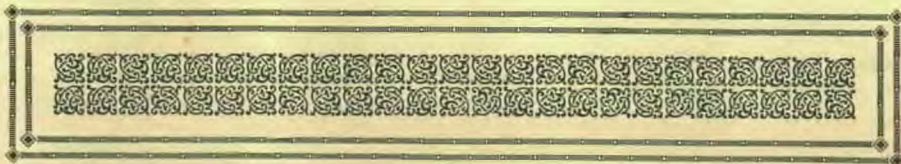


The YOUTH'S INSTRUCTOR

Vol. LXI

March 25, 1913

No. 12



WALLA WALLA COLLEGE, COLLEGE PLACE, WASHINGTON



Good Counsel

MRS. HETTY GREEN, the world's richest woman, celebrated her seventy-eighth birthday recently in the usual manner, by working. When told that there were many men and women who might wish to follow the example set by her in living a long and successful life, she volunteered the following advice for them:—

"Don't envy your neighbor.

"Don't overdress; that is, don't dress flashily whether you have the means or not, for that will cause envy and jealousy in others.

"Don't fail to dress warmly. In cold weather low-cut gowns and the vanity of some women cause many to pass away.

"Don't fail to go to church. The church needs you and you need the church.

"Don't eat anything but good, wholesome food. Home cooking is the best.

"Don't cheat in your business dealings, for sooner or later your conscience will begin to trouble you, and later you will worry yourself into your grave.

"Don't fail to be fair in all things, business and otherwise, and never kick a man when he is down.

"Don't forget that riches gained by such acts you must leave behind some day, and that when you depart and your riches have been gained by these means, you will find the doors of heaven doubly bolted against you.

"Don't forget to be charitable, and don't falsify.

"Don't forget to exercise. Walking is best.

"Don't forget to obey the laws of God, for they were the first laws. By so doing you will live as God had wished you to live. 'Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.'"—*New York Tribune.*

A Valuable Booklet

IN response to urgent requests from some of our workers, the General Conference Publishing Department has prepared a compendium of data regarding the beginning and development of our denominational work in its several departments. This valuable information is published in a vest-pocket diary for 1913, occupying about twenty pages. The statistics and facts are arranged in such a way that the comparative growth of the various departments of our work may be seen at a glance. This part alone is worth many times the price of the booklet; but aside from this and the diary, there is ample space for addresses, memoranda, and cash-account.

No Seventh-day Adventist can afford to miss the opportunity of getting this valuable little booklet. Owing to the delay in getting the matter ready, only a limited number has been published. Price, while they last, 25 cents. Order from your tract society, or of the Review and Herald Publishing Association, Takoma Park, D. C.

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Or self-destructive smoke nuisances

February Record of Temperance Instructor 90,967

In the first twenty-four days after the date of issue (February 4), the Temperance Instructor reached a circulation of 90,967 copies, 46,790 copies having been put out before the date of publication, making a total of 137,747 copies ordered out before March 1, or before the publishing date of the 1912 Temperance issue.

Successful Instructor Enterprises

Among the many enterprises associated with the Instructor sales are: the sale of the Instructor by outside Temperance organizations on the Thanksgiving Ingathering plan, applying all received above the cost of the papers on the Temperance campaign fund; the young people of a conference selling Temperance Instructors and giving their profits to the conference tent fund; the children of schools turning in all their profits for school furniture; members of families applying the profits on the 20 cent-a-week fund; and hundreds of young people depending on the Temperance Instructor sales for the coming year's school expenses.

While all of these and other good works are accomplished with the Instructor, a greater work is being done through the molding influence of the Instructor as it enters the homes of those who need it.

LET ALL ORDERS BE SENT THROUGH THE CONFERENCE TRACT SOCIETIES



The only animal that smokes

The Youth's Instructor

VOL. LXI

TAKOMA PARK STATION, WASHINGTON, D. C., MARCH 25, 1913

No. 12

The Light in the Window

"THERE'S a light in the window," the boys used to say When they went past the shack in which lived Henry May. On Saturday nights they all squandered their wealth, And loafed around town till they injured their health. And ever as past Henry May's house they went, With pockets that didn't contain a red cent, They glanced at the light in the window and said: "Poor Henry! that boy must have wheels in his head."

And wheels in his head are just what Henry had. He wanted to be such a man as his dad. He wanted to run a machine, so he bought A text-book that outlined mechanics and taught The fine points he yearned for; and night after night He sat in his attic room burning his light. He tamped what was in that book into his head While his neighbor boys painted the town a bright red.

In a shop with those boys Henry May had to toil In the grease and the grime and the dust and the oil. And the boys laughed at Henry for burning a light And poring o'er books till late into the night; But Henry May smiled and went on his way. The boss called him into the office one day, And said: "You've some ideas I need. Would you care To oversee things, and the profits to share?"

O, yes; Henry May runs a big factory now. He studied by mail, and in that way learned how To lift himself out of the commonplace realm And forge right ahead till he stood at the helm. It's a dreary old world for the fellows that plod; But the men that mix mud needn't carry the hod Very long if they have a few text-books at hand. Lights are burning in windows all over the land!

—Howard G. Kegley, in *Ambition*.

Livingstone's Inspirer, Robert Moffat

EDWARD QUINN, JR.



THE life of Robert Moffat, the hero of South African missions, will never fail to interest mankind until all appreciation for noble deeds and self-sacrificing lives becomes extinct in the heart of man. A spirit of courage possesses us when we read of the sickness, the suffering, the hunger, the terrible thirst for water, the disappointments this man of God endured year after year. Gratitude also springs up within us when we think of the love for his fellow creatures that inspired his efforts to bring them from the darkness of heathenism to the glorious light of the gospel of Jesus Christ. Had we a similar burden for souls in our time, how much greater would be our efforts as bearers of the final message of the gospel to the world.

Robert Moffat was born in Ormiston, East Lothian, Scotland, Dec. 21, 1795. His parents were God-fearing people. His mother, though possessed of the characteristic stern Scottish religious faith, was tender-hearted, and sought early to instil into the minds of her children the love of God and a knowledge of his Word. By living on meager fare, Robert Moffat succeeded in obtaining an education in theology and medicine. While pursuing his studies he lived with a family named Smith, whose daughter Mary later became his wife. When the time came for young Moffat to leave home to take up his studies, his mother's admonition, as related by himself, was:—

"Now, my Robert, let us stand here for a few moments, for I wish to ask one favor of you before we part, and I know you will not refuse to do what your mother asks."

"What is it mother?" I inquired.

"Do promise me first that you will do what I am going to ask, and I shall tell you."

"No, mother, I can not promise you till you tell me what your wish is."

"O Robert, can you think for a moment that I shall ask you, my son, to do anything that is not right? Do not I love you?" . . .

"O mother! ask what you will, and I will do it."

"I only ask if you will read a chapter in the Bible every morning, and another in the evening."

"Mother, you know I read my Bible."

"I know you do, but you do not read it regularly, or as a duty you owe to God, its author." And she added: "Now I shall return home with a happy heart, inasmuch as you have promised to read the Scripture daily. . . . Read much in the Gospels, the blessed Gospels, and you can not go astray. If you pray, the Lord himself will teach you."

This solemn promise Robert Moffat kept inviolate, and many times it helped him to overcome severe temptations.

When he first presented himself as a volunteer to missions, he was rejected; but this did not dampen his ardor. On the contrary, he prepared himself more thoroughly for mission work, and determined to go and support himself should he again be rejected by the missionary society. He was rewarded for his perseverance by the acceptance of his service, Sept. 30, 1816. He sailed for Africa on the eighteenth of October, 1816, and arrived at Cape Town on Jan. 13, 1817. His destiny was Namaqualand, but before he could proceed, he had to obtain permission from the government. This at first was refused. Here again his courageous nature was shown, for instead of becoming impatient, he improved the waiting time by acquiring the Dutch language, which was of substantial advantage to him in after-life, as it enabled him to preach to the Boers and their native servants who spoke that language.

At last he received the permission, and started on his journey in wagons. Perhaps Mr. Moffat's most striking work was the conversion of Africaner, who had been a notorious outlaw chief, and whose very name brought terror to all in the country. When Moffat set out for Africaner's kraal, many prophesied that he would be eaten by this monster; others predicted that he would be killed and his skull used as a drinking-cup. Nevertheless the heroic young missionary went straight to the kraal of the cruel murderer.

A Mr. Ebner, who accompanied Moffat, was not in

favor with Africaner's people, and was forced to flee, leaving Moffat entirely alone with a blood-thirsty monarch, and a people as treacherous as their leader. But God had armed his servant with courage, power, and love. He quietly but firmly planted his foot in Africaner's territory and began his work. His life of self-denial, simplicity, and prayer, overcame the prejudices of the people, and *Africaner was his first convert*. The power of the gospel turned this vicious character into a gentle child. The change was a moral miracle. His sole aim, which had been to rob and slay, now became zeal for God and his work. When from fever Moffat's life hung by a thread, Africaner nursed him through the crisis, and later when the missionary made a trip to Cape Town, Africaner went with him, not knowing the price which had been set on his head. Imagine the surprise of the people when he made his appearance at the colony. It seemed even more wonderful than the conversion of Saul of Tarsus. As one Dutch farmer expressed it: "This is the eighth wonder of the world! Great God, what a miracle of thy power and grace!" He who had not hesitated to shed blood, would now as willingly give his own for Christ. His dying confession to his people is filled with love: "I feel that I love God, and he has done much for me of which I am entirely unworthy. My former life is stained with blood, but Jesus has bought my pardon. . . . Beware of falling back into the same evils into which I have so often led you; but seek God and he will be found of you and direct you."

Space forbids telling all Mr. Moffat's experiences, his suffering in the desert without food or water; his living for weeks on dried meat or milk. As he said, "All was well as long as I had either, but sometimes both failed."

God was not forgetful of his servant, for a little later when he had given up hope of ever having a companion in his work, the Lord touched the hearts of the parents of Miss Smith, and they surrendered her to the mission field. The missionary and his fiancée were married on Dec. 27, 1819. They received each other as from the Lord, and for more than fifty years, during trials and sunshine, their union was a blessed one. In thinking of Mr. Moffat's trials, we must ever remember this faithful helpmeet, who shared most of them with him.

In 1838 Mr. Moffat and his family enjoyed a trip to England, after an absence of twenty-three years for him and twenty for his wife.

His translation of the entire New Testament into the native tongue was now put into print, and while in England the Psalms were also added.

During his visit to England, Moffat met David Livingstone, who later became his son-in-law. He persuaded Livingstone to go to Africa.

On Jan. 30, 1843, he again left England, after having the joy of sending six thousand copies of the New Testament and Psalms ahead of him. He reached Cape Town on the tenth of April. One hundred fifty miles from Kuruman (his station) the party was met by Livingstone, who had ridden that distance to bid them welcome. From that point onward, friends, both white and black, testified of their joy at the return of these their friends. When the Moffats drew near Kuruman, their progress became a royal one, their native friends and converts being overjoyed to see them again.

It is interesting to read of the manner in which the Lord opened the way before Mr. Moffat, enabling

him to stand before unfriendly chiefs, and gain their confidence and friendship. Once, after much persuasion, he was permitted to preach the gospel to the Matabele people, a privilege which before had always been denied him. On Sept. 24, 1854, these people heard the gospel story for the first time.

After working on his translation of the Bible many years more, the Word of God was finally translated into the language of the natives. When the work was finished, he said: "This was the most remarkable time of my life, a period I shall never forget. My feelings found vent by my falling upon my knees, and thanking God for his grace and goodness in giving me strength to accomplish my task. . . . And I now see the Word of God read by thousands of the Bechuanas in their native tongue."

Robert Moffat and his faithful wife again returned to England, July 24, 1870, to leave it no more, after a service of over fifty years for Christ and the gospel. On December 21, he was presented with £1,000 (about \$5,000) as a birthday gift, an effective tribute to this tried and true servant of Christ.

The surprise of this act of kindness had hardly passed before Mrs. Moffat, who for more than half a century had been his faithful companion, sharing his many trials, passed away. Her last words were a prayer for her husband, that he might receive strength to bear the sorrow her death would occasion him.

The end of his own noble life now drew near. In 1883 he suffered from great weariness and heart trouble. "Mark the perfect man, and behold the upright: for the end of that man is peace." This text was exemplified in the last days of Moffat. On Sunday he was too weak to attend service; he was fond of hymns and repeated many to himself. In the evening he had friends sing to him the following: "The Sands of Time Are Sinking," "Come, Thou Fount of Every Blessing," "How Sweet the Name of Jesus Sounds," and "Nearer, My God, to Thee." On Monday he seemed a little better, but on Tuesday he grew much worse. Wednesday he arose, and several times went into the garden. In the evening he had a fainting spell, but managed to get up-stairs. He took his watch, and winding it with a cold, trembling hand, said, "For the last time." The night passed partly in peaceful sleep, and partly in converse with his children who were present. His daughter says: "He was just full of his Saviour's love and mercy all through his life." On Thursday he was visited by friends. He called for his Testament, but finding he was unable to read it, his daughter read to him. His mother's favorite hymn, "Hail, Sovereign Light," was read to him by his request. Another sleep, a wandering look at his children, and then quietness—the heroic life was ended. His end was peace. Never was one more worthy the name *man*.

CONSERVATIVE estimates have placed the number of dead in the larger battles of the war between the Turks and the Balkans as 76,000 men from the Turkish army, and 43,000 from that of the allies. Adding to these the loss in minor engagements and from cholera, the whole number of men on both sides that have perished in this bloody and useless war is estimated to be not less than 200,000.

"HABIT is a cable; we weave a thread of it each day, and it becomes so strong we can not break it."

The Story of Wai-I-Lat-Pu

L. J. WEESE



OD has used and is still using many agencies to prepare the way for the special message that Seventh-day Adventists are now giving to the world. Every part of the earth has been explored, men have carried the Bible to and even beyond the borders of civilization, and the world is ready for a quick finishing of the work of God in the earth.

"Other watchers than we have 'seen his star'; and while, like the wise men and the palm-bearing multitude, they may not have discerned the true nature of the kingdom they heralded, yet their hearts have thrilled with the mighty impulses of the preparation day." The history of our own America records the achievements of men of sterling character, men who dared to stand for the right as God gave them ability to see the right. Passing by the names of those renowned for their exploits in war, I wish to tell of the struggles and triumphs of some who gave up all for Christ, enduring the hardships of frontier life in the wilds of what was then known as the Oregon country.

In a speech in the United States Senate, Senator Borah, of Idaho, speaking of one of these, gave the following tribute:—

"I do not know of a more heroic narrative than that which tells the world of the simple, self-sacrificing, dauntless life of Marcus Whitman. Relieved of all that the pen of fiction or romance may have added, and reduced to plain, unquestioned facts, well founded and susceptible of historic proof, his life still remains one of those surrendered and dedicated to the highest impulses which stir the human heart. His courage was of the highest order. His far-seeing statesmanship places him beside our most exalted patriots; and his utter self-surrender to his work was that of a martyr, which indeed he became. Tardily, but we may hope finally and properly, the world is to recognize the inestimable worth of this singularly able, upright, and tireless patriot."

Hemmed in on the one hand by mountains capped with eternal snows, and on the other by the great Pacific, the Oregon country seemed, indeed, remote and inaccessible. But remote as it really was, that princely monopoly, the Hudson Bay Company, with its agents had opened trading posts and was obtaining untold wealth by trading with the Indians for furs. They wanted furs, and their only thought of the Indians was to use them in securing the coveted furs.

It was manifestly to the interest of the Hudson Bay Company to turn the tide of advancing civilization away from their hunting-grounds. For nearly half a century, the Indians and the Hudson Bay Company had been working harmoniously together. Through the Jesuit priests, always and inevitably the attachés of the company, the attempt was made to

Christianize the Indian and still leave him uncivilized. Such a course would not interfere with the selfish aims of the company, and yet it would be equally in harmony with the spirit of the church which the priests represented.

With the coming of Whitman and Lee and Spalding and the other missionaries, a new order of things began. Women had come with their husbands, and homes were begun in the wilderness; schools were opened, and the soil was broken up. Mission stations were established, and the Indians were taught the Christian religion. It was felt that this civilization in this distant part of the land should have the protection and assistance of the American government, and so strong did this conviction become in the mind of Marcus Whitman that he resolved to go to Washington to entreat Congress to give the desired protection.

It is said that Dr. Whitman's ride from Oregon to Washington City, in the winter of 1842-43, and his piloting of the large immigration of American settlers in 1843, made him a marked man, both with the Indians and with the Hudson Bay Company. When the treaty was signed in 1846, and England lost Oregon, both the Indians and the company knew who was responsible.

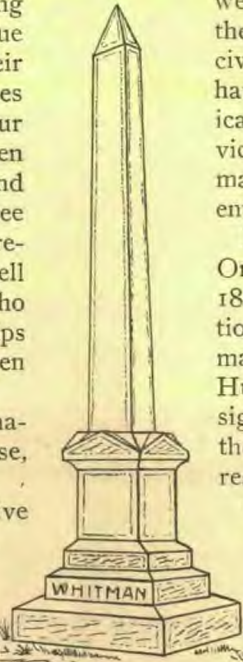
Only a few months after the United States took possession of Oregon, there were evidences of a change of feeling on the part of the Indians toward Dr. Whitman and his mission. The blow fell on the morning of Nov. 29, 1847.

We are told that the leader of the massacre, a Canadian half-breed, had come to Oregon with a band of priests; but how much or how little the Hudson Bay Company worked through the cunning and duplicity of the Jesuit priests in fanning the flame of Indian anger which resulted in that terrible massacre, the judgment alone will reveal.

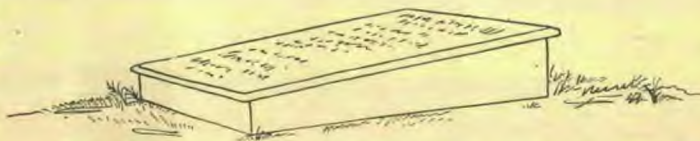
There were many, however, among the Indians, who would have nothing to do in the conspiracy against the lives of the missionaries, and who did what they could to save them. When they saw that their efforts were unavailing, they hurriedly broke camp and moved from their dear old haunts along the Walla Walla.

On account of the Indian uprising and the Indian wars that followed the massacre, it seemed to many that the work of the missionaries had been in vain; but God was keeping watch above

his own. During those dark days when there was no one to lead them, far back in the hills, Indian fathers faithfully gathered their families together to sing and to pray. The songs were those that had been taught them by Dr. and Mrs. Whitman at the mission, and the prayers were a part of the worship of the true God. By such faithful ones the altar fires were kept burning, and some of their children embraced the Christian religion. It is felt that the present progress and growth of mission work among the Indians here



MEMORIAL MONUMENT



THE MARBLE SLAB ABOVE THE GRAVE OF THE VICTIMS

in the West is due to influences which might be readily traced back to Marcus Whitman's mission at Wai-i-lat-pu. This mission was also the stopping-place of



WHITMAN MEMORIAL BUILDING

many of the settlers on their way to the homes they meant to make in the new land, and their lives, too, felt an influence that inspired them to nobler living. It is becoming a custom for the children of the schools and students of the higher educational institutions in the Walla Walla valley to make annual pilgrimages to the scene of the massacre and grave of the martyrs.

How different the prospect that stretches before our eyes to-day as we look out over the valley from that which greeted the eyes of those early missionaries! Then, an unfenced waste of sage-brush and bunch-grass; now, well-cultivated fields of orchards and grain, and happy homes, are to be seen along the highways.

As we near the place where the mission was located, we observe that the land appears to be more uneven, and the low hills have narrowed the valley considerably. We cross a small stream along whose borders are seen large clumps of wild-rye grass, the Indian name for which suggested to Dr. Whitman the name for his mission, Wai-i-lat-pu. Beyond the stream we follow a road which brings us to the foot of a large sand-hill, and turning to the left a little, we soon descend to the level valley-land where the mission stood.

There is pointed out to us the spot on which the mission house stood, the site of the old grist-mill, the mill-pond whose banks can still be distinguished, and the mill-race. We might easily imagine that we are looking now on the very spot where the little Clarissa Whitman's tiny feet had brought her, with her little cup, for her last drink.

A little church has been built close to the roadside near by. Passing through a gate and skirting the sand-hill on its western slope, we come to the great grave. A large marble slab has been placed above the grave. On this beautiful gray slab has been carved the names of the victims of the massacre. There are other graves near by, but we shall climb to the top of the sand-hill to stand, for a few minutes, beside the beautiful granite monument which crowns the very summit of the hill. This monument, erected in memory of the heroic men and women who laid down their lives at their post of

duty, was obtained from funds solicited from the people of the Northwest; and it is interesting to know that a portion of the funds raised came from the descendants of the very Indians who belonged to the mission.

Though the month is December, yet the day is delightfully mild, reminding one of the Indian summer days of the Middle West. A smoky haze veils the distant mountains and softens the outlines of the foot-hills. Small clouds linger in the crimson, golden west, reflecting themselves on the waters in the valley below. The river, winding in and out, finally loses itself among the cottonwoods in the distance. Far beyond these are dimly seen the great bluffs which flank the Columbia River. There, near where the Walla Walla joins the Columbia, is the site of old Fort Walla Walla. Southward and eastward at a distance of about twenty miles are to be seen the Blue Mountains, their deeply ravined sides now covered with snow, though lower down on the foot-hills the snow has disappeared.

Standing there in the gathering twilight and reflecting on the noble character of the slumbering ones at the foot of the hill, one is inspired with a feeling somewhat akin to the spirit which led them,—the spirit of sacrifice, which, for the sake of the gospel, counts nothing dear on earth. Truly, the manhood and woman-

hood of those who have been called of God into the hard places of the missionary field have been of the highest type.

One of the early missionaries to the Indians in the West was Marcus Whitman's friend, Mr. Cushing Eells, who settled among the Spokane Indians farther to the north. During the Indian uprising following the massacre of the Whitmans, he sought refuge in the valley of the Willa-

mette. But when, several years later, the United States troops declared that the "upper country" was again open to the settler, Mr. Eells decided to return. Finding his way to the deserted mission station at Wai-i-lat-pu, he stood by that great grave into which the bodies of the victims had been gathered; and as he



WHITMAN CONSERVATORY OF MUSIC



WHITMAN SEMINARY

thought of the heroic life of his friend, and meditated upon the mystery of his untimely fate, he resolved to establish a Christian school to commemorate his mem-

(Concluded on page sixteen)



Eclipses



HOW many saw the eclipse of the moon last night? All but Pearl and Irene? And you say that you two stayed together so as to be sure not to miss it? Well, that is too bad; but you will no doubt have opportunity again, as another eclipse of the moon will occur September 15 of this year.

In our last study it was stated that an eclipse of the moon was caused by that body passing on the exact opposite side of the earth from the sun; or, in other words, the sun, the earth, and the moon are all in a straight line. Take one of these oranges again, and hold it at arm's length in front of your face, wheeling slowly to the left as you did last week. As you turn with your back to the lamp, the orange being held still in front, notice the shadow of your head creeping over the fruit from the left-hand side. As the orange leaves the shadow, the light is seen first to fall upon a small edge, and finally the full surface is again illuminated. This is the principle involved in the eclipse which we have just witnessed. The earth lay right between the sun and the moon, and the earth's shadow darkened the latter.

When the moon passes directly between the earth and the sun, shutting off the light from our view, we say that the sun is eclipsed. This usually happens about two weeks before or two weeks after an eclipse of the moon, as we shall presently see.

Why are there not eclipses of the sun and moon every time the moon goes around the earth?

When you were holding your oranges a few moments ago, I noticed some of you passing them a little above the level of your heads with the lamp, so that the shadow of the head did not fall upon the fruit. And then, on the side toward the lamp, the orange was held either so high or so low that its shadow passed above or below the face.

Here are two wire rings which will illustrate the point nicely. Let the wire of the larger ring be passed through an orange in such a manner that the fruit will slip around on it in a circle. Slip a large bead on the smaller ring in the same way. Set the lamp in the center of the larger circle with the ring on a level with the light. Let the lamp again represent the sun, the large wire ring the earth's orbit, the orange the earth, the smaller ring the moon's orbit, and the bead the moon. Then it will be necessary to so hold the smaller ring that the orange will be in its center.

Notice carefully how the small ring is placed over the fruit. It is not on an exact level with the orange and the lamp, but is tilted one side above and the other side below this plane. The bead, in slipping around between these two bodies (A) does not come into line with them, but passes a little above (e). The shadow of the bead then does not touch the orange at all. Passing the bead to the lower side of the ring, the shadow from the orange goes above it (f). No eclipses could occur in these positions.

At the opposite side of the larger ring (C), the small one remaining tilted at the same angle, the shadows of either of the objects would not fall upon

the other, for they are not in a straight line with the lamp.

But if we place our miniature earth and moon halfway between the two former positions (B or D), although the small ring is tilted as before, you will readily see in passing the bead around it, there is a place (k or j) where the orange cuts off the lamplight, and the bead is eclipsed by the fruit. Also with the bead between the two (l or i) the shadow of the former can be seen upon the orange. If your eye could be placed right where this shadow falls, the flame of the lamp would no doubt be seen either partially or totally eclipsed by the bead. This last represents an eclipse of the sun.

These points (i, j, k, l) where eclipses may occur are called the moon's nodes, and the straight imaginary line connecting them with the sun and earth is the line of nodes. Eclipses of the sun or the moon can occur at no other place in the earth's orbit, and only about seventeen or eighteen days before or after the moon has reached this position. As these positions (B and D) are on nearly opposite sides of the sun from each other, you will readily understand why eclipses of the moon or of the sun usually come about six months

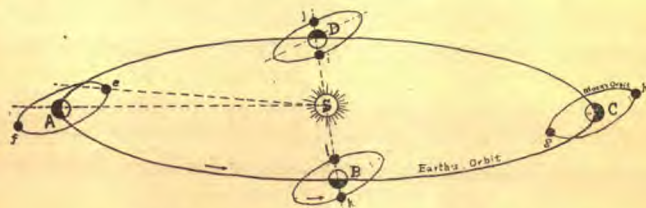


DIAGRAM ILLUSTRATING ECLIPSES OF MOON

apart; and also why the eclipses of these two bodies generally occur within two weeks of each other, it taking this two weeks' time for the moon to pass from one side of its orbit to the other.

These times when eclipses may occur are called eclipse seasons, and as the moon in passing around the earth comes to its nodes about nineteen days earlier each year, these seasons are a little less than six months apart. We may have one such season coming the first part of January, a second in the middle of the year, and another the following December, making three in one year.

There can be but one eclipse of the moon at each season, so the largest yearly number of moon eclipses possible is three. But occasionally there are two eclipses of the sun at one season. In fact, this will be the case in 1913. On August 31 there will be an eclipse of the sun visible only in the North Atlantic Ocean, Labrador, Greenland, and Iceland. On September 29 another will be seen from South Africa, Madagascar, and about the south pole.

The usual number of eclipses in one year from January 1 to December 31 is two of the moon and two of the sun. But at times there are three of each. Sometimes four of the sun occur within the year, and very rarely five. Since 1300 A. D. there have been sixty-one different years in which four eclipses of the sun have occurred, and only one year when there were five. This was in 1805. In that year, one came January 1; another, January 30; a third, June 26; the next, July 26; and the last, December 21.

The last year in which there were four of the sun was 1880, and the next will be in 1917. In 1935 there will be five again, occurring as follows: January 5, February 3, June 30, July 30, and December 25.

In 1917, besides the four eclipses of the sun, there will also be three of the moon, making seven in all within the year, which is the largest number of the sun and the moon together that can possibly occur. The dates will help you to see their distribution throughout the year:—

January 8, Moon	July 4, Moon
January 23, Sun	July 19, Sun
June 19, Sun	December 14, Sun
December 28, Moon	

The exact time, place, and duration of eclipses can be calculated ahead for hundreds of years by astronomers. They can also figure back and tell just when eclipses did occur. Important dates in history are often established by this means. For example, historians have at different times written that some important event occurred so many years or months before or after a total eclipse of the sun seen at a certain place. Calculating the exact time of the eclipse referred to in that locality gives us the date of the historical event.

CLAUDE CONARD.

A Bigger-Than-Panama Canal

FEW persons realize that a canal is building in our country that is nine times larger than the Panama Canal. This is the Erie Canal in New York. The work of the Panama Canal impresses one because it is bunched within a distance of fifty miles, while that of the Erie is stretched out over five hundred thirty miles.

The Erie has had difficulties of its own. It has had to skirt cities and make junctions and crossings with four-track railways. It has had to climb over hills and drop into valleys. Between the Lake Erie level and the Hudson River level the fall amounts to more than a tenth of a mile.

To regulate this drop there are fifty-seven locks or water-elevators, besides several smaller ones. On the Panama Canal there are six pairs of locks. The average lift on the Erie is twenty-five feet; on the Panama, thirty-two feet.

At Little Falls there is nearly completed a lock with the highest single lift in the world, and a total higher by forty feet than the lock at the Gatun section of Panama.

At Medina the route of the Erie encounters a gorge ninety feet deep and five hundred feet wide. Across this a concrete arch aqueduct is to be built with a clear span of two hundred eighty-five feet, five hundred eight feet of structure, and a width of one hundred twenty-nine feet. Failure of this "overhead" canal would be disastrous. It is this portion that has given rise to the remark, "How do we know that the canal will hold water?"

The Erie has thirty dams, the Panama Canal has three; the biggest dams on the Erie are three thousand eight hundred feet wide, while those at Panama are eight thousand feet wide. Twice as many men are employed in building the Panama Canal as in building the Erie.

The drop of the Erie to the sea-level is five hundred sixty-three feet; the drop of the Panama Canal is one hundred twenty feet. The deepest drop on the Erie is one hundred eighty-three feet, while the deepest on the Panama is one hundred twenty feet. On the other hand, the depth of the Erie channel is twelve feet as against thirty-six feet on the Panama cut.

The Erie locks are worked by electric and hydraulic power. The entire cost of the Erie work will be \$127,-

000,000. When the two canals are completed we shall be able to ship goods from the middle of the continent, transship them at New York, and carry them wholly by water to Pacific ports.—*Christian Endeavor World*.

How Words Are Born

WORD building is as much a piece of carpentry as is house building; only it takes longer, sometimes a century or more. And by that time the word's first meaning is usually changed.

For example, the old word for *neighbor* was *sib*. One's good neighbor was known as one's *good sib*. This became shortened to *godsib*, and later to *gossip*. Then the word's whole meaning changed, and gossip no longer meant good neighbor, but applied to the sort of talk exchanged between good neighbors.

Take the word *farmer*, too. The old word for *farmer* was *boor*. (And *boor* later was used for describing farmer-like or rough persons.) The farmer living nearest to one was known as the *nighbor*, and this phrase, in course of time, was twisted to *neighbor*.

You've heard the proverb, "Little pitchers have big ears." Well, it doesn't refer to the utensil that holds water or goes to the corner side door. *Pitcher* was a slang term with some such meaning as our word *chap* or *fellow*. Thus, "Little fellows have big ears" is a more sensible rendering of the proverb.—*Chicago Journal*.

Light in Korea

KOREA, the hermit nation, the land of mystery and of demon dancers, tried to shut itself away from the world, like a hermit in his hut. Its coasts were patrolled to keep out the foreigner. Cities and villages were laid in ruins along the Manchurian border in order to make a wide waste, more easily guarded. But the day of opening doors came, and Korea's long-barred gates were swung ajar. Protestant missionaries entered the land in 1884.

A missionary in Manchuria sent a Chinese servant to the border towns to seek for a Korean who would teach him the language. It was a hard quest, for Korean laws forbade such intercourse with foreigners. One day a Korean merchant had his barge of goods sunk in the Yalu River, and landed on the Manchurian side a ruined man. Just then the missionary's servant arrived, still looking for a teacher. The merchant engaged himself secretly, and the result was the translation of the New Testament into Korean. Another providential "accident" then brought a Korean to set the type. In the process, the typesetter became a Christian. Before ever the full Testament was brought out, this man was set free to go back to his native valley in northwestern Korea with a supply of the Gospel of Luke and a few tracts. He came back with the books all sold, and word that people wanted baptism. His story was not credited; and again he was sent out to other valleys with the printed Gospels. Ere long wandering Koreans brought word to Mukden that many people in Korea were praying to the "God of heaven." Then the missionaries scaled the mountain passes and entered these valleys. Scores were found anxious for baptism, and hundreds were reading the Scriptures and praying. Later came the opening of the country, and fruitful mission work was begun in Seoul, the capital.—*Selected*.

"A LEARNED man is a tank, a wise man a spring."



Father's Valentine

WE sent a valentine one day
To our dear father, far away.
It was a splendid, big affair,
Of loves and doves and blossoms fair,
Of cupids, roses, hearts, and lace,
And on each rose you saw a face —
A photograph, so cute and wee,
Of Archie, Bessie, Nell, and me.
A big rose made the thing complete,
With mother's picture smiling sweet,
And verses: "Dear, for thee we pine;
Say, wilt thou be our valentine?"

Soon came the answer, thick and wide,
And eagerly we looked inside.
'Twas just a beauty, heaped with lots
And piles of sweet forget-me-nots,
And verses, too: "Dear loves of mine,
I sure will be your valentine!
Your love is sweeter than the flowers
That perfume all the summer hours.
Each night, before my eyelids close,
I kiss with ardor every rose.
Good-by! As long as sunbeams shine,
I'll be your loving valentine."

—Ethelyn Wetherald.

A Fine Compliment



AN aged man and woman stopped opposite the Central High School building a few days ago and looked across at that imposing pile. They were plainly but neatly dressed, and while it was evident that they were from the rural districts, there was nothing in their appearance to attract comment. A young man was waiting for a cross-town car close to where the strangers stopped. To him the aged man turned.

"That's the schoolhouse, I judge," he said.

"That's the Central High School," replied the young man.

The old man looked interested.

"That's the principal high school, Mary," he remarked to the old lady.

Then he turned back to the young man.

"We haven't been in Cleveland for a number of years," he said. "I guess it ain't since the Garfield funeral, an' we're just lookin' around. We take a good deal of interest in schools and schoolhouses."

He paused and looked toward the sweet-faced old lady, who nodded brightly.

"Then you have children?" said the young man.

"Just one," replied the old man.

"Of course he is through school?"

"Long ago," said the stranger. "How long is it, Mary? — five years since he graduated, ain't it?"

"Six," said the old lady.

"I guess maybe it is," said the old man slowly.

"Graduated from your home school, I suppose?" asked the young man.

"Yes," said the aged stranger. "He was our only child, an' Mary and I made up our minds to give him just as good an education as we could afford, and we did it, too."

The young man smiled. He fancied that the boy in question had been given a decidedly limited send-off. "You say he graduated from the home school?" he asked.

"Yes," replied the old man; "but he didn't stop there. He wanted to go to West Austintown, and we sent him. Then he wanted to go to Hiram, and we sent him. And then he'd set his heart on Harvard, and we sent him there."

"To Harvard?"

"Yes, an' he was one of the class orators, too, on graduatin' day. It almost broke his heart because mother and I couldn't be there to hear him. But we didn't feel that we could afford it, did we, mother?"

The young man looked at the old lady. There were tears in her eyes, but she still nodded brightly.

"And your son — where is he now?"

"He's a mining engineer in South Africa. Doing first rate, too. We hear from him regularly every month. Why, what brought us to town to-day was to get a draft cashed that he sent his mother for a birthday present. Three hundred dollars — 'five dollars for every year,' that's what Joe wrote. Mother's just sixty."

"I wish you many more birthdays, madam," the young man said, "and trust that each will be as pleasantly remembered."

The old lady smilingly thanked him.

"Do you know what mother said?" inquired the old man.

"Why, no; what was it?"

"Mother said, 'Let's speak to that young man; he seems so much like Joe.'"

And the young man walked away, feeling that he might journey long and far and not receive so high a compliment.—*Cleveland Plaindealer.*

"Ommy"

ONE day as Tommy was going past the storeroom door, he saw that it was open. He peeped in and found there was no one there. Then he went inside and began to look at the things on the shelves and the table. Pretty soon he saw a large cake, beautifully ornamented on the top. It looked so good he wished he had a big piece of it, but he knew he should have to wait for that. Then he thought he might just taste of the icing, and he broke off the tiniest bit and put it in his mouth; and then he took another bit, and another.

"Nobody'll notice it," he said to himself; "I'll have just one more piece."

But this time a good-sized piece came off in his fingers.

"O, dear, I wish I had let it alone," he thought. "What shall I do if mama asks me about it?"

He laid the piece back, and turned to go out, but there was mama just coming in the door.

"I saw you, Tommy," she said. Then she turned the cake around, and told him to look at it.

He did look, and what do you think he saw? Right in among the decorations and reaching all across the cake, were letters, OMMY.

"Do you know anybody by that name?" his mama asked him.

"Why, it is a part of my name," said he. "O mama, is it mine?"

"No; your name is Tommy, and there isn't any T there. It can't belong to you."

"Was it meant for me?" asked Tommy, feeling very much ashamed.

"Yes, I made it for you, and was going to let you invite some other children and have a good time some day soon; but now I shall not, and you can not have any of it to eat."

Tommy began to cry, and his mama said: "I am sorry for you, but I must try to cure my little boy of meddling."

And it did cure him; for after that when any of the family saw him beginning to handle something he had no business with, it was only necessary to say "OMMY" to make him stop; so he soon got rid of his bad habit, and now no one can call Tommy a meddling boy.—*Selected.*

A Chinese Solomon

A GOOD story is told about one of the officials of a Chinese province. He held the rank of magistrate, and was a very keen and just man. He did his best to govern his people well. He often disguised himself and walked around the city to see things for himself. Many are the surprises that he worked on the opium-shops and other dens. One day he walked out the side door of his *yamun* to go on one of these trips, when he found a little girl crying as if her heart would break. He stopped and tried to ask her what the trouble was, but she could not understand him, as he could not speak her dialect. So he stepped back and called one of his men. He found that the girl was a seller of little greasy cakes, something like our doughnuts, and had been robbed. He had her brought into his *yamun*, donned his court robes, brought the girl into the judgment-hall, and then and there began to hold high court. The little girl cried so that it was hard to get her story from her; and there were no witnesses that could be called. First the attendants and *yamun* runners crowded around. The word went out that the great and wise magistrate had gone daft for once, and the people from all around began to crowd in. First they wondered, then they began to laugh.

Finally the official looked up, and, seeing them laughing, he straightened up, rapped on the table and said, "Bolt the doors! You come in here and laugh at me when I am trying to be a father to my children and protect the innocents, will you? Bring me eight cash, every one of you, put them here on this table, and the little girl shall have her money back and more."

The people did not like that very well, but there was no help for it, and each walked up and put his money on the table. He received each one's cash separately, counted it, and placed it to one side.

Finally one man came up and put down his money, and as the official looked it over he said, "What do you mean by giving me such dirty; greasy cash for this little girl? Give me eight more. What? These are all greasy, too? You stole this little girl's money!" So the thief was caught and the little girl's money restored.—*Selected.*

The Fate of Three Deserters



R. STANLEY in his African travels was seriously troubled by thieves and deserters. To such great inconvenience and danger was his company subjected by these repeated calamities that there came a time when it was deemed absolutely imperative to put a stop to it all by some very strong measures, else the brave explorer would be compelled to retrace his steps.

Hardly had his company broken camp at one place before there were brought to him three men who had deserted him, having first liberally supplied themselves with rifles and cartridges.

Mr. Stanley called his men together, and laid the situation carefully before them. They assented to the proposition that for their own protection such offenders must be condemned to death. Mr. Stanley therefore said: "One shall die to-day, another to-morrow, and another the next day; and from this day forward every thief and deserter who leaves his duty and imperils his comrades' lives shall die."

Lots were cast, and the one who drew the shortest of three pieces of paper was immediately hanged. The rope was heaved over a stout branch. Forty men at the word of command laid hold of the rope, and a noose was cast round the prisoner's neck.

"Have you anything to say before the word is given?"

He replied with a shake of the head. The signal was given, and the man was hoisted up. Before the last struggles were over, the expedition had filed out of camp, leaving the rear-guard and river column behind. A rattan was substituted in place of our rope, the body was secured to the tree, and within fifteen minutes the camp was abandoned. . . .

As the next day dawned and a gray light broke through the umbrageous coping of the camp, I despatched a boy to call the head chief Rashid.

"Well, Rashid, old man, we shall have to execute the other man presently. It will soon be time to prepare for it. What do you say?"

"Well, what can we do else than kill those who are trying to kill us? If we point to a pit filled at the bottom with pointed pales and poisoned skewers, and tell men to beware of it, surely we are not to blame if men shut their ears to words of warning and spring in. On their own heads let the guilt lie."

"But it is very hard after all. Rashid bin Omar, this forest makes men's hearts like lead, and hunger has driven their wits out of their heads; nothing is thought of but the empty belly and crying stomach. I have heard that when mothers are driven by famine, they will sometimes eat their children. Why should we wonder that the servant runs away from his master when he can not feed him?"

"That is the truth as plain as sunshine. But if we have to die, let us all die together. There are plenty of good men here who will give you their hearts whenever you bid them do it. There are others — slaves of slaves — who know nothing and care for nothing, and as they would fly with what we need to make our own lives sure, let them perish and rot. They all know that you, a Christian, are undergoing all this to save the sons of Islam who are in trouble near some great sea, beyond here; they profess Islam, and yet would leave the Christian in the bush. Let them die."

"But supposing, Rashid, we could prevent this break-up and near ruin by some other way not quite so severe as to hang them up until they are dead; what would you say?"

"I would say, sir, that all ways are good, but, without doubt, the best is that which will leave them living to repent."

"Good! Then, after my coffee, the muster will be sounded. Meanwhile, prepare a long rattan cable; double it over that stout branch yonder. Make a good noose of a piece of that new sounding-line. Get the prisoner ready, put guards over him; then when you hear the trumpet, tell these words in the ears of the other chiefs, 'Come to me, and ask his pardon, and I will give it you.' I shall look to you, and ask if you have anything to say; that will be your signal. How do you like it?"

"Let it be as you say. The men will answer you."

In half an hour the muster signal sounded; the companies formed a square enclosing the prisoner. A long rattan cable hung suspended with the fatal noose attached to a loop; it trailed along the ground like an immense serpent. After a short address a man advanced and placed the noose around the prisoner's neck; a company was told off to hoist the man upward.

"Now, my man, have you anything to say to us before you join your brother who died yesterday?"

The man remained silent, and scarcely seemed conscious that I spoke. I turned round to the head man. "Have you anything to say before I pass the word?"

Then Rashid nudged his brother chiefs, at which they all rushed up and threw themselves at my feet, pleading forgiveness, blaming in harsh terms the

thieves and murderers, but vowing that their behavior in future would be better if mercy was extended for this one time.

During this scene the Zanzibaris' faces were worth observing. How the eyes dilated, the lips closed, and their cheeks became pallid, as with the speed of an electric flash the same emotion moved them!

"Enough, children! take your man, his life is yours. But see to it: there is only one law in future for him who robs us of a rifle, and that is death by the cord."

Then such a manifestation of feeling occurred that I was amazed: real, big tears rolled down many a face, while every eye was suffused and enlarged with his passionate emotions. Caps and turbans were tossed into the air. Rifles were lifted, and every right arm was up as they exclaimed: "Until the white cap is buried none shall leave him! Death to him who leaves Bulu Matari! Show the way to the Nyanza! Lead on now — now we will follow!"

Nowhere have I witnessed such affecting excitement except in Spain — perhaps when the republicans stormily roared their sentiments, after listening to some glorious exhortations to stand true to the new faith 'in *libertad, igualdad, and fraternidad*.

The prisoner also wept, and after the noose was flung aside, knelt down and vowed to die at my feet. We shook hands, and I said, "It is God's work, thank him."

Merrily the trumpet blared once more, and at once rose every voice, "By the help of God! By the help of God!" The detail for the day sprang to their posts, received their heavy load for the day, and marched

away rejoicing as to a feast. Even the officers smiled their approval. Never was there such a number of warmed hearts in the Kongo. — "In Darkest Africa."

A NEIGHBOR near my study persists in practising upon the flute. He bores my ears as with an auger, and renders it almost an impossibility to think. Yet he teaches me that I must practise if I would be perfect; must exercise myself unto godliness if I would be skilful; must, in fact, make myself familiar with the Word of God, with holy living, and saintly dying. Such practise, moreover, will be as charming as my neighbor's flute is intolerable. — *Spurgeon*.

The Children's Ingathering Offering

Two hundred and one of the two hundred and fifty-six five-dollar spaces shown on the following page have been filled. Minnesota has filled eighty-four of these, and has sent in another report which will fill twelve more, altogether representing a gift of \$477.69. This is more than four times as much as any other State has reported.

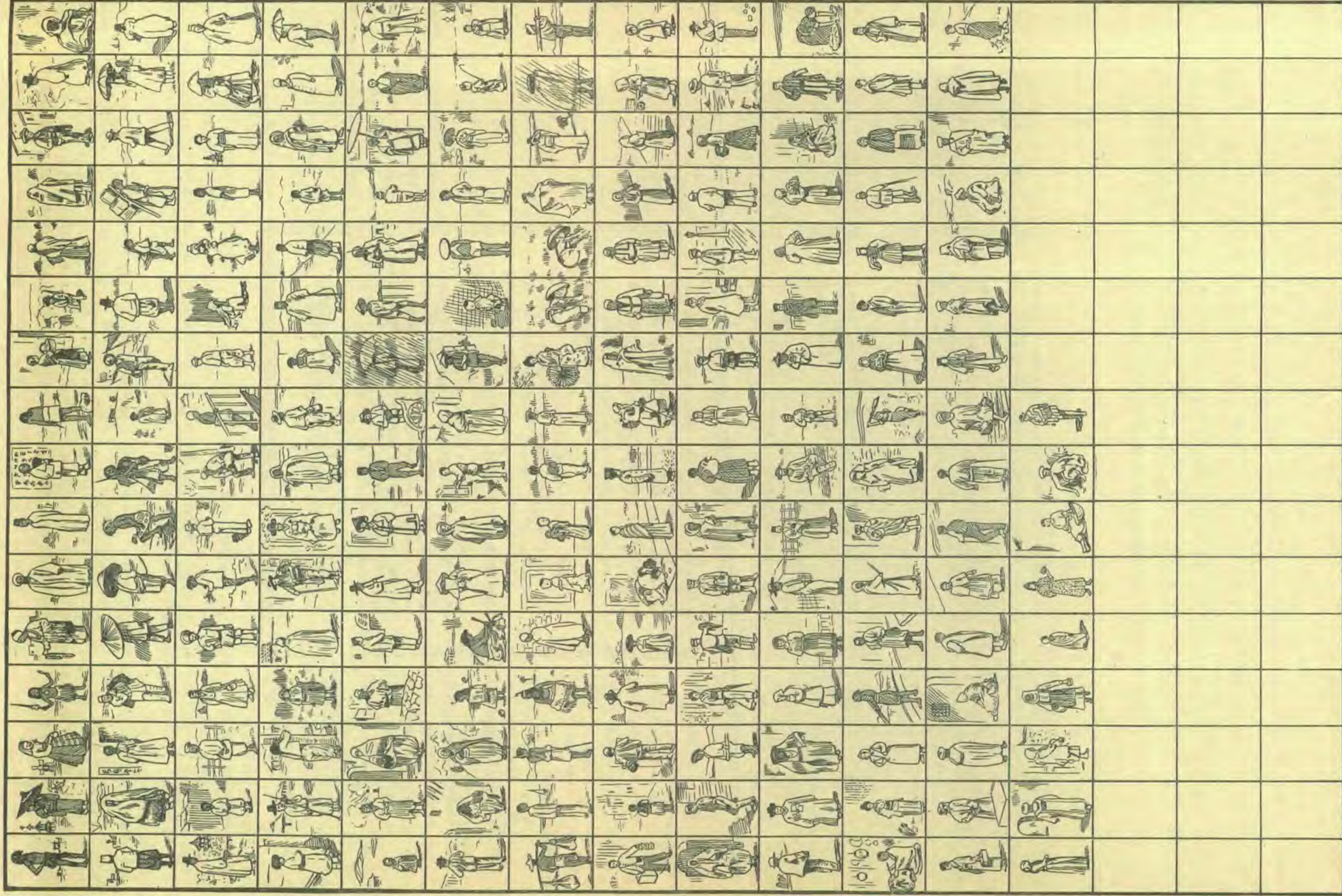
Why could not every State have done what Minnesota has done? We believe if the children of each conference were happily inspired, and thoroughly organized for service, more than \$2,000 could easily be raised for the 1913 Ingathering offering.

Minnesota's generous gift represents largely the children's own effort in raising money for the cause of God. There are churches in other States that sent in handsome gifts, some reporting offerings of from fifty to seventy-five dollars. These, with small gifts from many churches, made a total offering of \$1,065, which will give school privileges to scores of native boys and girls who could not, without these gifts, have such pleasant and necessary opportunities.

If every conference Sabbath-school secretary will enlist the children in this work, outlining plans of work for them, advising, inspiring, and directing them, desirable results will certainly follow.

We hope that thousands of missionary gardeners will begin work in the early spring, and will thus secure a generous sum for the Ingathering offering next fall. Little bakers, seamstresses, canvassers, errand runners, and paper sellers can pick up a good many dollars before October.

The Lord says: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." Surely this includes the feet of children that run to and fro in an effort to get money for sending the glad tidings of salvation to heathen lands. Children, shall we not raise \$2,000 for the 1913 offering?



TWO HUNDRED AND ONE SPACES FILLED, REPRESENTING THE SUM OF \$1,005

The following additional reports of Ingathering offerings have been received: Berrien Springs, Michigan, \$23; Osceola, Iowa, \$8; Hopewell, Oregon, \$33.12; Wing River, Minnesota, \$17.36; St. Paul (English), Minnesota, \$16.04; John, Marie, Helen, and Susie Ewert, \$3.50; Iva and Erna Wolcott, \$2; Joseph and Simon Blom, 60 cents. (See preceding page.)



M. E. KERN
MEADE MACGUIRE
MATILDA ERICKSON

Secretary
Field Secretary
Corresponding Secretary

The Last Books

THIS week appear the first assignments in the last books in the Senior and Junior Missionary Volunteer Reading Courses for 1912-13.

The last book in the Senior Course is "The American Government," by Frederic J. Haskin. It is a new book, but already almost 400,000 copies have been sold. Where is the American young man or woman who does not wish to know something of the land of "the stars and stripes"? Surely every intelligent young person should be acquainted with the fundamentals of our national government. Mr. Haskin's book on this subject is up to date, brief, comprehensive, and intensely fascinating. As you read the book, I think you will feel that you are being taken through the various departments of governmental business by a guide who is an expert at the business, and who points out the most important things in a way that helps you to see, to understand, and to remember. Do not drop out of the course. Do not fail to read this book if you wish to become conversant with national affairs. Here are some of the chapter titles: "The President;" "The State Department;" "The Weather Bureau;" "The Public Health;" "The Panama Canal;" "Our Insular Possessions;" "How Congress Legislates;" "The Library of Congress."

The book contains 398 pages. Price, 75 cents. If you have not secured your copy yet, order it from your tract society.

The last book in the Junior Course is "Daybreak in Korea," by Annie L. A. Baird. One reader of the book has said, it is a "keen, incisive story, which depicts the life of the Korean woman in a most revealing way. It is full of snap and vim with a true insight into reality." I believe that those who read this book and see something of the wrongs of Korean womanhood, see how Korea is steeped in superstition, and realize to some extent the sorrow and suffering resulting from these conditions, will be more eager to give prayer, means, and service for the salvation of souls in the hermit kingdom. This book contains 123 pages and 6 illustrations. Price, 60 cents. Order from your tract society.

Let no one drop out of the Reading Circle until the work is done. Do not rob yourself of the valuable information and the helpful inspiration these books are waiting to give you.

MISSIONARY VOLUNTEER DEPARTMENT.

Society Study for Sabbath, April 5

1. OPENING Exercises (fifteen minutes).
2. Mission Study (fifteen minutes).
3. Bible Study (fifteen minutes).
4. Social Meeting (fifteen minutes).

Suggestions for the Program

1. Singing; a number of sentence prayers; minutes; report of work; review of Morning Watch texts; a few words by the leader and the secretary regarding faithfulness in the Morning Watch and reporting.

2. Review briefly mission studies for the first quarter. Emphasize important facts about these fields, or give the time to news items concerning the work and workers there. This will give opportunity to rehearse again the present condition in the Balkans, and to pray in a special way for our people there.

3. Success in the Christian Life, No. 1. It is essential that we know Christ and the loveliness of his character. 1 John 4: 19; 2 Cor. 8: 9; Rom. 5: 8. He was patient, 1 Peter 2: 19-21, 23; pure, 1 Peter 2: 22; kind, Luke 9: 52-56; sympathetic, John 11: 35; fearless, Luke 4: 28-30. How can any one help loving him? 1 Peter 1: 8. Many other texts give other noble and lovable traits of character.

4. For suggested topic see 1 Cor. 1: 30.—Christ my perfect Saviour. He has been made unto me wisdom, righteousness, etc. Have I appropriated all in a personal way?

This is the first Sabbath of the second quarter. If you have not yet secured your lesson leaflet, get it at once; and as soon as you get it, read carefully the suggestions in the front, especially the paragraph on "Suppose." We hope you are doing well with the Temperance INSTRUCTOR.

Missionary Volunteer Reading Courses

Senior No. 6 — Lesson 25: "The American Government," Chapters 1-3

1. COMPARE the finances of the federal government at its beginning with those of to-day. Give an idea of the powers of the three branches of the government.

2. Mention some of the President's duties, responsibilities, and powers. How is his mail handled?

3. What statements are made as to White House expenses? What is the President's salary? State some facts concerning the quadrennial election, inauguration, and presidential messages.

4. In case of vacancy in the presidency, what provision is made for succession? Distinguish between the diplomatic and consular services, and define the activities of their representatives. What is said of the salaries?

5. With what other matters does the Department of State deal? Of what use is its system of card index? What is the contingent fund?

6. Sum up in general the offices of the Treasury. Give some items connected with the making of paper currency, its circulation, and its redemption. Describe the process of coining gold. What is seigniorage?

7. How is counterfeiting guarded against? What amounts are received from the customs and internal revenues? What precautions are taken to prevent smuggling and moonshining? What can you say of the banking system; the work of the supervising architect of the Treasury Department, and the comptroller?

Junior No. 5 — Lesson 25: "Daybreak in Korea," Chapter 1

1. LOCATE Korea.

2. What kind of shoes are worn in that country? Who makes them? How are babies carried? What do you gather as to Korean cleanliness?

3. Describe the houses. What example is given of demon possession?

4. Returning home from her errand, what did Pobai learn? How did it affect her? How did her mother show her that she must be resigned?

5. What preparations were made for the wedding-feast? Tell what took place on the day of the ceremony, noting the costumes of bride and groom. Where did Pobai then go? Where was the next feast spread?

Notes

1. The straw shoes are made by any male member of the family. From a bundle of straw which we should throw away as useless, a Korean will accomplish wonderful results, weaving shoes, ropes, and mats in beautiful manner.

2. "The configuration of the land consists of a succession of mountain ranges. . . . Koreans have an expression that

is frequently repeated: *San way you san san pool chin* (over the hills, hills again, hills without number). . . . These mountains form sites for ancestral graves, are looked upon as dragons, and, as the native says, distribute various atmospheres over the land, propitious and unpropitious.

"You may maltreat Koreans with impunity; in fact, a traveler may take possession of their rooms and turn them out on the street, and they will take it as nothing serious, if not a joke; but touch an ancestral grave, and your life will pay for it."—*"Korean Sketches,"* by Jas. S. Gale.

3. The blind are supposed to possess the prophetic gift. Their services are greatly in demand for forecasting the future, revealing secrets, and exorcising devils. Thus they gain financial profit from their affliction.

Juniors, Attention!

THE article entitled "The Story of Wai-i-lat-pu" by Prof. L. J. Weese, Missionary Volunteer secretary of the Upper Columbia Conference, has been prepared especially for the members of the Junior Reading Course. Doubtless all of you enjoyed "Winning the Oregon Country," and will read with unabating interest this additional information regarding the life and influence of Whitman. I suppose Mr. Whitman never dreamed that his influence would go on and on through the coming years, turning the lives of men and women into channels of Christian service. But it has, and as we read the article referred to above, let us remember that our influence on those about us is making it either harder or easier for them to do right, and also that we are held responsible for our influence. One poet says:—

"Life is not worth the living,
If no one were the better
For having met you on the way,
And known the sunshine of your stay."

M. E.

Missionary Volunteer Supplies

If you have not read all these leaflets, and do not have them in your library, why not get them now?

Missionary Volunteer Leaflets

- No. 2—"From Which Fountain?" A leaflet on reading, giving a list of more than one hundred books worth reading. 2 cents.
No. 3—"Early History of the Seventh-Day Adventist Young People's Work." 4 cents. (Being reprinted.)
No. 4—"Organization." 3 cents.
No. 5—"Young People's Work at Camp-Meetings." 2 cents.
No. 13—"Guiding Principles for the Young, No. 1." 2 cents.
No. 14—"Read, Think, and Pray." 1 cent.
No. 16—"Parents' Meetings." With special reference to camp-meetings. 3 cents.
No. 17—"Character Building in the Home." Child training. 2 cents.
No. 18—"How and Why." Psychological aspect of novel reading and other bad habits. 2 cents.
No. 19—"Messages to Young People." Testimonies. 2 cents.
No. 20—"Dress." 2 cents.
No. 21 (revised)—"Standard of Attainment." 2 cents.
No. 23—"The Life-Work." 2 cents.
No. 25—"Enlisting and Training Raw Recruits." 2 cents.
No. 27—"A Near-By Mission Field." 3 cents.
No. 30—"Cigarettes and Success." 1 cent.
No. 33—"Our Influence." 3 cents.
No. 34—"The Cooperation Called for in Young People's Work." 3 cents.
No. 35—"Marrying Unbelievers." 3 cents.
No. 36—"Leadership." 3 cents.
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I—Abraham, the Friend of God

(April 5)

LESSON SCRIPTURE: Gen. 12: 1-10; 15: 1-7.

LESSON HELPS: "Patriarchs and Prophets," chapter 11.

MEMORY VERSE: "Abraham believed God, and it was counted unto him for righteousness." Rom. 4: 3.

Questions

1. What was Abram's father's name? How many brothers had Abram? What were their names? In what country did they live? Which of these brothers died before his father? Gen. 11: 27, 28. Have we a record of such an event before this time? What does this indicate? Note 1.

2. What was Abram's wife's name? Gen. 11: 29. What is the meaning of this name? What name did God afterward give her? Gen. 17: 15. See margin. What did her new name mean? What did the name Abram signify? To what was it changed? Verse 5; note 2.

3. Who appeared to Abraham while he lived in Ur? Acts 7: 2. What did the Lord say to him? Verse 3; note 3.

4. Who went with Abraham from Ur? How far did they go on the way to Canaan? How long did Terah live? Where did he die? Gen. 11: 31, 32; note 4.

5. What did God promise Abraham before he started on his journey? Gen. 12: 2, 3. Did Abraham know where his home was to be? What led him to obey God? Heb. 11: 8.

6. Who went with Abraham from Haran? How old was Abraham at this time? What did he take with him on his journey? To what country did they come? Gen. 12: 4, 5; note 5.

7. At what place did Abraham camp? What people dwelt in the land? Verse 6. Why did the Lord send Abraham away so far from his friends? Note 6.

8. How did Abraham in his travels show faith in God? Verse 7; note 7.

9. Who appeared to Abraham in Sichem? Gen. 12:7. How many children had he at this time? Acts 7:5.
10. How was his faith tested? How was he encouraged to believe God's promise? Gen. 12:2, 3. What did Abraham do? Memory Verse. How did the Lord regard such faith?
11. What is Abraham called in the Bible? James 2:23. Why did God count him a friend? Heb. 11:8; Rom. 4:20-22.
12. What did the Lord say of Abraham? Gen. 18:19.
13. How did Abraham live in the land of promise? In what did he dwell? For what did he continually look? Heb. 11:9, 10.

Notes

1. We have no record of a son dying a natural death before his father till that of Haran. This shows how life was shortened soon after the flood. Now, of the 55,000,000 children born into the world annually, 15,000,000 die before they are one year old.
2. The name Sarai means "the princely." Her name was afterward changed to Sarah, which means "princess." Abram signifies "exalted father," "the tribal head." God changed his name to Abraham, which means "the father of a multitude of nations."
3. "Abraham had grown up in the midst of superstition and heathenism. Even his father's household, by whom the knowledge of God had been preserved, were yielding to the seductive influences surrounding them, and they 'served other gods' [Joshua 24:2] than Jehovah. . . . Idolatry invited him [Abraham] on every side, but in vain. Faithful among the faithless, uncorrupted by the prevailing apostasy, he steadfastly adhered to the worship of the one true God."—*Patriarchs and Prophets*, page 125.
4. Abraham's family accompanied him to Haran, and there he remained till the death of Terah. From his father's grave God bade him go forward. His brother Nahor and his family clung to their home and their idols.
5. "All the substance that they had gotten is heaped high on the backs of kneeling camels. The slaves that they had bought in Haran run along by their sides. Round them are the flocks of sheep and goats, and the asses, moving beneath the towering forms of camels. The chief is there, amidst the stir of movement, or resting at noon within his black tent, marked out from the rest by his cloak of brilliant scarlet. . . . The chief's wife, the princess of the tribe, is there in her own tent, to make the cakes, and prepare the usual meal of milk and butter; the slave or the child is ready to bring in the red lentil soup for the weary hunter or to kill the calf for the unexpected guest."—*Stanley's "Jewish Church," Vol. I, pages 11, 12.*
6. "Abraham must be separated from the associations of his early life. The influence of kindred and friends would interfere with the training which the Lord purposed to give his servant. Now that Abraham was, in a special sense, connected with heaven, he must dwell among strangers. His character must be peculiar, differing from all the world. He could not even explain his course of action so as to be understood by his friends."—*Patriarchs and Prophets*, page 126.
7. "Abraham, 'the friend of God,' set us a worthy example. His was a life of prayer. Wherever he pitched his tent, close beside it was set up his altar, calling all within his encampment to the morning and the evening sacrifice. When his tent was removed, the altar remained. In following years there were those among the roving Canaanites who received instruction from Abraham; and whenever one of these came to that altar, he knew who had been there before him; and when he had pitched his tent, he repaired the altar, and there worshiped the living God."—*Id.*, page 128.

3. What would precede the day of the Lord? Second clause.
4. Who would be revealed? What other name is given to him? Last clause.
5. To whom was this same name applied? John 17:12; note 1.
6. What spirit does the man of sin reveal? to what extent? 2 Thess. 2:4, first clause.
7. Where does he exercise his assumed authority? Second clause.
8. Whose place does he take? Last clause; note 2.
9. What shows that the apostle Paul had given verbal instruction concerning this matter? Verse 5.
10. What therefore did his readers understand? Verse 6.
11. What shows that the principles of the apostasy had already taken root? Verse 7, first part.
12. What restrained its full manifestation? Verse 7, last part; note 3.
13. What other mystery is mentioned in the Scriptures? 1 Tim. 3:16.
14. How long would this lawless one be permitted to continue his work? When and how would he be destroyed? 2 Thess. 2:8.
15. What marks the close alliance between the man of sin and Satan? Verse 9.
16. To what extent does he carry his deceptions? Verse 10, first part.
17. What opens the way for the success of these deceptions? Last part; note 4.

Notes

1. "These words [the son of perdition] are used as a name in one other place in the New Testament, and are applied (not to any infidel power, but) to a Christian apostle, Judas. John 17:12. They may therefore be fitly applied to a Christian bishop, a successor of the apostle, if he betrays Christ. And if the bishop of Rome be unfaithful to the trust he has received from Christ, they may well be applied to him."—*Bishop Wordsworth*.
2. "It has been said, indeed, that this description in verse 4 is not fulfilled in the Papacy, and represents a degree of pride and blasphemy far beyond what can be imputed to it. This objection has arisen in a great measure from non-attention to the words of the original. They do not import that the 'man of sin' exalts himself *above* [as in the Authorized Version] every one that is called God, but that he exalts himself exceedingly *against* [as in the Revised Version] every one that is so called."—*Bishop Wordsworth*.
3. "That Paul's 'mystery of iniquity,' as described in 2 Thess. 2:7, has its counterpart in the Church of Rome no man of candid mind who has carefully examined the subject can easily doubt. Such was the impression made by that account on the mind of the great Sir Matthew Hale, no mean judge of evidence, that he used to say that if the apostolic description were inserted in the *Public Hue and Cry* [an English police bulletin describing criminals and calling for their arrest], any constable in the realm would be warranted in seizing, wherever he found him, the bishop of Rome as the head of that 'mystery of iniquity.'"—*The Two Babylons* (Hislop), page 4.
4. In many of the prophecies symbols are employed, but here the predictions are expressed in plain and literal language. While it is evident that papal Rome is the subject of the prophecy, it is equally evident that it is papal Rome as an ecclesiastical power rather than as a political power. There is to be "a falling away;" divine honors are to be paid to the "man of sin;" he will be enthroned "in the temple of God;" he is the revelation of "the mystery of iniquity." These expressions, taken together with the general trend of the prophecy, warrant us in expecting that a counterfeit church would arise that would substitute a false worship for the true and exalt a man to take the place of God as revealed in Christ. This literal prophecy, standing between the symbolic prophecies of Daniel and John, points out so clearly the false system which they more fully describe that there need be no difficulty in correctly applying them.

I—The Man of Sin in the Temple of God

(April 5)

Questions

1. By what exhortation did the apostle Paul indicate that the second advent of Christ was not impending in his day? 2 Thess. 2:1, 2.
2. Against what danger did he warn the people? Verse 3, first clause.

"LEARN as if you were to live forever, live as if you were to die on the morrow."

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To-Day

TO-DAY I come to victory or defeat
On what may prove life's fateful Waterloo;
Dare all or flee, prove cowardly or bold;
Attempt, achieve for God, or fail him; yea,
Years are staked, and God's eternity
To-day.

—Selected.

The Story of Wai-I-Lat-Pu

(Concluded from page six)

ory and continue his work of Christian civilization.

The development of that idea is a story of struggle and sacrifice, but like many other enterprises begun in faith and with a desire to benefit mankind, God's blessing attended the efforts of the workers, and in 1859 a seminary was founded at Walla Walla. This has since grown into a college, with a property value of more than a million dollars and endowments amounting to more than half a million.

Whitman College, established as an undenominational Christian college, is built on a thirty-acre campus close to the city of Walla Walla. There are five large, modern, well-equipped buildings. The lawns are pleasingly attractive with trees and shrubbery. A small lake and a little stream add to the picturesqueness of the grounds.

Walla Walla is a city of about twenty thousand inhabitants, and its situation is admirably desirable as an educational center. Our own Walla Walla College is but two miles to the southwest, at College Place. Here, it is especially true that "rough souls are carved into Christlike characters, as they pass in ceaseless procession, and are sent out to bless the world." Because the missionary spirit is strong, many of our young men and women have volunteered for service, not only in the home land, but also in the great heathen lands beyond the Pacific,—Korea, China, Japan, India, and Persia.

As the vision of the coming years unrolls before my eyes, I see the redeemed ones greet those who directed them to the Saviour; and I hear sweet songs of victory as the redeemed stand around the throne of God. "God so loved the world, that he gave his only begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life." In that rainbow glory are seen the saved of every nation, and kindred, and tongue, and people. Some are there whose dusky skins and soft guttural voices remind me of the Indian friends of the mission on the Walla Walla.

Beginning Right

LET each optimist begin in the cellar of his house, the heart, with the broom of gratitude and the dustpan of contentment, cleaning out every little corner of deception, brushing down every cobweb of hatred and strife, washing the floors carefully with the water of truth, using love for a disinfectant. Then shall our hearts be thoroughly cleansed and purified.

ABIGAIL THOMPSON ROWE.

The Webb Bill a Law

THE temperance cause has won a signal victory in the passage by Congress of the Webb bill. This is practically the Kenyon-Sheppard bill, which allows each State the privilege of being dry, if it so wills, without being compelled through interstate commerce to admit shipments of liquor into its territory.

This bill passed both the House and the Senate, was vetoed by President Taft on the ground of its unconstitutionality, and then again passed by each house of Congress over the President's veto, the second time within fifteen years that a measure has become a law over the President's veto.

Now let us all who love the temperance cause, redouble our diligence as an expression of gratitude for this great victory, which has come through the educational campaign that has been waging throughout the country for a number of years. Other victories will follow this one if we each do all we can to educate the people. Let us not fail in our God-given work. The Temperance INSTRUCTOR is ready to serve in the noble and necessary task of educating the people to truer thinking, saner voting, and wiser living.

Mr. Bryan's Advice to Students

I NEED not dwell upon the necessity for education; it may be assumed that those to whom these words are addressed already appreciate the vital importance of mental training. They need rather to be warned against the temptations that come with education, and there are two which most deserve consideration:—

The first temptation is to forget God; the sin of the first pair in the garden of Eden grew out of a determination to trust the head instead of the heart. They could not see why limitations were placed upon them, and therefore they resolved upon disobedience. The mind must not think of itself too highly; it is not the commander-in-chief of man's destiny. Faith is greater than reason. Pascal truly says that "the heart has reasons that the reason can not understand, because the heart is of an infinitely higher order." Learning is good, but remember always that "the fear of God is the beginning of wisdom." Religion is the most practical thing with which man has to deal, because it alone gives him a conception of life, and furnishes a foundation upon which a moral code can be built.

The second temptation is to put selfish interests above the common good,—the temptation to regard education as a means of getting ahead of others rather than as a means of larger service. Let not the training of the mind wean you from sympathy with your fellows. Education will make you stronger; put that larger strength at the service of those who are weaker and learn a lesson of paramount importance, namely, that life is measured, not by what we get out of the world, but by what we put into the world.—*Wm. Jennings Bryan, in the Commoner.*