

The YOUTH'S INSTRUCTOR

Vol. LX

November 26, 1912

No. 48



CATHOLIC CATHEDRAL IN MEXICO CITY, MEXICO

See article on page three

Of the young women who attend Oberlin College, twenty-six support themselves entirely, and fifty-four do so in part.

MARCONI, the inventor of wireless telegraphy, has suffered the loss of one eye, due to an automobile accident.

ACCORDING to Census Bureau figures, the valuation of horses in the United States has increased one hundred thirty-seven per cent in the last ten years, while the increase in number has been only thirteen per cent. The total number at the time of the last census was 24,016,024.

THE beautiful State Education Building dedicated at Albany, New York, last month is the only edifice of its kind in this country or abroad. The State education department, library, and museum are located in this building. In the library there is stack-room for 2,000,000 volumes. The cost of the building was three and one-half million dollars.

Not Just to Die

Nor just to die the Saviour came;
Not just to suffer on the cross;
Not just to bear the pain and shame
Of that last day — that were all loss.

Ah, no! he came not just to die,
Though glorious that awful hour;
He came to *live*, that you and I
Might know the source of keeping power.

He came to live, that men might see
The way that must by all be trod
Ere they shall know — from sin set free —
The path that leads at last to God.

MAX HILL

Notice!

THE Commissioner of Education of the United States is trying to make the library of the Bureau of Education a complete reference library on all phases of education. To assist in this, he wishes to obtain, as soon as issued, two copies of all reports, catalogues, circulars of information, and all similar publications of State, county, and city departments of education, and of education associations, boards, and societies. All persons responsible for the distribution of any such matter are requested to send two copies to the library of the bureau. If the postage would be considerable, the librarian should be notified by card, when free mailing labels will be sent.

Address all communications to The Librarian, Bureau of Education, Washington, D. C.

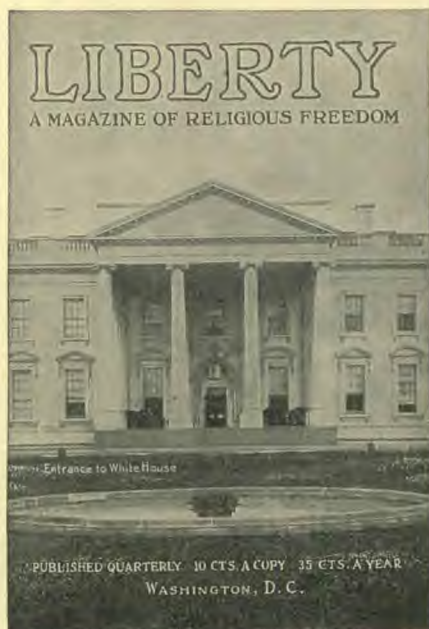
Principal Contents

CONTRIBUTED ARTICLES

Mexico, Ancient and Modern	3
Armageddon	4
Protestant Missions Among the Indians of Canada	5
William Duncan and His Metlakahla	6
Progress in Mission Fields During 1912	6
Thanksgiving Hymn (poetry)	8
Thanksgiving (poetry)	11
A Traveling University	13
Stand Not in Your Own Light (poetry)	16
The Balkan War	16

SELECTED ARTICLES

Concerning the Manners of Delegates	8
Thanksgiving in 1810	9
How to Hear a Fly Walk	10
Glass Models of Flowers	10
The Worth of Knowing How	11
Mr. Pulitzer and Mac	12
The Voice of Nature	13
Beginning Practise at Fifty-Three	16



Cover Design in Two Colors

A GOOD PROPOSITION FOR AGENTS

Prices: 25 cents a year (35 cents after Dec. 31, 1912), 10 cents a copy; 5 to 40 copies, 5 cents each; 50 or more copies, 4 cents each.

Send 10 cents for sample copy. Better still, send \$1.00 for 20, or \$2.00 for 50. Discount to agents on yearly subscriptions.

"Catholic Federation" and "Sunday Mails" Number

Beginning with Jan. 1, 1913, the subscription price will be 35 cents a year, or \$2.00 for 10 copies, one year, to one or more addresses.

COVER: "ENTRANCE TO WHITE HOUSE"

Two Editions of Previous Issue Quickly Exhausted

PARTIAL CONTENTS

Frontispiece: Photograph of Senate Sunday Mail Report, printed upon silk and displayed in office of Postmaster-General
Rome and the Prohibition Party Platform
Establishing God's Kingdom by Law
God's Example of Religious Liberty
Putting the Church Over the State in Colombia
American Principles in the Balance—a history of the famous Senate Sunday Mail Reports
Religious Liberty in Puritan Times
Absurdity of Proposed California Sunday Law
Proposed California Sunday Law Un-American
A World Survey of Religious Freedom
Religious Liberty by Divine Authority
Report of Convention of American Federation of Catholic Societies
Temperance the Question of the Century

SPECIAL OFFER ON TEN, ONE YEAR

Good only until Jan. 1, 1913. Ten copies, one year, to one address or to ten separate addresses, only \$1.50, or 15 cents each. Sender may include his name as one of the ten. This number should be placed in the hands of every editor, attorney, clergyman, city and county official, and public-school teacher in your county. We can furnish the names and addresses.

ORDER THROUGH OUR NEAREST AGENCY
If you don't know the address of our Agency, ask "Liberty Magazine," Washington, D. C.

The Youth's Instructor

VOL. LX

TAKOMA PARK STATION, WASHINGTON, D. C., NOVEMBER 26, 1912

No. 48

Mexico, Ancient and Modern

MRS. E. M. PEBBLES



QUIRANT old Mexico, with its strange commingling of ancient and modern customs, with its history written in blood, is still a country of revolutions. It is a land where the extremes of wealth and poverty are seen side by side. It is a land of frequent earthquakes, of sunshine and flowers, where the great white roses and the bright pink



EMBLEM ON THE FLAG OF MEXICO

blossoms of climbing geraniums peep in at your second-story window at Christmas-time, and the beautiful calla-lily stands blooming in the ditch by the roadside. It is a land of beautiful sunsets and mountain scenery, of mountains whose summits are white with eternal snow, yet at whose bases may be gathered the wonderful variety of tropical fruits and the products of perpetual gardens.

Sun-worship seems to have been the religion of the ancient races, and all over the country are found the remains of temples and of pyramids. Some of these, as shown by their ruins, must have been as large as those of ancient Egypt, to which they must have borne a close resemblance. Sometimes two were built side by side, the larger dedicated to the worship of the sun, the other to the moon.

Hundreds of idols are kept in the museum,—stone images of horrid figure (half-human, half-demon, or serpent), all the way in size from the huge grinning monster to those of a finger length, but always hideous and ugly. The hieroglyphics upon the docks and ruins show that these people had only picture-writing, yet some of the works they have left speak of a people quite well advanced in some of the arts of civilization. In different parts of the country are ruins of cities, some of whose areas were as large as that now covered by New York City,—cities grown over and forgotten when Cortes came, nearly four hundred years ago. No one can tell why these cities were depopulated; perhaps by famine or pestilence, but more probably by the depredations of warring tribes. The people who once inhabited them have mysteriously disappeared, leaving us only to conjecture who they were and where they went. The faces carved in stone or molded in clay which are often found in the ruins,

bear a close resemblance to the Egyptian faces in the pictures of ancient Egypt; while the faces of the Indian peons now here often remind us of the Japanese face.

What a pity that the fanatics who came here only to substitute the bloody rites of the Inquisition for those of human sacrifices, destroyed nearly everything by which we could learn of the customs of their predecessors. In their zeal "they have wiped out volumes of history, and placed a bloody chapter in their stead," and they also "placed a period and a finis to the story of the races that were here for centuries before they brought their bloody banners to these shores." They could not but see in the religious rites practised by the heathen a similarity to their own, except that the heathen believed he was sending his victim at once to paradise, while their own were condemned to eternal darkness and punishment.

Some good men saved as brands from the burning a few of the picture-writings and marvelous carvings. Those first inhabitants knew something of astronomy, and could determine the movements of the heavenly bodies.

There is a tradition of a white man with long, flowing beard, who came to teach them the religion of the true God, and there are idols representing this mysterious teacher,—idols in the form of a feathered serpent with a snake's head. These idols are among the most curious sculptures of the museum.

What a strange history has this old earth had since the entrance of sin, and since God has been forgotten! Tribes and races and nations have been in one vast procession, pushing one another on in a continuous stream, which will end only in eternity. For centuries different races had succeeded one another here until about the time of the discoveries of Columbus.



SACRIFICIAL STONE OF THE AZTECS

Cortes came to Mexico in 1519, and began his march of conquest toward the Aztec capital. The fierce Aztecs were feared and hated by the smaller tribes, some of whom after being subdued by Cortes, became his allies. They had never seen horses, and the horse and his rider were regarded almost as a god, and the cannon filled them with terror. Coming up from the

southeast, Cortes, with his band of followers, passed Popocatepetl, which was then a smoking mountain, and gazed in wonder and admiration upon this beautiful valley 7,478 feet above sea-level, teeming with life with a city of two hundred thousand inhabitants, according to estimates.

Montezuma, whose capital had grown in proportion to the territory which had been conquered, was the proud barbarian monarch of what had once been a migratory people and a nation of slaves, but who had freed themselves by their own ferocity, and had wandered into this beautiful valley about three hundred years before. Led by their priests, they sought a camping-place upon the shores of one of the lakes that surrounded the place where later they built their city. They had chosen a sign by which they might know, so the story goes, where they should build their city. It was to be where they would see an eagle



THE FAMOUS CALENDAR STONE OF MEXICO

perched upon a cactus, holding a serpent in its talons. Strange to say, the eagle was seen, with its wings spread toward the east, and here they camped. This to them seemingly miraculous event gave the name Tenochtitlan — a cactus on a stone — to the city which was afterward called Mexico, from Mextli, the great war-god of the Aztecs. The legend of the eagle is still preserved upon the flag of Mexico, and upon some of the coins.

They built their houses at first largely of reeds and rushes, in the marshy lands, with foundations of poles set in the shallow waters. These were soon replaced by massive structures of stone, whose architecture much resembled that of ancient Egypt. The great temple was a pyramid over one hundred feet high, with one hundred fourteen steps to reach the top, where was "room for thirty knights to run their course in a regular tourney." The temple stood where the great cathedral now stands, but was entirely destroyed by the Spaniards after the conquest.

The sacrificial stone now kept in the National Museum was found in 1791 while excavating near the cathedral, and was about to be broken up for paving-stones, but was rescued from such a fate, and preserved

as an interesting relic. The space hollowed out in the center for the blood, with the groove to convey it away, together with the carvings upon it, shows but too plainly the use for which it was intended. By a dexterous stroke of the knife of the executioner, the body was laid open in the region of the heart, which was torn out while still palpitating and laid upon the altar of the god, while the body was thrown down to the people to be served in cannibal feasting. The Aztecs were not cannibals in the strict sense of the word. It was only in their religious ceremonies that they ate human flesh, and only such as had been offered to the gods; but historians have placed the number who perished in this way as high as twenty thousand persons annually, and Cortes's soldiers counted as many as thirty thousand skulls that had been laid up as mementoes of these horrid feasts, which were held in times of great calamities, at the crowning of their kings, or at the dedication of a temple.

The great calendar stone, or stone of the sun, is of about the same size as the one just described, and is also an interesting relic. It had been in the temple, but lay buried for many years. Tradition claims to tell where these stones were quarried, and the amount of labor expended to place them in the temple; that 5,000 men were required to move them, and that the great king Axayacatl caused the carvings to be made, and that the priests sacrificed seven hundred twenty-eight human beings in their dedication.

It would be interesting here to speak of other sculptures, as the goddess of water, whose weight is estimated at forty thousand pounds, which was brought from the pyramids of the sun and moon at Teotihuacan, and is of prehistoric origin; also of the god of fire found in Yucatan; and of many found in various parts of the republic, of which nothing can be learned either by tradition or by history. The government reserves all such findings, and they are preserved. There are many relics of a different nature, such as ornaments, utensils, and implements of war.

This was the country to which Cortes had come, and this city of the Aztec monarch the coveted prize. The Montezumas had been in power since 1460, and of the then-present monarch it is said that his palace, with its harem, its cages of wild beasts, not including its gardens, consisted of a thousand rooms. There was also his stronghold built into and upon the great rock now occupied by the presidential mansion. He also had a house where the national palace now stands. Because of his superstition, he offered no resistance to the invaders, having been warned by his oracle that a new race was coming to his country. He even received them with gifts and great ceremony, allowing them the freedom of his own apartments, and granted them the use of those once occupied by his father.

(To be continued)

Armageddon

THE last conflict between the nations of earth is to occur at Armageddon, where we are told blood will flow even to the horses' bridles. Rev. 16: 14-16. A professor of Yale University recently said: "We are on the threshold of very great wars, and the possibilities of trouble in the East are tremendous." The London correspondent of the *Contemporary Review*, writing of the conditions of things in Europe, said: "Odd things are happening everywhere. . . . Russia, Ger-

many, England — these are great names, they palpitate with great ideas, they have vast destinies before them, and millions of men in their pay, *all awaiting Armageddon.*" Why Armageddon, located between Mt. Carmel and Mt. Tabor, in the land of Palestine? Why enact the closing scenes in that land which has been a center of religious controversy through the ages? Why Palestine, and who the actors? Kossuth said, "In Turkey will be decided the fate of the world." Napoleon, before his death, predicted Russia would have Constantinople and a part of Turkey and Greece, and become the naval power of the Mediterranean, and "then," said he, "God only knows what will happen." A missionary who has traveled in Turkey writes: "While I was in Turkey a gentleman who is a native there, told me that a Turkish judge while talking with him just a short time before, said: 'We expect that the powers of Europe will take from us Constantinople. We shall have to leave here, and the seat of the government will have to be established in Asia; and it will finally be established in Jerusalem. *And then the nations will still come and fight against us at Jerusalem,* to take that from us. And when they do, Messiah and Mohammed will come.'"

A high official of the Yildes Kiosk, in giving a reason for Turkey's expectation of a great conflict, said: "Turkey knows that she will soon be called upon to fight for an existence. Our hands are so tied by the European powers in the Balkan provinces that we are powerless to prevent a state of anarchy there intolerable both to the powers and to Turkey. When the powers intervene, as they will, the inevitable struggle in which Turkey must face Europe will be at hand. It will quickly develop into a mighty conflict between Islam and Christianity. Islam may go down to defeat, but the world will be bathed in blood before that happens. We are preparing for it."

The sultan is the acknowledged successor of Mohammed and the head of all Islam. That the settlement of the Eastern Question will involve all Islam is expressed by the editor of a Turkish paper, the *Vakit*: "We shall do our utmost to keep England's support; but at last if we do not succeed in it, then it is very easy to know what we shall do. As Islamism is not confined to Turkey, then we shall blend all the different Moslem races into one; the Moslems of India, of Central Asia, of the Caucasus, of Africa, and of Algeria will come forward, and we shall again take measures which we adopted for the conquest of Jerusalem. We shall send proclamations everywhere, and declare a general war against Christendom."

The Eastern Question, according to Carleton, is "the driving of the Turk into Asia and a scramble for his territory." It is also a religious controversy: "The Eastern Question is not a new one. It dates long anterior to the Christian era. The invasion of Greece by the Persians, and the subsequent invasion and conquest of Persia and Asia by Alexander the Great, and the invading Turk who overthrew the Byzantine empire in 1453, were all the logical outcome of the never-ending contest between the two civilizations and religions of the East and the West."—*Col. A. Loudon Snowden, ex-Minister to Greece.*

That the fall of Turkey means a great catastrophe was the opinion of Lord Salisbury. He said: "The danger if the Ottoman empire should fall, would not be the danger that would threaten the territories of which that empire consists. It would be the danger that the fire there lighted would spread to other nations, and

would involve all that is most powerful and civilized in Europe in a dangerous and calamitous contest. That was a danger that was present to the minds of our fathers when they resolved to make the integrity of the Ottoman empire a matter of European treaty, and that is a danger which has not passed away."

JOHN N. QUINN.

Protestant Missions Among the Indians of Canada

IN 1822 a missionary society was organized in the Canadian Methodist Church. Its first president was Rev. Thomas Whitehead, and one of its earliest efforts was to establish a mission among the Indians in upper Canada. In this connection the name of Rev. William Case, known as "the father of Canadian missions," stands foremost. Through the efforts put forth by Methodist workers, missions have been established throughout the length and breadth of the Dominion. The Grand River Mission, founded in Ontario during the first year of the society's work, has been successfully conducted until the present time, and during the later years industrial institutes have been established in Ontario, Manitoba, British Columbia, and the Maritime provinces. The Indian members of the Methodist Church number about fourteen hundred persons. One fourth of the income of the Methodist Canadian Missionary Society is now being expended in the support of its Indian missions.

Rev. Thomas Crosby is said to have been the most successful missionary to the Indians in British Columbia. He was appointed to this work in 1862, and the following year began teaching an Indian school at Nanaimo. In six months he had so far acquired the language as to be able to preach in it, and worked with the Flathead Indians for many years.

The well-known Devon Mission was established by a Mr. Budd in 1842, and so successful was his work that in a short time eighty-five Indian converts were baptized.

There is a large Indian institute at Muncey, Ontario, where each year one hundred Indian youth are trained in industrial pursuits. The results of this work have been most encouraging. Whole tribes have been reclaimed from barbarism and superstition, and most of them are faithful followers of the Lamb.

The Presbyterians began work among the Canadian Indians in 1866 by the appointment of Rev. James Nesbit. The site of the mission which he established was on the North Saskatchewan where the town of Prince Albert now stands. After the Riel rebellion the work was greatly extended, and day-schools and industrial schools were started so that the natives might not be evangelized only, but trained to self-reliance and self-support. In 1891 a mission was established on the west coast of British Columbia, and has since increased its scope and staff of workers. These two Presbyterian missions now have eighteen stations, seven boarding-schools, and four day-schools, with an attendance of about four hundred thirty-eight helpers and teachers.

Several mission schools established by the early Moravian missionaries still carry on their work. The wandering habits of the Indians add greatly to the task of working for them, and in order finally to win them to the gospel it is necessary for the missionaries to follow them over hill and plain, and instruct them in the wilderness and in wigwams. We quote the following from Rev. Egerton R. Young, who for years labored

among the Indian tribes away up in the heart of the British territories:—

We found hundreds of Indians wandering through the vast forests as hunters and fishermen. The post-office was four hundred miles distant, and we received our daily paper twice a year. The land was so remote from civilization that the word bread was literally unknown in those days, and the petition, "Give us this day our daily bread," had to be translated, "Give us something this day to keep us in life." One of our missionaries, Rev. James Evans, has now translated the entire Bible into their language, first reducing the language to writing in what are known as syllabic characters. In less than three weeks some of the Indians learned to read the Word of God in their own language, and they were most happy in the love of God. One old man would say almost immediately upon meeting a stranger, "Are you a Christian? Do you love my Saviour? Is his love in your heart? If so, give me your hand; I am glad to shake hands with one who loves this blessed Saviour who so loves me." This is such a blessed work, and we are so happy in it.

LORA CLEMENT.

William Duncan and His Metlakahtla

FIDELITY, faith, courage, and above all, practicality and administrative ability are essential qualities for missionary work in Alaska, where climate, environment, and isolation are all adverse to successful work.

An interesting mission that is reckoned with the missions of Alaska since its transfer is that established in 1856 by William Duncan, at Port Simpson, British Columbia, a fortified trading station of the Hudson Bay Company, directly south of the Alaskan boundary line. Mr. Duncan was sent to Port Simpson by the Church Missionary Society of England, in response to a call from Captain Prevost, a commander in the British Navy, who, having visited this point, thought it an excellent opening for a new mission among the Timshean Indians, who were the traders for the surrounding tribes. These natives lived in typical Indian style when Mr. Duncan arrived. After many difficulties, he learned their language, and established a school among them. At one time the enrolment reached four hundred, and a goodly number embraced Christianity.

"As early as 1859 Mr. Duncan had reached the conclusion that if the work he was carrying on should have any permanent results, it would be necessary to remove those of the Indians who had become subject to the power of the gospel from the evil influences of their heathen homes and surroundings. And more important still was it, in his judgment, to get away from the degrading influence of the white people of the port." Accordingly, the mission was moved seventeen miles to the north of Port Simpson, and the native Christian village of Metlakahtla was established. Under Mr. Duncan's wise management the village prospered, and the Indians gradually grew out of their old customs.

But once again they were forced to seek new quarters, this time because of the restriction of their liberties by the Canadian government, and because of a rupture with the Church Missionary Society, under which Mr. Duncan had been working. The faithful missionary went to Washington, D. C., and succeeded in obtaining as a reservation for the Metlakahtla Indians Annette Island, in southeastern Alaska. Thither they moved in the fall of 1887—some eight hundred

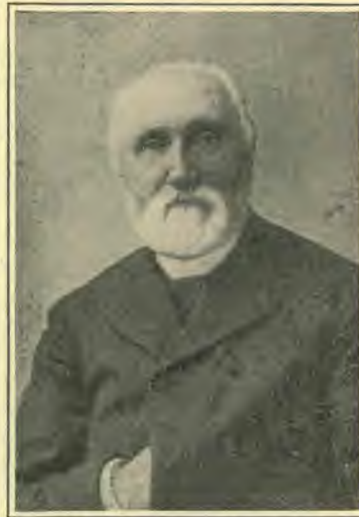
of the nine hundred fifty of the Indians of old Metlakahtla. One of the first buildings to be erected was a sawmill, where a plant was installed, and kept busy sawing lumber for temporary homes and industrial buildings. In time there were erected a store, a mission house, a school building, a town hall, and the largest church building in Alaska, besides good, substantial dwelling-houses.

Aside from school privileges, Mr. Duncan provided a musical training for his people. In 1908 Metlakahtla had two pianos and forty-six organs. It is said that not one instrument is possessed simply as an ornament. The settlement has a brass band of thirty pieces, a reed band, a string band, an orchestra, a ladies' orchestra, and a girls' zobo band.

Father Duncan, as he is called, and he has indeed been a father to these Indians, is now over eighty years of age, and is still the director of affairs in Metlakahtla. "During all these years Mr. Duncan has not only been the preacher and pastor, and most of the time the only physician of the village, without pay or hire, and to a certain extent at least, schoolmaster of the young, but also manager, book-keeper, timekeeper, general overseer, and cashier of this extensive business. And in addition to all this, he is the counselor of every man, woman, and child, the arbiter in all their little troubles, the comforter in their sorrows and adversity, the adviser on all matters of policy, economy, and health, both private and public."

MRS. BELLE TEMPLE.

Ketchikan, Alaska.



WILLIAM DUNCAN, OF ALASKA

Progress in Mission Fields During 1912

STEADY progress has been made during 1912 in all the lands entered by the third angel's message. Not all the advance into new territory has been made that would have been desirable, as it has been necessary to strengthen our missions in lands already entered, by supplying facilities and workers; yet some new territory has been acquired during the year.

Besides the new out-stations established in connection with our South African missions, a new main station has been staked out in Portuguese East Africa; one among the Zulus (this station being planted upon the old British-Boer battle-field of Zion Kop); and the Selukwe Reserve, secured by the contributions of the Sabbath-schools, June 29. Also, early in the year the New Hebrides and Canary Islands were entered, the latter to furnish a rest station for workers upon the malarial African West Coast. The last of October word was received that Borneo, a large island in the East Indies, had been entered, a company of nine Chinese Sabbath-keepers being there as the result of efforts put forth by a Chinese colporteur.

New Headquarters

During the year new headquarters—for China, at Shanghai; India, at Lucknow; and Korea, at Seoul—have been provided, as fruitage of the efforts in raising the \$300,000 Fund. In China and Korea new buildings adapted to our work have been erected; while in India a suitable building was purchased, which, by a

few alterations and an addition, will admirably serve that field. In each case the growing interests of the publishing work have been served by providing a printing plant. These buildings are free from debt, and supply a long-felt demand, the real force of which it is hard for us fully to appreciate here in the home land. In each field the brethren are rejoicing at this evidence of real progress, and express heartfelt thankfulness for the means with which to procure these permanent quarters. Several mission homes are also provided for the missionaries at Shanghai and Seoul. These are likewise appreciated.

In China, progress amid troublous times has been made. Because of the internal war the first of the year, our missionaries were forced to Shanghai and other ports of safety. Native workers met with success as they labored on in the interior, and quite a few accepted the truth in the midst of strife and war. The first general meeting of the Asiatic Division of the General Conference was held at Shanghai, January 25 to February 10, while the workers were compelled to be away from their stations. Delegates from Japan, Korea, Philippine Islands, and the East Indies were present. This conference was of great encouragement to the workers present, and marked a new era in the progress of the message in the great East. During the summer it has been fully demonstrated that tent-meetings may be successfully carried on in China, the first one being held at Chowkiakow.

European Division

During the first half of 1912 the European Division of the General Conference reported 1,800 new Sabbath-keepers. During the summer, two new union conferences were organized, one in west Germany, known as the Central European Union, the other in the vicinity of Hungary and the Balkan States, known as the Danube Union. Also the work in the eastern part of the great Russian empire has been strengthened. During the autumn council the European Division asked for more mission territory in Africa; and Madagascar, with the small islands adjacent on the east, and also the great Congo, stretching across to the Atlantic from German and British East Africa, were set off to that division. Madagascar being French territory, it seemed appropriate to work it from the European base.

Believers Added

The record in Acts states that "the Lord added to the church daily such as should be saved." This was the result of preaching the gospel. So now, as the closing message of the everlasting gospel is preached among the nations, believers are daily added to the church, such, we believe, as shall be saved. In China, India, Africa, the islands of the sea, everywhere, hearts are responding to the glad news that Jesus is soon coming again. Reports from every field tell of honest hearts won to Christ and his truth. The exact number for the present year can not here be given, but we can safely count on eight thousand or more coming in among us. Dr. Riley Russell, in Korea, reports having baptized, in his work alone, eighty-one believers this year up to about August 31.

Visits to Mission Fields

The opening of the year found Elder W. A. Spicer, the secretary of the Mission Board, on a six months' tour through South America. On his return, he reported steady progress being made in that vast conti-

nent. Among the Indians in Peru, God has wonderfully blessed, and hundreds of them are rejoicing in the light. In Chile, Argentina, and Brazil new believers are coming out of papal darkness into the light.

The first of October, Prof. H. R. Salisbury left for India, to attend the general meeting early in November. He expects to return by way of Singapore, China, and Japan, making short visits at these missions. It is no more expensive to return this way than from India direct.

L. R. Conradi, on returning from the autumn council, expected to go on to East Africa, visiting the missions there, accompanied by Elder Guy Dail. These visits of general laborers are of great encouragement to our missionaries, and mean still further and more rapid progress in mission work.

Missionaries Off to Fields During 1912

Up to November 2, eighty-nine missionaries, not including the children, have been sent on to the waiting fields.

As an illustration of how God is going before us and impressing hearts in dark heathen lands with the truth, we shall close by referring to one experience in Swatow, China, reported in September by Elder W. F. Hills. He says:—

"I believe that in my last letter I spoke about a minister who would, I hoped, take his stand for the truth. I had Elder Ang send one of our evangelists to stay with him until he was fully established. The evangelist started, but returned in haste, saying that the church of which this man had been a member would horsewhip him or any other Adventist who dared enter its territory. I told Brother Ang that we should pray over the matter, and that I should be willing to go with him if he thought best. We finally decided that one or both of us would go as soon as we could get ready.

"This minister and thirty-five of his congregation have now kept three Sabbaths, since he returned home from Swatow. I believe that this is a genuine movement, and have felt so ever since he came here and studied so faithfully. He did not care to eat, and sleep was out of the question with him, until he had settled the matter. When he returned home, he called his congregation together, and taught them day and night until they, thirty-five in number, decided to keep the Sabbath with him. They met one afternoon and prepared large charts that set forth the fact that Sunday is not, and never was, the Lord's Sabbath, and placed them over the entrance to the chapel, and in other conspicuous places. Those who rejected the light reported the matter to headquarters here in Swatow, and there is a great stir. This minister attended the school here for many years, and has preached for fourteen years. Brother Ang says that he is a very fine man. Of course his former brethren hate to give him up, and it is hard to lose the congregation with him. They have made direful threats, many times mentioning flogging, etc.; but so far the man has stood as firm as a rock. The joy that fills our hearts to-night fully repays us for all our efforts, and the struggle to get the language. Surely God's Spirit is going before us."

Truly we have much to encourage us in the onward progress made by the message in all our mission fields during 1912.

T. E. BOWEN.

—◆—◆—◆—
PLODDING wins the race.



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."

Thanksgiving Hymn

B. F. M. SOURS

O FATHER of these burning hearts,
We sing our praise to thee to-day;
We lift our happy songs above
The clods of weary trodden clay.

We turn aside from earthly things
To offer up our praise to thee
For all the blessings of the year,—
Of heart and love, of field and tree.

Upon the wings of roaring winds
Have blessings speeded to our need,
And all the promises of God
Have been fulfilled in very deed.

We seek to fix our busy hearts
At least this one short day on thee;
To celebrate thy mighty love,
Which flows to all and shelters me.

O Father in the heights sublime,
We bend our knees and humbly bow
Before the feet of Christ the King,
And own his mighty scepter now.

Then on this day we humbly pray,—
O, hear on this Thanksgiving day!
We give our happy, humbled hearts
To be thine own henceforth always.

Mechanicsburg, Pennsylvania.

In the Home



IF every home had in it members of the household who served one another with a spirit of cheerful willingness, what a transformation there would be in many homes! Watch yourself for a day and see how many times you render unwilling service. There are errands that must be done, home tasks that no paid servants can do, and the spirit in which they are done makes all the difference between the home where discontent reigns and that in which one finds comfort and happiness supreme.

Only the other day I heard Frederic's father say to his mother as he hurried off to business, "Why don't you let the boy tie up the rose-bushes? it is too cold out here for you." And she answered, "It is so much work to persuade Frederic that he wants to do a thing that I should rather do it myself." In many homes the things that mothers do themselves because it is so hard to get their children to do them, would count up into the hundreds in a year. A boy or girl in the home who renders willing service with gladness is a blessing indeed.—*Margaret Slattery, in the Wellspring.*

Concerning the Manners of Delegates

THE other day while cleaning house I came across a white ribbon badge with the word "Reception" printed on it in large red letters.

The badge I consigned to the waste-basket, and later to the furnace; and, as the flames shot up and flashed the yellow, dusty bit of ribbon into a ruddy glow and a murky blue smoke, it seemed as if the badge in its last moments was representing my memories of a three days' Christian Endeavor convention.

From this distance I think I can judge situations fairly, and with the hope that it may be helpful in some small way I am going to venture to give my experiences with four young people representing the two extremes of courtesy among the delegates.

At the one extreme were a young man and a young woman, both college seniors and Student Volunteers; at the other, two young men, one a college sophomore and one a high-school boy.

Between the two examples was the young girl from a small country society who wrote her hostess an appreciative note after her return home; a prominent speaker of the convention, who made himself one of a family of four children so completely that both parents and children regretted that he could not stay longer; and a noisy young girl who threw her shoes across the room at twelve o'clock at night, and kept her roommate and all the members of the family, including a feeble old woman, awake until after two o'clock by her laughing and talking.

But the extremes were the unusual ones. The mating instinct is strong at a convention, I know. I have been to conventions myself — and had a "beau." But no young man is warranted in asserting that "his young lady" is ill and unable to walk four blocks to where she has been assigned, in order to bring it about that she will board at the restaurant with him, and then walk with her about town until late at night, and take her on two walking expeditions to the woods a considerable distance away.

Neither is a young woman justified in being out late with "her young man," keeping her hostess up to close the house, laughing and talking until three o'clock, until the woman of the house is positively ill from loss of sleep, and on top of all this selfishness complain about the breakfast. And these two were convention leaders, but their religious fervor only emphasized their bad manners.

It often means a great deal to entertain strangers free of charge for three days, and it is often done at the sacrifice of the hostess's own interests. The least that a delegate can do is to be thoughtful and considerate of all the members of the family where she is entertained. When there is no maid, a young woman certainly ought at least to make her own bed; and it would not be out of place to wipe the dishes, so that the hostess could be on time to the evening service, too. It may seem indelicate, but it has not been found altogether unnecessary, to add that any guest should bring his own brush, comb, and tooth-brush, and should keep his clothes picked up, and his room in order.

But I am anxious to get to the two young men. I assigned them to a home of unusual culture. When I

looked into their faces, it seemed as if they belonged there; and I was not mistaken, though I did make other mistakes.

The two gentlemen — for gentlemen they were in the highest sense — soon perceived that there was no maid in the family, and that their coming made five men. They were on time to meals; they went so far even as to make their own bed, fill their own water-pitcher, and use their own towels. When they knew they would be out late, they made arrangements about locking the door, and came in so quietly that no one was disturbed. On baking morning, when the bread was ready to put into the pans, when there were pies and cakes to bake, and numberless other things, all for one pair of hands, the older, with a laughing "I never feel at home until I have wiped the dishes," went out into the kitchen, and dried the breakfast dishes for the little mother, very like her own tall son away in college studying for the ministry.

Neither of the young men was without a goodly number of "young lady friends;" yet they took time to become acquainted with their host and hostess; they were interested in the absent son and his successes, and conversed on topics along the line of the business of the man of the house. In a word, they were thoughtful and considerate and courteous; and there was no one who had a better time than these two young men, and no one who enjoyed delegates more than the family where they were entertained.

"You could recommend them to any inquiring young lady friends, even on a three days' acquaintance, could you not?" laughed the high-school teacher, who read boys like books.

"Indeed I could," was the reply. "A clever neighbor labeled them the 'prize package' before they had been here a day, and they certainly proved themselves to be such."

And it is with the hope that all delegates will study to make themselves "prize packages" that this is written.—*Lotta Allen Meacham, in Christian Endeavor World.*

Thanksgiving in 1810

A HUNDRED years back may seem a long while ago; but when you remember that there are men living to-day whose fathers saw General Washington, a century does not seem so long a time after all. And up to the time of Washington a hundred years did not mean very much to the human race. The world moved very slowly. When Washington died, in 1799, people were using the same sort of appliances and doing the same things in the same way that they did in 1699, and even in 1599. In former times, if a man could have returned to earth at the end of a hundred years, he would not have been very much surprised at any of the changes that had taken place during his absence. But if Washington or Franklin, or even Thomas Jefferson who died less than a century ago, were to come back to earth now, he would not know where he was. The world has changed more in the last one hundred years than in any one thousand years that have gone before.

To get some idea of the wonderful changes that have taken place, let us go back to Thanksgiving day in 1810, and note how many, many things our great-grandparents did not have which we have to-day. It will not only astonish us, but it will also make us realize how much we have to be thankful for.

In the first place, there was no Thanksgiving day in

1810, except in New England. It was only a little over forty years ago that the people all over the United States began to celebrate the day. Before that, if one did not live in Boston or very close to it, he probably would never eat a Thanksgiving dinner. But even those who were fortunate enough to live in New England did not have anything like the variety of good things for dinner that we have to-day. Of course they had turkey and pumpkin pie and onions and cranberry sauce and potatoes; but they did not have tomatoes nor corn nor peas nor string-beans nor beets nor asparagus nor any of the other canned vegetables that we are accustomed to eat during the winter months. There were no canned goods. There were no tin cans. Neither were there any cars to bring fresh fruit and vegetables — like strawberries and tomatoes and lettuce — from the South and from California. In fact, there were then no such places in the United States as Florida and Texas and California. They were all of them waste places or foreign lands. They belonged to England and Spain and France and Mexico.

Oranges, bananas, pineapples, grapefruits, olives, Malaga grapes, and other tropical fruits which are so familiar to all of us, were never seen in the markets in 1810. Boys and girls of that day only heard about them from travelers, or read of them in books.

Dinners were cooked in fireplaces. There were no ranges. There were no gas-stoves of any kind. Housewives had no baking-powder, no yeast-cakes, no self-rising flour, no granulated sugar, no flavoring extracts, no ground spices, no cocoa, no potted meats, no catsup, no prepared breakfast foods, no soda-crackers, no macaroni. All the coffee had to be roasted and ground at home. Housekeepers then had very few of the conveniences that they have to-day. They had no running water in the houses, no stationary wash-tubs, clothes-wringers, washing-machines, nor wire clothes-lines. Neither had they refrigerators nor ice-cream freezers nor egg-beaters nor waffle-irons nor apple-parers nor lemon-squeezers nor flat-irons nor meat-grinders nor carpet-sweepers nor ammonia nor borax nor gasoline nor moth-balls nor fly-paper nor fly-screens. And they had no matches, no electric lights nor gaslights, and no kerosene.

There were no sewing-machines in 1810. All clothes were made by hand. There were no ready-made things of any kind, not even shoes nor hats. Nearly every family spun its own wool and flax, and made its own thread and yarn and cloth. The clothes for the boys and girls and the men and women were made at home. So, also, were the carpets the candles, the soap, the mattresses, and the chairs and tables. There were no furniture factories; no ready-made desks nor bookcases nor bedsteads nor anything else. Such things as were not made at home were made to order by the shoemaker or the hatter or the tailor or the cabinet-maker. Clothing stores, shoe stores, hat stores, furniture stores, were unheard of.

In 1810 nobody wore rubbers. That was because there were no rubbers. There were no rubber goods of any kind — overshoes, waterproofs, rain coats, rubber balls, pencil erasers, hot-water bags, nor anything of that sort. There was no garden hose, no fire hose. There were no water-mains; there were no fire-engines. When a house caught fire, men put out the fire, if they could, by throwing buckets of water on the flames.

Fireplaces were the only means of keeping a house

(Concluded on page fourteen)



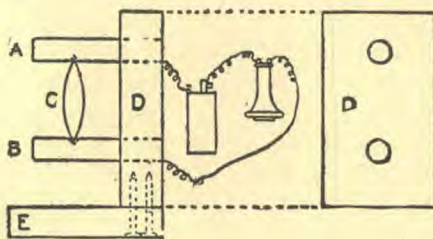
How to Hear a Fly Walk



FIRST get a piece of wood (E) $2 \times 1 \times \frac{1}{4}$ inches; to this nail a piece of wood (D) about $\frac{1}{2}$ inch thick, 1 inch wide, and 2 inches long, which has in it two holes bored as in D, about one inch apart, and the same size as the carbon that is to be fitted in them. Then obtain an old carbon out of an arc lamp, and cut or break off two pieces (A and B) $1\frac{1}{4}$ inches long, and about $\frac{1}{2}$ inch from the end of each piece bore with the point of a penknife a notch deep enough to secure a needle (C), which is whittled out of the same carbon stick got from the arc lamp.

Now place A and B in the two holes provided in D, and put the carbon needle between A and B, resting in the notches loosely.

Connect a telephone receiver and a battery as shown in the figure. Now, if the receiver is held to the ear and a fly be made to walk across E, or even a hair be drawn across, you can hear it very distinctly.—*Sunday School Advocate*.



The Nobel Prize

DR. ALEXIS CARREL of the Rockefeller Institute of New York has received the Nobel award in medicine this year, for his success in the suture of arteries and in the transplanting of organs. Most of his experiments have been made upon animals, which have recovered from the operations with no apparent bad effects. Besides transplanting whole organs, he has demonstrated that the tissue of a chicken's heart, when removed from the chicken, can be kept alive outside of the body for three months or more. The purpose of these investigations has been to discover whether healthy human tissue can be preserved and used to replace diseased tissue.—*Youth's Companion*.

Glass Models of Flowers

THOSE boys and girls who love flowers and are interested in the study of them would doubtless enjoy a visit to the botanical section of the museum at Harvard University. Here they will see the only collection of glass models of plants and flowers in the world. These models are regarded as the greatest help to the study of the science of botany yet realized. Every part of the flower has been copied minutely and perfectly. Petals, stamens, pistils,—all are there, just as you would find them in the natural flower. The flowers are so perfect, nature has been followed so faithfully, the color, form, and size have been reproduced so exactly, that even with the help of the microscope no flaw in the whole collection has yet been found. "The lack of fragrance alone convinces us that they are glass models, and not fresh flowers just brought in from the garden or fields."

It is interesting to know just how Harvard University came to possess this unique collection. In 1885 Professor Goodale, of that university, who, after much

effort, had succeeded in getting a botanical section built to the Harvard museum, began to consider by what means plants and flowers could be preserved without losing their color and character. In the zoological museum were glass models of all kinds of animals, and it occurred to Professor Goodale that glass would be a good medium for the work he needed. These animal models were the work of Leopold Blaschka and his son Rudolph, natives of Austria, but living at that time at Hosterwitz, near Dresden. Professor Goodale went at once to see these artists, and among the first things he saw in their home was a vase of orchids, apparently fresh-cut flowers, but which proved to be glass models made by Adolph Blaschka twenty years before for his wife. Convinced now that he was right in his judgment, Professor Goodale told the Blaschkas the purpose of his visit, and urged them to undertake some models of flowers for him. They hesitated about acceding to his request, for all their time was fully occupied in making models of animals, for which there was an unflinching demand. They finally, however, agreed to prepare a certain number of models on their

own terms. The first consignment of the models arrived in Cambridge in 1887, badly shattered from poor packing and careless handling on the long voyage. "The fragments, however, were sufficient to show the quality of the models and to inspire much enthusiasm."

There were two women, Mrs. Elizabeth Ware and her daughter, Miss Mary, already interested in the botanical section, and liberal benefactors of it, who authorized Professor Goodale to make a contract for another set of models. These came in perfect order, and gave complete satisfaction. Finally, a contract was made by which the Blaschkas agreed to give their entire time for ten years, and to furnish an average of one hundred models a year to the museum of Harvard University.

Since the death of the elder Blaschka, which occurred in 1895, and also owing to the complex nature of some of the models, this number has been greatly reduced, so that less than thirty sets a year are now received. The scope of the original plan has been very much enlarged, and it seems probable now that, finally, all the great types of plant life will be found illustrated in this collection.

Rudolph Blaschka alone knows the secret of this glass-modeling. Professor Goodale, who saw the father and son at work in their studio, says they looked like wizards in their handling of the molten glass. The colors used are mineral, and are applied while the glass is at different degrees of heat—some while the glass is melted, some while it is cooling, and some afterward. "It is not glass-blowing, but glass-modeling, that has produced these marvelous imitations of nature. Just as the flowers grow in field and garden, so these models grow in the hands of their makers. It is hard to realize that the mind of man could conceive or the hand of man could execute these wonderful copies."

Mrs. Ware and her daughter, Miss Mary, presented this collection on April 17, 1893, in memory of their husband and father. It is known as the "Ware Collection." The formal presentation was made by Professor Goodale, speaking for Mrs. Ware and Miss Ware, and was accepted by President Eliot for Harvard.—*The Visitor*.

THANKSGIVING

HELEN ADAIR

"THANKFUL!

Who could be thankful, I'd like to know,
With weather at zero, and two feet of snow;
With chickens to care for, and cattle to feed,
And wood to bring in? — Huh, thankful, indeed!"



"Thankful!

Who could be thankful, I'd like to know,
With baby to wait on, and no place to go;
With invalid mother and family to feed,
The dishes to tend to, and bread dough to knead?"



Thomas and Mary went grumbling to bed;
Wished they had never been born, or were dead;
Couldn't see *why* they had such a hard time,—
Now, if they'd lived in some far-away clime,
Maybe things would have been different —



How hard to breathe! What stifling air!
"Worse than a pigsty!" both declare.
What makes that sickening, dreadful smell
Like burning fat? "Quick, ring the bell!"



There is no bell. Ice they behold,
Above, around; their blood runs cold:
Such cold they never felt before,
And pray they'll never feel it more.



Their trousers are from skins of bears,
Their stockings made from skins of hares,
Their shirts and hoods from fox and deer,
And, yet, they've frozen nose and ear!



Their breakfast is of *blubber* — ugh!
They now are named *On-wa-gip-soo!*
For five whole months there is no sun,
And those five months have just begun!



Gas and electric lights are not —
O, what a dreary, dreary spot!
There is no Bible, Sabbath-school,
Not one familiar dish nor tool;
There are no schools, no books to read,
No papers. What a life to lead!



To Mary's very great disgust
Whene'er she sews,— for sew she must,—
She holds the skins *between her toes*,
And sews not *toward* but *from* her nose!



O, for a piece of mother's bread!
O, for an apple, crisp and red!
O, for a baked potato, white!
O, for some pudding — just one bite!



Only an hour by mother's side,
Their grief and troubles to confide!
Only to hear the baby's voice —
How it would make their hearts rejoice!



Hark! their pulses leap and bound;
They hear the dear, familiar sound:
"Time to get up! Thanksgiving day!"
Ah, they can *now* give THANKS, and pray!



The Worth of Knowing How

THERE is a certain New England man of great prominence who when a boy of fifteen found it necessary to earn his living by chopping wood in back yards and virgin forests. The work was hard, but it was healthful.

He had not been very long at his work before he discovered that every different variety of wood split differently. Maple split one way, oak another, ironwood another, pine still another, and spruce still differently. This discovery led him to the knowledge that on certain kinds of wood he did not need to expend one half the energy which he did on others, and he was able to save his strength for the harder tasks. That is good knowledge for any one to possess.

But this boy was not contented to stop with this knowledge. If one kind of wood would split easily and another kind would buckle against the grain when the ax blade entered it, there must be a reason for it, a reason which nature had hidden in the cells of the wood. The swinger of the ax began to pick up pieces of pine, oak, and maple, and take them home for study. Some of these he boiled in water, and analyzed their resins. Others he planed down and put under the microscope. Out of his small earnings he managed to purchase several important books on tree culture and nature of woods. Day after day as he chopped, either in the forests or at the front of some kitchen door, he gained more knowledge of the material which he was handling, until at the end of two years he had become known as an expert wood craftsman.

He could tell without hesitation which wood would warp and which would not; which would split against the grain and which would not; which would last the longest under ground as a foundation support; which would best endure cold, and which would best pass through heat. At the end of this time, not willing to remain a mere hewer of wood, he determined to put his acquired knowledge into practical use. He did not give up his wood-chopping, but he opened a small wood-turning shop in the village. He advertised in a

humble way that he would repair all kinds of wood-work, or would make new creations of chairs, tables, shelving, and what-nots. At first patronage came slowly, so in his leisure moments he spent his time in designing artistic rockers, tables, and chairs.

He had several of these finished, but there was no bidder for them, owing to the small amount of money in his home town. One day a visitor from Boston chanced to enter the shop, and his eyes fell upon a rocker designed precisely as such chairs were made in the days of Queen Elizabeth. It was so perfect an imitation he thought it to be a genuine antique, but the boy explained to him how it had been made. The visitor instantly offered fifty dollars for it, and gave an order for five duplicates.

From that time on the fame of the wood-worker spread far beyond his native town. He received orders from all parts of New England and from the East. He found himself no longer alone in a tiny shop, but having a factory on his hands with a dozen or more assistants. To-day he is one of the most famous wood designers in the world, and his fortune can hardly be calculated. He has remained through all the years the same unassuming person that he was when a boy.

This story is to illustrate the point that there is no task at the command of our hands in the beginning of life that is not worth knowing thoroughly from inside to outside. The very struggle to gain this knowledge, to understand clearly what is being done and why it is being done, may prove to be the one stepping-stone to real success. To go to a thing with half knowledge, to be careless about it, is to open the way for serious blunders and perhaps destruction of character.—*W. M. Crane, United States Senator from Massachusetts.*

A Few Odds and Ends

It was in the year 1589 that an Englishman named William Lee, and living in Cambridge, put on the first stocking that was ever worn in Europe.

The first umbrella ever used in England was carried by one Jonas Hanway, who paraded the streets of London with one in about the year 1750. He was hooted at and ridiculed, but without being daunted. The ones who did the most to disturb him were the coachmen, who feared that people would take so kindly to the new means of shelter that coachmen would lose trade thereby. Hanway got the idea from his travels in Russia and Persia, where umbrella carrying was a common thing.

For many, many years in England it was the custom for the eldest daughter, if she was unmarried when a younger daughter became engaged, to wear green stockings as a sign that she was as yet unbetrothed.

Is it not rather hard to believe that the onion, which provokes us so to tears when we attempt to peel it, was almost an object of worship with the Egyptians two thousand years before the Christian era? Yet such is a fact.

One of the oldest fruits the record of which is known, is the cherry, dating back to A. D. 100.

Among some of the tribes of the Sandwich Islands the people go into mourning by pulling out the front teeth and painting the lower part of the face black. This is perhaps the harshest mourning custom in the world, unless it is that of the Fiji Islanders, whose women are obliged to create a burn on their bodies upon the death of a chief.—*Beatrice M. Parker, in Young People.*

Sailed in Sea of Fire

CAPT. W. M. ERWIN, master of the five-masted schooner "Dorothy B. Barrett," the only coasting schooner in the Atlantic trade equipped with a radio-telegraphic outfit, on his arrival at Baltimore reported an unusual experience in sailing through a sea of fire on the Virginia coast, north of Cape Charles.

Phosphorescent seas met the "Barrett," and for a whole night the reflection was so strong that the man at the wheel could not look astern. The wake of the ship was a path of fire which could be distinguished to the horizon. Captain Erwin said he had seen beautiful displays of the phosphorus sea in the tropics, but never had such a sight been presented to him on the northern coast.—*Washington Star.*

With Joy Unspeakable

IN the city of Richmond many years ago a significant event took place. A certain elevated part of the city was recognized by a real-estate firm as destined to become the most fashionable part of the city. A little church building had been erected there, and a mission church established. The members of this church worshiped their Lord with great enthusiasm. As costly residences were erected near the church, the owners finally became disturbed by the singing. These ultra-fashionable people said, "It won't do; they disturb the quiet of our homes with their enthusiasm." They appointed a committee to go to the city council with a petition to have the church declared a nuisance. They brought the petition to a Jew, having no doubt he would be the first to sign it. To their surprise he pushed the petition away from him, and said: "Gentlemen, I can not sign it. If I believed, as do these Christians, that my Messiah had come, I should shout it from every housetop and on every street of Richmond, and nobody could stop me."—*Selected.*

"SPEAK a shade more kindly than the year before;
Pray a little oftener; love a little more;
Cling a little closer to the Father's love;
Thus life below shall liker grow to life above."

Mr. Pulitzer and Mac

THE late Joseph Pulitzer's years of blindness gave him a deep sympathy for any creature similarly afflicted. For years he had a saddle-horse named Mac, of which he was very fond. When he went abroad, Mac went along, too, and came to know Rotten Row and Hyde Park Corner, Unter den Linden, and the Bois de Boulogne as well as the bridle-paths of Central Park and Riverside Drive. The horse made at least a dozen transatlantic voyages with its master.

"What is the matter with Mac, he seems to go strangely?" asked Mr. Pulitzer one morning, when he was riding with his secretary in Central Park. The horse was not so sure-footed as it had been before, and Mr. Pulitzer, whose other senses were the keener because of his blindness, was quick to notice it.

Investigation showed that the horse was going blind. His master had accidentally flicked Mac in the eye with the leather of his riding-stock some time before, and he was deeply affected when he learned this.

"Poor Mac! poor Mac! To think that I should have been the cause of his blindness!" mourned Mr. Pulitzer. He had the horse sent abroad, to a farm near Nice, where he might end his days happily in knee-high meadows, under the azure skies of southern France.—*Youth's Companion.*

A Traveling University

A SECTION of the University of Minnesota will go "on tour" again this year. For one week last June the people of a number of small towns in Minnesota had the State university in their midst in the form of its most characteristic activities, and the eighteen communities benefited have unanimously asked that the experience be repeated this year.

"University Week" is the institution by which this is made possible. The project originated with Pres. George E. Vincent, of the University of Minnesota, and at once gained the popular nickname of "President Vincent's Educational Circus," largely because of the touring method and the fact that it was at first planned to hold most of the sessions in tents.

The plan is something more than merely university extension. To all intents and purposes a representative portion of the university—faculty, students, and equipment—is temporarily detached and transferred to other parts of the State, thus actually extending the benefits of the State's costliest educational plant to a wider field than ever before.

The plan is considered by the United States Bureau of Education an excellent device for bringing together for mutual profit a State university and the people who support it.

What University Week really is may be seen from a typical program. Each day of the six is devoted to some special topic, with lectures and demonstrations during the daytime and high-class entertainments at night. Thus:—

Monday is Business Men's day. There are lectures on all kinds of topics interesting to business men, from marketing problems to fighting forest fires, as well as a few talks of more general nature. In the evening there is a concert by the University Glee Club.

Tuesday is Art and Literature day, with lectures on libraries, children's books, women's clubs, civic betterment, the drama, and similar subjects. There is a reading hour in the afternoon, in charge of a trained elocutionist, and an industrial art exhibit; in the evening an illustrated lecture, "Art in Common Things."

Wednesday is Home Welfare day. In the day sessions such problems as "The Human Beings of High-School Age," "Why Babies Die," rational living, kindergartens, and industrial education are considered, while at night a prominent educator gives an illustrated lecture on "How Minnesota Educates Her Children."

Thursday is Public Health day, with appropriate lectures and exhibits. In the evening there is a dramatic recital of a modern play.

Friday is Farmers' day, and live questions of farm policy are discussed by experts in agriculture. There is also an address on "The Social Possibilities of Rural Communities," by an educator who has made special studies in this field. In the evenings professors from the university give a scientific demonstration of the gyroscope and liquid air.

Saturday is Town and Country day, with "Social

Life in Town and Country" as the leading topic. In the evening the University Dramatic Club appears in Shakespeare's "Merchant of Venice."

Genuine interest is aroused in the towns visited. In most instances the people take the visit of the university as the business of the week, and devote all their attention to it. Not only the townspeople, but farmers from outlying districts as well, attend the sessions. Boys' farming camps are organized in connection with the University Week, and always prove a popular feature. The university authorities and those who cooperate with them—State health boards and other agencies—are particularly careful to provide speakers who not only know their subjects well, but are able to talk interestingly to a non-university audience. The expense of obtaining such men would be prohibitive but for an ingenious arrangement of circuits, whereby the traveling University Week is able to "play" six communities in the same neighborhood by interchanging days.

What We Need

WE need to learn Christ's doctrine of the dignity and value of humanity, in order to help us to love our fellow men. This is a thing that is easy to profess, but hard, bitterly hard, to do. The faults and follies of human nature are so apparent, the unlovely and contemptible and offensive qualities of many thrust themselves so sharply upon our notice and repel us so constantly that we are tempted to shrink back, wounded and disappointed, and to relapse into a life that is governed by its disgusts.

If we dwell in the atmosphere of a Christless world, if we read only those news-

THE VOICE OF NATURE

Every ray of sunlight that falls from heaven, every drop of rain that waters the fruitful ground, is saying to the heart of man, "My child, this a Father's impartial kindness sends to thee." If men would only hear it! O that the deaf ear and the dull heart might be touched, and opened to the beautiful speech of the seasons, so that plenty might draw all souls to gratitude, and beauty move all spirits to worship, and every fair landscape, and every overflowing harvest, and every touch of loveliness and grace upon the face of the world, might lift all souls that live and feel from nature up to nature's God! This is what he longs for. This is what he means when he tells us, in his impartial sunshine and rain, that he is the Father of all mankind.—Henry van Dyke.

papers that chronicle the crimes and meannesses of men, or those realistic novels that deal with the secret vices and corruptions of humanity, and fill our souls with the unspoken conviction that virtue is an old-fashioned dream, and that there is no man good, no woman pure, I do not see how we can help despising and hating mankind. Who shall deliver us from this spirit of bitterness? Who shall take us by the hand and lead us out of this heavy, fetid air of the lazar-house and the morgue?—None but Christ. If we will go with him, he will teach us not to hate our fellow men for what they are, but to love them for what they may become. He will teach us to look not for the evil which is manifest, but for the good which is hidden. He will teach us not to despair, but to hope, even for the most degraded of mankind.

And so, perchance, as we keep company with him, we shall learn the secret of that divine charity which fills the heart with peace, and joy, and quiet strength. We shall learn to do good unto all men as we have opportunity; not for the sake of gratitude or reward, but because they are the children of our Father, the brethren of our Saviour. We shall learn the meaning of that blessed death on Calvary.—Henry van Dyke.

An Opportunity Made and Improved

AGAIN, if our life is to be made a masterpiece, self-control must be rigid and continuous. There is a cry in the land to-day that men are only fifty per cent efficient. It is a startling accusation, but far too nearly true. And much of our inefficiency is due primarily to lack of self-control. A Pennsylvania girl without money began to do general housework. After the busy days, the evenings were crowded full of reading and study. Enough saved for a good start, she went to college. Hard study and rigid self-discipline made her an expert stenographer. Leading lawyers sought her services, and then the court. She began the study of law. Twice she visited Europe for special work in art and literature, and later began the practise of law in one of our largest cities. How did she do it?—By rigid self-control. Of course she did not tread a pathway of roses. There were many struggles, and often the way seemed closed. But she never gave way to discouragements. She brought her powers into subjection, and resolutely made them do her will.

And did she achieve more than is possible to others?—More than is possible to some, yes; but not more than is possible to many. Indeed, what this determined girl did ought not to surprise us so much as that so few do it. A rigid holding of ourselves to the full use of every opportunity to approximate the high and clear ideal given us in the risen Christ—what would it not make of many! What beauty and power would it not bring into their lives! And even though all can not occupy such places of prominence, and by their achievements attract so much attention, yet there is no one but can fashion his life into a masterpiece if he will. Prominence is not essential. The tiny watch that graces the wrist of a young girl may be just as essentially a masterpiece of workmanship as the massive clock that is the center of a city's gaze. And an obscure life may be made just as much a masterpiece as the life that focuses a nation's gaze. Not all can be widely known among men, but all can be widely useful unto Christ, and worthy to be known of men.

I may not reach the heights I seek:
My untried strength may fail me;
Or half-way up the mountain peak,
Fierce tempests may assail me.
But though that place I never gain,
Herein lies comfort for my pain,
I will be worthy of it.

—W. E. Henry, in *Service*.

Thanksgiving in 1810

(Concluded from page nine)

warm. There were no furnaces, no coal-stoves. Here and there a wealthy family owned a wood-burning stove, but that was a rare luxury. Steam heating and hot-water heating were undreamed of. So, also, were kitchen ranges and hot-water boilers. There were no bath-rooms; there was no plumbing, and the towns had no sewers. And not only had they no sewers, but they also had no street-cars. Even horse-cars were unknown. All city travel was done on foot or by means of horses and carriages. And if any one ventured out at night, he carried his own light with him,—a lantern with a candle in it,—for there were no street lamps. Electricity and gas and coal-oil had not yet come into use. The moon was the best light a town could have at night.—*Clifford Howard, in St. Nicholas.*



M. E. KERN
MEADE MACGUIRE
MATILDA ERICKSON

Secretary
Field Secretary
Corresponding Secretary

Society Study for Sabbath, December 14

Into All the World, No. 24 — Retrospection

LEADER'S NOTE.—We have completed our circuit around the world, and will now spend one day with the world-wide field. Let us have a review of 1912 in the mission fields. This will not be difficult if your gleaners have done faithful work. Have five-to-eight-minute talks on each of the continents. Divide the countries as studied in previous society lessons. Let each speaker endeavor to compare the present outlook with that of the beginning of the year. For the outlook in mission fields at the dawn of 1912 see W. A. Spicer's article in the INSTRUCTOR of Dec. 26, 1911. Helpful suggestions will be found in "Progress in Mission Fields During 1912," on page 6. Have a season of prayer for needy fields.

Missionary Volunteer Reading Courses

We omit the study during the week of prayer. The review questions on the first book of both the Senior and Junior Courses will appear in next week's issue.



X — Warning and Invitation

(December 7)

MEMORY VERSE: "Because of unbelief they were broken off. . . . Take heed lest he also spare not thee." Rom. 11: 20, 21.

Questions

1. What are we urged to lay aside? Heb. 12: 1.
2. Against what sin are we especially warned? Heb. 3: 12.
3. If we cherish unbelief, how does this affect others? Note 1.
4. What judgment is spoken against one who causes a child of God to offend? Matt. 18: 6.
5. To whom did the Saviour liken the unbeliever? Matt. 7: 26, 27. The believer? Matt. 7: 24, 25.
6. What sentence is pronounced upon the unbeliever? Heb. 3: 18, 19.
7. Against what other sins are we warned to take heed? Luke 21: 34; note 2.
8. To what time do these warnings especially apply? Rom. 13: 11, 12; Luke 17: 26-30.
9. Why is the unfaithful servant not preparing to meet his Lord? What will be his punishment? Luke 12: 45-48.
10. What are we commanded to do? Mark 13: 35-37; note 3.
11. What is said to be the root of all evil? Why? 1 Tim. 6: 9, 10; note 4.
12. In order to be true disciples of the Lord, what must we forsake? Luke 14: 27, 33.
13. What admonition should always be borne in mind? Heb. 4: 1; note 5.

Notes

1. "Unbelief strengthens as it is encouraged. . . . But those who doubt God's promises, and distrust the assurance of his grace, are dishonoring him; and their influence, instead of

drawing others to Christ, tends to repel them from him. They are unproductive trees, that spread their dark branches far and wide, shutting away the sunlight from other plants, and causing them to droop and die under the chilling shadow."

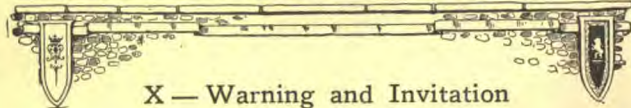
2. "When men stand face to face with eternity, the whole life will present itself just as it has been. The world's pleasures, riches, and honors will not then seem so important. . . . Then they will see the results of their choice. They will know what it means to transgress the commandments of God. There will be no future probation in which to prepare for eternity. It is in this life that we are to put on the robe of Christ's righteousness. This is our only opportunity to form character for the home which Christ has made ready for those who obey his commandments. The days of our probation are fast closing. The end is near. . . . Beware lest it find you unready. Take heed lest you be found at the King's feast without a wedding garment."

3. "The heavenly gates are again to be lifted up, and with ten thousand times ten thousand and thousands of thousands of holy ones, our Saviour will come forth as King of kings and Lord of lords. Then Jehovah Immanuel 'shall be king over all the earth.'" Only those who devote all their time to his service are watching and waiting for their Lord; for watching, waiting, and working are synonyms here. Work and prayer form a barricade through which Satan's darts can not pierce.

4. While seeking after wealth, the spiritual life is darkened. "Cares, riches, pleasures, all are used by Satan in playing the game of life for the human soul." He who yields to these enticements has brought himself into lifelong peril.

5. "The golden morning is fast approaching." Let us —
 "Watch and pray, that when the Master cometh,
 If at morning, noon, or night,
 He may find a lamp in every window,
 Trimmed and burning, clear and bright."

THE YOUTH'S LESSON



X — Warning and Invitation

(December 7)

LESSON HELPS: "Desire of Ages," pages 489, 518-523; "Christ's Object Lessons," pages 252-259; *Sabbath School Worker*.

MEMORY VERSE: "Because of unbelief they were broken off. . . . Take heed lest he also spare not thee." Rom. 11:20, 21.

Questions

1. What admonition is given by the apostle Paul in Heb. 12:1?

2. What woe did Jesus utter against some of the cities of Galilee? Matt. 11:20, 21.

3. What was the result of their unbelief and impenitence? Verses 22-24; note 1.

4. Why could the children of Israel not enter into the promised land? Heb. 3:19.

5. What warning is given to us? Heb. 4:1; note 2.

6. What special warning is given to those living in the last days? Luke 21:34. Compare Luke 17:26-30.

7. What are we admonished to do that we may be kept steadfast? Luke 21:36.

8. What warning is given against seeking after the riches of this world? 1 Tim. 6:9-11. Compare 1 John 2:15, 16.

9. What example is recorded as a warning? 2 Tim. 4:9, 10.

10. What renunciation of the world is necessary for the Christian? Luke 14:33; note 3.

11. By what parable did the Saviour utter a forceful warning against coveting earthly things? Luke 12:15-21.

12. What is the result of allowing worldly things to occupy a place in the heart? Luke 8:14.

13. What warning is given to some who are looking for the coming of Jesus? What will be the result of such unbelief? Matt. 24:48-51.

14. What admonition is given to all? Mark 13:35-37.

15. What comforting promise is given to those who remain steadfast? Rev. 3:10.

16. On whom are we invited to cast our burdens? 1 Peter 5:7.

17. What will this surrender bring to the trusting soul? Matt. 11:28-30; note 4.

Notes

1. These three cities are mentioned, doubtless, for the reason that it was here that the Lord did much of his labor, and performed many of his wonderful miracles. They had abundant opportunity to see the clear evidence of his Messiahship. But they deliberately rejected him, and closed their eyes to the light, because of unbelief. Having had greater light than Sodom, their condemnation was correspondingly greater. See John 15:22.

2. "While God has given ample evidence for faith, he will never remove all excuse for unbelief. All who look for hooks to hang their doubts upon, will find them. And those who refuse to accept and obey God's Word until every objection has been removed, and there is no longer an opportunity for doubt, will never come to the light.

"Distrust of God is the natural outgrowth of the unrenewed heart, which is at enmity with him. But faith is inspired by the Holy Spirit, and it will flourish only as it is cherished. No man can become strong in faith without a determined effort. Unbelief strengthens as it is encouraged; and if men, instead of dwelling upon the evidences which God has given to sustain their faith, will permit themselves to question and cavil, they will find their doubts constantly becoming more confirmed."—*Great Controversy*, page 527, Revised Edition.

3. Consecrated wealth can be a great blessing and one of the instruments for advancing the kingdom of God on earth. The sin is in hoarding it, and using it for selfish purposes, instead of helping needy souls about us.

4. Those who practise sin are the slaves of sin, in bondage to Satan. This is bondage in the truest sense, a load heavy to be borne. Jesus came to deliver the world from the power of evil habits. We are bidden to cast off the binding yoke of Satan, and take the free, easy yoke of Jesus. With the invitation comes the power to do the thing.

'Tis a curious fact, but past all doubt,
 That the more of happiness one gives you,
 The more he has left and the more his powers.
 As the gardener strips his bed of flowers
 That more shall bloom, so strip your soul
 That another's happiness may be whole;
 And lo! in the quick-winged second after,
 'Tis filled with the bloom of love and laughter.
 —Edmund Vance Cooke.

Speaking the Truth

A HARD-FACED woman called on her minister, to complain that in doing her duty her feelings had been hurt by something some one said about her. "And I only told her the whole truth," the woman complained. "The whole truth?" the minister repeated. "That was a wonderful achievement, Mrs. Potter; who but God ever knows that? The biggest of us can but grasp fragments of it. Suppose you tell me exactly what you said about Millie." "I said," Mrs. Potter replied, "that Millie was growing wild, and everybody was talking about her, and if her mother didn't watch her closely, it would be too late." "And you called that the truth?" the minister asked. "You said nothing about Millie's being a pretty, affectionate child; nothing about her clever fingers, nor her kind-heartedness, nor her unselfishness." "What had that to do with it?" she asked. "Everything, if you were telling the truth. To take a bit of shadow side and offer that as a perfect picture is no more the truth than if I should describe her by saying that she had a knack at trimming hats. Suppose you think the matter over, and whenever you tell something on the shadow side, stop and tell something on the bright side to balance it."—*Youth's Companion*.

The Youth's Instructor

ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.,

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - EDITOR

Subscription Rates

YEARLY SUBSCRIPTION	- - -	\$1.00
SIX MONTHS	- - -	.50
CLUB RATES		
5 or more copies to one address, one year, each	- - -	\$.75
5 or more copies to one address, six months, each	- - -	.40
5 or more copies to one address, three months, each	- - -	.20

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

Stand Not in Your Own Light

'Tis said of Michelangelo
That on his workman's cap he wore
A miner's lamp, that shade of self
Fall not on work he stood before.

But he was shaping marble then,
And shaping souls is our great work;
How vastly more important that
No shade of self upon it lurk.

IDA REESE KURZ.

Beginning Practise at Fifty-Three

INMAN SEALBY is now, at fifty-three years of age, beginning the practise of law. He was captain of the White Star liner "Republic," which was rammed in January, 1909, by the Italian liner "Florida," and sunk off Nantucket. The passengers were saved by the first use of wireless telegraphy as a means of rescue, the operator being the famous Jack Binns. Captain Sealby was removed from his position (although afterward he was completely relieved of blame), and with characteristic energy he entered the Michigan State University to become a lawyer. He made up what studies he lacked by arduous work in vacation time, and became a great favorite in the university by entering fully into the university life as one of the boys. Captain Smith of the "Titanic," when he heard of Captain Sealby's success, remarked: "You can't beat Inman. And you can't stop him. Everybody loves him."—*Christian Endeavor World*.

The Balkan War

THE world is now watching with interest the progress of the war in the Near East. Is the "unspeakable Turk" at last to be driven from Europe? Serb, Bulgarian, and Greek are using their best efforts to that end, and are pressing on toward that great citadel of Islam, Constantinople.

It was in the year 1453 that the great city on the Bosphorus opened her gates before the sanguinary hand of the Turk. The captors of Constantinople were known as Ottoman Turks on account of the fact that one of their former leaders was the great Othman, or Osman. Soon they extended their rule to the Danube, and seemed in a fair way to bring all Europe under their sway. But their advance was checked when they suffered a crushing defeat from the troops under the command of John Sobieski, king of Poland. After this, the Turks apparently gave up their plans of con-

quest, and attempted to rule that part of Europe which they already occupied. This proved a difficult task. Their subject peoples, warlike and proud, were restive under the yoke. Under Turkish dominion, affairs were run according to—

"The good old plan
That they may get who have the power,
And they may keep who can."

For this and other reasons, racial and religious, European Turkey was never anything but an aggregation of discordant peoples.

There is, perhaps, no great religion which is so inimical to human progress as Mohammedanism. We are told that a certain calif ordered the great Alexandrian library destroyed. "If the books are contrary to the Koran," said he, "they should not be allowed to exist; if they are in agreement with the Koran, they are useless." One would have to seek far to find bigotry more monumental than that of this particular "commander of the faithful." Being filled with such fanaticism, the Turk made no progress; and be it remembered, where there is no progress, there is retrogression. The power of the Turk became weaker and weaker. One by one the subject nations became independent; the "Sick Man of Europe" was now the Turk's sobriquet.

In 1854 the Russians attempted to capture Constantinople, but were effectually prevented by the intervention of Great Britain and France. The resulting struggle is known as the Crimean war. Just what will be the outcome of the present conflict, it is impossible to predict. There may be an intervention of the powers. At any rate, the Turk is something of a fighter, still; and the allies are hampered by lack of funds.

Constantinople, the objective point of the present war, was founded in 330 A. D., by the Roman emperor Constantine, and was built on the ruins of the ancient city of Byzantium. It will be recalled that Constantine was the ruler who did so much to popularize "the venerable day of the sun" as a rest day among Christians. Oddly enough, the Turks call their capital Stamboul. This name is a corruption of the modern Greek phrase "*es tam bolin*," meaning "to the city."

J. FRED SANTEE.

Home Destroyed by a Cyclone

THE following description of the destruction of a sister's home in Syracuse, New York, was written in a personal letter by the one who, with her children, recently suffered the catastrophe:—

It was a terrible experience. My three boys and I were in the house when it went over. We were in the south room watching the approach of the storm when suddenly a large window blew in. We ran into the parlor, but had no more than gone in when we heard the cracking of timbers and saw the far corner of the house rise; then it was completely dark, and the first thing we knew the house was on its roof. I called to the boys, "Are you all right?" and from somewhere the answer came, "Yes." All I could say was, "Thank God, we are all alive! Jump through the window, quickly!" Charles jumped first; then Harold. I put Franklyn out to Harold, and I jumped after, but in doing this I cut both hands. We looked through the window and there we saw all the furniture—stove, organ, bookcase, and other things—come tumbling into the very place where we had stood. The Lord must have held back the furniture while we got out. We are now trying to keep house in a little building we had here. It moved out of place, but it has been put back. . . . Our hen-house disappeared, with twenty-five of our hens. We have not been able to locate it. The Lord is good, and we believe that "all things work together for good to them that love God." If he saved us out of that terrible wreck, he will not leave us now. We are of good courage.