

# The YOUTH'S INSTRUCTOR

Vol. LX

February 13, 1912

No. 7



THE KATZ (CAT) CASTLE

WE are indebted to the editor of *Life and Health* for this splendid view of the Katz Castle on the Rhine, which was "the ancient residence of the counts of Katzenellenbogen. It was built late in the thirteenth century, and afterward destroyed and rebuilt. Down the river a short distance is the Thurnberg, completed in 1363, and derisively called the 'Mouse Tower' by the counts of Katzenellenbogen, who evidently considered it inferior to their Cat Castle."





PORTO RICO has petitioned for American citizenship.

RAILROAD companies report that most of the accidents suffered by women in railway stations and in getting on and off trains are due to high-heeled shoes or to hobble skirts.

OVER 30,000 boys and girls and young men and women are enrolled in the various evening schools of Chicago. Over one half of those attending the English classes are foreigners.

FOUR bronze tigers have recently been placed in position on the parapets of the Sixteenth Street bridge in Washington, at a cost of \$10,000. The tigers are hollow, yet weigh 1,550 pounds each.

A DAUGHTER of Elder Charles Fitch, a sketch of whose life appeared in a recent number of the INSTRUCTOR, is still living. She is a maiden lady over seventy years of age, and is in very straitened circumstances.

DURING the year 1908, more than a ton of genuine rubies was actually manufactured and sold by the French factories. These stones are in no wise to be termed imitations, for they are identical with, and indistinguishable by the most expert jewelers from, the native stones. Stones formerly valued at \$10,000 can now be manufactured and sold for \$25.

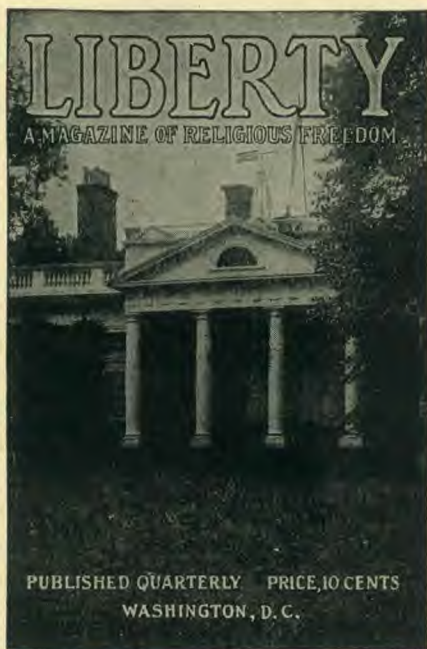
If we do not plant knowledge when young, it will give us no shade when we are old.—Lord Chesterfield.

“EVER since the British government withdrew its military station from the island of St. Helena, the inhabitants have had a desperate struggle for existence, and now it is said that Sir Alfred Mosely, the wealthy English philanthropist, is planning to bring three thousand residents of the island to form a colony in California.”

DR. DE KEATING HART, of France, recently demonstrated before a body of medical men the use of what is known as the Fulguration treatment for cancer. The cancerous tissue is removed by a surgeon, then Dr. Hart applies his electrical treatment to the healthy cells surrounding the place where the cancer was. This treatment prevents any recurrence of the dread malady.

### Principal Contents

CONTRIBUTED ARTICLES	PAGE
Historical Sketches of the Advent Movement—No. 5	3
Political Affairs in China	4
Chinese Life	5
Reforms in China	6
Side-Lights on English—No. 8	7
Results of a Small Favor	8
Our Help Is Near (poetry)	8
They Have Answered the Call	16
SELECTED ARTICLES	
The Untrod Path (poetry)	5
The Date-Tree	8
The Self-Sacrificing Rabbit	9
India's Musical House	9
Origin of Three Common Phrases	10
The Great Gift	11
Counting Postal Cards	16



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Visit to an Inquisition Prison in Holland. (Illustrations)  
A Governor's Plan to Increase Church Attendance by Law.  
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America a Beacon-Light to the Nations.  
Should the State Teach Religion?  
Cardinal Gibbons on Church and State Union.  
Russian Passports and Religious Liberty.  
The Church in Politics.  
Religious Laws Now Before Congress.  
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# The Youth's Instructor

VOL. LX

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## Historical Sketches of the Advent Movement—No. 5

Capt. Joseph Bates

(Concluded)

WALTER CLAIR THOMPSON



CAPTAIN JOSEPH BATES followed the sea for twenty-one years. During this time he occupied every position of a sailor, from that of cabin-boy to captain and owner of ships. Through efficiency he quickly rose from the position of ordinary seaman to that of first officer and captain.

Prosperity also seemed to attend his business; and when he retired from the sea, he had acquired a modest fortune.

Perhaps no sailor ever weathered severer storms than did Captain Bates. Many times when crossing the treacherous Gulf Stream or rounding Cape Horn, it seemed that the demons of storm conspired to engulf his ship, but always Providence intervened to save when it appeared that none other could deliver. Though for many years he was not a Christian, still these experiences deeply impressed him with the power and the mercy of God. The circumstance, however, that caused him seriously to consider his soul's welfare was the death of one of his crew, and the burial at sea. This incident, where the duty devolved upon him, as captain, to preside at the funeral services, greatly affected him, and caused him to hunger after an experience in the things of God.

Death, under the most favorable circumstances, is a cold and unwelcome visitor; and without hope beyond the grave, it is indeed a gloomy prospect. Impressed with such contemplations, Captain Bates began to think more seriously about religion. The Bible, with which his Christian wife had thoughtfully supplied him, together with other religious books, became his daily companion.

A short time prior to his conviction of sin, Captain Bates became convinced of the great evil of the use of ardent spirits as a beverage. By restricting himself to one glass a day, he had never allowed himself to overindulge; still he felt its power growing upon him, and resolutely decided never to take another glass. This resolution he strictly adhered to the remainder of his life. "This circumstance," he wrote, "gave a new spring to my whole being, and made me feel like a new man." This first reform proved to be only the forerunner of many others that followed in comparatively short order.

Not long after giving up ardent spirits, the use of wine was discontinued, this reform being adhered to under many trying circumstances, as it was considered polite to use wine, and a breach of etiquette to refuse it. But herein is revealed the moral courage of Captain Bates, a strength of manhood that ever characterized his life. It is no small matter to give up the use of liquor and tobacco, when once these habits have fastened themselves upon one. Alcohol is a mighty giant, more powerful than any other foe that man can encounter. Those who do

encounter and overcome such a foe have indeed gained a mighty victory. Strong men by the million have gone down in defeat before this giant monster, alcohol; even Alexander the Great being numbered among the victims. If you would gain a glimpse of the power of alcohol, and what it means to overcome it, read the life of John B. Gough, with its nightmare of horrors.

But Captain Bates, who had braved the perils of war and the stormy sea, did not intend to be defeated by either alcohol or tobacco. Having once stepped into the path of duty in discarding liquors, it was not long before the evil of tobacco was revealed to him. To see a duty, with the captain, meant to comply; and throwing his tobacco overboard, he never tasted it again. The Bible says, "The path of the just is as a shining light, that shineth more and more unto the perfect day." The truth of this scripture was certainly verified in the life of this remarkable man. Advancing as he saw the light, his pilgrimage was ever forward, and throughout his life-journey, he was ever to be found in the ranks of the vanguard of reform.

When the conviction of sin came to him, it was not under the excitement of some religious revival, but when he was out on the high seas, his only companions being ungodly men. It was amid such unfavorable environments that he sought and found the Saviour. At first he did not experience the peace he felt should be the lot of those whose sins had been forgiven, and though he found much comfort in prayer and reading the Bible, he was greatly perplexed with doubts. During this period of seeking God, he often longed for the opportunity to converse with some one of religious experience, and to tell of his hopes and fears. This coveted opportunity seldom presented itself to the busy seafaring man; but when it did, he was assured that his experience gave evidence of true conversion. When first told that such an experience as he was having was evidence of conversion, he protested that he did not want to be deceived in so serious and important a matter.

This longing for Christian association as well as for the society of his family, led him to retire from the sea in 1828. Settling on a little farm in Newport, Massachusetts, the long-coveted opportunity to attend religious services was realized. This he greatly enjoyed, especially the prayer-meetings, when the humble people of God met for prayer and testimony service. Hearing others tell their experiences convinced him that he also had found the Saviour; and when this truth fully dawned upon him, his happiness was complete, the peace of God filled his soul, and he ever after rejoiced in the Christian life.

Being occupied with the duties of but a small farm, Captain Bates now found time for the carrying out



of some plans in reform which he had cherished ever since the work of reformation began in his own life. Realizing the great evil of intemperance, he at once set himself to interest persons of influence in the organization of a temperance society. This he succeeded in doing. The society was called the Fair Haven Temperance Society, and was comprised of twelve charter members. Thus, to this worthy man belongs the credit of helping to start the great movement in temperance reform that has been such a potent factor for good throughout the civilized world. For this great service alone the world owes much to him, though it has long since forgotten the debt.

It was in the fall of 1839 that Captain Bates first heard the second advent message. It at once appealed to him as truth. Soon after this he secured William Miller's book on the prophecies, which he read with deepest interest, and which thoroughly convinced him of the imminence of Christ's appearance. The readiness with which Captain Bates recognized and accepted truth when it was revealed is an excellent testimony to his honesty, love of right, and strength of character. It was ever characteristic of the captain to have truth at any price.

Having accepted the doctrine of the second advent, every energy was bent in its promulgation. Lecturing from city to city, this gospel was forcefully presented, and religious revivals sprang up wherever the captain-evangelist visited. It was his earnestness, however, more than eloquence that convinced his hearers. He was a very clear and logical speaker as well as writer, and possessed rare ability in elucidating Bible truths, a very important qualification for an instructor in new and unpopular doctrines.

How this pioneer Adventist discovered and accepted the Sabbath truth has been narrated in a previous article. It will be remembered that he enjoyed the distinction of being the first Seventh-day Adventist preacher, the Sabbath coming to the Adventists through this venerable apostle. And this order is in harmony with the scripture which says: "First, apostles, secondly prophets." While the spirit of prophecy has ever been a most potent factor in building up the Seventh-day Adventist cause, its office is not to reveal new truths. The light on the second coming of Christ, the sanctuary, the state of the dead, the Sabbath, and the health reform was revealed to this people through the searching of the Scriptures by such noble Bereans as William Miller, George Storrs, Joseph Bates, J. N. Andrews, and James White.

It is indeed interesting to notice the progress made by Captain Bates in his work of reform, and in particular to note the order of the truths as they came to him. We even find him discarding tea and coffee and flesh foods several years before health reform principles were accepted by us as a people. Truly "the entrance of thy words giveth light;" and "the path of the just is as the shining light, that shineth more and more unto the perfect day."

There are but few men who are more deserving of credit as a reformer than was Captain Bates, he being the pioneer, both in the temperance cause and in the Sabbath reform; and though the world may forget the debt it owes this good man, he will ever be remembered by those who love this truth, as a great reformer, a devout Christian, and an efficient minister of the gospel.

"It is the second word that makes the quarrel."

## Political Affairs in China

### Tai-Ping Rebellion

THE Tai-ping — Great Peace — rebellion originated with Hong Siu (ts-üen), who was born in 1813. The hakka section was the cradle of the revolt. Hong had received several tracts from Liang A-fah, a native convert to Christianity. These were neglected during ten years in which Hong was vainly trying to obtain a degree. These tracts, a series of cataleptic visions, which he connected with what he read in the tracts, and some instruction by missionaries, resulted in a quiet movement by Hong of instruction and religious reform.

Its progress from 1844 to 1850, when it became a rebellion, was one of promise. Strictly moral conduct was enjoined, and the use of opium forbidden. A large and growing following aroused Hong's ambition, and a host of heathen followers soon helped in the degeneration of the cause. Hong finally took up arms against the reigning dynasty, and proclaimed himself the "heavenly king." From this time on it was a cruel and terrible rebellion, stretching from the south to within nearly a hundred miles of Peking. During the fifteen years of strife, fully 20,000,000 Chinese perished, and the fairest provinces of China were devastated. The rebellion was finally crushed by "Chinese Gordon" and his Ever Victorious Army, having raged from 1850 to 1865.

### Passing of the Manchus

The Manchus are a clan of the Eastern Tartars, who rose to prominence by conquering and uniting other clans. They invaded China in 1618. The Chinese at this time shaved the front of their heads as a token of submission, which custom they have followed ever since. The Manchus might have been driven from China had not civil war broken out. They were called upon to help on one side of the controversy, and after putting the opposition to flight, they elected to stay. They overthrew the Ming dynasty, and in 1644 established the Manchu or "Pure" dynasty.

To-day the Chinese wish to get rid of the Manchu. Why?—First of all, the reigning house is not Chinese, but foreign. Naturally enough, they object to being under a foreign conqueror. Again, they are not at all reconciled when they know that there are probably not more than 4,000,000 Manchus in all China, and that most of these draw hereditary pensions from Peking, which the Chinese have to pay. As one writer says: "From the days of the opium war down to the occupations of the palaces of Peking's Forbidden City, foreign guns and foreign men have brought to light one thing,—that the Manchu government was bigger in pretensions than the people had any idea, and that in reality it was much weaker than they had dared to dream." The Chinese-Japanese war was a humiliating awakening for China. The government of autocracy showed its own people what a feeble majesty it was; nor did the granting of concessions to foreigners to enrich imperial officials appeal to the Chinese as being patriotic. To-day the Manchu is passing because he has already outlived his day. Practically every rebellion in China since the Tai-ping has had for its slogan, "Down with the Manchus." Nothing less than a miracle can preserve it to-day.

### China's Relations With the Western Nations

China's relations with the West have not always been gratifying to her, nor has she felt to look to the



Western nations as altogether disinterested advisers. What would one of the great powers of to-day think if the other nations should insist on trading with her whether she willed it or not? of forcing open her ports at the mouth of the cannon? of keeping armed forces in her midst? Yet this has been the fate of China, and at least one prominent Westerner has written a book planning her partition among the powers; and this of a nation whose sages flourished as far back as the time of Abraham, and that was civilized when the other powers were barbarians.

However, it must be granted that much good has arisen from this contact; and if the powers have felt that China needed their trade and advice when China thought she did not, what she has lost in self-esteem and self-sufficiency she is evidently gaining in real national good.

One of her first "awakenings" was through the opium war, brought on by what she regarded as her right and duty to destroy 20,283 chests of opium brought to her shores in foreign vessels. Whatever may be said of Britain's action, this war, which lasted from July, 1841, to September, 1842, did not implant in the minds of the Chinese any great love for Christians, who in her eyes were all on the same level as those with whom she has, from time to time, come in contact.

The Arrow war with great Britain was the result of the seizure of a small vessel bearing that name, by the Chinese authorities while it was flying the British flag. The conflict began in 1857 with the capture of Canton, and was not concluded till war was carried to the very gates of Peking, in 1860.

The French war of 1883 to 1885 in Tongking and southern China caused a distinction in the minds of the Chinese between Catholics and Protestants; while Germany's vigorous action in seizing Kias-chou, in 1897, served to show China that human life must be held dearer.

The Boxer uprising was the means of bringing in Western ideas and advantages to a very great degree; and while flagrant acts of greed and lust marked the triumph of the nations, China found that she must indeed "wake up."

#### China's Awakening

And to-day China is awake. As Adachi Kinno-suke says, in the *Review of Reviews*, "The Chinese are no longer bats in the night of absolutism." In May, 1911, the world heard of the first responsible cabinet of all China's four thousand years. The dowager empress had promised a constitution and parliament for 1916. This was advanced by Prince Chun, the regent, to 1913, not because he wished to do so, but because the throne could no longer totally slight the wishes of the people.

We might almost say that the cardinal points of China's awakening were handed down to her from the young Emperor Kwangshu, who, though a Manchu, issued his edict for the opening up of the country to Western education and enterprise. This was in his few months of freedom, before Yuan Shih Kai, his trusted captain, betrayed him, and the dowager empress's coup put the ban on his progressive spirit.

But young China has been abroad, has studied in the schools of the West. And these men who have been abroad, and who now see China as the world sees her, are among the most enthusiastic supporters of the revolutionists to-day.

The rebellion in China has already produced the results that were bound to come in view of the extent of opposition to the Manchus. Whatever the outcome, the end is doubtless near for the Manchu régime. The revolutionary armies have, in the main, triumphed. The men who now stand at the head are filled with the spirit of progress, and, best of all, many of them are Christians. Whichever form of government is decided upon, there will doubtless be a more congenial and safe atmosphere for Christian effort, which will be the crown of China's awakening.

FRANK H. LOASBY.

#### The Untrod Path

WEAK are our prayers for special ends,  
Thy ways are ever wise and just;  
Forgive, O Lord, our faltering trust,  
Love for our faith must make amends.

These wistful cries, on bended knee  
Low uttered o'er a baby form  
Untaught to pray, unschooled by storm,  
Are hopes for him, not doubts of Thee.

May we love honor more than peace,  
Peace more than fame, though fame we prize.  
Teach him the laughter of the wise.  
Let justice guard if power increase.

Give him a fiber in the blood  
To scorn effeminate delights.  
Give him a mind that wills and fights,  
As men may fight whose wills are good.

Lord, with his strength a sweetness raise  
That will forgive, forgiveness seek,  
Exact from the poor and weak  
But the rich tribute of their praise.

If fame shall show to him her face  
And smile upon him, let him know  
That other men whose seats are low  
Are great in heart as he in place.

Smile Thou into his eyes, and then  
No smile less true with his can mate,  
And teach him most of all to hate  
The vain applause of little men.

— *Youth's Companion*.

#### Chinese Life

LIFE in China is too complex a subject to treat fully in a short article, but a few things of interest may be said. China's history reaches back almost to Abraham's time. Life in China ten years ago was not much different from what it had been a thousand years before. This is true of all phases of Chinese society.

We might well think that Abraham used the same kind of plows, harrows, and hoes that the Chinese do to-day; and beyond these they use very few tools. Farms are small. Human muscle supplies the power. Men and women are often seen drawing the plows. Not a weed is allowed to grow, and two or three crops a year are usually raised in the same field. Land in China is very productive, and every known means is employed to keep it so. Beans, peas, millet, cabbage, and other vegetables are as common crops as rice and tea. China has many of the fruits that are common to us in the United States, and many that we know nothing of on farms in this country. Yet, in spite of the productive land and the various products, the Chinese farmer has to struggle to make a living, because of the small size of his farm. There is plenty of land in China that is almost unoccupied, but ancestor-worship debars the Chinese from moving. Chinese farmers are such good managers that they



almost live on what an American farmer would waste; but if this were not so, many of them would starve.

Nearly all the Chinese live in villages or cities. In this country the dooryard surrounds the house, but in China the house surrounds the dooryard. The windows of these mud-brick and bamboo-pole houses open upon these enclosed dooryards. The usual view from a window is a group of chickens, pigs, and children, all very dirty.

When a son marries, he brings his wife home. An old man and his wife, with a half dozen or more married sons and their families, may all live in a single house. "Hard times" is chronic in China. Naturally, "number one" is the big man in everybody's estimation. It can well be imagined that peace and good will seldom rule in a Chinese household.

The mother-in-law is the ruler of the female portion of the family. The only way for a daughter-in-law to escape her domination is to become such a scold that her mother-in-law will let her alone. A young wife with a strong voice, great endurance, and a large stock of vile epithets at her command, can usually escape injustice at the hands of her mother-in-law. It reminds one of the idea of armed peace that is so prevalent in the world to-day.

It is thought to be a disgrace for a man to talk with his wife in the sight or hearing of other members of the family. Men and women never eat together. As soon as boys and girls reach the age of six or seven, they are not allowed to play together, even in the home.

Very few Chinese girls are educated, but wherever it is possible, the boys are sent to school. Education is valued very highly in China. The learned man is the man of power and influence. He gets the official position, and is almost the only man who is beyond the necessity of a daily struggle for existence. But, for all this, a Chinese course of study contains very little of a practical nature. Chinese schools have changed but little in two thousand years, and the subjects taught are still the same. Year after year is spent in memorizing the ancient classics, and in learning to write essays about them. Science, mathematics, and subjects dealing with practical life are scarcely touched.

School begins in January, shortly after the Chinese New-year's day, and lasts for about eleven months, without a vacation. Summer and winter, the boys must be in their places at daybreak, and they stay till nightfall. All study aloud. As the boys write down the characters, they shout out the names at the top of their voices. All seems to be din and confusion, but there is a system in the confusion. Failure to get a lesson is the worst offense of which a boy can be guilty. For this he may receive as many as one hundred blows of the rattan ferrule. The teacher thinks he is not doing his duty unless each blow leaves its mark. It is strange that parents who rarely correct their children, will allow the teacher to be so severe, but education is considered worth getting at any price.

China's face is toward the past. To this fact are due many of her troubles. She needs the gospel of Jesus. That is the only thing that can turn her face forward to better things, bring love and peace into the homes of her people, and give them something worth striving and suffering for.

H. O. SWARTOUT.

"BETTER be alone than in bad company."

## Reforms in China

### Anti-Footbinding

THE foot-binding custom is one of the sad features of Chinese life. In southern China the custom is confined to the middle and upper classes. Even the poor are anxious to have one girl with bound feet, to keep up the standing of the family. As a rule, the farmers and laboring classes do not bind the feet of their daughters, for they are expected to perform manual labor. The bound feet of a Chinese lady indicate her standing in society. Her brothers and husband are very proud of her tiny feet, and call them "golden lilies." The process of foot-binding begins when the child is about five years old, and usually continues till her death, unless she is so fortunate as to become a Christian.

A long cotton bandage two or three inches wide is thrown over the four small toes. They are drawn under and pressed up in the fleshy part of the foot. Being held in this position, they become stunted and cease to grow. The heel is drawn down, and the center of the foot is pressed up, until the instep bulges out in front of the ankle bone. The great toe is left out, and forms the acute angle of a triangle. The girl practically walks upon the big toe. The process is very painful, and sometimes the foot is injured so badly that it has to be taken off. The foot-binding custom is one of the greatest obstacles to the spread of the gospel among the women of China. It is difficult for these crippled creatures to get about. Thus many of them are kept from church services. When the girls and women become Christians, they are obliged to unbind their feet, and in this way break caste, and injure their standing in society.

When the Manchu Tartars conquered China in 1644, they tried to break up the foot-binding custom, but failed. Although they could impose the queue upon the men, they could not keep the women from bandaging their feet. Girls and women who enter Christian schools are expected to unbind their feet, and by most of the Christian churches unbinding is made absolutely obligatory, unless the bones of the feet have been broken, in which case the feet can not be unbound. By tract literature, by preaching, by house-to-house instructions, and by teaching in the schools, this custom is being gradually undermined.

The Anti-Footbinding Society, since being turned over entirely to the Chinese, has not been so active; but there is a quiet spreading of the movement going on, especially among the schools. The chief hope is that young men, educated in the new schools, will frown down the practise.

### Opium Reform

The movement against opium is growing in strength and zeal in all parts of the Chinese empire. Only a few years ago the fair valleys of China bloomed with the poppy. China was drunk with opium. In 1906 the Chinese government issued an imperial edict containing eleven recommendations to the throne for the suppression of the opium habit. This was one of the first steps taken by that empire toward opium reform.

For many years England has exported opium from India into China. China at first refused to accept the opium, but England forced her to withdraw her opposition. At last, however, England has granted the Chinese petition that if China should reduce her acreage of poppy ten per cent each year for ten years, the importation of Indian opium into China should be



decreased one tenth each year for ten years. China's response to this, by the very first edict, was that the acreage should be decreased twenty per cent. Then followed successively the closing of the opium dens in Fu-chau, Peking, Shanghai, and other large cities. July 25, 1908, another imperial edict was issued, prohibiting opium smoking and the planting of the poppy. The Chinese officials were forbidden to use opium, upon penalty of loss of office. In many cities public burning of opium pipes took place. The Chinese people as one man have joined in the crusade against this terrible curse to civilization.

In the official report given by Viceroy Tuan Fang, he states that officials and people to the number of three million have given up opium smoking since the issue of the anti-opium decree, and that compared with three years previous the opium smokers were sixty-five per cent less. The government is meeting with almost complete success in prohibiting the planting of the poppy. The British government, on its part, is loyally carrying out its agreement about the annual decrease from India. It is only a matter of a few years until the opium curse will be a thing of the past.

MRS. H. O. SWARTOUT.

### Side-Lights on English — No. 8

#### The Pros and Cons of Slang

THE commonest things are not always the easiest to define; which goes to show, if clear thinking must precede clear expression, that we often do not know quite as much about even some common things as we suppose. Take the subject of slang as a case in point. Get a number of random definitions from your friends. Perhaps they will not exactly disagree, but there will probably be great variety in their answers, and you may obtain only a series of partial views.

Just what is slang? First of all,—and here is often where our scantiness of knowledge seems to lie,—slang is not anything so unusual in its makeup; in fact, it is a kind of living language that may be compared to any of the national tongues, as English, French, or German. The laws of speech are to be seen operating in slang just as they operate in one of these other vernaculars, with the difference that here they are present in a magnified, exaggerated form. Slang lives as does any language; but it lives at a heightened pace, and new additions to its realms usually soon run their course and die out. It is as useful and as much in order for the student of English to study slang and its processes as it is for the student of physiology to study the mechanism of the live frog. In both cases he has before him the larger subject done, as it were, in miniature.

It is a commendable trait in the serious user of language to endeavor to break away from the every-day, conventional way of saying things, and to strive for the novelty of the new phrase, for the fresh turn of expression. To aid in the securing of just such originality and timeliness is the real office of all figures of speech. Where the bald style will pall upon the attention of the reader or hearer, the more suggestive, figurative manner will stimulate it. Now the trouble with slang is that it performs this function all too well. It shocks and startles, but it usually does so in defiance of good taste. Thus the simile becomes the ludicrous comparison, the metaphor is grotesque or harsh, and the subtle hint—a stylistic quality of unusual interest and effect—degenerates into rank in-

nuendo. There is no denying that slang is picturesque, but it has also the added element of violence.

Of course, there are many words and phrases that are now considered good usage that were in times past unqualified slang. Slang once, is not slang always, necessarily. The word *crest-fallen* originated at a time when cock-fighting was a common diversion in England. It is now applied without ever calling up the picture of a worsted game-cock. Likewise *bias* comes from the game of bowling, and *hazard* from dice-playing; but they no longer carry with them the idea of their early associations. Not all slangy expressions, then, die out; some come to be adopted into legitimate speech. And these are, generally speaking, the ones that serve to supply some real lack in the language; as, for instance, a shortage in discriminatory synonyms; or, it may be, the want of a vigorous, effective way of stating some frequent or general idea.

Perhaps the word *skidoo*, with its earlier form *ske-daddle*, may serve well as a type of the larger per cent of all slang expressions. It was much in vogue a few years ago, but is now seldom heard. But the word *kid*, meaning a small child, seems to be destined for a different history. This, I should say, is an excellent recent example of that class of slang expressions—a much smaller per cent—which come to find permanent lodgment in the general vocabulary. The phrase *to make good*, also, itself appears to be "*making good*," and will no doubt become a permanent locution of the language. There is really no more expressive nor telling way of putting the thought than to use just this terse, virile phrase.

Two classes of colloquialisms that are often made to come under the general head of slang are those sometimes referred to as "clipped words," and "counterwords." Two of these clipped forms have already been employed in the writing of this paper. In the title itself, "pros and cons" was used in place of the longer *pros and contras*. Later, "per cent" was used for *per centum*. That they did not attract special attention is because they have now come to be written in this shortened form. Some more obvious examples are: *biz* for business, *phiz* for physiognomy, *lab* for laboratory, *exam* for examination, *doc* for doctor, and *specs* for spectacles.

Counterwords are those made to do for so many different occasions that they scarcely seem to have left any well-defined meaning of their own. Such are: *nice*, *fine*, *swell*, *fierce*, and *awful*. These are the sort of words said to limit one's vocabulary, since they are used over and over again for every variety of thought without any attempt at nice discrimination. The rhetoricians urge us to be precise in our use of words—to use just the right word in the right place. It is plain to be seen that the same word can not be used and reused heedlessly in a number of different ways without violating the rule for precision at least part of the time, and consequently ignoring those words that would exactly express the thought. But now, to glance at the subject from a slightly different angle, suppose no clear-cut idea exists in the mind. Shall a definite expression be employed for an indefinite mental image? That, too, would violate precision in an equal degree. The man who, in meeting a friend, casually remarks that it is a "nice day" ought scarcely to be made to say more than he means. What is the impropriety of colorless words for colorless minds, of vague expressions for vague ideas.



Slang is largely a matter of individual feeling. A given expression is vulgar when it carries with it the suggestion of vulgarity. Such a suggestion may come on account of the word's questionable origin, or because of the non-respectable association that it calls to mind. As soon as it has outgrown these, it is ready either to pass into the general speech or to go into oblivion. To formulate a rule for the use of slang, one might say, A slang term is good when its beginnings are forgotten, and the original sense lost.

GURNIE K. YOUNG.

### Results of a Small Favor

In 1609 Samuel de Champlain and Henry Hudson were exploring under the French and Dutch flags, respectively, and claiming for their sovereigns the lands adjacent to, and situated in, the great region dominated by the powerful Iroquois Indians of the central highlands of New York. Hudson gained their friendship by treating them kindly. Champlain gained their avowed hatred and eternal enmity by assisting the enemies of the Iroquois, the Algonkians, in a skirmish with a part of the Iroquois tribe near Port Royal, now Montreal.

Very insignificant events in themselves! But what was the result? Subsequent history shows that this friendship gained for the Dutch by Henry Hudson, and later passed on to the English, their successors, resulted in victory for the English, and in their ultimate domination of North America. Hudson little realized that by this simple act of good will he was determining the destiny of a continent.

This incident teaches the possibilities that may be bound up in small acts. God's greatest purposes are often initiated under the guise of the most commonplace and seemingly unimportant act of a humble person. Experience teaches that God chooses the humble and teachable, because they are willing to do these little, but potential acts. The secret of knowing how to do the great things for God does not consist in being able to forecast the future, but in being filled with the spirit of love and of service toward God and man now. This experience will fit us to be used in doing great things for the Lord by doing the little acts of kindly service which come to us each day.

W. E. HANCOCK.

### Our Help Is Near

TEMPTATIONS dark and trials fall  
On all who labor here;  
But we have One on whom to call:  
Our Lord is ever near.  
So let us when these trials come,  
Lean on his strength alone,  
Till we have reached the promised home  
Where sorrows are unknown.

MAX HILL.

### Life's Battles

LIFE'S battles thou must fight all single-handed;  
No friend, however dear, can bear thy pain.  
No other soul can ever bear thy burdens,  
No other hand for thee the prize may gain.

Lonely we journey through this vale of sorrow;  
No heart in full respondeth to our own:  
Each one alone must meet his own to-morrow,  
Each one must tread the weary way alone.

Ah, weary heart! why art thou sad and lonely?  
Why this vain longing for an answering sigh?  
Thy griefs, thy longings, trials, and temptations  
Are known and felt by Him who reigns on high.

ARTHUR V. FOX.



### Bark Resembling Linen Lace



AMONG the many interesting trees of the island of Jamaica, there is one of peculiar interest on account of the unusual character of its inner bark, which, when freed from the outer confining bark and spread out, much resembles linen lace; hence its popular and appropriate name of the lace-bark tree. This tree is commonly found in the central and western parts of the island, and is also said to grow in Haiti.—*Selected.*

### The Date-Tree

To the Arab mind the date-tree is the perfection of beauty and utility. Every part of this wonderful tree has its use to the Arab. The pistils of the date-blossom contain a fine curly fiber, which is beaten out and used in all Eastern baths as a sponge for soaping the body. At the extremity of the trunk is a terminal bud containing a white substance resembling an almond in consistency and taste, but a hundred times as large. This is a great table delicacy.

There are said to be more than one hundred varieties of date-palm, all distinguished by their fruit, and the Arabs say that a good housewife can furnish her husband with a dish of dates differently prepared every day for a month.



BARK FROM THE LACE-BARK TREE

Dates form the staple food of the Arabs in a large part of Arabia, and are served in some form at every meal. Sirup and vinegar are made from old dates; and by those who disregard the teachings of the Koran a kind of brandy is distilled from them. The date-pit is ground and fed to cows and sheep, so that nothing of the precious fruit may be lost. Whole pits are used as beads and counters for the Arab children in their games on the desert sand.

The branches, or palms, are stripped of their leaves, and then used like rattan for the making of beds, tables, chairs, cradles, bird-cages, boats, etc. The leaves are made into baskets, fans, and string, and the outer trunk furnishes fiber for rope of many sizes and qualities.

The wood of the trunk, although light and porous, is much used in bridge-building and architecture, and is quite durable.

In short, when a date-palm is cut down, there is not a particle of it that is wasted. This tree has been called the "poorhouse" and asylum for all Arabia; without it millions would have neither food nor shelter. One half of the population of Mesopotamia, it is estimated, lives in date-mat dwellings.—*Harper's Weekly.*



### The Self-Sacrificing Rabbit

THE courage and devotion of female animals in caring for their offspring is proverbial, but it is doubtful if any other displays such zeal in this direction as the mother rabbit. She pulls from her breast and sides great quantities of fur to build a nest for her

naked little ones, and her depilation must be uncomfortable, if not actually painful. Although the breeding portion of the hutch may be liberally supplied with fine hay, the mother will nevertheless place within the mass layers of clean fur daintly arranged, obtained from her own body. Recently the writer removed the fur from the nest of a Belgian white rabbit, and found that it filled a



PILE OF RABBIT'S FUR IN ONE NEST

large-sized dinner plate, and was two and a half feet high. This fur had all been removed from the creature's breast and sides, but so evenly that in no place was the skin entirely bare or the fur ragged. Its absence was apparent only to the touch of the hand.—*Popular Science*.

### Bug-Power

IF asked to name the strongest animals, most persons begin with the largest, the elephant, and continue with oxen, horses, etc. This is, of course, correct in so far as their total horse-power is concerned; but for real strength, proportioned to the size and weight of the animal, one must go to the insect world. Compared with insects, the strength of almost any large animal, and especially of man, is absurd.

A man is considered strong if he can drag a mass weighing three or four times as much as himself, but the beetle will walk with five hundred times his own weight. If a man were placed under a wooden box with five times his weight on top to hold it down, he would remain there indefinitely; but to retain a stag beetle prisoner in the same way, one must pile on top of the box at least eighteen hundred times its weight.—*Selected*.

### India's Musical House

ONE of the most peculiar houses on the face of the globe is to be found in the city of Jeypore, in India. Its architectural appearance is certainly more than enough to cause comment; but in addition to its peculiarity of structure, it can boast, if buildings can boast, of being one huge musical instrument. When the wind is in the right quarter, it can produce beautiful notes that remind one of singing. Every niche is, in fact, a sort of pipe, designed to draw in the passing current of air. In this respect it resembles the eolian, or wind harps, famous among the ancient Egyptians.

For a long time, why this building should from time to time burst into sweet song was a mystery to all men, foreigners as well as natives, scientists as well as laymen. Many of the Hindu natives give the matter a divine significance.

It remained for an American engineer to solve the mystery. He observed that the material used in the structure was cork stone, a porous stone of very light weight. The wind playing upon its various openings acts as if upon reeds.—*Technical World Magazine*.

### Wax Mines

THERE is mined in various parts of the world a curious resinous substance, called ozocerite, which bears a considerable resemblance to beeswax. There are deposits usually found in conjunction with rock salt and coal, in Austria, Russia, Rumania, Egypt, Algeria, Canada, and Mexico; but so far the substance has not been found anywhere in sufficient quantities to make its mining profitable except in the district of Boryslaw, in Austrian Galicia, and on an island off the west coast of the Caspian Sea.

In seeking this mineral wax, shafts are sunk until a bed, or "nest," of ozocerite is struck. Then connecting galleries are driven. There is considerable danger, and many lives have been lost in consequence of the sudden forcing up of the soft wax into the shafts by the enormous pressure to which it is subjected. Ozocerite is largely used for manufacturing ceresin, which is employed, together with beeswax, in the making of wax candles, as well as in the manufacture of phonographic cylinders, and for many similar purposes.—*Harper's Weekly*.

### Tree for Your Orchard

THE baobab, or "monkey bread" tree of South Africa, is unsurpassed by any tree in the world for size, its diameter often averaging thirty feet, though it reaches a height varying from only forty to seventy



THE BAOBAB-TREE

feet. It derives the name monkey bread from its fruit, of which the agile simians are very fond. This fruit, an oblong-shaped gourd, grows to the length of about a foot. This gourd contains a mass of seeds, embedded in a pulp, slightly acid in flavor, which is relished by man as well as by ape. The juice, mixed with sugar, is held in high esteem as a beverage.

Though originally a native of South Africa, the baobab has been introduced and naturalized in various tropical regions, particularly the East and West Indies. The bark is comparatively smooth. It is of a tough fibrous texture, and is woven into ropes and coarse cloth. The baobab would be worthy to adorn the orchard of a race of giants.—*Technical World*.





Origin of Three Common Phrases



THE modes by which guilt or innocence was ascertained show in how rude a state was the administration of justice among the barbarians, or Teutons. One very common method of proof was by what were called ordeals, in which the chief were the *ordeal by fire*, the *ordeal by water*, and the *ordeal by battle*.

The ordeal by fire consisted in taking in the hand a red-hot iron, or in walking blindfolded with bare feet over a row of hot plowshares laid lengthwise at irregular distances. If the person escaped without serious harm, he was held to be innocent. Another way of performing the fire ordeal was by running through the flame of two fires built close together, or by walking over live brands; hence the phrase "to haul over the coals."

The ordeal by water was of two kinds, by hot water and cold. In the hot-water ordeal the accused person thrust his arm into boiling water; and if no hurt was visible upon the arm three days after the operation, the person was considered *guiltless*. When we speak of one's being "in hot water," we use an expression which had its origin in this ordeal.

In the cold-water trial the suspected person was thrown into a stream or pond; if he floated, he was held guilty; if he sank, innocent. The water, it was believed, would reject the guilty, but receive the innocent into its bosom. The practise common in Europe until a very recent date of trying supposed witches by weighing them, or by throwing them into a pond of water to see whether they would sink or float, grew out of this superstition.

The trial by combat, or wager of battle, was a solemn judicial duel. It was resorted to in the be-

lief that God would give victory to the right. Naturally it was a favorite mode of trial among a people who found their chief delight in fighting. Even religious disputes were sometimes settled in this way. The modern duel may probably be regarded as a relic of this form of trial.

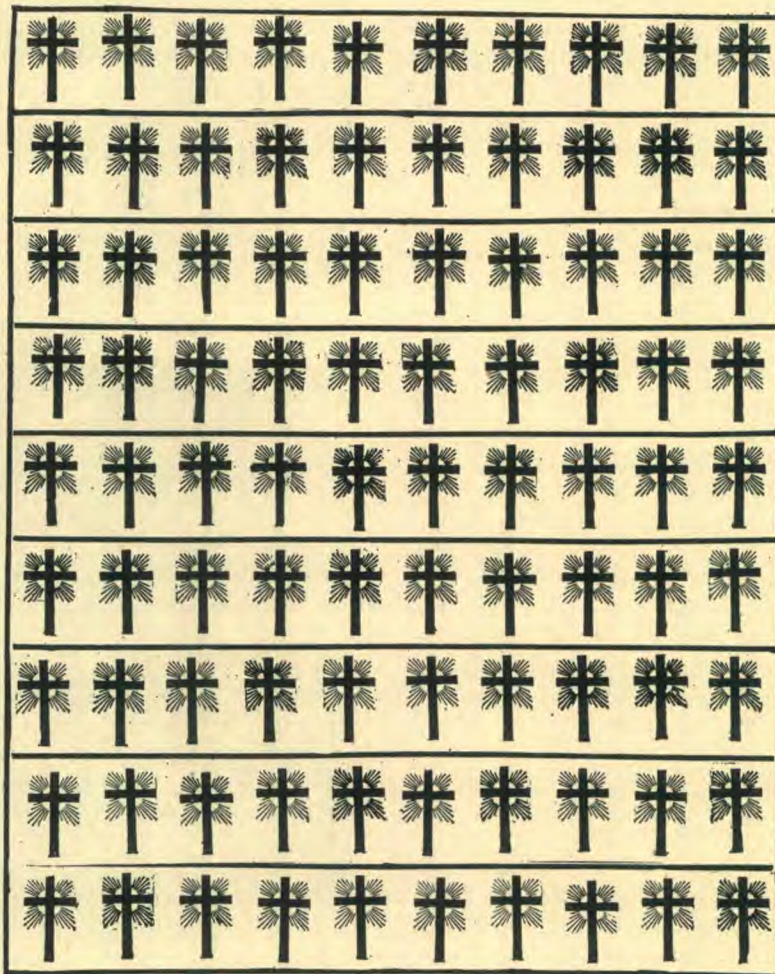
The ordeal was frequently performed by deputy; that is, one person for hire or for the sake of friendship would undertake it for another; hence the expression "to go through fire and water to serve one." Especially was such substitution common in the judicial duel, as women and ecclesiastics were generally forbidden to appear personally in the lists. The champions, as the deputies were called, became in time a regular class in society, like the gladiators in ancient Rome. Religious houses and chartered towns hired champions at a regular salary to defend all the cases to which they might become a party.— *P. V. N. Meyer.*

Palace-Mounds and Palaces

IN order to give a certain dignity to the royal residence, to secure the fresh breezes, and to render them more easily defended, the Assyrians, as well as the Babylonians and the Persians, built their palaces upon lofty artificial terraces, or platforms. These eminences, which appear like natural, flat-topped hills, were constructed with an almost incredible expenditure of human labor. The great palace-mound at

Nineveh, called by the natives Kuyunjik, covers an area of one hundred acres, and is from seventy to ninety feet high. Out of the material composing it could be built four pyramids as large as that of Cheops. Upon this mound stood several of the most splendid palaces of the Ninevite kings.

The group of buildings constituting the royal residence was often of enormous extent; the courts, halls, corridors, and chambers of the Palace of Sennacherib, which surmounted the great platform of Nineveh, covered an area of over ten acres. The palaces were usually one-storied. The walls, constructed chiefly of dried brick, were immensely thick and heavy. The rooms and galleries were plastered with stucco.— *Selected.*



Missionary Herald

NOT AN IDOL LEFT IN THE SECOND SET

ONE hundred ninety-two crosses have taken the place of as many idols. This means nearly *one thousand* dollars for missions. The last reports are: Verndale, Minn., \$15; five children in the Stockton, Ill., school, \$6.67; Saginaw, N. Dak., \$25; East Dulrich, London, \$5; Montavilla, Ore., \$12.51; Edenville, Mich., \$6.27. Twelve idols have been removed from the third set. No more reports until after the Ingathering services next fall.





# CHILDREN'S PAGE



## Reform Spelling

THERE is a farmer who is Y's  
 Enough to take his E's  
 And study nature with his I's  
 And think of what he C's.  
 He hears the chatter of the J's  
 As they each other T's,  
 And C's that when a tree DK's  
 It makes a home for B's.  
 A yoke of oxen he will U's,  
 With many haws and G's,  
 And their mistakes he will XQ's  
 When plowing for his P's.  
 He little buys, but much he sells,  
 And therefore little O's,  
 And when he hoes his soil by spells,  
 He also soils his hose.

— *Bulletin, Winona Technical Institute.*

## The Great Gift



It was a beautiful piece of work, woven by Zonia's great-grandmother, long before the days of factories and flying looms. It was hand-woven in dazzling squares and intricate webs and correct circles. The blue was as dark and unfadable as the midnight skies; the white was as lustrous as the silver of its stars.

When Zonia's mother married and went to the log cabin on the top of Big Hill, the coverlet had gone with her as her one valuable possession. Her children, as they grew older, admired this thing of beauty, when it was displayed on state occasions.

When Zonia's mother died, twelve of the children were already married and settled in other log cabins on other hills. The coverlet, which constituted all of Pecky McCone's earthly possessions, could not be divided among the thirteen without impairing its usefulness and robbing the stars of their luster.

"I'll give it to Zonia," decided the failing mother; "the rest of you have homes of your own, and husbands. Zonia has only her two hands. Great-grandmother's coverlet shall go to her."

The daughters-in-law grumbled a little to themselves. "She has no home. What does she want with a coverlet?" As an afterthought they comforted themselves with the idea that whoever Zonia lived with would possess the family treasure.

But when the funeral was over, and the cabin passed into the hands of strangers, the grumbling sisters-in-law and sisters were surprised again. Contrary to their expectations, Zonia did not settle down to take up the thankless burden of rearing their children and tilling their fields. When September came, and the mountains were arrayed in a festive dress of gold and crimson, Zonia packed her few belongings, the coverlet with the rest, and bade them good-by.

"I always wanted to go to school, but never had the chance. Now I'm going," she announced calmly when the brothers and sisters gathered to expostulate with her for leaving the mountains. "So long as mother lived, I had to take care of her; but she's gone now, and I'm by myself. There's nothing to hinder.

"There's a college for mountain folks not far from here. I wrote to the president, and he promised me work enough in the kitchen of Ladies' Hall to pay all my expenses. The work won't be any harder than

what I do at home, and I'll have time to get my lessons besides. If I keep my health, I'll be a school-teacher after while. I don't want to be a burden on any of you. I'm only twenty years old, plenty young enough the president wrote. So worry no more about it. I'm going.

"Bill Pig took my box yesterday; and John Pretty said if I'd come there to-night, I could go with him in the morning. I'll write when I get there. Good-by."

There had been little affection between Zonia and her sisters; but she and her mother had been bosom companions. For years the girl had taken care of the invalid, and provided her with food and clothing. In spite of the many things that she was obliged to do, Zonia always managed to read every scrap of literature that came to the cabin, and she never lost her desire for an education. One summer day an agent for the college happened to stop at the cabin. He left literature describing the school and the opportunities for self-help. From that day the girl's mind was settled upon that place.

At one o'clock the next day Zonia McCone waited in the house of the president. In spite of the kindness of every one whom she met, Zonia was pale and trembling. The first time she had seen a railway train was ten minutes before, when the terrible, plunging giant careered through the little town, spitting out fire and columns of black smoke. The very earth trembled. Zonia trembled, too, like a ship in a storm. She was still trembling when she entered the velvet-carpeted room of the president's house, which was filled with choice pictures and glittering ornaments, and with strains of music that filtered from many sweet-toned instruments.

In a few days Zonia became accustomed to the new order of living. She was faithful at class and attended every lecture and meeting and concert, listening attentively to each speaker who visited the chapel.

As winter approached, the need of suitable clothing troubled her. One evening when Hettie Palmer, a Northern girl, visited Zonia's room, she saw the blue and white coverlet displayed for the first time.

"Where did you get this lovely thing!" she cried, pouncing upon the treasure as if it had been a piece of gold. "Don't you know that you could sell it for enough to pay your expenses for a whole year?"

Zonia shook her head. To her the piece of blue and white cotton had been but a treasured heirloom. She listened eagerly as Hettie told of hand-woven blankets and coverlets which her aunt in Chicago had bought. "If you like, I'll write auntie about this; she's coming for Christmas. I'm sure she'll give you at least two hundred dollars for it."

Zonia accepted the offer joyfully, and on the day before Christmas Mrs. Palmer came. With her on the same train was an old man, bowed and gray.

Hettie and her aunt were in Zonia's room as soon as supper was over. Mrs. Palmer examined the coverlet, and promised to take it. "I will send you a check as soon as I reach home," she said kindly, "and you may express the beauty to me."

"Dear Mrs. Palmer, take it with you," begged Zonia, with trembling lips. "You can't know what this means to me. Without the money I would have



been obliged to quit school, and I feel as if I could not bear that, for I am far behind the youngest student. When do you go, Mrs. Palmer?"

"To-night. Good-by, Zonia; I hope that success will attend you, and that yet you may be a worker for the Lord."

After they had gone, Zonia went about her work as if she were in a dream. A hundred times, in fancy, she expended the enormous sum. She planned her wardrobe, and the sum which she would deposit in the college bank. Two hundred dollars! She smiled as she lovingly folded the beautiful coverlet and wrapped it in strong paper. All the while she felt her mother's eyes upon her, and she seemed to hear the dearly loved voice: "Zonia has only her two hands. Great Grandmer's coverlet shall go to her." How little her mother had known the value of this legacy!

When she had donned her wraps, Zonia started for the chapel. A light snow covered the ground and crusted the grand old forest trees on the campus. The stars shone brilliantly from out a clear sky. Madam Venus smiled in at the windows of happy homes where preparations were being made for the celebration of the birthday of the Prince of Peace. Holly wreaths, tied with bright red ribbons, dangled from the windows of the president's cottage. Zonia saw bright lights, and happy children dancing about a fireplace as their father fastened to a small box a gay Christmas tree. And as she thought of what these children's lives would have been were it not for the coming of the Christ; as she recalled the stories that she had heard but lately, of India's little child wives and Turkey's women of the harem, her heart cried out in thankfulness. She forgot her own desperate straits, and the suffering of her people. As truly as did the psalmist give thanks, so did Zonia sing as she compared her lot with that of the women across the sea.

It was late when she and the package reached the chapel. Not noticing nor caring for the curious eyes, Zonia walked up the aisle tightly clutching the coverlet. Almost as soon as she took the seat offered her near the stage, the room became dark. Hettie Palmer, her friend, began to sing in a glorious voice the old missionary hymn, "From Greenland's Icy Mountains." Zonia had never seen a stereopticon, so when the first beautiful colored picture was thrown on the screen to illustrate the song, she was on tiptoe. When the song ended, there were tears in her eyes.

After this exercise the old man with snowy hair walked to the front of the stage. His language was simple, yet so impressive that every person was interested. He told how in youth he had given up a position of honor and a good salary, and had gone with his young wife into suffering China to tell the story.

He told how for nine long years they had all but starved outside the city wall; how in the waiting time they had healed the sick and comforted the sorrowful; how their beautiful boy had been born there; how they at last secured entrance into the city.

"For twenty years we lived in the outskirts of Peking," he said, slowly. "My wife and I taught the people and fed them. One day they would be willing to kiss our feet; the next they would revile and persecute us. In all that twenty years we had but one convert, but we did not give up. The great Boxer trouble found us still there. With the other missionaries we were obliged to flee. I came back to this country two years ago," he almost sobbed, "but I

left my wife and my boy, who had fallen victims to the heathen's rage, sleeping beneath the foreign sod.

"After I had been in this country twelve months, the awful yearning to return to the poor people seized me. I could not go for lack of means. I went from one church to another, and to the officers of every missionary board that I knew. They refused to send me on account of my feeble health and my old age. A few called me cranky. A friend grew positively angry when I tried to borrow the money necessary for the trip.

"'You're crazy, John,' he declared. 'You've given your health, your wife, your child, for a lot of yellow heathen who didn't so much as thank you for what you've done. Settle down and write into a book what you have told me. It will make your fortune, man.'

"I wrote the book," said the old man, slowly. The people listened breathlessly. "At the end of ten months I sent it to the publisher. Last week I visited him. He gave me a check for one hundred thousand dollars. 'Now, John, settle down and enjoy life,' he said. 'You've earned it.' But I laughed him to scorn. The purpose for which I had written the book was still strong in my heart.

"In one week I sail for China, never to return. I shall never again look into the bright faces of these bonny boys and girls, but I want to make this appeal to them before I go.

"You are preparing to celebrate Christmas, but think a moment; you have never known the hunger or cold of the sufferers dying in China. You who feed on the luxuries of the continents, think of people trying to live on husks and roots and grasses. You who have never lacked for clothing, picture, if you will, the highways crowded with a half-naked, starving crowd who are drifting from one place to another with the hope of securing food enough to keep life in their feeble bodies. Think of parents killing their children rather than see them die of hunger. Think, too, of the thousands who are dying without hope or knowledge of the life beyond the grave.

"Boys, girls, can't you sacrifice something for these untaught, starving millions? Who will give something to the hungry across the sea?"

There was a moment's pause, which was freighted with feeling. Then a girl stumbled up the steps and stood by the old man, an effective picture in her skimpy yellow gown. Few looked at the gown or the package. All wondered over the strange beauty of the upturned face. Her eyes shone like stars. "Take this. It is all I have!" she sobbed. With a dexterous fling she tossed the blue sea and the lustrous stars of the coverlet over the old man's shoulders. It fell to the floor, a protecting mantle. Before the audience recovered from their astonishment, she was gone. In another instant Mrs. Palmer, the wife of a Chicago minister, stood in Zonia's place, telling the story of the great gift. When she had finished, coins, and jewelry fell upon the azure robe like rain. When Mrs. Palmer added to them the price of the coverlet, and went on her way, taking it with her that she might repeat the touching story, she had planned for a campaign of giving among the young people in her own church. Before the end of the week ten thousand dollars had been added to the nucleus that had gathered about Zonia's gift.

Zonia appeared at class the next day as usual. A few noticed that she worked longer hours, but there was a quiet smile on her face, which not even her best



friends understood. A word of comfort came to her as she plodded at her unceasing task: "I was an hungered, and ye gave me meat;" "I will never leave thee, nor forsake thee;" "She hath done what she could."

But Zonia did not leave school. At the end of the month, a trunk filled with good clothes came to her address. Before the end of the term she received all her bills receipted. She kept at work until she was graduated. But she did not teach school. One of the happiest missionaries in all the Southern mountains is Zonia, the one-time owner of the blue coverlet.—*United Presbyterian.*

### Flowers Chosen as State Emblems

APPLE blossom — Arkansas, Michigan; Anemone patens — South Dakota; bitterroot — Montana; bluebonnet — Texas; California poppy — California; columbine — Colorado; corn — Indiana; forget-me-not — Alaska; goldenrod — Alabama, Maryland, Missouri, Nebraska, Pennsylvania, South Carolina; magnolia — Louisiana, Mississippi; mistletoe — Oklahoma; moccasin — Minnesota; mountain-laurel — Connecticut; orange blossom — Florida; Oregon grape — Oregon; peach blossom — Delaware; pinecone and tassel — Maine; red clover — Vermont; rhododendron — Washington, West Virginia; rose — New York; scarlet carnation — Ohio; sego-lily — Utah; sunflower — Kansas; syringa — Idaho; trumpetflower — Kentucky; violet — Rhode Island; wild rose — North Dakota.—*Selected.*

### A Brave Dog

A RED Irish setter, named Dash, made himself useful in helping to get the sailors ashore from an ill-fated schooner that was wrecked near San Buena Ventura, California, by swimming out into the breakers and bringing ashore a stake that had been thrown out of the vessel, with a rope tied to it. It was a difficult task for a dog to do, as the rope pulled heavily against the waves,—so heavily that it required almost a man's strength to get it ashore; but the faithful animal held on until he landed, when he was rewarded by shouts and caresses from the multitude.

### Length of Life Among Animals

THE maximum, or greatest length of life of some of the best-known animals is as follows: The horse and the donkey, thirty-five years; the dog, not exceeding twenty-five years, and rarely beyond fifteen; cows, from twelve to fifteen years; rabbits from only eight to ten years.

The crow, which lives one hundred years, and the parrot and the elephant, which attain an age of one hundred fifty years, are among the animals having the best-established reputation for longevity. Carp, formerly supposed to live to a very great age, appear to have usurped their reputation, which was based upon ill-understood facts from Chantilly and Fontainebleau. They rarely become centenarians. The tortoise appears to be the animal that lives the longest, the record of longevity among these, so far as known, seeming to be held by one weighing 550 pounds, which was presented in 1904 to the London Zoological Gardens by Walter de Rothchild, and which is said to have been born in 1750, or 162 years ago.



M. E. KERN  
MATILDA ERICKSON

Secretary  
Corresponding Secretary

## Society Study for Sabbath, March 2

### Into All the World, No. 5 — China and Its People

LEADER'S NOTE.—Helps for the first three papers will be found in the INSTRUCTOR, but as far as possible glean from other sources as well. An article on medical missions in China will be found in the INSTRUCTOR of February 6. Remember that "News From Mission Fields" is gleaned from current papers. We suggest that all mission notes relating especially to China be reserved for next week, when our work there will be considered. Ask that every one come to the next meeting prepared to give a quotation either from or concerning some missionary in China. Some suggestions will be found in the INSTRUCTOR of February 20.

#### Suggestive Program

- Scripture drill (review Morning Watch texts for the week).
- Chinese Life (five-minute paper).
- Reforms in China (five-minute paper).
- Chinese Political Affairs (ten-minute talk).
- Medical Missions in China (ten-minute talk).
- News From Mission Fields (three-minute talk).
- Gather reports of missionary work.

## Missionary Volunteer Reading Courses

### Senior No. 5 — Lesson 19: "Ministry of Healing," Pages 325-346

1. In what way are stimulants and narcotics harmful? What injurious effects have condiments? tea and coffee?
2. What have you to say against the tobacco habit? What is its effect upon the youth? What appeal does the author of "Ministry of Healing" make to Christians concerning the habit?
3. In what condition does Prov. 23: 29-32 show the drunkard to be? Mention some of the curses resulting from the liquor traffic.
4. What danger is there often in drinking even sweet cider? What part have the milder intoxicants in making the drunkard? What warning was given Israel against wine? How may we benefit from Christ's forty days' fast. Relate instances in which Christ enjoined abstinence from intoxicants. Why should only unfermented wine be used in the communion service?
5. How are drunkenness and wrong habits of eating and drinking related? What responsibility have parents in teaching temperance?
6. What are some of the devices of the adversary to promote the sale of intoxicants?
7. In what regard does God hold liquor sellers and their money? For what will he hold these men accountable?
8. Wherein do license laws fail to accomplish good? State why prohibition would be a blessing.

### Junior No. 4 — Lesson 19: "Early Writings," Old Edition, "Spiritual Gifts," Pages 96-116; New Edition, Pages 232-253

NOTE.—It will be well worth while to memorize the messages of the three angels, since it is the sounding of these that has brought us out as a people. As we study them, let us commit them to memory. This week we have the first and the second.



1. REPEAT the first angel's message. In the proclamation, in 1843, of the time of Christ's coming, what did God design? Give an account of the sounding of this message, and the results. What did God bid the angels do for those who received it?

2. Why did so many dislike to hear of Jesus' coming? What mistake did God's hand cover? What effect had the passing of the time upon God's people? upon those who did not desire his appearing? What further light was given the disappointed ones? How did the church receive this?

3. What were the words of the second angel? Opposition to the first angel's message had placed the churches where? What was the midnight cry? When was it given? for what purpose? by whom? Under this cry, with what success was the second angel's message proclaimed?

4. How was the advent movement illustrated to the author of "Early Writings"?

5. In what had the mistake of the believers consisted? What did the angels now do for them? Compare their disappointment with that of the disciples at Christ's crucifixion.

6. Describe the second illustration of the advent movement, noting especially the effect of the two messages upon the different classes, and God's care for his waiting ones.

7. After the second disappointment, to what did God direct the minds of his people? What occurred at the close of the prophetic time in 1844? Describe the two apartments of the heavenly sanctuary. How did the earthly sanctuary resemble the heavenly? Compare the earthly and heavenly priesthoods. What was the purpose of the sacrifices and offerings brought to the earthly tabernacle? When, and for what purpose, did Jesus enter the most holy place in heaven?

#### From the Secretaries

MRS. McMAHAN, secretary of the Indiana Conference writes: "You will note that I report nine societies instead of eleven. Two societies (small in numbers, but large in effort) are discontinued. Four from Marion are in school at Beechwood Academy, and one at Berrien Springs. Two from North Vernon are at Berrien Springs, one is teaching church-school, and one has entered the ministry. There are not enough at these places to keep up their societies. Some of them are in the State society. Wolf Lake society has three members at Beechwood, and one teaching church-school.

"I visited two societies this month. One (Rochester) on my way to Battle Creek, and one (Wolf Lake) on my way home. Seven of the Rochester society are taking the Reading Course, and four of the Wolf Lake society are taking up the studies for the Standard of Attainment. I am very anxious to have more of our young people see the importance of having a knowledge of our fundamental principles and denominational history, especially those who have not the privilege of attending our schools."

One secretary writes: "Our reading course now has an enrolment of over five times what it was in this field last year."

The Lord is blessing the work in different conferences. Just this week the secretary from the East Michigan Conference wrote: "Since camp-meeting we have organized four young people's societies in the conference."



### VIII — The Law of God (Concluded)

(February 24)

LEARN the last six commandments so you can give them in order and without mistake.

MEMORY VERSE: "I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40:8.

#### Questions

1. What does Paul say of God's commandments? Rom. 7:12.

2. How does David describe the law of the Lord? Ps. 19:7.

3. Does God's law give freedom or slavery? James 1:25; Ps. 119:45; note 1.

4. Give a Bible definition of sin. 1 John 3:4. How do many regard sin? Prov. 14:9; note 2.

5. What is said of the way of the transgressor? Prov. 13:15; note 3.

6. What does the law reveal? Rom. 3:20, last part; 7:7.

7. To what is it compared? James 1:23-25; note 4.

8. If our hearts are sinful, can we keep the commandments? Rom. 8:7.

9. Then what experience must we have if we would be obedient? Eze. 36:26, 27.

10. Whose mind should we possess? Phil. 2:5.

11. How will we then feel toward God's requirements? Ps. 40:7, 8.

12. How long will the commandments stand? Ps. 111:8.

13. How many of them are sure? Ps. 111:7; 119:160.

14. What did Jesus say he did not come to do? Matt. 5:17, 18; note 5.

15. How long before the smallest part of the law will pass away? Verse 18.

16. What is said of those who break the commandments? What is said of those who keep them? Verse 19.

17. What will enable us to keep the law? Matt. 22:36-40; note 6.

18. What reward will be given the obedient? Rev. 22:14.

#### Notes

1. "The youth have an inborn love of liberty; they desire freedom; and they need to understand that these inestimable blessings are to be enjoyed only in obedience to the law of God. This law is the preserver of true freedom and liberty. It points out and prohibits those things that degrade and enslave, and thus to the obedient it affords protection from the power of evil."—*Education*, page 291.

2. "We should beware of treating sin as a light thing. Terrible is its power over the wrong-doer. 'His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.' The greatest wrong done to a child or youth is to allow him to become fastened in the bondage of evil habit."—*Ibid.*

3. It is the transgressor who has a hard time,—not the one who obeys God, even though he may suffer persecution or death because of right-doing. Young people may think it difficult to obey the commandments; but "he that sinneth against me wrongeth his own soul." Prov. 8:36. The way of the Lord, though narrow, is pleasant, and all his paths are peace. Of the wicked it is said, "Destruction and misery are in their ways: and the way of peace have they not known." Rom. 3:16, 17.

4. The mirror tells us how to look. If our appearance is not right, it tells us so, but it does not take away a single



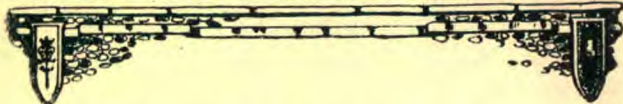
defect. So God's law points out where our lives are wrong, by the right standard. That is the purpose of the law. To get rid of sin, we go to Jesus for pardon and cleansing.

5. "Do not imagine that I have come to do away with the law or the prophets; I have not come to do away with them, but to complete them. For, believe me, till the earth and the sky disappear, not even the dot of an 'i' nor the cross of a 't' will disappear from the law, not until all is done."—*Twentieth Century New Testament, Matt. 5:17.*

The jot is the smallest letter, and the tittle is a small mark, or part of a letter, which distinguishes between letters of the Hebrew alphabet.

6. It is not hard to do that which we love to do. In their play children often work harder than they would at their tasks at home, but it seems easy because they enjoy it. So when we love God, and what he says, his commands will be our delight, and will be easy to keep.

## THE YOUTH'S LESSON



### VIII—The Law of God; Its Character and Perpetuity

(February 24)

LESSON HELPS: "Patriarchs and Prophets," chapter 29; "Great Controversy," chapter 25; "Desire of Ages," chapter 31; the *Sabbath School Worker*.

MEMORY VERSE: Ps. 40:8.

GENERAL NOTE.—"Long should pause the erring hand of man before it dares to clip away with the chisel of human reasoning one single word graven in the enduring tables by the hand of the infinite God."—*Abiding Sabbath* (George Elliott), page 129.

#### Questions

1. What does Nehemiah say concerning the character of the law of God? Neh. 9:13.
2. What similar testimony does the psalmist bear? Ps. 19:7, 8; 119:142, 172.
3. What is the testimony of the apostle Paul? Rom. 7:12, 14; note 1.
4. How is sin defined? 1 John 3:4; Rom. 3:20.
5. How only can transgression be known? Rom. 4:15; 5:13; note 2.
6. To what is the law compared by the apostle James? What is the law called? James 1:22-25.
7. What other title does James apply to this law? To what extent must we transgress in order to become guilty? James 2:8-11.
8. How does the natural man stand related to the law? Rom. 8:5-7.
9. How only can we become righteous? Rom. 3:22-26.
10. Give an example of righteousness by faith. Rom. 4:1-5.
11. What did the new covenant promise concerning the law? Heb. 8:10-12.
12. For what purpose did the Father send his Son into the world? Rom. 8:3-4.
13. What is said concerning the immutability of the precepts of Jehovah? Ps. 111:7, 8.
14. Where did Moses place the law which was spoken from Mt. Sinai? Deut. 10:3-5; 1 Kings 8:9.
15. What did the revelator behold in heaven? Rev. 11:19; note 3.
16. What did the prophet say that Jesus came to do? Isa. 42:21. Compare Matt. 5:21, 22, 27, 28.
17. What did he say concerning the unchanging character of the law? Matt. 5:17, 18.
18. What did he say concerning those who teach man to disregard its authority? What of those who teach obedience? Verse 19.

19. How is the law summarized by the Lord? Matt. 22:35-40.

20. What blessing is pronounced upon the obedient? Rev. 22:14.

#### Notes

1. The law of God is but an expression of the thought of God. The following comparisons are of interest, showing that the decalogue is but a reflection of the character of its author:—

CHRIST	THE LAW
Christ is truth. John 14:6.	The law is truth. Ps. 119:142.
Christ is holy. Acts 4:27.	The law is holy. Rom. 7:12.
Christ is perfect. Heb. 5:9.	The law is perfect. Ps. 19:7.
Christ is righteousness. 1 Cor. 1:30.	The law is righteousness. Ps. 119:172.
Christ is light. John 8:12.	The law is light. Prov. 6:23.
Christ "abideth ever." John 8:35.	The law "stands fast forever." Ps. 111:7, 8.
Christ in the heart. Eph. 3:17.	The law in the heart. Heb. 8:10.
Freedom in Christ. John 8:36.	Liberty in obeying the law. Ps. 119:45.
Rejecting Christ brings wrath. John 3:36.	Breaking the law brings wrath. Neh. 13:18.
To be judged by Christ's word. John 12:48.	To be judged by the law. James 2:12.

2. As sin can be imputed only when there is law, and as sin was imputed from the beginning, even in the garden of Eden, it follows therefore that all the law existed in principle from the beginning. These principles have existed from eternity, and angels and unfallen beings are subject to them.

3. "I was also shown a sanctuary upon earth containing two apartments. It resembled the one in heaven, and I was told that it was a figure of the heavenly. The furniture of the first apartment of the earthly sanctuary was like that in the first apartment of the heavenly. The veil was lifted, and I looked into the holy of holies, and saw that the furniture was the same as in the most holy place of the heavenly sanctuary. The priest ministered in both apartments of the earthly. He went daily into the first apartment, but entered the most holy only once a year, to cleanse it from the sins which had been conveyed there. I saw that Jesus ministered in both apartments of the heavenly sanctuary."—*Early Writings* (Mrs. E. G. White), pages 115, 116.

"It was represented to me that the remnant followed Jesus into the most holy place, and beheld the ark and the mercy-seat, and were captivated with their glory. Jesus then raised the cover of the ark, and lo! the tables of stone, with the ten commandments written upon them. They trace down the lively oracles, but start back with trembling when they see the fourth commandment among the ten holy precepts, with a brighter light shining upon it than upon the other nine, and a halo of glory all around it. They find nothing there informing them that the Sabbath has been abolished, or changed to the first day of the week."—*Id.*, pages 117, 118.

#### Aside

ASPIRE; and if you succeed, remember that others are aspiring.

Be careful not to charge as crimes in others things that you condone in yourself.

A system violated is worse than no system at all.

Many a business man has hanged himself with red tape.

Being up to date means being always a little ahead of the procession.

If the thing you order done proves to be the wrong thing, remember who it was that gave the order.

Do not let your egotism lead your judgment to ruin. Don't condemn another's method until you are sure it isn't better than your own.

Be loyal to your own decisions.

Be considerate of the under dog.

Don't expect a boy to have a man's judgment.

Don't find fault with a man for doing his best, even if he doesn't do it just your way.

Learn all you can, but remember, at best you know little.—*John K. LeBaron.*

"REFUSE to do a mean action, be it ever so small."



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## "From Judaism to Christianity"

HAVE you read this new book? If not, you will want to do so at the earliest opportunity. It is an interesting sketch of Elder F. C. Gilbert's life. Besides giving an account of his remarkable conversion to Christianity, and of God's opening providences in the author's work for the Jews, it reveals many facts of Jewish life and history that make plain various passages of Scripture not otherwise easily understood. It will instruct and entertain children and youth as well as adult persons.

The price of the book is as follows: Light-green cloth, gilt edges, and gilt stamped on cover and back, \$1.25. Blue cloth, gilt stamp on side and back, plain edges, \$1. The cover design is printed in three colors, and has a very pretty effect. It is illustrated, has 384 pages, and is fully indexed. Send all orders, with money enclosed, to Good Tidings, Concord, Mass. Send checks or money-orders. Do not send loose money.

## Proverb Sermons

THERE is a higher law than the Constitution.  
Monday religion is better than Sunday profession.  
The blue of heaven is larger than the cloud.  
A happy heart is better than a full purse.  
A lean compromise is better than a fat lawsuit.  
A good woman is better than a fine lady.  
Speaking silence is better than a senseless speech.  
The receiver is as bad as the thief.  
Three removals are as bad as a fire.  
It is easier to stem the brook than the river.  
It is easier to go away from the bank than from the bottom.

It is better to turn back than to go astray.  
It is better to suffer wrong than to do it.  
Better a lean peace than a fat victory.  
Better go back than go wrong.  
Better be poor than be wicked.  
Better alone than in bad company.  
Better late than never.  
Better never late.  
Better ask twice than go wrong once.  
Better aught than naught.  
Better be silent than talk ill.  
Better suffer by truth than prosper by falsehood.  
Better untaught than ill taught.

## Caleb Cobweb's Black List

WHEN you introduce a set of particulars with "such as," do not close it with "etc." The "such as" is enough to show that the list is incomplete. For instance, do not write:—

"Many interesting topics were discussed; such as, missions, temperance, municipal reform, etc."

Write "and municipal reform." Stop there.

"Like" is an adjective, and a verb, and an adverb, and a preposition, but it is not a conjunction. When you, in company with millions besides, declare that you feel like you would faint away, your grammar is as bad as your feelings. Perhaps you like it that way; but you'd better say "as if."—*Christian Endeavor World*.

## Counting Postal Cards

OUR government employs many ingenious and curious machines in accomplishing its day's work, and of these none is more strikingly adapted to its purpose than the device for counting and tying postal cards into small bundles. This machine is capable of counting five hundred thousand cards in ten hours, and of wrapping and tying them in packages of twenty-five each. The paper is pulled off a drum by two long fingers, which emerge from below, and another finger dips itself into a vat of mucilage and applies itself to the wrapping-paper in precisely the right spot. Other parts of the machine twine the paper round the package of cards, and then a thumb presses over the spot where the mucilage has been applied, whereupon the package is thrown on a carrying belt ready for delivery.—*Selected*.

## They Have Answered the Call

MR. AND MRS. WALTER MEAD, who came to the Foreign Mission Seminary from Walla Walla College to complete their preparation for foreign mission work, left on Thursday, January 11, for India. Mr. Mead's hearty good-humored wit, together with a winning manner, bespeaks for him success among a strange people, while his accomplished and consecrated wife is likewise well fitted for efficient service.

Mr. Mead's devotion to the missionary idea has been lifelong, and now he and his wife go forward in earnest consecration, willing to spend and be spent for Christ.

Though we are sorry to part with them, we are glad that they can go, and that they are entering upon a worthy work. Our prayers will daily ascend to God that he will bless and prosper their efforts.

It will be their privilege to take up the work a little sooner than we who remain at the Seminary, but we look forward to the time when we, too, shall enter the field to fulfil Christ's commission.

These friends went with a party of five other missionaries, all bound for India. They sailed from New York January 13. The other members of the party are Mr. and Mrs. G. W. Pettit, Mr. and Mrs. J. M. Comer and child, and Miss Rachel Jones, who was a student at the Seminary last year.

We are confident that the coming of these recruits will give a great impetus to the work in India.

J. ALVIN RENNINGER.

"WE can not always oblige, but we can always speak obligingly."