

The YOUTH'S INSTRUCTOR

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THE impeachment trial of Governor Sulzer cost New York State \$245,000.

THE United States Steel Corporation spends \$5,000,000 a year on industrial welfare.

THE Department of Commerce says that \$20,000,000 worth of canned goods was exported in 1913.

THE Department of Agriculture announces the discovery that alfalfa can be made a paying crop in northern Alaska.

ANDREW CARNEGIE recently gave \$2,000,000 to be used through the churches for the promotion of international peace.

HARVARD UNIVERSITY and the Massachusetts Institute of Technology have agreed to combine their engineering departments.

FOR the first time in the history of Vassar College, the seniors will wear caps and plain gowns at the commencement exercises next June.

A MAJORITY of the twenty-five foreign students who enrolled at the University of Illinois the last semester are Chinese from the province of Hunan.

TWELVE million dollars is the sum which the tax commissioners of East Cleveland, Ohio, are asking Mr. John D. Rockefeller to pay this year as taxes.

THE Secretary of the Interior says of Alaska: "It is the largest body of unused and neglected land in the United States. It is one fifth the size of the United States, yet contains less than a thousand miles of anything that can be called a wagon road."

MANY men of money are interested in the proposed aeroplane race around the world next year. It is thought that before the race begins, the prize money will have been raised to \$1,000,000. There is some opposition to having so great a prize. It is feared it will tempt many aviators who are not well prepared, and will result in a long death list.

THE purchase of a dreadnaught by the Ottoman government has given a surprising turn to the general appearance of European affairs. The vessel will not be completed for six months, and will cost between ten and fifteen million dollars. The purchase of this British warship puts Turkey in a dominant position, for neither Greece nor Russia will be able to match her two dreadnaughts.

THE coal porters of London seized upon the opportunity of exceptionally cold weather to enforce their demands for increase of wages. The shutting off of the fuel supply caused widespread inconvenience and suffering. The strike committee refused even to serve the hospitals,

and they would have been in the cold had not the medical students volunteered in a body to load and cart a sufficient number of tons to keep the furnaces going.

THE Chinese "praying chair" is used as a means of torture in many parts of the new republic. The seat and foot rest are provided with sharp blades, while sharp spikes are driven into the arms. The victim made to sit in this chair no doubt prays to be released. Hence the name "praying chair."

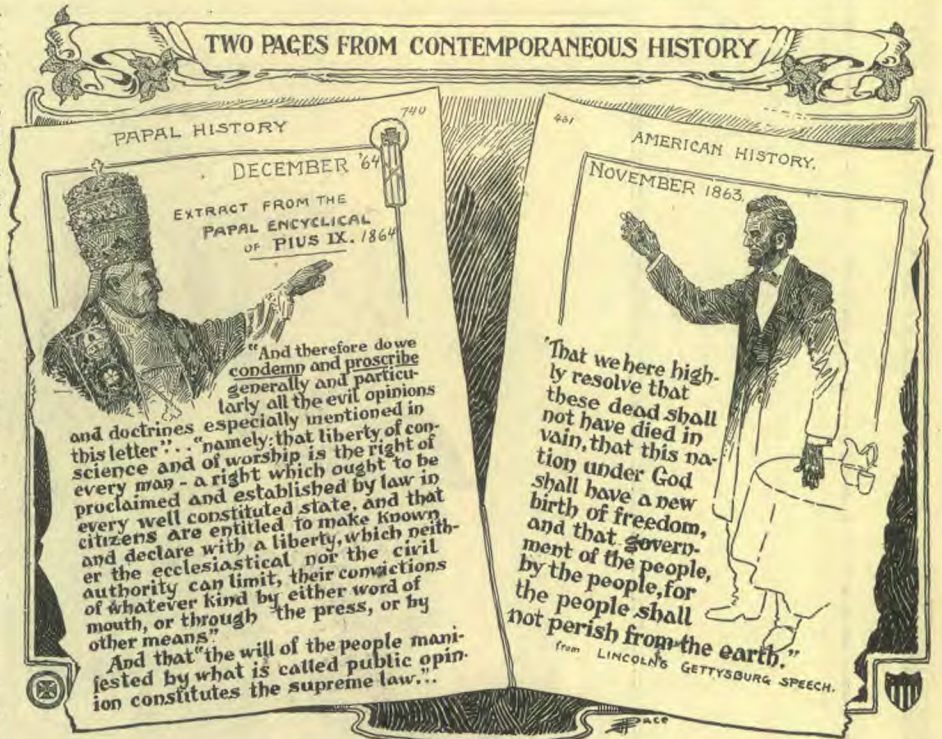
'RING in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

—Tennyson.

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Part of One of Six Full-Page Photographic Proofs of Rome's Unchristian and Un-American "Church and State" Teachings Found in the April "Protestant Magazine"

OVER 17,000 copies of this April number sold before the first of April! Preparing to run a second edition. The sixth edition of the February, the third of the March, and the first of the April number are still selling rapidly! See the "Picture Section" cartoons, photographs of Rome's textbooks teaching the union of church and state, also map of Washington, D. C., showing how the Papacy occupies the national capital. Other notable articles: "The Aftermath of the Wilson Letter," "Romanizing Future American Citizens," "Ancient and Modern Babylon," "Roman Catholicism in the Light of Scripture and History—No. 1" (continued series), "The Bible and the Church," "Catholic Claims Tested," "Protestants and Roman Catholics at the White House," "The Vatican and Congress," "The Tango and the Confessional," "Mr. Tumulty's Letter to the Editor," "Notable Utterances of Priest D. S. Phelan," and other features too numerous to mention. Among the very first orders received for this Historical Proofs number was one from New York City, calling for 1,500 copies. Send \$2.00 for 50 or \$1.00 for 20 copies of the February, March, or April numbers, mixed or otherwise. If you desire, we can begin your subscriptions with the February or March issues — BUT NOT WITH THE JANUARY NUMBER, NOW OUT OF PRINT FOR SOME TIME. Invest \$1.25 in FIVE "TRIAL" subscriptions for your friends, for FOUR MONTHS; or send \$1.50 for FIVE subscriptions for SIX MONTHS. Address your tract society or the Protestant Magazine, Washington, D. C.

The Youth's Instructor

VOL. LXII

TAKOMA PARK STATION, WASHINGTON, D. C., APRIL 28, 1914

No. 17

"A Province at Prayer"—"Ulster Will Fight, and Ulster Will Be Right"—No. 1

Ulster Day

JOHN N. QUINN



ISTORY in Ireland and England is being made very rapidly these days, owing to the agitation going on over the question of home rule for Ireland. Ireland's population is four and one-third millions, one million of whom are unalterably opposed to separation from England. These one million live in Ulster, the northern province, and are Protestants of a determined type. Leinster, Munster, and Connaught, the other provinces, are almost entirely Roman Catholic, and these three provinces desire home rule. Pages could be written on the home rule question, but in this article I wish to confine myself to Ulster Day and some of the incidents connected with it.

Sept. 30, 1912, has been named Ulster Day, a day which is to be taken as symbolic of the spirit animating the Protestants of Ulster. That day had been declared by mutual consent a general holiday, and neither employer nor employee did business. Shipyards, factories, warehouses, and shops were all closed.

The early hours of the day were consecrated to prayer, and crowds of people flocked to their places of worship. In the cathedral a united religious service was held. The dean had charge of the service; the sermon was preached by the bishop of the diocese; a Presbyterian read the first lesson; the principal of the Methodist college read the second. Thus Ulster Day began in prayer, and the headline which appeared over the newspaper accounts of the morning service was, "A Province at Prayer."

The city hall then became the center of attraction, for every man above soldier age was to sign the solemn covenant. On a table covered by a Union Jack was placed the covenant which meant so much to Irish Protestantism, and the first name appended was that of Sir Edward Carson, and then followed the leaders of all the Protestant churches.

The solemn covenant is as follows:—

Being convinced in our consciences that home rule would be disastrous to the material well-being of Ulster as well as of the whole of Ireland, subversive of our civil and religious freedom, destructive of our citizenship, and perilous to the unity of the empire, we, whose names are underwritten, men of Ulster, loyal subjects of His Gracious Majesty King George V, humbly relying on the God whom our fathers in days of stress and trial confidently trusted, do hereby pledge ourselves in solemn covenant, throughout this our time of threatened calamity, to stand by one

another in defending for ourselves and our children our cherished position of equal citizenship in the United Kingdom, and in using all means which may be found necessary to defeat the present conspiracy to set up a home rule parliament in Ireland. And in the event of such a parliament being forced upon us, we further solemnly and mutually pledge ourselves to refuse to recognize its authority. In sure confidence that God will defend the right, we hereto subscribe our names.

A seemingly endless procession of men poured down upon the city hall, to take part in solemn covenant making. From 400,000 sympathizers in England came the request to join their Irish brethren in signing the covenant. In the afternoon battalions of Orangemen

wheeled into the square in separate, orderly bodies, marshaled by themselves. The absence of disorder was so marked that a visitor from England thus wrote concerning the demonstration:—

"One has seen many practical demonstrations in London, and the mind recalls the suffrage marches, temperance gatherings, and trade union processions, but not one of them can be compared with the march of the Belfast men, for either department or numbers.

"Looking down the broad vista of the Royal

Avenue, it appeared as if the ranks of these sturdy men would never come to an end. From the windows of the Royal Avenue Hotel one overheard remarks of surprise and astonishment from pressmen and visitors from England. The numbers were not made up of riffraff, but of the warm-blooded artisans of this prosperous commercial city.

"Much had been heard of troops needed to preserve order, but troops were nowhere to be seen, except these men who marched with soldierly bearing to append their names to the great covenant. Indeed, there was throughout the whole city practically an absence of police, for the Orangemen themselves constituted all the guardianship that was required, and the throngs in the street showed absolute unanimity."

In the evening, from lamps around the central dome of the Belfast city hall flashed out the words,—

"WE WILL NOT HAVE HOME RULE"

and every hilltop at the close of the day had its bonfire, beacons speaking to lovers of freedom, telling them that the spirit of Wyclif, of Luther, of William of Orange, still prevails in Protestant Ulster.

Takoma Park, Washington, D. C.



Mr. Henry Fowler, a member of the British Deputation to Ulster, holding up the Home Rule Bill in flames at middle window of second house on right of picture.

Don't Give Up

How are you getting on with the Reading Course? I trust you are among the many who say that they are enjoying it very much, and not like the young man I heard of the other day. He is thinking of *giving up* the reading. Now I am doubly sorry for that young person. He is robbing himself of some valuable information, and more than that, the bad habit of *giving up* is defeating his good habit of *sticking to it*.

It is well to resolve to do a good thing. This we should do. But every time we break our resolution, we are weakening the character forces with which we must resist the temptations about us. If we conquer the *giving-up* habit this time, it will be easier to persevere the next time our good resolutions bring us to a hard place. And, after all, pulling through hard places is what develops the sterling qualities in young men and young women. When Jack comes home from school in the spring and plunges into hard farm work, his muscles at first become very sore; but he never thinks of *giving up*; and soon he finds that the very work which made his arms ache has developed his muscles, and he labors on with ease. This same law, we are told, rules the mind.

But what does it matter if we do *give up*? That is hard to say. What if Cyrus Field had given up when his cable broke? What if Columbus had turned back when it seemed so useless to press forward? What if Carey had given up studying his Bible and the books that taught him to love the heathen world? What if —? One thing is certain, *Giving up* will in time rob a person of his God-given possibilities, and lead him into mental and spiritual bankruptcy; for, in all things, perseverance is the price of success.

Will not young people who fail to appreciate the value of good books learn a lesson from Abraham Lincoln? There were no prospects before him, but he fairly devoured every good book upon which he could lay hands. He used to say, "O, I'll study and get ready, and then maybe a chance will come!" The *Exchange* gives us the following little incident from his life:—

In the autumn of 1839, a traveling book peddler, who afterward became a successful publisher and the head of a firm whose name is well known in the United States today, came to the door of a log cabin on a farm in eastern Illinois, and asked for the courtesy of a night's lodging. There was no inn near. The good wife was hospitable but perplexed. "For," said she, "we can feed your beast, but we can't lodge you, unless you are willing to sleep with the hired man." "Let's have a look at him first," said the peddler. The woman pointed to the side of the house, where a lank, six-foot man, in ragged but clean clothes, was stretched on the grass reading a book. "He'll do," said the stranger. "A man who reads a book as hard as that fellow seems to, has got too much else to think of besides my watch or small change." The hired man was Abraham Lincoln; and when he was President, the two men met in Washington and laughed together over their earlier experience.

Will not you study and get ready to serve the Son of God and the sons of men with greater efficiency? Of course this requires more than the reading of good books, but good books are excellent life improvers. Have a speaking acquaintance with a host of them; make bosom friends of at least a few choice ones, and of the choice ones make the Bible first. Good books are friends who never change. They always give you the same welcome. They never disappoint. You will need such friendships in the years to come. Then do not give up adding good books to your list of friends. Do not lay your Reading Course books away until the last review has been sent to your conference Missionary Volunteer secretary. Get your Reading Course

certificate. Why not get three Reading Course certificates before December, and draw one of the Missionary Volunteer Department gift books?

"Among my books what rest is there
From wasting woes! what balm for care!
If ills appall or clouds hang low,
And drooping dim the fleeting show,
I revel still in visions rare.
At will I breathe the classic air,
The glorious gospel message share,
Or tread where missionaries go,
Among my books."

MATILDA ERICKSON.

A Resourceful Artist

WASHINGTON, D. C., the past winter, in common with other cities, was favored with an exhibition of Alaskan paintings by Mr. Leonard M. Davis, "one of America's masters of the brush." An art critic speaks of Mr. Davis as "the first great and truthful interpreter of our far northern scenery."



LEONARD M. DAVIS

Mr. Davis was born in Winchendon, Massachusetts, in 1864, and studied art in New York and Paris. Like many another artist, Mr. Davis on the completion of his studies in France was confronted with the problem of self-support during the formative years of his work. Fortunately he conceived a method of meeting this difficulty that saved him from the pathetic experience that

many of the world's most gifted artists suffered. His plan was to go to Alaska and try his luck as a miner.

To his friends this seemed the wildest of schemes, but Mr. Davis had had a vision of glittering possibilities; so to Alaska he went. He entered the country by the Bering Sea route, and walked six hundred miles toward the interior. Here he purchased land fronting Hunter's Creek. He dammed the creek, installed the first hydraulic plant on the American Yukon, built three bridges, and set up two cabins,—a "country house" near the creek, and a "town house" in the city of Rampart.

His unusual effort for the material side of life was richly rewarded in an abundance of gold, and in the meantime the artistic inspiration found expression in paintings that have won the admiration of all beholders.

Mr. Davis found that the palette knife produces better effects than the brush, so he early discarded the brush.

"The stratification of the rocks, the mirror-like surface of wide expanses of water, the no less expansive and unbroken vault of the sky, are all well rendered by this very simple and direct means, while the color has a certain purity and brilliancy which Mr. Davis might not realize if he were using brushes."

The Dawson *Daily News* says of Mr. Davis and his work:—

"Davis is the only real artist for the great big sketches—the grasp of magnificent distances and prodigious heights and stretches—that ever came into Yukon. Others have come here content with working the little details of nooks, single objects, and minor beauties or novelties. But Mr. Davis comes looking above and over all this. He best expresses it himself:—

"I have struggled," says Mr. Davis, "for the snap, and the atmosphere, for the spirit of things as they are—for the true impression of the scenic wonders of the north, for the greater glory of Yukon and Alaska."

"Mr. Davis finds that it is not alone the object rising in the form of a mountain; it is not alone the lake, the river, or the vale; the glacier, the cloud-capped summit, or the pearls of the Rockies ranging at a distance. It is more. It takes in all these, and it includes the metaphysical, the psychic, the psychological; the atmosphere which accompanies each scene under the stress of storm, the splendor of midday sun, the mystery and sorcery that hangs about the flitting aurora borealis, the glory that intensifies the arctic rainbow,—the great big something that intensifies everything northern and makes it stand out, distinctively impressive, bold, impelling, flamboyant, so bold that it is only the Yukon and Alaska which can be the subject of such daring execution."

As the result of sixteen years of work in Alaska, Mr. Davis has a collection of pictures of great value, ranging in price from \$35 to \$2,500. A fund has been started by the president of the White Pass and Yukon Railway to purchase ten of Mr. Davis's canvases to be hung on the walls of the Washington State Art Association's gallery.

The Canning Industry

ALL our grocery stores, commissariats, and home storerooms are today so filled with canned goods of all kinds and brands that we perhaps have never stopped to think that housewives and army commissaries have not always had canned goods in the same abundance and variety that we now have them. But this is so.

When a young Englishman, William Underwood, of Boston, Massachusetts, first offered to the American people some jams and pickles preserved in glass bottles, the good American housewives resented the innovation. They preferred to wait until the proper season, when they could have the delicious fruits in their natural state instead of "Underwood's messed-up stuff."

Our great-grandfathers plainly told the young Mr. Underwood that they would never eat their dinners out of bottles; so the father of the American canning industry turned his eyes across the sea to China and India. He found a vessel bound for those countries, and on promise of sharing in the profits, he persuaded the captain to take a consignment of canned goods along with him, hoping to find purchasers among the British army and navy officers. The success of this venture led to successful attempts in supplying vessels to other foreign lands. In time Mr. Underwood worked up quite an export business; still the American people would not be convinced.

Finally other men followed in the wake of Mr. Underwood, and began canning oysters, fruits, and vegetables.

It was not until 1825 that the head of one of the canning firms made the tin can, and discarded his bot-

tles. When he presented his goods in tin cans, the people were incensed. It was bad enough in glass bottles, but in tin cans—the idea was preposterous. But now 3,000,000,000 cans of food are demanded annually by the people of this country. Our great metropolis alone uses nearly \$150,000,000 worth of canned goods each year.

Tomato canning leads everything in the vegetable-canning industry, nearly 350,000,000 cans of this vegetable being used each year in the United States. Yet not until 1830 were tomatoes even grown here. It was



"IT WAS BAD ENOUGH TO OFFER IT IN BOTTLES;
BUT IN TINS —!"

Mr. Underwood who planted the first tomato seeds in the New World. These came from Europe, though the tomato is a native of South and Central America.

Finally some years later a California fisherman conceived the idea of canning salmon. Though some of his friends declared him crazy, he persevered in his undertaking, and the soundness of his business venture is attested by the fact that 340,000,000 cans of salmon are now annually sent out to a willing purchasing public by the factories of California and Alaska. One of the most noted firms engaged in this business bears the name of the California fisherman who first conceived the idea.

The Eastern factories, with the exception of some in California, held the monopoly of the canning industry until after the war, when a soldier of the Northern army, returning to his farm in Ohio, established the first canning factory in the Middle States.

So intent were these pioneers in the canning industry upon the problems that directly confronted them—and they were serious, for their fruit would spoil and the people were slow to buy—that they had no time to give to providing a means of obtaining easy access to their goods; therefore up to 1872 no kind of can opener had been invented, chisels, hammers, nails, and knives all having to serve in the work.

The canning industry is admitted to be the greatest known conservator of food. It is estimated that fifty per cent of all the fruits and vegetables grown in this country would go to waste except for the canneries. One fifth of the people of Maryland are said to live on the industry of preserving fish, oysters, fruits, and

vegetables. Our large cities could not exist were it not for the canning industries, as the great city could not be fed without the help of the canneries.

Uncle Sam himself has now entered the canning business. He has organized canning clubs all over the country, and furnishes instruction gratis to members. Many girls and boys have won prizes, scholarships, and much useful knowledge through their work as members of Uncle Sam's canning clubs.

The facts of this article form an epitome of an interesting article that appeared in a recent number of the *McClure's Magazine*.

Interesting Facts About the Bible

(Concluded from last week)

Which version is the Douay Bible?

This is the English translation of the Vulgate, and is the Bible of the Roman Catholic Church. It was so called because the work of translation was largely performed at Douay, France.

When and by whom was the Bible first translated into English?

John Wyclif, of England, in 1382, made the first complete English translation of the Bible, though there were portions of the Bible translated into the Anglo-Saxon as early as the eighth century. "Although only in handwriting, very many copies of Wyclif's Bible were made, several of which exist today. Each copy required about ten months for its writing."

In what language was the Bible first printed?

The Latin Bible was the first to be printed. In 1525 William Tyndale, at the cost of his life, gave us the New Testament printed in English; and Miles Coverdale, an associate of Tyndale, ten years later gave the English people their first complete printed Bible.

When and by whom was the Authorized Version made?

Our present Authorized Version was made by the direction of James I, king of England, and is therefore known as the King James Version. The work of translation was prosecuted by forty-seven clergymen, who began the task in 1606 A. D. Their work was completed and the new translation printed in 1611.

What versions are now widely used in place of the King James Version?

The English and the American Revised Versions are now supplanting the version that has been used for more than three hundred years.

Why did the revision of the King James Version seem necessary?

"The discovery of the oldest New Testament manuscripts of the fourth and fifth centuries, and much increased knowledge of the original text derived from a study of the ancient versions, quotations, and commentaries," made the revision seem imperative.

How were these translations produced?

In 1870 the English committee and the American committee, both of which consisted of eminent scholars, began the work of revising the Authorized Version. In 1885 the English Revised Version came from the press. Immediately after the publication of this new version the English committee disbanded, but the American committee retained its organization. It felt that the Bible of 1885 was unsatisfactory. This committee therefore continued until it had made a complete revision of the entire Bible, and in 1901 the American Standard Revised Bible was published.

The Twentieth Century New Testament is a trans-

lation into modern English from the text of Wescott and Horton.

When was the Bible divided into our present chapters and verses?

The original manuscript was continuous, at least so far as is known, and while there had been various attempts at making divisions in the text of both Testaments, our present division into chapters was not made until the thirteenth century, and the division into our present verses not until the sixteenth century. "The arrangement of division into verses — not the same as ours — was made by the Jews in the Hebrew text of the Old Testament Scriptures at a very early date." Not only were the divisions into chapters and verses lacking in the original manuscript, but only consonants were used, all the vowels being omitted; the word Jehovah, for example, being written JHVH. The vowels were added the sixth or seventh century after Christ. "Neither did the original manuscript separate one word from another by spaces, as if we should write the Lord's prayer thus: —

RFTHRWCHCHRTNHVNHLWDBTHNM, etc.

"It was not until after the return of the Jews from the Babylonian captivity that words were divided from one another."

What has become of the original manuscript of the Bible writers?

The Jews were greatly averse to soiled or worn-out copies of Scripture, so burned or buried them when they became worn. The oldest Old Testament manuscripts we have are copies made in the ninth century after Christ. It is said that the original manuscript of the Pentateuch was preserved for 800 years after the death of Moses, and it was then either lost or burned when the temple was destroyed. It was restored from copies carried away by the Jewish exiles.

"We have two priceless New Testament manuscripts written in the fourth century,—the Sinaitic, discovered in a convent on Mt. Sinai and now in St. Petersburg, and that treasured in the library of the Vatican. In the British Museum is the Alexandrine manuscript, discovered in Egypt, and made in the fifth century. No complete manuscript has yet been found earlier than these, but a single leaf containing a portion of Matthew's Gospel was unearthed at Oxyrhynchus, in Egypt, in 1895, which is believed to be a full century later than the most ancient Greek Testament manuscripts. About 4,000 New Testament manuscripts have been discovered and catalogued. They are found in the world's large libraries."

What care was exercised in the copying of the Scriptures by the early manuscript writers?

Extreme care was exercised in producing copies of the Old Testament Scriptures, especially those intended for the synagogues. "The columns must be of exactly equal length and the words precisely on the line. The letters were carefully counted, and the omission of a single letter from a single word, or even the touching of two letters, would condemn the copy if it was intended for reading in public worship; and imperfect copies were always destroyed." "Moreover, each new copy had to be made from an approved manuscript, written with a special kind of ink, upon sheets made from the skin of a 'clean' animal. The writers also had to pronounce aloud each word before writing it, and on no account was a single word to be written from memory. They were to reverently wipe their pen before writing the name of God in any form, and to wash their whole body before writing 'Jehovah,'

lest that holy name should be tainted even in writing. The new copy was carefully examined with the original almost immediately; and it is said that if only one incorrect letter was discovered, the whole copy was rejected."

In the Middle Ages the monks made copies of the New Testament with the same care that the Hebrew scribes exercised toward the Old Testament manuscripts.

In doubtful points, how were the translators helped to know just what the original New Testament manuscript said?

The many quotations from the New Testament made by the early Christian writers, going back to the times immediately following the apostles, and the early translations of the New Testament into other languages than Greek, such as the old Latin version of the second century, the Syriac version, and Jerome's Latin translation of the fourth century, were of great assistance to the translators.

More Rest Bills

ON April first a bill was introduced into the United States Senate by Mr. Martine, of New Jersey, for Mr. Hughes (Senate 5124), entitled "A Bill to grant all employees in the District of Columbia one day of rest in each seven days of employment." Its purposes,—

that all persons employed by any manufacturing, mechanical, or mercantile establishment, laundry, hotel, restaurant, telegraph or telephone company, express or transportation company, or by any other establishment or person who may employ labor in the District of Columbia, including the employees of the District of Columbia government, shall have one day of rest of twenty-four continuous hours in each seven days of employment.

Violators of the provisions of this act shall, upon conviction, be punished for a first offense by a fine of not less than \$50 nor more than \$100, for a second offense by a fine of not less than \$100 nor more than \$300, and for a third offense not less than three months in jail nor more than two years, with a fine of not less than \$500.

Inspectors appointed under "An Act to regulate the hours of employment in the District of Columbia" are authorized to see that the provisions of this act are rigidly enforced, and to report all violations to the District Commissioners, who in turn shall instruct the public prosecutor to proceed against all such offenders. The danger with this measure is that when the bill comes before the Senate for its consideration, it will be possible and more than likely that an amendment will be offered by which to read Sunday as the one day of rest to be required under the provisions of the bill.

The *Washington Times*, in referring to the foregoing measure, writes this headline over the article: "Introduces Bill to Enforce Rest." Any one at all acquainted with the Sabbath truth in connection with our relation to God must think it strangely anomalous for human government to do that which the Creator himself could not and would not do. Force is the foundation principle with those who foster religious legislation with a mistaken idea that they are serving God in so doing. It seems that the history of the past might serve as an object lesson to these misguided religious zealots.

A European correspondent, under the *nom de plume* Marquise De Fontenoy, recently referred to Sunday observance in an interesting way:—

Sunday observance is a very fertile subject of controversy on both sides of the Atlantic, and to those engaged in the discussion that is now in progress as to which pastimes are

right and which wrong on the Sabbath, it may be well to commend the expression of opinion of the Archbishop of Canterbury, primate of the Anglican or Protestant Episcopal Church, and as such the principal ecclesiastical dignitary of the British Empire.

According to the archbishop, "Detailed rules to be adopted by any Christian man with regard to the observance of Sunday are a matter purely for his own conscience, as it is certain that the Christian church never laid down detailed directions affecting the action of individuals in this matter. Each of them is responsible to God for so using the Lord's Day as to fit him best for the working days which follow."

This shows that the English primate is of the opinion that Sunday should be a day of rest and recreation, in both senses of the word, and it is known that he disapproves of those legal restrictions which prevent the masses from having healthful and innocent pastimes on the Sabbath, reducing them to an enforced idleness, which is necessarily productive of all sorts of mischief and evil.

S. B. HORTON.

From the Woodland (California) School

MR. R. F. CHAPMAN, teacher of the Woodland church school, writes:—

"As soon as our school could secure the Temperance INSTRUCTOR, we did so, and went to work here in the city. The children seemed anxious to sell the paper, and found it a ready seller. They have gone over the city and put a large number in the hands of the people. We who are older have placed the paper with some of the influential people of this town, and find it appreciated. I trust every church school is doing the same. We expect to do more after the school closes.

"Yours in the service for 1914."

A Gift to Boy Scouts

THE Luther League at Wrightsville, Pennsylvania, sent for fifty copies of the Temperance Annual to distribute to their Boy Scout guests whom they had invited to a temperance service.

These papers created so much interest in the homes to which they went that two hundred more were ordered within a short time, and the president of the league wrote saying that he wished to make a motor cycle trip, during his vacation, to San Francisco, California, and would like to do all he could in the way of distributing temperance literature during the journey. He wished to be allowed to sell the Temperance INSTRUCTOR along the route.

Seed Thoughts

EVERY man, especially a Christian, owes to himself, to the world in general, and to his Creator, that he fill the very highest place in this life of which he is capable.

Every pursuit in life that is honest and legitimate is honorable; and he who does the very best of which he is capable is honored of God, and should be honored of man, however humble his calling may be.

God is no respecter of one class of persons over another, and all who do the very best according to their ability are equally honored of God, and should be equally honored of man as well.

It is not what our calling is, but what we really are, that God will consider in his distribution of rewards. The only one who will be condemned in this matter is he who is not doing his very best according to his ability and opportunities.

J. W. LOWE.



THE HOME CIRCLE



"You must live each day at your very best:
The work of the world is done by few;
God asks that a part be done by you."

Her First Trip Alone

A True Incident



HE climbed up the steep steps into the Northwestern train with a proud consciousness. She was going to Chicago alone for the first time, going to match some embroidery silk for her mother.

It was a very important errand as you will readily see when I tell you that it was but four days till Christmas.

The baby was ill. He had sore throat and a rise of temperature. His mother never left him when he had a rise of temperature.

Gladys told her mother that she could go just as well as not; that she knew many girls who go to the city every Saturday for music lessons.

For a while her mother refused to listen to Gladys's going. She said she would send for the silk, but the mails are slow and clerks are not always the most careful in matching colors. Of course it was safe enough to let Gladys go alone. She had been with her mother hundreds of times and she knew every step of the way, — just where to find the bus to Marshall Field's; just which floor embroidery silks are to be found on; just which door to leave the building by to get an Indiana Avenue car. She was to remain on the car until it turned on Twenty-second Street, and to tell the conductor to put her off at Michigan Avenue. It was only half a block then to her aunt's house, where she was to stay overnight. All this the child had done repeatedly, but never before alone.

It was a plump, rosy fourteen-year-old girl that entered the Northwestern train that December day. Her blue serge dress barely came to her shoe tops. Long, smooth braids of hair were folded about her head and tied with big bows of black taffeta ribbon. A soft, black velvet cap, caught up on one side with a blue wing, crushed the waves of hair on her brow. Clear, sweet eyes looked out at the world with girlish confidence in its good will and trustworthiness. She found a seat by herself and rode by several stations before any one came to sit with her; but it was a fast express train, which filled up quickly, and Gladys sighed with relief when a lovely lady entered, looked about, and seeing her alone, came directly to her and asked to share her seat.

"Isn't this Miss Green?" she asked. Gladys, flattered at being taken for Miss anybody, spoke her own name.

The lovely lady paused. Gladys's last name reminded her that she had once had a schoolmate who had married a man of that name.

"What was your mother's maiden name, my dear?" "Forsythe."

"That's the very girl! Did you never hear her speak of Marjorie Evans? How strange! I am sure I spoke of your mother to my daughter many, many

times. Just about your age she was when I lost her."

The lovely lady touched her eyes with her heavily scented handkerchief.

Gladys was deeply touched. The lady was very lovely indeed. She wore a violet velveteen suit and gray furs. On her hat were long violet willow plumes. Her hair was golden, and her cheeks were a rosy pink. It was a privilege to be seen with so lovely a lady. Gladys thought of her own mother with a faint tinge of disloyalty. Why couldn't all mothers be lovely ladies?

As they chatted along, Gladys's sense of personal importance grew. The lady called her *Girlie* and *Dear Heart*, and with each smile she seemed more charming. It would all be so grand to tell her mother.

"Now tell me, *Dear Heart*," said the lady as they pulled into the station, "what are your plans for the day? Bus to Field's? Indeed you'll not! My private car is to meet me, and you are to come with me. I'm going to Field's to luncheon, and you must be my guest. I'll tell your mother just how I stole you. She was a beautiful girl, and you are her very image."

They left the car together, and the lady led Gladys down the stairs to the place where, under cover, motor cars wait for their owners. Sure enough, a great pumpkin-colored car stood waiting for the lady. A chauffeur in livery held the door of it and slammed it after them.

"Field's," the lady said. The car slowly twisted about and picked its way cautiously among the vehicles. If you had asked Gladys what kind of time she was having, she would have said, "Perfectly grand!"

So they lunched at Field's. Gladys had both ice cream and French pastry for dessert. With her mother she must choose, but the lovely lady simply insisted on both.

"Now, *Dear Heart*, I want to take you for a quiet drive about town in my auto — Lincoln Park and Jackson Park and the boulevards between."

Gladys's eyes grew round with pleasure. Then they drooped — her aunt expected her.

"Telephone the aunt." A maid brought a receiver and made the connections, and Gladys called up her aunt and told her, as the lovely lady bade her, that she was going home to pass the night with a friend of her mother's. And the aunt hung up her receiver and went on mixing Christmas cake. So they went for the ride and stayed out until Gladys began to feel sleepy. She thought with compunction of the embroidery silk, but she could get that in the morning.

It was nearly dark when the big pumpkin-colored car turned into a narrow, shabby street and stopped before a large old-fashioned stone house that stood by itself.

"Here we are, my dear," the lady announced.

The child was not sorry to stretch her stiffened limbs. It had been a lovely ride, but it was long enough. It was queer the lady did not live on an avenue or a boulevard. They ascended the steps and were admitted by a huge Negro manservant. Gladys thought she had never seen so big a Negro in her life. The lady led her directly upstairs to the second floor. If the street was shabby, the house was gorgeous enough. There was a gay sound of chattering and laughter; some one was playing on a piano. The lady showed Gladys into a small back room. When the light was on, it proved to be a pretty room, with white furniture and white muslin curtains.

"I hope you will be quite happy here," the lady said, as she kissed the child. Then she left the room, closing the door after her and turning the key in the lock.

A chill of apprehension shot through the girl. She called the lovely lady by name. She rapped on the door and shook it on its lock, but nobody came.

"I won't be a goose!" Gladys said bravely, "perhaps it's a way people have in Chicago."

She took off her hat and coat and bathed her face. She arranged the black bows on her hair and wished her skirts were longer. Then she glanced sharply at the door. Some one was turning the key softly. The big Negro pushed the door open with his foot and entered the room. In one hand he held by the handle a big flat tray-like basket. It contained dishes and a dinner. He set it upon a stand and turned to go.

"Wait!" Gladys commanded. "Please tell Mrs. — that I am perfectly well. I am quite rested, and prefer to come down to dinner with her. I don't mean to make her trouble like this."

"O, I guess you know where you are by now, little Missie!" he said. "If you don't do what's wanted, I'll have to come in and give you a lesson."

He then went out and locked the door.

Gladys was thoroughly frightened. Her heart thumped in her throat, and she trembled as if she were having a chill. "I don't understand!" she said. She tried the windows, but they were fastened down. A wave of terror and of homesickness swept over her. She threw herself sobbing on the bed, and at last she sobbed herself to sleep. It must have been hours after when she was awakened by a semiconscious apprehension of danger. She sat up dazed and blinking in the electric light. A man stood looking down at her. She knew him. He was a man from home whom she had often seen on the streets. He recognized her, too.

"O, Mr. Y——" she cried, seizing his hand. "You have come to save me, haven't you? I am so glad! How did you know where to find me?"

"How did you come to be here?" he asked.

Gladys told him.

"Yes, I'll save you — on one condition, that you tell no one who it was that saved you."

"Not father?"

"No one —"

Gladys promised.

"Put on your hat and coat," he said. They opened the door softly and passed quietly down the stairs. At the front door the big Negro sat, his head on his breast, fast asleep. Once outside the house, the man took Gladys's hand, and they ran around the corner and took a belated street car.

"That's luck!" said the man. Gladys dared not look out of the window. The two big lights of a motor car frightened her. She was sure it must be

the pumpkin-colored car. By and by they transferred to another car, and presently the friendly Northwestern Station welcomed them into light, warmth, and safety.

The man got a time-table. "Luck again!" he said, "there is a train in two minutes. It will be daylight when you get home. Now, little girl, if you tell who saved you, I'll tell the big nigger where you live. Understand? There's much you don't understand though. I don't believe you know now where you've been to-night." And she didn't. — *David Knapp, in the Light.*

Religions of China

THE principal religions of China are Buddhism, Taoism, and Confucianism, while in the northern and western provinces Mohammedanism prevails. Buddhism was introduced from India during the first century of the Christian era. In common with Taoism it finds its adherents among the ignorant Chinese, while Confucianism is the religion of the learned. However pure and elevating these religions may have been in their origin, the faith of the Chinaman is now one mass of superstition and fear,—fear of things living and things dead, fear of spirits, fear of wind and water, the position of his house, unlucky days, the influence of stars, etc.,—until it is almost impossible to comprehend the extent of his superstitions.

Ancestor worship is a part of the Confucian system, but is older by centuries, and its claims upon the Chinese are more binding than those of any other religion. A Chinaman may sneer at Buddhism, ridicule Taoism, acknowledge the weakness of Confucianism, but until the love of Christ truly enters his heart he will not give up the worship of the ancestral tablet and the paying of great honor and reverence to his dead relatives. In fact, ancestor worship is the real religion of China. When a man dies, one of his three souls is supposed to go into the grave with his body, one to Hades, and one into the ancestral tablet, which is prepared by his oldest son. This tablet was first used in 350 B. C., and is reverently worshiped by all members of the family, who often burn incense before it.

There are over four hundred million people in China, and on Jan. 29, 1914, the president of the republic, Yuan Shi Kai, caused a bill to be passed by the Administrative Council making "the worship of heaven and Confucius" a state religion. There are many Christians among the Chinese, and at the present time full religious liberty is allowed in the country, although the influence of her rulers is on the side of heathenism.

The Saviour loves these people just as much as he loves us who are in America. Several months ago, on January 7, a wonderful thing happened in the province of Kiang-si. The government soldiers had stolen all the grain the people had, and they were starving. Over an area of about forty miles there fell on that day a snowstorm of a kind of grain which they had never seen before. Like the children of Israel when they first saw the manna, they of course asked, "What is it?" the Hebrew word for which is manna. In some places the grain fell so thickly that it could be swept up, and in others the people had to gather it grain by grain. It made good food, and the grateful sufferers said that God had seen their distress and sent them timely help. Confucius or Buddha did not help these starving people. They could not. Let us work for our Chinese neighbors, and pray that they may turn from their false religions and serve the true God, who is able to supply their every need.

LORA CLEMENT.

The Children of China

ADELAIDE BEE EVANS



O tell all that there is to tell about the children of China would take a whole little library of books, and very interesting books they would be, too.

There are so many children in China!

Every year hundreds of thousands of them die,—no one knows how many,—but still there are millions left,—children of well-to-do parents, whose fathers and mothers love them and are proud of them; children of poorer homes, who work in little shops or are apprenticed to some trade; children of the coolie class, who will grow up to lives of poverty and bitter toil; city children, playing in the streets and alleys; river children, living in house boats the year round, and, when the tide is low, picking up the refuse on the slimy river bed; country children, spending their lives from babyhood to old age in some small, hedge-inclosed village, going out to the fields with the early light, and returning when the day's work is finished; and we must not forget the beggar children, with their shrewd devices for drawing the reluctant coppers from the fingers of the foreigners. Many of these youngsters, in Shanghai at least, are plump, and rosy (under the dirt), and well fed; begging is their trade, but occasionally one meets a child whose deformity or illness is made to serve the purpose of his clan, a child actually suffering made to beg on the streets, and this is a sight to sadden the heart.

So many children! Some with fairer skins than others, and big dark eyes that look so solemnly at the foreigner; others with smaller eyes, twinkling with mischief or smiling in friendly response to his cheerful greeting; glad children, sad children, clean children (a few), and dirty children; and most to be pitied of all, perhaps, the poor little slave children—uncombed, uncared for, utterly unloved, and made to toil from morning till night.

In the warm weather many little ones are frequently bitten by mosquitoes and other pests, and the ever-present germs find a ready lodging place in their tender

skins, with the result that terrible sores often disfigure the little brown faces and bodies. Frequently the whole head is covered with dreadful sores, which, if they heal, leave scars where the hair never grows. With the custom of cutting the hair, which has now come into vogue, there will, we hope, be fewer little boys thus disfigured.



ONE OF THE "BETTER BABIES" OF CHINA

The children of China love bright colors, and on the great New Year's holiday they are clad in the brightest and gayest garments their parents can procure. The boys wear short jackets and long trousers reaching to the ankles. The little girls wear trousers, too, shaped a little differently from those worn by the boys, and sometimes trimmed around the bottom; their jackets are longer than those worn by

boys. In the winter those who can afford it buy cotton to pad their children's clothes; often the little ones wear so many of these wadded garments that they can hardly walk. Those who have more money get fur-lined coats for their children, and these are light in weight and very warm and comfortable.

Even the babies wear the little trousers and jackets. When they are very tiny, they are wrapped up snugly, with their arms folded down by their sides. A young

Chinese girl told me that the reason for this was that if the babies' arms were not thus held down, they would grow up to be noisy and rough, "arms all waving around;" if they were tied down for a little while when they were babies, they would be quiet and sedate children when they were older. However this may be, it is



EVANGELIST CHEUNG AND FAMILY, CHINA

undeniably true that the children of China are, as a rule, far more quiet than American children.

In a letter that came from China just the other day, I received a picture of a dear little Chinese baby. His father and mother are Christian people, and they keep the baby clean, and will do all they can to bring him up well. He is a little "better baby" of new China, and looks plump enough and bright enough to deserve a medal.

Chinese parents have many customs in regard to naming their children. Sometimes those who are very poor do not name them, even the boys, at all; again, they call them by names that have a bad meaning. One little lad who came to the mission school in Honan had always been called by a name that means beans; and one of his first requests on his arrival was that now he might have a school name. Other parents give their children names that have good meanings. Wong Foh-sang is one little boy's name. His father's name is Wong Sien Sen, or Mr. Wong; Foh means happiness, and sang means life; so this boy's name is really Happy Life Wong. Mr. Lee, a Christian Chinese man in Shanghai, calls his little son Kao Wang, which means High Hope. A little girl may be called by a name meaning something as sweet as Spring Fragrance or Pleasant Morning.

Many Chinese fathers and mothers love their children dearly, and hold them in their arms for hours at a time when they are small, playing with them, and carrying them up and down the road in the evening when the day's work is over. Often a poor Chinese mother, with bound feet, goes staggering along carrying her seven-year-old son, who surely looks much more able to trot along on his own sturdy little legs than his mother does to carry him.

Sometimes the mothers bring their plump and smiling babies to the women in the mission compound, and offer to give them into their care if they will take them to bring up. This is only when the parents are poor; when they have money to care for their children and educate them, they prize them highly.

One day I met a proud grandfather with twin grandsons about twelve years old; pretty youngsters they were, comparatively clean, and very bright-eyed. The old man could speak a little English, and he told me with pride that the boys were going to school—they would have an education. "That is the great thing," he said. More and more often, too, the girls of the better classes are going to school, and learning how to help the children of their own land.

China does not have such schools as we have in this country. Only a very few out of the millions of children can go to school at all. Some learn only a few characters; others go longer, and learn a little more. Those who have the opportunity to continue their studies often prove excellent students, and in some lines they particularly excel.

The wise men of China are anxious that the children of that great republic shall have an opportunity to study, and more schools are being opened every year. There are many mission schools, too, where the children and youth receive excellent training.

Near one place where we lived in Shanghai there is a boys' school, where perhaps a hundred boys attend every day. Early in the morning they began to pass our gate, and they would stay till evening. If the amount of noise they made in the schoolroom was any fair indication of their progress, they must have

got on very fast indeed. They all wore a sort of uniform—a long coat, a stiff-visored dark-blue cap (which they kept on their heads all day long), and carried a school bag containing their books. A serious-looking lot of boys they were—it is a great thing to be set apart in a Chinese family to enjoy the privilege of gaining an education.

Not far from this boys' school was a kindergarten, where the dear little boys and girls just past babyhood were gathered in, and given at least a glimpse of brighter things than come into most of their sordid homes. The teacher was a sweet, quiet Chinese girl, and it was a pleasant thing to see her playing the kindergarten games with these little ones.

In the schoolbooks of China the children study the simple writings of one of their great teachers, Confucius, a man who lived about two thousand five hundred years ago. Here is one of these stories:—

"During the Northern Sung dynasty there lived a little girl whose name was Chen Sing Chao. One day while playing with a company of children, one of them happened to fall into a large jar full of water. All the other boys and girls, except Chen Sing Chao, were too frightened to know what to do, so they all ran away. She, taking a stone, broke the jar, and saved her playmate's life by letting the water escape. Every one who heard of the circumstance admired the girl's uncommon wisdom and presence of mind."

There is much more that I should like to tell you about the children of China, but as I said at first, it would take many books to tell you all about them. There is one thing,

however, that I should like to have you remember,—*they are just like you.* They like sweetmeats, and games, and pretty clothes; they have bodies that suffer pain; they have hearts that know what it is to be lonely and sad; and they love those who love them and are kind to them.

Now, if you were in their place, and they were in yours, would you think it too much for them to deny themselves a few of their good things in order to send teachers to tell you the gospel story, and to teach you to read the Bible and other good books? No; you would say it was only right for them to do that much. And they ought to be glad to do it, too. Really, it is a privilege to help others, and I feel sure you will be glad to do all you can to help your little Chinese brothers and sisters.

Stories by a Sabbath School Class

[In response to the request of a teacher of five young boys, the following biographies were written for their Sabbath school class. The fifth boy, Edwin J. Andrews, drew an excellent map tracing the wanderings of the Israelites from the time they left Egypt until they came into their inheritance.]

Miriam

MIRIAM, the daughter of Amram and Jochebed, was the sister of Moses and Aaron; and when Moses was put into the cradle and set afloat in the rushes, it was Miriam that watched over him; and when the



WHAT THE BABY GIRLS OF CHINA BECOME
WHEN GIVEN A CHRISTIAN EDUCATION

daughter of Pharaoh asked for a nurse, Miriam brought her mother.

After the children of Israel had crossed the Red Sea, and the Lord had caused the sea to swallow up the Egyptian hosts, Miriam said to the women, "Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." Then she took a timbrel, and she and all the other women danced and sang unto the Lord.

Moses married an Ethiopian woman. Miriam and Aaron spoke against him, but the Lord said unto them: "Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." But "with him [Moses] will I speak mouth to mouth."

And when the Lord had departed from them, he was angry, and caused Miriam to become a leper. When Aaron saw this, he sought Moses to pray for her, and Moses prayed for her and asked the Lord to heal her. But the Lord said that she should be shut out of the camp seven days, and after that she could come back again. Miriam was a prophetess.

Miriam died in the land of Kadesh, and was buried there.

JOHN FINDLAY.

Aaron

Aaron was the brother of Moses. When Moses was sent back to Egypt, Aaron was chosen of the Lord to speak for Moses. When the Lord said, Go into the wilderness and meet Moses, Aaron went at once, and was faithful in his work in leading the children of Israel from Egypt, until the camp at Mt. Sinai. The faith of the people was not strong enough to endure the long separation from their leader, Moses. Here Aaron sinned by making the calf, which represented Apis, the god of Egypt. God could not endure this heathen worship, so Moses called for a separation in the camp, and many perished because of their sin. Aaron confessed his sin and was forgiven.

The Lord then chose Aaron as first high priest. After many years of toil and hardship, the Lord told Moses to take Aaron and his son Eleazar to the top of Mt. Hor. Aaron was no longer to minister as high priest, so his garments were put on Eleazar.

Aaron's head was white with the snow of sixscore and three winters. Many years he had stood by the side of Moses, and now they were near the Promised Land. The blessings of this land Aaron was not to enjoy, but he cherished no murmuring or rebellious feeling. His work for Israel was done, and he died in his brother's arms upon Mt. Hor, and was buried there.

ARTHUR B. COOL.

Moses

Moses' father's name was Amram, and his mother's Jochebed. They were of the tribe of Levi. Moses had a sister and a brother. He was born in Egypt, when the king had commanded that all the boy babies among the Israelites should be slain. His mother saw that he was a goodly child, and she hid him three months in the house, and then made an ark of bulrushes and daubed it with pitch, and put him in it, and put it in the rushes on the bank of the river Nile. His sister Miriam watched to see what would become of him. Pharaoh's daughter came to bathe, and she saw the ark and sent her maid to fetch it. When the maid brought it and opened the ark, she saw that it was a Hebrew child. His sister ran to the princess and asked if she could go and get a nurse for her. She said, "Go," and Miriam went and called the child's

mother, and brought her to Pharaoh's daughter, who said she would give her wages to keep the child. And she took the babe and nursed it.

The princess called the child's name Moses, because she drew him up out of the water. Moses' mother kept him till he was twelve years old. She taught him from the Scriptures. When he went to the king's house to live, he was trained in military service and in all the learning of Egypt, for he was to be the next king.

One day he saw an Egyptian smiting a Hebrew. Moses saw that there was no man near, and he slew the Egyptian, and buried him in the sand. The next day two Hebrews were fighting, and he tried to part them. One of them said, "Are you going to slay us as you did the Egyptian?" and word of the crime was spread all through Egypt and to the king. So Moses fled to Midian, to the priest, and was a shepherd there forty years. One day as he was watching the sheep, he saw a bush burning, but it did not burn up. Moses went to it, and a voice called out of it and said, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." It was God talking to him, and he told him to go to Egypt to deliver his people. He was to be the leader of Israel. Moses said he was not capable of talking the language, so his brother, Aaron, went with him. Moses caused plagues to come upon the Egyptians, and finally the Egyptians let them go. When the Red Sea was in front of them, the mountains on one side, and the Egyptians behind, the Lord told Moses to stretch forth his rod. He did so, and the waters parted.

At Mt. Sinai, Moses went up on the mountain and talked with the Lord face to face. And the Lord gave Moses the commandments on the tables of stone. He took them down; but when he saw the congregation worshipping a golden calf, he threw them down and broke them. Then he took two other tables of stone, and went up into the mountain, and the Lord wrote the commandments on them.

The Lord told Moses all about how to build a tabernacle that he might worship among them. Moses did just as the Lord had said.

Moses had sinned only once. When the Lord told him to speak to the rock, he said to the people, "Hear now, ye rebels; must we fetch you water out of this rock?" This is the only sin that the Bible records. He repented of it, and it was forgiven, but he could not enter the Promised Land. He went up into Mt. Nebo, and there he saw the Promised Land, and he asked if he could not go over there. The Lord said, "Speak no more unto me of this matter," and Moses lay down and died, and angels buried him. He was taken to heaven after he died. He was one hundred and twenty years old when he died.

Joshua, the son of Nun, took Moses' place and led the Israelites into the land of Canaan.

PAUL E. DAVIS.

Joshua

Joshua, who was the son of Nun, and of the tribe of Ephraim, was one of the two spies (the other being Caleb) who were sent out from Kadesh into the land of Canaan that brought back a favorable report and retained their courage. Because of this they were exempted from the sentence of dying in the wilderness for lack of faith.

At Moses' death the leadership of the children of Israel fell upon Joshua. To show that he was still with them, God caused the waters of the Jordan, at a

time when the floods had swelled it to about one mile in width, to open up before the children of Israel, that they might pass over into the land of Canaan.

After this miracle was performed, the first encampment was made at Gilgal. The courage of the children of Israel was still more strengthened by the manner in which Jericho was taken; for, as a result of their obedience to God's instructions, the walls were made to fall down. The attack on Ai was not so successful, about thirty-six men being killed in consequence of Achan's sin.

After Gideon was captured and its people made vassals, the next undertaking was to subdue the Amorites. The five kings of this people were conquered in a decisive battle in which the sun and moon stood still to aid Joshua, the invader. The victorious children of Israel destroyed several more kings, with their cities and people, and then moved northward against a league of Canaanite kings under the leadership of Jabin, king of Hazor. But Joshua, being prepared for their attack, surprised and overcame them at the waters of Merom; Hazor being taken and burned.

At the age of one hundred and ten, Joshua, after dividing the land of Canaan among the twelve tribes, died, and was buried in his inheritance in Timnath-serah, in the territory of Ephraim.

GLENN COLCORD.

Blinders Absolutely Condemned

THE wholly stupid use of blinders receives here the treatment it deserves. Admitting that occasionally there may be a harness race horse that may do better with than without blinders, Mr. Stark says, "Why, in the name of practical common sense, a horse that earns his living by the sweat of his body, needs, or should be annoyed by being obliged to wear, blinders, surpasses my understanding." The exceptions to the almost universal practice, he asserts, are the horses belonging to some firm which employs a stable foreman who is not only a horseman but also a man of intelligence. As to the argument that blinders keep horses from getting lazy and make them drive up better on the bit, he replies that this is because they work in fear of the whip, and that no man or horse can long work well and wear well if he works in fear. "The thousands of horses belonging to the Borden Milk Company wear no checks or blinders, and they show that a man with brains is in charge of them." The large Whiting Milk Company, of Boston, use no blinders, even on their green horses, and their experience, like that of many others, confirms all Mr. Stark says on this subject.

A thousand times a day horses are being compelled to back over obstacles where, not being able to see what is behind them, on account of blinders, they are at the greatest disadvantage. Again and again they fall and are seriously injured, often ruined. Why do not fire horses, he asks, wear blinders? As for a horse working or driving as well with blinders as with unimpeded vision, he continues, "there is no reason in principle or truth in practice."

Since the campaign against blinders in Boston and Massachusetts by our society, fewer of these absurd devices to annoy the horse are seen in the streets and elsewhere in the State than ever before.—*Our Dumb Animals*.

HUMANITY is never so beautiful as when praying for forgiveness, or else forgiving another.—*Richter*.



M. E. KERN	General Secretary
C. L. BENSON	Assistant Secretary
MATILDA ERICKSON	N. Am. Div. Secretary
MEADE MACGUIRE	N. Am. Div. Field Secretary

Senior Society Study for Sabbath, May 9

Suggestive Program

1. OPENING Exercises (ten minutes).
2. Bible Study (fifteen minutes).
3. Quiz on Standard of Attainment Texts (five minutes).
4. American Indians (fifteen minutes).
5. Reports.
6. Closing Exercises.

1. Song; sentence prayers; special music; review Morning Watch texts for past week; collect individual report blanks and offering; secretary's report.

2. Gen. 28: 1-22. See also "Patriarchs and Prophets." Notice: Who sent Jacob away; where he was to go; the reason; the blessing Isaac pronounced upon him; place where Jacob dreamed; his pillow; length of ladder; God's words to Jacob; his future revealed; his bodyguard; Jacob's sensation on awakening; memorial of the place; Jacob's vow.

3. Rom. 3: 20; James 2: 10-12.

4. Three papers,—one "On the Indian Trail," and one on "How Mr. Young Lived and Traveled" (see *Gazette*), and prepare one on "How Our Missionaries Travel."

5. Reports from the work bands.

6. Repeat in concert the Lord's Prayer.

Junior Society Study for Week Ending May 9

Suggestive Program

1. OPENING Exercises (twenty minutes).
2. A General Introduction (five minutes).
3. "Religions of China" (five minutes).
4. "The Children of China" (ten minutes).
5. "The Missionary Doctor" (five minutes).
6. "Si Yong's Troubles" (ten minutes).
7. Closing Exercises (ten minutes).

1. Singing; prayer; secretary's report; offering taken; review Morning Watch texts, following plan suggested for first week in May; reports of work done.

2. Appoint a Junior to give a few interesting geographical and historical facts about China. Speak of its boundaries, size, chief cities, mountains, and rivers. Mention any historical facts you may be able to find.

3. This should be given as a talk. It may be based on the article in this INSTRUCTOR. Glean also material from other sources.

4. This should be read by a Junior. We are very grateful for this splendid article from Mrs. Evans, who has been in China, and has seen the children there. See this INSTRUCTOR.

5. Recitation. See *Gazette*.

6. Have this article read well. See *Gazette*. It gives a good home picture. Considerable effort has been put forth to save China from the opium curse.

7. Minute reports from bands. Let all band leaders announce their next meeting. Have a short prayer for the children of China. Then close by repeating together the membership pledge.

Missionary Volunteer Reading Courses

Senior No. 7 — Lesson 30: Review of "Wild Life on the Rockies"

NOTE.—You have enjoyed studying this book, and this review will serve to fix in your mind the experiences about which you have read. Use the book in answering the questions if you desire, and send your paper as usual to your Missionary Volunteer secretary. Be sure to place your name and address on it. The next Senior course begins in October, and the Junior course begins at the same time. Both will be intensely interesting. We hope you will be among the first to press into the reading circle. We are grateful to have had you with us, and hope we may have the pleasure of keeping you with us from year to year.

1. Who is the author of "Wild Life on the Rockies," and for three years what strange position did he occupy?

2. Relate briefly the history of the thousand-year pine.
3. How do beaver dams help to regulate the flow of water and the deposit of sediment?
4. What new beauties did Mr. Mills find in nature when he went without a gun?
5. In what condition are the trees at the timber line? At about what altitude are the last trees to be found?
6. Give a brief history of "Scotch," showing especially his intelligence and faithfulness.
7. Name some of the birds that are found in the Rockies.
8. (a) What qualities of the kinnikinnick make it of great value on a barren or burned-over area? (b) How many varieties of trees and shrubs are found in the Rockies? Name a few of the more abundant kinds.
9. What interesting things are to be found in the Uncompahgre National Forest?
10. What Reading Course do you wish to take up next?

Junior No. 6 — Lesson 30: Review of "In the Tiger Jungle"

NOTE.—You have enjoyed studying this book, and this review will serve to fix in your mind the remarkable experiences about which you have read. Use the book in answering the questions if you desire, and send your paper as usual to your Missionary Volunteer secretary. Be sure to place your name and address on it. The next Junior course begins in October, and the Senior course begins at the same time. Both will be intensely interesting. We hope you will be among the first to press into the reading circle. We are grateful to have had you with us, and hope we may have the pleasure of keeping you with us from year to year.

1. In what year did Mr. Chamberlain make his first missionary journey into central India? How long was this journey, and what did he and his helpers take with them?
2. Relate briefly his experience at the Godavery River.
3. How did the men who had received gospel literature at Santatope reply to Mr. Chamberlain's question, "What did these books tell about?"
4. What part do song, tracts, and pictures play in giving the gospel to India?
5. In the Arcot mission, what was the greatest aid in gaining the confidence of the people? When and how was a hospital built?
6. What was the twofold purpose of the tour northwest from Madanapalle? Tell briefly of experiences in at least two places which they visited on this tour.
7. How did the people at Madanapalle feel about Mr. Chamberlain's work? Did they afterward appreciate and use the reading room which he erected in that city?
8. What testimony did the Brahman scholar at Madanapalle give in regard to the Bible and Christianity?
9. (a) What lesson can we learn from the life of the missionary on the border of Tibet? (b) Which of the experiences and incidents in this book have been most helpful to you? Why?
10. What Reading Course do you wish to take up next?

What They Say About the 1914 Goal

MISS LIDA ACKLEY, secretary of Central California, writes:—

The Juniors especially are very enthusiastic over the Sumatra field. Some have already sent in their first quarter's amount. One little boy had just earned seventy cents for cutting wood, the first money he had been able to get all winter. He filled the three leaves of his goal calendar, thus leaving only ten cents in his bank. He told his mother that he knew the Lord sent him that job of work that he might have some money for Sumatra, for he knew I was coming to tell them about the people and work there. Verily, "A little child shall lead them."

B. A. Wolcott, secretary of Iowa, says:—

I am confident that by keeping busy we shall reach the goal we have set for ourselves. This is considerably in advance of what you wrote would be our part of the 1914 goal of the department. We expect to reach the following: One hundred young people converted, fifty Standard of Attainment members, one hundred Reading Course certificates, and one thousand dollars for missions.

R. G. Ryan, secretary of the Southern Union, in his letter about the 1914 goal, says:—

Nothing ever appealed to me as much as this call for our youth to come to the front. It stirs me to the depths of my being. For a long time the leading brethren have been saying the youth are the backbone of the movement; now the same brethren have thrown out the challenge: *Straighten up, that we may lean on our backbone.* The articulation may reveal too much cartilage; but this call will prove to be the osteopathic treatment we need.

M. E.



VI — God's Care of the Ark

(May 9)

LESSON SCRIPTURE: 1 Sam. 4: 4-11; 5; 6; 7.

LESSON HELP: "Patriarchs and Prophets," pages 582-591.

MEMORY VERSE: "The Lord is a great God, and a great King above all gods." Ps. 95: 3.

Questions

1. As Samuel grew older, who continued to be with him? What was very unusual about the words of this youth? What was soon manifest to all Israel? 1 Sam. 3: 19, 20.
2. How do we know that God's messages through Samuel were not for Eli only? 1 Sam. 4: 1. And yet, what did the Israelites undertake, without so much as trying to learn God's will? Note 1. What did this reveal as to their appreciation of the spirit of prophecy in their midst?
3. What was the result of going to battle without God's guidance? To what did they lay their defeat? What did they think the ark might have power to do? Verses 2, 3; note 2.
4. What was in the ark? Deut. 10: 2. Of whom was the law on stone a description, or word picture? Ps. 40: 8; John 4: 34. Then instead of trusting in the living Jesus to save them, in what were they trusting? — In the *symbol* of his presence.
5. What was the result of trusting in the symbol of God's presence, instead of in God himself? 1 Sam. 4: 4-11; note 3. Is there any danger of our trusting in the *written* law instead of in the presence of Jesus, the *living* law?
6. Of what was the death of Hophni and Phineas a fulfillment? 1 Sam. 2: 34. How was the sad news brought to Shiloh? What did the whole city do? 1 Sam. 4: 12, 13.
7. What had Samuel's first message foretold? 1 Sam. 3: 11-13. How old was Eli at this time? 1 Sam. 4: 15. How did the news of the capture of the ark and the death of his sons affect him? Verses 16-18; note 4.
8. What was the son of Phineas named? Why was this name given him? Verses 21, 22. Since the ark was a symbol of God's presence, what did its removal show?
9. Where were the Philistines permitted to take the ark? What befell Dagon the first night? the second night? What should this have taught the Philistines? Memory verse. When they did not learn the lesson from this, how did the Lord try to teach them? 1 Sam. 5: 1-12.
10. Instead of falling down and confessing their sins and putting away their idols, what did the people do? Verses 7, 11.
11. After seven months, how did the whole nation of the Philistines rise up and reject God? In what miraculous manner was the ark returned to its own country? Name at least three miracles of God's care on this homeward journey. 1 Sam. 6: 1-14.

12. Did the Philistines have any excuse for that little word *if*, used twice in verse 9? How had the Lord abundantly proved his dealings with them?
13. How did the Lord still further impress upon his people the sacredness of his law? Verse 19. Name the different ways in which this lesson shows that God's law cannot be trifled with.
14. Where was the ark next taken? What did Samuel finally persuade the people to do? After they let Jesus into their hearts, who had the defeats? How complete was the victory of Israel? What memorial of their victory was erected? What was it named? What was the meaning of the word? (See margin.) 1 Sam. 7: 1-14.

Notes

1. "This expedition was undertaken by the Israelites without counsel from God, without the concurrence of high priest or prophet."—*Patriarchs and Prophets*, page 583.

2. "When the ark set forward, Moses prayed, 'Rise up, Lord, and let thy enemies be scattered,' well knowing that it was not the ark moving with them, but God appearing for them, that must give them success."

"How could they expect it should bring a blessing when Hophni and Phineas were the men that carried it? It would have given too much countenance to their villainy if the ark had done any kindness to Israel while it was in the hands of those graceless priests."—*Matthew Henry*.

"The ark in the camp will add nothing to it when there is an Achan in it."

3. "The most terrifying calamity that could occur had befallen Israel. The ark of God had been captured, and was in the possession of the enemy. The glory had indeed departed from Israel when the symbol of the abiding presence and power of Jehovah was removed from the midst of them. With this sacred chest were associated the most wonderful revelations of God's truth and power. In former days, miraculous victories had been achieved whenever it appeared. . . . They had not realized that their faith was only a nominal faith, and had lost its power to prevail with God. The law of God, contained in the ark, was also a symbol of his presence; but they had cast contempt upon the commandments, had despised their requirements, and had grieved the Spirit of the Lord from among them. When the people obeyed the holy precepts, the Lord was with them to work for them by his infinite power; but when they looked upon the ark, and did not associate it with God, nor honor his revealed will by obedience to his law, it could avail them little more than a common box. They looked to the ark as the idolatrous nations looked to their gods, as if it possessed in itself the elements of power and salvation. They transgressed the law it contained. . . . Their sin had separated them from God, and he could not give to them the victory until they had repented of and forsaken their iniquity."—*Patriarchs and Prophets*, page 584.

4. "The thought that his sin had thus dishonored God, and caused him to withdraw his presence from Israel, was more than he could bear."—*Id.*, page 585.

VI—Duty Toward Governments; Last-Day Warnings

(May 9)

Daily-Study Outline		
Sun.	Our duty to civil authority	Questions 1-6; notes 1-3
Mon.	The function of rulers; paying tribute	Questions 7-9; notes 4, 5
Tue.	Fulfilling the law	Questions 10-13; notes 6, 7
Wed.	Understanding "the time"	Questions 14-19; notes 8, 9
Thur.	Review of the lesson	
Fri.	Supplementary questions	

LESSON SCRIPTURE: Rom. 13: 1-14.

Questions

1. To what should every soul be subject? Rom. 13: 1, first part; note 1.
2. From whom proceeds all power? Verse 1, last part.

3. What is said of those who resist civil authority? Verse 2.
4. To what are rulers a terror? Verse 3, first part; note 2.
5. What then is the proper course to pursue? Verse 3, last part.
6. What is the ruler in his proper sphere? Verse 4. Compare Jer. 27: 6, first part. Note 3.
7. What motive should impel the Christian to right action? Rom. 13: 5; 1 Peter 2: 13; note 4.
8. What further duties do we owe these powers? Rom. 13: 6.
9. What therefore should we render? Verse 7; note 5.
10. What obligation only is it wise to assume? Of what is love the fulfilling? Verse 8; note 6.
11. What general summary is given of the law in our duties to our fellows? Verse 9.
12. What does love not do? Verse 10, first part.
13. In what therefore is love summed up? Verse 10, last part. Compare John 14: 15; 15: 10; 1 John 5: 3. Note 7.
14. What should God's children know in these days? Rom. 13: 11, first part; note 8.
15. Why should this knowledge stir them? Verse 11, last part.
16. What is said of the time? Verse 12, first part.
17. What should we cast off, and what put on? Verse 12, last part.
18. How should we walk? Verse 13. Compare 1 Thess. 5: 4, 5; Luke 21: 34. Note 9.
19. What injunction includes all duties? Rom. 13: 14.

Notes

1. "Be subject:" Be cheerfully obedient; neither follow Gentile rebellions nor imbibe the seditious spirit of the Jews; for all authority is of God's ordaining or permission. "His precepts regard an established power, be what it may. It, in all matters lawful, we are bound to obey. . . . If the civil power commands us to violate the law of God, we must obey God before man. . . . These distinctions must be drawn by the wisdom granted to Christians in the varying circumstances of human affairs; they are all only subordinate portions of the great duty of obedience to law. . . . But even when law is hard and unreasonable, not disobedience, but legitimate protest, is the duty of the Christian."—*Alford*.

2. "A terror:" The tendency of all proper civil power is salutary, notwithstanding the abuses in government. It would be a fearful world if there were not civil, organized authority. The worst of tyrannical government is better than wild anarchy.

3. God's minister: Nebuchadnezzar, even in his proud idolatry, is called God's "servant." He may not have known it, but he was, nevertheless, the minister of God. This has no doubt been true of other governments. Yet apart from God's overruling guidance, all of them have shown the inherent greed and perversity of fallen humanity.

4. "Conscience' sake:" A higher motive than fear or force actuates the Christian. His own conscience, "for the Lord's sake," will keep him. He needs not laws to compel him or to prevent him, but to inform him as to what the proper authority requires. So long as the authority of the government is exercised in the sphere of civil authority, every true Christian will obey its requirements.

5. "Tribute:" The payment of money for the state; "custom" is toll, or tax, on produce; "fear" is to be exercised toward those having power set over us, and "honor" toward all upon whom the state has conferred distinction.

6. Dean Alford remarks: "Pay all other debts; be indebted in the matter of love alone. This debt increases the more, the more it is paid, because the practice of love makes the principle of love deeper and more active."

7. "Love . . . law:" Love toward God is unworthy of the name if it will not delight to keep God's law. Love fulfills the law by doing it willingly, gladly.

8. "Knowing the time:" Not mere duration, but the special, appointed season, the character of the generation and the period in which we live, foretold by prophecies and signs.

9. "As in the day:" God's children are of the day; the revellers, the dishonest, the immoral, are of the night, and it is toward the dawning of the morning that such a class are always locked in deepest slumber.

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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.

A CORRESPONDING secretary of the W. C. T. U. writes to our office as follows:—

"Having been handed the February INSTRUCTOR (by an interested party), I should like to know more about it. I think it is the best thing I have ever found on the subjects handled. Please let me know by return mail your price for the special Temperance number in quantities. If it is possible for me to do so, I should like to place a copy in every family in the county."

Good Stories

EVERYBODY likes stories. Nothing appeals to children more than the thought of a story. The Saviour recognized this tendency in the human mind, and adapted his teaching to it. He taught largely by parables, or stories.

The great principles of life are best applied, most indelibly impressed upon the mind, and perfectly knit into the character, when taught through the narrations of human associations—parables, stories. The Bible is full of this kind of teaching.

Satan also knows the value of the story method of teaching, and his agents have filled the earth with his class of stories; but he has not yet smothered the power of true principles illustrated in good, clean, inspiring stories. But from the great variety of existing stories it is not easy to select wholesome stories for our children to read. There are often serious errors, and innocent-appearing yet harmful sentiments almost hidden in the most interesting parts of otherwise good stories, and these are as the hidden thorns under the roses, leaving a wound as the flowers are gathered.

To aid parents in their work of selecting good reading for their children, the YOUTH'S INSTRUCTOR has just completed a book of very choice stories for the youth and children,—a book in which adults will be interested, and by which they will profit. This book has been named "Stories Worth Rereading." It is neatly bound in cloth; contains 320 pages 5½ x 7½ inches, and is 1¼ inches thick—a regular \$1 book; but it will be given with a full year's subscription for the INSTRUCTOR for only 50 cents extra,—the INSTRUCTOR one year, and the book, postpaid, for \$1.75. "Stories Worth Rereading" can be secured only with the INSTRUCTOR. Present subscribers may renew their subscriptions for one full year from the date of expiration of their present subscription, and receive the book on the renewal. The book cannot be furnished on club subscriptions.

The Wine Mess Gone

SECRETARY DANIELS has prohibited the use or introduction for drinking purposes of alcoholic liquors on board any naval vessel or within any navy yard or station, and commanding officers will be held strictly accountable for the enforcement of this order. The wisdom of the order is apparent to all who understand the blighting effect of alcohol.

The rule of the navy, which prohibited alcoholic liquors for the use of the enlisted men and allowed it for the officer, is commented upon by Secretary Daniels in his announcement of the order. Among other statements, the Secretary says:—

"There should not be on shipboard, with reference to intoxicants, one rule for officers and another and a different rule for the enlisted personnel. The saddest hour in my official life is when an officer or enlisted man must be punished for intoxication. During the last week it has been my painful duty to approve a court-martial for dismissal from the service of an officer for intoxication. He told me that he had never tasted intoxicating drink until he did so in the wine mess on his cruises. Others who have been disciplined for drinking to excess, have made similar statements to me.

"If there is one profession more than any other that calls for a clear head and a steady hand, it is the naval profession. Experience has shown the wisdom of having no intoxicants on our ships for the young men who enlist. I believe experience has demonstrated that a uniform rule should prevail in the navy for all who enlist in the service, from the highest rank to the youngest enlisted man or officer who comes into the service, and that the abolition of the wine mess will be justified."

Foreign Words and Phrases Commonly Used in English Speech

- Ad infinitum*—Without end.
- Apropos* (Fr. à propos)—To the purpose.
- Au revoir*—Farewell.
- De facto*—In fact; in reality.
- Emeritus*—One retired from active official duties.
- Et cetera*—And the rest.
- Eureka*—I have found it.
- Ex cathedra*—From the chair; with high authority.
- Ex officio*—By virtue of his office.
- Ex tempore*—Without premeditation.
- In memoriam*—To the memory of.
- In vacuo*—In empty space, or in a vacuum.
- Ipse dixit*—He himself said it; dogmatic assertion.
- Ipso facto*—By the fact itself; actually.
- Modus operandi*—Manner of operation.
- Per diem*—By the day.
- Post mortem*—After death.
- Prima facie*—On the first view.
- Pro tempore*—For the time being.
- Sine die*—Without naming a day.
- Verbatim et literatim*—Word for word and letter for letter.
- Versus*—Against; toward.
- Vis-à-vis*—Face to face.
- Viva voce*—By word of mouth; by the living voice.
- The Century Book of Facts.*

"ARISE, Volunteers! for the rays of the morning
Are gilding your arms on the tent-covered plain;
Arise, Volunteers! for the day that is dawning
Must shine on us victors, or shine on us slain."