

The YOUTH'S INSTRUCTOR

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No. 19



A FEATHER IN GRANDMA'S CAP

PEACE day, May 18, will be widely celebrated in our American schools this year.

It is estimated that there are over fifty thousand boys in the United States experimenting with wireless telegraphy.

THE French military balloon "Zodiac" collapsed on April 17, and carried to their death the five passengers. The balloon fell five hundred fifty feet.

FLORIDA is preparing for State-wide prohibition. This is the best way to secure any reasonable release from the liquor traffic with its attendant evils.

DR. ROBERT BELL claims, in the *Medical Times*, that meat eating is the chief source of cancer in the human family.

SIR CECIL SPRING-RICE has arrived in Washington from England. He takes the place of Ambassador James Bryce, who resigned his position that he might have more time for literary work.

A. R. EVANS, of Hornell, New York, solicited money enough from business men to allow him to distribute two hundred fifty copies of the Temperance YOUTH'S INSTRUCTOR free to the schoolchildren.

WILLIAM D. HAYWOOD, of the Industrial Workers of the World, was angered by a school-teacher's reference to him as an anarchist. So he has determined to call out a strike of the thirty-five thousand children in the public schools of Paterson, New Jersey, where the offending teacher prosecuted her great offense. Surely we are hastening on to a time of perplexity and complexity such as the world has never known. Now is the time to educate the people in regard to what is coming upon the earth, and of the way to escape being overcome by the deluge of anarchy and evil fast rushing upon us.

THE first anniversary of the "Titanic" disaster, April 15, was commemorated by the dedication of the memorial lantern-tower of the new Seamen's Institute. The late J. P. Morgan contributed \$100,000 to the fund for the erection of this memorial.

THE suffragettes made a recent attempt to blow up the Bank of England by placing near the bank a large milk-can filled with high explosive powder and connected with an electric fuse. Attendants found the can before harm had been done.

NEW YORK State will receive between \$3,000,000 and \$4,000,000 in inheritance tax from the estate of J. P. Morgan, according to preliminary estimates by the State comptroller's office, based on a report that the estate will be about \$100,000,000.

"THE great ocean liner 'Aquitania,' just launched by the Cunard line, will carry four thousand five hundred passengers, and will be nine hundred feet long. It will have plenty of water-tight bulkheads to render it safe, and a water-tight lower deck, extending throughout its entire length."

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The Youth's Instructor

VOL. LXI

TAKOMA PARK STATION, WASHINGTON, D. C., MAY 13, 1913

No. 19

Word From Hawaii

MABEL MARVIN-MC KEAGUE



E shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." Isa. 42:4. Realizing how long these eight beautiful islands had waited for God's law, my husband and I, having completed the nurses' course at Loma Linda, California, and having had considerable experience in caring for the sick after our graduation, left the home land for missionary service in these islands.

After a pleasant trip of six days, we were on deck very early the morning of Sept. 2, 1912, to catch the first light off Mokapu Point, and, as the sun rose over the island of Oahu, I realized we were not nearing the dear old home land, but a small, barren, and mountainous island. Then, rounding the "Gibraltar of the Pacific" (Diamond Head) into the beautiful harbor of Honolulu, the scene changed; the church steeples and buildings peeped out through the tropical foliage, the little brown boys dived for coins, and our surroundings looked better. Elder C. D. M. Williams and my husband's mother and sister met us, for he was coming to his childhood home. While we are not so far from home and are in American territory, still it is hard at times to realize we are not in China or Japan, for this is "the gateway to the Orient." "The climate, fruits, flowers, and general surroundings are quite like India," so Elder M. D. Wood told us as he was returning to India. The population is very cosmopolitan; and though there are few heathen temples, the people are civilized and some are quite Americanized, still everything is so very different. Although the Caucasian race predominates here, native blood is found in the highest social and business circles of the islands. There is scarcely any race distinction. The Hawaiians are a stalwart, healthy race, but fast becoming a prey to intemperance. They are generous, pleasure-loving, natural musicians and orators, and usually well educated, especially in Honolulu. They are not very dark and have straight hair and good features. The Hawaiian language consists of twelve letters, and is often spoken of as a "vowel-choked language," but it is not difficult to learn.

We spent the first two months in Honolulu with Elder Williams, but I was ill most of this time, owing to the extreme heat. Honolulu is a beautiful, prosperous city with all the modern improvements except skyscrapers; I failed to find a building of more than five stories. One can ride many miles through the city, on the street-cars, passing beautiful homes and parks. The old palaces, the museum, churches, and schools are very interesting. The educational system is excellent.

We enjoyed our church and Sabbath-school work there, especially the jail meetings, which the unfortunate inmates greatly appreciated. But when the call came to go to the island of Maui, ninety miles from Honolulu, and engage in evangelistic work, we felt something as Abraham must have felt when he went out "not knowing whither he went;" for our plan

had been to use our medical training with the missionary work as we were trained, but there is little use for it outside of Honolulu, and we felt our lack of experience in purely evangelical lines. However, the Lord has helped us over the dark and rugged places, and our prayer now is that if this is our work, he will guide and bless us in it.

The first of November found us here in Wailuku, the principal town of the island, in the country and surrounded by very different conditions. Here we meet with the primitive life of the natives. The chief industry is sugar-making, and the few white people own and manage these sugar plantations. They are here for money and pleasure, and are wealthy. Many of the natives and foreigners, by force of circumstances, are virtually their slaves, who, as a rule, barely exist and are quite intemperate and immoral. Very few Hawaiians, outside of Honolulu, can speak English, so my husband's knowledge of the language, though limited, is a great help to us.

Most of the Hawaiians are Catholics or Mormons; there are eight thousand of the latter. There is also a Protestant church here called the "Halepule Calvin," which we visited on Christmas. The Central Union and Episcopal churches are the only other churches in town. The ministers labor for Hawaiians as well as white people. The Chinese and Japanese also have their temples and churches. Since we are in Hawaiian territory, we feel a burden for these native people, and especially since our missionaries have done very little for them. The little booklet "E Ilo Mai No ka Haku" (The Second Coming of Christ) and three small tracts, yellow and torn with age, represent this glorious message for these many Hawaiians. And even these tracts have been carried to but few of the islands, and very little aggressive work has been done outside the city of Honolulu. There is plenty of room for Bible workers here.

When we first came to Maui, Elder Williams tried to hold meetings in the town hall, but it seems impossible to move these people; and being unsuccessful, he returned to Honolulu. Since then my husband and I have been carrying on Bible readings, and canvassing. My husband placed forty-one "Heralds of the Morning" with the men here. It has been with many a struggle that we have carried the message alone in this place, and yet not alone, for on our darkest days God led us to our three families with whom we hold interesting Bible readings twice a week. All these are pure Hawaiians of the middle class, and are influential, well-known persons. One family, a man and his wife, always greet us with, "Aloha nui" (much love) and listen attentively, marking the verses, and exclaiming, "No one ever told us such things before; we are so glad to know more of the Bible." Twice they have invited in native ministers to hear us, and once we had an interesting time with two Mormon elders, who chanced to be calling on them. We found the Bible a strong rock which could not be moved by their weak arguments, and the discussion resulted

in the truth shining more brightly to our readers than ever. The woman said, "You are like Paul; you have almost persuaded me." And we are praying that God will give them courage to take their stand firmly, and we believe they will, as they appear to be sincere.

One lady reader has kept the last two Sabbaths, and is rejoicing in the light of God's Word. As she was studying the Bible one Sabbath, she felt the presence and blessing of God very near, and knelt and prayed with a broken heart to the Lord of the Sabbath. She also gave us an offering for missions.

We are nearly through with the main doctrinal subjects, and have spent much time and labor translating each reading into Hawaiian, as best we could, making a small chart on the great prophetic period also. The people like charts, and we wish we had more of them. I copied these readings in booklet form, which we gave to each reader for reference, and thus they, too, will scatter the light. We hope sometime to have these readings printed in tract form.

If you remember that every reference to the seventh day or to the Sabbath, in our Bible, is translated Sunday, you can better understand our position. For the Protestant missionaries, who first came here and translated the Bible into Hawaiian, arranged it to suit their doctrine, so the days of the week run like this:—

Sunday	<i>Lapule</i>	worship or Sunday, seventh day
Monday	<i>Poakahi</i>	first day
Tuesday	<i>Poahua</i>	second day
Wednesday	<i>Poakola</i>	third day
Thursday	<i>Poaha</i>	fourth day
Friday	<i>Poalima</i>	fifth day
Saturday	<i>Poano</i>	sixth day

And most of the people conscientiously keep Sunday as the true seventh day. Yet some of the ministers know better, for one remarked to us, "Saturday is the Bible Sabbath, but you can't change these Hawaiians." Instead of translating "one tenth," or "a tithe," as "*keni keni*," it is "*hapaumi*," which means five cents. Another difficulty is to find employment where the Sabbath can be kept, but all these difficulties God is able to overrule.

One afternoon we hired a carriage and visited Waihee, twelve miles from here, leaving seventeen Hawaiian and Chinese booklets and a thousand pages of tracts and papers. We also took a subscription for the Chinese *Signs*. We barely touched the town, as part of it is quite scattered. Some of the many little towns can not be reached by the plantations trains, and even so, it is impossible to walk to all the homes. So we are praying the Lord to open up ways and means of better spreading the truth. If we had a horse and carriage, we could find opportunities to give treatments, also medical and religious talks in the little churches. But now our work is, of necessity, going slowly. We sincerely request the prayers of our friends and brethren and sisters. And we, likewise, remember you, daily, in our prayers, and trust this year's work will reap a rich harvest of souls.

We have much to be thankful for here, surrounded by such beautiful and inspiring scenes of God's handiwork. About twelve miles from us is old Haleakala (house of the sun), the largest extinct volcano in the world, ten thousand feet high and twenty miles long. The sun rises from behind it gloriously, and it is always circled with snowy clouds or rainbows. Behind us is another range of mountains covered with tropical plants and trees, and we see the most varied

and gorgeous sunsets in Iao Valley, about three miles from us. The front of our house looks out over the deep blue sea as far as the eyes can trace, and often we gaze across the whitecaps, thinking of the many dear ones, and of the glad reunion—so near now—when, our labors ended, we shall rest in the home above.

Wailuku, Maui, Hawaii.

To a Rosebud

In the name of sweet friendship you came to my hand,
With the dew of the morning enhancing your grace.
What words or expression, pray, can I command
To describe or e'en hint at the beauty I trace?
As I gaze on your loveliness, perfect, divine,
My words insufficient, yea, foolish, appear;
So I wonder in silence, and make you my shrine
While an altar of thought to your Maker I rear.

He who made this rosebud
To delight my eye
With its grace and beauty,
Borrowed from on high;
He who gave the friendship
Which it came to tell,
Hath in rose and friendship
Surely done "all well."
O, I love you, rosebud,
And I love you, friend,
And I love the Maker—
Love to all doth blend.

In my heart's a longing
That's akin to prayer,
To be like the rosebud,
In character as fair.
May we here, midst sorrows,
Make our calling sure
For the heavenly kingdom
Where all are as pure

As this spotless rosebud.
In that land on high
Neither we nor rosebuds
E'er will fail or die.
Draw us, Father, to thee;
Make us pure and fair;
Fit us for thy kingdom,
And guide us safely there.

LILLIAN S. CONNERLY.

Ancon, Canal Zone.

The People of the West Indies

THE civilization in the West Indies is old-fashioned, and has none of the push and energy which is characteristic of younger and more thriving communities. This is perhaps so because of its history, the climatic conditions, and the surroundings.

Early in their history the slave traffic was carried on in the islands, and existed for a long time. Then for many years the English government used the West Indies as a place of banishment for its prisoners, who were made to work on the plantations as slaves. This necessarily had its effect on the people. The spirit of slavery crowded out any spirit of advancement or self-culture which might have crept in, and to-day the people in general still suffer from the effects of their early servitude.

The climate of the West Indies is not conducive to hard work, and nature has so favored these people that extensive labor is not necessary in order to exist. They live surrounded by the most delicious fruits,—oranges, plantains, breadfruit, pineapples, bananas, coconuts, and many others about which we know nothing. The soil is easily worked and is exceptionally fertile, affording good returns for the labor spent on it.

The people are care-free and happy. They have their food for the picking up, their clothing is not an item which causes much worry, and a lodging in that climate does not need to be elaborate.

The better class live in two-story houses, the first floor in many cases being used as a shop of some kind. Many of the more prosperous merchants have beautiful homes in some delightful little suburb. The houses of this class are simple and plain. The floors are bare, and the walls have but few pictures. The furniture consists of cane-seated settees, sofas, and the inevitable rocking-chair. In many homes the arrangement of the furniture is much the same. The rocking-chairs are placed in a straight row by the windows so the inhabitants may look out, as the West Indian has much leisure time. A mahogany center-table, with a crocheted doily and a porcelain vase, completes the outfit of the "best room."

The home life of this class is as simple as their home. Upon rising, a cup of coffee is made; at eleven o'clock breakfast is served, which consists of soup, boiled eggs, rice, fried bananas, bread, and coffee. Dinner, at six or seven in the evening, is the important meal of the day. At this time all the members of the family come together and enjoy one another's company. The meal is made up of soup, meat, a salad, vegetables, fruit, sweets, and coffee.

Like many other countries, the West Indies have a peasant class. The home of the peon, as he is called here, is a rude hut, or shack. These homes boast less furniture than the middle class, for they have only a hammock or a pile of palm branches for a bed and two or three boxes for chairs. An iron kettle is generally the only cooking utensil, and in fact more are not needed, for the diet of the peasant is confined to rice, corn-meal, and coffee. These people rise early and are off to their place of work, which is often a cane plantation several miles away, and begin work at sunrise. They work until dark, and for the entire day's labor receive about forty cents. For all that, they are a happy and fun-loving people.

The people, as a rule, are very courteous. They have spoken the Spanish language since the time of Columbus, and the customs in many of the islands are similar to those in Spain. They are very loose in their morals. It is said by some that, technically speaking, they have none. This is probably due to their idleness and their love of amusement, which often lead them to indulge in pastimes that are demoralizing.

Cock-fighting is the national sport, and the principal day for this amusement is Sunday. Many times the cocks are tied in the yard while their owners are in church, and immediately after the service the majority of the congregation will go to see the fight.

The people of these islands do not, as a rule, strive to become landowners, or independent, for the reason that they have changed masters so often that they do not know what to expect. They do not plant, for they do not know whether they will reap or not. Nevertheless they have many excellent qualities.

GLADYS SEELY.

The Moravian Missions in the West Indies

ALMOST two hundred years ago (1731) Count Zinzendorf was attending the coronation of King Christian VI, of Denmark, at which time some of his attendants met a Negro servant by the name of Anthony, who told them of the sufferings of the slaves in St. Thomas Island, and of their desire to know the Christian religion. He especially mentioned his sister. The news was taken to the little Moravian colony at Herrnhut, and was brought to the attention of the church.

The result was that two young men, Leonard Dober and David Nitschmann, offered themselves as missionaries to St. Thomas. Count Zinzendorf took them a short distance in his carriage, and with only three dollars apiece they started on foot for Copenhagen to sail for the West Indies.

After enduring dissuasion from some, and ridicule from others, they finally succeeded in gaining some favor at the court. The queen and the princess Amelia gave some money to help them on their journey. They also presented them with an old Dutch Bible, which proved to be of great help to them in their work. Since the natives of St. Thomas spoke broken Dutch, this Bible not only aided the missionaries in the study of the Dutch language, but it was what they needed most in teaching the people.

These sacrificing young men had to endure many privations and much suffering in order to teach the poor, degraded natives. At that time the Danish and British West Indies, where the Moravian missions were located, were in the thralldom of abject slavery. The landowners were heartless, almost regarding the slaves as on a par with their live stock. In many places they were not allowed the rights of Christian marriage; and what they knew of God was learned by hearing the white man swear.

These were the conditions under which Dober and his companion began their work. What proved to be the entering wedge for them, was a passage of Scripture quoted in Anthony's letter to his sister. On reaching the island, they went in search of this sister; when they had found her and delivered Anthony's letter, they were requested to read it to her. In it Anthony quoted this passage: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." As did Philip of old, they began at this scripture and preached Christ. The poor natives gathered around the missionaries, eager to hear the word of life, which they received with joy.

The two labored together during the winter, but the following spring Nitschmann returned to Europe, and Dober was left alone. For a while he was employed by the governor of St. Thomas as tutor for his children. He was not satisfied long with an occupation which took so much of his time, and separated him from those to whom he had come to minister. But as there was no mission board to support him, he must labor with his hands in order to get bread and water, for many times that was all he had. God was with him, however, and his soul was made to rejoice as he saw the gospel of Christ taking hold of the people.

He was alone for sixteen months, but spent the time faithfully pursuing the work to which he had given his life. One evening while sitting by the fire he suddenly found himself in the company of several visitors, one of whom was his old friend and Christian companion, Tobias Leupold, who had come to start work on the neighboring island of St. Croix.

At the end of three years Dober was called back to Europe. After his departure, great persecution was inflicted upon the Christians. The slaves were whipped and otherwise tortured; the missionaries were imprisoned. Yet all that did not stop the work. The Negroes were faithful to God under those trying circumstances and endeavored to keep the work going. They often gathered around the building in which their leaders were imprisoned, and sang and prayed so that those within could hear their voices in their behalf.

About this time Count Zinzendorf visited St. Thomas. He was surprised to find such conditions, but set himself at once to secure the release of the missionaries. This was accomplished the following day. The count spent some time in St. Thomas, engaging in personal missionary work. It was on this visit that he wrote one of his famous hymns, which begins, "Jesus, thy blood and righteousness."

St. Croix Island changed hands so often that it was difficult to carry on missionary work on it. The first efforts had to be abandoned, but in 1740 the work was permanently established. Four years later the first baptism took place. Since then steady and great progress has been made, and many thousands have been led to accept the Saviour. The manifestation of their earnestness was expressed by Frederick Martin as follows: "Hardly a day passes in which we are not visited by people bemoaning their sins and crying for mercy. When taking a walk, we hear them pray and weep, one in a sugar-field, another behind a bush, and a third behind his hut, imploring the Lord to cleanse them from their sins and pollutions." It is of interest to note that during the insurrection of 1759 only one or two baptized Negroes were implicated.

The beginning of the Moravian missions in Jamaica was quite different from that of the Danish West Indies. They entered the Danish possessions at the solicitation of Anthony, the Negro servant. Jamaica was entered at the request of two English gentlemen, Messrs. William Foster and Joseph Foster-Barham, who had joined the Moravians in Europe, and were desirous of having the Christian religion taught to their slaves.

Within four years after the missionaries entered Jamaica, these two gentlemen had given to the missions, property and other donations to the value of twelve thousand dollars. But this seemingly good fortune was not without its evils; some of the missionaries became worldly, and some became slave owners. This naturally led to a separation between the missionaries and those for whom they had gone to labor.

The missionary work in Jamaica did not grow very rapidly until after the abolition of slavery in the British West Indies, which took place on July 29, 1833, although it was some years later before entire emancipation went into effect.

The Negroes regarded their freedom as a gift from heaven. They accepted it with solemn praise to God for his bountiful blessings. They never abused that freedom, but used it as a means in gaining the greater freedom—that of the soul.

At present the Jamaica mission is one of the most profitable of all the Moravian fields. There are on the island several mission schools, one or two girls' training-schools, and a theological seminary. Their church-membership numbers several thousands.

They also have thriving missions in Tobago, Barbados, Antigua, and St. Kitts. In St. Kitts the missionaries did not meet with so much opposition as they did in the other islands, and were able to carry forward their work with but little opposition. In seventeen years they had gained more than two thousand members. So deep were the effects of Christianity upon the natives that Peter Brown, a missionary from Massachusetts, wrote: "The poor Negroes have something very attractive to me. I love them dearly, and they become dearer to me every day, especially when I observe their simplicity and love for the Saviour."

W. E. LANIER.

The Relation of Music to Worship

At the institution of the Sabbath, the crowning work of creation, we are told that the "morning stars sang together, and all the sons of God shouted for joy." Thus we see that music is of divine origin, and was used at the very beginning as a means of ascribing praise and honor to the Creator. In "Desire of Ages" we read that it was Christ himself who "filled the earth with beauty, and the air with song."

As we study the history of the Israelites during their journey from Egypt to the land of Canaan, we find that music played a very important part in their experiences. After the great overthrow of the hosts of Pharaoh, Moses and the children of Israel stood on the banks of the Red Sea and made the heavens ring with their triumphal song of deliverance. Many times during their wanderings in the wilderness their hearts were gladdened by singing the praises of Him who had brought them out of bondage. David, the sweet singer of Israel, recorded the many and varied experiences of his life in the Psalms, which we love so much.

While at work in his father's lowly carpenter shop, the voice of Jesus was often heard singing of the love of his Heavenly Father. Many a passer-by stopped and listened to the songs of the sweet singer, and went on his way refreshed and strengthened for having heard. So, when Christ comes into the life, he fills the heart with music.

In the worship of God's house no little importance should be attached to the music. It has been said that singing is as much a part of worship as is prayer. Perhaps a few paragraphs from the "Testimonies for the Church" will serve to impress this thought more deeply upon our minds. In Volume IX we read:—

The evil of formal worship can not be too strongly depicted, but no words can properly set forth the deep blessedness of genuine worship. When human beings sing with the spirit and the understanding, heavenly musicians take up the strain, and join in the song of thanksgiving. He who has bestowed upon us all the gifts that enable us to be workers together with God, expects his servants to cultivate their voices, so that they can speak and sing in a way that all can understand. . . . Let all take time to cultivate the voice, so that God's praises can be sung in clear, soft tones, not with harshness and shrillness that offend the ear. The ability to sing is the gift of God; let it be used to his glory. . . . And let the singing be accompanied with musical instruments, skilfully handled. We are not to oppose the use of instrumental music in our work. This part of the service is to be carefully conducted; for it is the praise of God in song.

Again, in Volume IV, page 71, we read:—

Music can be a great power for good; yet we do not make the most of this branch of worship. The singing is generally done from impulse or to meet special cases, and at other times those who sing are left to blunder along, and the music loses its proper effect upon the minds of those present. Music should have beauty, pathos, and power. Let the voices be lifted in songs of praise and devotion. Call to your aid, if practicable, instrumental music, and let the glorious harmony ascend to God, an acceptable offering.

It has been Satan's plan all through the ages to thwart God's purpose, and it is not surprising that he should attempt to pervert music. When it is rightly used, music is designed to uplift the thoughts and inspire and elevate the soul. But when wrongly used, it is a terrible curse. From an address to the young, found in Volume I of the "Testimonies for the Church," the following paragraphs were taken:—

Music is the idol which many professed Sabbath-keeping Christians worship. Satan has no objection to music if he can make that a channel through which to gain access to the minds of the youth. Anything will serve his purpose that will divert the mind from God, and engage the time which should be devoted to his service. . . . When turned to good account,

music is a blessing, but it is often made one of Satan's most attractive agencies to ensnare souls. . . . Young persons assemble to sing, and, although professed Christians, frequently dishonor God and their faith by their . . . choice of music.

Frivolous songs and the popular sheet music of the day seem congenial to their taste.

In view of these statements how careful we should be in our selection of music, and choose only that which will direct our thoughts heavenward, and fill our hearts with a desire to become more like the divine Author of song.

It will not be long until we, if faithful, shall enter the heavenly city to join in the glad songs of the angels in ascribing "blessing, and honor, and glory, and power, . . . to Him that sitteth upon the throne." But there is one song that the angels can not sing—a song of experience and victory, the song of the redeemed.

BERTHA WADSWORTH.

Profanity Discountenanced by a Military Hero

LORD WOLSELEY, England's famous field-marshal, who died recently, was opposed to blasphemy, and did much to put an end to the habit on the part of English soldiers. The commander of an Irish garrison was a man who had an unenviable reputation for the frequent use of oaths. There once occurred an inspection of his command, at which Lord Wolseley was present. The commander gave the bugler an order to sound the charge, but to his chagrin the man blew a retreat. Just as the officer was about to pour forth a volley of curses, his eye caught that of his commander-in-chief, and the latter's quiet gaze caused the oaths that were upon his lips to die away. For a moment the Irish officer gazed blankly around him; but say something he must; his pent-up fury was too great to be restrained. To Lord Wolseley's intense amusement, he cried, "You naughty, naughty trumpeter."

The incident illustrates the power of influence; when men in authority stand openly for right, others will be affected by their firmness. No man liveth unto himself, either for good or for evil.

Although Lord Wolseley had the honor of being one of the only three men ever toasted by Queen Victoria, a greater glory is due him because of his moral courage in avoiding the use of oaths, and discouraging them in those under him. The use of profane speech is an evidence of moral weakness; it is not the language of a person having the power of self-control.

JOHN N. QUINN.

William Cowper

WILLIAM COWPER, one of the most noted poets of his day, was born Nov. 26, 1731, at Great Berkhamstead, Hertfordshire. He was placed in school at six years of age, but was soon removed because of the rough treatment he received from his older companions. At this time he nearly lost his eyesight, and it was not completely restored until many years later. At the age of ten he was again placed in school, where he learned Latin and Greek.

After eight years of school he began the study of law, which he continued for three years. Living alone for a time now, he became despondent, until one day while sitting with friends the cloud of misery rolled away, giving him such relief that he said he felt like singing for joy. For a short time he lived the gayest part of his life, and instead of following his profession, turned to literature. In 1759 he began the study of Homer.

A kinsman obtained for him a position as clerk in the House of Lords, but he was so terrified by the prospect of the examination that he gave it up. Immediately after this, in a fit of despondency, he met some men who were talking of suicide. This turned his mind to the thought of taking his own life, and as a result he tried to hang himself with a garter; but it broke, and he was saved.

In 1765 Cowper became acquainted with the Unwins, and went to live with them. Mr. Unwin died soon after, and the family, accompanied by Cowper, moved to Olney, where he wrote his well-known "Olney Hymns." At Mrs. Unwin's suggestion that he write some longer poems, he wrote "Progress of Error," "Table Talk," "Conversation," and a few others. Later on he met Lady Austen, a vivacious and charming widow, and they soon became great friends. One evening she told him the amusing story of John Gilpin. Cowper was so delighted with the rehearsal of the incident that all night the family heard repressed laughter from the poet's room, and in the morning he read to them the famous "Diverting History of John Gilpin." "The Task" was also written at Lady Austen's suggestion, and when it was published Cowper was hailed as a great poet. He then began the translation of the "Iliad," which took him seven years to complete. After finishing this he still worked on, knowing that idleness would bring the dread malady again upon him. The work he had assigned himself was too hard, and his brain weakened. The death of Mrs. Unwin a little later saddened him still more, and he was taken sick soon after, dying peacefully on April 25, 1800.

Cowper can not be regarded as one of the first of English poets, yet he is known and loved everywhere. Through his verse we can look at his secluded, Christian life and feel that he was burdened to do a great good for humanity. There are many beautiful sentiments in his poems. Speaking of his own separation from the busy world, he says:—

"I was a stricken deer that left the herd
Long since; with many an arrow deep infix'd
My panting side was charged, when I withdrew
To seek a tranquil death in distant shades.
There was I found by One who had himself
Been hurt by the archers. In his side he bare
And in his hands and feet the cruel scars.
With gentle force soliciting the darts,
He drew them forth, and healed and bade me live."

IVAN H. RICHMOND.

Better Whistle Than Whine

As I was taking a walk early in September, I noticed two little boys on their way to school. The smaller one stumbled and fell, and though not very much hurt, he began to whine in a boyish way—not a regular boy cry, as if he were half killed, but a little cross whine.

The older boy took his hand in a kind and fatherly way, and said: "O, never mind, Jimmy; don't whine; it's a great deal better to whistle." And he began in the merriest way a cheerful boy whistle.

Jimmy tried to join in the whistle, but, "I can't whistle as nice as you, Charlie; my lips won't pucker up good."

"O, that is because you have not got all the whine out yet," said Charlie; "but you try a minute, and the whistle will drive the whine away."

So he did, and the last I saw or heard of the little fellows, they were whistling away as earnestly as though that were the chief end of life. I learned a lesson which I hope I shall not soon forget.—*Selected.*



Star Magnitudes

A LONG time ago we learned that some stars look bright because they are comparatively close to our earth. Others, although they give just as much or possibly more light, seem dim because they are so much farther away. Also there are stars which are actually brighter than others of equal distance from us for the reason that they are larger or are composed of substances that shine with greater brilliancy.

But the people who lived before so much had been discovered about the light and distances of the stars thought that all these sparkling bodies were the same distance away, and that the actual difference in size was the only thing that made some look brighter than others.

One hundred twenty-five years before the time of Christ, Hipparchus and Ptolemy, two Grecian astronomers, divided the stars visible to the naked eye into six classes of brightness, called magnitudes. Stars of the first magnitude were those which shine the brightest; second magnitude, somewhat dimmer; third, still more dim; and so on down to the sixth magnitude, which included those that could just be seen.

It was later reckoned by Herschel that average stars of the sixth magnitude give about one-one-hundredth part as much light as the ordinary first-magnitude star. Figuring on this basis, he found that the average fifth-magnitude star was a trifle over two and one-half times as bright as those of the sixth magnitude; the fourth being two and one-half times as bright as the fifth, and so on up, each brighter magnitude giving on an average about two and one half as much light as the next below.

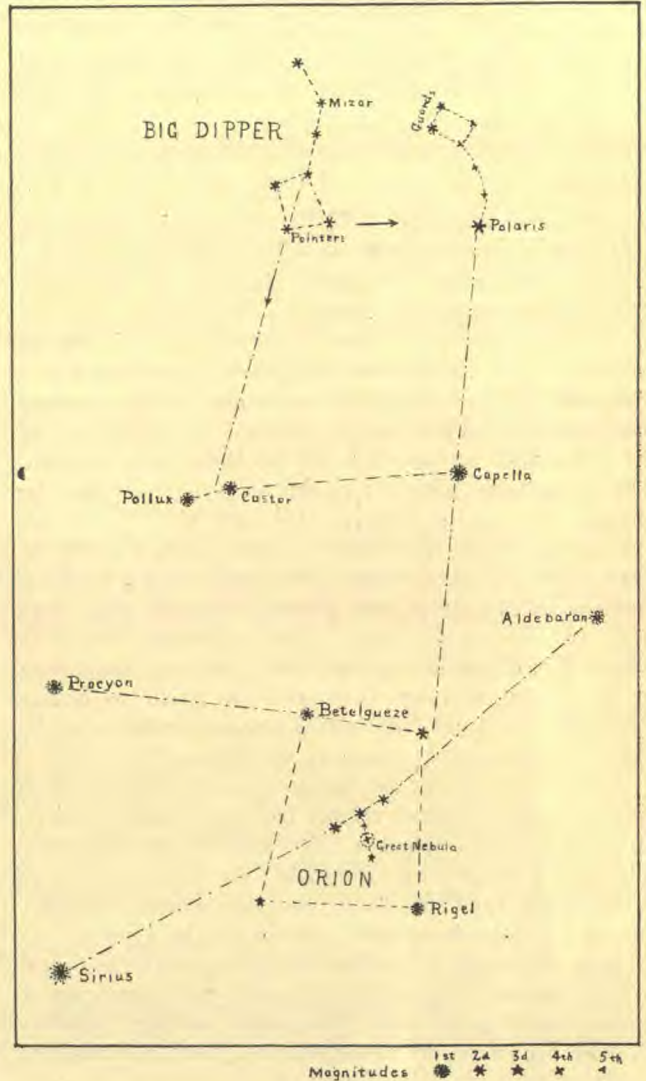
These six classes are still used by astronomers in describing the brightness of the heavenly bodies. However, since the invention of the telescope, and the discovery of many more stars than can be seen with the unaided eye, it has become necessary to continue the classification for these also. This has been done on the same ratio as for the brighter stars; namely, the average of each succeeding magnitude being about two and one-half times as dim as those of the next brighter class above.

Counting on this scale, stars down to the seventeenth magnitude can be seen with our largest telescopes now in use, while those as dim as the nineteenth or twentieth magnitude can be photographed by the larger reflecting instruments. This shows something of the value of photography in the study of science when we realize that stars six or eight times as dim as can be seen through the largest telescopes are brought out clearly upon the sensitive photographic plate.

There are twenty stars in the sky that are classed as first magnitude in the older books on astronomy, although some of the recent science magazines place the number as high as thirty-eight. From sixty-five stars to one hundred are counted as second magnitude, of which Polaris and the two pointers are fair examples. Something like two hundred stars are of third magnitude. The star Megrez, at the junction of the handle and the bowl of the Big Dipper, is now of this class:

as also is one of the Guards in the Little Dipper farthest away from the pole. A conservative estimate of the number of fourth-magnitude stars is five hundred, and of fifth-magnitude twelve to fourteen hundred, although the latest figures place the fourth at over one thousand and the fifth at more than twenty-eight hundred.

The two small stars in the middle of the handle of the Little Dipper are of the former class; while the dimmer one just where the handle joins the Little



SOME OF THE PRINCIPAL FIRST-MAGNITUDE STARS

Dipper bowl, and the one on the same side of the Dipper below it are good examples of the fifth magnitude. Sixth-magnitude stars are barely distinguishable as tiny points of light all over the heavens.

The examples of the first five magnitudes here mentioned make good comparison stars by which the other heavenly bodies may be judged.

Several stars of the first magnitude are considerably brighter than the average of their class. For example: Aldebaran, near the Pleiades, is taken as a standard first-magnitude star. Arcturus, just out from the end of the Big Dipper handle, is fully two and one-half times as bright, and Sirius is more than that much brighter than Arcturus; in fact, Sirius actually gives us about nine times as much light as does Aldebaran.

Of the twenty stars here referred to ten are north of the equator and ten south, although all but five can be seen from our latitude. Here is a list of these twenty in the order of their brightness:—

- | | | |
|-------------------|-------------------|---------------|
| 1. Sirius | 8. Achernar | 15. Spica |
| 2. Canopus | 9. Procyon | 16. Antares |
| 3. Alpha Centauri | 10. Beta Centauri | 17. Pollux |
| 4. Capella | 11. Betelgeuse | 18. Fomalhaut |
| 5. Arcturus | 12. Alpha Crucis | 19. Regulus |
| 6. Vega | 13. Altair | 20. Deneb. |
| 7. Rigel | 14. Aldebaran | |

All but numbers 2, 3, 8, 10, and 12 can be seen from the United States sometime during the year. Just at present in the early evening sky ten of these stars are visible at the same time. A little before eight o'clock about the first of May, away out in the west, Aldebaran and Rigel are just ready to drop below the horizon; following very closely are Betelgeuse and Sirius. Also in the western sky, but higher in the heavens and toward the north, is Capella; while farther southward lie Pollux and Procyon. Almost directly overhead is Regulus, while just coming well into view in the east is Spica; and farther to the north and a little higher up is the mighty Arcturus. By some astronomers, Castor, shining near Pollux now well over toward the west, also has been classed as of first magnitude. Less than an hour later in the evening, the brilliant Vega will be sparkling above the horizon in the northeast.

Of this beautiful array of God's most mighty suns, no description could be more fitting than that of the apostle Paul: "For one star differeth from another star in glory."

CLAUDE CONARD.

Oakland, California.

The Panama Canal

As the Panama Canal draws near to completion, it is interesting to notice the changes it will make in the world's great map of ocean traffic. Some of the reductions in distance are almost incredible until you take a globe and a pair of compasses and work the thing out for yourself. The following table from the *London Times* shows the gain in some of the more important routes:—

	Present routes	New routes via Panama Canal	Saving of Mileage
London to			
Honolulu	13,987	9,499	4,488
San Francisco	13,814	8,059	5,755
Vancouver	14,614	8,859	5,755
Valparaiso	9,044	7,397	1,647
New York to			
Honolulu	13,531	6,723	6,808
San Francisco	13,358	5,289	8,069
Sydney	13,051	9,704	3,347
Vancouver	14,158	6,089	8,069
Valparaiso	8,588	4,627	3,961
New Orleans to			
Honolulu	13,697	6,131	7,566
San Francisco	13,775	5,197	8,578
Vancouver	14,575	5,497	9,078
Valparaiso	9,005	4,035	4,970

— *Youth's Companion*.

Two Engineering Projects

NEW YORK is to have a new subway system, which is to cost \$330,000,000. This new system "will transform the great city into an ant-hill, with galleries and passages in all directions, through ledges, under broad, navigable rivers and buildings more massive and more stately than any that were in existence a generation ago.

"The new lines will cost more than any city system in the world, and more than any other engineering work except the Panama Canal. Yet when they are open to travel, the fares will be the lowest that have

ever been asked. Passengers will be able to ride thirty-five miles for five cents."

Compared with the project of burrowing into the earth and making a great system of railways under the metropolis, the building of a suspension-bridge over the Hudson seems of little moment. But it is no small undertaking. While it is estimated to cost only twenty-one millions, it means a great deal to produce an acceptable bridge with a span of three thousand feet, and with a dozen or more roadways for trolley-cars and other vehicles.

Havoc on the Sea

THE world, happily, has not faced in 1913 any such appalling single disaster at sea as the loss of the "Titanic," but ship owners as a whole have borne a series of misfortunes breaking all records for more than half a century.

The terrific storms the first three months of the year have wiped out maritime holdings in a wide sweep. The report based on the showing of Lloyds, the great English underwriters, declares that the damage to the deep-sea vessels will amount to \$7,000,000. This does not include the loss suffered by the coasting-trade of the United States.

The grim total of 328 sailing vessels and 510 steamships lost in thirty days is not known to have been equaled.— *Washington Times*.

Schools Urged to Use Topographic Maps

FOR teaching the geography of the United States in the public schools and colleges a strong effort is being made by the United States Geological Survey to foster the use of the government topographic maps.

Government Will Cooperate With Teachers

The geological survey has published 2,200 topographical atlas sheets, covering about forty per cent of the United States, and on receipt of three dollars from any teacher it will supply fifty different maps selected with special reference to the particular requirements of the class it is proposed to instruct in this new kind of geographic study. This selection will include, besides the map covering the area where the school is situated (provided such a map is published), other maps showing all the physiographic forms to be found in the United States—seacoast areas, hilly country, high and precipitous mountain country, swampy areas, regions of innumerable lakes, areas showing dense forests, areas with woodlands interspersed with many streams, lakes, and other natural features.

Maps Sold at Nominal Prices

If less than fifty maps are desired, a special selection of a less number will be made on request and furnished at the retail rate of ten cents a copy. Most of these maps, each of which on the one-mile scale covers about 225 square miles, or 150,000 acres, have been made at a cost for surveying and engraving of \$3,500 to \$6,000 each, and the wholesale price of six cents apiece covers only about the cost of paper and printing. If the areas were surveyed and the maps published by a commercial concern, these maps would need to be sold for not less than two dollars to three dollars each. The survey also sells an excellent wall map about four by six feet, unmounted (in three sections), for sixty cents. This may be included in any wholesale order as part of the three dollars. Applications and remittances should be made to the director of the United States Geological Survey, Washington, D. C.

What One Family Did

MISS EDITH SHEPARD, secretary of the Sabbath-school department of the Northern Illinois Conference, prepared a solicitor's card for those who would solicit funds for distributing the Temperance INSTRUCTOR among the public-school children. One family in Aledo, Illinois, raised a generous sum by the use of the cards.

Mrs. S. I. Greer writes of their work for Aledo as follows:—

DEAR MISS SHEPARD: You will be glad to know that the plan you suggested for campaigning with the Temperance INSTRUCTOR met with a marked degree of success in Aledo. With Mr. Greer as leader, and Guy, Ellen, Evan, and I as helpers, we solicited enough means to place eight hundred copies in Aledo. The condition of the roads and streets made the work exceedingly difficult. Ellen and I were to visit the W. C. T. U. women, while the men worked the business portion of the town.

This move seemed to meet the mind of the people, and they responded willingly. The members of the W. C. T. U. also gave it hearty support. The results are that the magazines were placed in the hands of five hundred schoolchildren, and the remainder of the papers were placed in private homes and about fifty copies left with the president of the W. C. T. U. for distribution.

We were still in town when the schools were dismissed, and it surely did rejoice my heart to see the Temperance INSTRUCTOR in the hands of so many children and youth. I had never expected to see so much of our literature passing up and down the streets of Aledo as I witnessed that day. Let us unite our prayers to God through the dear Saviour's name that his "word will not return unto him void." "My people are destroyed for lack of knowledge." Let us all witness for the truth, not alone along temperance lines, but in every phase of the blessed truth.

We are very thankful to God for the success that has attended our efforts, and we feel pleased with the good experiences we had in this campaign.

Miss Shepard writes that the Streator church sent in an order for eight hundred twenty copies. Mrs. Bessie J. Rice writes that the Missionary Volunteers of New York are to raise one hundred twenty-five dollars for a rest home in the Canary Islands, and that they have decided to raise the amount by selling the Temperance INSTRUCTOR. Thus two good objects will be accomplished by the same effort.

May it not be that others will find that by a little effort they, too, can do something toward giving the INSTRUCTOR a wider circulation than it has ever had? Now is the time to work.

A YOUNG woman in Harrisburg, Pennsylvania, in one and one-fourth hours, sold one hundred Temperance INSTRUCTORS in the railroad shops during the noon hour, just after the men's pay-day.

At Aberdeen, South Dakota, a large number of the INSTRUCTORS and other temperance literature is being circulated, and our people are taking a leading part in the campaign for a dry town. We are hopeful that the results may be successful in throttling the liquor traffic in Aberdeen.

MRS. R. L. LUCHENBILL, of Pennsylvania, recently in a very short time placed in the hands of the people of Wilkes-Barre and Scranton over fourteen hundred papers, nearly all of which were Temperance INSTRUCTORS. She sold from one hundred twenty-five to one hundred seventy-five a day. At this rate one could earn a scholarship in less than one month, and have quite a little spending money besides.



What Is It All About?

FIVE THOUSAND VOTERS

of Los Angeles County, California, signed a petition asking the State legislature to pass a law forbidding the sale or giving away of cigarettes or cigarette-paper within the State, or to have any in or about any store or other place for free distribution or sale.

FORTY THOUSAND SCHOOLBOYS

of this same county voted by ballot to make the same request of their legislature.

Thirty Thousand Persons Besides These expressed their desire for such a law.

NINE STATES

Wisconsin, Oklahoma, Minnesota, South Dakota, Kansas, Washington, Nebraska, Tennessee, Iowa, have forbidden the sale or giving away of cigarettes.

NINE OTHER STATES

prohibit the sale of cigarettes to any one under twenty-one years of age; thirty-three prohibit their sale to any one under sixteen.

A QUESTION TO THE BOYS

Does any State forbid your using candy, fruit, or nuts? If these States did not know that the cigarette was decidedly hurtful to the boy, would they forbid it? Boys, you know they would not. Should not the boys themselves be as anxious to keep their bodies and minds in good condition as the State is to have them do so?

If they are, they will never smoke the cigarette.

The 1913 Temperance INSTRUCTOR tells what the cigarette will do to the boy who uses it habitually. Shall we not put this paper into the hands of hundreds of thousands of boys?



TWO HUNDRED EIGHTEEN SPACES FILLED

This means more than one thousand dollars was raised for the Ingathering Offering. We believe the children will double this amount at the 1913 Ingathering Offering. The last sixteen spaces were filled by the following schools and persons from Minnesota: R. Wear, \$25; Staples, \$2.10; Batavia, \$6.75; Navan, \$2.76; Senien, \$5.28; Sherburn, \$1.50; Crow Wing, \$3.75; Brainerd, \$5.30; Eagle Bend, \$7; and by the Missionary Volunteer Society of Albany, New York, \$5.

Uncle Charley's Hardtack — No. 3

UNCLE CHARLEY



I OFTEN wonder why so many boys to-day are afraid of hard work, and are always looking for soft jobs with good pay and high honor, and are not willing to climb the ladder of fame

round by round from the bottom up.

Many boys when they are graduated from school or college have their eyes fixed on the highest round of the ladder, and make a desperate effort to leap up to it by one jump from the college steps. Such boys seldom reach the top round and have some tremendously bad falls before they reach the bottom, where they usually land in making such sprints.

I was brought up on a large farm, and had to learn how to milk cows when I was eight years of age. When I was ten, I was proud that I was able to hold the plow handles straight and could turn the furrow in soil that was not stony as well as the hired man could.

When I was twelve years old I was able to replace one of the hired men in service on the farm. I was soon able to replace two hired men, and in this way developed a strong, robust body, which was able to endure all kinds of hardships.

My father used to buy car-loads of wild Texas ponies. It afforded me a world of sport to tame and train them for useful service for the wealthy city folk who paid good prices for them after they were tamed. There was no sport equal to an evening with the ponies after a hard day's work, and the chores were finished.

A very high fence was built around a large field, so the ponies could not leap over the top and escape. This field was a regular nightly Olympic playground, full of excitement and adventure for a daring boy. My spectators were my neighbors and neighbors' boys, who would cheer and applaud most lustily when the bucking ponies tried their best to throw me off and did not succeed. This was a good deal more fun for me than to go to the country grocery and sit on top of a soap-box and listen to impure and idle tales, as many of the boys used to do.

The lassoing of the wild ponies and then mounting them for a ride at the risk of landing in a heap after turning a few somersaults, developed accuracy and quickness of judgment, an unflinching nerve, and considerable grit and courage. In many a battle, it was a serious question as to which would come out on top of the pile and be victor — the pony or the rider.

But those were happy days and full of meaning and significance to me. While I bear a number of bodily scars which I shall never lose, this experience helped me to develop courage and a daring spirit to venture all for my Master, for truth, and for conscience, to follow wherever they lead.

When I was eighteen years of age I had an intense desire to obtain an education, but being the only boy, my father wanted me to become a farmer and "run the farm." My mother interceded for her son, but it was of no avail. Finally, I insisted that I was eighteen years of age and the law of the State allowed me to leave the farm to learn a trade. Then father asked, "What trade do you want to learn?" I replied, "I want to study for the profession of law." "Well, sir," said my father, "if you are bound to leave the farm and obtain an education, I will not give you one cent. You will have to hoe your own row."

I gathered together all my coppers and dimes and

dollars that I had saved during my childhood years, which my uncles and aunts had given me as they visited the old homestead, and I had only about half enough to pay for one term's expenses at the State normal. My mother had a bachelor brother who was well-to-do, and she went to see him and succeeded in getting a loan at six per cent interest to make up the other half of the funds needed.

At last the glad day came, when I packed my trunk and my father reluctantly hitched up the team to drive me to the depot. The next year after returning home I taught a country school and in this way earned enough money to pay back that which was borrowed, and also saved enough to go to school another term. In this way I worked my way through the State normal, by teaching a year and going to school a year in turns. In another article I shall tell you how I worked my way through college.

You may think my father was not good to me when he said, "I will not give you one cent. You will have to hoe your own row." Next to my floggings that was the best thing my father ever did for me. Parents can do nothing better for their children than to throw them upon their own resources. The formative period of life should not be made too smooth, lest our children will be looking for the soft places and easy jobs in life.

Boys and girls, remember that the brawny muscle is made by eating hardtack, the brainy intellect by wrestling with hard, knotty problems; the steady, steely nerve by conquering evil passions; and an enduring reputation and priceless character by being true, brave, and noble in all the little things of life. Begin at the bottom and master every detail of life's experiences, and the greater opportunities and responsibilities of life, which are bound some day to knock at your door, will open the avenue that leads to the highest attainments and accomplishments. We are largely the architects of our own fate or fortunes.

Wake Up!

If you ever fall adreaming what a fine man you will be When you have a million dollars or are called an LL. D., Remember that all dreamers are thinking in their sleep, And only boys who're wide-awake the wished-for harvest reap.

Wake up and hustle 'round, then! Start in and go to work! To "wait and see what happens" is the motto of the shirk. If you play or work or study, be alive! Don't go to sleep! And may you some day gladly the longed-for harvest reap!

— Arthur Chamberlain, in the Boys' World.

A Race for Life

I STOOD on a high hill overlooking many smaller hills and valleys. It was a frosty, moonlight night, and the low-rolling hills were aglitter, as it were, with diamonds.

The stillness was suddenly broken by the sharp bark of a wolf. Others began sounding in nearly all directions, and soon about half a mile away there were gathered a pack of them, snapping and snarling at one another. They began moving together, and soon broke into a mad rush. Glancing ahead, I saw a tall graceful antelope throw its head in the air and make off with the speed of the wind. With leaps and bounds it steadily outdistanced its pursuers. The efforts of the wolves seemed hopeless; but then I saw that the pack sepa-

rated into three bands, one to the left, one to the right, and one on the straight trail.

I could hear the blood-curdling yelps of the three bands in as many directions, rising in volume as they swept up over the hills, and gradually dying out as they rushed into the valley below. I wondered what the gain of this division might be, but had not long to wait for enlightenment. The custom of the antelope is to run so far in a straight line, and then circle back. True to this habit, the antelope turned to the left, and was met by the band of wolves on that side. Quickly wheeling about, it dashed to the right, only to meet the onrushing pack from this direction, while down the valley swept the third pack of howling beasts. From side to side the frightened animal dashed with nostrils distended; in vain it struggled for its life as the three packs enclosed it, and in a moment all was over. Had the deer gone straight ahead, it would have escaped.

Foes just as real are on the trail of every soul. Satan tries with divers allurements, such as evil companions, tobacco, the saloon, and even more subtle charms, to turn us away from the straight path, and he as a roaring lion goes about seeking whom he may devour. But he is powerless to harm one who turns neither to the right nor to the left. "The angel of the Lord encampeth round about them that fear him, and delivereth them." J. A. WINEMILLER.

Failure

FAILURE is a rocky hill;
Climb it! Climb it with a will!

Failure is a broken bone;
Set it! Grin, and do not groan!

Failure is a tangled string;
Puzzle out the knotted thing!

Failure is a river swift;
Swim it! Swim, and do not drift!

Failure is a black morass;
Cross it! There are tufts of grass!

Failure is a treacherous pit;
Scramble! Clamber out of it!

Failure is an inky night;
Sing! Expect the morning light!

Failure is an ugly coal;
Fuse it to a diamond soul!

— Amos R. Wells, in *Youth's Companion*.

Cornelius, the Slave

THE Cornelius of my story was not a rich man, neither was he a ruler; he was a poor Negro slave, living in St. Croix Island. Although a slave, he had some education, and could speak four languages,—creole, Dutch, German, and English.

When the Moravian missionaries came to St. Croix, Cornelius went to hear them tell the story of the cross. His heart was won to Jesus, and he determined to spend his life in giving to others the message so precious to him.

Under great difficulties he purchased his freedom, then that of his wife, and finally of his six children. After this he gave his whole time to the ministry, thus becoming a great help in the mission work. Day and night he would travel from farm to farm, gathering the Negroes around him, telling them of the Saviour's matchless love, and many souls were led to Christ by him. People of prominence listened to his preaching, and the poor slaves found in him a father and a leader

who would spend and be spent for them. His is a noble example of what one may accomplish even under adverse circumstances, when one's heart has been touched with the Master's love.

When more than eighty years of age, having spent nearly fifty years in the ministry, he called his children and grandchildren to his bedside, and said: "If you follow the advice of your father, my joy will be complete when I shall see you all again in bliss, and be able to say to our Saviour, 'Here, Lord, is thy unworthy Cornelius, and the children whom thou hast given me.' I am sure our Saviour will not forsake you. But I beseech you, do not forsake him."

W. E. LANIER.



M. E. KERN
MEADE MACGUIRE
MATILDA ERICKSON

Secretary
Field Secretary
Corresponding Secretary

Society Study for Sabbath, May 24

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

Suggestions for the Program

1. Review Morning Watch texts; prayer; minutes; special song service; report of work.
2. The West Indies. Have two topics: "The People of the West Indies" and "The Moravians in the West Indies." Consult geographies, histories, and books on missions. See also INSTRUCTOR.

3. Success in the Christian Life, No. 6. We must have faith for personal victory. 1 John 5:4; 4:4; Heb. 13:5, 6; 1 Cor. 10:13; 15:57; 2 Cor. 2:14. He has given us great promises, and victory comes through claiming them. Luke 10:17-19.

4. For suggested topic see Rev. 12:11. Victory comes through faith in Christ and testifying for him.

How are your Reading Course members getting on with their work? Remind them that during 1913 the Missionary Volunteer Department of the General Conference will give a book to each young person holding three certificates. Watch for the announcement of gift-books in the INSTRUCTOR, or write the Missionary Volunteer Department, Takoma Park, D. C., for this list.

Missionary Volunteer Reading Courses

Senior No. 6 — Lesson 32: "The American Government," Chapters 27-30

1. Of what does the federal judiciary consist? What jurisdiction has each? Outline the judicial system in operation prior to 1911. Name the steps in litigation to the final decision.
2. Give items of the district courts: their officials, sessions, territory, judges, powers. What provisions are made for circuit courts? What oath is required of United States judges? What restriction is placed upon their practise of law?
3. State facts relating to the Commerce Court: its creation, jurisdiction, judges, sessions, suits; relating to the Court of Claims; the Court of Customs Appeals.
4. What is the work of the Department of Justice? How have the Attorney-General's duties increased since the creation of his office? To what does the department's secret service give attention?
5. How is the Attorney-General assisted? Refer to specific cases of which the Department of Justice has charge.
6. Why was the Pan-American Union organized? How does the Monroe Doctrine affect the Latin American republics? How are the affairs of the Pan-American Union controlled and administered? Sketch its organization, growth, and activities.
7. Describe briefly its home. How will the opening of the Panama Canal affect Latin America?
8. How is the District of Columbia governed? Mention items of interest regarding the national capital.

9. State how the location of Washington was decided upon. What part had our first President and Alexander R. Shepherd in its development? Give a short history of the White House.

Notes

1. "Robert W. Archbald, of Scranton, Pennsylvania, judge of the United States Circuit Court, detailed to service in the United States Commerce Court, was found guilty of 'high crimes and misdemeanors in office,' on January 13, by the United States Senate, sitting as a court in impeachment. By a unanimous vote he was removed from office, and 'forever disqualified from holding and enjoying any office of trust, honor, and profit under the United States.' Judge Archbald is the ninth federal official to be impeached by the United States Senate since the adoption of the federal Constitution."—*Review and Herald*, Jan. 23, 1913.

2. In the session of Congress which closed March 4, Sixteenth Street became the Avenue of the Presidents.



VIII — Jacob's Dream

(May 24)

LESSON SCRIPTURE: Gen. 27:41-46; 28:1-22.

HELPS: "Patriarchs and Prophets," pages 183-188.

MEMORY VERSE: "I am with thee, and will keep thee in all places whither thou goest." Gen. 28:15.

Questions

1. Why was Jacob obliged to leave his home? How did Rebekah think Esau would feel after a time? Why was Rebekah weary of life? Gen. 27:41-46. How may children make the lives of their parents bitter and sorrowful?

2. As Jacob left home, what charge did Isaac give him? Where did he tell him to go? From what family did he tell him to choose a wife? What blessing did he give him? Did Jacob do as his father commanded? Gen. 28:1-5.

3. Whom did Esau marry after this? Verses 8, 9.

4. As Jacob journeyed, where did he sleep? What did he have for a pillow? Verse 11; note 1.

5. What was given to comfort Jacob while he slept? What did he see? What did the ladder represent? Verse 12; note 2.

6. Who stood above the ladder? What promise was given to Jacob? Verse 13. To whom had it been given before? Gen. 13:14, 15; 26:1-4.

7. What did the Lord say of the number of Jacob's descendants? What promise given to Abraham was renewed to Jacob? Gen. 28:14.

8. What comforting words were then spoken? Memory verse. What promise has Jesus given us? Matt. 28:20, last part.

9. When Jacob awoke, what did he say? Gen. 28:16; note 3.

10. When we sleep, who watches over us? Ps. 121:3-5; 127:1, 2.

11. What did Jacob say as he remembered God had been with him? Gen. 28:17. What makes any place a house of God? How may it become to us "the gate of heaven"?

12. What did Jacob do early in the morning? What name did he give to the place? Verses 18, 19. What does Bethel mean? See margin.

13. What vow did Jacob make? What did he say he would give to the Lord? Verses 20, 21; note 4.

Notes

1. Jacob felt greatly troubled as he started on his lonely journey. He traveled alone so Esau could find no trace of him. He was very sad, for he feared his sin had separated him from God forever. He knew he was in trouble because he had done wrong, and he prayed earnestly that God would protect him in his loneliness.

"But God did not forsake Jacob. His mercy was still extended to his erring, distrustful servant. The Lord compassionately revealed just what Jacob needed,—a Saviour. He had sinned, but his heart was filled with gratitude as he saw revealed a way by which he could be restored to the favor of God."—"Patriarchs and Prophets," page 183.

2. "The Lord knew the evil influences that would surround Jacob, and the perils to which he would be exposed. In mercy he opened up the future before the repentant fugitive, that he might understand the divine purpose with reference to himself, and be prepared to resist the temptations that would surely come to him when alone amid idolaters and scheming men. . . . The mystic ladder revealed to him in his dream was the same to which Christ referred in his conversation with Nathanael. Said he, 'Ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.' . . . The ladder represents Jesus, the appointed medium of communication. Had he not with his own merits bridged the gulf that sin had made, the ministering angels could have held no communion with fallen man."—*Id.*, page 184.

3. "Jacob awoke from his sleep in the deep stillness of night. The shining forms of his vision had disappeared. Only the dim outline of the lonely hills, and above them the heavens bright with stars, now met his gaze. But he had a solemn sense that God was with him. An unseen presence filled the solitude."—*Id.*, page 184.

4. "Jacob was not here seeking to make terms with God. The Lord had already promised him prosperity, and this vow was the outflow of a heart filled with gratitude for the assurance of God's love and mercy. Jacob felt that God had claims upon him which he must acknowledge, and that the special tokens of divine favor granted him demanded a return. So does every blessing bestowed upon us call for a response to the Author of all our mercies. The Christian should often review his past life, and recall with gratitude the precious deliverances that God has wrought for him, supporting him in trial, opening ways before him when all seemed dark and forbidding, refreshing him when ready to faint. He should recognize all of them as evidences of the watch-care of heavenly angels."—*Id.*

VIII — The Blessing Ministered From the Sanctuary

(May 24)

Questions

1. WHAT assurance did the Lord give to Solomon concerning the temple which he had built? 2 Chron. 7:16.

2. What was the sanctuary therefore called? Ps. 74:7.

3. What protection was afforded by the name of the Lord in his sanctuary? Ps. 20:1, 2. Compare Prov. 18:10.

4. What became the symbol of the presence of God with his people? 1 Sam. 4:21, 22. Compare Ex. 25:21, 22; Ps. 99:1; note 1.

5. What was preached to the people through the sanctuary and its services? Heb. 4:2, first clause; 9:8, 9.

6. What is the gospel declared to be? Rom. 1:16.

7. What connection was established between the power to save from sin, ministered in the service of the sanctuary, and the prosperity of the kingdom of Israel? 2 Chron. 6:34, 35; 7:17, 18.

8. When the people turned away from the salvation from sin revealed in the sanctuary and its services, what happened to both the people and the sanctuary? 2 Chron. 7:19-22.

9. When the people put their trust in the ark of the covenant as an outward symbol, having lost the presence and power of God, what was the result? 1 Sam. 4:1-11.

10. What shows the extent to which the people had apostatized from God before they were carried away to Babylon? Jer. 7:8-11. Compare 2 Chron. 33:4-7.

11. What relation was there between this apostasy and the destruction of Jerusalem and the temple and the captivity? Jer. 7:13-15.

12. What shows that the same conditions again prevailed at the time of the first advent? Matt. 21:12, 13.

13. With what statement and with what action did Jesus teach that when he was not recognized in the temple and its services, the temple was desolate in the sight of God? Matt. 23:38; 24:1, first clause; note 2.

14. In what prophecy of the New Testament is modern Babylon described as setting aside the mediation of Christ? 2 Thess. 2:3, 4; note 3.

15. In the great revival under King Josiah what was restored? 2 Chron. 34:8; 35:1, 2, 10, 16.

16. After the close of the captivity in Babylon what was restored? Ezra 6:16, 18.

17. What prophecy indicates that the truth of the sanctuary service would again be restored to the people of God after the close of the captivity in modern Babylon? Dan. 8:13, 14; note 4.

Notes

1. The ark which contained the law of God, the transcript of his character, very fittingly became the symbol of his presence with his people. Read Joshua 3:14-17; 6:8-13.

2. Jesus, who was himself the author of the temple service

in a word, govern the religious society. In these features who can not recognize Jesus Christ still living for the government of the Catholic Church in Peter and his successors, the Roman pontiffs presiding over the whole ecclesiastical hierarchy, over the authority, the consecration and functions of the priests of the new law? If Christ is come not to destroy the law but to carry it out to perfection, all that is imperfect in the synagogue ought to be perfect in the church: high-priesthood, sacraments, sacrifices, etc. This perfection of the law we perceive throughout the Catholic system."—*"Catholic Doctrine as Defined by the Council of Trent," Rev. A. Nampon, S. J., Peter F. Cunningham, Catholic Bookseller, 216 South Third St., Philadelphia, 1869, page 65.*

"Few of us have ever grasped the full significance of sacerdotalism as a papal device. It puts the priest between the soul and all else, even God, at every stage of development, in the most ingenious and subtle system ever imagined. First of all, it controls wedlock, coming between the man and the woman, to determine whom each shall wed, in the interests of the church. Then when offspring comes, it puts the priest between the infant and its ingrafting into the church in baptism; subsequently between the child and the Word of God, in catechetical instruction; between the sinner and the absolution, in the confessional; between the communicant and the mystic wafer, in the mass; between the candidate and the gift of the Spirit, in confirmation; between the man and the ministry, in ordination; between the dying and his hereafter, in extreme unction; and, even beyond death, follows the soul into purgatory, in masses for the dead. From cradle to grave, and even afterward, there is always a human mediator to interpose; and this alone accounts for the marvelous power of the priesthood, wherever this internal tribunal holds sway."—*Rev. A. T. Pierson, in the Missionary Review of the World.*

4. The inquiry in Dan. 8:13 as to the limit of the period of treading down the sanctuary and the host is answered by the words, "Unto two thousand and three hundred days [years]." Then follows the further statement that "then shall the sanctuary be cleansed." The restoration of the sanctuary service to the knowledge and experience of the people and the cleansing of the sanctuary occur at the same time.



REBEKAH AS A BRIDE BEING PRESENTED BY ISAAC TO ABRAHAM (preceding page)

and the one to whom it all pointed, was the glory of the temple. When his sacrifice and his merits and his righteousness were not recognized and acknowledged in the service of the sanctuary or the temple, then the place was desolate in the eyes of God, no matter how beautiful the building or how elaborate the ritual service.

3. Ancient Babylon and the Romans took away the typical service by destroying the temple. Modern Babylon set aside the real service, or the mediation of Christ, by ignoring the work of the great High Priest in the heavenly sanctuary and by substituting another priesthood and another sacrifice in place of the true. In neither case were real Christians prevented from communing with God and receiving pardon for sin, but many were turned away from the true worship of God to a false worship.

"It is only necessary to run over the books of the Old Testament, especially Exodus, Leviticus, and Deuteronomy, to establish the fact that the Jewish church, called by the evangelists and the apostles the *shadow* and the *figure* of the Christian society, can in fact be the shadow and figure of the Catholic Church alone. In the Jewish system there is one visible head, Moses, continuing to live on in the sovereign pontiffs, the successive high priests, who sat in his chair. This head presides over a complete hierarchy, to which entire obedience is due under the severest penalties. These priests teach with authority, explain the law, preserve the traditions, maintain the practise of morality, pray and offer sacrifices;

make the vessel. But the first step of the elephant crushed every vessel made, and the potter was ruined by the scheme by which he sought to ruin the washerman. Envy always punishes itself. There is no sin that so surely leads to soul suicide as envy.—*Mary E. Watson, in the Record of Christian Work.*

The Envious Potter

THERE is a legend of a Burmese potter who became envious of the prosperity of a washerman, and induced the king to order him to wash a black elephant white that the king might become lord of the white elephant. The washerman replied that he had no vessel large enough. Whereupon the king ordered the potter to

Holding On

LORD PALMERSTON was once speaking to a famous French statesman on the comparative merits of European soldiers. "French soldiers are the bravest in the world," claimed the Frenchman. "Ours are not the bravest in the world," replied Palmerston, "but they are brave for a quarter of an hour longer than any others." It is that extra quarter of an hour that tells. Many men can wrestle in prayer, but they fail because they do not hold on long enough.—*W. R. Clark, in the Christian Endeavor Times.*

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To Time

O TIME, thou art a giant strong,
And with thy mighty hand
Hast tarnished with the stain of wrong
Creation's fairest land;

Hast leveled mountains by thy power,
And dried up oceans vast,
And through thy all-dissolving shower
Few things indeed may last.

One thing I ween thou canst not move,
One bloom thou canst not blight;
The virgin flower of Jesus' love
Alone defies thy might.

W. E. WATT.

Not Fancy, but Principle

"I SELECT what pleases me first, and then ask the price," said a wealthy lady of London society, when it was suggested that she was extravagant. This lady is in the habit of paying from five hundred to one thousand dollars for a gown, which she seldom wears more than once or twice, as "she so quickly tires of looking at it." While none of the INSTRUCTOR readers are so extravagant as the lady in question, may it not be that some of us are as truly directed by our fancies? "What pleases" us, we do; and what doesn't just please us we refuse to do. Fancy is not a worthy director of one's life. Christian principles should displace the erratic dictates of fancy, for by these alone can one's character and life-work be creditably and safely directed.

Royal Counsel

"THE Monarch Who Lived to Help," was the headline that appeared in a publication when the assassination of King George of Greece was announced. It is said that just before the late king was crowned he visited his father, king of Denmark, and asked him for advice as to how he should conduct himself in his new position. Good King Christian replied, "Fear your God, serve him, be unswerving to the truth, make the people love you through your virtues and not through such power as you may have."

The young interrogator promised to follow his father's counsel, and it is evident by the heartfelt grief expressed by his people at the time of his decease that he kept his promise, and "lived to help," and not merely to rule.

While this is a laudable rule of action for a king, it is a royal one also for those who want to be kings

and queens in the eternal kingdom. In fact, it is the essential characteristic of all who are counted sharers of the throne of Him who died to redeem men. No greater eulogy can be paid to the dead or loving than to accord them the life-purpose of rendering real help to whomever and whenever possible.

Encouragement

You are at a loss to know just where you are upon the way, but feel that this is the best life holds for you; and yet you feel it with a sinking heart. You hoped a greater destiny was yours, and bold ambition burned for noble deeds. With the best judgment at your command you went to work with sober, honest effort to achieve. But somehow failure came, and you fled everything. Many of your fellows have outstripped you, and now for you it is just the commonplace. This is not bad, for many a man is still behind you. But you are in your prime ere ruthless time has dwarfed your powers.

Heed! This is not Canaan. Pray do not settle down. Yonder Horeb towers, and here and near are sheep. 'Tis only Midian breaks upon your view. You are a misfit with this as destiny. Plod on. Egypt and the sandy reaches may be just ahead, but on beyond them is the promised land. Lift up your eyes and look. Mayhap the burning bush is in sight. At all events you'll see its flame ere long; then hear Divinity, and get you forth.

R. B. THURBER.

Americanism

PRESIDENT WILSON in a recent address to the Daughters of the American Revolution laid down one or two bases of human liberty. He said:—

We established an independent nation in order that men might enjoy a new kind of happiness and a new kind of dignity,—that kind which a man has when he respects every other man's and woman's individuality as he respects his own; where he is not willing to draw distinctions between classes; where he is not willing to shut the door of privilege in the face of any one. The dignity of your organization is measured by the dignity of the traditions which you are organized to maintain. Therefore, the American Revolution is worth remembering, because it is one of the few struggles in the history of the world which was entirely devoted to the establishment of human liberty.

We cut links with the past in that struggle, which we hope will never be forged again. We cut the links that bound us to every system of privilege that had existed, and anybody who stands for privilege of any exclusive sort forfeits the title of Americanism. It is a stern doctrine, it is a doctrine at which some people wince, particularly those who think that the distinction will be drawn in their favor.

But it is the only standard of gentility in America, that all men and women are equally genteel who are equally devoted to the interests of mankind. This is our only patent of nobility.

As One Sows, So He Reaps

THE old story of the Greek who was so jealous of his rival that he crept in the darkness to overthrow the statue that had been erected in his honor, and in doing so was crushed to death under the falling figure, describes the ill fate that is likely to visit the one who undertakes to injure his fellows. The scandal-monger bespatters his own garments, the thief picks his own pocket, the assassin stabs himself, or blows his head off with his own bomb. In the long run there is a complete squaring up; there is value for value; there is the reaping of the thing that was sown. The psalmist describes the poor wretch who means death for others and brings it to himself: "His mischief shall return upon his own head."—*The Christian Herald*.