

The YOUTH'S INSTRUCTOR

Vol. LXI

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No. 14

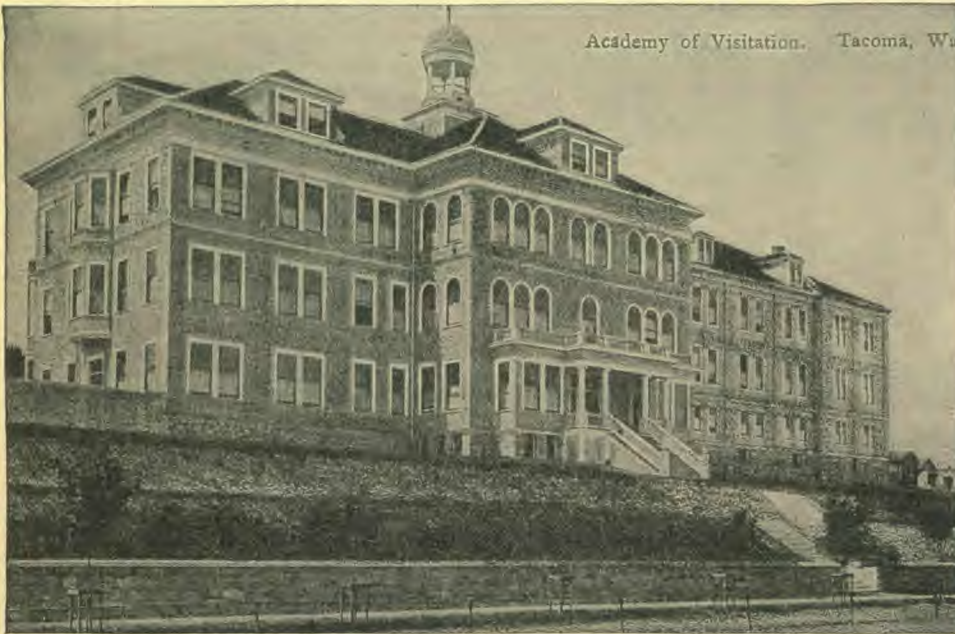


SAN LORENZO RIVER, CALIFORNIA

"A CONVENT TRAGEDY"

And a Letter from a Catholic Priest Denouncing Romanism

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Academy of Visitation. Tacoma, Wash.



Miss Marjory Rieman, the girl who was kidnapped.

"The Academy of Visitation," Tacoma, Wash., where Marjory Rieman was placed by her mother, and where she was afterward induced to become a nun.

SOME APRIL FEATURES

- Double frontispiece: Six pictures of persons and places connected with the "Convent Tragedy."
- A Convent Tragedy (Part II)
- A Priest's Letter Denouncing Romanism
- The Keys of the Kingdom
- The Hope of the Church
- Romanism in South America
- The Alleged Oath of the Knights of Columbus
- Rome's Dream of Temporal Power
- Portugal Strikes Back at Rome
- Rome, a State Within the State
- Congressman Berger's Defeat by Rome

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The Youth's Instructor

VOL. LXI

TAKOMA PARK STATION, WASHINGTON, D. C., APRIL 8, 1913

No. 14

Glimpses of Burma—Hot, Hotter, Hottest

R. B. THURBER



It is the month of April. In northern climes nature is just beginning to twitch the corners of her mouth for summer's smile; in south latitudes a winter frown gathers on her brow; in Burma the face of the earth tans and blisters under a zenith sun. Heat is descending, and you can't "get out from under;" heat is ascending, and you can't get off the top. Fume and fret about it, and you add a third source of warmth. Take it coolly and reflect sunshine—literally and figuratively. The world moves fastest at the equator, but its inhabitants there must move the slowest.

Stand here a moment and look down the road. The wavy, shimmering atmosphere ascends as from a hot stove. Feel the glare of the bare, baked earth in aching eyes and throbbing forehead. Sense the withering, scorching breeze that fairly puffs your face. Your spine carries a dizzy, sickening sensation to your head. Let me draw you back into the shade of the house, even though its 102° seems to give no relief; and put on these dark spectacles to rest your eyes.

But 102° in shadow is not extremely hot. Why such care? On an August baking day or a July haying day at home you have felt as hot as you do now. But mark this: It is not so much the tropic heat that injures as it is the tropic rays. Scientists have found that sun rays have other qualities than light and heat. The actinic rays, those capable of producing chemical changes, are strong in the direct rays of the torrid belt. They pierce to the brain and effect injurious and lasting results, usually a weakening of nerve power.

It is a peculiar fact that, while in India and Burma persons from colder climates wear thick pith helmets, called *topees*, and often carry a sunshade besides, yet the natives of temperate zones who reside in other parts of the tropics, especially in the West, find a thin straw hat a sufficient protection. It has been suggested that this is only an unnecessary habit on the part of foreign residents in India. However that may be, there is grave danger in going out in the noonday sun without a *topee*, as many have learned to their unfitting for labor. One may "get the sun" without feeling very hot; and some persons are more susceptible to its influence than others. From casual observation it would seem that light-complexioned individuals fare worse in this respect than the darker ones.

From June to October the climate is warm and wet; from November to February it is cool and dry; from March to May it is hot and dry. But during the whole annual round the midday heat is uncomfortable. Aside from the rays before mentioned, the foreigner suffers from the almost unchanging high temperature. Great heat is borne better than no cold. Day by day the vital fluid becomes more thin and sluggish, and there is a "washed-out" feeling which is very depressing. Frequent furloughs home are impossible. The heights provide the only respite. Every yard upward is a mile northward. "As the shadow of a great rock in a weary land," so is the air of the hills in the torrid heat. We

are not oblivious to the lesson conveyed, and our desire for the "heavenly hills" becomes greater at the thought.

Please permit the relation of a personal experience. I had spent two hot seasons in the pit, and was off for the hills at last. A wakeful night ride on a dusty, stuffy train landed me at the nearest railway station, thirty miles from a chosen retreat. The others had gone before, and I was to make the trip alone on a bicycle. A friend had warned of *dacorts* (robbers), but, too eager to wait till day, when the half-moon rose for my beacon at three o'clock, my mount glided out over the white reaches of road that wound around among the rice-fields and through the jungle. The height of the forest and the density of the underbrush cast Cimmerian shadows over the way; but the weird feeling attendant therewith was relieved by the twinkling of thousands of fireflies flitting beneath the trees on either side.

After riding several miles all signs of human presence and habitation were passed. Quietness was resting heavily, when suddenly an owl smote the stillness with a blood-freezing screech, and scurried away ahead, awakening the echoes into a score of answering cries. Other night-birds made protest to the dark apparition that so stealthily invaded their quiet domain, as it sped swiftly over the white roadway, and was gone. But withal the rider shuddered at the feelings uncanny, there was something exhilarating about coming close to the haunts of these denizens of the forest which are in league with the night.

At a near approach to the foot of the hills, just beyond a sharp turn in the road, several huge black objects loomed up in the pale moonlight. The road was completely obstructed, and I alighted with alacrity, moving forward cautiously to investigate. I was taken back at finding them elephants, tame of course, but the largest I have ever seen, and quite repellent. They were quietly browsing on the bushes at the roadside, and at first seemed unattended; but soon I perceived a keeper on the back of each one, almost invisible as they slept or showed the faint glow of the crude cigars they smoked. Slipping past the towering bodies, I felt distinct relief at leaving them behind.

As the east showed faint tracings of approaching day, the ascent was begun. It was necessary to push my wheel for sixteen miles up the winding road. Up, up, up, mile after mile, around and back, twisting, curving, but always ascending,—dragging footsteps enlivened only by the near prospect of cooling breezes and the more distant one of coasting down. Gradually rising above the heat and dust and glare, the air ever becoming perceptibly more refreshing, I came to fall in the spring. For was it not April? and here were the dry leaves crackling under my feet and falling in showers at every gust. Red and brown and yellow they were, and all the tints—but you know. There was that indescribable influence in the air that I had thought only October knew,—the quiet peace of sum-

mer falling asleep, the glorious "Indian summer" of a more familiar land.

The jungle giants, with the fitful help of the passing breeze, were fast laying aside their erstwhile garments, finding best wardrobes in sheltered nooks among the rocks. But strange for me to see and relate, they still maintained a liberal show of green, seeming to have taught the people of this land their custom of doffing the old and donning the new in the same action. The dense foliage was gone, however, and many former retreats of parrot and monkey were exposed, only forming better hiding-places for the ground-folk,—bright-colored pheasants and feather-tailed squirrels. Trees of a hundred years stretched up tiptoe from the high cliffs or crouched low in the nether valleys. Springs of clear water dripped from the rocky steeps and gurgled under the well-kept culverts. Over all, the morning sun broke through the autumn haze, like the royal chariot appearing through the smoke of battle, bringing courage and cheer to the sentinels of the night.

I stood entranced, thrilled, dumb. Burma had redeemed itself. From the hills had come my help.

Recent Troubles and Present Conditions in Mexico

A RECORD of recent events up to this time is little more than the brief history of the rise to power, the downfall, and the death of Francisco I. Madero. Those who know him personally agree that he was a wealthy, refined, courteous gentleman, with high ideals, and an intense love for his unfortunate country, which led him to forsake his life of ease and attempt to bring an era of peace out of the conditions that were tending rapidly toward anarchy in Mexico. He left his wealth to enter a fight for Mexico and its peons, against peonage, exploitation, and misgovernment of the country and the people by the alliance of selfish wealth and selfish politicians. He represented long grievances that must be righted before permanent peace can be established in Mexico.

Under the rule of Porfirio Diaz many abuses had crept in. In many parts of the country the inhabitants were virtually slaves. Secure under the strong hand of Diaz and his protecting army, a group of politicians were exploiting the people and the wealth of the republic. There was no free ballot nor real participation of the people in the government. Republican only in name, the government of Mexico was administered by Diaz with all the powers of a dictator. He seemed secure in his office even as late as September, 1910, when was celebrated the one hundredth anniversary of the first rising against Spain; for discontent had not yet taken the form of open rebellion. Madero, the most dangerous of the enemies of Diaz, was still in prison on a charge of sedition, having helped the preceding spring to organize a national convention to nominate a candidate opposed to Diaz.

Escaping from prison in October, Madero fled to Texas, but returned a month later and began to raise an army for revolution. He fought the federal army with such success that, much to the surprise of the world, Diaz abdicated, May 25, 1911, and left the country.

A general election throughout Mexico, said to have been the first fair election the country had known for a quarter of a century, resulted in the election of Madero as president for a term of five years. He at

once announced a program of social and economic reform, which would relieve the poor and oppressed. This led the poor people to expect that the large estates would be broken up and the land redistributed, and when these perhaps unwarranted hopes were not fulfilled, discontent increased.

Idealist as he was, Madero lacked force, executive efficiency, aggressiveness, and capacity for carrying his policies into execution. He ignored, largely, the most capable and prominent of the revolutionary leaders who had helped him into power, and thus invited their enmity, which soon broke out into open warfare and greatly hindered the fulfilment of the promises of the new government. He was allowed but a little over a year in which to carry out his reform program, in the midst of active resistance by discontented and disappointed rebel chieftains and the sullen restlessness of the people.

The clemency of Madero saved the life of Felix Diaz, nephew of the former president, when he was taken prisoner by federal troops. He was taken to Mexico City and placed in prison, from which he was released on the night of Feb. 9, 1913, by the concerted efforts of the revolutionary party in the capital. Then events occurred in quick succession. Madero's troops under General Huerta fought with the army of Diaz in the streets of Mexico City, on the same ground where the Spanish and Aztecs fought so fiercely centuries before. The streets flowed with human blood, and were strewn with dead and wounded men and women. Non-combatants, including a number of innocent foreigners, were among the slain.

After several days of this horrible slaughter General Huerta turned traitor to his chief, arrested Madero, proclaimed himself provisional president, and then notified Felix Diaz and the foreign embassies of what he had done. All conflict immediately ceased, and once more a ray of hope for peace shone forth.

The fourteenth of February Madero resigned his office, the eighteenth he was made a prisoner, and the twenty-third, at midnight, in the streets of Mexico City, he was shot.

With his death came to an end one genuine effort to bring greater industrial and political freedom to Mexico. In the brief time his government was in power, many reforms were instituted in the direction of a larger participation of the people in their own government, toward better land conditions, better educational facilities, and better financial policies.

The new government is promising many reforms and a stable condition of national affairs. Time will reveal how fully these promises will be fulfilled. When Porfirio Diaz left Mexico, he said of Madero, "He will find that he must adopt my methods." Madero did not, and he fell. General Huerta will, and we await the result.

The saddest thing in the whole situation is the incapacity of the people for self-government. Kept in ignorance and subjection for centuries by the Roman Church, they mistake liberty for license when they once get a chance to exercise their power. But they desire to learn. They desire a pure religion. They long for the comfort of the true gospel of Christ. Already a native independent church has arisen, and chosen as its bishop the Protestant Episcopal bishop, Dr. Aves. Every movement toward freedom but opens the door wider for our work and workers. Such a movement that of the last three years certainly is. When the present period of transition is over, and

peace is restored, greater opportunities will be offered for the rapid increase of our work in that needy field. There may be temporary hindrances, but soon the doors will open wider than ever before. Let us pray the Lord of the harvest that there may be men and means ready when the greater opportunities come.

E. W. THURBER.

Mission Work in Mexico

FROM the time of the discovery of the New World until 1857, no Protestant faith was allowed in Mexico. The Jesuits had been supreme, and the Inquisition was an institution honored and revered. In 1574 "twenty-one pestilent Lutherans" were executed. The last notable *auto de fé* was the patriot José Maria Morelos, who was declared an "unconfessed heretic, an abetter of heretics," and was shot Nov. 26, 1815.

Though conquered by a nominally Christian nation and ruled by a so-called Christian church, the Bible has always been, and still is, a prohibited book. "Roman Catholics admit the failure of their church in Mexico. A well-known foreigner who has been several years in this country as a special missionary from Rome, told the writer [John Wesley Butler] not long since that he was astonished to find how idolatrous and superstitious his own church was in Mexico; and then he startled us with the following confession: 'The Mexicans are not Christians; to them the Virgin of Guadalupe comes first, Hidalgo (a national patriot) second, and Jesus Christ third.' And he knew he was making this awful admission to a Methodist missionary."—*The Gospel in Latin Lands,* page 224.

In 1867 Pres. Benito Juarez confiscated three hundred million dollars' worth of property from the church, and expelled the Jesuits for the third time. He doubtless was the greatest man Mexico ever produced. Rev. D. L. Leonard says, "The Bible was borne into Mexico by General Scott's army, and there can be little doubt that by the direct and indirect results of the war with the United States the day of spiritual redemption for that benighted and priest-ridden country was hastened."

The first Protestant missionary was Miss Melinda Rankin, who began work in Matamoros in 1855 and in Monterey in 1866. For twenty years she worked, sending out colporteurs and raising up companies. The American Bible Society began work in 1860. Rev. H. A. Riley was sent by the American and Foreign Christian Union in 1869 in response to a Macedonian call from Mexico City. He attempted an independent Catholic Church, but failed. His work was taken over by the Episcopalian Church. The Friends entered in 1871, Presbyterians in 1872. The American Board sent Mr. Stevens at this time to Guadalajara. He was brutally assassinated by a mob, and his goods were stolen. In 1873 the Methodists sent Dr. William Butler, who also began the first mission by that denomination in India. The Woman's Foreign Mission-

ary Society sent Miss Mary Hastings and Miss Susan Warner in 1873. The Baptists entered in 1884; and the Seventh-day Adventists in 1893.

With the beginning of our work in Mexico we are all familiar. The story of the Guadalajara Sanitarium needs not to be repeated. In 1897 Elder G. W. Caviness went to Mexico in the interest of the literature work, and he it said that he still remains after sixteen years with his interest in our literature greatly increased. Many other workers have spent some time in Mexico.

Another familiar and interesting story is the beginning and progress of the book work in Mexico. This has shown that our publications in book form can be sold in foreign lands. The first periodical was published in 1904, with a hand press in a back room. We now have three of the most wide-awake, neat, and practical monthlies in the republic. They aggregate many thousands each issue. This work has been receiving special attention, notwithstanding the troubles in the nation. We have a fine large printing-press to do the work. The subscription lists include many of Mexico's best citizens.

The evangelical work was begun largely by the circulation of the periodicals. One man in the southern part of the republic received one of the papers wrapped around a bottle of medicine sent him from the capital. He immediately subscribed, and soon had a church organized in his home.

The last year has seen several awakenings in this work. In Monterey an interested family called for help. Last December a series of meetings was held, resulting in a church of twenty members. In La Visnaga fourteen were baptized, making the membership thirty in that place. All this notwithstanding the

unsettled state of things the revolution brings!

unsettled state of things the revolution brings!

In all, we have about forty stations and three hundred members at the present time. With the additional help expected after General Conference, we hope soon to see the message known from the Rio Grande to the Isthmus of Tehuantepec and from the Gulf of Mexico to the Pacific. Surely from this land so priest-ridden and revolution-racked, God will yet save many to hail his coming with joy.

HENRY F. BROWN.

Foreign Mission Seminary.

Kaiser's Son Gets Late Wedding Gift

ALTHOUGH the German crown prince and crown princess have been married for eight years, they are only now receiving one of their most important wedding presents. At the time that their engagement was officially announced, it was resolved that the principal cities of Prussia should unite in making a wedding gift to the young people. A committee was formed, and it decided upon a silver table service.

This service, which is a superb work of art, has taken all these eight years to complete, and is only now finished. Many of the pieces are reproductions



BENITO JUAREZ

of the finest specimens of the German silversmith's art in the periods of the Renaissance. There are no less than 103 magnificent centerpieces of a purely decorative character; 503 dishes, salvers, bread-baskets, ewers, basins, etc.; 550 other pieces of silver combined with brass, and 2,045 other pieces of every conceivable description.

While, of course, the silver and gold plate rooms of the kaiser's palace at Potsdam, of King George at Windsor Castle, of Czar Nicholas at the winter palace of St. Petersburg, and of Emperor Francis Joseph at the Hofburg at Vienna contain extraordinary quantities of plate, that of King George being valued at several millions of pounds sterling, there is no one single set that consists of so many pieces or that represents one gift.

The pieces are contained in 80 large packing-cases; and the presentation is in every sense of the word, from an artistic as well as from an intrinsic point of view, fully worthy of the recipients — the future German emperor and empress — and of the donors — the leading cities of the kingdom of Prussia.— *Selected.*

An Indian Marriage in Peru

FRANCISCO is a sturdy young Indian, bright and intelligent and industrious. He is a Seventh-day Adventist. Toiling away, he had gathered to himself a nice little outfit for a home of his own, as Indian homes go in the wild highlands of the Lake Titicaca region of Peru. He had some burros (mountain donkeys) and a cow and some chickens. He had built himself one of the mud-walled huts with thatched roof, and had some patches of barley and millet growing.

His parents insisted that he should get married. But Francisco was studying at the mission, and was in no hurry concerning this important arrangement in his life. He became acquainted, however, with a young Indian woman who was a faithful attendant at the mission meetings. Their marriage was arranged, and then the question came as to how the necessary ceremony should be performed.

Through generations the priests have had a monopoly in officiating at marriages. But Francisco and his bride had broken from the priests' control. Happily, Peru now has a civil marriage law, though no Indian in the Lake Titicaca region had ever been married by the civil magistrate.

Francisco and his friends applied to the magistrate in the city of Puno, making known his wish to be married in the civil court. The magistrate, however, refused to do such a thing. In the agitation of the question in the town, friends of civil reform and of liberty got hold of it, and influential men went to the magistrate, insisting that the law made provision for civil marriage, and that he was bound to conform to the law; and they insisted that this young Indian couple should be married according to their desires, in the civil court.



TWO INDIAN SISTERS RESCUED FROM CATHOLICISM,
LAKE TITICACA MISSION, PERU

The magistrate was constrained to yield, and when Francisco and his bride appeared in the town for the marriage ceremony they were escorted to the magistrate's office by a procession of students and sympathizers with religious liberty, and the marriage of our young friends became an event of importance in the town. It was the first Indian civil marriage in Peru, some said, though possibly it would be unsafe to affirm this. At any rate, it was turned to account in emphasizing the fact that Peru is in a measure breaking from the old tyranny of Rome, which — for centuries for a stated price — regulated everything from birth to burial.

W. A. SPICER.



A NATIVE INDIAN

The Richmond Conference

FARMERS, business men, and school workers will meet to discuss rural schools, agricultural credits, marketing methods, and other pressing problems of country life at the Conference for Education in the South, to be held at Richmond, Virginia, April 16-18. Each group will have special conferences on its own particular work, and then all will come together in a general session to discuss fundamental points in the upbuilding of rural life. In response to the invitation of Governor Mann, of Virginia, the governors of nearly all the Southern States have appointed delegations of farmers and business men to attend the Richmond meeting.



The Sun's Eclipse

HOW pleased I am that you are all here again this Saturday night, so that we can talk a little of the eclipse of the sun which is to occur to-morrow morning, April 6. Victor, are you weather prophet enough to tell us whether or not it is likely to be rainy during the forenoon? It certainly looks threatening now. But we should not be the first ones disappointed by such happenings. More than once many of the best astronomers have traveled hundreds of miles and spent months of time and thousands of dollars to observe a total eclipse of the sun only to be hindered by rain or heavy clouds when the minute arrived.

But we shall hope for the best, this being the only eclipse of the sun visible in this section of the country in 1913. As has been already stated, there will be two more this year; but one can be seen only in the North, and the other in the extreme South. In fact, this eclipse of April 6 is not visible except in the north-western part of North America and the North Pacific Ocean. Only a few miles south of San Francisco it will not be seen at all; and it is a question as to just how much can be detected here in Oakland without the aid of a telescope.

The eclipse will begin here at about 8:33 A. M., and will last a little over half an hour, or until a few minutes past nine. The moon will enter upon the sun's disk to the right of the top, and will pass along the upper edge, covering only a very small portion of its surface.

The magnitude of an eclipse, or that part of the sun covered by the moon, is reckoned as so many digits of the whole. A scale of twelve is used, the diameter being divided into that many parts. When the moon entirely covers the surface of the sun, as in a total eclipse, there are said to be twelve digits

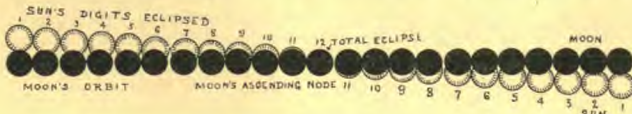


FIG. 1. MOON'S ORBIT CROSSING SUN'S PATH

eclipsed. When it passes so that a small band of sunlight the thickness of one twelfth of its diameter shows above or below the moon, the eclipse is of about eleven digits' magnitude. If the band, or crescent, is twice as thick, there is a ten-digit eclipse; and so on down the scale until one digit shows just the edge of the moon grazing the outer rim of the sun, thus indenting it one twelfth of its diameter.

The magnitude of the same eclipse changes with difference in place of observation. In the center of the shadow considerably more of the sun's surface is seen covered than to a person viewing at either edge. The eclipse to-morrow will be of not more than two digits' magnitude, as seen from here. (Notice disks numbered 2 from the right-hand end in Fig. 1.)

A smoked or colored glass is always necessary for viewing an eclipse of the sun unless a considerable portion of its surface is darkened. A piece of ordi-

nary window-pane is all that is required. Hold it above the flame of a candle for a few minutes, moving it back and forth to keep the glass from becoming too hot in one place, and also to smoke a larger surface. It may be darker in some parts than in others; but by testing you will soon find the best place for seeing. Camphor gum burned underneath the glass gives a better smoked surface than the candle does. Sufficient camphor can be purchased at the druggist's for a few cents. Never attempt to view the sun in any event without a colored or smoked glass through



FIG. 2. SHADOW-PATHS OF TOTAL AND ANNULAR ECLIPSES OF THE SUN, 1912-1930

which to look, as such brightness is likely to cause permanent injury to the eye.

During the fore part of the last century there lived in Austria a man by the name of Oppolzer. He was a teacher in the University of Vienna, and although he died while comparatively young, this man did a lasting service to the astronomical world by publishing a book known as Oppolzer's "Canon of Eclipses." In this is given the day, month, and year of all eclipses of the sun from 1207 B. C. (November 10, Julian calendar) to 2161 A. D. (November 17, Gregorian calendar), 8,000 eclipses in all. He also computed the elements of 5,200 eclipses of the moon, extending from 1206 B. C. (April 21, Julian calendar) to 2163 A. D. (October 12, Gregorian calendar), which latter date is yet two hundred and fifty years in the future.

Data are presented by which mathematicians and astronomers can figure the exact place and magnitude of all these eclipses. In talking at one time with Director Campbell of Lick Observatory, on Mt. Hamilton, in California, about the elements given in Oppolzer's "Canon of Eclipses," I asked him if they had found that the figures there given as to time and place were always correct. He answered that experience had proved them almost absolutely accurate, varying occasionally a few seconds or minutes from his computations. The data are sufficient for all practical purposes. This emphasizes once again the exactness with which the laws of God operate in his mighty universe.

In connection with the sun's eclipses recorded by Oppolzer, there is given a large number of charts or maps showing the path on the earth traveled by all the

total and annular obscurations of the sun occurring between the two dates given.

The illustration (Fig. 2) gives a representation of one of these maps, slightly modified and reduced to about one fourth its original size. No one of Oppolzer's charts contains all the eclipse paths marked here. To save space and still give information which will be serviceable for the next few years, the paths of the total and annular eclipses of the sun from the years 1912 to 1930 have been picked out and placed upon one chart, instead of occupying parts of two or three, as he has them.

The full black curve marks the path of a total eclipse. The dashes show the annular, while the dots and dashes together indicate that part of the eclipse is total and part annular. Where the eclipse begins is marked by a small open triangle. The place of ending is shown by a black triangle. The midday point is indicated by a small circle in the curve. The date of each eclipse is marked upon the line. No partial eclipse of the sun nor any at all of the moon is charted.

Notice that on May 8, 1918, there will be a total eclipse passing the entire diagonal length of the United States from Washington State to Florida. Also on Sept. 10, 1923, another eclipse of the sun will pass through central California, the first total obscuration which has been seen in this section for many years. Already astronomers on the Coast are beginning to plan to take full advantage of the opportunity afforded by these two eclipses. They hope to make use of their largest telescopes in closely observing the region immediately surrounding the sun. Because the paths of total eclipses of late years have passed mostly through territory which has been hard to reach, astronomers have heretofore been able to make use of only the smaller instruments. It is hoped, however, that an observatory containing one or more of their largest telescopes can be so placed as to get the full benefit of the shadow-paths of one or both of these total eclipses.

CLAUDE CONARD.

Interesting Facts

Oil-Fields Found by Drinking Tea

THE discovery of oil in Papua, British New Guinea, was the result of a native boy's being whipped for placing kerosene in a miner's tea. The youth declared his innocence, and led the miner to the well from which the water had been taken. It was found that the surface of the water was completely covered with kerosene, the source of which is being developed into a huge commercial enterprise.

City to Heat Its Houses With Electricity

The city of Seattle, through its municipal lighting department, has made provision for heating the homes of its citizens by installing electrical heating coils under hot-water boilers and individual radiators in the houses of those who order the service. The heaters are automatically controlled by a device which shuts off the current when the heat reaches the desired degree, and turns it on again when the temperature falls below a certain degree. It is said that these heaters provide a satisfactory amount of heat at a less cost than coal.

Designs Aeroplane From Cigar Smoke

Rowland King, an associate of Grahame-White, declares he secured his ideas for an aeroplane of new design from hours spent in studying the action of cigar smoke. Later he provided a special apparatus which

produced smoke continuously and in greater quantities. Not only was the effect noted of smoke driven against different objects, but it was watched as it made visible air currents which could not otherwise be seen. The new machine will have only thirty-five-horsepower, but is expected to make sixty miles an hour, and it is hoped a new muffler will make the exhaust from the engines inaudible at a distance of a few hundred feet.—*Popular Mechanics*.

Does the Horse Push or Pull?

THE following question appeared some time ago in our city paper: "Does a horse push or does it pull its load?" The paper invited answers, with promise to print the best one. I wrote the following answer, which appeared in the paper:—

A lever of the third class has its power between the fulcrum and the weight.

In this case the horse is the power, the horse-collar the fulcrum, and the load its weight.

The horse, which is the power, is pushing or pressing against the collar, which is the fulcrum, and as the load is attached to the collar by tugs, the collar is really the thing that is pulling or drawing the load, by means of the horse pushing the collar: therefore the horse has to push in order to move the load.

EDW. M. HANNON.

The Tennessee

FROM the Appalachians springing,
Leaping, bounding, dancing, singing;
First a mountain stream descending,
Flowing swiftly, curving, bending;
Seeking broader habitation,
Onward to its destination
Flows the lovely Tennessee.

Gathering strength with every motion,
Onward toward the mighty ocean,
Through lone valleys, dark and dreary,
Never sleeping, never weary,
To the landscape adding beauty,
Always mindful of its duty,
Flows the mighty Tennessee.

Chanting gently as it chases
On through rough and stony places,
Wooing other streams with laughter
Till they yield and follow after,
Bearing commerce on its waters,
Working for earth's sons and daughters,
Flows the grand old Tennessee.

—William H. Richardson, in the *Golden Age*.

Outdoor Schools

"OPEN AIR CRUSADERS" is the name of a new book, which describes the effort that is being made to adapt, through the open-air schools, the school curriculum to the physical needs of the child, as well as to the mental. It is a book from which teachers and superintendents might gain valuable information.

One school in a prominent city of twenty-five thousand thought it had no retardation problem, but one day upon discovering that a little girl had sat for five years in the same grade, began an investigation, which resulted in finding one thousand children that were behind in their grades. Chicago found sixty-nine thousand retarded pupils in its schools. In a large percentage of cases of pupils that have failed in their work, the cause has been insanitary conditions. The open-air crusaders provide wholesome school conditions. Read the book, teachers and superintendents. Write to Sherman C. Kingsley, 315 Plymouth Court, Chicago.

Salutes

IN the United States the characteristic salutation is "Hello!"

The Arabs say, "A fine morning to you!"

The Turk says, with gravity, "God grant you his blessings!"

The Persian greeting is familiar to all by reason of its quaintness: "May your shadow never grow less!"

The Egyptian is a practical man. He has to earn his taxes by toil under a burning sun. Accordingly he asks, "How do you perspire?"

The Chinese loves his dinner. Hence he asks, "How are you digesting?"

The Greeks, who are keen men of business, ask one another, "How are you getting on?"

The national salutation of Naples was formerly, "Grow in grace!" At present, in most parts of Italy, a phrase equivalent to "How are you?" is used.

The Spaniards say, "How are you passing it?"

The French, "How do you carry yourself?"

The Germans, "How goes it?"

The Dutch, "How do you travel?"

The Swedes, "How can you?" meaning, "Are you in good vigor?"

The Russians, "Be well!"

The English-speaking nations, in addition to the telephonic "Hello!" say, "How are you?" and "How do you do?"

Caucasians take off their hats, shake hands, embrace, bow, and kiss, as in other parts of the world people rub noses, touch foreheads, and take off their shoes.

The bow as a mark of respect is a custom used by nearly all nations.—*Judge.*

Household Suggestions

USE two measuring-cups in the kitchen, keeping one for dry materials used in cooking, the other for all liquid ingredients. It is well to have them of the same size.

When making lingerie waists, stitch a narrow linen tape down the middle of the hem where the buttons go, and sew the buttons to this. It will prevent the buttons from tearing out of the waist.

To clean hardwood floors without tiring the back, buy a common blackboard eraser and fasten it firmly to an old broom handle. If the eraser is dipped into a little coal-oil it will take up all lint and dust, and polish the floor at the same time. A deck-mop, which is made of coarse string, may also be used for dusting hardwood floors. Still another way to clean such floors, a way within the reach of every woman, is to use old black stockings, putting them in the handle of an ordinary mop. These are so soft that they will clean the floor without scratching it.

To improve an old zinc-lined refrigerator give the inside a good painting, first with a can of ivory-white paint, then with a can of white enamel paint, such as is used for painting bath-tubs. Have the refrigerator wholly dry before you put on the first coat of white paint. Let it dry again for twenty-four hours, then put on a second coat of the same paint. Let that dry thoroughly, and finally apply the enamel paint. Do not use the refrigerator until the enamel becomes dry. This may take two days. A dingy old refrigerator treated in this way will seem to be transformed.

When washing winter blankets most housekeepers know that hot water should not be used, but not all know the best method to follow in using cold water.

Shave a cake of white soap into a quart of cold water and add a little borax. Put this preparation on the fire and keep it there until the soap has dissolved; then pour it into a tub containing enough cold water to cover the blankets. Dip the blankets up and down until they are free from dirt, and rinse in several waters; then hang them on the line wet, and let them dry. Choose a bright, sunny day, with a little wind blowing, and the blankets will become soft and white.

About the middle of August is the best time for starting pansy seeds for early spring blooming, as this allows the plants to go into winter in vigorous condition.

In drawing threads for hemstitching or drawn-work, wet a small brush, rub it on a cake of soap and then on the threads you wish to draw, and they will come out easily and without breaking.

Before baking potatoes, let them stand in hot water for fifteen minutes. They will require only half the time for baking, are more mealy and palatable, and if they are baked in a gas oven, the saving in gas is considerable.

When preparing potatoes to be baked with the jackets on, grease lightly and cut a small wedge from the end of each one. You will be repaid for the trouble by getting dry, mealy, tender-skinned potatoes, instead of the shriveled, pasty vegetables that so often are the result.—*Selected.*

Uncle Sam

DURING the war of 1812 the United States government entered into a contract with Elbert Anderson to furnish supplies to the army. Whenever the United States buys anything from a contractor, it appoints an inspector to see that the goods are up to the specifications. In this case the government appointed a man by the name of Samuel Wilson. He was a jolly, whole-souled man, and was familiarly known as Uncle Sam.

It was his duty to inspect every box and cask that came from Elbert Anderson, the contractor, and if the contents were all right the cargo was marked with the letters "E. A.—U. S.," the initials of the contractor and of the United States.

The man whose duty it was to do this marking was something of a joker, and when somebody asked him one day what these letters stood for, he said that they meant Elbert Anderson and Uncle Sam.

Everybody, including Uncle Sam himself, thought this a very good joke, and by and by it got into print, and before the end of the war it was known all over the country, and that is how the United States received the name of Uncle Sam.—*Des Moines Register and Leader.*

No Easy Place

A GENTLEMAN who employed a large number of men and boys received a note from a lad asking him to find him "an easy job." "You can not be an editor. Do not try the law. You can not be a doctor. You must let alone ships, shops, and merchandise. You can not be a mechanic nor a farmer, neither a soldier nor a sailor. Do not work, do not study, do not think. None of these are easy. O my son, you have come into a hard world! I know of only one easy place in it, and that is the grave. Young man, go to work." There is no place in the world for a lazy boy.—*The Friend.*



Such a Funny Name

It seems so queer and I don't see why—
The same one's at hand I hurry by,
And then they forget right off what I say—
I'm the thick hearing it ev'ry day,
"Whath's your name, little girl?"



I'd like to answer, "Of course my
name"—
But 'twould be thauy—"ith juth
the same
Ath't wath the time that you athked
before.
It doethn't change; tho don't athk
me more,
'Whath's your name, little girl?'"

But I mutht be polite, and tho repeat,
"It's Thara Thuthanna Thophronia Thweet."
Then they laugh, and I don't see why.

—Cora Lapham Hazard, in *Woman's World*.

A Cat Scholar



I DO not suppose that Rastus is the
smartest cat in the world," Dorothy
asserted as she sat hugging her pet,
"but he can do some things that other
cats can't."

"P'r'aps," conceded Persis, Dor-
othy's cousin, who lived on a farm
where cats abounded, "but can your
cat —"

"I'll show you what Rastus can do," broke in the
loyal little mistress of the cat that was purring in her
arms. "But first I must get Victoria, Geraldine, and
Euphemia."

Down went Rastus to the floor with instructions
not to run away, while Dorothy hurried her three
dolls out of a drawer where they were taking a nap,
and set them in a row on the floor, with their backs
against the sofa. Instantly Rastus took his place
beside them, sitting very erect, with his tail curled
around his legs.

"This is my school," explained Dorothy. "Rastus
is going to get to the head; he is at the foot now. Vic-
toria, you may spell cat," she said to the doll that was
at the head.

Victoria made no response, and the word was passed
on to Geraldine, who did not reply even by the shake
of her head. When it reached Euphemia, an excited
wiggle of Rastus's tail caused her to topple over.

The cat stood expectantly erect, and when Dorothy
suddenly pointed her finger at him, saying, "Now,
Rastus, it's your turn," he promptly mewed three times,
and then sedately walked up to the other end of the
class.

"Now he is going to get his 'reward of merit,'"
Dorothy explained as Rastus walked across the room
and jumped into the little express wagon in which
the dolls were often taken out for an airing.

Rastus curled himself up in the bottom of the
wagon, and Dorothy dragged him around the room
several times. When she dropped the handle of the
cart, the cat hopped out, and began to hunch and purr

around Dorothy, as much as to say, "Haven't I done
well?"

"Wait until you see the cutest trick," commanded
Dorothy as Persis began to giggle. "Now, all stand
up in a row again, children, and I'll dismiss you," the
little girl directed, placing the dolls in position again
in front of the sofa.

Without a word from his mistress Rastus walked
over and took his place beside them.

"Good-by, children," the small teacher said with an
up-and-down motion of her hand.

Up went a little paw with exactly the same motion
that Dorothy had given to her hand, accompanied by
a faint "mew" that Dorothy said meant "Good-by,
teacher," and the school exercises were ended.

"Can your cats do anything cuter than that?"
queried Dorothy; cuddling Rastus in her arms, and
laying her cheek lovingly against his glossy fur.

"No, they certainly can not," acknowledged Persis
with an admiring glance at this accomplished cat, "but
I am going to try to teach them as soon as I get home,"
she declared.

"I don't believe you can until they have been to
school as long as I have," Rastus seemed to purr, as
he nestled contentedly in Dorothy's arms.—*Helen M.
Richardson, in Child's Hour.*

The Boy Who Refused the Queen's Pardon

WILLIE HUNTER was an Essex boy. Brentwood was
the name of his native town, a kind of half-way place
between Chelmsford and London, on the old Roman
road. It was at Brentwood that another section of
the Roman road branches off to historic Tilbury.

The lad was fortunate in having godly parents
from whom he, no doubt, inherited a disposition to-
ward the good and the true. London, even in those
days, away back three and one-half centuries, had its
commercial advantages. Thither Willie was sent to
serve his apprenticeship. Some boys, when they get
from the restraints of home, take advantage of their
liberty and fall into sin; but William Hunter was not
that sort of boy. His religion was of the portable kind
— he carried it with him and used it most creditably.

Those were days of national unrest, and naturally so,
for Queen Mary was fanatical in her Roman Cathol-
icism. No Mohammedan could have hated Christianity
more than this queen-pope hated Protestants. With
the help of Bishop Bonner she burned three hundred
of Britain's choicest subjects at the stake. Essex popu-
lation will never forget the queen who committed sev-
enty of their sons and daughters to the flames.

"Better go back to Brentwood," said Willie's master
one day in London. "If you stay here we shall both
get into trouble, and perhaps be burned."

What was the crime whereof Willie was found
guilty? It was that he read his Bible, engaged in
prayer, drew his own conclusions as to the meaning of
the Bible, and expressed his view to his neighbors.
That was all; but that "all" meant much in those days,

when the Roman Catholics considered such conduct worthy of capital punishment.

For no other offense than this William Hunter had to give up all his prospects as an apprentice, and return to his home in Brentwood. How he went we do not know. Slow carriages were in those far-away days called "flying-machines." The stage-coach was the most popular way of traveling, but such men as Dick Turpin, the Essex highwaymen, kept travelers in terror of their lives. The very poor people often journeyed in merchandise wagons, seated on straw. Certain it is that Hunter's journey was not so quick nor so comfortable as the modern railway train, which now makes the journey in some thirty minutes.

William Hunter was not destined to stay long in the protection of his father's home. At the end of six weeks an officer saw him reading the Bible in the local chapel. For this he was put in the stocks for twenty-four hours. With a spirit still unbroken he continued his devotions, the result of which was that the Brentwood justices ordered him to be marched to Bishop Bonner in London town. The fact that William was not nineteen years of age at the time speaks well for his upbringing and character.

The Roman Catholic bishop undertook to deal with him, trying him with arguments and promises, none of which, however, were of any avail. William's legs were locked in the stocks for forty-eight hours, but this did not cause a surrender, nor did he touch the crust and water placed before him for use. The bishop then adopted other methods of which he was a skilled master, but these having failed, he told the boy to prepare to die.

Not long afterward the sheriff, under the bishop's orders, took charge of the execution of William, who went forward cheerfully, supported by his brother and a servant. Crowds looked on with mingled feelings. The one who was affected the most deeply was his dear old father, who said, with tears in his eyes, "God be with thee, son William;" to which the son replied, "God be with you, good father, and be of good comfort, for I hope we shall meet again."

On arriving at the place of burning, William Hunter had the honor to receive a letter from the queen offering free pardon if he would recant. Then the heroic spirit appeared. Straightening his back against the stake and placing his ankles for the ropes, he said, "I will not recant." Soon the tongues of flame overtopped one another, and from the midst of the fire William was seen to give his psalm-book to his brother, who urged him not to fear death. "I am not afraid," said he. "Lord, receive my spirit," was the last prayer that the bystanders heard as the martyr's head sank helpless into the smoke and flame.—*Bombay Guardian.*

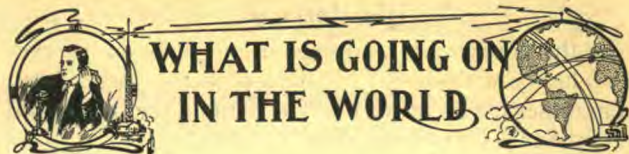
Song

Soft falls the snow on the mountain,
And softly the dew on the grass;
And I would that thine influence as softly
O'er my poor, troubled spirit would pass,

And give me that quiet refreshment
The dew gives the sun-scorched heath,
And cover my grief and my sorrow
As the snow hides the rocks underneath.

And yet what avails it, sweet spirit?
Thine influence doth pass with the day,
As the rising sun dries the dewdrop,
Or the wind melts the snow away.

JOSEF W. HALL.



A NEW building is completed in New York City every fifty-nine minutes.

LATIN has been eliminated as a study from the schools of Spanish America.

IT is said that the Post-office Department is to spend \$1,000,000 for motorcycles for its mail collectors.

MASSACHUSETTS believes in training her Sunday-school teachers. A summer school is to be held at the Moody School at Northfield from July 20 to 27.

THREE tons of sample paving-stone brick were mailed at one time by a brick dealer of Gary, Indiana, when the parcel-post law went into effect on Jan. 1, 1913.

KING GEORGE of Greece was assassinated March 18. The new king, Constantine XII, took the oath on March 21. King George was brother to the dowager empress of Russia and the dowager queen of Great Britain; he was uncle to the king of Norway and the king of Sweden, cousin to the queen dowager of Sweden, and brother-in-law to the emperor of Germany.

IN view of the fact that the National Education Association is to hold its 1913 convention in Salt Lake City, Utah, the International Council for Patriotic Service is circulating a pamphlet entitled "Crimes and Treasons of the Mormon Church." If you wish a copy of this pamphlet, write to the secretary, Mrs. E. D. Morse, Tarrytown, New York. The association wishes to prevent those who may visit the Mormon headquarters from being deceived by the well-constructed, plausible Mormon guides, hosts, and hostesses.

"EMPEROR WILLIAM of Germany, the twenty-fifth anniversary of whose coming to the throne will occur in June, has declared that he does not wish his subjects to celebrate the event either by making him lavish gifts or by setting up monuments in his honor. Accordingly, the cities of the empire are putting to practical uses the money raised in honor of the event. One will build a hospital, another a school, and another a municipal theater; one will give the money to the fight against tuberculosis, and another to a pension fund for aged soldiers. Those are sensible and suitable ways in which to celebrate a notable anniversary in a notable reign."

A Chief's Death

HOLLOW HORN BEAR, chief of the Sioux Indians on the Dakota reservation, and one of the most gifted orators of his race, died on March 15, while in Washington. He took part in the inaugural parade, and had remained in the city for sightseeing.

The chief caught cold on the day of the inauguration, and pneumonia developed, which resulted fatally. His funeral was held in a Catholic church, as he was a member of that denomination. His body was laid to rest with those of his ancestors in the Rosebud Reservation.

His Heritage

IN the doorway the boy stood and waited; his eyes were heavy with sleep; his bare pink toes peeped out from under his nightgown. The man on the bed smiled and spoke: "Come here, son."

Slipping past a woman who stood near the bed, the boy cuddled his tousled head against the man's pale cheek. "My faver!" he cooed, and laughed drowsily.

"You must not kiss my lips," the man said, slowly. "It is too bad for me to take him from his bed, wife. He is so little; will he remember?"

The woman did not answer, but with shaking shoulders turned to a window, and looked out into city streets, where lamps and houses blurred together in a mist of tears.

"See here, son," and the man smiled, "I am going away—to-night—on a long journey, and I am not coming back. No, you can not go—now, but you will come some time, and before I go I want to talk to you for a moment."

The boy's little frame stiffened; he was wide-awake now. He looked straight into the man's eyes and said, soberly, "Yes, faver."

"In the morning, when you come in here, I shall have gone away. There will be something that will look like me, but it will not be your father. You must not be afraid or feel badly. You are too young to promise me anything, but I want you to remember that before your father—went—away—he asked you never to drink liquor, and that he told you to fight fair, to strike hard, and always to shake hands after every fight. I want you to remember that you are to take care of your mother, that you are to keep clean inside and out, that you are to read your Bible every day, and that you are always to pay your bills. Can you remember all that?"

"I think so, faver."

"We have had some good times together, son, and—but you are sleepy. Run back to bed."

Smiling, the boy and the man looked each at the other, pressed cheek against cheek; then the boy, stepping slowly backward, went out.

The woman came from the window. "I'm not leaving him much," the man said, bravely.

"O my dear," cried the woman, "if he lives up to the heritage of this night, he will be rich, as I am now!" And the man smiled again, almost content.—*Youth's Companion*.

Forgiveness

NEAR the end of the seventeenth century a Turkish grandee made a Christian nobleman of Hungary his slave, and treated him with the utmost barbarity. The slave was yoked with an ox and compelled to drag the plow. But, the fortunes of war changing, the Turks fell into the hands of the Hungarians, who said to their enslaved countryman: "Now, take your revenge upon your enemy!" This was in accordance with the custom of the age, and the Turk, supposing as a matter of course that he would be tortured to death, had already swallowed poison, when a messenger came from his Christian slave, telling him to go in peace, as he had nothing to fear. The Moslem was so impressed with this heavenly spirit that he proclaimed with his dying breath: "I will not die a Moslem, but I die a Christian; for there is no religion but that of Christ, which teaches forgiveness of injuries."—*Biblical Encyclopedia*.



M. E. KERN
MEADE MACGUIRE
MATILDA ERICKSON

Secretary
Field Secretary
Corresponding Secretary

Society Study for Sabbath, April 19

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

Suggestions for the Program

1. Review Morning Watch texts; report of work; minutes; items of interest from our church paper. For this exercise have some one spend five minutes in briefly giving interesting facts taken from the copies of the *Review and Herald* issued since March 15.

2. Mission Work in Mexico. Have a ten-minute paper on "The History of Our Work in Mexico." Include in this the early efforts of other Protestant missionaries. Material will be found in "Into All the World" or any general book on missions, "Outline of Mission Fields," S. D. A. Year Book, and *Review*; also see article in *INSTRUCTOR* on "Mission Work in Mexico." Follow this paper by a stirring five-minute talk on "Recent Troubles and Present Conditions in Mexico," showing what these must mean to our workers there. See article in *INSTRUCTOR* on this subject. Do not forget that a map is always helpful.

3. Success in the Christian Life, No. 2. We must be sensible of our lost condition. All have sinned. Rom. 3:10, 23. We can not make ourselves better. Jer. 13:23; Job 14:4. We are condemned to death. Eze. 18:4. If we acknowledge our sins and repent, he saves us. Luke 18:9-14; Job 42:4-6; Acts 2:37-39.

4. For suggested topic see Luke 17:12-18. Only one of the ten lepers who had been cleansed returned to express thanks to Christ for his healing. Am I like the nine or the one?

Missionary Volunteer Reading Courses

Senior No. 6—Lesson 27: "The American Government," Chapters 8-11

1. TELL about the first patent granted in the United States. How does the number issued by the American Patent Office since then compare with that of other civilized nations?

2. How has the patent system affected industry? wages of employees? transportation prices? farming? manufacturing?

3. Mention some blessings that the patent system has brought to the homes of the poor; some of the problems with which patent authorities are wrestling.

4. Of what service is a geologic map? How much land does the government still own? Why are phosphate beds valuable? What are briquettes?

5. What has the Geological Survey to do with irrigation projects? What are the chief duties of the Bureau of Mines? Bureau of Standards?

6. Mention the duties of the Bureau of Animal Industry. What has the Bureau of Plant Industry done to protect and improve the American orchards? How many kinds of soil has this bureau discovered? (After reading page 138, we lament that all cigars and cigarettes are not consumed by "mechanical smokers.")

7. How many acres of national forests has the United States? How are these forests protected? How is the Bureau of Entomology solving some of its problems? What is the Biological Survey doing to protect the crops of the country?

8. Tell how the daily weather report is prepared. What service does the Weather Bureau render transportation by land and water? What makes it valuable to farmers, nurserymen, and others? For what purpose does the bureau use the pyrheliometer? kites and balloons? unfreezeable ink? the automatic pen? the rain-gage?

Junior No. 5—Lesson 27: "Daybreak in Korea," Chapters 4 and 5

1. WHY did Ko Pansoo feel so happy now? Upon reaching home, what did he do? Tell of his wife's supplications to the heathen gods.

2. Describe Ko Pansoo's efforts to gain more power. What

was his first experiment in trial of this new power? In what did it result?

3. Give a word-picture of a heathen festival.

4. Relate the story of how some attending this festival first met a Christian missionary and heard of a Saviour. Why, do you think, was it difficult for them to understand this story?

5. Where did the women then go? What information did they there receive?

Note

Of the servant, one missionary says: "I know" is his favorite motto. . . . He has unbounded confidence in his power to pilot a way through culinary operations." This faculty of his for "knowing," which does not take into consideration the vast difference in Korean and Western customs, results in frequent mistakes, some of which are very amusing, others bringing no small amount of inconvenience or perhaps discomfort or expense to the housewife.

In general, a boy is trustworthy, aside from the fact that he expects to profit a little by every transaction which he makes for his master, and to have a share in all his prosperity. In this land it is considered very proper and lawful for him to have his "squeeze."

Good News

ONE of the most cheering news items that has come to our office recently tells us of the organization of the young people's work in China. Elder I. H. Evans writes: "We now have two young people's societies. One is at Amoy and the other is a girls' society at Canton. Last Saturday night they gave us an exhibition of their skill in preaching the word in Canton. I truly was astonished at their ability. One girl spoke on 'Revelation 16,' and she gave as good a talk on the plagues and what it meant to suffer them as one of our ministers could give. Another spoke on 'Justification by Faith,' another on the 'Coming of the Lord,' etc. Really, it is wonderful what these girls know about the Word of God."

The following good news recently came in a letter from our Missionary Volunteer secretary in Korea:—

"I hope to get the report off for the last quarter of 1912 soon. The reports are not all in yet. We have in all eight societies. Four of these are near together and have a joint meeting once a month. But here in Korea the members do not consist of just the young people. In nearly every place the whole church attends. As for the women, they are for the most part ignorant, only a few can read, and they as well as the girls need the benefit of the society. Instead of having our Morning Watch Calendar in a booklet, Sister Scharffenberg is having it printed month by month on the back page of our Korean paper."

What We Are Doing

THE Minneapolis Young People's Society of Missionary Volunteers believe that in order to become successful foreign missionaries they must first become successful home missionaries.

It has rejoiced the hearts of the young people to minister to the widows and orphans. Several of the Juniors, with the aid of some of the older members, went to the home of a widow with three children with no one to provide for them, as sickness had entered the home. A sumptuous Thanksgiving dinner was given them, also clothing, which was gratefully received.

A source of joy to the members of this society are the many visits to the Old Soldiers' Home to cheer the lonely hearts of four aged sisters who live there.

During the Harvest Ingathering campaign bedding, fresh and canned fruit, beans, vegetables, flour, breakfast foods, sugar, jellies, and three chairs were turned

over to the young people's society for distribution among the poor.

Recently a small load of provisions was sent to the home of an aged sister, which caused rejoicing. Chairs, bedding, provisions, and clothing have also been supplied a poor family.

Two boxes of clothing have been sent out of the city to relieve unfortunate persons. The sister to whom they were sent called two of the families together for dinner one day, and made them happy by giving shoes and stockings as well as other articles of clothing to the barefooted children.

The society has also been sending literature to the jail.

We have taken up the Reading Course, and are on the second book.

Our society has been divided into prayer bands. In this way we hope to become a power for good.

Our aim for the six months to come is a higher goal, which with the help of the Lord we hope to attain.

MINNIE S. BRIDGES, *Leader*.

Dr. Moon, of Korea

A VIVID picture of the cruelties practised in Korea in the name of medicine, and of the revolting remedies administered, is given by one who for nine years was intimately associated with what he terms "this quaintest and oldest of living races." During those years he crossed this little peninsula twelve times, by different routes, and at different seasons, thus gaining an experience more varied, perhaps, than that of any other foreigner. Of one native practitioner, Rev. James S. Gale writes:—

"He had a profound way when alone of talking and gesticulating with himself. At such times no doubt his thoughts were deeply professional. Only once did he venture to speak to me of his experience, more particularly in the line of surgery. I asked if he would show me his stock of instruments, that I might compare them with those of the West. At once he took from a cloth wrapper at his side a wooden case. Inside of this, wrapped carefully in paper, were two murderous-looking prongs, such as I had seen boys at home use in eel fishing. I inquired as to how he used them. There was no reply, but taking one in his hand, he suddenly made a fierce, short gesture, between a guard and a thrust, accompanied by a flash of lightning in his eye; that explained it all. No wonder I had heard frantic cries by night in the direction of Dr. Moon's.

"For convulsions he found that a burning ball of moxa punk or a red-hot cash piece placed on the child's head some two inches above the brow, and left till it had burned sizzling into the bone, served as a never-failing remedy. A poultice of cow excrement was good for certain sores. Epidemics he regarded as taxes that were due the great spirits, especially on the part of children, and the more gladly they paid them, the sooner the spirit would be pacified. He was a marvel, was Dr. Moon, at acupuncture. He had probed into every joint of the human body, and could run his long needle into unexplored regions two and three inches. 'If you do it badly,' said he, 'the patient dies.'

"In medicine his great success had rested on the classification of diseases under two heads, desperate cases and general weakness. For the latter he prescribed pills made from tiger bones. He reasoned logically that as the tiger is the strongest animal, and the bones the strongest part of him, consequently such pills

must be strengthening in any case. For the former he had a solemn mixture that he spoke of with bated breath. It was made of snakes and toads and centipedes carefully boiled together, and warranted without fail to kill or cure.

"For more specific cases he had a list of medicine that ran thus: Musk sack for melancholy, beef's gall for digestion, bear's gall for the liver, dragon teeth for the heart, caterpillars for bronchitis, maggots for delirium, dried snake and cicada skins for cholera.

"Such was Dr. Moon as he sat in my room day after day, a professional smile playing over his features. I realized that he was no ordinary mortal, but one of the few remarkable men that I had been privileged to know."

The Washington (D. C.) Young People's Society

THIS society has now been in existence a little more than a year, having been organized by the writer the first week in January, 1912. Beginning with ten members, it has steadily increased in numbers and interest, until to-day its membership is over sixty.

During the year the usual lines of Christian endeavor have been carried on, the society having been divided into three divisions,—the Christian Help Band, the Literature and Personal Workers' Band, and the Prayer Band consisting of those who had a special burden for prayer. Considering the class of members comprising the society (students at universities, office workers, Bible workers, etc.), the working bands have done well, and much good has been accomplished.

In three months the society raised sixty dollars to educate a little girl in India for one year, besides giving liberally to other mission enterprises and to home mission work. The society is now engaged in raising seventy-five dollars to support three Chinamen in the Nanking (China) school for one year.

Twenty-six are enrolled in the Standard of Attainment course in Bible doctrines, and fifteen are taking the Reading Course.

At a temperance program rendered recently more than seventy-five persons signed the pledge, making, with the signers secured at the first temperance meeting, in March, 1912, a total of one hundred ten for the year. Reports of the meeting held a few weeks ago were published in the leading dailies of the city, thus informing the public that we as a people believe in true temperance.

With a faithful corps of officers, a healthy spiritual condition, and increasing interest in the society, the prospects are favorable for accomplishing more good during the coming year.

E. F. ALBERTSWORTH, *Leader.*

Notice!

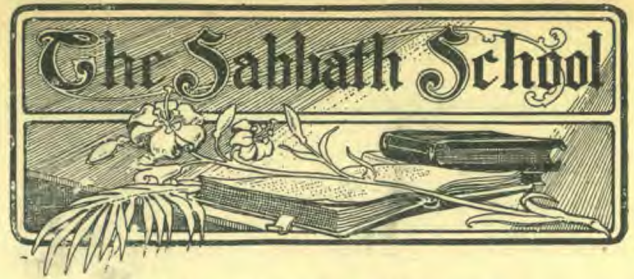
At the meeting of the General Conference Committee held recently at Mountain View, California, Sabbath, May 3, was appointed for Missionary Volunteer day. All our churches are asked to observe it. The suggestive program appears in the *Review* of April 17.

Worth Remembering

"REASON should direct, appetite obey."

"WAR is the law of violence, peace the law of love."

"If men have no care for the future, they will soon have sorrow for the present."



III — Abraham's Visitors

(April 19)

LESSON SCRIPTURE: Gen. 18: 1-8, 16-33.

HELPS: "Patriarchs and Prophets," chapter 12, pages 138-144.

MEMORY VERSE: "For his eyes are upon the ways of man, and he seeth all his goings." Job 34: 21.

Questions

1. Who appeared to Abraham while he dwelt in Mamre? Where was he at this time? What time of day was it? Gen. 18: 1.

2. Whom did Abraham see approaching his tent? When he saw them, what did he do? What did he ask as a favor? How did he propose to provide for their comfort? What reply was given him? What did Abraham tell Sarah to do? How did he further provide food for them? Verses 2-8; note 1.

3. What are we bidden to do? Heb. 13: 2.

4. After their meal, toward what place did the men go? Who went with them? Why? Gen. 18: 16.

5. Who was one of Abraham's visitors? What question did he ask? Verse 17.

6. Why did he reveal his purpose to Abraham? What did the Lord say he knew Abraham would do? Verses 18, 19; note 2.

7. What was then revealed to Abraham about Sodom and Gomorrah? For what purpose was the Lord about to visit the city? Verses 20, 21; note 3.

8. With whom was Abraham left alone? Verse 22.

9. What questions did Abraham ask? What did he say the Lord would surely not do? Verses 23-25.

10. What has the Lord declared he would do for the righteous? Eze. 18: 5, 9. What fate awaits the sinner? Verse 20. Does the Lord desire the wicked to perish? Verses 23, 31, 32.

11. For the sake of how many did the Lord say he would spare Sodom? How did Abraham show his humility while pleading for the city? What plea did he then make? Was his petition granted? Gen. 18: 26-28.

12. What number did Abraham next name? What did the Lord say? What was his next petition? Then what number did he name? What was the lowest number he dared to name? Did the Lord grant his petition? Verses 29-32; note 4.

13. What sins were found in Sodom? Eze. 16: 49. Are the same found in cities to-day?

Notes

1. "In the hot summer noontide the patriarch was sitting in his tent door, looking out over the quiet landscape, when he saw in the distance three travelers approaching. Before reaching his tent, the strangers halted, as if consulting as to their course. Without waiting for them to solicit favors, Abraham rose quickly, and as they were apparently turning in another direction, he hastened after them, and with the utmost courtesy urged them to honor him by tarrying for refreshment. With his own hands he brought water, that they might wash the dust of travel from their feet. He himself selected their food, and while they were at rest under the cooling shade, an entertainment was made ready, and he stood respectfully beside them while they partook of his

hospitality. This act of courtesy God regarded of sufficient importance to record in his Word; and a thousand years later, it was referred to by an inspired apostle: 'Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.'—"*Patriarchs and Prophets*," page 138.

2. "Abraham's household comprised more than a thousand souls. Those who were led by his teachings to worship the one God found a home in his encampment; and here, as in a school, they received such instruction as would prepare them to be representatives of the true faith. Thus a great responsibility rested upon him. He was training heads of families, and his methods of government would be carried out in the households over which they should preside."—*Id.*, page 141.

3. "Abraham's affection for his children and his household led him to guard their religious faith, to impart to them a knowledge of the divine statutes, as the most precious legacy he could transmit to them, and through them to the world. All were taught that they were under the rule of the God of heaven. There was to be no oppression on the part of parents, and no disobedience on the part of children."—*Id.*, page 142.

4. "God knew well the measure of Sodom's guilt; but he expressed himself after the manner of men, that the justice of his dealings might be understood."—*Id.*, page 139.

5. "Though Lot had become a dweller in Sodom, he did not partake of the iniquity of its inhabitants. Abraham thought that in that populous city there must be other worshippers of the true God. And in view of this he pleaded, 'That be far from thee to do after this manner, to slay the righteous with the wicked: . . . that be far from thee. Shall not the Judge of all the earth do right?' Abraham asked not once merely, but many times. Waxing bolder as his requests were granted, he continued until he gained the assurance that if even ten righteous persons could be found in it, the city would be spared."—*Id.*, pages 139, 140.

III — The Sanctuary in Prophecy

(April 19)

Questions

1. WHAT great question is dealt with in the vision of the eighth chapter of Daniel? Ans.—The sanctuary. Dan. 8: 13; note 1.

2. What statement shows that this sanctuary is not the earthly temple? Verse 14; note 2.

3. To what time does the vision especially pertain? Verses 17, 19; note 3.

4. At what time was this vision given to Daniel? Verse 1.

5. With what kingdom does the vision begin? Verses 3, 20; note 4.

6. What is the next kingdom mentioned in the vision? Compare verses 5 (first clause) and 21 (first clause).

7. What striking feature of the goat is mentioned? Verse 5, last clause.

8. Who is represented by this horn? Verse 21, last clause.

9. When the kingdom was at the height of its power, what happened to this horn? Verse 8, first part.

10. What came up in place of the notable horn? Same verse, last part.

11. What did these four horns represent? Verse 22; note 5.

12. What came out of one of these four horns? Verse 9; note 6.

13. How was this little horn interpreted to the prophet? Verse 23; note 7.

14. How is the power of this little horn described? Verse 10.

15. How is this symbolic picture explained in the interpretation of the vision? Verse 24.

16. To what extent did this little horn carry his self-exaltation? Verse 11; note 8.

Notes

1. In order that this power may be definitely located both chronologically and geographically, its place in the history of

the world is plainly shown. It would arise toward the end of the kingdom of Greece in its fourfold period, and from the viewpoint of this prophecy it would sustain such a relation to this last kingdom that it might properly be said to come forth out of one of these four divisions of that kingdom.

2. At the end of twenty-three hundred prophetic days, or literal years, the sanctuary of this prophecy would still be in existence. As the earthly sanctuary was destroyed in the capture of Jerusalem, A. D. 70, the sanctuary of this prophecy could not be the earthly sanctuary, as this long period of time would extend many centuries this side of the fall of Jerusalem.

3. The close of this period comes at the end of twenty-three hundred years from its commencement in the time of the kingdom of Medo-Persia, the first kingdom of the vision. At the expiration of this period the time set for the limit of the treading down of the sanctuary and the host will be reached, and the heavenly sanctuary will be cleansed. As these events are among the principal subjects of the vision, it is declared that "the vision belongeth to the time of the end."

4. This vision appeared unto Daniel "in the third year of the reign of King Belshazzar," B. C. 538, the very year in which Babylon fell and the sovereignty of the world passed to Medo-Persia. This was only two years before the expiration of the seventy years of the Babylonish captivity, and the issuing of the first part of the threefold decree for the restoration of Jerusalem and the temple service, after they had been laid waste by ancient Babylon.

5. "By the 'first king,' Alexander the Great is specially meant, as all commentators are agreed. His remarkable though brief career of conquest of the Medo-Persian power, is one of the most extraordinary and striking facts of history. But the common dynastic meaning of 'king' in Daniel is not even here to be wholly excluded. After Alexander's death, his brother, and then his son, succeeded him in Macedonia; but their rule was not acknowledged over the empire. Various other aspirants, each in his own province, endeavored to attain to power. With the murder of both brother and son, which was accomplished within ten or twelve years from Alexander's death, the dynasty of Alexander was extirpated. And after another ten years of confusion and rivalry between various competitors for power, a formal division of the empire was at last made amongst four. In the west, the kingdom of Macedonia was assigned to Cassander and his successors; Thrace in the north to Lysimachus; Syria in the east, with Babylon, to Seleucus; and, in the south, Egypt with the neighboring region of Arabia and Palestine, to Ptolemy."—"*Daniel and the Revelation*," by Joseph Tanner, pages 510, 511.

6. In the dream of Nebuchadnezzar, recorded in the second chapter of Daniel, the power which succeeded Greece was Rome; in the vision recorded in the seventh chapter of Daniel the power which succeeded Greece was Rome; it is therefore highly probable that the power which succeeds Greece in this vision, and which as compared with Medo-Persia and Greece "waxed exceeding great," is Rome. Furthermore the specifications of the symbol employed demand this interpretation. But the fact that the power symbolized by the little horn is represented as treading down the people of God and the sanctuary during a period far beyond the existence of the political empire of Rome shows that both pagan and papal Rome are included under this one symbol.

7. It is evident that the "king of fierce countenance" in this vision is the same as the "nation of fierce countenance" (Deut. 28: 50) which was to destroy the Jews and their city in a terrible siege. This is additional evidence that the little horn represents Rome.

8. The one who in verse 11 is called "the prince of the host" is in the interpretation of the vision called "the Prince of princes." Verse 25. This can be none other than Christ himself. The same expression "prince of the host" is used in Joshua 5: 14, when the Son of God met Joshua and gave him instruction concerning the capture of Jericho.

Consulting the Architect

AN architect complains that many of his clients come and ask him to design a house for them, only to let him very speedily discover that they have already designed it for themselves. What they really want is his sanction of their own plan, and the satisfaction of seeing him draw on paper what they have fully in mind. It is in very much the same fashion that we often go to the Great Architect with our lives. We ask him for wisdom and guidance, but we have already planned how we will build our fortunes and shape our course; and it is not his way we are seeking, but his approval of our way.—*J. R. Miller.*

The Youth's Instructor

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Our Jewish Friends

NEXT to Russia, the United States is the greatest Jewish country in the world. There are 2,000,000 Jews in the United States, of whom 1,000,000 are found in New York City. There are more Jews living in New York than were ever collected before in any one place.

From New York the Jews are rapidly spreading throughout the country. There are 100,000 in Chicago, 100,000 in Philadelphia, 75,000 in Boston, and 50,000 in St. Louis. Practically every American city likewise has a large representation.

The United States furnishes the greatest opportunities to Hebrews that the race has ever had. Here they are economically and politically free, unhindered by the restrictions that interfere with their success in eastern Europe.—*Selected.*

Criticism

EX-PRESIDENT TAFT in one of his recent speeches made this remark:—

"One of the cheapest, meanest things of human life is criticism of others. Where the pleasant spirit of charity, of making allowances, should exist, instead there appears the desire to judge others without knowing anything at all of the circumstances under which they live and attempt to do their duty. The spirit of criticism allowed to grow makes human character petty."

When Gladstone was writing the last papers of his busy life, he indited this thought:—

"It has been some satisfaction to me in my life that I have always tried to think of the obstacles in the way of other people and therefore to avoid judging their actions too hastily. Whenever possible I have avoided criticism of another in the hope that I, too, might not be criticized."

One of the best views of life that it is possible for any one to take is to assume that you can not know all about the playmates in school, the comrades in shop, the fellow workers in the field. You can not know all of what influences their lives, and therefore how can you criticize their actions? The general purpose of nearly all the people in this world is to attain contentment through leading honest lives.

Small, insignificant, carping criticism of another does not help to this end. It produces rancor, anger, resentment.

The better way, the more helpful way, is to speak of others in kindly praise or not at all. Of the dead we speak kindly or say nothing because they can not be here to face us, and to be given fair play.

Why should not this honesty be extended to the living? — *Boys' World.*

Good Counsel

[The following is part of a letter written by Prof. Henry van Dyke to a young friend in school.]

TAKE your studies as they come, but make them count for something before they go. They will be of two kinds,—those that you like and those that you dislike. Use the former to develop your natural gifts, and the latter to correct your natural defects. A second-class mind well cultivated will yield a great deal more than a first-class mind left fallow. All you have to do is to make your own garden (not some other man's) give the best crop of which it is capable. Examinations and grades and class-room marks are crop estimates. As a rule they are fairly accurate. But after all, it is not the estimate but the crop itself that comes to market and feeds the world.

Have some friends to whom you look up, and some who look up to you. Let the secrets you share with your friends be such as will make you not ashamed, but glad to look deeper into one another's eyes.

China's Great Request

CHINA is in the throes of the most desperate opium war of its history. The Chinese republic sent to Washington a cablegram asking the assistance of the American people in suppressing the great curse. Secretary of State Bryan, apprised of the situation, has studied it carefully, and although he has as yet given out no statement, he is expected to do so soon.

With forty million dollars' worth of opium, shipped by the British opium trust to China, being held up at the principal ports because of the energetic enforcement of China's prohibition of its retail sale, and with the trust facing the total loss of the investment, a movement was started Monday to have missionary societies and Y. M. C. A.'s all over the world raise money for the purchase of the supply, which would afterward be burned. The trust claims those who stopped the traffic should bear the monetary loss.

The opinion is expressed that it is foolish to expect Christian societies to help a speculating opium trust out of a predicament into which it has precipitated itself through hopes of big profits. This appeal will probably be ignored.—*Washington Post.*

A New Book

"TRAINING the Little Home-Maker by Kitchen-Garden Methods," is the name of a new book by Mabel Louise Keech, A. B. It is full of interesting songs for teaching girls how to do all kinds of home work. The titles of some of the songs are: "Setting the Table," "Sweeping and Dusting," "Bed-Making," "Washing Dishes," "Kitchen Work," "Washing Day," "Ironing Day," "Mending Day," "Putting Clothes Away," "General Cleaning Day," "Serving Song," "Guest-Room," "Table Decoration," and "Now the Day Is Over."

This is a helpful book for mothers in training children to work effectively and enjoyably.

Write to J. B. Lippincott Company, Philadelphia.