

The YOUTH'S INSTRUCTOR

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No. 18



THE Post-office Appropriation Bill this year is a record breaker. It calls for \$310,000,000. The parcel post has caused an increase.

THE Japanese house of representatives has voted to appropriate \$62,000,000 to be used during the next five years in enlarging the navy.

SOMEBODY who signed his letter "X. Y. Z.," sent to President Wilson four \$5 gold pieces to start a popular fund for buying all the railroads of the United States.

THE Anti-Saloon League is to have a printing plant in Washington, D. C., and to publish a daily newspaper. One person has already given \$50,000 toward this enterprise.

THE new wireless telegraph service direct between this country and Germany is now open for use both ways. The first westward message was sent February 11 by Emperor William to President Wilson.

ON March 24 Fannie Crosby, our blind hymn writer, was ninety-four years old. Her birthday was celebrated in many States as Violet Day, each person wearing one or more of Miss Crosby's favorite flower on that day.

AN electrical spanker has been introduced into the schools of a neighboring State because the teachers have been unable to maintain order. The device delivers five sharp blows a second. The results are said to be encouraging.

FINANCIAL starvation has halted the efforts of the national drainage congress to guard against a recurrence of the floods which did about \$200,000,000 worth of damage to the Middle West last year, and which also resulted in the loss of a thousand lives.

THE year 1913 was a bad one for marine disasters. To mention only one country, the losses paid by British marine insurance companies amounted to \$35,000,000, without counting any except total losses. Partial losses of ships and cargoes were almost as much more.

QUEEN ELEANORE of Bulgaria is planning to sail May 21 for a visit to this country. It is possible that King Ferdinand will accompany her. They do not desire to be received as royal visitors. The purpose of the queen in coming is to study American hospitals and the method of training nurses in this country.

THE Standard Oil Company has agreed to lend China \$15,000,000. In return for this accommodation the company receives permission to explore the northern part of China for oil. If oil is found, a Chinese-American company will be formed, with the Standard Company holding a majority of the shares, the others to be offered to Chinese investors.

REINDEER have proved to be a great success in Newfoundland, as they are in Alaska. In five years the three hundred deer from Lapland have increased to one thousand two hundred. For drawing sleds these animals are better than horses or dogs; their flesh is said to be as good as beef, and they can live with little or no shelter in the severe winter climate.

MRS. LILLIAN M. STEVENS, president of the National W. C. T. U., died on April 6, at her home in Portland, Maine. Her death was doubtless due to exposure during the great temperance demonstration on the national Capitol steps in December of 1913. Mrs. Stevens in 1874 assisted in organizing the Maine W. C. T. U., and she devoted her life largely after that time to the temperance cause.

A JESUIT priest on one of the Philippine Islands, through strategy recently collected two or three thousand Protestant booklets containing one or more of the Gospels in Ilocano, from his people who had purchased them from a colporteur. He then burned these on the church plaza. So elated was he over the success of his scheme that he got out a circular telling the people about his wonderful work. Much to his chagrin, as a result the demand for these Protestant booklets can scarcely be supplied. Three thousand, it is said, were sold the next day after the conflagration.

BOSTON retains the bean-eating championship. During the last winter it is estimated that the 1,283,458 people in Greater Boston spent more than \$10,000,000 on baked beans alone. Thirty-three million quarts were disposed of in the city and suburbs during the last year, an average of nearly thirty quarts a year for each person. Statistics show that meat eating is falling off among the population of the Hub, and that vegetables and eggs are coming into favor as substitutes.

STUDENTS of the University of Illinois who are working their way through college, in the half year just ended earned more than forty thousand dollars. About six hundred students are working. Their occupations range from tutoring and office work to house painting, hair cutting, and snow shoveling. The Y. M. C. A. employment bureau estimates that self-supporting students will earn at least \$75,000 this year.

It is possible to harvest a crop and gain the entire proceeds without owning any land, as mullein, elder, and Jimson weed are plentiful in the country. Dried mullein flowers are listed at from seventy to eighty cents a pound. Elder flowers bring eighteen to twenty cents a pound. The seed of the poisonous Jimson weed is worth six or seven cents a pound. These dried herbs are used for medicinal purposes.

DESPITE all that has been printed regarding the J. P. Morgan art objects, the public is unprepared for the extent and splendor of the collection. Rare tapestries, bronzes, paintings, and other treasures now fill fourteen large rooms in the Metropolitan Museum of Art, in New York, and more are to come. This collection, which is practically given to the public, is valued at \$50,000,000.

EVERY year our government spends millions of dollars for the improvement of rivers and harbors. This year the appropriation bill for this purpose calls for \$4,000,000. There has been some attempt at economy, the bill being \$5,000,000 less than last year.

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NO. 18

"A Province at Prayer"—"Ulster Will Fight, and Ulster Will Be Right"—No. 2

The Religious Aspect

JOHN N. QUINN



OME minimize the religious side of the Ulster problem, and make prominent the political and land phase of it. The Ulstermen firmly believe there is a religious menace in home rule, and are also strong in their conviction that home rule will result in financial disaster. Edward C. Mackay, in the *Outlook*, Feb. 21, 1914, thus states Ulster's faith:—



THE DEPUTATION — W. A. LIMBRICK, D. CATT, J. W. D. BARRON, J. A. KENSIT, D. WARDE

Ulster believes that the advent of home rule would mean the ascendancy of Roman Catholicism in governmental, educational, and social affairs; and while the Protestants have nothing but kind and generous feelings for individual Catholics, they have a deep distrust of the papal hierarchy. . . . Home rule would give the priesthood undue power, and the country would be ruled by an intensely loyal Catholic party. Under these conditions, Ulster, paying, as she would, most of the taxes, believes she would be discriminated against.

The London Council of the United Protestant Societies sent a Declaration of Sympathy to the Protestants of Ireland, to be presented on Ulster Day, Sept. 30, 1912. The delegation was composed of Alderman J. W. D. Barron, J. P., of the Church Association; Mr. W. A. Limbrick, F. R. Hist. S., of the Protestant Reformation Society; Mr. David Catt, of the Calvinistic Protestant Union; Mr. Henry Fowler, of the Protestant Alliance; Mr. J. A. Kensit, of the Protestant Truth Society; and Mr. Daniel Warde, barrister at law.

The declaration is of too great length to be inserted in this article, but the introduction is sufficient to make clear the "purely religious aspect" of home rule:—

From the Protestants of Great Britain to the Protestants of Ireland

The London Council of the United Protestant Societies, representative of the Protestant Societies of Great Britain, are desirous of earnestly directing public attention to the *purely religious aspects* of the present situation in Ireland.

The council and its associates comprise members of various political parties, but they are unanimously of opinion that no satisfactory settlement of Irish affairs can ever be reached which does not give a primary place to a careful consideration of the present religious condition of Ireland.

The council believe that, notwithstanding the efforts made to obscure or to eliminate the question of the power and the principles of the Roman Catholic Church from the public discussion of "home rule for Ireland," the claims and the history of that church remain, and must inevitably remain, a dominant factor in the situation.

The council solemnly declare, and they would invite all British Protestants also to declare, that in the present struggle their most earnest and heartfelt sympathies are with their co-religionists in Ireland, who refuse to accept a system of government which would subject them to a Roman Catholic majority.

In 1901 there returned to County Mayo, Connaught, an Irish Roman Catholic, after being absent many years in the city of London, where he had become a journalist of some repute. He studied the problem of Ireland's affairs at "close range," and in 1907 published a book of 104 pages, with green paper cover. This work was entitled "The Sorrows of Ireland." Roman Catholic though he is, he hesitates not to state that the priest is the real factor in Catholic Ireland. Here are a few very interesting paragraphs:—

Free Opinion Impossible

A constitution is demanded for Ireland; an independent parliament, with an executive responsible to it. Up to a point, this is a constitutional proposition; but who is to accept the new constitution, if granted, Cardinal Logue or his deputy, Mr. Redmond? Obviously not the people in any case; and yet, apart from the people, the proposition has no meaning in terms of democracy. The acceptance of a constitution, to have it at all constitutional, implies the free opinion of the people both in accepting and in working it; but we know that the priest permits no such free opinion in the people. Let us, if it be thought good, institute a chartered company of trading priests as a government for Ireland, but let us understand what we are doing, and not charter such a company in the name of Constitutional government when we know quite well that the free opinion essential to any constitutional proposi-



ULSTER OUT TO GREET ITS HEROES

tion is made quite impossible by the parish priest. The government of Ireland now differs little in effect from a chartered company of priests, but the fact is not argued as a ground for enlarging their charter, and all sides are agreed that a change of some sort is required.

Protestants Not Terrorized by Priesthood

Since the Catholics of Ireland dare not have political opinions, it follows that they have no right to speak for Irish nationality, a right which belongs to the Protestants alone, because they dare to have political opinions. Politically the

Catholics can hardly be said to exist at all, having given up their right to have political opinions. For like reasons, the loyalty or disloyalty of the Catholics does not matter; but what matters is the will of the priests and bishops who hold the Catholics as their political stock in trade, to be commercialized at their own convenience according to the terms they can make with the imperial purse. The only loyalty or disloyalty in Ireland that really matters is that of the Protestant, who when he turns rebel means it, and has no priesthood that can be bribed to terrorize him.

Independence Crushed

Coerced to assume that nothing matters much about religion, and carefully trained to give up their judgment in this, the Catholics of Ireland now carry the vicarious habit of mind even into butter making and bacon curing, in which the average man must always depend on other judgment than his own. One asks, "Is this creamery going to be worked on Nationalist principles?" and in a town of Mayo the people dare not hold a meeting on the killing of their pigs without the approval of the priest. A people who give up their mind and will in all the greater matters of life, cannot have mind or will for the smaller, and it is the aggregate of the smaller that makes a nation's bread and butter. A people trained from the cradle to give up their mind as a moral duty cannot well have the use of their mind in the business of life—unless in some other country, where the emigrant is free to use his mind in order to live. No one can find anything to justify this in the Catholic religion, but no one can help finding it in the administration of that religion in Ireland.

"'Ulster will fight, and Ulster will be right,' was a sentiment uttered some years ago by a British statesman who professed to understand the Ulster-Scot character. The present attitude of Protestant Ulster, armed to the teeth and drilled to resist a home rule government of Ireland to be administered practically by the priesthood, seems at least to be causing British statesmen some uneasiness. What the outcome of the situation will be it is hard to tell, but one thing it is safe to affirm: the Ulster Scot will never willingly allow his Calvinistic head to nestle in the lap of the 'Scarlet Woman'—no, not so long as that head sits between his Protestant shoulders," is the opinion of a writer in the *United Presbyterian* of March 12, 1914.

Ulster is within her rights, therefore, in refusing to submit to a Dublin parliament. Her people represent the highest type of British democrat, and while willing to let the rest of Ireland have home rule, they refuse to go into partnership with the other provinces, whose citizens differ from them so widely and so fundamentally in all matters relating to loyalty to the flag and liberty of conscience. It is doubly a "state rights" case for Ulster; and should the present bill become law, as scheduled, within the next few months, it will be repudiated as emphatically as the American colonies declined to endure the Stamp Act. The fact that Ulster could be crushed by the superior numbers and equipment of the British army has no bearing on the justice of her cause. There is no right in might.—*Edward G. Mackay, in Outlook, Feb. 21, 1914.*

Ulster will never be dominated by Roman Catholic priests,—of this there can be no doubt,—and not until Roman Catholic Ireland becomes Protestant Ireland will home rule in the Emerald Isle be a success. May it not even be tried under present conditions.

Takoma Park, Washington, D. C.

The Cobbler

HAVE you read Whittier's poem about the cobbler that sat at his work under a tree? Well, that was a different cobbler from this one, for many of the nice things Whittier wrote would not exactly apply here. However, they both cobbler, and both sit under a tree.

This particular man sits under a tree by the roadside just outside the gate of our Lucknow printing office and mission headquarters. His whole stock of tools and leather is easily brought in the morning, wrapped

in an old piece of cloth, and at night as easily carried home.

The tools consist of an awl, a knife, a piece of iron which serves for a hammer, and another piece of bent iron which is stabbed into the ground and used for a shoe form, or last. The stock of leather consists wholly of old shoes and pieces of leather rescued from old shoes, and each piece in time will be made to do service in some way. A thing in India must be utterly destroyed or consumed before it becomes really valueless. And an Indian will wear a pair of shoes a whole



INDIAN COBBLER AND HIS CUSTOMER, LUCKNOW

year after a European would say they were utterly useless. That fact provides our cobbler with his daily bread, for old shoes need endless patching and repairing. So here he sits; and while he seldom does any job which amounts to more than a few pice (a pice is a copper coin of double the size and half the value of one cent), yet, as we say in these days of huge commercial enterprises, it is the volume of business on which he profits.

In front of our cobbler squats his customer,—apparently an Afghan (one from Afghanistan),—who has stopped for some trifling repair. It may amount to as much as three pice. If we wait, we shall soon see another customer who requires a patch worth two pice, then one whose shoe needs a few stitches, for one pice, and erelong a fourth who may need a patch on his sole that will cost him four pice. And so the day goes.

Our cobbler has almost no expenses, certainly no shop rent. A handful of parched grain and some thin cakes made of wheat meal serve to keep him alive. The sun keeps him warm, so that his expense for clothing is only a trifle over nothing a month. Being of the shoemaker caste, he is of a very low station in Indian life, and so is not greatly troubled with social obligations. He saves, and saves, and saves,—a pice at a time,—and eventually buys houses and lands. But that will not cause him to take a bath and become interested in any wider sphere of usefulness. O, no! He will still patch shoes at a pice each, content to remain what he believes the gods destined him to be—a cobbler under a tree.

Come with me along this same road toward the railway station. Ah, there he stands, an old Mohammedan cripple, begging. He is always here in this same spot, except for a few days each month—so we are told—

when he must needs go to Calcutta and collect the rents due from his houses and shops.

It is said that India produces as keen minds as any country. Possibly; but the fact is that the keenness is almost always and almost wholly along the lines that gather and hold the pice. If missionaries in India could find one tenth the keenness after truth that there is after money, they would grow gray less soon. But, thanks be to God, there are some, even in India, who are learning that the gospel is not merely one more form of religion, but that it is the power of God unto salvation — salvation from sin, here and now.

W. S. MEAD.

Simla, India.

Mother

F. FREDERICK BLISS

Mother! Mother! Word for angels!
Let not mortals dare suppose
That the syllables intensive
Which this hallowed word compose
Yield their ages-garnered treasure
Of significance untold,
E'en at tenderest, fondest mention
By the lips of young or old.
For if all the sweets of language
Could be nectared in a word,
And distilled by heavenly process
To a sweetness yet unheard,
Where e'en then would be the something
So defiant to the lips —
That ambrosial, essenced glory
Which the soul ensilenced sips
When it dreams of dearest mother,
Lying where the daisies nod
And the willows weep in silence
That the one who next to God
Fills to fullness all conceptions
Of perfections earth-possessed,
Lies beyond the touch of fingers
Reaching for the loved and best.

Mother! How the calla-whiteness,
Lily-bloomed above her head,
Speaks to memory of the pureness
Of the loved and holy dead!
Satisfaction strives with sorrow
Since she sleeps beyond the storm,
Casketed in lily chalice,
Love-enlarged to grace her form.
It is well that life so radiant
With the light of all that's best
Should at last with flowers and bird song
And love's sunshine stoop to rest.
Hallowed spot! Affection trysteth
Where the mold heaves o'er thy heart,
Whose stilled, tenderest of throbbings
Bid love's grateful tears to start.
Pride and gratitude are awakened
As we trace the backward years
And recall our benefactions
Through thy vigils and thy tears,—
Tears and vigils lest a mother
Should not all a mother be,
And that lack should be reflected
In some subtle way in me.
Lacks there are, O mother precious,
But their sources must be sought
Quite outside the sweet perfections
Of thy life in word and thought.

Chicago, Illinois.

Safe With a Praying Mother

THE Rev. John Spurgeon, father of the great Charles Haddon Spurgeon, tells this story of his wife:—

"I had been from home a great deal, trying to build up weak congregations, and felt that I was neglecting the religious training of my own children while I toiled for the good of others. I returned home with these feelings.

"I opened the door, and was surprised to find none of the children about the hall. Going quietly upstairs, I heard my wife's voice. She was engaged in prayer

with the children. I heard her pray for them, one by one, by name. She came to Charles, and specially prayed for him, for he was of high spirit and daring temper. I listened until she had ended her prayer, and I felt and said, 'Lord, I will go on with thy work. The children will be cared for.'"

A good mother, a praying mother, is the salt of the home. Her benign influence will follow a boy through all the earth; and when the times of strong temptation come, it is the thought of her sweet face and her prayers that holds him fast. Would that mothers everywhere might sense their exalted opportunities to permeate our land with goodness, and preserve the home and society to the honor of God and his truth.

"On every land, in every clime,
True to her sacred cause,
Filled by that influence sublime
From which her strength she draws,
Still is the mother's heart the same,
The mother's heart as tried:
Then, O, may nations guard that name
With filial power and pride!"

EDMUND C. JAEGER.

Hurry, the Scourge of America

THE first sermon in the world was preached at the creation. It was a divine protest against hurry. It was a divine object lesson of perfect law, perfect plan, perfect order, perfect method. Six days of work carefully planned, scheduled, and completed were followed by — rest.

Nature is un-American. Nature never hurries. Every phase of her working shows plan, calmness, reliability, and the absence of hurry. Hurry always implies lack of definite method, confusion, impatience of slow growth. The tower of Babel, the world's first skyscraper, was a failure because of hurry. The workers mistook their arrogant ambition for inspiration. They had too many builders — and no architect. They thought to make up the lack of a head by a superfluity of hands. This is a characteristic of hurry. It seeks ever to make energy a substitute for a clearly defined plan; the result is ever as hopeless as trying to transform a hobbyhorse into a real steed by brisk riding.

Hurry is a counterfeit of haste. Haste has an ideal, a distinct aim to be realized by the quickest direct methods. Haste has a single compass upon which it relies for direction, and in harmony with which its course is determined. Hurry says: "I must move faster. I will get three compasses; I will have them different; I will be guided by all of them. One of them will probably be right." Hurry never realizes that slow, careful foundation work is the quickest in the end.

Hurry has ruined more Americans than has any other word in the vocabulary of life. It is the scourge of America, and is both a cause and a result of our high-pressure civilization. . . .

Everything that is great in life is the product of slow growth; the newer, and greater, and higher, and nobler the work, the slower is its growth, the surer is its lasting success. Mushrooms attain their full power in a night; oaks require decades. A fad lives its life in a few weeks; a philosophy lives through generations and centuries. If you are sure you are right, do not let the voice of the world, or of friends, or of family swerve you for a moment from your purpose. Accept slow growth if it must be slow, and know the results *must* come, as you would accept the long, lonely hours of the night,— with absolute assurance that the heavy-led moments *must* bring the morning.

Let us as individuals banish the word hurry from our lives. Let us care for nothing so much that we would pay honor and self-respect as the price of hurrying it. Let us cultivate calmness, restfulness, poise, sweetness,—doing our best, bearing all things as bravely as we can; living our life undisturbed by the prosperity of the wicked or the malice of the envious. Let us not be impatient, chafing at delay, fretting over failure, wearying over results, and weakening under opposition. Let us ever turn our face toward the future with confidence and trust, with the calmness of a life in harmony with itself, true to its ideals, and slowly and constantly progressing toward their realization.

Let us see that cowardly word hurry in all its most degenerating phases; let us see that it ever kills truth, loyalty, thoroughness; and let us determine that, day by day, we will seek more and more to substitute for it the calmness and repose of a true life, nobly lived.—“*Self-Control, Its Kingship and Majesty*,” by William George Jordan.

Know Thyself

In every life God has a plan;
And even when a child,
The working of that plan may be
Revealed in deeds; the while

The watchful parent's eyes should see
The plan, and guide the feet
In paths where natural gifts may be
Developed most complete.

When older grown, we know ourselves
By watching what we do,
In all our mind's activities
Our nature's shining through.

First, God's sweet Spirit must subdue
All willfulness and sin;
And we must yield all that is wrong
And evil up to him.

Then, his good plan we may discern;
And happy is that one
Who knows his gifts and callings
And obeys them, every one;

Whose steadfast purpose, well defined,
No doubts can disarray;
Who knows himself, and knows his powers,
And knowing, will obey.

That youth men will delight to find,
And give him ample space;
In every calling there is room
For the man who knows his place.

LILLIAN S. CONNERLY.

Ancon, Canal Zone.

The Principle of Sincerity

SINCERITY is power. Christ's work is enduring because of its perfect sincerity. Of this principle in literature Lewes says it “comprises all those qualities of courage, patience, honesty, and simplicity, which give momentum to talent.” Yet all these qualities, linked with insight, imagination, and talent, will prove delusive unless guided by the principle of sincerity.

Conviction, strong belief, and enthusiasm are the more important applications of the principle of sincerity.

We learn from great works of art to prize our own impressions, to live by them, and if necessary to die for them. A life without convictions is the common tragedy. Such a life God cannot use. But one who has honest convictions,—convictions guided by the principle of sincerity,—God can and will use. It is true he may have to use great severity because of wrong education, as in the case of Paul; yet when such a person is righted and has found truth, he will

abide by it with “good-humored inflexibility,” regardless of buffetings, revilings, and persecutions.

One may have conviction without strong belief, but never strong belief without conviction. The first is a mental fact, the second is the outgrowth of that fact adhered to. The first is a fact, the second a living principle. “Believe on the Lord Jesus Christ, and thou shalt be saved.” Acts 16:31. Here conviction that the Lord Jesus is the Christ is the fact. Strong belief on him enabling us to work out our “salvation with fear and trembling,” is the active element of sincerity.

Enthusiasm is zeal. It is begotten and kept alive by strong belief, which is faith.

Conviction may be likened to an engine, strong belief to the steam,—the propelling power,—and enthusiasm, to the whistle. Sincerity is the track. The engine may be new and strong and perfect, the steam pressure good, the whistle clear, but if the track is defective there will be a wreck. And the loss will be according to the traction.

BERTHA ILIFF.

Pasadena, California.

The “Shirt-Waist Girl”

A FRIEND and I were having a good confidential talk the other day, and soon we drifted to the subject in which every girl is so much interested, namely, dress. I could not understand why my friend, who had been reared in a simple Seventh-day Adventist home, should care so much about stylish and expensive clothing, and in explanation she volunteered a chapter from her experience, from which, with her permission, I glean the following facts:—

Some years ago this friend of mine for the first time in her life left her home to go to a far-distant school. This girl was blessed with a mother who was a devoted Christian and a true gentlewoman. Consequently, the wardrobe of her daughter was simple, consisting chiefly of well-made shirt-waist suits, which at that time seemed to the mother to be the most suitable style of dress for the schoolgirl. However, the daughter had not been long in the school until an uncomfortable, ill-at-ease feeling possessed her. Some way she felt she did not look like the other girls. In short, she had thought that in one of our schools every one would dress simply and plainly, and that one's apparel was a secondary matter. Soon she heard herself spoken of as the “shirt-waist girl”—not in an unkind way; O, no! but simply as an easy way of designation.

Not long was it until our “shirt-waist girl” began to dread the Sabbath service, when nearly every one else wore such pretty dresses, and she could only don her Sabbath skirt and a freshly laundered shirt waist. Soon she began to stay away from services, and to envy the girls who wore such nice clothes; and the end of the matter was that the “shirt-waist girl” came home from that school with a decided love of dress, which has shown no sign of abating, and today she seems to regard fine clothing as one of the main essentials of life.

O, I would that our “shirt-waist girl” might have had the courage to remain the “shirt-waist girl” throughout the school year, and, in fact, throughout all years to come, if the shirt-waist suit had seemed to her the most suitable and inconspicuous mode of dress! I would that even now she had the courage born of her own experience to adopt a simple style of dress,

and perhaps save some other "shirt-waist girl" the same heartache which she herself endured.

How many girls are there in our schools this year. I wonder, who started from home each well satisfied with the simple, well-selected clothing her trunk contained? Dear "shirt-waist girls," I know just how you felt. Eager were you to leave the dear home nest, and yet with what loving remembrances of the ones you left behind, you unpacked your trunk and took out the dresses which at first seemed so satisfactory. But some way they do not seem nearly so nice as they did when you left home, and you begin to think the dear home folks did not know how well the young people dress here at this school, or they would have fitted you out in better style. A sense of discontent steals over you. You begin to take your Sabbath dresses for school wear, and plan to supplement your wardrobe with some showier garments which will help you to look fixed up, when all the time you know you cannot afford it.

O, let us stop short when we get into such discontented moods and ask ourselves these questions: Can we really be as good, can we really be as sensible, can we really exert as helpful an influence, in the clothes we now wear as if we had finer ones? And if we can answer yes to all these questions, let us be just as happy and contented as are the girls of whom we are tempted to be envious, no matter if our wardrobe cost only one tenth as much.

One time there found its way to a bargain counter of one of the largest department stores of Chicago an unpretentious street hat of quiet color. This hat was purchased for the sum of twenty-three cents. The owner of the hat was attending an academy where the ladies' boarding hall and chapel were in the same building. Consequently her only need of a hat was for street wear when going shopping, so the expenditure of twenty-three cents was quite sufficient in this case, and no one would have guessed that the becoming, modest-looking hat had been purchased for such an exceedingly small sum.

"Then is it advisable," you ask, "to select the cheapest articles of wearing apparel?" O, no! If we have the money at hand, it is usually advisable to buy the more expensive materials, as they are nearly always cheaper in the end; but I believe it is advisable to dress within our means; it is advisable not to spend our study hours planning for an extra silk waist or evening dress when some of the folks at home may be *actually needing shoes*.

But how about the others — those of you who do not need to be "shirt-waist girls," those of you who have always reveled in good things, and whose home folk have never known the lack of temporal things? Of you, I ask, How is it your *privilege* to dress?

Some time ago a young woman teacher in an industrial academy was talking to me about replenishing her wardrobe. I asked her why she did not purchase a certain kind of material which I admired and thought would be very becoming to her. Her answer was that the pupils of that school must of necessity practice the severest economy, and she did not wish to make it harder for any of her girls by wearing clothes which to them might seem luxurious. It is needless to say that this young teacher's influence over the girls of that school was of the best.

And so I beg of you whose purses are full to remember that perhaps we "shirt-waist girls" are looking longingly at your pretty clothes, and wondering if

it would be wrong to write home for a little more money instead of carrying out the plan originated in our minds when we bade the dear home folks a loving good-by. We thought then it would be so easy to save enough by careful economy to buy some gifts to send home later, but now in our anxiety to look as fixed up as do the other girls, the box of health foods which mother felt she could not afford, and the beautiful nature books for the younger members of the family, are forgotten.

O girls, they love us just as well,—the dear home folks,—to them we are just as attractive, as if we were arrayed in the costliest of garments! And when the school year is over, when all the lessons have been learned inside of books and out, let us return to them with the same sweet simplicity of dress and manners with which we left; and we, with them, shall feel the year has been well spent.

A young husband, whose girl wife he could see was rapidly growing to count dress the main thing in life, put to her this question: "How should you feel were my finances in such condition that it would be impossible for you to wear anything more expensive than gingham and percales?" What do you suppose was the answer? Did she place her hand confidently in his and say, "It would not matter, dear, so long as we had each other"? The answer was, "*I think I should be perfectly miserable.*" Far away beyond that young wife's vision lay the beautiful real things of life, while only the artificial loomed up before her eyes. Some author has said, "Our artificialities make a veil between our souls and God. We have not mastered them, but they have mastered us." O girls, let us beware of this inordinate love of dress which may gradually steal over us until our sensibilities are dead to that which is pure and good! Gradually, I say, even imperceptibly, does this come about when we begin to adorn the body instead of the soul. "Any device designed to attract attention to the wearer or to excite admiration, is excluded from the modest apparel which God's Word enjoins."—"*Ministry of Healing*," page 287. O, let us make straight paths for our feet "lest that which is lame be turned out of the way"!

VIDA V. YOUNG.

One of China's Christians

Of him it may be said, "He came to burn the church, but stayed to praise God."

Recent news from China tells of the death of this beloved brother. "Who was he?"—Just a plain Chinese laboring man. A chapel having been opened in his town by the evangelist at Kashing, he decided to show his hatred of the "foreign devil" by burning the building where the new foreign doctrine was being preached. He made his preparations and went to the place. Mr. Hudson was preaching. Something interested Mr. Gold, and he remained after the service and talked with the evangelist. The Holy Spirit took hold of him and awakened his interest. In time he was led to believe, and became a church member. He expressed a great desire to preach the gospel he had at first hated. Opportunity to prepare was given him. He had good ability, could already read and write a little, but had had no school education. He began by studying the Bible, and afterward took the Bible training course at what is now the Nanking School of Theology. Returning to Kashing, he took up work in the outstation where he had been converted.

Physically, he was one of the plainest of men, being

badly pock-marked from an attack of smallpox years ago, but spiritually he was above many of his fellows. I have heard no details of his death, except that he was carried off by that dread disease, Asiatic cholera. I cannot let the opportunity pass to testify to the spiritual help he was to me during the time that the out-station work was in my hands on account of the absence of the field evangelist. I never visited him without being impressed with his wonderful popularity among the men of the town, whether Christians or non-Christians. He was known to everybody, and when we went together to distribute invitations to the meetings, he always had a pleasant greeting for the merchants and other shop people all along the streets.

A visit to him one winter night last year revealed the source of his power. Whatever his weaknesses, his strong point was prayer. He had a list of objects of daily prayer which he kept before him and used not only in his private devotions but at his family prayers. I have knelt with him on the cold brick floor of his sitting room and had him carry me right up to the throne of God. I have thanked God and taken courage when I realized that China had praying men of his type. Blessing came to him in his work, and it is not surprising. God has seen fit to take him, and I shall not see him again until we meet in the great beyond, but I know that I shall find him there with his Saviour and mine. May we not unite in prayer that more praying men and women may be raised up to live and work in new China? — *J. Mercer Blain.*

Obligation

"If I choose to go to the devil, it's my own business!" the young man declared to his minister, defiantly. "My life is my own."

Evidently Dr. Brown had expected more courtesy from his young friend, whom he wanted to help; but courtesy or no courtesy, there was more to be said.

"Let me tell you of a young fellow I knew once," he answered, quietly. "His father was a hard-working shoemaker in narrow circumstances. All the happiness the father or mother knew consisted in their hopes for their son. They wanted him to have the advantages that had been denied to them. They were godly people, and wanted the son to be able to do God's work on earth. To that end, they gladly denied themselves every luxury. They scraped and pinched year after year, in order that their boy might have a college education. At last the boy entered college. The money so laboriously saved, and consecrated by his parents' long sacrifices, he spent in barrooms and other evil places. He neglected his work. He acquired vicious habits instead. What is your opinion of the boy?" he asked.

The young man's lip curled. "There's only one thing to say," he replied, "He was a hopeless cur!"

"No doubt of it!" said Dr. Brown. Then he turned squarely on the young man. "But wherein, essentially, does he differ from *you*? I see *your* life crowded with all the blessings of the age. Where did they come from? They came from the unselfish toilers of the past. They came from self-denying saints and martyrs of everyday life in every age. We shouldn't have the civilization we know if men and women had not denied themselves, and sacrificed themselves, and fought and bled and died in their eagerness to keep the lamp of truth and goodness lighted.

"Back in the ages I see One hanging upon a cross.

Down through the ages I see the long line of those who have followed in his way, who have literally given *themselves* to the work of making this a better world, although they were crushed in the process. Because of their devotion, America today is different from China and India. I see your own father and mother, who, like all real fathers and mothers, want more than anything else that you should become a sturdy and righteous man. Though they never made the same sacrifices that the shoemaker made, they would have done so gladly if as a result you would be finer and better. All you are, you are because of others. All you have has been given to you for a purpose as distinct as the purpose for which that boy went to college. You pronounced judgment on him quickly. What more can you say for yourself?"

The young man's face was burning in honest shame. "Only this," he answered: "I realize now that my life is *not* my own. By the obligations that others have laid me under, I am bound in honor to fulfill their purposes." — *Youth's Companion.*

Some Things That Have Made Me Think

Where Does Our Literature Go?

DURING the past four or five years, I have looked over the volumes of a large number of second-hand bookstores. Some of them are among the largest in this country.

One thing that has caused me to wonder is the fact that it is almost impossible to find many of our publications in these places. I have seen one or two in some stores, but never have I found more than three in one place.

If it were a question merely of finding old, out-of-print volumes, it would not seem quite so strange. But when we consider that we are pouring an accelerating stream of books into the world, it is astonishing. A few of our books, such as "Bible Readings" and "Daniel and the Revelation" have been distributed literally by the million.

Last year our publishing houses, colporteurs, canvassers, and home workers disposed of nearly two million dollars' worth of books and pamphlets. Where are they all? — They are on the book shelves, laid away in dark closets, in nooks and corners of homes, in public libraries and reading rooms.

In the June, 1913, issue of the Catholic magazine *Missionary* it is stated that "over 1,100,000 copies" of Cardinal Gibbons's "Faith of Our Fathers" have been published. It is further declared that "it is believed that no other book in America, with the possible exception of 'Uncle Tom's Cabin,' has had so wide a circulation."

We are glad to say that over 1,250,000 copies of "Bible Readings" have not only been published but sold. And it is a large and expensive book compared with "Faith of Our Fathers." With the new edition of "Bible Readings" now coming from the press, millions more will probably be added to its sale number.

The latent energy of this truth-filled literature is only waiting for God's great clock to strike the hour, when it will burst forth, and augment the loud cry of the message and help finish the work.

God takes as much interest in his books on the reading line as on the making line. His word shall not return to him void.

C. E. HOLMES.



A SOUTH LANCASTER ACADEMY GROUP OF TEMPERANCE VOLUNTEERS

The faculty and students of the South Lancaster Academy, South Lancaster, Massachusetts, disposed of three thousand five hundred copies of the 1914 Temperance Annual of the INSTRUCTOR. Their neighboring city, Clinton, failed only by nine votes of going dry this year; and it is felt that the workers from the academy have done much toward bringing about the interest in the prohibition question that now exists there. The faculty and students of the academy also sent a letter of appreciation to the Secretary of the Navy after learning of his order abolishing the "wine mess" from the navy.

Vacation Day at the Medical College



ARCH 16 was a unique vacation day in the history of the College of Medical Evangelists. All the school work of the medical students was set aside. The day was devoted to the temperance campaign.

About fifteen young men went to Redlands, a city of twelve thousand population, where seven public schools opened their doors for temperance lectures. To the pupils of the four higher grades were given simple talks on the evils of tobacco and alcohol. The teachers not only seemed to appreciate the visit we made, but also assured us of their hearty cooperation in the future.

A large number of students engaged in house-to-house work in San Bernardino. For years the Anti-Saloon League has been carrying on an aggressive campaign against the liquor interest in this town, but has never been able to drive out the demon. Two young men visited a pastor of the Christian Church. He was not only favorable, but spoke very highly of the work of the college, and assisted them in distributing a large number of the Temperance INSTRUCTOR among his church members. Another minister in the same place, who is on the State temperance literature committee, promised to recommend the INSTRUCTOR to be used as one of their official papers during the coming campaign. We believe much good will be accomplished through such a channel.

In all, the Loma Linda society has used two thousand five hundred copies of the Temperance INSTRUCTOR. We are truly grateful for the humble part we played, and trust that the seeds of truth thus sown may germinate in every heart and ripen into noble fruit.

JAMES H. HARA.

Letters Must Go to Judiciary Committee!

LIQUOR periodicals show the profound concern of the men engaged in the drink business over the present situation. This concern is finding expression in great activity in writing to congressmen protesting against a prohibition amendment to the federal Constitution.

If we are as eager to save the boys and girls of the nation from the legalized liquor traffic as the trade is to save its business, we will leave nothing undone at this time to reach the Judiciary Committee of the United States Senate and the House of Representatives. While not relaxing our efforts in securing signatures to the petitions, as suggested in last week's paper, or in getting a resolution in favor of the amendment indorsed by influential bodies, we should send to the chairmen and members of the Judiciary Committee of both the Senate and the House, telegrams and letters urging action in favor of the amendment. The important thing just now is to convince the members

(Concluded on page thirteen)

Childish Woes

JOHN E. NORDQUIST

THE little girl was weeping;
I asked the reason why;
The tot refused to tell me,
But heaved a deeper sigh.

In sympathy I clamored
To know her sorrow deep;
Still down the rosy cheeks
Unceasing tear drops crept.

"Ah! now I see the trouble,
Your doll has cracked her head;
A little glue will fix it,"
Quite cheerfully I said.

The operation's over;
The tears have ceased to flow;
Again the sun is shining
For the child with cheeks aglow.

New York's "Story Lady"



IN an assembly room in New York more than twenty boys were gathered,—boys representing as many nationalities as they represented varieties of noses and freckles and chins. In their midst sat Miss Anna C. Tyler. She was telling a story—the story of "Captains Courageous." She sat leaning forward, absorbed in the tale, meeting the forty-odd eyes fixed upon her, drawing close to the group; suddenly, in the midst of the doings of Harvey, a fire-engine rushed by the door. Not a move was made to follow it; without interruption Harvey continued his adventures. Imagine the spellbinding powers of a narrator who can cause a gathering of a score of boys to ignore a fire engine!

Miss Tyler is New York's "Story Lady" to hordes of the younger members of that city's population. Under her supervision, story-telling in the branches of the public library has been developed to such an extent that thousands of children, children of the foreign districts, children of the poverty-stricken districts, children who have never before been told a story,—unless, perhaps, as a sugar-coated part of school work,—are sitting open-mouthed and listening to the best tales that the world's literature affords. In the year 1912, the number of story hours reported from thirty-six libraries was 1,609, and the attendance at these entertainments was 38,147,—entertainments, mind! There is absolutely no compulsion, no "lesson," about all this. The delight of the tale is its reason for being, and the thirty-eight thousand may listen or not, as they please. Results show whether they please.

In the modern revival of the ancient art of story-telling, Miss Tyler's work stands out strikingly, a highly developed, vitally significant labor with all our greatest city for its field. What she has wrought among the children of the East Side and the West Side, the up town and the down town, looks like the wand waving of some sort of clever, up-to-date fairy godmother. Children by the hundreds have been drawn within the circle of books by her magic. They have come trooping as if a Pied Piper had called; but instead of a tragic captivity there awaited them the sudden entrance into a new and splendid world.

Miss Tyler believes that no bait lures children to books as effectively as this art. She says: "Let a roomful of boys hear from skilled lips the account of an Indian raid, and they will beg for American histories,—boys who previously have looked upon the library as a place to be scorned. Yes, the gangs come to us,—gangs that began by trying to break up our story hour. That's the most wonderful part, perhaps, of the whole work—what it is doing for the gangs."

It is true that young ruffians who came to throw tin cans in at library windows remain to listen, spell-bound. Sometimes Miss Tyler gives them railroad stories, sometimes Western stories, sea stories, lively history. Again, she sets up a stereopticon, and travels

with them over the Rocky Mountains or through the Philippines. Bill, who went to form his own opinion of her, had listened no more than five minutes before he was rapt; and so with countless other Bills. The most of them had never taken advantage of one of the library privileges before—books had held no attraction. "But if the books on those shelves hold more stories like those Miss Tyler is telling, why, let's take out a card and become a member of the library!"

In thirty-six branches where story-telling goes on, it is established as a regular part of library work. The buildings chosen are those most frequented by children; adult readers, especially foreigners, are often hard or impossible to win, but children make easy converts to books. Bulletins are posted announcing the entertainment several days in advance, and eager suspense hangs in the air,—quite as eager as if the event were the presentation of a new "movie." When the door of the story room is opened, a crowd of hungry waifs is found waiting to be fed with delicious morsels of literature. In every branch Miss Tyler chooses one librarian as her deputy,—the choice being made by competition,—and this chosen story-teller is trained by her in the technic of the art, which involves many qualifications, such as voice, mimetic gift—in fact, the endowment and some of the training which make an actor. Miss Tyler tells her stories simply, without "elocution;" sometimes word for word as they are written by the great authors of the past and present, sometimes in her own words. The art that holds a room breathless is hers to the finger tips.—*Sarah Comstock, in American Magazine.*

The Father Heart

DIFFERENCES between husbands and wives in Chicago have made necessary a court in that city called the "court of domestic relations." Judge Goodnow (a rather significant name) presides over this court, and many a perplexing, almost hopeless case is satisfactorily settled by the judge's appeal to the little children of the estranged parents.

"Take that baby; it is too heavy for the mother," said the judge suddenly one day to a big, red-haired driver, accused of nonsupport. The wife's story had failed to move the heart of the husband, but the father heart could be reached.

The man turned, and the babe, crowing and kicking with delight to be noticed by its father, stretched out its arms. It cuddled up to the man, patting his face and cooing with joy.

That was too much; the strong man broke, his spirit of bravado was shattered, and he cried out, "Judge, let me go back to my babies. I swear I'll do the square thing."

The records of the court show that he has been true to his promise. The love of a little child—who can

resist it? "For of such is the kingdom of heaven."

One year ago, on George Washington's birthday, a Chinese baby was born in Washington, D. C., and five weeks later the baby's mother died, her death being caused by tuberculosis of the throat.

The babe could not live if he remained in the city during the summer, was the verdict of the doctor. The father, a laundryman, but a man of keen mind, and president of the Chinese Reform Association, a local organization, boarded an electric car for Takoma Park. He was directed to a Christian home, where the mother is noted for her care of children.

"No, I cannot take your boy; my cares now are about as much as I can carry," was the answer the Chinese father received.

Disappointment but faintly expresses the look which came to the man's face. Taking out a card-case, he produced a picture of a tiny baby, and as he gazed intently at it, the father heart broke, and, stoical Chinese though he is, the tears ran down his face. This decided the case, and his baby found a new home.

A few days later the baby was brought to the Park, and it seemed a hopeless task to keep it alive. Since that day almost a year has passed, and now George Washington Lee Lim is a normal baby, full of fun and frolic. His cheeks even have color in them, because of the abundance of fresh air he breathes.

The father heart is happy, and it is a sight to make angels glad to see him each Sunday as he visits his boy and rejoices that "my boy is well—my boy is well."

Father hearts in all lands are alike, giving to us just a faint glimpse of the Father heart of God. If we knew God better, we should love him more.

"For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind."

JOHN N. QUINN.

Another Christless Grave

[A returned missionary to China, in telling of his experiences in that country, mentioned the case of a woman whose husband came home one night drunk and angry, and turned her out of the house with the command never to enter it again. It being in the midst of winter, and having no other place to go, she went to a temple near by, where she was found about two days later by the missionary and his wife, dead from abuse and exposure, but still in a praying posture before the idol.]

KNEELING in the heathen temple,
Where for refuge she had fled
From a brutal husband's curses,—
Thus we found her, cold and dead.

Thin her garments, though 'twas winter;
Homeless, friendless, and alone,
She had begged in vain for mercy
From the hideous, grinning stone.

And we thought its grin more fiendish
Than we'd ever seen before,
As if gloating o'er its victim,
Lifeless there upon the floor.

Knowing naught of Christ, this woman
Had before this god of stone
Poured her life out, asking mercy
That can come from God alone.

Thus she died; and thus are millions
Going down in death each year,
Praying to their horrid idols
That can neither see nor hear.

And can we, more highly favored,
If we send them not the Name
That alone can light their darkness,
From their death be free from blame?

Shall we in this land of Bibles
Count ourselves from care so free,
That we heed not those who perish
In the lands beyond the sea?

No; we cannot, dare not, leave them
Groping in their heathen night;
We must send the joyful tidings
Of the God of love and light.

Who will leave his home and kindred,
Happy though his lot may be,
To the Master gladly saying,
"Here am I, O Lord, send me"?

— *Selected.*

Boy Wanted

WANTED.—A boy that stands straight, sits straight, acts straight, and talks straight.

A boy whose finger nails are not in mourning, whose ears are clean, whose shoes are polished, whose clothes are brushed, whose hair is combed, and whose teeth are well cared for.

A boy who listens carefully when he is spoken to, who asks questions when he does not understand, and does not ask questions about things that are none of his business.

A boy that moves quickly and makes as little noise about it as possible.

A boy who whistles in the street, but does not whistle where he ought to keep still.

A boy who looks cheerful, has a ready smile for everybody, and never sulks.

A boy who is polite to every man and respectful to every woman and girl.

A boy who does not smoke cigarettes and has no desire to learn how.

A boy who is more eager to know how to speak good English than to talk slang.

A boy that never bullies other boys nor allows other boys to bully him.

A boy who, when he does not know a thing, says, "I don't know," and when he has made a mistake says, "I'm sorry," and when he is asked to do a thing says, "I'll try."

A boy who looks you right in the eye and tells the truth every time.

A boy who is eager to read good books. A boy who would rather put in his spare time at the Y. M. C. A. gymnasium than gamble for pennies in a back room.

A boy who does not want to be "smart" nor in any wise to attract attention.

A boy who would rather lose his job or be expelled from school than to tell a lie or be a cad.

A boy whom other boys like.

A boy who is at ease in the company of girls.

A boy who is not sorry for himself, and not forever thinking and talking about himself.

A boy who is friendly with his mother, and more intimate with her than with any one else.

A boy who makes you feel good when he is around.

A boy who is not goody-goody, a prig, nor a little Pharisee, but just healthy, happy, and full of life.

This boy is wanted everywhere. The family wants him, the school wants him, the office wants him, the boys want him, the girls want him, all creation wants him.—*Dr. Frank Crane.*

No man is born into the world whose work is not born with him; there is always work, and tools to work withal, for those who will; and blessed are the horny hands of toil.—*Lowell.*

The Aboriginal Indians of British Guiana

[The writer of the following article is twelve years of age, and lives with our missionaries, Mr. and Mrs. Boger, in British Guiana. The writer enjoys reading the INSTRUCTOR so much that she thought others might be interested in hearing of the aboriginal inhabitants of British Guiana.]



THE Indians of British Guiana are scattered all over the colony in many small groups or families. In the census of 1910 the Indian population was returned at thirteen thousand. Compared with the European standard, the Indians are of small stature, their skin is smooth and almost hairless, their color is of a dark coppery brown, the face broad, the hair black and thin, the eyes dark and narrow, the neck short. The whole face curiously resembles the Japanese type. The chest is deep, broad, and muscular; the legs and arms are thick and well shaped; the hands and feet are very small. The character of the Indian is a very peaceful one. He is not civilized, it is true; but he is not considered a savage.

The Indians are willing to act as boatmen or carriers. They will cheerfully assist any traveler as far as their tribal district, but one cannot get them to go beyond. If much provoked, they will quietly withdraw, leaving the stranger in the interior. Among themselves family quarrels are not unknown, and sometimes lead to mysterious murders which come by the *kanaima*, or evil spirits. The only way to drive away the evil spirits is by the *peai*, or medicine man. The Indians indulge in drinking combined with dancing. Both sexes drink large quantities of *paiwari* and *cassiri*. Their native drink, the *paiwari*, is made of fermented cassava, and the *cassiri* is made of fermented potatoes. These are chewed in the mouth and spit into vessels and allowed to ferment.

The native costume consists of a long strip of cloth for the men, and a tiny apron made of seeds or beads for the women. They do not consider themselves dressed except they paint themselves and wear feathers in their hats. Along the coast lands, where they are more settled, nearly all wear European clothes.

The Indians are divided into four distinct tribes speaking different languages. The Warraus, or Swamp Indians, live around the low-lying coast lands. They are a timid people, very dirty, and particularly skilled in the making of dugouts, or *corials*. The Arawaks live on the slightly elevated lands lying between the lower reaches of the rivers. They are clean in their habits, and more civilized than any of the other tribes. Nearly all of them can speak English; some of them also speak Spanish, while others read

and write both languages. They all wear European clothes, and are excellent boatmen and woodcutters. They think themselves higher than the other tribes, and are so regarded by Caribs.

The Carib tribe includes the true Caribs, the Arecunas, the Akawois, and the Macusis. The Caribs live mostly on the upper Barima, Barama, and Cuyuni Rivers. They are great warriors, and the other tribes fear them.

The Akawois are born traders; they live on the upper Mazuruni basin. They are generally good-humored and easily amused at trifles.

The Macusis are a small tribe. They live on the savannah country between the lower Rupununi and the Ireng and Takutu Rivers. They are the handsomest tribe and possess the most pleasing manners. They are the chief makers of the *wourali* poison, experts in the use of the blowpipe, and are keen hunters.

The Wapisiana tribe inhabits the savannah country around the upper reaches of the Rupununi and Takutu Rivers, and are the great canoe makers of the interior. They are taciturn in nature, and have great

decision of character.

The Indian dwellings may be divided into two types. — the forest type, or *benab*, oblong in shape with open sides, and sloping roofs thatched with palm leaves and almost touching the ground; the savannah house, oval shaped, with a high conical roof thatched with palm leaves. The furniture of any Indian house is a hammock. The Indians keep a fire under their hammock to keep them from the chill night air. As many in the family hang their hammocks one over the other as can do so, to get the benefit of the fire. There are a few mission schools here to help them become more civilized, but many are in the bush, hungering and thirsting for this gospel.

MAY CROMBIE.



BRITISH GUIANA INDIANS



HAULING LUMBER ON A GUIANA TIMBER GRANT

How I Gave Up Smoking

[The following letter was written by a young Japanese in Korea. Mr. Frank Mills, who went from Takoma Park, D. C., to take charge of our printing plant in Seoul, Korea, says of Mr. Nagatori, the writer of the letter, that he is a clerk at the inquiry window in the imperial post office of Seoul, and that he is a promising young man who is greatly interested in securing a Christian education. Through the influence of literature given Mr. Nagatori by Mr. Mills, he gave up the use of tobacco several months ago. His letter was written very soon after relinquishing the

habit. Since the foregoing was written, a letter from Mr. Mills brings the good news that Mr. Nagatori has not only been true to his temperance pledge, but has, through the Bible studies given him by Mr. Mills, accepted the last gospel message of mercy for this generation. He has now connected with our work at Soonan as instructor in the Japanese language.]

THE habit of smoking is like a bite of a bulldog.

Suppose a man happens to fall in this bad habit, it is not very easy to get rid of it. One day, when I was about thirteen years old, a friend of mine who was two or three years older than I, gave me a cigarette, saying, "Try it. How nice it should be!" I tried it, but felt very bad and not even think to smoke again. A few days after, he gave me a cigarette again, and this time I smoked it, feeling somewhat nice, and at last I fell in this awful habit knowing nothing.

The law of my country and the discipline of my school forbid young boys to smoke, so I used to smoke hiding from my teachers and parents. There were some bad pupils in my class, and we would gather in a shade of the wall of my school and enjoyed smoking. Sometimes we climbed up on a high tree which was on the hill of backward of the buildings, in order to light our cigarettes.

Thus I was absolutely slaved by this bad, sinful habit. However, it was not once that I tried to give up smoking after I understood its effect to be awful, but it was very, very hard to accomplish, and failed to do so.

"Temperance Torchlights" was the title of a book which my dear teacher led me to read, in which I found many, many examples of dreadful effect of smoking, and which gave me an idea of giving up the sinful habit, but it was not an easy thing to carry out.

In the morning of the first day of November, while I was in my bed sleeping, I dreamed that I felt very sore in my throat, as if it was exploded, and I thought the reason of the pain to be the poison of cigarettes. Many examples of dreadful effects of the poison appeared before me in the dream, and also heard the murmur of an old man, "I must give up smoking because I feel my nerve is greatly injured by these thirty years' continual smoking." I reflected, and repented, and felt very dreadful, and could not refrain from making up my mind to carry into effect the abolishment of smoking which I had so many times failed.

After I waked up I could remember all things that I dreamed, and soon made up my mind not to touch this awful thing again.

It is just one week since I gave up smoking, and I never think to smoke again, and will continue this resolution with strong will.

S. NAGATORI.

Letters Must Go to Judiciary Committee!

(Concluded from page nine)

of these committees that the people of the United States desire an amendment to the federal Constitution providing for prohibition of the liquor traffic. While all members should receive communications, especial attention should be given to the chairmen. The names of the members of these committees are as follows:—

Senate Judiciary Committee—Hon. Charles A. Culberson, chairman; Lee S. Overman, of North Carolina; William E. Chilton, of West Virginia; James A. O'Gorman, of New York; Duncan U. Fletcher, of Florida; James A. Reed, of Missouri; Henry F. Ashurst, of Arizona; John K. Shields, of Tennessee; Thomas J. Walsh, of Montana; Hoke Smith, of Georgia; Clarence D. Clark, of Wyoming; Knute Nelson, of Minnesota; William P. Dillingham, of Vermont; George Sutherland, of Utah; Frank B. Brandegee, of Connecticut; William Borah, of Idaho; Albert B. Cummins, of Iowa; Elihu Root, of New York.

House of Representatives Judiciary Committee—Hon. Henry D. Clayton, chairman; Edwin Y. Webb, of North Carolina; Charles C. Carlin, of Virginia; John C. Floyd, of Arkansas; Robert Y. Thomas, Jr., of Kentucky; H. Garland Dupre, of Louisiana; Walter I. McCoy, of New Jersey; Daniel C. McGillicuddy, of Maine; Jack Beall, of Texas; Joseph

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N. Am. Div. Secretary

N. Am. Div. Field Secretary

Senior Society Study for Sabbath, May 16

Suggestive Program

1. OPENING Exercises (ten minutes).
2. Bible Study (ten minutes).
3. Quiz on Standard of Attainment Texts (five minutes).
4. American Indians (twenty minutes).
5. Reports.
6. Closing Exercises.
1. Song; sentence prayers; special music; review Morning Watch texts for past week; collect individual report blanks and offerings; secretary's report.
2. Gen. 32:1-29. See "Patriarchs and Prophets." Notice: Destination of Jacob; host that met him; messengers sent; purpose; report of messengers; Jacob's feeling; his precautions; the burden of his prayer; effort to reconcile Esau; Jacob's sleepless night; struggle in the darkness; angel's identity revealed; Jacob's request; recognition.
3. 1 Cor. 15:21, 22; Acts 24:15.
4. Have two papers, ten minutes each. For "How the Indians Are Taught to Read the Bible," see *Gazette*. Prepare a paper on "The Bible and Its Influence on Our Lives."
5. Reports from the work bands on plans of work for the coming month.
6. Repeat Isa. 6:8.

Junior Society Study for Week Ending

May 16

Suggestive Program

1. OPENING Exercises (twenty minutes).
2. "The Pioneer of Chinese Missions" (ten minutes).
3. "Morrison's Helpers" (ten minutes).
4. "The Demand for Bibles in China" (five minutes).
5. "Another Christless Grave" (five minutes).
6. "One of China's Christians" (five minutes).
7. Closing Exercises (ten minutes).
1. Song; review Morning Watch texts, following plan suggested the first week of May; sentence prayers; secretary's report; reports of work done; offerings taken; special music.
2. Let this be given as a talk. Base it chiefly on the article in the *Gazette*, but draw also from other biographies of Morrison.
3. The brief biographies of these two men may be read or given as talks by two Juniors. See *Gazette*. Notice that the names of these three missionaries begin with M.
4. To be read by a Junior. See *Gazette*.
5. Recitation. See this INSTRUCTOR.
6. Reading or talk. See this INSTRUCTOR.
7. A three-minute talk from the leader on any phase of society work that may be lagging. How are your offerings for foreign missions coming in? One-minute reports from band leaders of experiences during the week. Close by repeating together:—

"Take my life, and let it be
Consecrated, Lord, to thee;
Take my moments and my days,
Let them flow in endless praise;
Take my hands, and let them move
At the impulse of thy love."

Young People's Standard of Attainment Social

Denominational History

Program

1. SONG: "Blest Be the Tie That Binds." Prayer.
2. Anecdotes.

3. Naming Pioneer Pictures.
4. What happened then?
Solo.
Recitation.
5. Questions and Answers.
Solo.
Reading.
6. Invitation to attend society meetings and to take the examination in denominational history.

How We Carried It Out

1. A reception committee consisting of two young ladies and two young men was on hand at 7:30 to receive the guests as they arrived. All were seated in a circle; and that all might feel at home and acquainted with one another, a general hand-shaking and introduction was conducted in the following manner: A certain person was designated as the beginning of the circle. He turned to his right and shook hands with each person in turn around the circle, telling his name to each, finally coming back to his original place. As soon as he had shaken hands with the first person on the right, that person followed him around the circle. The third person did the same, and the fourth, and the fifth, until eventually every one in the circle had gone around it and had come back again to his own place. After every one had thus gone around the circle, hands were joined, and all together the company sang, "Blest Be the Tie That Binds," and remained standing while prayer was offered.

2. At the time the social was announced, each person was asked to bring a short anecdote or interesting experience about one of our pioneers or workers in the cause. Time was next given for the telling of these anecdotes.

3. Pictures of our pioneer workers had been placed in conspicuous places on the wall beforehand, numbered from one to twelve. Each guest was provided with paper and pencil, and ten minutes was allowed in which to write the names of these workers. At the end of the time, the names were read, according to the numbers, and those who had all correct were asked to signify it by rising.

4. For "What happened then?" the leader had twenty-four cards containing important dates in our denominational history, such as 1844, 1852, 1849; and as he read the date, he called for a volunteer to tell what happened in that year.

5. Cards were next distributed to one half the guests, containing numbered questions in regard to denominational history, and unnumbered cards were given to the other half, containing the answers. The ones having questions were then requested to find the answers. The questions and the answers being on cards of different size helped in this exercise. After each had found a partner, the leader called on No. 1 to read his question aloud, and his partner to give the answer, and likewise until all the questions and answers had been given.

6. Before the closing song, an invitation was given by the leader for all to be more faithful in attendance at the society meetings, and for all to take the examination in denominational history at an early date.

IRENE S. CURTISS.

Missionary Volunteer Question Box

[All our Missionary Volunteers are invited to contribute to this question box. The Young People's Department will be glad to answer through these columns questions pertaining to any phase of the young people's work.]

1. I HAVE heard considerable about a North American Missionary Volunteer goal for 1914. What is it?

The Missionary Volunteers in the North American Division are striving to reach the following fourfold goal:—

1,500 young people added to the church.

500 new Standard of Attainment members.

1,000 Reading Course certificates drawn.

\$25,000 for foreign missions through our Missionary Volunteer Societies.

Our young people are trying not only to reach it, but to sweep as far as possible past every point in the goal.

2. Is there a Junior Missionary Volunteer membership card?

Yes, a Junior membership card has been prepared. Order from your tract society. Price, two cents, with usual discount.

3. Are you offering a gift book to persons holding three Reading Course certificates this year?

Yes, and we hope you will draw one. Last year the young people in the North Texas Conference drew 53 gift books. Altogether, 93 were sent out.

4. What is the benefit of reporting? Why not leave it optional with our societies?

Through reports each individual can see the progress that is being made throughout the world. By seeing what others are doing, we are stimulated to do more. We learn new methods and we see new opportunities to apply them. By reporting we learn to do team work. Others depend upon us for reports, and if we fail, we not only do our field an injustice, but we also cause wrong impressions to go out concerning the one who should receive our reports. Recently a little fourteen-year-old black girl in Haiti walked one hundred and fifty miles in order to get her society report to the conference Missionary Volunteer secretary, who needed that report in order to make out the conference report.



VII — Saul Chosen King

(May 16)

LESSON SCRIPTURE: I Sam. 7:15-17 to 12:25.

LESSON HELP: "Patriarchs and Prophets," pages 603-615.

MEMORY VERSE: "Ye that fear the Lord, trust in the Lord: he is their help and their shield." Ps. 115:11.

Questions

1. How long did Samuel judge Israel? What regular circuit did he make every year? Where did he continue to live? What did he build at Ramah? What other office, then, must he have filled besides being judge and prophet? I Sam. 7:15-17; note 1.

2. When Samuel became too old to attend to all these duties himself, whom did he appoint to help him? What were their names? How did they hinder instead of help? I Sam. 8:1-3. How could such a good man have such disappointing sons? Note 2.

3. Because of the injustice of these judges, what did the elders say they must have? What was their real reason for asking for a king? Verses 4, 5, 20; note 3. Instead of being "like" the other nations, what far better plan had the Lord for them? Deut. 14:2; 26:18, 19.

4. Since Samuel did only what the Lord told him to do, whom were the Israelites rejecting when they rejected Samuel? I Sam. 8:6, 7. Whom were they willing to trust? What comparison is made between the Lord and the princes of earth? Ps. 146:3-6. As they professed to fear the Lord, what should they have done? Memory verse.

5. How did the Lord try to comfort Samuel? Nevertheless, what did he instruct Samuel to do? I Sam. 8:8, 9, first part.

6. That they might know just what they were asking for, what was Samuel commanded to show them? What would the king of their choice demand of them? Verses 10-17.

7. And when they would cry out because of it, what would the Lord not do? In spite of all this warning, what did they insist on? What three reasons did they give? Verses 18-20. Was there any need of a battle better fought than the last one, "by Samuel's prayer and God's thunder"? I Sam. 7:7-10.

8. Describe the circumstances used of God to bring Samuel and the chosen king together. I Sam. 9:3-14.

9. How had Saul already been introduced to Samuel? That there absolutely might be no mistake, what did the Lord again tell Samuel? Before Saul mentioned the asses, what did Samuel tell him? What other surprising information did he give him? How did Saul receive this news? Verses 15-21.

10. What honor did Samuel confer on Saul and his servant? How was it that the cook had enough prepared? After the feast, where did Samuel and Saul have a long talk? What history-producing event took place early the next morning? Verses 22-27; I Sam. 10:1.

11. What three signs did Samuel give to strengthen

Saul's faith? When these things should come to pass, of what might Saul feel sure? How soon was the prophecy fulfilled? 1 Sam. 10:2-9.

12. Where, and in what manner, was the choice of king made public? Verses 17-23.

13. What is said of the personal appearance of Saul? Verse 23; chap. 9:2. How did the majority of the people receive him? 1 Sam. 10:24, last part. What did the "children of Belial" say? Verse 27. Where was the coronation? 1 Sam. 11:15.

14. Before Samuel yielded up his office as ruler, to what did all the people bear witness? 1 Sam. 12:3-5. What made this testimony all the more remarkable? Verse 2, last part.

15. How did Samuel prove to them that it was the Lord who had been their king, and it was the Lord whom they had rejected for a man? Verses 6-12. What did he declare was just as necessary now as before? Verses 13-15. How did he show them that the Lord could not be trifled with, like a man, but was the Ruler of the universe and the King of kings? Verses 16-18. Of what did they find themselves still in need? Verse 19. What comforting assurance did Samuel give them? Verse 23. What motive for doing right did he try to inspire in their hearts? Verse 24, last part. But if they persisted in disobedience, what would surely overtake both them and their king? Verse 25.

Notes

1. "Divinely invested with the threefold office of judge, prophet, and priest, he had labored with untiring and disinterested zeal for the welfare of his people, and the nation had prospered under his wise control."—*Patriarchs and Prophets*, page 604.

2. "The sons of the prophet had not heeded the precepts which he had sought to impress upon their minds. They had not copied the pure, unselfish life of their father. The warning given to Eli had not exerted the influence upon the mind of Samuel that it should have done. He had been to some extent too indulgent with his sons, and the result was apparent in their character and life."—*Ib.*

3. "The cases of abuse among the people had not been referred to Samuel. Had the evil course of his sons been known to him, he would have removed them without delay; but this was not what the petitioners desired. Samuel saw that their real motive was discontent and pride, and that their demand was the result of a deliberate and determined purpose."—*Ib.*

VII—Each to His Own Master; Judge Not

(May 16)

Daily-Study Outline		
	Relationship between believers	Questions 1-4; notes 1, 2
Mon.	Judge not; differences between believers	Questions 5-11; notes 3-6
Tue.	The price paid	Questions 12-14
Wed.	The judgment	Questions 15-18; note 7
Thur.	Review of the lesson	
Fri.	Supplementary questions	

LESSON SCRIPTURE: Rom. 14:1-12.

Questions

1. How should we treat those weak in the faith? Rom. 14:1; note 1.

2. What may one class in the church believe? Verse 2, first part.

3. What might the weak do? Verse 2, last part.

4. What caution is given against judging? Verse 3; note 2.

5. What rebuke is given to the one who assumes to judge others? Verse 4, first part.

6. What admonition does Jesus give concerning this matter? Matt. 7:1.

7. To whom must each one stand or fall? Rom. 14:4, second part.

8. What can God do for every true child, despite human judgment? Verse 4, last part; note 3.

9. To what other differences among Christians did the apostle refer? Verse 5, first part; note 4.

10. What was every man to be? Verse 5, last part; note 5.

11. Unto whom and for whom do both serve if they are children of faith? Verse 6; note 6.

12. Why can we not say it is the business of no one but ourselves what we do? Verse 7.

13. Unto whom do we live or die? To whom do we wholly belong? Verse 8.

14. What price has been paid for us? Verse 9; 1 Cor. 6:19, 20.

15. In view of the price paid for us, what pertinent questions are asked both classes? Rom. 14:10, first part.

16. Before what tribunal shall we all stand? Verse 10, last part.

17. What scripture is quoted in proof of this? Verse 11. Compare Isa. 45:23.

18. Of whom and unto whom shall each one give account? Rom. 14:12; note 7.

Notes

1. "Weak in the faith:" Alford suggests that this "weak in the faith" was probably the overscrupulous Jewish convert afraid of meats offered to idols, or of being brought into contact with undiscoverable uncleanness. In foreign lands he abstained from prepared food, and ate only that which he could trace from nature to his own use. Various ceremonial days had a strong hold upon a conscience not wholly enlightened and a faith not strong. These converts were to be received as Christians, and their doubtful thoughts not judged nor condemned.

2. "Not judge:" The very scrupulous should not "judge"—condemn—his brother who eats, for God has received him; the strong in faith should not "despise"—consider as of no account—the brother who was wavering, doubtful, perhaps overscrupulous.

3. "Shall be holden up:" Despite man's judgment, God is able to make his children stand. One of the great dominant thoughts of this chapter is, Judge not.

4. "Every day:" By "every day" we must not conclude that the Sabbath is included. This is guarded in the great fundamental law, the decalogue, over which there can be no question. The expression means the "every day" of the days apart from the Sabbath, such as the Passover or the Day of Atonement. See Ex. 16:4, where the term "every day" is used, including only "the six working days." Compare Ex. 16:4, 27, 28; Eze. 46:1. The controversy and the questionings pertained to the national feast days,—Passover, Pentecost, and others,—which had been celebrated as a matter of lifelong habit by the Jews. As feasts of Levitical obligation they were no more of force after the cross, but as national festivals they had a strong hold upon many among the Jewish converts.

5. "In his own mind:" God holds each one responsible. Each person must, or should, decide for himself. And this is true in moral as well as ceremonial observances. The power of choice is for each individual to exercise.

6. "And he that regardeth not the day, to the Lord he doth not regard it," is not found in the Revised Version, not being in the best Greek manuscripts.

7. "Every one:" The great judgment day is an individual affair. We cannot hide in the crowd, nor shield ourselves by some one else. We must then stand alone, face to face, so to speak, with God. He is the Lawgiver, he is the Judge. Bearing this in mind, we shall not care to judge or despise or condemn our brother. The great thought of the lesson will be ours, "Judge not, that ye be not judged."

Supplementary Questions for Home Study

1. Is the emphasis in this lesson upon diet, or upon judging?
2. What great rule should govern our eating and drinking?
1 Cor. 10:31.

3. What is the great rule regarding Sabbath observance? Ex. 20:8-11; Isa. 58:13.

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A Pertinent Suggestion

THE saving sense of humor which relieves an awkward situation was recently illustrated in the House of Representatives. Congressman Gray of Indiana, referring to the fact that a certain class of men seemed to be "chafing for a fight," said he might be willing to vote for war with Mexico upon certain conditions. These were that the war advocates themselves should compose the first company to lead the invasion, their sons the second, and the jingo editors and correspondents the third. This arrangement, he admitted, might somewhat dampen their martial ardor and dissipate their enthusiasm. He might very well have added that Mexico has already thrown away some 15,000 to 20,000 lives in the present rebellion. In the Balkan war, lately concluded, Serbia lost 71,000 men; Greece, 48,000; Montenegro, 11,200; Bulgaria, 156,000. Out of the total of 1,300,000 combatants, 286,000 were killed and wounded, being over twenty-two per cent of the male population. We imagine that if the advocates of war were calmly to weigh these statistics, which cover a period of a few months, and add the orphans, the widows, the destitute dependents, and all the suffering that goes with them,—to say nothing about the material cost,—they would hesitate about lifting their voices in favor of any policy that would lead to such results.—*The Christian Herald*.

A Brave Boy

IN a Kansas city a mother one morning went across the street to the grocery store, leaving three children at home, the oldest of whom was a boy of eight.

Seeing that the fire was getting low, the boy threw some kerosene on to rekindle it. The oil exploded, and set his clothes and the house afire. The child rushed across the road to call his mother, who tore the burning clothes from him, and then ran to her home to save her two little girls, who were still in bed.

On reaching the house, she found the flames had spread so rapidly that the whole house seemed too full of flames and smoke to enter; but before she was aware of what her boy was doing, this heroic lad had rushed into the burning house and snatched his little sisters, two and six years of age, from their bed and returned to safety with them.

Both girls were so seriously burned that they had to remain in the hospital for several weeks. One was almost suffocated when rescued by her brave brother. The boy himself was so badly burned that skin from

others, who volunteered to part with portions of theirs for the purpose, had to be grafted onto a large part of his body.

It seems incredible that one so young should have been so brave. But history shows by many instances that true courage and bravery are not limited to persons of mature years.

Physical courage is praiseworthy, but the noblest of all courage is spiritual valor, revealed in loyalty to right principles. And boys and girls many times have been more courageous in adhering to right principles than have older persons.

Spiritual heroism is too infrequently revealed. Without that stability of character in the civic unit which spiritual heroism represents, the nation will lack in permanence and power, for the nation is no stronger than the individual units that compose it.

Proportional Representation

"TAXATION without representation" is said to be a fact now with a large proportion of our citizenship as truly as it was in the time of King George the Third; for "under our present imperfect system of representation," says the *Independent*, "if ten thousand voters in a congressional district vote for Jones, a Democrat, and ten thousand and one vote for Smith, a Republican, the first ten thousand for the space of two years will be unrepresented in Congress. They might just as well have failed to vote. If there were a dozen districts in the State and the same thing were to occur in each of them, there would be twelve Republicans sent to Congress by one hundred and twenty thousand and twelve voters, and one hundred and twenty thousand Democratic voters who had sent no one to Congress. The hypothesis is of course ridiculous; but the fact that it would be possible under our present system makes the system more ridiculous still."

Under proportional representation, which is now being considered, each State would send to Congress six Republicans and six Democrats. Every voter would thus be represented, that is, on the supposition that there are only two political parties.

Education Notes

"MOTHERCRAFT" is becoming a prominent subject in the elementary schools of England.

SCHOOL janitors in Salt Lake County, Utah, meet together in "institutes" every year to discuss the technical side of their work.

DINNER is served to the girls who come to the evening classes in the Washington Irving High School, New York City. Instead of going to public restaurants, the girls come directly from work to the school, and spend the intervening time in the gymnasium or the reading rooms.

IN Denmark the school-teacher is almost always furnished with a house, barn, and a few acres of land, according to W. H. Smith, a recent observer from the United States Bureau of Education. "The tenure of office of the teacher is for life or good behavior, and seventy-five per cent of the rural teachers are men who settle down in their respective communities, cultivate the small farm, act as choristers in the country church, and easily and naturally become leaders in affairs."

TEACH us to look, in all our ends,
On Thee for judge, and not our friends;
That we, with thee, may walk uncowed
By fear or favor of the crowd.

—Kipling.