

# The YOUTH'S INSTRUCTOR

Vol. LXII

January 13, 1914

No. 2



*Photo by Dr. W. E. Grubl*

#### BURIED ALIVE

One of the most extraordinary practices indulged in by ascetics of India is shown in the picture. The devotee buries himself in the ground until only the nose and the upper part of the head are exposed, and he often remains in this curious position for weeks at a time. This is regarded as a feat of heroic sanctity, and may always be relied on to produce abundant offerings from the admiring laity.



NEXT March, books will be admitted to the parcel post. Thereafter printed books will cost as little to mail as blank books, Bibles as brickbats, food for the mind as food for the body.

THE greenheart tree of British Guiana is said to be the strongest, toughest, and most durable wood known. It has been selected for the construction of the miter sills in the great lock gates of the Panama Canal. The wood withstands for a considerable length of time the boring of the dread teredo.

BAREBACK whipping of Delaware convicts at New-castle on November 8 brought a resolution from Congressman Evans, of Montana, proposing that Attorney-General McReynolds bring injunction proceedings against the State of Delaware to enforce the Constitutional prohibition against "cruel and unusual punishments."

NEARLY half a hundred cities this year had community Christmas celebrations. For the first time the national capital had such a celebration, consisting of a gigantic Christmas tree and appropriate exercises, songs, and tableaux illustrating scenes connected with our Saviour's birth. The exercises were held on the Capitol steps on the east side. Forty thousand persons were gathered on the plaza to witness the celebration.

#### A Christmas Tragedy

ON Dec. 24, 1913, at Calumet, Michigan, the wives of the striking miners were holding a Christmas entertainment in Italian Hall for their children. It was a simple affair, but it served to brighten many faces. The children had just received their presents when a man appeared in the door and called, Fire! Fire!

A panic ensued. A crush followed, which resulted in the loss of nearly one hundred lives. The fact that the door to the stairway opened inward increased the difficulty of escape. The horror of it all lies in the fact that there was no fire. Some maniac or corporation fiend, it is believed, uttered the cry that in a few seconds plunged hundreds of families into the deepest grief.

#### Enoch

THERE are many beautiful word pictures in the Bible, but nowhere is there a more wonderful portrait than this sentence: "Enoch walked with God: and he was not; for God took him."

Enoch took walks with God! We take walks with our closest friends, and almost always are ready for such strolls. We know each other so well, and how we enjoy those walks when we talk just of the things that interest us most! Enoch and God must have been very good friends. Think of taking walks with the Creator and Ruler of all!

And do you know how Enoch walked with God? Paul says that he walked by faith. No one can walk with God without faith in him, for we must have faith in our friends, or we cannot enjoy taking walks with them. Amos R. Wells says: "If we have no faith in a friend, we may bargain with him, or get into a railroad car with him, or make a formal call upon him, but we do not ask him to take a walk with us."

A little girl once told the story of Enoch in her own way. She said: "Enoch and God were friends, and used to go out walking together. One day after their walk they found that they were nearer to God's home than to Enoch's, so Enoch just went home with God and stayed there."

It paid Enoch to choose God for his best friend; for each day he walked with God, he became more like him, and by and by God took him to his beautiful home in heaven. And the sweetest part of the story is this, that just as God was Enoch's friend, so he wants to be your dearest friend, and mine; and if we will keep on walking with him as Enoch did, he will some day soon take us to that same beautiful home.

MATILDA ERICKSON.

#### The Three Rabbits

I SAW an experiment in Paris which was extremely interesting. There was a series of three air-tight glass containers, in each of which was a rabbit. These containers were connected with a tube, through which the air passed from the first to the second and thence to the third. The first rabbit had pure air, the second rabbit had air that had been polluted by the first, and the third rabbit had to take his air after the other two had breathed it. Now the first rabbit got along all right; at the end of six months he was still alive and flourishing. The second rabbit lived only two or three weeks, and the last rabbit died within a few days. The difference was in the character of the air they had to breathe. The air we are driving out of our lungs is continually laden with some of the most baleful poisons, and it needs to be carried far away from us and fresh air be put in its place. That is what we call ventilation; at least, that is the real object of ventilation,—to supply our lungs with pure air.—*Medical Missionary.*

#### A Rule of Conversation

KEEP clean of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—*John Hall.*

#### A Good Remover

"ALCOHOL," says an exchange, "will remove stains from summer clothes." This is true, but it also removes other things. It will remove the summer clothes, and the summer; also the spring, the autumn, and the winter clothes, not only from the one who drinks it, but from the wife and family as well. It will also remove the household furniture, the eatables from the pantry, the smiles from the face of his wife, the laugh from the innocent lips of his children, and the happiness out of his home. As remover of things, alcohol has no equal.—*Selected.*

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# The Youth's Instructor

VOL. LXII

TAKOMA PARK STATION, WASHINGTON, D. C., JANUARY 13, 1914

No. 2

## The Christian and His Echo

TRUE faith, producing love to God and man,  
Say, Echo, is not this the gospel plan?  
The gospel plan.

Must I my faith and love to Jesus show  
By doing good to all, both friend and foe?  
Both friend and foe.

But if a brother hates and treats me ill,  
Must I return him good, and love him still?  
Love him still.

If he my failings watches to reveal,  
Must I his faults as carefully conceal?  
As carefully, conceal.

But if my name and character he blast,  
And cruel malice, too, a long time last;  
And if I sorrow and affliction know,  
He loves to add unto my cup of woe;  
In this uncommon, this peculiar case,  
Sweet Echo, say, must I still love and bless?  
Still love and bless.

Whatever usage ill I may receive,  
Must I be patient still, and still forgive?  
Be patient still, and still forgive.

Why, Echo, how is this? thou'rt sure a dove!  
Thy voice shall teach me nothing else but love!  
Nothing else but love.

Amen! with all my heart, then be it so;  
'Tis all delightful, just, and good, I know:  
And now to practice I'll directly go.  
Directly go.

Things being so, whoever me reject,  
My gracious God me surely will protect.  
Surely will protect.

Henceforth I'll roll on him my every care,  
And then both friend and foe embrace in prayer.  
Embrace in prayer.

But after all those duties I have done,  
Must I, in point of merit, them disown,  
And trust for heaven through Jesus' blood alone?  
Through Jesus' blood alone.

Echo, enough! thy counsels to mine ear  
Are sweeter than to flowers the dewdrop tear;  
Thy wise instructive lessons please me well:  
I'll go and practice them. Farewell, farewell.  
Practise them. Farewell, farewell.

— Selected.

## Missionaries and Chinese Brigands



ONE of the dailies in our national capital gave a thrilling account of the recent sufferings of Christian missionaries at the hands of "White Wolf" and his band of one thousand brigands in northern Hupeh, China. The missionaries were H. S. Fauske, a Norwegian, and Mr. George Holm, an American. Mr. Fauske says of their experience:—

"The robbers broke into our mission compound early on the morning of September 26. They were dressed in silks and satins, and had silk girdles hanging almost to the ground. Each carried a rifle and a revolver. Five or six men pointed their rifles at Mr. Holm and me, and demanded silver money, our other valuables, and our guns or revolvers. Mr. Holm had no weapons, and I had only one revolver, which I gave them.

"Then they took Mr. Holm captive and went away with him. Later, fifteen or twenty more bandits appeared, demanding silver, and because we did not have any, took me prisoner. They demanded twenty rifles of me, but of course I had none. Then they insisted that I manufacture rifles, as I was a foreigner, and therefore able to do so.

"On the twenty-seventh the robbers allowed me to go back to the mission station to secure food for my wife and children, but upon arrival at the station I could find no trace of my family. I did, however, meet Mr. Holm, who also had secured permission from his captors to return and look after his family.

"Everything in the mission had been destroyed, and all food, clothing, and movables had been stolen. We went into the streets to try to find our families, but our search was fruitless.

"At this time the Chinese troops which had arrived at Tsao-yang, started to attack the robbers by firing from outside the city walls. The shots whistled through the streets in which we were, spattering up

against the buildings. This alarmed the robbers, who immediately started for another part of the city. We took advantage of the opportunity to make our escape, and fled to an old Chinese house which was vacant.

"We ran into a side room and hid ourselves in a pile of old wheat straw. No sooner were we concealed than the robbers came and began their search for us. They pulled the straw about, jumped on top of it, and ran their bayonets through it time and again. The bayonets just missed my legs.

"For three days and nights we were without water and food. We hardly slept for eleven days and nights, for the robbers were all that time in the house, most of the time in the adjoining room.

"They were smoking opium, and we frequently heard them say that when they caught us, they would kill us. The only time we could move a muscle was when a pig moved about, rustling the straw in which we were hidden, or when the rats scampered through it. We were almost choked with the dust in the straw, and suffered from the burning in our throats, noses, and eyes. I chewed on my handkerchief for half a day in an attempt to moisten my mouth.

"When I could stand it no longer, I crawled out of the straw in the night, and groped about until I found about a cup full of water, which I drank with eagerness. It was dirty water left in a washtub, but it revived me, and my heart began to work better.

"That morning the owner of the house, a Mr. Wang, who was treated as a slave by the robbers, came in to hide clothing in the straw where we were concealed. We spoke to him, and he was startled at finding us there. He promised not to tell where we were, and gave us water to drink and some cold rice to eat. He did not get an opportunity to give us more then, on account of the presence of the robbers, but each day after that we got from him a little rice and water, enough to keep us alive.



"The last day but one that we were in the straw, Wang found out and told us that our families were in the yamen, where the robbers had made their headquarters. Of course, we were very anxious, for we did not even then know whether they had food or not, or whether they were being well treated, and no message could be sent to them.

"Prof. Christian Stokstad and Dr. Johnson came to Tsao-yang on October 3, and on order of Vice-President Li Yuan Heng took command of the troops. If they had not arrived, the city would have been burned, and all would have perished.

"The nights of October 4, 5, and 6 the robbers tried to escape from the city and pass the troops, but were driven back. October 7 they managed to get by the Nangyangfu troops, who did not do their duty.

"About four hundred of the robbers were killed in Tsao-yang. They murdered no less than two thousand people in the city.

"On the morning of October 7 Wang took Mr. Holm's card to his wife, who had already returned from the yamen to the mission station; and as soon as she answered, we went back to the station. The adviser to White Wolf had assisted the women, inasmuch as he did not allow any of the robbers to go into the yamen to do them harm. A native of Tsao-yang, who was in the yamen, gave them food.

"It was impossible to remain at the mission on account of the stench arising from the dead bodies lying around, so we left the next day for Fan-cheng with an escort of troops. We were all in a weakened condition, and could hardly stand. Mr. and Mrs. Holm and child and Miss Sather, also an American, all of whom are in a serious state of health from the shock and exposure, will leave shortly for the United States."

#### A Weeping and a Smiling Rabbi

THE Christian is of necessity both a pessimist and an optimist, for he has to come in contact with sin and righteousness, with unbelief and faith. Sin presents to him no outlook other than that of darkness and despair, while righteousness paints the horizon with so much glory that he cannot but rejoice and be glad.

The Word of God contains terrible threatenings against unrighteousness, and the world's history is but a portrayal of their accomplishment. The same Word is permeated with assurance of peace and prosperity that accompany righteousness. And in no age have witnesses been lacking who affirm from personal experience the validity of these assurances.

Two rabbis were viewing the ruins of Jerusalem, and as they watched the foxes running over the walls, one wept and the other smiled.

"Brother, why dost thou weep?" asked the smiling rabbi.

"I weep because I see the foxes running over the walls of the city of my fathers. Why dost thou smile?"

"I smile because this is what God said would come to pass, and the word of promise is, as true as the word of judgment; for has not Jehovah also said that Jerusalem shall yet be the joy of the whole earth?"

The Christian may gaze upon ruined lives, with sorrow he may witness the moral wreckage caused by sin, yet he can rejoice in the promises of God. Though we have borne the image of the earthy, we shall one day bear the image of the heavenly; though perhaps we have gone down to shame and dishonor through

fierce temptations, still we can look up and know that God will bring us off more than conquerors through him who loved us and gave himself for us. Though in the near future we shall see ruined cities on every hand, still just a little beyond we shall see that city whose walls are salvation and whose gates, praise,—that heavenly Jerusalem which will abide forever, and which will indeed be the joy of the whole earth.

Look out, and above, and beyond; truly "the word of promise is as true as the word of judgment." God's word abideth ever, and that word hid in the heart will remove sin and forever separate it and its consequences from the believer.

"Believe, and the feeling may come or may go;  
Believe in the word that was given to show  
God's way of salvation, and thus you may know.  
Believe, and keep on believing."

JOHN N. QUINN.

#### The Gift and the Giver

THE night was raw and dreary, and the streets down by the wharves were at their worst. One man, wandering through them, found them terrible. He was not a poor man as the world defines poverty. He had plenty of money. But he was bankrupt in joy, in hope, in enthusiasm and purpose in life,—in everything that makes the years worth while,—and he was trying to push his courage to the point of putting an end to it all that very night.

But some one was down at the wharves before him—a miserable little outcast, shivering and starved, who begged him for help. Impatiently he flung the child a coin. The boy snatched it, and ran off as fast as his weakness would let him. The man watched him a moment, and then the whim seized him to see how the child would spend the money. He followed him listlessly; he was not much interested, but it would serve to fill a few minutes.

The boy made his way to a wretched eating place, and the man watched him through the dirty window. What he saw startled him. He had known that there were hungry people in the world; but never, until he saw that starved child ravenously devour the unappetizing food, had he realized what hunger really was. When the boy came out, the man was waiting. He had forgotten the wharves and his purpose that night; he had found something to do: he had to see that that boy did not get into such a condition again.

There was only one way: he must take care of the boy himself. There were plenty of discouragements, but the man did not give up; the difficulty of the problem put him on his mettle. It did more than that: one boy, even with all a boy's possibilities, was not business enough for a man; so there were other boys—with other and still larger problems. The man who had thought of killing himself because there was nothing interesting to live for, became a Christian and a philanthropist, whose life was full to the brim. He was saved by a gift to a beggar.

But that was not quite all the truth. He might have given that coin to one of the organized charities. They would have fed the child, and put him in the way of oversight and training. The result to the boy might have been much the same. *But not to the man.* It was the bit of himself that he gave, even though it was nothing more than listless curiosity at first, that led him finally into the heart of life. Organized charity is wise, but it must mean organized hearts, as well as bank books, or the blessing is lost.—*Youth's Companion.*



## The Sadhus, or Holy Men of India

[The following article is a brief epitome of an unusually interesting and instructive article by the Rev. W. M. Zumbro, which appeared in the December number of the *National Geographic Magazine*. We are also indebted to that magazine for the pictures that accompany this article.]



Photo by Raja Deen Dargal and Son

### LYING ON THORNS

PILGRIMS from all over southern India twice a year "gather at the great rock of Tirupurankundram, for a religious festival, which serves the triple purpose of camp meeting, county fair, and market; for the Indian devotee combines business with religion in an interesting way."

On the west side this great rock rises five hundred feet above the plain on which it stands. On the top is a Mohammedan mosque, and at the base a temple to the god Subramaniam. It is two miles around the rock, and no pilgrim feels free to return home until he has compassed this distance, all traveling from left to right, like the hands of a watch. Some walk around it, some make the circuit by a series of prostrations. Taking a stone in one hand, they prostrate themselves on the ground at full length, face downward, with arms extended beyond the head. They leave the stone to mark the measure of their length, and make a second prostration, and so on, until they have reached their starting place. Others roll over and over until they compass the entire circuit; while still others march with the crowd, being led by a religious devotee, which may be a child or a man, carrying the *kavadi*, or heavy load consisting of some heavy framework covered with flowers and feathers. This is a favorite penance in India. The devotee in all probability will exhibit some other evidence of self-torture, such as a long pin driven through the cheeks from side to side, which supports an iron chain.

No religious gathering in India is complete without its Sadhu, or holy man, and here at the sacred-rock festivals they abound, and are crowned with glory and honor.

These ascetics, or religious devotees, all practice some one or more of the many devices for self-torture, thinking in this way to do penance for their sins or to

receive some special favor or blessing from their gods. Burying oneself in a standing position, leaving only the upper part of the head above the ground; walking or sitting on iron spikes; dancing or carrying burdensome loads on head or shoulders; rolling in the dust and heat around the rock; stooping over every few feet until the fingers touch the ground; holding an arm upright for years, until the tissues wither, and it becomes impossible ever again to bring the arm down to its natural position; holding both arms in an upright position behind the back until they can never be removed; standing for years on the toes, with arm uplifted and eyes wide open; hanging with the head downward over a smoldering fire; lying on a suspended wire; letting the finger nails grow to such a length that work is impossible; swinging from a pole by means of great iron hooks thrust through the muscles of the back (this custom, however, is now forbidden by English law); sitting surrounded by five fires, through the blistering heat of an Indian summer day; sitting with water all about, but in such a position that none can be secured; loading the body with heavy chains until flesh and blood sink under the heavy load;

taking a position on top of a high pillar or post, enduring scorching heat and biting frosts (one man spent thirty-seven years in this position),—these are some of the heartless and vain methods used by the heathen of India for securing peace and release from evil passions, or for gaining honor and power. It is said to be a sure path to wealth, for the people venerate one who inflicts cruel torture upon himself; so money and food flow into his coffers.

The idea that actuates these religious devotees has kept alive for centuries millions of idlers, who, though able-bodied men, produce nothing and live on the charity of those who work. It has served to keep the spiritual idea above the material; but through the influence of the English, the system of Sadhuism is losing somewhat its hold over the people. The commercial spirit of the West is getting a hold in the land. This

emphasizes the desirability of physical good, and an interest in present affairs which is supplanting the ef-



Photo by Wiele and Klein

### POLE SWINGING

Here we see the devotee swinging from a high pole, to which he is attached by ropes fastened to an iron hook inserted in the muscles of the back.



THE REVOLTING RESULT OF SELF-TORTURE



fort to attain the far-off goal of liberation from rebirth.

The vital truths of the gospel never seem more precious to the Christian than when he is brought in contact with these vain, repulsive, and futile attempts



Photo by Wiele and Klein

#### PREPARING FOR THE POLE SWINGING

Hooks are fastened into the muscles of the back of a devotee preparatory to his being swung in the air, suspended from a high pole. This practice of hook swinging has for some years been forbidden by the British government.

of the heathen to purchase salvation by works. We sometimes wonder that Bible writers reiterate so often that salvation comes by grace, through faith, and not by works; but it would seem that He whose eye compassed all the ages, and saw that every heathen philosophy of salvation was based upon works, determined to make so plain the way of life that no man might err therein. With each new day let us, then, offer grateful praise for the invitation that sounded forth on that last great day of Jerusalem's feast, which in reality was that of the prophet of old: "Ho, every one that thirsteth, . . . yea, come, buy wine and milk without money and *without price*."

#### The Master Weaver

MAN's life unfolds from within; for mind is source of all.

No more pregnant words occur in Holy Writ than these: "As he thinketh in his heart, so is he."

As the seed is, so is the flower; as the spring is, so is the stream; as the tree is, so is the fruit; and as the state of a man's mind is, so is his life.

Mind is the master weaver of destiny.

Mind environs the man with conditions of its own making.

Out of the mind come every word, action, and achievement that make up one's character and life.

The main difference between millionaire and pauper is that one thinks in millions and the other in pennies. The difference between poet and plowman lies in the mind.

Every man is where he is and what he is by reason

of the mere thoughts out of which he has made himself and his conditions.

The lightest word, the faintest smile, the slightest impulsive action, was first definitely framed in the mind.

The most intricate mechanism existed first as a mere thought.

The grandest cathedral, the greatest work of man, was constructed out of a thought.

Joy and sorrow, hope and despair, courage and fear, love and hate, enlightenment and ignorance,—all this warp and woof of life,—are nowhere but in the mind.

The boy who longs for the sea and whose heart leaps at sound of the breakers and thrills at sight of a sail, is building his own ship.

The youth who sits spellbound by the words of the orator and makes the solitude eloquent with his own declamations is erecting his own rostrum or pulpit.

The child Napoleon playing ceaselessly with his wooden soldiers was making a new map of a continent. Opportunity? It was cultivated within himself. It was sure to come out.

Wishes are wings.

Upon them we mount to what heights we will.

But the wish must be genuine, soul-deep.

The artist cannot, by mere wishing, have the colors arrange themselves upon his canvas. The wish must be virile enough to give source to ceaseless effort and consummate skill.

For the thought or wish that does not frame itself into the concrete form of determined and continued effort is but a whim.

We become what we wish to become, and we do



Photo by Rt. Rev. Bishop of Lucknow

#### A SADHU HANGING HEAD DOWNWARD

Sometimes an ascetic will hang in this way for half an hour at a time and at intervals of two hours throughout the day. While suspended, he is swung by a disciple to and fro through the smoke of a log fire beneath him. So great is the admiration excited by a penance of this sort that the offerings for a single day often reach the princely sum of three rupees (one dollar).





Photo by W. M. Zumbro

This man's hands have been kept for so long in this position that they can never again be brought back to a natural attitude. He is therefore entirely helpless, and has to be fed like a baby, or has to eat like the one shown on page five.

what we wish to do, not through wishes that are fleeting fancies, but earnest, constant yearnings of the soul.

There is no obstacle, no limitation, that mind cannot overcome.

Soul will find its own, as surely and as irresistibly as the homing dove finds its cote, the bee the clover, and the seed shoot the light it seeks.

He who can control his thoughts can control his destiny.

And his destiny will be as grand as his soul-deep thoughts.—*Charles Grant Miller, in Ambition.*

### A Visit to Tahiti, Society Islands

TAHITI is one of the most charming spots in the Pacific Ocean. Our steamer stopped twenty-four hours at Papeite, the capital of the Society Islands. This gave us an excellent opportunity to see something of Tahitian life.

While the boat steams up the harbor, the road skirting the beach presents a busy scene. Automobiles, bicycles, and vehicles of various descriptions are hurrying toward the wharf to meet the incoming mail steamer. As the vessel is slowly hauled alongside the wharf, natives dressed in all manner of hues watch the proceedings. After landing, and walking a few blocks from the wharves, we reach the market square; but as it is evening, the place is almost deserted. Five o'clock Sunday morning, we are told, is the time to see the market at its best, and we decide to be on hand. The Tahitians are wise in preferring to do their shopping by electric light,

before the sun throws his tropical rays into the humid atmosphere.

The market was very interesting Sunday morning. One noticeable thing was the entire absence of that hurry and bustle seen in America and other English-speaking countries. Fish, fruits, and vegetables are the chief products on sale. The Tahitian women were dressed in light cotton dresses of gaudy colors; very few wore shoes, but all wore hats. Some were indulging in the deadly cigarette. While they purchased or sold their foodstuffs, they would leave their babies lying asleep in any convenient spot. One can hardly believe that they love their babies as most Europeans do; for they are willing to part with them if a good home can be found. One member of our party was admiring one little brown-skinned fellow, and the mother immediately offered it to her as a token of her respect.

The streets of Papeite are very narrow but well constructed; nearly all are fringed with magnificent tropical trees, many of which are fruit bearing.

We are glad to know that the third angel's message reached this island many years ago, and some of these people have learned to love the Lord, and are looking for his soon return. It was our privilege to visit the little company of Sabbath keepers at Arue, half an hour's drive from the market square through delightful avenues. Here we found a very neat church building, the native deacon taking great pleasure in keeping the church and grounds in excellent order. The natives are particularly

fond of music, and spent considerable time during the service in singing some of our hymns in the Tahitian tongue, which was most enjoyable. They then requested that the visitors should sing to them in English, which was gladly done.

After the service we were treated to a fine dinner, our missionaries having prepared many good things, which were greatly appreciated by the visitors who had been partaking of ship fare for nearly two weeks. The menu included a number of tropical fruits cooked by the natives, who also desired to extend us their hospitality.



Photo by W. M. Zumbro

LIVING ON A WIRE



Photo by Mazumdar

"THE BED OF THORNS"

After a little practice, lying on one of these beds of spikes is by no means as uncomfortable as it looks, and the modern ascetic has all sorts of cunning devices to mitigate the discomfort of his position.



Beneath the shade of huge coconut palms, a tablecloth of large banana leaves was spread, upon which were laid all manner of quaint dishes, with breadfruit, fei, papaw, mangoes, oranges, guavas, and other vegetable products. An abundance of coconut milk was furnished by one of the native boys, who, much to our amusement, climbed the smooth trunk of a huge palm, and for a few minutes fairly rained coconuts on the ground. Quickly descending, he tore off the husks for us, and unbottled the refreshing milk which the Lord has so wonderfully provided for man in the tropics. In the middle of our feast a tropical shower burst forth, causing us to run for shelter; but we did not forget to carry with us the good dishes, to which we all did justice.

We could not but notice the great difference between these native men and women who had learned to love the Lord, and the crowds around them who are still in darkness. We wished so much that others would heed the message God is sending them through our faithful missionaries. What can we do to help them? Perhaps we may feel unable to do anything, as we are not there; but can we not pray more earnestly for them, and for our missionaries who are laboring under a tropical sun, and amid many difficulties? We should not forget to pray also for those who have learned to love the Lord, that they may so live that they can help others to love him also. Let us do this, and so have a part in sending the message we love to these beautiful islands in the Pacific Ocean.

L. M. GREGG.

#### Strong in the Lord

"WHAT wilt thou have me to do,"

Lord of my life?  
What earnest work pursue  
Mid toil and strife?  
Help me to seek the light,  
Lead me to choose the right,  
Gird me with gospel might—  
Strong in the Lord!

Our worthy purpose be—  
Life's truest aim—  
Ever to follow thee,  
Bearing thy name,  
Ready with helping hand,  
Firm against evil stand;  
Onward, a holy band,  
Strong in the Lord!

Grand are the issues now  
Stirring the land;  
Let us our trust avow,  
Manly our stand,  
Pledging with thoughtful zeal,  
Living for human weal,  
Ready our all to seal,  
Strong in the Lord!

—Selected.

#### The Gospel Industrial Home, Boston, Massachusetts

I HAD been among the Indians seventeen years; came home to Boston as the wife of a business man. As I had leisure, I began to look for voluntary missionary work in Boston, and joined Professor Tourjee, of the New England Conservatory of Music, in his plan of holding evangelistic meetings in a Boston slum. People seemed to be converted, but not permanently. Realizing that the body as well as the soul must be helped, in 1879 I decided to try an experiment.

I selected a slum one mile long by one-half mile wide, where there were some thirty thousand people of all nationalities and conditions. In the center of this congested community was the old Salem Street Church, a fine brick building, covering six thousand square feet of land, and seven stories high, owned by the Seaman's Friend Society, but which had been abandoned for years.

Secured a lease of this building for five years, for \$145 a month. . . .

I went upon the street, and invited women to come there and learn how to make and mend garments for themselves. At first they were shy, but in a few weeks this class numbered two hundred women under the care of a skilled teacher.

In the cellar of this building I discovered a laundry equipment, and a class in laundering was formed, under care of a skilled laundress. In time the laundry became self-supporting.

Young girls stopped me on the street, saying, "Can't we have a class?" And very soon a class of two hundred girls was formed, who, under another teacher, were taught to sew and mend. This class also received lessons in millinery.

A class of fifty girls entered the laundry.

In time we had classes of girls under competent teachers in cooking, and kitchen gardening. Girls in these classes were trained as table waitresses and chambermaids.

The next demand came from the boys.

This call resulted in classes for boys in carpentry, shoe-making, and printing. Girls were also admitted to classes in carpentry and printing.

In every class of boys and girls during the day, and of men and women in the evening, each teacher while training the hand, gave lessons in physical and moral cleanliness. Special effort had been made to secure Christian teachers, and the success in this respect was phenomenal. Every person employed in that building had a true missionary spirit. Visitors remarked that they felt the uplifting influence as soon as they entered the Home. . . .

It seemed best to open a

#### Library

for the benefit of the entire neighborhood. A room was prepared for this purpose by the carpenter class, and one thousand dollars' worth of carefully selected books were placed upon the shelves. There was a large table in the center of the room, upon which were the magazines and newspapers of the day, surrounded by comfortable chairs fitted with writing materials. The lady who presided over this department selected books for the readers, gave good advice upon the subject of reading, wrote letters for men and women who could not write, and won the hearts of hundreds of people in that vicinity. . . .

As the work of the Home became known, people began to come there for a woman to sew, or mend, or wash, or scrub, or other service, and so

#### The Employment Department

came into being. In this building there were a large dining room and kitchen. This gave us the opportunity to open a restaurant, where the people in the vicinity could have nourishing meals at moderate prices, and buy soup at five cents a quart for their families. The thrifty woman who had this department in charge made it self-supporting.

One fact was made absolutely clear in that region. Nothing was to be given away. And so, among the procession constantly going in or out of the door of the Home, there were no beggars—and no one coming to us for what he or she "could get out of us."

#### The Babies

There were mothers who could get work if the children might be cared for. The Home opened its doors to the babies and little ones under five years. Cribs furnished with dainty white bedding for baby naps, and the



regulation kindergarten apparatus for the older ones, were placed in large, airy rooms, prepared by our young carpenters, and one hundred little ones were made safe and happy every day, while the mothers were at work.

**Five-Cent Entertainments**

In this building, so remarkably adapted to our work, was a church audience room seating six hundred persons, and a chapel seating two hundred. In the audience room we gave entertainments, for which we sold tickets at five cents apiece. These entertainments were given by young people from the "up-town" churches, Harvard students, and others. Lectures were given to our crowd by distinguished speakers. . . .

**The Holidays**

On the day before Thanksgiving, we gave an annual banquet to the women of our classes, each of whom, at this time, received a market basket holding a Thanksgiving dinner for her own home celebration on Thanksgiving Day.

At Christmas time the classes of boys and girls were also treated to a banquet, and the entire crowd to a Christmas tree. The hotels contributed the food, nicely cooked, for the banquets, while the generous public furnished abundant material for the Christmas trees. The students at Wellesley, Norton, and Andover gave practical assistance on these occasions.

When the newspapers began to advertise this work, gentlemen and ladies of leisure came down and offered their services as volunteer visitors to our families. Two hundred such rendered kind service, under my direction, to those in need of friends. This experience was richly blessed to the visitors.

Once a month the public was invited to a reception at the Home. At this time the classes were all on exhibition.

**Religious Work**

But this industrial work was but a stepping-stone to an effort to bring these crowds into touch with Christ and his boundless love for them. We could not give

them "stones" while they were in such sore need of "bread." And so we added to our force a chaplain, who held meetings every evening in our chapel, supplemented by midnight meetings three times a week. Consecrated young men volunteered their services to work on the street, winning the outsiders to these meetings. . . .

Prayer meetings for mothers and children were held weekly, also weekly lectures to mothers, and temperance meetings for all. Special temperance meetings were held with the children, who were provided with temperance literature to carry to the saloons and into their own homes.

In five years \$150,000 was expended in this work. How did I secure the money? Under God, my principal influence was a small memorandum book. As each department was organized, I devoted a page of this small book to figures, which revealed its actual cost. This amount included salary of teacher, gas, heat, and material for use of the class. When a gentleman who became interested in our young carpenters at work said, "What does it cost to run this class?" I opened my small book, and presented the figures, \$250 a month. "I'll pay that," he said. Several departments were thus adopted by individuals, while one church paid the salary of the chaplain. Adequate salaries were paid to secure expert teachers in every department. My force of paid helpers numbered thirty.

At least two thousand people were members of the classes, while the entire thirty thousand people of the neighborhood were directly or indirectly affected, and more or less benefited by the influence of this work. . . . The captain of the police department of that district made an official report at the end of the third year of this work, that the neighborhood had so improved that he had "taken off" one half his force from that particular section. This was encouraging; but our greatest joy came through the numbers who gave up a life of sin, and entered into the joy of divine service.—Mrs. H. S. Caswell-Broad, in "Challenge of the City," pages 298-306.

**Errors of English**



One heard save *she*. But she put her hand on his arm protestingly.

NOTE.—"Save her" is the correct form, the objective case being required after a preposition. (Compare with "but *her*" or "except *her*.")

It was the first time there had ever been a question of *him visiting* a private house, except his aunt's, at night.

NOTE.—"His visiting" is the correct form, the possessive case being required before the verbal noun.

"Really!" he smiled nervously. He was *very* pleased.

NOTE.—"Very much pleased" or simply "pleased" is the required form. Very cannot properly modify a participle directly.

. . . It told him nothing save her love and that she was *very* worried by her friend's situation, and that his letters were a joy.

NOTE.—"Very much worried," or simply "worried" is the required form.

At five minutes *to* two, as he stood, etc.

NOTE.—"Of two" is the required form.

He was honoring the world; he was paying the finest homage to it. In that head of his a flame burned that was like an altar fire, a miraculous and beautiful phe-

nomenon, than which *nothing* is more miraculous nor more beautiful over the whole earth.

NOTE.—"Than which *nothing else* is more miraculous," etc., is the correct form. In unequal comparisons, the thing compared must be excluded from all other members of its class. (Note that *nothing else* is equivalent in meaning to *not any other thing*.)

The line of the projecting spouting at the base of the roof was slightly curved through subsidence; at *either* end of the roof ridge rose twin chimneys, each with three salmon-colored chimney pots.

NOTE.—"At *both* ends of the roof ridge," etc., is the correct form, *either* meaning *one or the other*. ("At each side" would also be correct, but by using *both* the repetition of *each* is avoided.)

The harmony and dignity of her movements charmed and intimidated Edwin. *Compare* her to Maggie.

NOTE.—"Compare *with*" is the required form. We compare *with* when representing the relative merits of the things compared; we compare *to* when we liken one thing to another; as,—

"Compare this cloth *with* that, and tell me which you prefer."

"Many poets have compared women *to* April weather."

In fundamentals, he was convinced that Charlie was an infant *compared* to himself.

NOTE.—"Compared *with*" is required.

— *Correct English.*



### Noah, a Hero of Faith

NOAH means rest. It hardly seems a proper name for a man who was to be tossed upon the restless water of the flood, does it? And yet it was, for during the flood and all through the troublesome years before, Noah rested safely in the promises of God, just as we should rest in them today.

Noah was a brave, noble, courageous man. There is nothing else, I think, that takes so much courage as to stand alone and be laughed at by others. Yet this was what Noah did. The world was so wicked that God decided to destroy all the people and every living thing that he had made. But Noah had trusted God; and amid all the wickedness around he was courageous enough to live a life of righteousness, so God saved him and his family.

Noah had a wonderfully good backbone! He was commanded to build an ark. He might have said, But we cannot use a boat on dry land. That was what the people around him said; but Noah obeyed God's command; and the people laughed. If they had had newspapers in those days, the front page probably would have had many cartoons of the man who was foolish enough to build a boat where there was not sufficient water to float it. But Noah kept on working and warning the people of the flood that soon would come, for he believed God.

Finally the ark was completed. The last warning message had been given, the wicked invited for the last time to repent and be saved. Then came the command for Noah and his family and two or seven of all kinds of living creatures to go in. This they did. Still the people laughed. But it began to rain; that was a new experience. What did it mean? Soon the rain came down in torrents. There were no smiling faces then. The terror-stricken fled from the valleys that were filling with water. O that they had listened to Noah! but too late, too late! they could not get into the ark. The water kept rising higher and still higher. The hills disappeared, and even the mountain peaks sank beneath the rolling waves. Everything was destroyed except Noah and those that were with him in the ark.

For forty days it rained. After several months the ark rested on Mt. Ararat; and by and by the earth was sufficiently dry for Noah and his family to get out of the ark. It must have seemed good to set foot on the ground again. The first thing Noah did was to make an offering of thanksgiving to God. Then God made Noah the rainbow promise. For three hundred years after the flood Noah lived; and he must have been a constant reminder to the people of how God cares for his children.

Noah's noble life of faith is an example for us. He believed God, and he obeyed God. Yes, he obeyed God even if it meant to stand alone year after year while his friends made fun of him. It is hard if just occasionally one must take such a stand, but when it comes to living day after day as God would have one, whether any one else does or not, it takes true courage. Only a genuine hero can do this. There is no better place to make heroes than the schoolroom, the playground, or the home. Are you a hero for God among your companions?

MATILDA ERICKSON.

NOTE.—"Curiously enough, a Dutchman, at Hoorn, built a vessel, in 1609, on the model of the ark as described in Genesis, and it was found that the result was a structure capable of holding much more than others differently shaped, though of equal cubical contents."

"DUTIES are privileges. Ask the angels."



### Ecuador's Infected Port

**G**UAYAQUIL, the principal seaport of Ecuador, has been called the pesthouse of the Pacific, because of the prevalence there of dangerous infectious diseases, especially bubonic plague and yellow fever. The plague recently spread to the adjoining rural districts, and caused the death of about four hundred persons within four weeks. There are more than one hundred cases of yellow fever in the city. Our government has given notice to the government of Ecuador that unless needed sanitary improvements are made there, all ships coming from the port will be excluded from the Panama Canal. Last spring, Colonel Gorgas, of the United States Public Health Service, inspected the harbor and city, at the request of Ecuador. The sanitary plan which he approved was laid aside because a loan for the amount required could not be obtained, but the local authorities began the work with such funds as they could command.—*The Independent*.

### The Cloud Watcher

THERE is one man in New York who would seem to hold an easy and unique job. From January 1 to December 31 he puts in his whole time watching for clouds from the top of one of the tallest skyscrapers. He does nothing else, is well paid if he performs his duty vigilantly, and has no one to boss or hustle him around — except the clouds. For tools he works with a telescope, and he can study, read poetry, or do what he pleases, provided he keeps his weather eye keenly alert for the first sign of a storm cloud sweeping down the Hudson. On that rests his whole job; for should a thunderstorm catch him napping, it would mean a serious strain on the electric light company.

In no other city but New York do conditions make for such a contingency. Owing to the compact construction of the huge blocks of down-town skyscrapers, an enormous amount of electric light is suddenly demanded whenever the sky becomes darkened. Thousands of bulbs are simultaneously switched on. At nightfall this need for light is easily calculated; but no certain provision can be made against the sudden overshadow of a storm cloud other than by stationing a lookout man on the top of a skyscraper. Consequently, when he sees a cloud sweeping down the Hudson, or advancing from any other direction, it is his business to watch its approach carefully. If he reckons that it will pass over Manhattan, it is his business to telephone the chief power station a warning that a storm cloud is coming. At once a red light glows in the engine room, and the stokers hustle to shovel coal into the furnaces. Presently the huge generators revolve at greater speed to supply the emergency demand for electricity. Thus when the thousands of lights are switched on down town, few are likely to guess how the sudden call for light has been met.

Meanwhile the cloud watcher is in no fear that a mechanical device will deprive him of his job; for the weather instrument that can record just the direction a cloud will take in sweeping on toward Manhattan is yet in the dim future of invention.—*Michael White*.



# CHILDREN'S PAGE



## "At Home"



At home, of course, he was just father. To the big world he was Prof. Richard Elman, author of various historical works, full of life and energy and kindling thought. Those books were, however, perhaps a little in the past, as was Professor Elman himself.

Marcia Elman was a young woman who, when she had a thing to do, did it. There came a day when something had to be done about father, and Marcia did it; she moved father and the books and the household goods five hundred miles, from Hartleigh to Brewster. Of course they missed Hartleigh, missed the old college town, missed the House-on-the-hill, Professor Elman's home during all his professorship, the house where all his six children had been born. Five of them had gone out to their own places in the world; but Marcia, the youngest, at sixteen had remained to be her father's housekeeper and home maker. That was nine years ago.

The uprooting had aged father more than ever, but what else was there to do? Suppose they had stayed on in Hartleigh; despite his growing remoteness and absent-mindedness, could father have failed to perceive that he was becoming something of an old story in Hartleigh? An occasional pilgrim still climbed to the House-on-the-hill, but Hartleigh itself climbed less and less often.

Clearly, it was better to come to Brewster, which had no academic traditions. It was a pleasant spot. Marcia congratulated herself on her choice of the new town, and on the new house, which had a study where her father could be comfortably out of the way of visitors.

There had been a great many visitors, cordial, welcoming people, who inquired politely, but a little haltingly, about the great professor and his books, as if they were embarrassed at not being better informed. About Marcia's own books, Brewster showed itself frankly and fully appreciative—much to the girl's astonishment. Not until she met this flattering welcome did she realize the fame of her three little historical romances, which in truth were careful and charming. In Hartleigh, where people had known her as a little girl, she was not used to having any one except her father appreciate her little volumes; and of course father— But here in Brewster, appreciation and the hospitality due to it were so cordial that Marcia was growing to feel an almost painful responsibility about living up to it.

She had not been prepared to find in remote little Brewster people like Miss Peek, as fragile and exquisite as the priceless china on her heirloom shelves; like Dr. Copley, the great oculist, who had made a discriminating collection of Etruscan curiosities; like Mrs. Holman, who was at once the charming leader of Brewster society and an authority on musical biography. Marcia accepted invitations to one house after another, and carefully made her father's excuses for

his remaining away. You would not have thought that Marcia Elman feared anything, but she was mortally afraid of the day when she would have to entertain Brewster.

She and her father had moved in June, but the autumn found Marcia still postponing the "at home" she had resolved upon. The change had not benefited her father. His broad, thin shoulders were more stooping than ever. Once he had had an unerring sense of direction, but now Marcia feared to let him walk without her. She kept an anxious hand at his elbow always, for once in a while he stumbled. In this companionship Marcia was the better able to protect her father against strangers, whose polite greeting he returned vaguely, but whom he seemed shy of meeting.

The day came when Marcia was ready for her at home. The rooms stood wide and welcoming, and beautiful with Marcia's arrangement of autumn leaves. Everything had been done; in the dining room the candles stood ready to light, the coffee urn ready to bubble. Marcia herself, although she had personally supervised every preparation, was dressed before any of her assistants, and had come rustling down the stairs. Everything had been done but one thing,— Marcia had been equal to all but one thing,— nothing had been done about father! Out from somewhere father came, shuffling, hesitant, and anxious.

"Marcia," he said, "you have forgotten the study. There are no leaves decorating the study. Is it too late for us to fix up something now?"

"Father, I knew you wouldn't want to meet so many people. The study is so far away that nobody will bother you. I don't want to have any one—at my party—disturb you!"

Marcia was standing in her soft white dress, bending her stately, black-crowned head above a bowl of yellow chrysanthemums. She could not see her father's face as he looked at her, but she raised her head, startled by an odd ring in his words:—

"I can do nothing to help you, then, Marcia?"

"No, father dear, nothing. And you may feel perfectly safe—I'm sure no one will discover the study."

He went away. Marcia looked at the broad, stooping shoulders, the uncertain feet, the drooping, silvered head. Her eyes grew blind a moment.

"O, if they could only have seen him as he used to be—Dr. Copley and Mrs. Holman and Miss Peek and all of them! It used to be father that people came to see, but now people want to come to see me, and I've somehow got to live up to it! O dear, I wonder whether any one will come!"

Whereupon Marcia flung high her head, and did live up to it! For Brewster came and came, until the wide rooms hummed, and a bobbing mass of heads moved about Marcia as she stood, white-gowned, black-haired, and stately.

A few guests inquired in a polite, perfunctory way



about her father; nearly all talked of the pleasure that Marcia's books had given them. Everything seemed to be going well, but gradually the crowd thinned away, although Marcia had said good-by to no one. There was only a little group in the drawing-room, and another little group in the dining room; but a cheerful ring of voices came from down the hall. Marcia passed round the staircase; some one had discovered the study!

It was a spacious study, which was well, for every one in Brewster had crowded into it, and at the same time every one was struggling to give Professor Elman a little room in front of the fireplace. He was standing with his back to the fire, and his audience in front of him. His handsome head was flung back, and the thick silver hair was tossed from his high brow. He was speaking, and across his lips quivered the old marvelous smile. His eyes were shining with a youthful radiance. It was father as he used to be!

Marcia stole unobserved from the doorway. She stood silent and pale. Could it last, this restoration? Was it in any one's power to make it last? What could they have been talking about, she wondered, to make her father look like that?

When the company surged back upon Marcia to take their farewell, she learned what they had been talking about. It seemed hours before the last guest departed, hours before Marcia could go to the study to see whether father was still there, father as he used to be. He was standing by the mantelpiece still, and the radiance had not left his face.

"My famous daughter!" he said, and behold, the radiance on his face was all for Marcia!

"Listen to what Brewster said to me about you!" he exclaimed. "Somebody said to me, 'Miss Elman's 'Portrait Painter' makes Sir Joshua Reynolds and his circle so real to me that I feel, as I listen to their conversation, as if I were an eavesdropper, and ought to cough or sneeze to warn them of my presence.'

"And somebody else said, 'I never liked fact and fiction mixed until I read Miss Elman's books.'

"And somebody else said, 'We know that we are provincial in Brewster, and that there are a great many Brewsters in the world, but I do not believe there is one where Miss Elman's books are not read.'

"There, that is what Brewster thinks of my daughter! So you see your at home has been successful, Marcia!"

"My at home! O, no, father, your at home! I understand Brewster at last. It was not I they were after. I am thankful I don't have to live up to that any longer. They wanted you. You had hidden yourself away, but they wouldn't go till they found you. Listen now to what Brewster said to me about you. Somebody said, 'We were getting to be afraid your father's health would never be equal to the strain of meeting us. It is good to find him so wonderfully young!'

"And somebody else said, 'We were not afraid to meet you, but we were afraid that you, after meeting us, thought we were not fit to meet your father.'

"And somebody else said, 'How kind your father has been to us! So great a man might easily have felt himself above us!'

"There, that is what Brewster thinks of my father!"

Young, strong, glowing, she stood looking at him; but even as she looked, the light faded from his face, and left it wistful and questioning.

"But is that what Marcia thinks of her father?" he asked; and suddenly Marcia knew that it lay within her power to keep the radiance upon his face or to banish it forever.

"I, father! I! Don't you know that I have always thought you the most wonderful person in the world?"

"But do you think that now, Marcia, now that I am old?"

"Father, who ever said that you were old?"

"Nobody ever said so, but Hartleigh thought so, and Marcia thought so, and I have come to think so, too."

"Father!" she faltered. "O father!"

"Did I behave all right, Marcia?" he asked. "I was staying close in the study, as you told me to. I did not want to disturb any one at your party. It was not my fault, Marcia, that somebody discovered the study."

But at the thought of that discovery, and the invasion that had followed, he could not help smiling. "They are kind people here, but funny, and naïve, not much like Hartleigh. I'm not quite sure about the names, but it was your Miss Peek, I think, who said to me, 'I wonder how Hartleigh ever let you come to us!' And a Mrs. Holman said, 'It is so wonderful to have a really great man come to Brewster!' And Dr. Copley, a remarkable man, by the way, said, 'Your books have been almost a religion with us here always. Our respect for them makes us almost afraid to mention them.' And he besought me, so humbly, to examine his Etruscan collection. He lives on South Street, the fifth house beyond the trolley line, the house with a small purple spot on the lowest step. You see, I'm still able to find my way about, and notice things."

His eyes twinkled at Marcia, but hers were wet.

"O father, of course you're not old! And you're never going to be, if I can help it!" She came and stood within her father's arms.

"O father," she whispered, "I feel as if I were a little girl again, and you had come back from somewhere!"

"Isn't it perhaps you yourself, Marcia," he asked, gently, "who have come back?"—*Winifred Kirkland, in Youth's Companion.*



M. E. KERN  
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N. Am. Div. Secretary  
N. Am. Div. Field Secretary

## Senior Society Study for Sabbath, January 24

### Suggestive Program

1. OPENING Exercises (ten minutes).
2. Jonah and His Methods of City Work (ten minutes).
3. Daniel as a City Worker (ten minutes).
4. Quiz on Standard of Attainment (five minutes).
5. Philip as a City Worker (five minutes).
6. Peter as a City Worker (ten minutes).
7. Closing Exercises.

1. Song; review Morning Watch texts; sentence prayers; special music; minutes; report of work and the offering.
2. A ten-minute talk or paper. See Jonah 1-4.
3. A ten-minute talk or paper. See Daniel 1-6 and "Education."



4. Acts 1:11; Matt. 24:29-31. Announce these texts one week before the quiz, asking each one to commit them to memory. Appoint some one to conduct the quiz on these and all the other texts learned.

5. A five-minute talk or paper. See Acts 8; also "Acts of the Apostles."

6. A ten-minute talk or paper. See Acts 3:10; also "Acts of the Apostles."

7. Read in unison Isa. 6:5-8.

## Junior Society Study for Week Ending

January 24

### Suggestive Program

1. OPENING Exercises (fifteen minutes).
2. Foreign Missions (fifteen minutes).
3. Bible Study (fifteen minutes).
4. Plans for the Coming Week (ten minutes).
5. Closing Exercises (five minutes).

1. Song; review Morning Watch texts, following plan suggested the first week; sentence prayers; secretary's report; reports of work done; offering taken; special music.

2. A Visit to Tahiti. Assign a Junior the work of looking up the voyage and tracing it from Pitcairn to this island. Locate the island visited today. To what country does it belong? The article on this visit is written by one who stopped there on her way to General Conference. Have it read by a Junior. See *Gazette*. If you have not secured a copy of "Outline of Mission Fields," get it at once from the Seventh-day Adventist Mission Board, Takoma Park, Washington, D. C. It is free.

3. Noah. Have the following texts read, or appoint a Junior to give the gist of them in a five-minute talk: Family of Noah, Gen. 5:21-29; people of Noah's time, 6:11-13; Noah commanded to build the ark, 6:14-16; the ark, 17-21; the flood, 7:1-5, 10-12, 23, 24; waters dried up, 8:1-14; God's covenant with Noah, 9:8-17; Noah's faith, Heb. 11:7; last days like Noah's, Matt. 24:38, 39. Follow this with the hero story. Have some one read it or tell it. This paper contains a suggestive one. Every Junior who would be a missionary must learn to stand alone as Noah did.

4. Let the leader or the chairman of committees speak of plans for work, to keep before all the importance of helping others. A good motto for the room would be, "Help somebody today." Are you well supplied with individual report blanks?

5. Music; repeat in concert the membership pledge; have a moment of silent prayer before dismissing.

## Missionary Volunteer Reading Courses

### Senior No. 7 — Lesson 15: "From Judaism to Christianity," Chapters 5-7

NOTE.—Do not fail to read Elder Gilbert's article in this paper.

1. What was the condition of Mr. Gilbert's health at this time? Where was he sent, and under what influence did he come? How did he feel toward Christians? How did he argue with the missionary who desired him to attend his mission? What experience came to him at this time?

2. Describe the week of mourning in a Jewish household. Where did Mr. Gilbert then go? How did his mother feel with reference to his going to America?

3. What admonition did he receive from his cousin when seeking employment? How did he feel when obliged to work on the Sabbath? Why did he lose his position, and what did he then do? What is the Jew taught will result if he loses his piety?

4. With whom was he recommended to make his home? What were the special peculiarities of these people? What did he find on reaching the home Friday evening? How did this influence affect him? How did this family show their love and faith in God at this time?

5. To what conclusion did he come with reference to real Christianity?

#### Note

Chapter 6, paragraph 3: The small garment referred to in paragraph 3 is a rectangular piece of cloth about eighteen inches long by six inches wide. At each of the four corners there is a miniature pocket, and there are small fringes, or tassels, put on each of these corners, and deposited in these small pockets. Then the garment is worn between the clothing, generally between the outer and the inner garment. This is to take the place of the garment, or tallith, mentioned on page 49 of this book. The Jew must not defile himself with the Gentile. Should he be away from home or among Gentile influences, even though he could not dress himself in the large garment with the wide border to indicate that he is a Jew, he must have something about his person which would indicate

that he is one; in other words, he must carry his religion about with him, although it does not mean much to him. He must have the form of religion.

There is no doubt but that the apostle Paul had something of this nature in mind when he told the Jews, in his letter to the Romans, that they had the form of knowledge of the law. See Rom. 2:18-20. The Jew is filled with forms and ceremonies. He needs to understand the power of godliness.

### Junior No. 6 — Lesson 15: "Thoughts From the Mount of Blessing," Pages 106-128

NOTE.—Does it pay? Why? To spend a few minutes each day in quiet meditation and reading. Look back through the ages. What enabled Joseph to stand as a rock for the principles of true manhood? What kept up his courage when he was unjustly thrust into prison, and kept down self-pride when circumstances lifted him to the throne? It was a personal knowledge of the truth, which in his life had become a transforming power. A few minutes' reading each day will help you to get hold of these saving truths in your life.

1. What principle did Christ seek to teach at this time?
2. What does heathenism teach about God? What are the real facts? What will the Spirit of God do for us?
3. What high standard has God set for his children? Is this impossible? Where is the life of Jesus to be made manifest?
4. In the days of Christ what were the Pharisees trying to earn? What are we to show forth to the world? In giving our life to God what do we receive? When shall we receive our full reward?
5. What rebuke did Jesus give at this time? What did he teach? What will be the result of fellowship with Christ? What will it enable us to do for others?

## Side Lights for the Readers of the Book "From Judaism to Christianity"

### Chapter 5

It is hard for Christian people to understand the depth of hatred which exists in the heart of the pious orthodox Jew against Christ and Christianity. It is not that the Jew wants to be hateful; for it is generally recognized that the Jewish people are kind, tender, hospitable, and charitable. There is no doubt but that the rabbis are responsible for this hatred. They impress the child from earliest youth that the very name Christ stands for everything bad, and they seek to prove it by the terrible persecutions against the Jews in the name of the Christian religion.

Texts of Scripture in the five books of Moses are repeated to the children, and interpreted to mean only the Jewish people and Jewish children, as if the Lord did not have the Gentiles in mind when he gave these truths to Israel. We are glad that this belief is rapidly disappearing among the Jews, especially as they come in contact with the people of God. What a field for missionary endeavor this opens up to the child of God! Let us improve it.

There is perhaps nothing that will touch a responsive chord in the heart of the Jew as will the Sabbath. Whether he keeps it strictly or not, he loves the Sabbath. And there is no doubt that the fact that the Gentiles have disregarded it and substituted the first day in its place, has intensified this hatred against Christianity. This is the feeling among many of the Jewish leaders. As an illustration of this, I give the following paragraph from a letter received from one of the most prominent literary Jews of this country:—

"In my opinion the changing of the day of rest for Sunday has caused the separation of Christians from the Jews, and is responsible for the persecution of that race."

It is clear that we, especially the young people among us who desire to bring the light to the lost sheep of Israel, have a strong lever to open the heart of the Jew. Just let him know that you are a Christian Sabbath keeper, that you observe the seventh day of the week as the Sabbath instead of the first day, and the change in his feelings will be almost magical. Many a mob of Jews has been changed into an interested audience when they have learned that the speaker was a Christian Sabbath keeper. While often the Jew will tell you that the reason he does not observe the Sabbath is on account of his business, yet he greatly admires a Gentile who loves the Sabbath of the Bible. In his mind true religion and Sabbath keeping are inseparably linked.

The Jew never goes hatless. From the time of his boyhood till the time of his death, he must wear a hat, except when he sleeps; and many of the devout Jews wear a cap even then. He wears his hat in the house, and he wears his hat in the church. Should a Gentile remove his hat on entering an orthodox Jewish synagogue, he will be informed that he must either put his hat on or leave the synagogue; for if he should stay in the synagogue with his hat removed, he would defile the place. The Talmud claims that in the days of Israel, when the people worshiped God in the sanctuary, they always wore



hats. But doubtless the chief reason why the Jew wears his hat all the time is because the Christian does not; and to change his custom would be to learn the ways of the Gentile.

It is singular that the rabbis have so blinded the eyes of the people that the masses refuse to kneel in prayer. The writer well remembers that when he first began evangelical work in a mission in Boston, both the old and the young were shocked when they saw the speaker kneel down to pray. The old Testament contains many texts showing that God desired his people to worship him by kneeling in prayer; but the rabbis have impressed the Jews with the idea that this form of worship is a recognition of Christ as God, and that to worship God on bended knee is to show a sign of loyalty to Jesus.

May there not be a forceful lesson to the Missionary Volunteers in this tradition? How many young people today seem to regard lightly the idea of kneeling in prayer? How many sit erect while the servant of God is praying, and yet claim to be loyal to Christ? What would a Jew think if he should enter a church and see the people sitting in that position during prayer? He would be almost tempted to believe they did not think very much of their Jesus. The Bible tells us to kneel in prayer. Ps. 95:6; Dan. 6:10.

When the Jew prays, he stands. At his morning devotion he prays with his face toward the east; at evening he prays with his face toward the west.

The rabbis have taught that every Jew after his death is obliged to pass through a process of purification. This purifying goes on in Gehenna, or, as the Jews call it, *Gehemim*. For this reason the males say prayers several times each day for a year after the death of one of their family, in order that the person may find relief through these prayers, if he is passing through too much heat.

It should be remembered that the Catholic purgatory is to a large extent based on the Jewish Gehenna. What the rabbis did for the Jews in perverting the teachings of the Old Testament is what the Papacy did for the Gentiles in perverting the New Testament. In Christ, the Old and New Testaments shine with luster; and the spirit of prophecy in the church today makes clear the true meaning of each.

F. C. GILBERT.

#### Atlantic Union Goal for 1914 \*

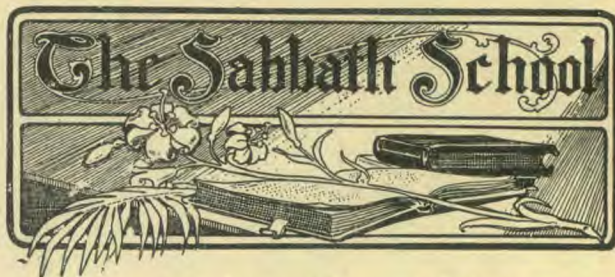
THE Atlantic Union Missionary Volunteer leaders are heartily in favor of the 1914 goal; and the young people to whom the plan has been presented say, "We can do it, and we will."

What will it mean for the Atlantic Union to reach its prospective goal? It means that during 1914 the Atlantic Union will, (1) add 150 young people to the church and the Missionary Volunteer organization; (2) get 50 new Attainment members; (3) draw 100 Reading Course certificates; (4) give \$2,480 to foreign missions. This amount for foreign missions will be sufficient to support the educational work in the South China Mission during 1914, and it all applies on the Twenty-cent-a-week Fund. The proportionate goals for the different conferences in that union are as follows:—

	(1)	(2)	(3)	(4)
Greater New York	27	9	18	\$450.00
Maine	9	3	6	145.00
Massachusetts	45	15	30	712.50
New York	21	7	14	315.00
Northern New England	15	5	10	250.00
Southern New England	15	5	10	250.00
Western New York	24	8	16	357.50

What a splendid goal the Missionary Volunteers in the Atlantic Union have before them! Think what the first three parts will mean to the home field, and what the gifts to missions will mean to the regions beyond! But the greatest blessing rolls back on our Missionary Volunteers, for even today, in this commercial age, it is more blessed to give than to receive. "O, the good we all may do, while the days are going by!"

M. E.



#### IV — The Sin of Moses and Aaron

(January 24)

LESSON SCRIPTURE: Num. 20: 1-13.

LESSON HELP: "Patriarchs and Prophets," pages 411-421.

MEMORY VERSE: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16: 32.

#### Questions

REVIEW.—Recall last week's lesson, tracing the journey of the spies on the map. In what ways may we give an evil report of the "promised land"? In what ways may we give a good report? How does the Lord deal with his people? Ps. 103:8. What should his goodness lead us to do? Rom. 2:4.

1. When the time of their wanderings was nearly ended, where do we find them? Num. 20: 1, first part; note 1.

2. Who died and was buried there? Num. 20: 1. Whose sister was Miriam? Num. 26: 59. Write a short history of Miriam's life. See Ex. 2: 1-10; 15: 20-22; Num. 12: 1-16; Micah 6: 4. Why was Miriam not permitted to enter Canaan? Yet what high position had she held? Ex. 15: 20.

3. What did the people do at Kadesh? Num. 20: 2. What wicked thing did they wish? Verse 3. On whom did they cast all the blame? Verses 4, 5.

4. Where did Moses and Aaron go? What did they do? What appeared unto them? Verse 6. What did the Lord tell Moses and Aaron to do to the rock? Verse 8. What did they do? Verses 10, 11.

5. Of what was the smitten rock a symbol? 1 Cor. 10: 4. How was Jesus smitten for us? Luke 23: 33; John 19: 34; Isa. 53: 4, 5. Only how many times was he to be smitten? Heb. 9: 25, 26. After that, when people needed his saving life, what only did they need to do? Rom. 10: 13. In the beginning of their wanderings, what had they already done? Ex. 17: 6. Can you see, then, why the Lord told them (Num. 20: 8) only to *speak* to it, this time? Note 2. What caused Moses and Aaron to do this wrong thing? Num. 20: 12; note 3.

6. Besides this, what did they call the people? Verse 10. What made them speak so unkindly? Ps. 106: 33. What did this sin cause the people to think of his past guidance? Note 4.

7. Who caused the water to flow from the rock? Ps. 105: 41. To whom did Moses and Aaron give the credit? Num. 20: 10.

8. What punishment came upon Moses and Aaron because of their great sin? Verse 12. How perfect does God want all his children to be before taking them into the "promised land"? Eph. 5: 27. What was this place where Moses and Aaron smote the rock, called? Num. 20: 13. How was it distinguished from the Meribah in the beginning of their wanderings? Ex. 17: 7; Deut. 32: 51.

9. How does the wise man sum up this lesson? Memory verse.

10. In times of great provocation, who is our example? 1 Peter 2: 23.

"DON'T stop; leap the barriers you cannot level."



Notes

1. Near the end of their forty years' wanderings, we find the Israelites again near the promised land, in a place called Kadesh, although this Kadesh is in the wilderness of Zin (Num. 20: 1; 27: 14), whereas the one in our last lesson was in the wilderness of Paran (Num. 13: 26). More than thirty-eight years have passed since the last lesson. Nearly all of those who rebelled and doubted God at Kadesh Barnea have died, as God foretold. Num. 14: 28, 29, 32. Their children have grown up and are now waiting to enter into the land of Canaan, as the Lord promised. Num. 14: 31. Moses, Aaron, and their sister Miriam, and Caleb and Joshua are still with them.

"They abode in Kadesh (Num. 20: 1, 16), not Kadesh Barnea, which was near the borders of Canaan, but another Kadesh on the confines of Edom, farther from the land of promise, yet in the way to it from the Red Sea, to which they had been hurried back."—*Matthew Henry*.

Edom, you remember, was the home of Esau and his descendants, "which was hence called Edom, and his descendants were the Edomites, one of the most powerful and formidable nations of that age."—*Schaff*.

2. "By his rash act, Moses took away the force of the lesson God purposed to teach. The rock, being a symbol of Christ, had been once smitten, as Christ was to be once offered. The second time, it was useful only to speak to the rock, as we have only to ask for blessings in the name of Jesus. By the second smiting of the rock, the significance of this beautiful figure of Christ was destroyed."—"Patriarchs and Prophets," page 418.

3. "At the time when the water failed, their own faith in the fulfillment of God's promise had been shaken by the murmuring and rebellion of the people. . . . Wearied and disheartened, Moses and Aaron had made no effort to stem the current of popular feeling. Had they themselves manifested unwavering faith in God, they might have set the matter before the people in such a light as would have enabled them to bear this test."—*Id.*, pages 417, 418.

4. "His lack of patience and self-control was evident. Thus the people were given occasion to question whether his past course had been under the direction of God, and to excuse their own sins."—*Id.*, page 417.

"Christ is the smitten rock, from him  
The living waters flow;  
Downward in undiminished stream  
Through every land they go.

"The Spirit and the bride say, Come,  
Ye thirsty, come away;  
Drink freely from the costly stream,  
And live through endless day."

IV — Deliverance From Sin

(January 24)

Daily-Study Outline

Sunday	What brings death to the sinner?	Questions 1-5; notes 1, 2
Monday	Paul's experience	Questions 6-8; note 3
Tuesday	The experience of the sinner	Questions 9-12
Wed.	Conflict and deliverance	Questions 13 19; notes 4-8
Thursday	Review of the lesson	
Friday	Supplementary Questions	

LESSON SCRIPTURE: Rom. 7: 13-25.

Questions

1. What is the law declared to be? Rom. 7: 12.
2. Did that which is good become death to the sinner? What answer is given? Verse 13, first part.
3. What did bring death? How? Verse 13, second part; note 1.
4. What does the law do as regards sin? Verse 13, last part.
5. What is the difference between the sinner and the law? Verse 14; note 2.
6. What did Paul learn in his own experience? Verse 15; note 3.
7. What did that experience prove to him regarding the law? Verse 16.
8. What, then, was the cause of his defeat? Verse 17.

9. What did he learn regarding the flesh? How did he prove this? Verse 18.

10. How does he again express his experience? Verse 19.

11. What conclusion is again stated? Verse 20.

12. What did he discover in his experience? Verse 21.

13. Under conviction of sin, how did he regard God's law? Verse 22; note 4.

14. But what did he see in his members? Verse 23, first clause. What was this law doing? Second clause?

15. What was the result of this warfare? Verse 23, last clause; note 5.

16. What did this unhappy, unsatisfactory experience lead him to exclaim? Verse 24; note 6.

17. What is God's object in thus convicting the sinner by the law? Gal. 3: 24; note 7.

18. To what deliverance did conviction of sin bring the great apostle? Rom. 7: 25, first part.

19. What did he conclude regarding the two kinds of service? Verse 25, last part; note 8.

Notes

1. "But sin:" God did not design that his law should be an instrument of death, but a channel of life. Verse 10; Prov. 12: 28. It is the transgression, the perversion of the law, which kills. Electricity is a useful power when transmitted through proper channels, according to the proper law of its rightful use; but if a man presumes to divert its power, contrary to this proper law, into his own body, he suffers the consequence, which is often death. So death is by perversion of the law, and not by its proper use.

2. "Sold under sin:" Man, through sin, is a slave, sold into a bondage from which he cannot redeem himself. But Christ came to "deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2: 15.

3. "Allow not:" Paul's mind had been aroused by the Spirit to see his own great sinfulness. His conscience had been quickened. He saw himself carnal, God's law spiritual. Yet he had no power in himself to keep the spiritual law.

4. "I delight in the law of God:" The man truly enlightened of God, though convicted of sin, does not excuse himself and find fault with the law. He sees beauty, consistency, harmony, morality, in that law. But how different is God's law, as disclosed by his Spirit, from the perverted law in his members!

5. "Bringing me into captivity:" However lofty man's standard, however high his ideals, he will inevitably fail in his own strength. He is led captive by the great deceiver at will. Man possesses no power to lift himself above himself. He may change the form of his sinfulness, but he cannot take away the sin.

6. "Body of this death:" "This body of death" (R. V., margin). Perhaps an allusion to a prisoner chained to another who has died. Would God that all sinners might see sin, however beautifully it may be garbed, to be what it truly is, a body of death.

7. "Bring us unto Christ:" God does not condemn that he may rejoice in our misery, nor leave us hopeless. He reveals our misery that we may partake of his mercy. He shows us our helpless, hopeless condition that we may obtain help and hope in him. He reveals to us our deadly wounds that in him we may find healing. He tells us we are lost that we may seek his salvation. The law and the Spirit which condemn inevitably shut the sinner up to the one avenue of escape, Christ Jesus.

8. "So then:" This is a conclusion more fully developed in our next lesson. In brief, it is that he who is ruled by the enlightened mind, who delights in the law of God, will obey that law; but he who yields to the passions of the flesh will serve the law of sin. Paul did not teach that one could consent to the righteousness of the law with the mind and at the same time let the flesh rule. The text expressed two experiences,—that of the converted man, and his past experience in sin.

Supplementary Questions for Home Study

1. Why is it impossible for man to pile up good works in excess of what is required, or works of supererogation as they are called by the Roman Catholic Church?
2. If a righteous law covers all human conduct, is it possible to exceed its requirements?

"God is no less insistent in his love than in his law."



# 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
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In clubs of five or more copies, one year	- - - -	Each \$ .85
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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.

## Heavy Floods in Texas

RIVER floods, due to heavy rains continuing for three days, have caused much loss of life and property in Texas. It is known that 165 persons were drowned, but the full number of victims is much larger. The Bryan Chamber of Commerce says that not less than 500 lost their lives in the towns of Bryan and Hearne. The property loss is \$6,000,000. Twenty thousand persons lost their homes. Henry Martin, vice president and general manager of the International and Great Northern Railroad, was drowned while attempting to rescue a family that was in danger. The Trinity, Brazos, and Colorado Rivers rose above their banks, and many smaller streams were swollen. At Wharton the Colorado was half a mile wide. In a district 200 miles long and 100 miles wide all the lowlands were under water. At Fort Worth a levee was destroyed by dynamite to save a bridge. Telephone girls saved more than one hundred lives in the vicinity.—*The Independent*.

## Another Glimpse at Russia

THE glimpses we get of Russia are seldom pleasing, and this one is not an exception. A recent number of the *Independent* gives an account of the experience of Madame Breshkovskaya, who is sometimes spoken of as the grandmother of the Russian revolution. While visiting the United States about six years ago, she said some things that gave offense to Russia's ruler, evidently not a difficult thing to do. Upon her return to her native land she was arrested and imprisoned for two years and a half before being brought to trial. Despite American petitions and mass meetings, she was exiled to Siberia and put to hard labor in the Karan mines. Of late she has been confined to the penal colony of Kirensk, from which she recently almost succeeded in making her escape. The following description of this attempt and failure is given by the editor of the *Independent*:—

"The police who on December 1 escorted her to the hut of another political prisoner, took her back in the evening, as they supposed, to her home, where she went to bed, complaining that she was not well and needed rest. Three days later the police discovered that the old woman they had escorted back was Mr. Andreyev, another political prisoner who had put on the clothes of Madame Breshkovskaya. When they tried to send out an alarm, they found the wires were

cut; but the troops ranging the country finally found her in a peasant's cart, still in masculine attire and provided with passport and money. She was trying to make her way northeast to Yakutsk, on the Lena River, a terrible undertaking for a woman over seventy in the midst of a Siberian winter; but in spite of her exposure to cold and hardship for five days and nights, she is said to have neither impaired her health nor depressed her spirit.

"Such treatment of one whom many of us know and all who know respect, will add to the resentment which Americans feel toward the Great White Czar and his government. Now that this dangerous old lady is safely caught and confined with the twelve exiles who connived at her escape, is it not in order for Russia to apply for the extradition of her American accomplices, those who petitioned the czar that she have a fair trial? The list included such notorious criminals as the Rt. Rev. William Lawrence, Bishop of Massachusetts, John D. Crimmins, Robert de Forest, Horace White, R. Fulton Cutting, the late Samuel L. Clemens (alias Mark Twain), and the present editor of the *Independent*."

## Truth

JUDGE KENESAW M. LANDIS of the United States Circuit Court had occasion some time ago to speak to a person who was on trial before him for committing a crime. Judge Landis was at one time the secretary of Walter Q. Gresham, Secretary of State under President Cleveland. Judge Landis said to the man accused:—

"You would not be in the position that you are today if you had been willing to tell the truth. There is no asset more valuable in this world than telling the truth. If you can tell the truth, you have nothing to fear. A lie makes all the world dishonest. It injures not only the liar, but those who are innocent.

"The truth in the days of the pagans was represented as a beautiful woman covered with a veil. Behind that veil she had all kinds of good gifts for the people who stood before her. In one hand she held corn, fruit, oats, barley, and what was necessary to give food. In the other hand she held gold, silver, lead, copper, and what makes up the mineral wealth of the earth. As the old legend runs, of the hundreds and thousands who stood before her there was not one who was willing to lift the covering from her form and see the truth.

"In these days, we have come to a broader knowledge, a knowledge which you failed to gain in regard to the truth. The truth no longer wears a veil. The truth is what you should do in an honest way every day with your fellow man."

What this jurist said of the truth is what every one, young and old, should understand. The truth is the simplest way. The truth is the easiest way. The truth is the only way that leads to those heights where the stars shine.—*Selected*.

## Don't Be a Mushroom

MAKE up your mind to be healthy. Go to the three best doctors, the three that nature has provided free for everybody—fresh air, fresh water, and sunlight. Get as much as possible of all three whenever you can.

A mushroom can live in a cellar, but don't be a mushroom. If you eat right, drink plenty of water, sleep in fresh air, and get out in the sunshine, you'll soon forget to be sick.—*American Magazine*.