

The YOUTH'S INSTRUCTOR

Vol. LXII

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No. 19



ANY unfortunate vessel approaching New York with a fire in her hold may "call" headquarters with her wireless, and the fire authorities will immediately send a boat down the bay to her assistance.

A ROLLING dam has recently been installed by the United States Reclamation Service on the Boise irrigation project in Idaho. The Colorado River has one, and there are others building in this country. The rolling dam "is one that can be rolled up out of streams, so as to leave an open channel for flood waters." They are new, Germany having installed the first in 1902.

COMMUNITY music is the latest in cooperation. The pastor of a church in Locust Valley, New York, found that the church, the school, and the young people's organizations were spending a total of about \$1,300 annually for music without getting the best results. At his suggestion they pooled their funds and secured for \$100 a month the services of a competent music director, who spends two days a week in Locust Valley, organizing and directing the music for the church and school, training a children's choir, giving monthly musical entertainments, and developing a choral society.

An Economical Tree

WE passed a rather large and attractive church building, and I expressed myself as surprised to see so fine an edifice in so small a hamlet, and asked about it. "Why," said my guide, "everybody turned in and helped the Baptists build it. I gave them the tree out of which it was built." "The tree!" I exclaimed. "You mean the trees." "No," he said, "the tree. Every stick of wood in that building, from mudsill to the last shingle, and all the inside finish to the last

inch of ceiling and wall, and the two-story Sunday school and prayer meeting structure across the rear, is from that one tree, and there was left a lot of stuff for shingles and scantling material. The whole building, outside and in, without a foot of plaster anywhere, is from that same tree, and I had the lumber sawed for them according to the specifications of the architect."—*The Christian Herald*.

A Crankless Ice-Cream Freezer

No weary cranking is necessary in making ice cream at home, if one has one of the new crankless freezers. It is simply packed with cracked ice and the rest of the operation is automatic. The can which holds the cream or sherbet to be frozen has an inside section to hold cracked ice, and all the cream in the narrow space between the two walls is thus brought in close contact with the melting ice, and is quickly frozen. The frozen cream comes out of the can in cylindrical form, with a hole down the center, so that it can be sliced up into "frozen doughnuts."—*Selected*.

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UNCLE SAM ALARMED!

bition wagon to its goal—the abolition of the liquor traffic in the United States. By pictures and cartoons, by story, and by array of facts, it opens prejudiced eyes, and eyes that "see men as trees walking" are made to behold the drink curse just as it is.

The *Temperance Instructor* educates, and education is the basis of legislation. Persistently circulate this Temperance Annual, and

THE LIQUOR BUSINESS WILL DECREASE

ALMOST Submerged

Could Uncle Sam by legislation put an end to storms and water-floods that are so destructive to life and property, how quickly he would do so. Yet his wheels of legislation move slowly in putting an end to the liquor business, which destroys more homes, takes more lives, and costs more money than do storms and tornadoes. The

Temperance Instructor

is a powerful factor in the movement to push Uncle Sam's prohibition

The Youth's Instructor

VOL. LXII

TAKOMA PARK STATION, WASHINGTON, D. C., MAY 12, 1914

No. 19

"A Province at Prayer"—"Ulster Will Fight, and Ulster Will Be Right"—No. 3

The Economic Side

JOHN N. QUINN



THE British Unionists in 1886 were threatened with "a war of dagger and dynamite," and this threat had behind it all the power of Charles Stewart Parnell, the National League, and American sympathizers. The Unionists, however, undertook the government of Ireland, and brought it "out of a sea of murder, turmoil, and repudiation of just debts, to a condition of high contentment and prosperity."

June 15, 1913, in reply to a question in the House of Commons by Mr. Charles Bathurst, the following figures were read by Mr. T. W. Russell:—

The deposits and cash balances in Irish joint stock bonds, which were £35,852,000 on Dec. 31, 1893, had risen to £57,651,000 on Dec. 31, 1912—an increase of just £22,000,000, a rise of £5 per head of the population, including infants and paupers. The post-office and other savings bank deposits increased in the same time from £6,219,000 to £14,403,000—an increase of 130 per cent.—*Michael Davitt, in "The Dictators," page 59.*

In 1873 the House of Lords rejected Mr. Gladstone's second Home Rule Bill, and the result has been a remarkable advance in wealth and prosperity.

Ulster, with the same laws as the rest of the country, and with soil and natural resources not so rich, has, through the thrift of its energetic people, become a section of great prosperity. The city of Belfast leads the world in the shipbuilding and linen industries, and her splendid factories and foundries are not outclassed anywhere. Why should the Scotch-Irish be prosperous and the rest of the country remain steeped in poverty, ignorance, and insolence, when the same laws operate for all? Ulster has never had an exclusive patent on prosperity, and what success has been hers has come, not through government concessions, but from consistent toil.—*Edward G. Mackay, in Outlook, Feb. 21, 1914.*

That home rule is not necessary for the material prosperity of Ireland is evidenced by considering these figures:—

Irish imports in 1790	£ 3,535,588
Irish exports in 1790	4,125,383
1836—Imports	15,337,097
Exports	17,394,813
1909—Imports	63,947,155
Exports	61,728,692
1912—Imports	73,139,119
Exports	67,626,518

This financial prosperity means much, as the population has increased in recent years.

Mr. Devlin, a home rule man, recently said he would as soon think of cutting off his own head as of consenting to the four counties in Ulster being cut off from the rest of Ireland under a Home Rule Bill.

This is an admission that the other twenty-eight counties without the Northeast would be like a body bereft of its head! The four Unionist [Ulster] counties can stand alone and prosper without the twenty-eight Nationalist counties, but the twenty-eight cannot get along without the four. Does not this prove how rotten is the state of affairs in the Nationalist counties, and fully justify the Northeast in refusing to accept Nationalist government?—"The Dictators," page 62.

This, from the *Christian* (published at Bay City, Michigan) for March, 1914, is to the point:—

Every traveler in Ireland cannot fail to have noted the difference between Ulster and the

parts of the country inhabited by the thriftless, poverty-stricken, superstitious, and ignorant Roman Catholic Irish.

The thrift, intelligence, and prosperity of Ulster give a living witness as to what Protestant liberty and Christianity have accomplished for the people who have been privileged in their possession.

The Irish Romanists do not want home rule if Ulster is not included. It is not difficult to understand why. If this prosperous part of Ireland is not included, the poverty of the rest of the country would make it impossible to support the government. Rome has by her priestcraft, greed, and graft, left to her own people nothing but the desolation of abject poverty.

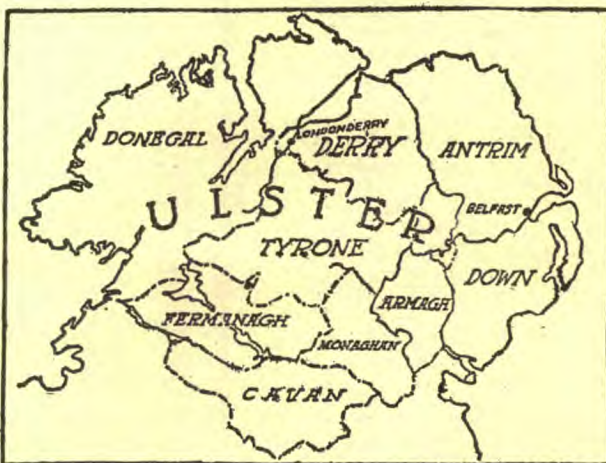
God forbid that Rome shall be permitted to spoil Ulster, and make it as desolate as she has the rest of the island.

Ulster represents about one fourth of the area of Ireland, and its population is rather more than one third of the entire population of the country. The four counties of the province that would almost certainly reject home rule if submitted to popular vote—Antrim, Armagh, Londonderry, and Down—represent about one tenth of the area of Ireland.

A Bit of History

A peep at the history of the Ulster Irishman may help to make clear why he is thrifty and intelligent.

The settlement of Ulster by Protestants began in 1610. A number of years previous to 1610 the people of Ulster had revolted in what is known as the Tyrone rebellion. In putting down the revolt, the district was devastated and nearly depopulated. James I, in an effort to repopulate Ulster, opened the country to Scotch and English settlers, and in less than one hundred years there were a million Protestants in the district. In the days of Cromwell, other English and Scotch settlers established themselves in Ulster.



ULSTER AND THE OTHER PROVINCES.

The native Irish are distinctly Celtic, and they resisted this intrusion into their domain. A spirit of hostility sprang up between the two elements, and this continues to the present time.

When Oliver Cromwell came to power in England, Ireland had its own houses of parliament, but he found that a separate legislature was a fruitful source of much evil; and so, owing to his quick discernment of what the remedy would be, one of the earliest measures of his common-sense government in Ireland, where the worker was to reap the reward of his labors and "the idle and the vicious to reap the fruit of their devices," was to sweep away the Irish parliament. For the best part of ten years the Irish representatives appeared at Westminster, and instead of separation there was a legislative union, which was immediately productive of a growing prosperity.

Cromwell declared that—

England could be great and worthy of greatness only as she upheld the Protestant cause in Europe. Events during his rule proved the truth of his statement, for he demanded and received recognition from France, Spain, and certain German states where Protestant persecution had been countenanced, and was even recognized by the Pope himself, to whom Cromwell sent a warning to advise his followers not to interfere in Protestant affairs. The attitude of England on the Catholic question is loosening its rigidity, and if the Protestants in that country do not awaken, the days of Bloody Mary are likely to be repeated, and the English populace will find themselves under the power of strong papal adherents.

The people of Ulster regard the Catholics of Ireland as enemies to the cause of Christian liberty and progress, as they must be if true to the tenets of Catholicism. And well may they fear them, for the checkered history of the island records them in league always with the powers that oppose religious and political freedom, and in bitter opposition to the cause of true Christianity, religious toleration, and progressive politics. —*The Good Citizen*, April, 1914.

"As a matter of fact, the home rule question is a religious question. We have said this many a time, and we repeat it now," is the candid statement of the editor of the *Catholic Times*, in the issue of Jan. 21, 1910.

The Dominican Fathers of Dublin in their work "The Irish Rosary," declare: "We Catholics want to get on top. We must fight with all our might until we have laid hands on as much of the power, place, and position of Ireland as our claims entitle us to demand."

And a writer in the *New York Journal* of recent date, makes clear that the "claim" of Romanism is her right to the four provinces of Ireland.

Cardinal Manning, on Jan. 3, 1891, referring to home rule, said: "We [Romanists] have a golden opportunity of letting Catholic Ireland save itself. The real government of Ireland is in the bishops and priests."

Father Doyle, Nov. 22, 1911, gave this frank expression of his mind: "Mr. Redmond should drop the nonsense and the painful repetition of saying that home rule was not Rome rule. On purely religious questions Rome must always rule in Ireland, and also so far as religion enters into politics."

Ulster Irishmen know that home rule will put the "real government of Ireland" in the hands of the bishops and priests, and this would put an end to religious liberty as well as to material prosperity. Ulster's effort to prevent this calamity is worthy of attention, and my next article will consider this point.

Of men like you,
Earth holds but few;
An angel with
A' revenue.

—Zangwall.

Go to Camp Meeting

THERE are several reasons why you should attend camp meeting. Are you having a hard battle with sin? Has the enemy wounded you? Well, something is wrong about your armor. The armor God wants you and me to wear has been tested. Christ wore it. It protected him against all the fiery darts of the enemy, and in it he vanquished the foe in every conflict. We must have that armor. Without it, we are lost; with it, defeat is impossible. The armor is free to all, and in the Bible are full directions for putting it on; but the Christian workers on your camp ground will be a great help to you in learning how to follow these directions. Think the matter over alone with God, and see if your own better judgment does not say Go.

Do the pleasures of the world look inviting? Let none of them entice you. The sparkling glass of worldly pleasure either stupefies the conscience or fills the soul with bitter heartaches. Go and get a deeper draft of heaven's joy. Then the pleasures of this world will become insipid, and even nauseating.

Does your desire for wealth, position, or ease paralyze your hand for Christian service? Be deceived no longer! Let us learn from the bitter experiences of others that the things that are born of the world will not satisfy the human heart. When Mr. J. Gould was lying on his deathbed, he was asked how much gold would satisfy one. Gasping for breath, he replied, "A—lit—tle—more." There is no passion for the blood-bought heart but the passion for souls. And he who gives himself unreservedly to this work will find that truly life holds no privilege more precious than that of giving itself for the salvation of others. Then go to your camp meeting praying God to restore your appetite for spiritual food and your desire for heavenly service.

Have you become somewhat discouraged? You need to learn how to bring your religion into the duties of everyday life. Satan cannot discourage the young person who lets no cloud of sin linger between himself and Jesus. Such a young person's "outlook" may be dark, but the "uplook" is always bright.

Did you say you have never taken your stand for Christ? My friend, there was never before the legislative body of our great nation so important a question as this one confronting you; and upon your decision rests your eternal loss or gain. One day Professor Huxley was talking with a friend who had a rich Christian experience. Tears came to Professor Huxley's eyes, and putting out his hand, he said, "If I could only believe that, I would give my right hand." He had refused to make Christ his personal Saviour in youth, and now in old age it seemed impossible for him to let the Saviour in.

And just here I am reminded of a soldier who had accepted Christ, and was talking earnestly with a comrade. An officer drew near in time to hear the question, "Won't you be a Christian?" And as the comrade replied, "Well, John, I am counting the cost," the officer placed his hand upon the shoulder of the unconverted young man, saying, "Have you ever counted the cost of not being a Christian?" So when you think of the things you must give up to be a Christian, do not forget to count a few of the many things you lose in this life by not being one. And what shall we say of the heavenly home prepared for God's children? The difference is so great that there fails to be a comparison. Truly, with Paul we may well count all things loss for Christ. It pays to be a Christian. You cannot afford to be a Huxley, nor yet

an Agrippa; for even to be almost persuaded is to be lost. The camp meeting has been planned to help you. Go and counsel with Christian workers, and then be brave enough to take your stand for the right.

Can you afford to miss your camp meeting? God has chosen you to be his helping hand in this closing work, and the camp meeting is one of his plans for making you more skillful in his service. Heaven has recorded the dates of your camp meeting, and angels, loaded with great blessings, will attend. Then go if you possibly can. Every day devote some time to secret prayer, to personal Bible study, to meditation, and to personal work. Surround yourself with an atmosphere of prayer. Do these things, and your camp meeting will be to you what the mount of transfiguration was to the disciples when Peter said, "It is good for us to be here."

MATILDA ERICKSON.

Vacation Studies

OUR schools are about to close, and students will soon be enjoying the vacation. How shall the time be spent to best advantage? Many will have their hands full of solid work, but all will have some leisure, and will want to keep in touch with their studies. They may have some subject to make up, some study to review, in order to square themselves with their courses; or they may wish to make credits for their regular work. To all such students the Fireside Correspondence School offers its assistance. It fills the chinks in our educational system. It reaches those who cannot avail themselves of the advantages of our regular schools. It is open all the year. The summer vacation is its best opportunity to help you. It has thirty subjects ready, and is adding to this list as fast as possible. The undersigned will be glad to correspond with any who may be interested in making the most of their vacation. Please write him freely in regard to your desires, addressing him at Takoma Park, Washington, D. C.

C. C. LEWIS, *Principal*.

Word From a Prisoner

SINCE coming to the Foreign Mission Seminary, it has been my privilege to visit quite regularly the jail in Washington, and to distribute tracts and papers among the prisoners. Four weeks ago while visiting the prisoners, I met a man who had already served five years, but was arrested again on an old charge, and is now awaiting trial. I admired his straightforwardness, and gave him my address, with the request that he write to me. I hardly thought that I should hear from him or see him again, as he was expecting either to be a free man or to be placed in another jail by the time I visited the prison again. Last Sabbath I went as usual to the jail, and found him still there. I asked him to write an article on the effects of alcohol on the human system, but he refused, saying that he knew nothing about it. The subject was dropped, and I returned home. Later I received a letter from him, and in it were the following paragraphs on alcohol:—

"Passing over the analytical question as to the component parts of matter contained in alcohol, we shall think merely of the effects, not only on the physical part of us as taught in the elementary physiologies in use in our public schools, but as we have personally witnessed in innumerable instances as exemplified in the pathetic sight of thousands of broken wrecks of humanity which overflow our slums in the large cities,

and fill our penal institutions in all parts of the world.

"Were we to stop but for a moment to consider the effects of alcoholic liquors on the human system, and form some conception of the misery and suffering which are the direct effect of alcohol upon the users of the same, we could not but stand aghast.

"Life is sublime. Picture for a moment a young man in perfect health who has been brought up surrounded by every loving care as to his spiritual and physical well-being, every fiber of his being thrilling with vibrant life, and all in tune with the Infinite. Splendid young animal, quivering with all the elemental and spiritual forces of nature; like a beautiful Arabian horse in physical perfection, which stamps his challenging hoofs, shakes his magnificent mane, his head high in the air facing the rising sun. Think you the owner or caretaker of such a horse would permit it to drink at a polluted or poisoned stream?

"Yet the government permits our young men and young women to poison themselves with alcoholic liquors; and man, indubitably the grandest of all creatures, deliberately corrupts his whole being with that deadly poison, the effects of which defy description or analysis.

"We know that man has an animal and a spiritual nature, which are forever at war with each other, with the advantage on the side of the animal nature, in which are hidden every vice known to man. These vices lie like a nest of hidden vipers, of hideous and venomous reptiles. These vices are held in check wholly by the beneficent forces of man's spiritual nature placed there by the divine spirit of love—God.

"Now, then, picture the boy or the girl, the young man or the young woman on the very threshold of life's glorious dawn, with a wholesome mind and a perfect body, containing every perfection which makes life a blessing. Yet, locked within that same mind and body is every vice which can metamorphose the boy, girl, young man, or young woman into a veritable and incarnate devil. But the spiritual nature stands like a veritable guardian angel, with the touch of purity, blazing before the dank, loathsome den wherein these vices are imprisoned. There are, however, many ways by which these vices may be released, and the blazing torch torn from the hand of the spiritual guardian; and the most potent agency of all is *alcohol*. One drink of that damnable poison is like a smashing blow to man's spiritual guardian, and the blazing torch falls sputtering into the pool of thousands of years of hereditary taints; and then, instantaneously, like a lightning flash, the loathsome serpents show their hideous heads; and the boy or girl, young man or young woman, may appear normally the same to all outward appearances, but God pity them after they have taken their first drink! They have vilified their whole being! Their purity is poisoned by as deadly and insidious a poison as could be taken into their system, as deadly as the bite of a cobra, and even more dangerous.

"Every crime known to man has been and is being committed by persons under the influence of alcoholic liquors."

ADRIAN F. ARKEBAUER.

At Sterling, Kansas, the local W. C. T. U. offered a prize to the pupils of the public schools for the best collection of pictures upon the liquor and tobacco questions. Seventy-five or eighty per cent of the exhibit, we are told, consisted of pictures from Temperance INSTRUCTORS.

Our Work in South China



REAT oaks from tiny acorns grow." This is so because God has put the power of life into tiny acorns. God has put the power of life into his Word, also; and so from a very small beginning the work in south China has multiplied through the sowing of God's Word.

About twenty-five years ago Abram La Rue, an

till his lessons were thoroughly learned, and recited to his father. If business kept the father late at night, A'Cheung waited patiently. Now the father is justly proud of this son, who occupies a responsible position in the Chinese government.

Edwin H. Wilbur and wife came to China the next autumn, and remained in Hongkong to carry on the school and mission work.

The city of Canton was chosen for our mission headquarters because, being the largest city and also the capital of south China, it was a favorable place to learn the language; and because it is located on the West River. This great river rises in the extreme west and flows across the country, emptying into the Pacific Ocean on the east. There are few railroads and no wagon roads, and this river, with its many branches, is the principal highway over which all travelers must go in boats, large or small.

The climate is very warm in this part of China. We often heard the poor people in the streets late into the night, walking restlessly and talking loudly because they could not sleep. Their houses are close and sultry because there are no glass windows or other means of ventilating them. Little children cried themselves weary, and fell asleep too tired to cry longer.

We were glad to be able to get a house facing the river, and with long glass windows in front that could be opened to let the breeze pass through.

Our first girls' school was opened in a native house. When the school grew too large for this house, the friends in Wisconsin furnished most of the money to buy a schoolhouse. This school was named Bethel, after the Bethel Academy in Wisconsin. Bethel means "house of God." Is that not a good name for a Chris-



CHINESE GIRLS LEARNING TO SEW

island missionary, went to Hongkong, a very small island at the farther side of the Pacific Ocean. Hongkong is a British colony, though many Chinese live there. Brother La Rue was too old to learn so difficult a language as the Chinese speak, but sold a great many books to the English-speaking people, and also conducted a mission home for sailors.

When we reached Hongkong, Feb. 2, 1902, a number of British sailors were keeping the Sabbath and waiting for baptism.

The missionary's first task is to learn the language of the people to whom he is sent. If you have seen Chinese written characters, you can imagine what an undertaking this is; for the spoken language is quite as difficult as the written language appears to be. Just as a babe learns one word at a time, so we learned to speak Chinese.

Miss Ida Thompson opened a school for teaching English to Chinese boys. It seemed to us these young men learned English much more easily than we learned their language. One boy about eleven years of age was especially apt. His name was A'Cheung. When he had been in school but five months, A'Cheung seemed to be able to say in English almost anything he wished to say. When his hours in school were over, he went home, took off his long silk coat, and climbed upon a wooden stool by a small, high table to study his Chinese lessons. His father was a very painstaking teacher, and A'Cheung was not allowed to go to bed

tian school in the midst of a heathen Chinese city?

When Brother Wilbur moved to Canton, a boys' school was opened. Some of the pupils came long distances to this school, and remained through the year.



EARLY WORKERS AT AMOY, BROTHER KEH AND WIFE THE CENTRAL FIGURES



CLASS STUDYING THE MESSAGE IN RENTED CHAPEL, SHANGHAI

When vacation came and they went back to their own villages, they told what they had heard at school. In this way new missions, with chapels and schools, have been opened, and the work has increased.

A letter from the Hakka Mission received a few days ago spoke of several of these young men, and told what they were doing; some as teachers, others as preachers, and still others in their own business, were spreading the knowledge of the true God.

One day a heavy rap with the big iron knocker called us to the street door. There stood Timothy Tay. But he was not alone. Beside him on the rough stone steps stood another and older man. It was Keh Nga Pit, Timothy's teacher in the school at Amoy, where he had gone to study. Though he is an educated man and knows his Bible well, still he had not noticed that it reads, "The seventh day is the Sabbath of the Lord thy God," till Timothy spoke to him about it. At the close of this visit to Canton, Teacher Keh was baptized and went back

serve the Sabbath of the Lord. These faithful souls and the white missionaries with them are earnestly working to bring the knowledge of the Saviour to the thousands and millions of heathen about them.



MISSION HEADQUARTERS FOR THE SWATOW DISTRICT, CHINA



BOAT ON WHICH ELDER PORTER AND WIFE AND OTHER WORKERS SAILED FOR CHINA IN 1913

Dr. Law Keem and wife have a mission in Fat Shan, a city of 500,000 people, just ten miles from Canton. Here there is a dispensary for the sick, a chapel, and schools for those who wish to study.

Still other missionaries have gone out from America to assist in the work, and other missions have been established. I cannot mention all here, but you and I know that every sacrifice that has been made, either by those who have left home and friends to go or by those who have given money to help in the good work, is written in the books of heaven. Have you read the parable in which Jesus compares the growth of the kingdom of heaven to that of the tiniest of all seeds? Can you see how that is the way the kingdom has grown in China? And is it not in this way that the kingdom should grow in our hearts?

MRS. J. N. ANDERSON.

to Amoy to bear witness to the truth among his friends. Not long after, a baby boy was born into his home. The father named the child On Sik, meaning *rest*, because he was born on the Sabbath.

Elder W. C. Hankins and wife, and later B. L. Anderson and wife, came from America to join in work with this Chinese brother. God has greatly blessed their labors, and now there are many chapels and schools and many companies of Sabbath keepers in the country around the city where one man began to keep the Sabbath alone.

Another man named Hung, living near Swatow, heard of the Sabbath through Pastor Keh, and he and all his family began keeping it. He was pastor of a church, and soon some of the other people also began to ob-



A By-Product of the Raisin Industry

THE Department of Agriculture calls attention to the waste in the raisin industry when no use is made of the seeds, and describes the different products that can be got from that neglected source. The waste from the seeding machine has been found to average ten per cent of the yearly crop.

As they come from the machines, the seeds are covered with a sticky mass of pulp that cold water easily dissolves. When it is concentrated, the pulp yields a sirup something like strained honey. The sirup has a reddish color, and is slightly tart, owing to the grape acids.

The sirup is a useful addition to the housekeeper's supplies. It can be used in making mincemeat with less expense and less labor than when the raisins themselves are used, and it has all the delicious flavor of the raisins. It is suitable for table use, and a manufacturer of sirups for soda fountains finds it excellent in carbonated drinks.

The sirup, however, is not all, for the seeds still remain. When they have been screened, dried, and ground, it is possible to extract from them about one seventh of their total weight in a pale, golden-yellow oil that has a delicious, nut-like taste. This oil dries rapidly, and can be used in paints and varnishes. The oil also makes a compact soap, with a pleasant aromatic odor.

From the residue, tannin can be extracted, and there will still remain a substance known commercially as "meal," that makes good stock feed.—*Selected.*

Approximate Composition of One Pound of Some Common Food Materials

Flours

	Refuse per cent	Water per cent	Protein grams	Fats grams	Carbohydrates grams	Calories
Roller process, high grade	12.4	50.8	4.5	339.7	1645
Roller process, straight grade	12.8	49	5	339.3	1640
Whole wheat	11.4	62.6	8.6	326.1	1675
Buckwheat	13.6	29	5.4	353.4	1620
Pea flour	11.4	114.3	9.1	259	1615

Nuts

	Refuse per cent	Water per cent	Protein grams	Fats grams	Carbohydrates grams	Calories
Almonds	45	2.7	52.2	13.7	43.1	1660
Chestnuts (fresh)	16	37.8	23.6	20.4	160.6	945
Chestnuts (dry)	24	4.5	37.7	24	255.8	1425
Coconut (prepared) ..	...	3.5	28.6	260.4	142.8	3125
Peanuts	24.5	6.9	88.5	132	83.9	1935
Peanut butter .....	...	2.1	132.9	210.5	77.6	2825
Walnuts (Cal.)	73.1	.7	22.2	78.5	15.9	885
American cheese .....	...	31.6	130.6	162.8	1.4	2060
Cottage cheese .....	...	72.0	94.8	4.5	19.5	510
Milk (whole) .....	...	87	15	18.1	22.7	325
Milk (skimmed) .....	...	90.5	15.4	1.4	23.1	170
Lentils .....	...	8.4	116.6	4.5	268.6	1620
Cucumber pickles .....	...	92.9	2.3	1.4	12.2	70

A careful study of the foregoing tables prepared by

the Department of Agriculture will give housewives valuable information. One woman said that until she studied this table, she was always somewhat ashamed to have lentils when there was company; but she concluded that lentils make a really complimentary dish to serve, so very rich are they in protein, the tissue building substance for the body. Then, too, the value of cucumber pickles, which she found to be 92.9 per cent water, was greatly depreciated, and she regarded the time and strength she had used in their preparation each season to be worse than wasted.

Tables of food values become interesting when intelligently studied by one who desires to serve the family acceptably.

A Carpeted River

THE bottom of the Mississippi River, or rather portions of it near Memphis, Tennessee, is being supplied with a carpet in the shape of gigantic mats woven of willow trees, which are being constructed in sections on the surface of the river and then sunk into place. The river for several years has been cutting a new channel that threatens to leave Memphis high and dry a mile away. The turbulent river, to its credit or discredit, has already deserted a score of towns in this manner, with consequences serious enough. In the case of Memphis, however, these consequences would be disastrous almost beyond description; her costly harbor facilities would be utterly ruined, and the city left with a huge mud bank between its fine levee and the stream.

The threatened danger was first noted by government engineers about a year ago, and preparations immediately started to avert it. While the insatiable river has for several years been eating railroads, houses, and farms in the vicinity of Memphis, sucking them into its muddy maw, and carrying them down to the Gulf of Mexico, it seemed that the hungry stream had at last met something that would check its appetite when a sheer wall of solid rock appeared at Hopefield Point, opposite Memphis. But the rock was soon being undermined.

The willow mats now being placed in the river at that point are expected to put a stop to the erosion. Some of these mats are a mile long and two hundred feet wide. As fast as a section is completed, it is weighted with rocks to sink it into place, and then pinned to the bottom with piles. The Mississippi is the only river in the world that enjoys the distinction of having its bottom carpeted.—*The Christian Herald.*

Telephone Line Strung on Kites

DURING a recent storm in California, a large amount of telephone line was destroyed, and communication between many points cut off. The repair crew was halted at the Salinas River, where the entire line of supports was washed away. Immediate establishment of communication being necessary, and the high water and lack of materials prohibiting the construction of a temporary line in the usual fashion, several large kites were built and flown. On these a wire was strung and carried across the river. The entire telephone business of the section was carried on over this one wire until a permanent cable could be installed. So successful was the experiment that the repair department of the telephone company now includes kites as a part of its regular equipment.—*Popular Mechanics.*

A Faithful Missionary

(REPRINTED BY REQUEST)



Y boy, there are some ships approaching the wharf. Perhaps you had better take this bundle of Mexican papers to give to them, and maybe you can sell them some Spanish Bibles," said my father, as he stood watching the boats being unloaded in front of our house, on a lake front some miles south of Tampico, Mexico.

"Yes, grandpa," said my little son, "but do you really think the papers and Bibles do the Mexicans any good? Some do not care for them, and make sport of them."

"I know; but some stow them away carefully in their tall hats for safe keeping until they reach home, where they can read them. We cannot see the good that may result from the literature we are told to scatter as autumn leaves. Paul said, 'I have planted, Apollos watered; but God gave the increase.' Let me give you a page from my own experience."

"Yes, do, father; come and sit here where I can hear you," I called.

"I shall begin with the life of a humble shepherd in California. A. La Rue had been a seaman traveling about the world, until he was about fifty years of age. His savings of all these years he had invested in San Francisco property, which was burned in a great fire, and he lost his all. He went up in the mountains north of San Francisco, and took up a claim. There he was converted and joined the Dunkard Church. He was all alone in the world, having no relatives, so he lived far up on the mountains, doing his own cooking and caring for himself. Brother Ruel Stickney, who owned a large sheep farm in the valley, but lived at Little River on the coast, came over to his valley and left tracts and *Signs of the Times* at the house of the Dunkard preacher, Mr. Studebaker. The preacher would have nothing to do with them, and ordered his wife to destroy them, but she was interested in them, and slyly gave them to Mr. La Rue, who carried them to his lonely home on the mountain. He was interested, and studied and investigated until he became convinced, and accepted the third angel's message in all its fullness. After this he sold his place to Brother Stickney, and became caretaker of his farm, where he lived for several years, faithfully attending to all his duties, and diligently distributing tracts and papers to all, though often repulsed. More than this, he lived the truth before his associates.

"This was a peculiar neighborhood, composed of half Swiss and half Carolinians who had settled here in an early day. There had never been a meeting, nor a minister, nor a Bible study in this valley.

"Our poor brother was greatly ridiculed. When offered drink or tobacco, he always quietly refused. In astonishment people would ask, 'Why, don't you ever get lonesome?' 'Yes, sometimes.' 'Why don't you smoke for company?' He would draw his pocket Bible from his pocket, and answer reverently, 'This is my company.' This life continued for eight years. He never saw a Christian except when he attended camp meeting or went to the home of Brother Stickney.

"In the summer of 1876 several new families entered the valley, the school-teacher and family, and your grandmother and I being among the number. We were living on the mountain side in a little house belonging to a man to whom Brother La Rue had given papers. He, caring nothing for them, carried

them home and tacked them on the wall of his little cabin. Your grandmother became interested in an article which she began reading from the wall, carefully untacked the paper, and found to her joy that it was complete, and so finished the article. We were so interested that all the papers we could find were eagerly read. Then moving for the winter into Anderson Valley, we lived near the school-teacher, W. C. Grainger. The two families were so interested that we held nightly studies with our Bible as our textbook. The Sabbath question was so simple we could not refuse to obey. One morning grandma went into their house and picked up a little tract on the sleep of the dead. She glanced it over, and said, in surprise, 'Do the Adventists believe in *soul* sleeping?' Cautious Mr. Grainger said, 'From what I have read, I rather think so.' She replied with emphasis, 'Well, they are right on the Sabbath question, that is very plain, but I know that immortality of the soul is taught in the Bible. I have read it many times.' 'So have I,' said Mrs. Grainger, decidedly. 'The Bible is full of the expressions "undying spirit" and "immortal soul."' Mr. Grainger had been studying deeper and more thoroughly than we, and with a quiet smile he answered, 'Well, I think we had better investigate this matter before we talk more about it.'

"Accordingly, the next Sabbath morning we sat down with our Bibles, concordances, pencils, and paper to find our proofs. We traced out all references to man. What is man? Our researches did not prove very satisfactory to our preconceived ideas, so we hunted out 'soul,' 'spirit,' and 'immortality,' and to our great surprise the phrase 'immortal soul' was not in the Bible, and it was very plainly stated that God 'only hath immortality.'

"In the evening we went over to Mr. Grainger's, and declared that we were ready to identify ourselves with the Seventh-day Adventists. They, having spent the day in like manner, were also thoroughly convinced. Soon others listened, were interested, and a minister was sent for. Pastor William Healey, then a young man, came to us, and as we drove through rain and mud to the schoolhouse and listened to the stirring message which he so ably presented, we felt amply repaid for our efforts. How happy we were in our new-found joy, but happiest of all was our dear old Brother La Rue, who had been the means of bringing us to the light of present truth. At the close of three weeks' meeting a church of about twenty members, all these being new believers, was organized.

"Brother La Rue remained at his regular work until the college at Healdsburg was established, when he went to school and took a course in Bible study. He was now past sixty years old, and his hair was perfectly white, reminding one of a patriarch as he mingled with the younger students. He then went to Hongkong, China, as a self-supporting missionary. His was the beginning of our work in south China. He confined his efforts to work in the English tongue, and we shall never know the good seed sown by this faithful worker in this difficult field. He was as gentle and tender as a father to all who came to him, and never failed to speak a word for the Master. He worked among the sailors and soldiers and wayfarers.

The Gathered Fruit

"After the death of Mr. Studebaker, Brother La Rue had the pleasure of seeing the minister's wife,

son, and daughter walk in the light. Of this first church in Christine, California, W. C. Grainger entered the ministry. For several years he was one of our first teachers, afterward being the president of the Healdsburg College, which position he resigned to offer himself as a missionary to Japan, where he was laid to rest. His daughter and her husband continued the work. Brother Richardson is ship missionary in Liverpool, England. Lately I boarded an English boat in the harbor of Tampico. I approached the captain, and explained that I was ship missionary, and offered him a roll of papers. He opened them and, glancing at the title of the paper, exclaimed, '*The Signs of the Times!* Why, we have that paper in England. There was an old man by the name of Richardson who used to bring us this paper every time we were in Liverpool. Fine paper! I am always glad to get it.' Praise sprang to my lips as I thought of the little company in California, thirty years ago, so full of love and zeal for the Master, which, thank God, has not dimmed in all these years. My brother, Jay McCulloch, was a successful canvasser and worker, and we are here in Mexico.

"Who of that little company, after all these years, could for a moment think that faithful Brother La Rue's work was in vain? He worked for eight years without a word of encouragement, although he was ridiculed, scorned, despised—but will there be any stars in his crown?"

Father smiled, and glancing at his grandson with tears in his eyes, added softly, "Praise the Lord; we have a blessed truth. What shall we do with it?"

The boy quickly gathered up his papers, and ran off to distribute them among the Mexican workmen.

MAY McCULLOCH-CARR.

Play, Toil, and Rest

UPON the child play was conferred,
While work for man has been preserved.
O, buxom play, how free and gay,
In frolic all the livelong day!
While labor, cogent, stern, intent,
Upon its task is ever bent.

Yea, Play, laughter is part of thee,—
Thy voice,—and in thy ecstasy
Thou clamorest loud. Thy limbs so fleet
Make heyday up and down the street.
Of gambol thou dost never tire,
And often thou dost wake the ire
Of fretted toil, and then dost leave
While wrath still holds its short reprieve.
With laughter's loud, vehement voice,
Thou call'st on echo to rejoice.
Yea, with thy frolic, buxom Play,
Thou makest happy childhood's day.

If child there be estranged from thee,
Who called to toil by poverty,—
For such, alas! Toil has allured
From play no child; but greed incurred
The state that needs must alligate
The child with toil to mitigate
A penury. To man toil speaks,
And not to child; but playing seeks
It to entice. Alas! I say
Again, for child who knows not play.
'Twere better poverty did stay
Than take away from childhood play.

Then, Play, sound loud your note of joy!
Go find the lonesome lass and boy
(If such there be), and in their eyes
Make sunshine gleam; instead the sighs
Make laughter ring; make smiles abound;
Make fleet limbs scamper o'er the ground;
In games and frolic lead the way,
And thus make happy childhood's day.

Fast speeds gay playing's happy day,
Fast flies ephemeral youth away,
While time unhesitating brings
Young manhood's days, as fast it wings

Its onward way. Forever blest,
Ye youthful days, but surely best
Are manhood's days, with strength to toil,
With ardor for the daily broil,
With heart to win, with grace to lose,
Of right and wrong the power to choose.
Here labor may its voice make known,
And claim young manhood for its own.

Yea, playing is its own reward,
But labor doth to man accord
A recompense more than its own.
To playing is no harvest grown;
But toil may garner in its grain,
In after years may count its gain.
Yes, labor has a greater worth
Than the contentment it gives birth.
The voice of play has not the spell
Which doth command the words, "Done well;"
But unto labor is reserved
Such laudation. Toil has conferred
Upon mankind all that is good:
The builder seeks its hardihood;
The miner sinks his shaft for gold
By its strong aid; its hand doth hold
The rude smith's sledge, and strike the blow
Which bends and shapes the iron so;
The plowshare's guided by its hand;
Yea, all who do, its help demand.
This earth would be a wild expanse
If toil did not its form enhance.
Greatness could ne'er its goal attain;
Ambition's dreams were all in vain;
Without its aid success would be
An ever-distant fantasy.
Where labor doth a pathway make,
Prosperity is in its wake.

So, manhood, list to labor's voice,
And with thy strength in toil rejoice.

Rest cometh last. The days which go
May bring their play and toil; e'en so
There comes the time when tired hands,
Which wrought with skill at toil's commands,
Must drop the sledge, nor seek to guide
The plowshare's course. Yea, age must hide
Its senile form. That interlude
Mid toil and sleep should rest include.
That shortened lap of life's pathway
Where worn age walks, should not display
The hustle, strife, and loud turmoil
Which e'er are rife mid scenes of toil.
Let strong manhood with toil contend,
But age let peaceful rest befriend.
In childhood is the time to play;
In manhood, time to work, I say;
While waning age, where quickening life
Is flickering low, 'neath toil's hard strife
Should not go down unto his grave,
But peaceful rest his path should pave;
And 'neath its sheltering wing his end
From rest to quietude should wend.

WALTER J. PAULSON.

"The Hills o' Ca'liny"

Will soon be published in book form if sufficient advance subscriptions can be obtained. Several of the sketches in this book have been published in the *YOUTH'S INSTRUCTOR*. If you want to become better acquainted with the children of the mountains, of whom Loney and Rafe and Lucy, Christy, Craig, and Little Sis Hopkins are types, then you will want "The Hills o' Ca'liny."

The book, if published, will sell at \$1, illustrated. If you are interested in having this book brought out, write the author at once. Send no money, but simply state that you will take one or more copies, at one dollar a copy, when it is published. Address Arthur W. Spaulding, R. F. D. 6, Hendersonville, N. C.

HEALTH is a great blessing; competence obtained by honorable industry is a great blessing; and a great blessing it is to have kind, faithful, and loving friends and relatives; but the greatest of all blessings, as it is the most ennobling of all privileges, is to be indeed a Christian.—*Coleridge*.

CHILDREN'S PAGE

How an Indian Proved His Repentance

C. L. BENSON



MR. YOUNG and his wife, for many years missionaries to the Indians in the northern part of the Hudson Bay Territories, once noticed an Indian woman who had a very sorrowful face. Her name was Betsy, and she was the wife of an Indian, Robert Atenou. He was an earnest, industrious Christian. But it was observed that Robert's becoming a Christian did not change the woebegone expression on his wife's face. The missionaries were perplexed, but were obliged for a time to remain in the dark.

The northern Indian tribes of our continent are noted for their universal contempt for and cruelty to women. To treat wife, mother, or daughter with kindness was regarded as an evidence of weakness. To be harsh and severe was an indication of superiority. All work except hunting and fishing was degrading and fit only for women. With the great hunter, his work ended when he had killed the animal, whether he had killed a reindeer, bear, moose, or any other animal; his wife or mother was to drag or carry the body to the wigwam and quickly prepare a meal for the hunter. Often the strong six-foot hunter would walk into the village carrying his gun, while his poor wife, daughter, or aged mother would be almost worn out carrying the game.

Immediately on reaching the wigwam, with no time to rest, she was told savagely, "*Kinipe*" (hurry). Quickly she removed the skin, and cooked some of the meat for her husband. No matter how hungry she was, custom made her wait until the despot had leisurely finished. She must sit with the dogs and girls. He might occasionally throw a bone in her direction, which she could pick, if she reached it before the dogs did. She was merely a slave or beast of burden. When sickness or old age came on, and she could no longer work, she was mercilessly put out of existence.

The gospel achieved some of its greatest victories among these Indian tribes. Although these people were poor, the little houses built by the followers of Jesus became homes full of kindness and affection. Men and women became equal. The family ate together, sharing the best of the fish and game.

But amid the happy faces of the mission village, lived one cloudy face and silent tongue. The explanation at last became known. One day Mr. and Mrs. Young were busy with their work when Betsy entered their house, exclaiming, "Robert is not kind to me, and does not treat me as the other men who profess to be Christians treat their wives!"

The missionaries were startled by Betsy's abruptness, but were enlightened as to the cause of her sorrowful face. There she sat, her face nearly covered with her black shawl, afraid to say more. Recovering themselves, Mr. Young said they were sorry to hear her words, and could not understand them, as Robert seemed to be a good, earnest Christian. This aroused her, and starting up she said, "Yes, that is it. If he did not profess to be a Christian, I would never mind

it, and would silently bear it; but he *professes* to be a Christian, and does not treat me in the way in which the other Christian men treat their wives."

Then she told, in a simple, direct way, her story: "When Robert goes out and shoots a deer, it is true he does not come home with the gun upon his shoulder, and make me go out on his trail and bring in the game; he brings it in himself, like the other Christian Indians; but when it is brought in, he makes me skin it; and then takes the two haunches to the fort, and there exchanges them with the fur traders for some flour, tea, and sugar, which he brings home. I have to cook for him a fore shoulder of the deer, make cakes at the fire out of his flour, and then when the tea is made and supper is ready, sit and watch him, and our boys, and any men visitors who happen to be there — and a number are generally around by that time — eat until all is consumed. He never gives any of these good things to me or to the girls. We have to go out in a canoe, and with a net catch some fish for our food. And yet," she added with some bitterness, "he calls himself a Christian; and treats us in this way, as if he had never heard the missionary."

The missionaries were aroused. But when Betsy knew that they were going to do something, she was afraid and wanted to rush out of the house and submit to the treatment of her husband. She was finally persuaded to remain at the mission station, while Mr. Young assembled in the church several of the oldest Christian Indians. Mrs. Young and Betsy were then called in. None of the Indians knew the purpose of the meeting. Betsy entered like a startled deer. When the two women were seated, Robert was called in, and seated where he would be in full view of his Indian brethren. Mr. Young then locked the door and said, "Let us pray." After prayer he turned to Betsy, and said, "Now, Betsy, if what you told Mrs. Young and me in the mission house is true, and I believe it is, I want you to tell the story over again that these Christian men may hear it. Never mind the fact of Robert's being here; if he is a Christian, as he says he is, the hearing of it will, I hope, do him good."

The Indians waited in amazement to hear the story. Although frightened, she told her story. Not an Indian interrupted. As his wife continued her story, Robert's head sank lower and lower; he was humiliated and disgraced before his brethren. When Betsy finished her story, Mr. Young asked the men what they thought of such conduct on the part of a man who professed to be a Christian. The men were deeply affected. Following their unwritten rules of precedence, they spoke in their order, each rebuking the poor fellow severely, yet in a Christian, brotherly manner.

"Is this the way you have acted! — you, Robert Atenou, who for so long a time have professed to be a Christian; you to treat your poor wife and children like that, as if no Bible or missionary had come among us! Now we know why Betsy has been so sad, and did not rejoice like the other women."

This chiding was hard for a once proud-spirited, fiery Indian. Robert, with his bronzed face in his hands, received it all in silence. When the door was unlocked, he left the church. Not one word had he spoken. Betsy wished to follow, but Mrs. Young persuaded her to wait awhile. She was taken to the mission house, given something to eat, and kind, sympathetic words were spoken to her. When Betsy reached home, Robert was not there. He had been, but had taken his gun and ammunition and gone to the woods. The next day he returned with a fine deer. This he dressed, and taking the two hind quarters to the fort, bartered them for flour, tea, and sugar. Returning to his tent, he had his wife prepare the meal as usual, but when it was ready he had all placed before his wife, daughters, and sons, telling them to eat. He took the net, got in his canoe, caught some fish, and cooked and ate them on the shore. Thus he lived for weeks.

One evening Robert came to the mission house in trouble. Suddenly he said, "Missionary, are you going to let me come to the sacrament of the Lord's Supper tomorrow, after the way I have treated my wife and daughters?" The missionary replied, "Yes, because I know the way you have treated them the last few weeks." His face brightened. Then Mr. Young said, "Robert, why did you act so selfishly toward your wife and daughters?" He answered emphatically, using the Indian word meaning "stupidity," then continued, "but I think I have got over it."

The Girlhood of a Poet

A LITTLE girl who writes poetry at eight, studies Greek of her own accord, and adores the study so that all her pets and playthings have Greek names, may seem to be decidedly out of the ordinary. But Elizabeth Barrett did not consider herself so. She thought if she was different from other girls, it was in being more of a tomboy than they.

Elizabeth had eight brothers and two sisters, and she lived in one of those English country estates that were a regular paradise for children. Her brother Edward was her particular chum and pattern. It was because Edward was required to study Greek with his tutor that Elizabeth voluntarily took up the study. From that time on her interest in Greek colored all her play. For instance, she made a huge flower bed in the shape of "Hector, son of Priam," and wrote a poem about it called "Hector in the Garden," part of which is as follows:—

"With my rake I smoothed his brow,
Both his cheeks I weeded through;
Eyes of gentinellas azure,
Staring, winking, at the skies,
Nose of gilly flowers and box,
Scented grasses put for locks,
Which a little breeze at pleasure
Set awaving round his eyes.

"Brazen helm of daffodillies
With a glitter toward the light;
Purple violets for the mouth,
Breathing perfumes west and south,
And a sword of flashing lilies,
Holden ready for the fight."

Elizabeth also had a little nook in the woods near her home which she called her "bower," and which she described in another little poem.

She seemed to take great pride in the fact that she could get through a place where the sheep could not penetrate:—

"Few and broken paths showed through it,
Where the sheep had tried to run—
Forced with snowy wool to strew it
Round the thickets where anon
They, with silly, thorn-pricked noses,
Bleated back into the sun.

"But my childish heart beat stronger
Than those thickets dared to grow;
I could pierce them; I could longer
Travel on, methought, than so;
Sheep for sheep paths; braver children
Climb and creep where they would go."

When Elizabeth was fifteen years old, she met with an accident while attempting to saddle her own pony, which made her an invalid for many years. But it was during these years of suffering and confinement that she read and studied, and wrote and perfected her poetry, until she could take her place with the first rank of English poets.

During these years of illness Elizabeth could not live at home for months at a time because of the rigorous London climate, but was forced to spend most of her time at the seashore, where the weather was milder. She was devoted to her family, and felt these enforced trips to be periods of exile. Different members of the family used often to go and visit her, and on one of these visits her favorite brother and chum, Edward, went out sailing with two friends and was lost at sea.

Elizabeth was heartbroken, and it seemed as if this added affliction was more than she could bear. But she found consolation in work. Besides her Greek studies, which she still carried on, she studied Hebrew, German, French, Italian, as well as philosophy, political economy, poetry, and politics. And when one considers that all this studying was from choice and for amusement, it will probably be admitted that Elizabeth was an unusual girl, even if she did not know it.

Some one who met her in London at this time wrote about her: "She was certainly one of the most interesting persons I had ever seen. Every one who saw her said the same. A slight, girlish figure, very delicate, with exquisite hands and feet, a round face with most noble forehead, a large mouth, beautifully formed and full of expression; lips like parted coral, teeth large, regular, and glittering with healthy whiteness; large dark eyes, with such eyelashes, resting on the cheek when cast down, when turned up touching the flexible and expressive eyebrow; a dark complexion, literally as bright as the dark China rose; a profusion of silky dark curls, and a look of youth and of modesty hardly to be expressed, . . . this, added to the very simple but graceful and costly dress by which all the family are distinguished, is an exact portrait of her."

As she grew older, her health became somewhat better, and she was married to Robert Browning, a poet even greater than herself. They went to live in warm and sunny Italy, where Elizabeth grew better still, and spent many happy years.—*Washington Post*.

Uncovered Heads

"ONE way to tell a Catholic," a friend once said, "is to watch him when he passes a Catholic church."

"What sign does he then give?" I asked.

"He will always uncover his head," was the reply.

I tucked this bit of enlightenment away in my mind, and after a wait of some years, one day circumstances caused me to test its correctness.

The occasion was the funeral of an estimable Protestant woman. The services were held in a Protestant church. Among the mourners was a Catholic

gentleman connected with the family of the deceased through marriage. It happened that we sat opposite each other in the carriage assigned us for conveyance to the cemetery. We must pass a Catholic church going to and returning from the place of interment, and I was interested to see how my Catholic friend would show respect for his church.

Arriving opposite the church, I noticed his hand go up in a most careless, easy movement, and his derby hat was readjusted as if to ease the headache of which he had been complaining. His eyes looked neither to the right nor to the left, and had I not been watching I should never have imagined he was paying his respects to any person, place, or thing. On the return trip the same performance was adroitly repeated.

In contrast to this incident, the following may appeal to you: Last summer, a Protestant colporteur approached a farmhouse on a York State road. Slowing his pace, he bared his head, and for a moment walked on in the attitude of prayer, unmindful of the gaze of any eyes but of the holy watchers known to the child of faith.

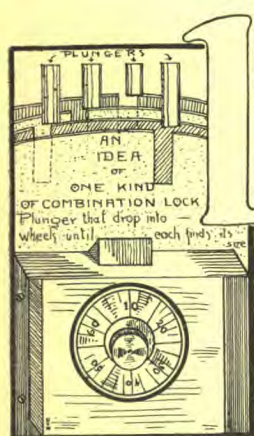
In answer to his knock there came a woman from the side of the house, who bade him be seated in the shade of the arbor. Before the colporteur had opportunity to state the subject of his call, the farmer's wife asked abruptly, "Why were you walking along in this hot sun with your hat off?"

The colporteur told her frankly that he had been praying that God would bless the home he was about to visit, and that the Lord would use his humble servant to bring his love and truth to some one there.

"God has answered your prayer, young man," the woman said as she pressed his hand in parting. "I knew the Lord was sending you here when I saw your head uncovered in prayer as you came along the road. You came to lift one of the heaviest loads of discouragement my life has ever felt, and may God continue to make you a blessing as he has this day."

S. W. VAN TRUMP.

Boys' Useful Pastimes The Combination Lock



DO you want to know how to make your own combination lock? Even though made out of wood and simple things, it locks quite as effectually as many expensive kinds, and you can have a good many different combinations on the same lock if you wish. You could, perhaps, put it on the door that goes to your workroom where you do your mechanical constructing, to keep prying eyes out, or on the cellar door or chicken house door, if it is wanted there.

We may suppose that the door opens out, and that it will close flush with the edge of the wall. If your door does not, you can easily adapt this lock to your needs.

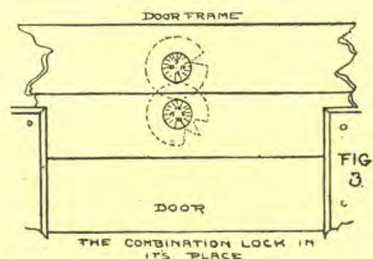
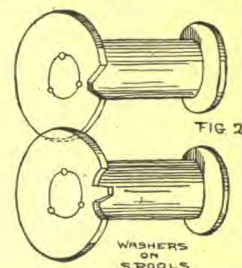
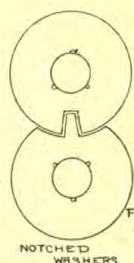
Get two spools, and cut the head off from each of them, and also plug up the center hole with a piece of wood. In the door and the frame bore holes just large enough for the shanks of the spools to fit in snugly.

At the hardware store, or perhaps about the house or barn, you can get two large metal washers about

one and one-quarter inches in diameter. The washers should be fastened to the inner ends of the spools after they have been pushed through the holes.

In the edge of the washer on the doorframe a notch should be filed; in the other, two notches, so as to leave a tooth, which should be of a shape that will fit snugly into the other washer. (See Figs. 1 and 2.)

The door locks, you see, by turning both washers until the notch and tooth come in line with each other, then pushing the tooth through the notch and turning



the washers so that the frame washer hooks over the washer in the door.

To assist in the effect of the combination lock you may put on the head of each spool a disk of white cardboard, making the edge graduated as on a

combination lock on a safe. (See Fig. 3.) Fasten this on with glue, or better yet put the figures on a thin disk of wood and fasten it on with small brads.

In order to see how to use the lock, take a secret combination, say 11-19, which means that the spools are to be turned so that the number 11 on the door spool will come in line with the number 19 on the frame spool; the tooth and notch being in line, the door will open.

If you wish to change the combination, loosen the screws that hold the washers, and turn them so that the notch and tooth come opposite different numbers on the dials or disks. You can do this if any one whom you wish to keep out should learn your combination.

UTHAI VINCENT WILCOX.



M. E. KERN
C. L. BENSON
MATILDA ERICKSON
MEADE MACGUIRE

General Secretary
Assistant Secretary
N. Am. Div. Secretary
N. Am. Div. Field Secretary

Senior Society Study for Sabbath, May 23

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. Social Meeting.
6. Closing Exercises.

1. Special music; prayer; song; review Morning Watch texts for past week; collect individual report blanks and offerings; secretary's report.

2. Ex. 3: 1-12; 4: 10-18. See "Patriarchs and Prophets." Notice: Moses' occupation; God's challenge; Moses' curiosity; the first command; Moses' obedience; God knew his name;

God's purpose for Moses' life; God's desire for Israel; God had seen and heard Israel's cry; God's invitation to Moses; Moses' question; God's assurance to Moses; Moses' second plea; God's answer; Moses' request; God's answer.

3. 1 Cor. 15: 51-54; Rev. 20: 4, 5.

4. Two ten-minute papers,—“The New Year's Indian Feast” (see *Gazette*) and “How an Indian Proved His Repentance.” See this paper.

5. Let each give the incident in these missionary experiences that appealed to him most.

6. Repeat the Missionary Volunteer pledge.

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.]

5. WHEN will the next Reading Courses begin? Can a person take any of the past Reading Courses, and do you issue certificates for them?

The new Reading Courses will begin about October 1. The past courses may be taken at any time, and certificates obtained for completing them. Many young people are completing all the back courses.

6. What is the King's Pocket League?

The King's Pocket League is an organized effort for doing personal evangelism. It is based upon the idea that it is well always to be prepared with gospel literature to seize every opportunity presented. A leaflet explaining the King's Pocket League may be obtained for two cents from the Review and Herald Publishing Association, Takoma Park, D. C. The membership card is free. Order from your tract society or your Missionary Volunteer secretary.

7. How many Morning Watch Calendars were sold this year?

Forty thousand were sold in the North American Division. Australia printed 3,000, Japan 300, the Scandinavian Union 5,000. We are told that China has translated the calendar. South America printed a supply in Spanish for her young people. In Germany the texts are printed in the educational journal, and in this country the German youth's paper prints them.

8. What is the 1914 Standard of Attainment plan I hear of? Very probably it is the offer made to students. During 1914 the Missionary Volunteer Department will issue a Standard of Attainment certificate to every young person presenting satisfactory college or academic grades in Bible doctrines or denominational history, provided the grades are not more than five years old.

9. Where can I get some 1914 goal cards?

Order from your Missionary Volunteer secretary. They are free.

Junior Society Study for Week Ending May 23

Suggestive Program

1. OPENING Exercises (twenty minutes).
2. “Our Work in South China” (ten minutes).
3. “A Faithful Missionary” (ten minutes).
4. “A Visit to Bethel School” (ten minutes).
5. “The Silver Plate” (five minutes).
6. Closing Exercises (ten minutes).

1. Singing; several short prayers; secretary's report; reports of work done; offering taken; review all Morning Watch texts since last monthly review, locating places mentioned in the reading assignment for each week.

2. This may be given as a talk. Base it on the article by Mrs. J. N. Anderson. She spent several years in China, so we are highly favored to have her introduce our Juniors to the work in South China. See this INSTRUCTOR.

3. From Mrs. Anderson we have learned of Brother La Rue's work in China. Now let a Junior read the story of his life as found in this INSTRUCTOR.

4. This article should be read by a Junior. It will be intensely interesting to visit this school, which some of our Missionary Volunteers in this country are supporting this year. See *Gazette*.

5. Recitation. See *Gazette*.

6. The recitation is a splendid introduction to a consecration service. Invite all to express very briefly their plans for Christian living and Christian service. Close by repeating in concert the membership pledge.

NOTE.—Every society will prepare its own program next week. Some may desire to have a “memorial” service in which the time will be given chiefly to the study of the pioneers in this message. They were loyal soldiers of the King.



VIII — Saul Rejected

(May 23)

LESSON SCRIPTURE: 1 Samuel 13, 15.

LESSON HELP: “Patriarchs and Prophets,” pages 616-636.

MEMORY VERSE: “Obey my voice, and I will be your God, and ye shall be my people.” Jer. 7: 23.

Questions

1. After Saul had reigned two years, what did the Philistines do? What had precipitated this attack? Where were the Philistines encamped? How many were there in the Philistine army? 1 Sam. 13: 1-5.

2. When the men of Israel realized the difficulty they were in, what did they do? Verses 6, 7; note 1.

3. Where was Saul? Why did he tarry there so long? Verses 7, 8. For what purpose had this appointment been made? How long was Saul to wait for Samuel? Why was he to wait? 1 Sam. 10: 8.

4. Instead of waiting until Samuel came, what did Saul do? 1 Sam. 13: 8, 9. Why did Saul do this? Note 2. Who only was permitted to present sacrifices before the Lord? Note 3.

5. At what part of these services did Samuel come? What question did he ask Saul? What excuses did Saul make? What did he say that showed that he knew better than to do as he had done? If he had stood the test and obeyed the Lord, what would the Lord have established upon him? But now what had he lost? What sort of man would take his place? Verses 10-14.

6. Since Saul thus hindered Samuel's prayers, and prevented the Lord's fighting for him, what did Samuel do? What did Saul do? How did the Philistines continue to spoil the land? What made the Israelites all the more helpless? Verses 15-22.

7. Although Saul had failed in this first test, how did the Lord mercifully grant him one more trial? What did the Lord tell him to destroy? How did he endure this second test? 1 Sam. 15: 1-9.

8. When Samuel came, what did Saul boldly declare he had done? What embarrassing question did Samuel ask? How did Saul try to evade responsibility? For what purpose did he say “they” had spared them? Verses 13-15.

9. What direct question did Samuel ask Saul concerning his halfway obedience? How did Saul stubbornly reply? What blame did he put upon the people? What other embarrassing question did Samuel ask? What did he declare was better than sacrifice? better than the fat of rams? Verses 19-22.

10. What new view of rebellion was given to Saul? of stubbornness? Because he had rejected the Lord, what necessarily followed? When we will not be on the Lord's side, how can he be on our side? Verse 23.

11. When Saul saw the consequences of his sin, what did he confess? But what excuse did he urge? What did he ask of Samuel? How was this request received? How did Saul try to detain Samuel? With

what result? Of what was this rending a symbol? What evidence is there that Saul was not sorry for his sin, but only for the consequences? Verses 24-28; note 4.

12. Since Saul would not obey the Lord, what was Samuel himself obliged to do? Because Saul would not hearken to the messages of God's prophet, what did the prophet cease to do? Verses 32-35.

13. If we would have the Lord for our God, what is absolutely necessary? Memory verse.

Notes

- 1. "Those that, a while ago, were weary of him [Samuel] and wished for a king, now had small joy of their king unless they could see him under Samuel's direction. Sooner or later, men will be made to see that God and his prophets are their best friends. Now that they saw the Philistines making war upon them, and Samuel not coming in to help them, they knew not what to do."—*Matthew Henry*.
- 2. "Instead of faithfully seeking to prepare the people for the service that Samuel was coming to perform, he indulged in unbelief and foreboding."—*"Patriarchs and Prophets," page 617*.
- 3. "The time for the proving of Saul had come. He was now to show whether or not he would depend on God, and patiently wait according to his command, thus revealing himself as one whom God could trust in trying places as the ruler of his people, or whether he would be vacillating, and unworthy of the sacred responsibility that had devolved upon him. Would the king whom Israel had chosen, listen to the Ruler of all kings? Would he turn the attention of his faint-hearted soldiers to the One in whom is everlasting strength and deliverance?"—*Id., page 618*.
- 4. "God had directed that only those consecrated to the office should present sacrifices before him."—*Id.*
- 5. "It was not sorrow for sin, but fear of its penalty, that actuated the king of Israel as he entreated Samuel, 'I pray thee, pardon my sin, and turn again with me, that I may worship the Lord.' If Saul had had true repentance, he would have made public confession of his sin; but it was his chief anxiety to maintain his authority, and retain the allegiance of the people. He desired the honor of Samuel's presence in order to strengthen his own influence with the nation."—*Id., page 631*.

VIII — The Call of Faith
(May 23)

Daily-Study Outline		
Sun.	Stumblingblocks	Questions 1-4; notes 1, 2
Mon.	Charity for others; the kingdom of God	Questions 5-8; notes 3, 4
Tue.	"Follow after the things which make for peace"	Questions 9-12; note 5
Wed.	Great general principles	Questions 13-16; note 6
Thur.	Review of the lesson	
Fri.	Supplementary questions	

LESSON SCRIPTURE: Rom. 14: 13-23.

Questions

- 1. In view of the great price which God has paid for us and of the great fact that we must all stand before him in judgment, what should we not do? Rom. 14: 13, first part.
- 2. About what should we be careful? Verse 13, last part; note 1.
- 3. Of what was the apostle persuaded? Verse 14, first part.
- 4. What entered into this problem of nonessentials as an important factor? Verse 14, last part; note 2.
- 5. If we have no regard for our brother's weakness, what reproof do we merit? Verse 15, first part.
- 6. What should our liberty not do? Verse 15, last part.
- 7. To what end should love and wisdom control our liberty? Verse 16; note 3.

- 8. In what does the kingdom of God not consist? What are its essentials? Verse 17; note 4.
- 9. What may be said of him who possesses these essentials of the kingdom? Verse 18.
- 10. What two things should we therefore pursue? Verse 19.
- 11. What should we not do for the sake of food? Verse 20, first part; note 5.
- 12. If even good things cause stumbling, what are they to us? Verse 20, last part.
- 13. What great general principle does the apostle enunciate? Verse 21; 1 Cor. 8: 13.
- 14. Whom alone should our faith guide or control? Rom. 14: 22, first part.
- 15. Who in these matters may be accounted happy? Verse 22, last part.
- 16. What brings condemnation? Why? Verse 23; note 6.

Notes

- 1. "Judge this rather:" Let your judging, your discernment, your criticism, turn upon your own acts. If you are strong, look beyond yourself to your weak brother. "For none of us liveth to himself, and no man dieth to himself." More than your own desire and tastes is the soul of your weak brother. Let no act of yours put a stumblingblock or an occasion for stumbling in his way. See Matt. 18: 6.
- 2. "Nothing unclean:" The uncleanness here referred to must, in the light of the earlier part of the chapter, have reference to ceremonial uncleanness in that mixed church of Jew and Gentile converts. Nevertheless, if the conscience of the Christian Jew said they were unclean, let him not violate his conscience. To him they were unclean. Let him keep his conscience free.
- 3. Your strong faith is good; let it not justly be condemned.
- 4. "Kingdom of God:" The kingdom of God is founded upon the eternal principles of righteousness, and from that righteousness, received by faith, come peace and joy in the all-controlling Spirit of God. "Seek ye first the kingdom of God, and his righteousness," are the words of Jesus. Matt. 6: 33.
- 5. "Destroy not:" Destroy neither yourself in overindulgence nor your neighbor by a bad example.
- 6. "Because he eateth not of faith:" Faith has respect to God and centers in him. It has respect not alone to his promises, but to his precepts. In all things it defers to him, yields to him. "Without faith it is impossible to please him." Not to please him is to be out of harmony with him, and out of harmony with God is sin.

Supplementary Questions for Home Study

- 1. Although neither food nor drink can save us, does that give us liberty to follow our appetite? Prov. 23: 1-3.
- 2. What does the wise man say regarding wine? Verses 31, 32.
- 3. What should be the rule of life? 1 Cor. 10: 31.

"Pass the Bag"

"PASS the Bag" will prove an interesting game for little folks, and it is not to be despised by those older who are disposed to have a bit of jolly exercise on the lawn.

Two leaders are chosen, who, in turn, choose sides. The players now arrange themselves in two opposite lines with their leaders at the head. At a signal, a bean bag in the hand of each leader is passed to the player next to him, who, in turn, passes it on to his next partner, and so on until the bag comes to the person on the end. The "end man" runs with his bag behind his line, and after handing it to the first man on the row, takes his position at the head of the line, ready to receive the bag when the next "end man" comes with it to him. The two sides vie with each other to see which line can pass the bag more quickly and get into the same order the players were at the beginning, with the leader at the head of his line.

EDMUND C. JAEGER.

"He who says what he likes, must hear what he does not like."

The Youth's Instructor

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Members of Congress May Vote by Electricity

A SUBCOMMITTEE of the House of Representatives is considering a proposed system of recording and registering the votes of members by means of an electrical device, operated by a series of buttons placed on the desk of each member. A member of Congress from New Jersey, himself an electrician, has evolved the system, which seeks to eliminate the waste of time necessitated by the long roll calls, in which not less than forty minutes is consumed; while by the installation of the new system not more than five minutes will be necessary to record and tabulate the vote, and announce the result. One of Thomas A. Edison's earliest inventions was a device for recording votes electrically, but at the time it was made, more than forty years ago, he could get no encouragement for its development.—*Popular Mechanics*.

Income Tax Aids

RECEIPTS from customs for the fiscal year ending June 30, probably will fall off about \$35,000,000. Reports to April 1 show an average monthly decrease of about \$2,600,000. The new tariff act was approved Oct. 3, 1913.

The deficit for the nine months has been \$27,250,000, all of which practically is accounted for by reduction in customs revenues.

After the first of July the Treasury will receive receipts from the income tax, which it is estimated for the first ten months will foot up in round figures \$90,000,000, and even if receipts from customs show a decrease of \$35,000,000 a year, will leave a net increase in the revenues of the Treasury annually, under the present laws, of \$55,000,000.—*Selected*.

Working Faith

"If there really be a God, if eternal justice really rule the world," we say, "why should life be as it is? Why do some men starve while others feast? why does virtue often languish in the shadow while vice triumphs in the sunshine? why does failure so often dog the footsteps of honest effort, while the success that comes from trickery and dishonor is greeted with the world's applause? How is it that the loving father of one family is taken by death, while the worthless incumbrance of another is spared? Why is there so much unnecessary pain, sorrowing, and suffering in the world—why, indeed, should there be any?"

Neither philosophy nor religion can give any final satisfactory answer that is capable of logical demonstration, of absolute proof. There is ever, even after the best explanations, a residuum of the unexplained. We must then fall back in the eternal arms of faith, and be wise enough to say: "I will not be disconcerted by these problems of life; I will not permit them to plunge me into doubt, and to cloud my life with vagueness and uncertainty. Man arrogates much to himself when he demands from the Infinite the full solution of all his mysteries. I will found my life on the impregnable rock of a simple fundamental truth: 'This glorious creation with its millions of wondrous phenomena pulsing ever in harmony with eternal law must have a Creator; that Creator must be omniscient and omnipotent. But that Creator himself cannot, in justice, demand of any creature more than the best that that individual can give.' I will do each day, in every moment, the best I can by the light I have; I will ever seek more light, more perfect illumination of truth, and ever live as best I can in harmony with the truth as I see it. If failure come, I will meet it bravely; if my pathway then lie in shadow of trial, sorrow, and suffering, I shall have the restful peace and the calm strength of one who has done his best, who can look back upon the past with no pangs of regret, and who has heroic courage in facing the results, whatever they be, knowing that he could not make them different."

Upon this life plan, this foundation, man may erect any superstructure of religion or philosophy that he conscientiously can erect; he should add to his equipment for living every shred of strength and inspiration, moral, mental, or spiritual, that is in his power to secure.

This simple working faith is opposed to no creed, is a substitute for none; it is but a primary belief, a citadel, a refuge where the individual can retire for strength when the battle of life grows hard.—"*Self-Control; Its Kingship and Majesty*," by William George Jordan.

No Oculists Needed Here

A VERY interesting experiment in the construction of a small garden city is offered by the industrial community of Torrance, California. It has been the aim at Torrance to avoid everything which is ugly in plans, buildings, or living conditions. Incidentally, no saloon is permitted. The houses are extremely modest, being designed for workmen, and yet throughout an artistic effect has been obtained. The town has been planned, taking into consideration the prevailing winds, the contour of the land, and the most direct route from home to factory. A broad avenue separates the residential from the industrial district. Every kind of business is classified and located accordingly. It has been found an excellent idea to lay all sewer, water, and gas pipes in alleys, and the lighting conduits back of the curb line, so that the streets need never be torn up. The churches and educational and civic institutions are grouped about a civic center. The streets are planned with a wealth of foliage. In the entire community there is not a single eyesore.—*The Christian Herald*.

Night's Diadem

QUEENLY night rich-robed in emerald,
Finds in evening star the gem
Fitted best by regal splendor
For her evening diadem.

F. FREDERICK BLISS.