do? What did he inquire? Of whom? Where did Huldah the prophetess live? Verses 11-14. Note.

13. What message did Josiah receive from the Lord? Verses 15-20. What further work of cleansing did he do? 2 Kings 23:24.

14. To how many of his people did he think it necessary to read God's Word? What covenant did he

enter into with the people? Verses 1, 2. How long did they keep it? 2 Chron. 34:33, last part.

15. Of what feast were they now ready to partake? How heartily did the people keep this Passover? 2 Kings 23:21, 22.

16. By neglecting the counsel of God, how did this good king finally come to an untimely end? How great was the mourning? 2 Chron. 35:20-25.

Note

"Now she dwelt in Jerusalem in the suburb."—*Jewish Translation by Isaac Lesser*. See also margin.

IV — God No Respector of Persons; the Judgment Standard

(October 24)

DAILY-STUDY OUTLINE

		QUESTIONS	NOTES
Sun.	God no respecter of persons	1-6	1
Mon. ...	Our attitude toward all men	7, 8	2
Tues. ...	Oppressing the poor; the royal law	9, 10	3
Wed. ...	Transgressors of the law	11-13	4
Thurs. ...	Standard of God's judgment	14, 15	
Fri.	Review the lesson		

LESSON SCRIPTURE: James 2:1-13.

Questions

1. With what exhortation does this chapter open? James 2:1. Note 1.
2. How are the rich and the poor frequently distinguished? Verse 2.
3. How was respect of persons often manifested? Verse 3.
4. What had those who made these distinctions become? Verse 4.
5. How does God look upon the inhabitants of this world? Ps. 33:13-16.
6. What did the apostle Peter perceive? Acts 10:34, 35.
7. What should be our attitude toward all men? Prov. 24:23; 28:21. Note 2.
8. To whom is the kingdom of God promised? Matt. 5:3, 5, 10.
9. What charge is made against some? What do the rich do? James 2:6, 7.
10. How is the royal law fulfilled? Verse 8. Compare Matt. 22:35-40. Note 3.
11. What do those who have respect of persons do? By what is this sin shown? James 2:9.
12. Of what are those guilty who offend in but one point? Verse 10. Note 4.
13. How is this illustrated? Verse 11.
14. What is this law called? How are we exhorted to speak? Verse 12.
15. How will those be judged who have shown no mercy? Verse 13.

Notes

1. The Revised Version (margin) of this text reads: "My brethren, do ye, in accepting persons, hold the faith of our Lord Jesus Christ, the Lord of glory?" None who profess the pure and undefiled religion of our Lord should countenance any distinction or manifest any partiality among members of the church because of difference in wealth or social standing; we are all one in Christ Jesus.

2. While God is no respecter of persons, he is a respecter of character. He will immortalize a pure and holy character in his kingdom. We, too, should love and respect good character, no matter in whom it may be found.

3. We are here cited to the higher, supreme law, before which all will stand on an equality. There will be neither rich nor poor, high nor low. Right and wrong, guilt and innocence, alone will be considered. It is the "royal law" because it is the law of the great King. Before this law all must bow; by it all differences must finally be settled.

4. The moral law "is that revelation of the divine will which relates to the duties men owe both to their Maker and to their fellow men, or neighbors, as explained in Luke 10:33-37. This law is spiritual and perfect, extending to all the inward creations and outward actions of men, and can never be changed or annulled."—*Binney's "Theological Compend,"* page 153.

Etiquette as Observed in American Society

(Concluded from page eight)

except those to church weddings, is to reply to them as promptly as possible. Announcement cards should be met by a call on the bride's mother, or by cards left for her, and by personal cards sent to the bride upon her return from her wedding trip, or by a call in person on her "At Home" day. Out-of-town friends should send cards, and the failure to acknowledge the receipt of a wedding announcement, by a note or cards, is a serious breach of good manners, and warrants the inference that the recipient is either ignorant or indifferent to the courtesy.

Cards should be left in acknowledgment of announcement of an engagement or a birth. The notes of condolence which should always be sent to a bereaved family should be acknowledged by a note, or by a card bearing a word of thanks or appreciation. —*"The World Almanac and Encyclopedia,"* page 622.

An Honor, Though Undeserved

THE height of ambition with some folks is to appear prosperous; but most persons of that sort become less rather than more appreciative as recognition comes, though mistakenly bestowed. The Negro in this story saw the compliment.

When a fraternity official was traveling through the South, the train stopped for a lay-over in a small town, and he went to a near-by store to make a purchase. The storekeeper could not make the correct change for the bill handed him; so Mr. Boak walked out in search of some one who could.

Beside the door outside was an old Negro sitting on a box, whittling a stick.

"Uncle," he said, "can you change a twenty-dollar bill?"

At first the Negro looked up in surprise; then, seeing the earnest look in Mr. Boak's face, he hastily rose, took off his slouch hat, bowed, and said:—

"Deed an' Ah cain't, boss; but Ah 'preciates de honor you has confu'ed on me, jis de same!"—*Selected.*

"IN the opening of the fourth international rubber exhibition in London, Sir Henry Blake declared that in time the asphalt and brick pavements will be replaced by those of rubber. At this exhibition there was one room equipped entirely with rubber furnishings. Even the draperies were of rubber, and were hung on rubber rings, and suspended on rubber poles. No footfall could be heard in this room. The adjoining tennis court and other places of pleasure were of rubber."

"THE book of life is the memory. By the grace of God you can begin this day to write in that book the record that will make you glad when you stand before the judgment seat and are judged for the deeds done in the body."

WHETHER in chains or in laurels, liberty knows nothing but victories.—*Phillips.*

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The Greater Love

AMONG the stream of refugees along one road in Belgium was a mother who, when miles on the way, suddenly remembered "that in the terror and confusion of gathering her household together and snatching a few belongings, she had wholly forgotten her little babe sleeping in its cradle. She now thought of it as awakening and crying for companionship and food. She was forcibly restrained from returning to its rescue, an impossible task, and was compelled to hurry on, forever to be haunted by the vision of her deserted babe."

We recall in this connection that wonderful promise of God, "Can a woman forget her sucking child? . . . Yea, they may forget, yet will I not forget thee."

How great is the love of God! We despise the ingratitude of a child who ignores a mother's love; how much more ignoble is it to reject the greater love of our heavenly Parent!

A Good Business Rule

A SUCCESSFUL business man said that one of the rules he made for himself early in life was that in a business conversation he would never allow the other man to be the first to indicate that the conversation was over: he invariably made it a practice to be the first to rise the moment the business was stated. He was, therefore, never dismissed, even by indication.

This golden rule—and it is a golden one—is commended to every woman whose affairs bring her to a man's office. Very few persons know, as the old saying has it, "when to get out." This is not only true of women, but it is also true of men: it is a common and grievous fault, and works havoc with a busy man's time. With a man there is no excuse for overstaying the time necessary to a brief explanation of the business that brings him to another man. Every man should understand this golden rule in business, and not be warned by the polite picking up of a pencil or a pen or paper, or a glance at the desk, that his visit is considered at an end. But for a woman there is more excuse. She has not been trained in the rules of business, and it is difficult for her to realize how much an extra five or ten minutes means in a busy man's day. But with the present tendencies to bring her more into the affairs of men, and consequently into their working hours and offices, it is one

of the most valuable rules that she can learn with profit to herself and to the immense relief and admiration of every business man. The time to get out of a man's office is the moment that you have presented your errand to him, briefly and to the point, and when he has given his answer. Be always the first to rise or to give the indication that you realize the conversation is over: never permit the business man the chance to indicate even by the politest gesture that you have reached the end of your time, and he wishes that you would leave his office.—*Ladies' Home Journal*.

What Are You Doing?

MUCH of the conversation of today is about people. Whether it is men or women that are conversing together, they talk of other men or women. Some of this may be profitable, but much of it is of little worth, if not absolutely harmful. What do you who realize that you are living in the hour of God's judgment do? Is your conversation upon trivial things, or is your thought directed toward that which is of eternal moment? Well does the apostle Peter admonish us: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

Seed Thoughts

It does not require much strength of character to accept advanced light when there are others accepting it, but it does require much strength of character to accept even the plainest truth when one has to stand alone in its acceptance.

Any weakling can drift with popular opinion, but it takes real manhood and womanhood to stand alone in one's honest convictions, especially amid ridicule and fierce opposition.

True men and women will not fail to accept truth of which they have been convinced, no matter how much persecution it brings.

It is far more desirable to be found standing alone for the truth than to be standing with the whole world in error.

J. W. LOWE.

The Borrowing Habit

THE borrowing habit grows out of small seeds. The small boy starts the habit in school, when he borrows his schoolmate's pencil or eraser, and is neglectful about returning it. Grown a little older, he stops his acquaintances on the street, to ask for a loan of five dollars. It does not take long for him to cause himself to be regarded with dislike and distrust. The people he knows will cross the street to avoid him. All sorts of excuses are framed for refusing his requests; for the habitual borrower is invariably careless about returning his loans. If he pays the money he owes, it is generally after a considerable lapse of time, and after repeated reminders. He comes to have a standing little better than that of a beggar.

Practice independence in this matter as far as possible. Don't lay the foundations for the borrowing habit by asking trifling accommodations. Stand on your own feet. Don't expect your friends' generosity to supply that which should be the fruit of your own industry.—*Selected*.

"COMMIT thy works unto the Lord, and thy thoughts shall be established." Prov. 16:3.