

# The YOUTH'S INSTRUCTOR

Vol. LXI

July 8, 1913

No. 27





THE Suez Canal tolls for 1912 amounted to \$26,000,000.

NINE buildings in New York have more than thirty stories.

To clean shellac brushes, put the brush to be cleaned into warm, strong borax water, and let it remain till the shellac is dissolved; then wash the brush in very warm water.

ON one trip early in April, the coal bill of the "Olympic" was \$25,000, an average of \$15.70 for each passenger. The high prices brought about by strike conditions was given as the reason for this excessive cost.

THE evangelist Gypsy Smith says that the weakest spot in every church is the prayer-meeting. This certainly should not be so of a people who through faith and prayer must in a little while stand before the throne of God without spot or wrinkle.

### The First Fourth of July Celebration

PARADOXICAL as it may seem, the first fourth of July was celebrated on July 8,—of course in 1776,—when the Declaration of Independence was read for the first time to the general public. The Continental Congress, meeting in Philadelphia, had adopted the Declaration on the fourth, and had resolved on the next day that "copies of the Declaration be sent to the several Assemblies, Conventions, and Councils of Safety, and to the several commanding officers of the Continental troops, that it be proclaimed in each of the United States, and at the head of the army," and that "the sheriff of Philadelphia read or cause to be read and proclaimed at the State-house in the city of Philadelphia, on Monday, the eighth day of July, in-

stant, at twelve o'clock at noon of the same day, the Declaration of the Representatives of the United Colonies of America, and that he cause all his officers, and the constables of the said city, to attend the reading thereof."

In accordance with this resolution, John Nixon, a prominent patriot and a member of the Committee of Safety, was appointed to read the Declaration in the State-house square on the eighth of July. A great number of people from Philadelphia and the surrounding country assembled, and the reading took place amid great enthusiasm and rejoicing. "There were bonfires, ringing of bells, with other great demonstrations of joy," says a writer of the period. There were feasts and toasts, parades and illuminations, and everywhere throughout the country emblems of royalty were taken down and destroyed.—*Ethel W. Trout, in Young People.*

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LIBERTY MAGAZINE, Washington, D. C.



# The Youth's Instructor

VOL. LXI

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

No. 27

## Infinite Wisdom

HELEN ROSSER

INFINITE Wisdom we cannot discern;  
Yet we may study the works of his skill,  
From which we mortals so finite may learn  
To trust and obey and to do his good will.

The birdies that flutter and sing o'er the land  
Know not how to raise or to store daily bread;  
But them he doth feed from his bountiful hand,  
And knows all about it if one should fall dead.

The lilies he clothes in the purest of white,  
The pansies are painted with blue from the sky,  
The grasses are green; but they're just for a night,  
And then they're cast into the oven to dry.

And are we not better, much better, than these?  
For God knows and numbers our hairs, every one.  
Each action we do he marks down, for he sees  
Each jot and each tittle that's under the sun.

To trust and obey and to do his good will,  
By studying here, we poor mortals can learn  
From every small bird, every work of his skill,  
But Infinite Wisdom we cannot discern.

## Missionary Situation in Korea

MATILDA ERICKSON



KOREA is the marvel of modern missions; and yet twenty-five years ago few students of non-Christian lands would have selected it as a particularly promising field. The Oriental traveler tells us that her people, to the casual observer, do not compare well with either the Chinese or the Japanese. The country is small, and for centuries her people, comparatively few and weak, have been ground by the two great national millstones — China and Japan.

But it was this people that God chose for a special manifestation of his saving power. The beginning of missionary effort in Korea had been discouraging enough. As a result of ten years of toil only one hundred forty had become Christians; but in 1894, when China and Japan met on Korean soil for battle, a change came. God began to carry forward his work on a larger scale. War and bloodshed were used by him to hasten the day of great things. The poor Koreans, caught between the two great armies, suffered terribly. In this hour of distress, they found that the Protestant missionaries were their best friends, and at once their attitude toward Christianity changed. Next came an outbreak of cholera, and again the Koreans in their suffering and perplexity turned to the missionaries for help.

Soon the hour of transition dawned. Revivals began, the heaven continued to work remarkably as weeks, months, and years went by. Mr. Arthur J. Brown, in his report at the Rochester convention, 1910, said: "Syen Chyun station was organized eight years ago. Now the Christian community numbers 16,333. We left the train at the way station and were borne in chairs for five hours through valleys and rice-fields to the village of Chai Ryung. A station was opened there five years ago. The Sunday afternoon of our visit, Christians stood on that hillside under the open sky until we estimated there were 2,800 assembled."

At the same convention, Mr. John J. Moore spoke thus of the progress in Korea:—

"Fifteen years ago, there were only about one hundred baptized Christians. Seven years ago, there were about fifteen thousand, and now there is a total fol-

lowing of some two hundred thousand. This year a plan is actually on foot to gather in a million converts. If the same progress had been made in China that has been made in Korea, counting the number of missionaries and the number of years they have been at work, instead of about four hundred thousand Christians, China would have over eight million. If the same progress had been made in Japan, instead of seventy-five thousand there would be over one million two hundred thousand. I state these facts, not to offset Korea against China or Japan, for the record of mission work in all these lands has been glorious, but just because it has been so wonderfully glorious in Korea, and just to impress upon you a conviction of mine, and not only mine, but of many others,—a conviction that Korea is to have a prominent part in the evangelization of the non-Christian nations, do I tell you these things."

But, after all, the present missionary situation in Korea is governed not so much by numbers as by the daily lives of those who profess to have left all to follow Him who lived to bless others. This is the supreme test; and those who have an experimental knowledge of the gospel in the Hermit Kingdom can apply this test most safely. Here is the testimony one returned missionary brought:—

"I wish I could tell you how these people change when the Spirit of God comes into their hearts. You can usually recognize a Korean Christian upon the street by the unmistakable evidences of cleanliness and a new hope. When I talked with them, I found that they had a firm grasp on the things of God. Their thought and prayer pass beyond their national boundaries.

"There is a lesson for us all in the responsibility which the average Christian of Korea feels for the conversion of his neighbors and friends. He eagerly tells them of his Saviour, and pleads with them to accept him. All over Korea the gospel is being spread by the Koreans themselves, usually without any pay from a foreign missionary, but with a zeal and gladness of heart which cannot be resisted."

Surely the story of the cross in Korea is a tonic to



faith, a reminder that God is finishing his work on earth quickly, a bugle-call to sever the last tie that binds us to the world and to plunge ourselves into the great final soul-winning campaign. What a wonderful opportunity! Will you seize it *just now*?

### The Canary Islands — No. 2

#### Social Life and Customs of the People

THE Canary Islands are isolated from the larger countries of Europe and America, and this isolation naturally leads the people to be more exclusive and conservative than the people of those great countries, and so makes their social life and customs quite different.

All classes are friendly and courteous, being polite to a degree which others would do well to imitate. They are not cosmopolitan, and do not often take an active interest in affairs of the world outside of their own domain, or, at most, outside of the Spanish peninsula. Their manners are somewhat old-fashioned and stately. There is considerable social intercourse among them, although they are not given to entertaining, as are the English and Americans.

In the principal cities, a common diversion is to congregate evenings at the plaza, or principal square of the town, and promenade to and fro while a military band dispenses charming music. On these occasions the upper classes may be seen in their gayest dress. Promenading is a common diversion among them, as gentlemen or ladies will often walk together for an hour or two, talking over affairs of common interest. A gentleman and a lady seldom promenade in company without a chaperon, unless they are married.

On certain set occasions, bull-fights are held in the large cities, as in Santa Cruz de Teneriffe, at which times the event is widely advertised and a large concourse of people is attracted to witness the spectacle. In these bull-fights, which take place in a large amphitheater, the bull fights with men of gay attire, who torture the animal and skilfully dodge his assaults behind red blankets which they dexterously flaunt in his face, meanwhile endeavoring to stab him with swords that are carried for them. The swords are never removed from the animal. Other men, mounted on blinded horses, torture the enraged animal by spear thrusts. The excitement usually ends in the slaughter of the bull by the bull-fighter, or *torero*.

The islanders are amiable in disposition, and if they are treated as they manifest a disposition to treat the foreigner, there need be only the most friendly relations between them. However, their courteous manner is to a large extent a matter of form. On meeting strangers in a public place, it is considered rude not to recognize them, and conversation is often indulged in while both smoke a numberless succession of cigars. A new-found friend on leaving may state that he hopes to see you again, but he probably does not mean it. Though he may place his house at your service and say he will be offended if you do not occupy it, he probably would be shocked to see you hasten to accept the invitation. You may be asked to eat with him, but unless this is urged at least three times, you must not accept the invitation. These are forms of courtesy which are in common use in the islands.

The people to a large extent, especially in remote rural sections, are ignorant of everything except their own immediate surroundings. Their lives are extremely easy, as they are not annoyed by the political

disturbances or commercial crises of the rest of the world. Among the poorer classes, those having the simplest necessities of life are content. This gives little incentive to enterprise. This condition is nicely expressed by them when they state that their country is a very quiet, tranquil, easy-going country. This easy disposition is also shared by the more wealthy, who, having everything they desire, are indifferent even to disposing of their land at exorbitant figures, preferring to keep it as they do not need to sell.

A general fault of the higher-class Canarian is that he considers that to be a gentleman (*caballero*) one must do no manual work. He usually is seen superintending the peasants at their work. Although they are honest and hard-working people if working for themselves, in order to know that they earn a day's wage when working for their employer, the "man under the umbrella" must be watching them. There is scarcely any education at all among the lower classes, and they rarely make first-class mechanics. The ordinary peasant does not seem to care for advancement or improvement, and haste is unknown to him, it being considered not worth while to do today what can be put off till tomorrow. Their living is simple. They will work slowly and deliberately all day from sunrise till dark, and then are content to sleep in their dirty little hovels, many times in close proximity to the beasts, their companions in labor. The general absence of disease among them is largely due to the power of the sun's rays in destroying germs, and to the proximity of the sea, with its purifying sea-breezes.

The wants of their poor are few, and when they are too old to earn their living by honest work, their neighbors will never allow them to starve or to lack for a place to stay. The people are usually temperate and law abiding. The standard of morality is high among them. The women are the ones who do the most of the work. The husband, brother, or even son is usually the lord of his domain, and dictates to the other members of the household. If on his way to town in company with his wife and donkey, he usually rides the animal, while the wife walks, carrying the burden on her head. A man seldom carries anything when he is with a woman. The women work harder in the fields than do the men.

The country homes, viewed from a distance, appear inviting with their white-plastered walls and red-tiled roofs. However, on a closer investigation, it is found that the principles of ventilation, cleanliness, and sanitation are ignored. They are rarely found clean, and usually the fowls, dog, cat, pig, and goat are found living in the same building and having access to nearly every room. The donkey and cattle are usually sheltered in one room, either adjoining or near by the dwelling. The family washing is done on flat rocks in a stream near by or in a large cement tub, the clothes being pounded out rather than rubbed, and left in the sun on the rocks to dry. The cooking is often done over open charcoal fires amid smoke and dirt. Some of the more rustic dwellings are roofed with coarse straw, and the walls of such are usually stone walls without plaster. The clothing of the islanders is simple, the most common among the peasants consisting of a shirt and a pair of trousers, over which a pure woolen blanket, gathered around the neck, is worn suspended from the shoulders.

The houses in the cities, though generally very plain on the outside, are well furnished inside. The walls are painted in various designs, the floors are made of



mosaic (artistically arranged tile). The windows are protected from the streets by iron balconies or gratings. Inside the house are found one or two large open courts, or *patios*, upon which open windows and doors for light and ventilation. These dwellings are for the most part neatly and simply furnished, except a few where luxury is combined with simplicity and richness. In these open courts may be found a luxuriant foliage of potted plants and flowers. Their gardens, or *huertas*, which are bowers of beauty, are surrounded by high walls entirely shutting them away from the view from the street. In these dwellings all this is conducive to quiet, ease, and luxury.

The ancient Spanish custom of courtship is in vogue here, as in other Spanish countries. The young man (*novio*) will stand for hours on the narrow sidewalk or in the middle of the street conversing with his *novia*, or sweetheart, through the second-story balcony or through the iron grating on the street, but may never be with her except in the company of her relative until after he is married to her.

The ordinary salutations on meeting one's acquaintance must never be neglected here, as they often are in the Western world, where business concentration and hurry are the rule.

They care little for the ways of the foreigner, but are well content with what they have, and do not seem to favor the aggressiveness of the stranger. They are slow to adopt new manners or customs. Their amiable disposition, however, makes them easy to approach. The gospel is to be put within their reach. Some among them will be drawn by the influence of the herald of the gospel. The great commission is, "Go ye into all the world, and preach the gospel to every creature." Necessarily the work of the message we all love is slow among them, but we are encouraged by the prophecy concerning our Lord (Isa. 42:4): "He shall not fail nor be discouraged, . . . and the isles shall wait for his law."

BERT B. ALDRICH.

### Childish Discourtesy in Manhood

THAT oft-repeated saying that "a man is only a boy grown tall" may be true in many cases, but it hardly seems to me that it is true of the great man, the noble man, the Christian man. While boys possess many admirable traits, even the best of boys is rarely without his faults. And is not life given him to overcome these, to "put away childish things," as the apostle Paul says, and to put into his character noble, broad traits?

A boy of twelve or fourteen years of age not long ago was talking with a man over some business proposition. The man was trying to get the boy to remember a promise that had been made him when he entered into the deal; the lad was vexed and rudely walked away while the man was talking to him. Other boys have done this same thing. It is discourteous, insolent, a bad business act, and is altogether reprehensible in every way. But people are prone to hope that the boy will awaken to the uselessness and unseemliness of such a course before he reaches the years of maturity, and overcome all such tendency to rudeness and insolence.

But when a man, a man with not a few years, as I recently observed, will stalk away in a sullen mood while engaged in the discussion of some business deal with one who is endeavoring to effect some reasonable

adjustment of matters, it seems doubly reprehensible. Surely such a man has carried his boyish trait along with him up to manhood. But that habit is one that should have been dropped in early childhood.

We are told that unless we become as little children, we cannot be saved. This is true as far as the innocence, trustfulness, faith, and obedience of a child of tender years are concerned; it is also true that unless we lay aside the ugly traits of later childhood, we cannot enter into the kingdom of real, true manhood; we cannot take our proper place in the social or commercial world; we cannot be an example of Christian manhood.

Let us, then, lay aside childish traits and become men and women after God's own heart, exercising self-control, which is mightier than taking a city. Patience is a plant of slow growth, but since it is to characterize those who are ready to meet the Lord when he comes, we have no time to lose in its cultivation.

MARK HAMMOND.

### None but Christ

O CHRIST, in thee my soul hath found,  
And found in thee alone,  
The peace, the joy, I sought so long,  
The bliss till now unknown.

I sighed for rest and happiness,  
I yearned for them, not thee;  
But while I passed my Saviour by,  
His love laid hold on me.

I tried the broken cisterns, Lord;  
But, ah! the waters failed.  
E'en as I stooped to drink, they fled,  
And mocked me as I wailed.

The pleasure lost I sadly mourned,  
But never wept for thee  
Till grace the sightless eyes received  
Thy loveliness to see.

Now, none but Christ can satisfy,  
None other name for me!  
There's love, and life, and lasting joy,  
My Lord, in only thee.

ARTHUR V. FOX.

Los Angeles, California.

### He Kept His Promise

THE late J. Pierpont Morgan was the great financier that he was because he was a man of his word. He kept his promises. It is said that faith in his word was as strong in small things as in great. A gentleman once wished to publish a very expensive book, and he asked Mr. Morgan to advance some of the necessary capital. This the financier refused to do, saying that he did not wish to enter into an operation of that kind, but that he would subscribe for the first copy to be issued. The gentleman went away disappointed, but an associate of Mr. Morgan assured him that he had achieved much, since Mr. Morgan's subscription would be worth a thousand other subscriptions. "But he will forget me," remarked the gentleman. "Mr. Morgan *never forgets a promise*," was the reply.

The keeping of promises is one of the foundation principles upon which every great character has been built. One cannot achieve great things without building upon this basic principle. Promises must be kept in order to establish the necessary confidence.

"OWN a fault if you are wrong; if you are angry, hold your tongue."





## Why Girls Leave School



THE idea that children leave school to go to work because their parents need the money, is vigorously combated in a bulletin just issued by the United States Bureau of Education. The authors of the bulletin have made a careful study of trade and labor conditions among girls

in Worcester, Massachusetts, preliminary to the establishment of a trade-school for girls. They find that from one half to three fourths of the girls at work in the factories could have had further schooling if they had wanted to or if their parents had cared to insist upon it.

The survey showed that the number of girls between fourteen and sixteen years of age who leave school is constantly increasing. During the last five years many more girls between those ages left the Worcester schools than can be accounted for by increase in population. Only about seventeen per cent of them had finished the grammar-schools; most of them left in the sixth and seventh grades.

Why did the girls leave school? Various reasons were assigned by the girls themselves. Some thirty girls said they "did not like school;" "could not get along with the teacher;" were not promoted; or wanted to go to work. Two were working to help pay for a piano. One of these was a cash-girl of fourteen years who had left the ninth grade to go to work in a department store for \$2, later \$2.50 a week. Another was a girl of fifteen from the eighth grade, who went to work in a corset factory for \$1 and rose to \$4.82. Still another girl was taking music lessons and contributing to the payment on the piano.

Twenty-seven girls were found at home. In some cases they had left to help in housework, while a few had left at a time of temporary stress, and then had not returned to school. Four girls had changed places with the mother, who worked in a corset factory, laundry, or some such place, while the girl, whose wage-earning power was small, kept house for the mother of the children.

Curious differences as to what the parents thought they could afford were discovered: "The mother of a family of eight children, living in apparently direst poverty, would have been glad to have sacrificed and pinched still further to have her daughter stay in school longer, if she would. The mother of another family of six, living in a comfortable apartment-house, with hardwood floors, piano, and other luxuries, said her daughter wished to stay in school longer, but the burden of supporting the family was too heavy for the father to bear alone; so the girl was taken out of school to go to work. A visit to a Swedish family revealed a carpenter and his wife, a washerwoman, who had just built and owned a new three-story apartment-house. Yet the fifteen-year-old daughter with a seventh-grade education had been sent to work in a paper-goods factory at \$2 a week." "The question, 'Why did you leave school?' was put to some three hundred thirty-six more mature workers in the corset trade. Ninety-one per cent of these women had left school between the ages of thirteen and sixteen, and fully fifty per cent because of their dislike of school or because they wanted to go to work. Of seventy-four workers in a clothing factory, eighty-five per cent

had left school between the ages of thirteen and sixteen, twenty-five per cent of their own volition."

In the opinion of the authors of the bulletin, conditions such as were found in Worcester emphasize the imperative need for special training of a practical sort for girls between the ages of thirteen and fifteen. In the main, the children left school simply because they disliked the school work. Not getting the kind of training they might have liked and would have profited by, they blindly joined the army of shifting, inefficient, discontented girls that go from one monotonous factory job to another, and, because of their lack of training, rarely rise above the class of low-paid, unskilled workers.

### Efficiencygrams

SELECTION plays an important part in life,—selection of the work to do, the place to put the emphasis, the time to speak, the words to say. They all are as serious as the selection of a husband or a wife.

Be constructive.

The ability of which you are conscious now is but a small part of the ability you may develop.

You can't shirk life: you must live it through; it behooves you to make it profitable and make it pleasant.

Feel sympathy and show sympathy, but do not put sympathy into words.

Be conscious that whatever befalls you is a consequence of some cause which you have set in motion; and be careful of the causes you start.

Serenity makes difficulties easy, and adds strength to strength.

Cultivate a sense of proportion; then put your strength on what is most important.

Whenever you have a chance, breathe big lungfuls of fresh air. Fresh air is a paradox; for it is wonderfully awakening yet wonderfully soothing.

Love! There is something lovable in every person, something likable in everything.

Thank God for work. It is the balance wheel for life's inequalities.

Is it hard for you to begin a new piece of work? Dash in. After the first dash it is easy.

Don't fear a thing because it is new; don't despise it because it is old.

Haven't you seen the time when a cheerful janitor or a smiling street-car conductor helped you start the day right? Then be cheerful and smiling yourself, for you may be helping an unnoticed somebody.

Good spirits are good for the nerves.

Human nature is an expression of the vital force within us, and in its primary state, is good. If we excuse our faults as the output of "weak human nature," we are doing ourselves injustice.

Be a good mixer; don't live to yourself.

It is profitable to look into every experience, however bitter it may seem, for the profit that is in it somewhere.

Do it now — the good deed, the helpful action.

Every night go through the happenings of the day, and be grateful for the good that has come to you.



Earnestness bears conviction with it. Be earnest and you will convince others as others have convinced you.

We are the creators of our own troubles and our own joys. Let us create joys exclusively.

Throw your chin high, and your spirits will rise with it.

Make use of such routine as will simplify the doing of your work, but do not let routine be all. Beware of ruts.

Be cheerful: it is a duty you owe to others and to yourself.

Hunt for the lesson that adversity teaches, and when you have found it, study it.

Give your smiling cooperation to others. You don't know how profound or how opportune may be the help you give.

If a painful experience returns, it is because you have not learned its full lesson. Master it this time, and it will stay away forever.

It is the crystallization of small happenings into experience that influences character and conduct.

All life is ours to draw upon. When we realize the possibilities opened to us by that knowledge, we shall straightway learn how to seek the treasure.

Interest,—desire and will,—that is the ladder that climbs to success.—*The Chautauqua.*

#### Pride and Difficulty

I THOUGHT it strange, as once I pondered o'er  
How man compares all nature unto man,  
And for each changing mood doth nature scan  
To find its likeness in her own rich store,  
Or, reproduced, its equal in her lore,  
That he should liken life, since it began,  
To hills and valleys,—those of humbler clan  
E'en to the valleys, while the proud are more  
And are compared to heights, and yet again  
Grim Difficulty to the mountains broad.

But now I see that, rising from the plain,  
The Steeps of Difficulty are but pride, which, trod  
And once surmounted, sing for us the strain,  
"The paths of trial lead but up to God."

JOSEF W. HALL.

#### The Panama Canal

DURING the past few months thousands of tourists from the States and from abroad have visited the Canal Zone. In all probability more visitors will avail themselves of the opportunity within the coming twelve months than for any period of equal length thereafter, for the Panama Canal under construction is a wonderful sight, but when finished and filled with water, will present but few of the interesting features now to be seen. Doubtless the readers of the INSTRUCTOR will be interested to note some of the chief points of interest as seen by the writer in a day, early in April of the present year.

At the entrance of the canal from the Atlantic side are situated the cities of Cristobal and Colon, perpetuating the name of Christopher Columbus. At the latter-named place is located the office of our West Caribbean Conference. In the same building is the commodious church, fronting on one of the principal streets of the city. On the same site our church and conference building was destroyed by fire early in March of 1911, as was also the union conference printing plant then operated at Cristobal. Since that date the Watchman Press has been well established at Riversdale, Jamaica.

On the railroad between Colon and Panama City

there are three daily passenger-trains and five extras on Sunday, besides the three tourists' trains a week. There is one continual passing of freight- and work-trains.

Our first stop is seven miles from Colon, at Gatun. Here is situated the Gatun locks, upon which depends the success of the entire canal. At this place are three sets of double locks; that is, passage channels for vessels going either up or down at the same time. The aggregate length is 8,000 feet, with an extreme width of 2,100 feet. This immense buttress of reenforced concrete stands thirty feet above the normal level of Gatun Lake. The total lift of the three sets of chambers is 85 feet.

Two gigantic constructions of steel are placed on either side at the head of the channels, and in case the gates should get out of working order or should give way under extra pressure, these could be brought into use upon a few minutes' notice by means of the electrical apparatus by which they are controlled.

The overflow of the lake as it receives the ever-flowing waters of the Chagres River, is amply provided for by the construction of the spillway dam, a half-mile away from the locks. The intervening distance is well built up of rock excavations taken from the canal farther up.

Culebra is the station at which we shall make our second stop. The engine fairly leaps and snorts in the downpour of the tropical shower as we are getting under headway, and soon we find ourselves passing through beautiful scenery and around the rugged mountains in graceful curves. For a time we are speeding through deep cuts in solid rock, then we emerge, to peacefully roll along on the narrow fill, away out in the midst of Gatun Lake. As the widening shores of this picturesque lake keep spreading back toward the highland, it covers and submerges the forests and changes them to only bare, dry tops, projecting above the water's surface. They still remain as evidences of the beautiful valleys and sites of the many native homes that once were to be seen here near the center of the longest mountain range in the world. They are now sacrificed that the nations may "run to, and fro" by means of the great ocean greyhounds plowing the seas of every continent.

For a distance of nine miles the Culebra Cut has been and is one of the greatest hindrances to the completion of this gigantic scheme. Several of the largest steam-shovels are now working on canal bottom. However, nearly seven per cent of the entire cut yet remains to be finished. A heavy landslide is anticipated on the north side, similar to the one which took place some time ago on the south side. It is said that a great crack is to be seen on top of the mountain about half a mile back from the crest. Steam-shovels, and heavy engines with trains of cars, are run on tracks high up on the side of that mountain, which if it should slide would envelop the machines and workmen.

Many fatal accidents have occurred, and it is only for the fact of good organization and perfect control of the great numbers of workmen that the toll of human lives has not been greater. Life-insurance companies are doing a thriving business in the Canal Zone. But, my dear friends, as a sequence of easy money, and of all the evil tendencies of the present age, there are "delayed blasts" and "weak places in the road," which are sending hundreds to their doom every week,—hundreds whom those human agents can never insure so that they may see the kingdom of God.



The greatest labor-saving device in use on the isthmus is referred to as the "Ledgerwood unloader." A monster unloading machine, operated by steam from the regular train-engine, draws by cable and reel a huge plow the whole length of a train of sixteen cars in three minutes, unloading 320 cubic yards of spoil, containing rocks of greater weight than could be moved by human hands. Thirty unloaders of this type are used in the canal construction.

The locks at Pedro Miguel are smaller in proportion to those at Gatun, being only a single set of a thousand feet in length. The drop at this point is thirty-five feet. One and one-half miles from the Pedro Miguel locks, are those known as the Miraflores locks, a little more than six miles inland from Panama City. The last-named locks are of two sets, with a width in each passage of 110 feet. After making the descent by means of the Miraflores, the great ocean liners may sail forth on the broad Pacific, triumphant at the hands of a people who "have sought out many inventions."

The entire length of the canal is a distance of fifty miles. The channel through the cut and lake varies from three hundred to one thousand feet in width, and has a minimum depth of forty-one feet. The average length of time to pass through the canal will be eight or ten hours. Any captain will be able to put his own boat through with safety by making use of the channel guide signals. By guide signals is meant two towers located in the land at such angles to the deep-water channel that by keeping the boat in straight lines with them, one may be sure that the boat is in safe depths. When the channel turns, two other light-towers are in straight lines before the pilot's vision until another turn is made, then other signals are seen, and still others. Just so it is in the Christian's daily walk in life, as we advance we see the lights farther on which guide us in the straight and narrow way.

That you may get some idea of the immensity of the work that is being done, let me state a few facts from the summarizations for the month of February:—

Total excavations .....	2,108,530 cubic yards
Filling placed in dams .....	201,281 cubic yards
Cement placed in dams .....	61,544 barrels
Rock drilled .....	446,049 feet
Explosives used .....	247 tons
Average daily force .....	19,607 men

The distance from New York City to Panama City is 2,023 miles; from San Francisco to Panama City, 3,277 miles. Making use of this newly made waterway means a saving of 9,540 miles between these two ports. It means a saving from New York to Honolulu of 7,485 miles; to Manila, of 5,872; to Yokohama, of 7,935; to Hongkong, of 6,843; to Melbourne, of 3,531; and to Valparaiso, of 5,113 miles. The distance shortened from San Francisco to Liverpool will be 7,393 miles; to Hamburg, 7,651, and to Genoa, Italy, 6,621 miles.

As we get just a glimpse of the magnitude as well as of the cost of this worthy enterprise, we may well understand that the United States government is watching with a jealous eye its military advantages at the Canal Zone. The construction of this gateway has taxed the government as well as the wisdom of one of the ablest of nations, and yet it is but a mark across the narrowest and lowest place on the isthmus, which connects two great continents. It is but a contrast to the great and wonderful power of the Lord

Jehovah, for the time is not far distant when he will shake the earth in his wrath; and where then will be seen the evidences of this great (?) Panama Canal?

F. H. RALEY.

### Uncle Sam's Latest Observatory

FROM Los Angeles by trolley-car and burro-back up through the pine forests one reaches the Wilson Observatory. No dome nor gigantic telescope greets the visitor when he gains the summit. A huge Noah's ark of canvas destroys all preconceived ideas of what an observatory should look like, and within, three wonderful mirrors take the place of the great tubular telescope of other observatories.

The observatory building is constructed of canvas, the sides being set in the form of tiers of steeply overlapping eaves. This arrangement is calculated to allow for perfect ventilation, and is reenforced by a vertical wall of canvas which can be raised or lowered at will to obtain an even temperature. The peculiar arrangement of mirrors that replaces the familiar telescope is the center around which all interest in the observatory revolves. These mirrors are constructed at the Yerkes Observatory, and are the finest products of the optician's manufacturing skill. The enlarging mirror, which is supported by a pier of stone at the farther end of the building, is of concave glass, four inches thick, and the scientists tell us it is of twenty-four-inch aperture by sixty-foot focus. The glass is polished every so often with jewelers' rouge upon pads of chamois-skin, and is burnished every week or ten days, in order to remove all possible dust. In addition, a galvanized cover is kept over it when it is not in use.—*The Christian Herald*.

### How Hagenbeck Filled His Contract

CARL HAGENBECK, who died recently, was the most renowned animal collector and dealer in the world. He supplied nearly all the menageries and zoos in three continents. He kept his animals in a large park at Stellingen, near Hamburg. During his last years, he did not go far from home, and took no risks from wild animals. In 1905 the German government asked him if he would furnish one thousand dromedaries, provide a saddle for each, and transport them thousands of miles from East Africa to German Southwest Africa, and have the first shipment of three hundred beasts ready in three months. He said that he could. He sent his brother and other trusty men to do the buying, and set sail in a vessel he had chartered and fitted up especially for the purpose. He could not find any saddle to suit him, so he invented one, and had the saddlers of Hamburg make the saddles. He had his first shipment delivered in three months, and then the rest of the thousand were furnished. The German government was so pleased with the animals, their quality, and the speed of their delivery, that it took another thousand of them from him.—*Christian Herald*.

"DRAW the lines a little tighter,  
Spirit mine!  
Make the life a little brighter,  
Spirit mine!  
For the truth's sake be a fighter,  
Show the world life may be whiter,  
Purer, stronger, dearer, lighter,  
More divine."





### Oral Instruction to the Deaf

**W**HEN the telephone is thought of, the mind naturally reverts to Dr. Alexander Graham Bell, the inventor of the instrument now considered indispensable in all places of business, and in many homes of this country. But perhaps we have not associated the name of Dr. Bell with the education of the deaf. We should do so, however, for "thirty years ago Dr. Bell appeared before the Wisconsin Legislature to urge the adoption of the oral day-school system of educating the deaf. He was opposed to the common policy of segregating the deaf in institutions and teaching them a language different from that of the people. He wanted the deaf educated in local schools surrounded by home environment. No broad trial had been given the idea; but Dr. Bell's life with his deaf wife had given him a vision. The sign-language method appeared narrow and unsatisfactory to him. He saw the possibility of educating the deaf orally perhaps more clearly than any other educator of the time. Miss Daisy M. Way, a deaf girl orally educated, now in the employ of one of the largest banking and trust companies in the Southwest, also appeared for the innovation; and interviewed the legislators. Her presence was an incontrovertible argument in favor of the benefits of the system. Governor Rusk, later Secretary of Agriculture in President Harrison's Cabinet, became interested. The legislature hesitated, but finally risked an annual aid of \$100 for each pupil enrolled in a local oral school for a year. Since then the State has increased the subsidy to \$150; granted an additional \$100 to sustain poor non-resident district pupils attending these schools; made the education of the deaf compulsory, and added a deaf school inspector to the staff of the State superintendent of public instruction. Compared with the cost of institutional instruction, the State has saved money by adopting the local day-school system. Because Wisconsin employs the purely oral method in its twenty-three local deaf schools, the results are indicative.

"The oral deaf schools are a part of the Wisconsin public-school system. The deaf are taught by special teachers in the same building with hearing pupils. They romp and play with the hearing children. They grow up under normal conditions. There is no gestural language to drive them into isolation, and the timidity peculiar to the deaf under such a condition quickly vanishes.

"Work in the upper grades is almost identical with that afforded in the ordinary city school, except for a special study of speech and speech reading. Upon reaching the high school, deaf pupils are generally able to pursue their studies with the hearing pupils without the aid of a special instructor.

"The deaf are now taught to speak, and through this accomplishment, so long thought impossible, they are able to hold places in vocational life hitherto considered beyond their attainment. A half-century ago no one in the United States conceived that by reading lips a deaf person might converse with a nor-

mal one on topics of the day. Yet today this is a commonplace reality. A century from today the use of the sign-language to teach the deaf will be as obsolete as is the hour-glass now for reckoning time.

"In the United States, the stronghold of manualism, twenty-two per cent of the deaf are now orally taught. The Pennsylvania Institution, at Philadelphia, the largest deaf school in the world, has gradually changed from a manual to a purely oral school. Of 145 deaf schools in the United States in 1910, 82 use the oral method.

"Phenomenal has been the development of oral schools for the deaf. In nearly all European countries, including Germany, Holland, Norway, and France, the gestural signs and manual alphabet have long been discarded for the oral, or lip, method."

### A Bottle Lantern

**W**HEN doing late chores, or catching "night crawlers" on the city lawns for fishing purposes, there is nothing more handy and easy to make in the shape of an illuminant than the bottle lantern shown in the illustration. To make one like it, all you will require in the way of material is an empty bottle, such as a large bluing or milk bottle, a candle, the cover of a tin can, and some wire or string.



A BOTTLE LANTERN

First, the bottom of the bottle must be removed so that a fairly smooth and even edge will be left. The best way to do this is to use a glass-cutter. If you have no such instrument, soak a piece of string in kerosene, and wrap several thicknesses around close to the bottom of the bottle. Tie the string and touch a match to it. Immediately after the string is burned away, plunge the bottom of the bottle in a vessel of cold water, and the bottom will fall off.

The cover of the can should be large enough to fit easily over the bottom of the bottle, but not too loosely. If very loose, and no more serviceable cover be at hand, stuff rolls of paper between the bottle and rim of the cover until all slackness is taken up. In the bottom of the cover make two slits, one across the other, with a cold chisel, and turn these upward. Place the candle between these tin points. Punch with a nail a series of holes around the bottom of the cover for air vents (A). Also punch four holes equally distant apart in the rim of the cover. Then insert the candle and light it; attach the cover by broom wire or string about the bottle's neck, and run a loop upward for handle.—*Chelsea Curtis Fraser, in What to Do.*

### White Pine a National Asset

**F**ROM the days of earliest New England settlements down to the present time the white-pine forests of the nation have been closely linked with the adventure, the charm, and the romance of our history. Perhaps no commodities have entered so largely into the commercial and industrial supremacy of the nations as the products of these forests.

For almost three hundred years white pine has led the lumber cut of the North American continent. It combines in a rare degree those qualities which the users of wood have learned to prize most highly. The



wood is beautiful in grain and color and seasons readily and perfectly; it does not contain objectionable acids, oils, or pitchy substances, and as a consequence takes all kinds of stains, paints, and finishes in the most perfect manner; though light in weight, it has remarkably strong fiber, yet works easily under plane, saw, and chisel; it has a pleasant, wholesome odor, does not warp or splinter, and lasts remarkably well when exposed to the weather. It is, therefore, the wood pre-eminently best fitted for general use.

White-pine logs were used by the New England pioneers for the construction of their first cabins; white-pine stockades protected them from the attacks of the Indians. The turpentine, tar, and resin of the white pine were used extensively by these hardy pioneers as domestic remedies. The mothers of the nation used white-pine distaffs and looms in spinning and weaving the cloth for their families.

White-pine furniture was generally used in rural homes in early colonial days, although white oak in abundance was at hand. Austere Puritan and Pilgrim ministers expounded the gospel in white-pine meeting-houses from white-pine pulpits to congregations seated on white-pine benches.

During colonial times the cargoes of England and America were carried under white-pine decks. White-pine masts and spars bent to the winds of every sea, and white-pine bowsprits and figureheads poked into every port of the world.

The signal-lanterns that sent Paul Revere on the memorable ride which had such a far-reaching effect on the destinies of the colonies, were swung in the white-pine steeple of old South Church.

In the naval engagements of the Revolution, the war of 1812, and the rebellion, the blood of the gallant sailors on both sides stained the white-pine decks of the men-of-war.

The wonderful Baltimore clippers, the fastest sailing vessels of their day, made their marvelous records under white-pine masts and spars.

The history of white pine is inseparably linked with the history of the nation's industrial and commercial development and prosperity.

The inventions which have set America above all other nations of the world have been sketched and drafted on white-pine drawing-boards.

Patterns from which are cast the gears and wheels of the commerce and industry of the world are fashioned only out of white pine.

The tank at which the locomotive pulling the overland flyer stops to get its water; the churn in which your butter is made; the keys of your piano; the pipes of your church organ; the wash-tubs, water pails, and ice-cream freezer in your basement, are all made of white pine.

No other wood in America combines so many desirable qualities and characteristics as does this.—*William Deary, in Pictorial Review.*

ONLY to find our duty certainly, and somewhere, somehow, to do it faithfully, makes us good, strong, happy, and useful men, and tunes our lives into some feeble echo of the life of God.—*Phillips Brooks.*

HAPPY and strong and brave shall we be — able to endure all things and to do all things — if we believe that every day, every hour, every moment of our lives is in His hand.—*Henry van Dyke.*

## Gleanings

It is said that the steel sky-scrappers of New York affect the compasses of ships making port there.

A Kansas City physician recently used the pulmotor to resuscitate a baby that had been born apparently dead, and after three hours' application of the instrument the infant's lungs were working normally, and it was as lively as most new-born babies.

A house with sound-proof rooms, designed for the sole use of music students and teachers, is to be built in Berlin. The house will contain fifty rooms, in any one of which lessons may be given and practising may be done without the possibility of disturbing others, or of being disturbed.

While setting a fish trap off the Alaska coast a diver recently discovered the wreck of the schooner "Sadie F. Caller," which sank eighteen years ago with \$50,000 in bullion on board. The vessel lies in sixty feet of water and is easily accessible. The diver arranged with the owners and underwriters for a half-interest in all treasure recovered.

The volume of water which fell in the Ohio region during those fateful four days has been estimated by a Weather Bureau expert as sufficient to fill a reservoir five miles long, five miles wide, and five miles deep; or a river 100 feet deep, 1,000 feet wide, and 1,400 miles long; it would cover the entire State of Ohio to a depth of seven inches.

Burning a small piece of gold-leaf is a custom observed by the Chinese at certain anniversary celebrations, and it is estimated that gold to the value of over \$10,000,000 is destroyed annually in this way. This estimate is based on the assumption that each individual of a total population of 440,000,000 burns at each of two anniversaries a piece of gold-leaf weighing .308 grain, making a total of 271,040,000 grains. A five-dollar gold piece weighs 129 grains.

The island of Juan Fernandez, commonly known as "Robinson Crusoe's Island," lying off the coast of Chile, is to be utilized by the Chilean government as a mid-ocean wireless station. The site chosen for the station is at the summit of a hill one thousand feet high. The plant will have a working radius of five hundred miles, so that a ship provided with wireless apparatus can be picked up within upward of one thousand miles west of Valparaiso.—*Popular Mechanics.*

## Schoolhouses by Parcel-Post

SENDING cardboard models of schoolhouses by parcel-post is the latest device of the United States Bureau of Education for arousing interest in attractive school buildings at low cost for rural communities. The models are made to fold flat, and are shipped by mail to local authorities, normal schools, and other agencies, for use during a limited period. A number have already been sent to points in the West and Southwest.

Models for one, two, and four-room schools are provided. The buildings are planned especially for rural communities where low cost is the first essential. They represent the very latest ideas in school architecture; they are usually attractive to look at; they are up to the minute in hygienic arrangements; yet they are within the means of the smallest communities.

With one of these models to work from, it is asserted that any carpenter will be able to build a schoolhouse that will meet every modern requirement.





## The Stolen Bible



**J**UST try me once more, Mr. Newton."

"No, sir, I've tried you a dozen times now. You can't keep your promises, and I can't trust you again. When there are so many sober men ready to work

for me, I cannot bother with drunken employees. I'm sorry for you, Tim; but I gave you a fair warning."

With a muttered curse, Tim Blake turned away from Mr. Newton, and walked slowly down the street. There seemed no hope for him. He had drifted from bad to worse, and had become unsteady in his habits and reckless in his dissipation, till even his lenient employer had turned him off. Hope died out in his heart. It was useless to try to obtain work. Who would employ a drunkard?

Full of remorse and despair, he entered a saloon, thinking to drown his bitter feelings in a glass of whisky. "See here, Jones," he said, "I'm dying for a drink and I haven't a cent. Just give me a dram and charge——"

"Can't do it, Tim. I don't trust; you know that. Go home and get money or its equivalent, and the whisky is yours."

Tim meekly left the saloon. Perhaps Mary had a few cents hidden away somewhere. Many times did his wife's hard-earned money go into the rum-seller's till. Long ago he had taken everything from the house that was pretty or attractive, and often necessary articles had been sold for whisky.

Mary had managed by hard work to keep herself and Bessie comfortable most of the time. Bessie was very anxious to help, and though only ten years of age, she did most of the work at home that her mother might work for others. Bessie could knit very nicely; and when the work was to be done, her nimble fingers could fly very industriously. Once in a while she earned a little money in this way. With a wife and child, Tim might have made life a success; but the love of strong drink, like a terrible fiend, was dragging him down to ruin.

Tim walked rapidly away from the saloon toward his home. He entered stealthily, hoping to find no one there; but there sat Bessie fast asleep. Her hands had grown tired of knitting and had dropped upon an open book which lay in her lap. Tim's quick eye saw the book. He did not know that there was one in the house. This one was very dear to Mary Blake, and she kept it hidden. Bessie had read it many times, always hurrying out of sight at the approach of her father; but that day she had fallen asleep. Tim crept near, his eyes burning with eagerness. Slowly he drew

the book from beneath her fingers; and not waiting to see if she awoke, he rushed from the house.

As he hurried along, he looked at the book—"Holy Bible." A little flush of shame tinged his cheek as he read the words. He opened the book and saw written within: "Mary Everett—from a friend." He remembered just when he had written that—his first gift to Mary. She had trusted him with her happiness. She had left a happy home for him, and he had not even been a friend to her. Had he not dragged her down to poverty and disgrace? She had been so kind, so gentle and patient, through it all! The flush on his cheek burned deeper as a child's voice, shrill and panting, broke the reverie:—

"Father! O father! don't take that; it's all the book mother's got, and she loves it so. Don't take it."

"Hush, child! not so loud. Does your mother really care for the book?"

"Yes, yes; she reads it every night when we are alone; and only today she said, 'Be careful of my precious book, Bessie;' and I went to sleep. Please give it back, father; I'll give you my shoes for it."

There was a spark of manhood left in Tim Blake's heart. Old memories and his child's earnest pleading fanned it to a flame. With a bit of pencil he wrote in the book, "Dear wife, I'm going away, and I'll not come back till I become a true friend to you and a good husband. Tim."

"There, Bessie; it's not for you to read; take it to mother. Now take yourself and your shoes home quick!"

The child bounded off, glad to receive the Bible, and little dreaming she would not see her father for long years.

He came back again when he had grown a stronger, truer man. He had fought a fierce fight with intemperance, but had come off conqueror.

Their home is a happy one now, filled with comfort and luxuries; but among beautiful things there is nothing so highly prized as mother's old Bible.—*The Manna.*

## The Lonely Grave of a British Girl

ON a recent Sabbath afternoon, accompanied by a friend under appointment as a foreign missionary, I sauntered leisurely into the country near Washington City. The day was an exceptionally pleasant one, and the quietness of our surroundings, together with the fragrance of the woodbine and the apple blossoms, made us feel very close to the Author of nature.

As we approached the west branch of the Potomac River, we left the main road and followed a narrow path which led more directly to the river. A tangle of honeysuckle caught my eye, and pushing it aside, I was much surprised to discover a lonely tombstone, which stood at the head of a grave made when the city



of Washington was in its infancy. Stooping down, I deciphered this inscription:—

*"Beneath this stone  
are interred the remains of  
ANN BARBER  
who was born in London  
in 1800  
and died near this stone  
in 1825  
after a residence in this country  
of three years.  
Her surviving friends, on their departure for  
their own [land], subscribe this  
stone to her memory."*

A stone's throw from the grave of the British lassie stood the ruins of a water-mill erected over a century ago, now as quiet as the grave of the stranger who died so far from home and native land. I found near the mill an old colored woman, and from her I learned the circumstances connected with the girl's death. The party from London expected to make their home in the new land, but when Ann Barber, one of their number, became suddenly ill and died, they decided to go back to the land of their nativity. The country in those days was sparsely settled, and in an apple orchard they made a grave and buried the one whom they loved. It must have been a sad party that left the lone grave so far away from home.

The apple orchard is still there, but the trees are as lifeless as the body in the grave. A tree grew in the center of the grave, but the elements broke it in half. It is covered with wild vines, nature's broken shaft over the grave of the stranger.

As I stood with bared head, I wondered if Ann Barber died in Christ, if the angels of God are watching over her lonely bed, and if she will come forth victorious to meet her returning Lord.

How thankful I was on that Sabbath afternoon, as in that wild scene of neglected agriculture I thought of the blessed hope of the gospel. Not forever will death hold its captives; not forever will the grave be silent. "In a little while" those who sleep in the dust will awake with singing, and triumphantly will cry, "O death, where is thy victory?" Jesus Christ has conquered death and the grave, and the blessedness of this truth is that he is about to manifest the power of his victory. I hope Ann Barber's grave will be opened in that day, and that her friends also may have died in hope, so that there may be a glad reunion in that kingdom in which there will be no death, no lonely graves.

JOHN N. QUINN.

### Obedience

A JUNIOR son of the German emperor disobeyed his father in the presence of a number of other persons. It was plain disobedience of a father's order. Nothing was said about it at the time, but later the boy was told:—

"You have committed a double offense: you did what I did not wish you to do, and you set the example of disobedience to others who were present. If you are disobedient, you, the emperor's son, why cannot every one else be disobedient?"

That rebuke was sufficient.

In our own lives the effect of disobedience is pre-

cisely the same. A disobedient boy in the schoolroom sets up a false example for weaker comrades. If he can defy his teacher, some other boy or girl is certain to reason that he or she has the same right, and so the spirit of disobeying spreads, and after a time a disorganized class is the result.

Mark the effect, though, when every member of the class obeys the school orders. A well-disciplined body with a front like soldiers is secured. The teacher knows just what to expect from her pupils. The school work progresses smoothly, and the education desired is secured with much less effort and expense than if disobedience prevailed.

In every business one of the first things demanded of a beginner is that he understand orders and obey them. If a plumber sends out a young apprentice to do a certain job, that apprentice knows his success in work rests upon his knowledge of what he is doing and his ability to do what he is told to do. A young electrician, a clerk in a store, a reporter, a farm-hand, is under the same test.

Not so very long ago, a boy was sent out to fix the joint of a certain water drain-pipe. He was given explicit instructions as to what to do. Examining the pipe, he made up his mind that his orders were wrong. It would have cost him little trouble to telephone back to his shop and have the original instructions repeated to him, but he had not yet learned the lesson of obedience. He mended the pipe his own way.

Three days later the building was flooded, it was necessary to call out the fire department to check the damage, and the property was injured to the extent of several hundred dollars. The boy's explanation was: "I thought my orders were wrong, and I fixed the pipe my own way." He paid for disobedience with the loss of his position and a discredited name.

Obedience brings a rich reward. Possibly, in rare exceptions, orders may be wrong, but the one who obeys cannot be wrong since he followed orders. If the orders are not wrong, there comes the consciousness of learning, through obeying orders, the wisdom of older minds.

Obedience has its very start in faithfulness to the laws of God. Then follows obedience to the laws of man and to the laws of work and of relations with those about you. When one can say, "I am obedient to these things," he can safely add: "I am master of myself and have the right to ask others to obey my orders." But until he can honestly say that, he cannot say that he understands obedience.—*Boys' World*.

### Baste the Bear

THIS is a lively, blood-warming game, well suited for the noon hour or the recess period on a cold day. Any number of boys can play. The only implement required is an old gunny-sack for each player.

The sacks are loosely rolled the long way, but not tied. To start the game, one boy volunteers to be the bear. He chooses another boy for his keeper.

The bear stoops, as the boy does who is "down" at leap-frog. If he does not bend his head far enough at first, he will soon learn to do it. He holds his ankles with both hands, and with one hand he holds also one end of his own sack. The keeper holds the other end of the bear's sack in one hand, and in the other his own sack.

The rest of the players circle round, watching for a



chance to hit the bear with their sacks, and escape being hit by the keeper. The keeper tries to touch one of the players with his sack. Whenever he succeeds, the player so touched becomes the bear, the old keeper joins the players, and the ex-bear becomes keeper until he can win his place among the other players again.

Should either the bear or his keeper let go of either end of either sack and thus "break the circuit," the bear may be "basted" until the connection is restored. No touch made by the keeper counts unless both he and the bear have hold of the bear's sack. Thus it becomes an object of the game to strike at the bear's sack, and break either his hold or that of his keeper, or else to "disarm" the keeper by striking his sack with another sack, and giving a quick pull as the sacks entwine.—*Youth's Companion*.

### What a Girl's Clothes Indicate

IN an article on "A Girl and Her Clothes," published in the *Woman's Home Companion*, appears the following:—

You may not speak a word to me, but the manner and line of you, the gentle or brusque, gracious or awkward little tricks of body, the way you walk, the hat you wear, the clothes, the gloves, the color and fashion of them, the manner of wearing them,—all these, along with the look in your eyes, are expressing you, and are saying to me: "She belongs to this class, or that." "She is this manner of person, or that." "See, she is careless." "See, she is tired and worn." "See, she is a person of good judgment," or "whimsical;" "dependable;" "a person of loveliness;" "unloveliness;" "of taste," or "lack of taste." "Don't you understand what we are saying to you?" These things seem to say: "Look at us! Read us! Read us! As plain as day!"

Whether we realize it or not, we are perpetually expressing ourselves, and our clothes speak for us—condemn us or recommend us, praise us or blame us—as plainly as if they spoke with voices like our own. I have seen girls apply to business houses, seeking positions, and I have seen them refused good positions, and they never guessed the reason. Some of them brought with them reasonably good letters of recommendation, saying perhaps that they were capable, willing. But of what avail were these when all the while huge masses of yellow puffs, dowdy clothes, low-necked shirt-waists, and tawdry imitation jewelry, badly chosen and designed, were saying as plain as could be: "She has no judgment." "She does not know true values." "She is frivolous." "Could you trust a girl to be careful of your accounts who is so evidently careless of her own?"

Then the kind-heartedness of the employer, perhaps, hesitates. After all, might she not do, this little girl making a pitiful enough showing as she sits waiting for an answer? Isn't it right to give her a chance, anyway?

"Well, I've told you the truth," the puffs seem to say, "you can heed it or not as you choose; that is your affair." "You wouldn't be advised by me," the huge hat speaks, looking a little insulting; "don't blame me, I gave you fair notice!" And the jingling bangles and mock silver purse and the vanity-box clank a little fretfully as the girl rises. "It's no fault of ours if your business is neglected! Don't blame us! We warned you!" they seem to say.—*Selected*.



M. E. KERN  
MEADE MACGUIRE  
MATILDA ERICKSON

Secretary  
Field Secretary  
Corresponding Secretary

### Society Study for Sabbath, July 19

1. OPENING Exercises (twenty minutes).
2. Mission Study (twenty minutes).
3. Bible Study (ten minutes).
4. Social Meeting (ten 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 giving briefly interesting facts drawn from the numbers of the *Review and Herald* issued since June 21.
2. Mission Work in Korea. Have some one read the article on page three, on "Missionary Situation in Korea." Then have a talk or paper on "Our Work in Korea." See article "Progress in Korea" (page thirteen), "Outline of Mission Fields," *INSTRUCTOR, Review, Second Sabbath Readings, Seventh-day Adventist Year Book*. Use a map.
3. Success in the Christian Life, No. 12. We must shun worldliness. We are commanded not to love the world (1 John 2:15-17), because we cannot love both the world and God. Matt. 6:19-21, 24. Many say they do not love the world, but the Lord gives tests. Rom. 12:2; James 4:4. There is danger of our being deceived. 2 Cor. 4:4. Christ was in the world but not of it. John 17:14. This was true of Paul (Gal. 6:14), and must be of us. John 15:19.
4. Can you not close with a season of prayer? First give opportunity for persons to make definite confessions of worldly things that are hindering them; then join in praying for one another. James 5:16. We are living in very solemn times, and we need to wrestle with God both alone and together. Remember, "Prayer in the hand of faith is the key that unlocks heaven's storehouse."

### Christian Progress in Korea

#### Spread of the Work

FOUR years ago, work had been carried on in only one of the thirteen provinces, and only one mission station had been opened. Eight churches have now been organized in five provinces, and companies established in four others. Workers from America are now located in four stations,—Seoul, Soonan, Wonsan, and Kyong San.

All these stations, except the Wonsan station, have been made possible by the \$300,000 Fund. At Soonan there are two foreign houses, although not the best. These are occupied by Dr. Riley Russell and family, Brother Howard Lee and family, and Miss May Scott. Our industrial training-school is located here. There are forty-five acres in the school farm. The principal crops raised are rice, millet, and beans. Last year one thousand fruit-trees were set out and are growing nicely. The schoolhouse is a small building with mud walls, and the girls both study and live in small Korean houses with mud walls and straw roofs. However, before I left a contract was let for the erection of a school building, a girls' dormitory, and a dispensary. These buildings are all to be of brick, and to be completed by the first of October of this year.

#### School Work

Our school work was begun in 1907 by Elder W. R. Smith and Miss Scharffenberg. The attendance, though small at first, has grown until there are over seventy students at the present time, and many have been turned away, as we could not accommodate them. In the spring of 1910, Brother H. M. Lee arrived, and has since had charge of that work, being assisted



by Miss May Scott, who takes charge of the girls' department. It has taken some time to get the work thoroughly organized, but a four years' course is now being given, equivalent to the American sixth to ninth grades.

Besides the training-school at Soonan, we have eight schools in the country doing primary work, with an enrolment of over one hundred.

#### Publishing Work

The publishing work was begun in the spring of 1909. Our first outfit consisted of an old George Washington proof-press and a small font of type. This press was set up in one end of the school building at Soonan, and operated for about six months. It was then removed to Seoul. But before we moved into our own spacious building last December, we were compelled to move our plant no less than five times. For two years we worked along with the old press, and then purchased a cylinder press, of Japanese make. The Pacific Press Publishing Association gave us machinery to the value of about eight hundred dollars, for which we were indeed grateful. In the fall of 1910, we began to publish a twelve-page monthly paper, but it was later increased to a twenty-eight page magazine. Four special campaigns were made with this magazine, and as high as 13,500 of one edition were sold. This year we have averaged about four thousand copies a month. Last year more than one thousand dollars' worth of books and papers in the Korean language were sold.

#### Medical

You have all read of the work being carried on under the direction of Dr. Russell in his twenty-dollar dispensary. These workers have had over twenty thousand patients during the last four years, many of whom have traveled long distances in pain and suffering to receive physical aid, and have, while receiving that aid, heard the glad news of the soon-coming Saviour, who is able not only to heal our bodies, but to heal our souls of the dread disease of sin. The new dispensary now being built will add much to this branch of the work. We trust, however, that the new building will not keep the doctor away from the field work, where he is so much needed, and where he has rendered such signal service as a minister.

#### Workers

At the time of the last General Conference we had only eight workers from America, and five of these had been in the field but six months. Now we have fifteen workers from the United States, all speaking at least some of the language, and some speaking it very well. Then we had six native laborers employed; although four of the six have since dropped out of the work, there are now over forty in the various departments giving their full time to assisting in the great work of giving to their own people the message of the soon-coming Saviour.

God has been very good to our workers the past four years, keeping them in health and strength, for which we praise his name. In June, 1911, Brother and Sister W. R. Smith were called upon, for the second time in Korea, to lay away one of their little ones, Jethro, to await the call of the Life-giver in the resurrection morn. Last September, while our mission houses were being built, and we were living in tents, our own little boy, Kenneth, was snatched from us by the cruel hand of death. But these little graves on Korean soil only endear our hearts to the work there, and make us long for the day to come when

"the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

#### Needs

Our needs; briefly stated, are as follows: A new house for Brother H. M. Lee; rooms for Sister May Scott; houses for new workers as they are sent out; and a church building for Seoul, a city of two hundred thousand population. We need two families, one to settle at Kyong San, with Brother Wangerin, and one at Wonsan, with Brother Smith. These two workers are alone among their millions, and we should give them help soon.

C. L. BUTTERFIELD.



### III — The Famine

(July 19)

LESSON SCRIPTURE: Gen. 41:46-57; 42:1-4.

LESSON HELPS: "Patriarchs and Prophets," pages 224, 225.

MEMORY VERSE: "But my God shall supply all your need." Phil. 4:19.

#### Questions

1. How old was Joseph when he began his work for Pharaoh? How did he begin his studies? Gen. 41:46.
2. How were Joseph's plans carried out during the seven plentiful years? Verses 47-49; note 1.
3. How wide-spread was the famine when the years of dearth came? Gen. 41:53, 54, 56; note 2.
4. How did Pharaoh answer his people when they cried to him for bread? Verse 55.
5. What did Joseph do when the Egyptians came to him? Verse 56.
6. How many other countries came into Egypt to buy corn of Joseph? Verse 57.
7. What is said of this famine in the land of Canaan, Joseph's old home? Acts 7:11; note 3.
8. When food became scarce in Jacob's home, what did he say to his sons? Gen. 42:1, 2; Acts 7:12.
9. Was it an uncommon thing for people to go to other lands for food in time of famine? Note 4. In times of famine, poverty, or trouble what promise should comfort us? Memory verse.
10. How many of Jacob's sons were sent down to buy corn in Egypt? Gen. 42:3.
11. Which one did not go? Why was he kept at home? Verse 4; note 5.
12. What thoughts do you imagine must have come into the minds of these ten men as they traveled over the same road that Joseph had been taken years before?

#### Notes

1. "At the very opening of the fruitful years began the preparation for the approaching famine. Under the direction of Joseph, immense storehouses were erected in all the principal places throughout the land of Egypt, and ample arrange-



ments were made for preserving the surplus of the expected harvest. The same policy was continued during the seven years of plenty, until the amount of grain laid in store was beyond computation."—*Patriarchs and Prophets*, page 224.

2. In permitting this dearth to be in all lands, God surely had a purpose. He had a loyal servant in Egypt for whom he was caring, in order that the witness to the true God might be borne in all lands. This was God's way also of preserving the lives of Joseph's father and brethren, and of bringing the family together again. If there had been food in other countries around Canaan, Jacob's sons might not have gone to Egypt. God works in wonderful ways for his own.

3. Famines were not unusual in the land of Canaan, or Palestine. They are spoken of a number of times in the Bible,—in the time of Abraham, of Ruth, of David, and of Elijah, etc. In the days of Elisha there was a seven years' famine, like the one we are studying about. These famines were caused by a lack of rain at certain times of the season. In Egypt the yearly overflow of the Nile River was depended upon to water the land so as to produce crops, and when it failed to rise high enough, a famine followed.

4. Jacob's grandfather Abraham had taken his family to Egypt during a famine in Canaan. Gen. 12:10. His father, Isaac, went into the land of the Philistines to escape a famine. Gen. 26:1, 2. So at this time it was natural that Jacob should look about to see where help might be found.

5. Ever since the loss of Joseph, Jacob's heart had gone out more and more to his youngest son, Benjamin, and he was very careful of him, and was not willing that he should leave him.

### III — Rending the Heart; Pleading for the People; Promise of Deliverance

(July 19)

LESSON SCRIPTURE: Joel 2:12-20.

#### Questions

1. In the days that immediately precede the coming of Christ, in what earnest manner should the people turn to the Lord? Joel 2:12.
2. What will be the result of turning to God with all the heart? Deut. 4:29-31; Jer. 29:11-13.
3. What admonition is given? What statement is made concerning the character of God? Joel 2:13.
4. What is meant by rending the heart? Ps. 34:18; 51:17; note 1.
5. What declarations are made concerning God's mercy? Ex. 34:6, 7; Micah 7:18.
6. As a result of seeking God with all the heart, what did the prophet say God might yet do? What should be offered unto him? Joel 2:14.
7. What solemn call is given to God's people? Who are especially mentioned in this solemn appeal? Joel 2:1, 15, 16. Compare Zeph. 2:1-3.
8. What example is given of repentance in response to a solemn warning? With what results? Jonah 3:5-10.
9. In this solemn time, what should the Lord's ministers do? What should be the burden of their prayer? What might the heathen do and say? Joel 2:17; note 2.
10. How were Jesus and others affected by the apostasy of God's people? Luke 19:41, 42. Compare Lam. 2:11 and Phil. 3:18.
11. What precious promise is made to those who seek God earnestly? What does the Lord declare himself to be? Joel 2:18, 19. Compare Ex. 20:5; John 2:17. Note 3.
12. What will be done to the hosts that oppose God's people? Joel 2:20. Compare Jer. 1:14, 15.
13. What description have we of the final destruction of the ungodly? 2 Thess. 1:7-9; Rev. 20:9.

#### Notes

1. "What will the outward expressions of sorrow avail if the inward impressions be not agreeable?" "When the heart is rent for sin, and rent from it, then it is prepared to turn entirely to God."—*Matthew Henry*.

2. "It was needful that men should be awakened to their

danger; that they should be roused to prepare for the solemn events connected with the close of probation. The prophet of God declares: 'The day of the Lord is great and very terrible; and who can abide it?'

"In view of that great day the Word of God, in the most solemn and impressive language, calls upon his people to arouse from their spiritual lethargy, and to seek his face with repentance and humiliation: 'Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand.' 'Sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, . . . let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar.' 'Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness.'

"To prepare a people to stand in the day of God, a great work of reform was to be accomplished. God saw that many of his professed people were not building for eternity, and in his mercy he was about to send a message of warning to arouse them from their stupor, and lead them to make ready for the coming of their Lord."—*Great Controversy*, pages 309-311.

"Let the servants of the Lord weep between the porch and the altar, crying, 'Spare thy people, O Lord, and give not thine heritage to reproach.' God has always wrought for his people in their greatest extremity, when there seemed the least hope that ruin could be averted. The designs of wicked men, the enemies of the church, are subject to his power and overruling providence. He can move upon the hearts of statesmen; the wrath of the turbulent and disaffected, the haters of God, his truth, and his people, can be turned aside, even as the rivers of water are turned, if he orders it thus. Prayer moves the arm of Omnipotence. He who marshals the stars in order in the heavens, whose word controls the waves of the great deep, the same infinite Creator will work in behalf of his people if they call upon him in faith. He will restrain the forces of darkness, until the warning is given to the world, and all who will heed it are prepared for the conflict."—*Testimonies for the Church*, Vol. V, pages 452, 453.

"I was shown the people of God, and saw them mightily shaken. Some, with strong faith and agonizing cries, were pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness were expressed in their countenances, while large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look would settle upon them."—*Id.*, Vol. I, pages 179, 180.

"The priests and rulers were again, and more particularly and earnestly, excited to announce the observance of a solemn fast, to be kept as a holy day to the Lord. Let them convene the congregation of Israel into the courts of the temple and prepare the people by external purifications and proper instructions, for the profitable solemnizing of the day. Not only the elders and the grown people, but even the children and the sucking infants, must be present, as a part of the congregation. And that the consideration of the calamities in which they would be involved, might more affect the minds of their parents; newly married persons, forgetful of the concerns and satisfactions peculiar to their situation, must be wholly engaged in the public humiliation and lamentation of their people. The priests, as the ministers of God, were to take the lead: and standing between the porch of the temple and the altar of burnt offering, where they might most conveniently be seen and heard, they were required to weep for the sins and troubles of the nation, and to beseech the Lord to spare his people and heritage, though deserving of punishment."—*Scott's comments on Joel 2:15-17*.

3. The words *zeal* and *jealousy* are both translated by the same word in the Septuagint and German versions. And, as will be seen by consulting the dictionary, they are both derived from the same original word. This will help us to better understand the meaning of the word *jealous*.

#### "If You Bide a Wee"

"If after kirk you bide a wee,  
There's some wad like to speak to ye;  
If after kirk you rise and flee,  
We'll all seem cold and stiff to ye.  
The one that's in the seat with ye  
Is stranger here than you, maybe.  
All here hae got their fears and cares,  
Add you your soul unto our prayers;  
Be you our angel unawares."



# The Youth's Instructor

ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.,

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE

EDITOR

## Subscription Rates

Yearly Subscription	- - - -	\$1.25
Six Months	- - - -	.70
CLUB RATES		
In clubs of five or more copies, one year	- - - -	Each \$ .85
Nine months at the rate of	- - - -	.90
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Three months at the rate of	- - - -	1.00

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

"MEASURE thy life by loss instead of gain,  
Not by wine drunk, but by the wine poured forth,  
For love's strength standeth in love's sacrifice."

## The Virtue of Disingenuousness

IN a school I once attended, the most popular girl was the most tactful one. As far as I know, only one girl disliked her. That girl was spiteful, cross, and therefore not very well liked. Do you know what she used to call our idol?—A hypocrite. The words bothered me not a little, and I spoke to my chum about it, but she answered me in her thoughtful little way:—

"Well, I guess that maybe Betty is a hypocrite, if being a hypocrite means saying little kind things based on small pretexts and leaving unsaid the unkind things no matter how good reason there is for saying them; but she's a mighty comfortable person to have around. I wish that the world were full of such hypocrites!"—*The Christian Herald.*

## Lost Opportunities

How many, in all climes and in all ages, call regretfully to mind the thousand golden opportunities forever lost! The lesson is beautifully taught in the following Indian legend:—

There was once a beautiful damsel upon whom one of the genii wished to bestow a blessing. He led her to the edge of a large field of corn, where he said to her: "Daughter, in the field before us, the ears of corn, in the hands of those who pluck them by faith, shall have talismanic virtues, and the virtue shall be in proportion to the size and beauty of the ear gathered. Thou shalt pass through the field once and pluck one ear. It must be taken as thou goest forward, and thou shalt not stop in thy path, nor shalt thou retrace a single step in quest of thine object. Select an ear full and fair, and according to its size and beauty shall be its value to thee as a talisman."

The maiden thanked the good genius, and then set forward upon her quest. As she advanced, she saw many ears of corn, large, ripe, and beautiful, such as calm judgment might have told her would possess virtues enough, but in her eagerness to grasp the very best she left these fair ears behind, hoping that she might find one still fairer. At length, as the day was closing, she reached a part of the field where the stalks were shorter and thinner and the ears were very small

and shriveled. She now regretted the grand ears she had left behind, and disdained to pick from the poor ones around her, for here she found not an ear which bore perfect grain. She went on, but, alas! only to find the stalks more and more feeble and blighted, until at last, as the day was closing and the night coming on, she found herself at the end of the field without having plucked an ear of any kind. No need that the genius should rebuke her for her folly. She saw it clearly when too late.—*Selected.*

## The Valleys of Diego

HAPPY little valleys that the hills entwine,  
Brilliant with the poppy, fragrant with the pine,  
Blessing all your laborers with bread, and oil, and wine!  
Blooming, fruitful valleys where the southmen dwell,  
Happy little valleys, I do love you well.

Peace eternal rests upon your pine-crowned hills;  
Love is in your roses smiling o'er your rills;  
Joy in wild oat springing riot mid your daffodils;  
And your water-maples, leaning o'er the brook,  
Spread the veil protective from the haughty look.

Golden light asprinkle all the shadows o'er;  
Far-off angel chanting where the swallows soar;  
Maiden's voice alit in vespers at the cottage door.  
Little valleys, may the spirit of my prayer  
In the beauty of your benediction share.

Here I fain my pilgrim feet fore'er would stay,  
Mid golden fields of corn and olive orchards gray,  
And low and broad green vineyards stretching to the hills away.  
But when my feet shall press the soil of earth made new,  
Happy little valleys, I will ask for you.

ARTHUR W. SPAULDING.

## Always Under Unseen Observation

IN New York's new six-million-dollar post-office, there is an interesting series of overhead or "hanging" galleries from which the inspectors can view all that is done below.

"How to place the inspectors was a big problem, but the architects hit upon the idea of enclosing the open girders. So the white spans that arch overhead are hollow and large enough to permit a man six feet tall to pass through them without discomfort. The inspectors look down upon the men through the shutters, on the sides of the galleries, observing all that goes on without being seen. In the floors of the galleries are peep-holes, so that the men under the spans do not escape observation. There is no part of the building in which mail is handled that is not covered by this system, which is so connected that the inspectors can pass from gallery to gallery. There is probably a half-mile of galleries throughout the building."

No doubt this system of inspection has a restraining effect upon some of the employees; but why should it? Every man should have within his own heart his inspector. He should know that the God of heaven takes account of every action.

The fact that one can hide nothing from the Lord should be all the restraining influence needed, save that of the love of Christ, which should ever constrain to upright, faithful service.

"SOME of our nation's P-E-R-I-L-S are found in its P-ride, E-migrants, R-iots, I-ntemperance, L-awlessness, S-ocial injustice. Its G-L-O-R-I-E-S are found in its G-reat men, L-iberty, O-rganizations, R-eligious freedom, I-ndependence, E-ducational advantages, and the S-um of its splendid deeds."