

The YOUTH'S INSTRUCTOR

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No. 25



A MUCH-TATTOOED GENTLEMAN OF THE PACIFIC

INDIA has 23,000,000 widows, 14,000 are baby widows under five years old.

THE thin paper used for cigarettes, called rice paper, is made from the trimmings of flax or hemp.

ONE American railroad in 1913 carried 111,000,000 passengers without loss of life in a train accident.

THE prohibition party held its national convention at Clinton, Missouri, from June 14-21 inclusive.

MANY of the forest fires attributed to railroads are set by cigar and cigarette butts thrown from smoking-car windows.

AN American company has secured a concession for mining oil and minerals in the vicinity of the Dead Sea in Palestine.

MANY kinds of dyes are now made from sawdust. Gas for lighting purposes is also extracted, a ton of sawdust yielding thirty thousand cubic feet of gas.

To remove iron rust or ink stains from cloth, use a warm solution of oxalic acid with a few crystals of citric acid added. Repeat the washings until the stain is removed.

UNDER the new postal money order law, orders issued at any post office will be payable at any other post office instead of at one point exclusively. The new system will be in operation this year.

ON May 29 the "Empress of Ireland" with nearly 1,500 persons on board was crashed into by the collier "Storstad" in the St. Lawrence River about two hundred miles from Quebec. More than nine hundred persons were drowned. The fated vessel was bound for Liverpool and carried many who were returning to the old homeland for a visit.

CAST-IRON radiators, against which many objections have been urged, may give way to those made of glazed porcelain, which radiate a greater percentage of heat, retaining their heat for a considerable period after the steam is turned off, and are far more easily cleaned. The new type of steam-heating unit was exhibited at a building exhibition recently held in Leipzig, Germany.

A GRADUATING class of more than two thousand members recently received degrees from Columbia University, New York City. The graduates from this college each year outnumber by several hundred the entire student body of other well-known colleges, such as Princeton and Leland Stanford. Twenty-three of the two thousand graduates were Chinese. The extraordinary enrollment of Columbia University is nearly ten thousand.

To Young Ministers

AT the recent council of the General Conference, the following recommendation was adopted:—

That young men who are now licensed ministers but have not completed the academic course, be urged to pursue studies in our training schools or in the Fireside Correspondence School, with a view to reaching this educational standard before ordination.

Desiring to cooperate in rendering effective this wise recommendation, the Fireside Correspondence School will be glad to correspond with young ministers who cannot at present attend our training schools, in order to assist them in selecting those subjects that are best adapted to meet their individual needs, and that will at the same time advance them toward the completion of the academic course. Copies of the academic course and of the Correspondence School Announcement will be mailed them on request.

In this connection, I am pleased to announce that my experience in writing the first ten lessons of the public speaking course has convinced me that the subject can be satisfactorily presented in twenty lessons instead of forty as announced in our last calendar, thus reducing the tuition from \$14 to \$7. The books upon which these lessons are based, Phillips's "Effective Speaking" and "Drills in Expression," are the best I have ever used or seen. There is more to effective preaching than "swinging the arms and hollering;" that can be acquired without assistance. But to understand and apply the fundamental principles that underlie effective speaking is a more important matter, requiring earnest study. In this study I am sure I can help you, by means of the textbooks, the lessons of instruction and direction, and the personal correspondence that will grow out of these. A number of persons are now pursuing these lessons, and many more ought to begin them at once. Address C. C. Lewis, Principal Fireside Correspondence School, Takoma Park, Washington, D. C.

Wireless Flashes

CABLE dispatches received from Berlin on May 13 told of wireless telephone experiments in which music sent by wireless from Nauen was plainly heard in Vienna, six hundred miles away.

New regulations for coastwise and interior shipping put into effect this spring by the Dominion of Canada require that every vessel carrying fifty passengers or more, and every vessel going two hundred miles or more, must be equipped with wireless apparatus.

The legislative assembly of the Philippines has granted a franchise to the Marconi Company to build forty wireless stations in the islands. The bill provides that in time of war the government of the Philippine Islands (not the United States government) may take over the whole wireless system.

The long-distance record for wireless telegraphy is now said to be 8,500 miles. It is the assertion of the officers of the Pacific Mail liner "Mongolia," which reached San Francisco from the Orient on May 7, that on the night of April 21 the ship's wireless operator exchanged several messages with Boston, from which city the vessel was then distant 8,500 miles.

What is said to have been the world's first commercial message by wireless telephone was sent from New York to Philadelphia on May 13. After many months of experimenting, the Marconi Company on that date succeeded in transmitting the human voice, in an ordinary daily commercial order, from the powerful wireless station on the Wanamaker Building in New York to the corresponding station in Philadelphia.— *The Independent*.

"HE that buys what he does not want, must often sell what he does want."

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The Youth's Instructor

VOL. LXII

TAKOMA PARK STATION, WASHINGTON, D. C., JUNE 23, 1914

No. 25

The Intensive Cultivation of Humanity Through Work



WORK and life to me mean the same thing. Through work, in my case, a transfer of consciousness was finally made from animalism to a certain manhood. This is the most important transaction in the world. Our hereditary foes are those priests and formalists who continue to separate a man's work from his religion. A working idea of God comes to the man who has found his work. The splendid discovery follows that his work is the best expression of God.

All education that does not first aim to find the student's life work for him is vain, often demoralizing; because, if the student's individual force is little developed, he sinks deeper into the herd, under the leveling of the classroom.

There are no men or women alive of too deep visioning or of too lustrous a humanity for the task of showing boys and girls their work. No other art answers so beautifully. This is the intensive cultivation of the human spirit. This is world parenthood, the divine profession.

I would have my country call upon every man who shows vision and fineness in any work to serve for an hour or two each day among the schools of his neighborhood, telling each child the mysteries of his daily task, and watching for his own among them.

All restlessness, all misery, all crime, are the result of the betrayal of one's inner life. One's work is not being done. You would not see the hordes rushing to pluck fruits from a wheel, nor this national madness for buying cheap and selling dear, if as a race we were lifted into our own work.

The value of each man is that he has no duplicate. The development of his intrinsic effectiveness on the constructive side is the one important thing for him to begin. A man is at his best when he is at his work; his soul breathes then, if it breathes at all. Of course, the lower the evolution of a man, the harder it is to find a task for him to distinguish; but here is the opportunity for all of us to be more eager and tender. . . .

Give a man his work, and you may watch at your leisure the clean-up of his morals and manners. Those who are best loved by the angels receive not thrones, but a task. I should rather have the curse of Cain than the temperament to choose a work because it is easy.

Real work becomes easy only when the man has perfected his instrument,—the body and brain. Because this instrument is temporal, it has a height and limitation to reach. There is a year in which the sutures close. That man is a master who has fulfilled his possibilities, whether tile trencher, stonemason, writer, or carpenter hammering periods with nails. Real manhood makes lowly gifts significant; the work of such a man softens and finishes him, renders him plastic to finer forces.

No good work is easy. The apprenticeship, the refinement of body and brain, is a novitiate for the higher life, the purer receptivity; and this is the time of strain and fatigue, with breaks here and there in the cohering line. According to the force of the spirit-

ual drive on the instrument may be measured the suffering of the flesh to conform, and as well may be estimated the final quality of the life attainment.

The achievement of mastery brings with it the best period of a human life. After the stress, the relaxation. In its very nature this relaxation is essential, for the pure receptivity can only come when the tensity of the fight is done. If your horse is trained, you do not need to picket him and watch lest he hang himself. Your body has learned obedience; you may forget it in the trance of work. Indeed, the body becomes automatic and healthy only when it permits you to forget it, for that is the nature of its servitude to the soul. Having mastered the brain, you may turn it free. All its equipment will come to call. . . . You lie in the desert, looking at the majestic stars, Polaris at your head, your arms stretched out to Vega and Capella, your eyes lost in the strong, tender light of Arcturus—your animals at peace about you in clean pastures. They have earned their freedom because they have learned your voice.

. . . The best period of a man's life; days of safety and content; long hours in the pure trance of work; ambition has ceased to burn, doubt is ended, the finished forces turn *outward* in service. According to the measure of the giving is the replenishment in vitality. The pure trance of work, the different reservoirs of power opening so softly; the instrument in pure listening—long forenoons passing without a single instant of self-consciousness, desire, enviousness, without even awareness of the body!—*Will Levington Comfort, in the Craftsman.*

Better to Forget

ONE day last week I picked up my mother's old scrapbook, and among poems of praise and thankfulness, kitchen receipts, and miscellaneous clippings, I found a bit of prose entitled "Better to Forget."

An old man had been sympathizing with a young man over an attempted injury, and the young man apparently desired to show that he was a strong character, deserving of sympathy, and even of admiration.

"O, I'll get square!" he blustered. "I'm an Indian, I am! I don't forget a kindness, and I don't forget the other thing, either. I just carry 'em 'round with me, and wait for a chance to pay 'em back!"

"Poor ballast for a long voyage!" the old man answered. "Call yourself an Indian, do ye? Well, the Indians are dying out, and if they do so fashion that's probably one reason for it.

"Pays better, I've found, to let things drop. There was a minister once thanked God for a good memory and a good forgettery, and it is my experience that one is worth about as much as the other. Remember everything that makes you feel cheerful to think about—that's right! But this storing up all the little snubs and slights and hits and kicks is just about as sensible as making your supper off thistles and then going to bed with a porcupine.

"I find it pays to forget my own mistakes, too, as well as other people's. If there's any lesson to be

learned from them, I try to pick it out and put it away where I can find it; but I'm not going to worry over the foolishness I did, or the right thing I did wrong—not more than once. Some people seem to like to plant their blunders and mark the place, so they can dig 'em up and nuzzle 'em, same way a dog would use a bone; but I'd rather have fresh meat.

"Then, again, I made up my mind long ago that I wouldn't fret about lost money. If I've mishandled it and it is gone, that's the end of it, and I cover up the hole it went into. I could have cried easy one time whenever I dropped a dollar; but I kind o' noticed that while I was feeling bad I was liable not to be earning another dollar, so I stopped looking behind me, and turned my eyes to the front. I calculate I've saved a good many dollars' worth of wear and tear that way.

"An Indian! Humph!" the old man repeated, scornfully. "Hanging on to things that canker and fret ye, that either spoil your courage or make ye hard and bitter! Better be a wooden Indian, one of the cigar store kind. Compared to one of these 'ere bundle carriers, staggering under a load of grievances against themselves and other people, he's a valuable member of society."

No one needs a good "forgettery" more than a Seventh-day Adventist. A heart filled with longing for the Lord's return and with love for humanity cannot be at the same time a storehouse for evil surmising, revengeful thoughts, and innumerable grievances. It pays to forget. That's what it means to "become as little children." How quickly a child forgets a cross word, a chastisement, an injury! Well did Christ say, "Of such is the kingdom of heaven," and, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

The story is told of a man of olden time who carried over his shoulder a large sack which was securely fastened in the middle. In the front half he carried all the things that make life worth while,—cheerful memories, kind words, good deeds—love. In the back he put all that wounds or breaks the human heart,—bad thoughts, angry words, slanderous reports, evil deeds—cruel hate. And in the bottom of this half was a large hole.

It is a worthy example the apostle Paul left us: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

ROSSLYN E. GALLION.

Cost of Sending Wireless Messages

FOR sending wireless messages the following rates, which have a few unimportant exceptions, have been established: To vessels in transatlantic service, twelve cents a word, with a minimum of ten words; but to vessels engaged in South American trade, the rate is halved; to this should be added the ship station charges: on transatlantic service, eight cents a word, and in coastal service, four cents. All charges must be prepaid, and no "collect" commercial messages are accepted. For any message between a ship and an interior point on land, three separate charges are made,—the charge at the wireless station on board ship, the wireless coast station charge, and the charge of the cable or land telegraph company.—*Popular Mechanics*.

Why the Cigarette Is an Enemy to the Boy

[The writer of the following article is a boy eleven years of age. In a prize contest conducted by the W. C. T. U. this article won first prize.]

THAT purity is the grandest thing on earth is no longer a question; and as we all know that pure manhood is based upon purity, I should like to ask the question, Where can any prospect of this be found in the youth with a cigarette in his mouth?

This cigarette, we all know, is one of the worst enemies that the boy has. He does not seem to realize that while the fire is burning up the paper and tobacco, its effects are burning up his intellect and the strength and vitality of his body.

First, we ask, how is this habit begun? We might say that some boys are led into it by being allowed to roam here and there in bad company, or are drawn into it by the influence of some older boy; but I dare say that in many cases the father sets his son the example by himself smoking a pipe or a cigar, or even a cigarette, perhaps many times a day.

Soon the boy begins to think that smoking must be a type of manliness; and if he is ever to be a man, he, too, must take up this prided habit of his father, and must begin with the little cigarette, which he thinks most becoming for him.

Thus he fastens upon himself one of the most dangerous habits, because inhaling into his lungs the smoke from the burning paper and tobacco poisons the whole system with nicotine. We say cigarettes are an enemy to the boy because almost every organ of the body has to suffer from their effects.

The little particles of carbon and ash which come from the paper and tobacco are drawn into the lungs, and settle upon their passages like soot on the inside of a stovepipe. This prevents the breathing of pure, fresh air into the lungs and thereby purifying the blood.—*John Owen Smith*.

How to Slay a Grudge

"I FORGAVE you once, and I won't forgive you again." This is what we heard one brother say to another who had unwittingly broken his chisel for the second time. He would not listen to any explanation. "You shall not use another of my tools," he continued. The next day he wanted to borrow a book from that brother. But before he asked for it, he remembered he had said he would not lend his tools any more. He said to himself, "Well, I don't care if I did; he owes me something for breaking the tool, so I will just ask for the book." And he did. "Certainly you may have it, and keep it as long as you want it," replied the brother, without one bit of grudge in his heart. The effect was good, for the very next day the man who borrowed the book asked his brother to go with him into the tool room, and there he said: "You may use any of them you wish, only please be careful not to break them." The grudge had disappeared.—*The Christian Herald*.

"THE vault for the safekeeping of paper money in the new building of the Bureau of Printing and Engraving, at Washington, D. C., has thick walls of reinforced concrete. Between the outer coating and the concrete there is a mesh of electric wires which automatically sound an alarm in the Treasury Building if they are touched."

"THE kind of religion that one loses is seldom worth hunting for."

TEMPERANCE

Moderate Drinking

IS there any harm in a social glass now and then? One cannot handle blackened coals without soiling the fingers. If you touch fire, it will surely burn you. Perhaps you take a glass of liquor only once, maybe twice, perhaps three times. No apparent evil results, and you conclude that you can indulge occasionally without indulging to excess.

Beware! Sin looks attractive, but alas, the music of the tempter's voice drowns the wailing cries of those already bound by the chains of habit, and the beauty of sin's face is but a mask to hide the horror behind it.

As a rule, all immoderate, habitual drunkards were once moderate drinkers. The popular fallacy that a moderate drinker may always remain such, "has ruined more lives than any other argument brought forward to sustain the theory of the moderate use of alcohol." Frances Willard once said that ninety-six per cent of all moderate drinkers become habitual drunkards.

One cannot dally with wrong. Strong drink is either a curse or it is not. "Out of all the drunkards and tens of thousands of criminals, made what they are by the use of alcoholic liquors; out of all the tens of thousands dependent upon public charity today, it would be hard to find one not equally assertive of the sovereignty of his will in all his acts, and of his entire ability to take liquor or let it alone, as he might choose." Dr. Howard A. Kelly, of Johns Hopkins University, has declared, in view of modern scientific evidence, "There is no such thing as the moderate use of alcohol." Any quantity taken may very properly be termed an immoderate use of this soul-destroying beverage.

A deplorable condition of the vessels, cells, and walls of the stomach is found in persons addicted to the moderate use of alcohol. This gives rise to varied digestive disorders. "One grain of alcohol is said to be capable of destroying eight hundred grains of pepsin."



In the majority of cases there is a relative sequence between moderately drinking parents and drunken children. The so-called respectable moderate drinker gives to the world children who are physical, mental, and moral weaklings.

The work of the world calls for clear, keen minds, steady hands, and nerves of steel. A leading bank in Cleveland, Ohio, has adopted a stringent rule against the use of intoxicants. When a man or boy enters the service of this institu-

tion, he is required to sign an agreement that he will not enter any place where intoxicating liquors are sold.

Mr. Nelson, a distinguished English authority, after long and careful investigation "has ascertained that between the ages of 15 and 20, where ten total abstainers die, eighteen moderate drinkers die. Between the ages of 20 and 30, where ten total abstainers die, thirty-one



moderate drinkers die. Between the ages of 30 and 40, where ten total abstainers die, forty moderate drinkers die."

Almost countless are the reasons that might be given for total abstinence from even occasional indulgence in the cup which robs manhood of all that is true and noble, home of peace and comfort, and the nation of respectable citizens. The question of influence deserves attention in this as in other things. No man liveth to himself. Some one has likened the moderate drinker to a stone half buried in the mire along the public highway. People stumble over it, and many fall flat upon the ground. The stone entirely buried does not cause trouble. It is



PLEDGES NOT TO ENTER A SALOON

the man who drinks and stands whose influence is more dangerous than that of the man who drinks and staggers.

As the traveler passes over the Alps, the guide says to him: "Be careful! Up there is a pile of snow one thousand feet high, and possibly a loud word will turn it loose, and the avalanche will come." In journeying through this country of life, the Guide who knows the pathway best bids the traveler, "Be careful!" The least tam-

pering with sin may fill the air with temptation and bring down a snowslide of woes. Many light-hearted youth are journeying along this path. They would shudder at the thought of bringing down upon themselves or others that terrible avalanche which comes as a result of intemperance. Yet they venture to touch liquor and tobacco occasionally, arguing that these little things can do no harm. Good intentions will not save them, nor the persons whom their influence leads astray.

The New York *World* thus tells the story of the downfall of a well-known bank clerk:—

The former clerk of the check department of the Chase National Bank, sat on a bench in the room for visitors at the workhouse on Blackwells Island. He wore prison trousers, prison shoes, and a prison hat.

"Tippling brought me here," he said, "just a drink or two a day with a friend. That's what downed me. Moderate drinking is the most insidious form of indulgence.

"It was moderate drinking that also brought my wife here. She had her circle of friends, and they had their social glass. She will agree with me that the hard drinker has not so much to fear as those who take a social glass regularly."

Friends of this man who used to know him when he stood behind the grating of the bank and counted up the checks and classified them would not have recognized the thin-faced, white-haired, unshorn prisoner, feebly and penitently telling of his downfall, as the same smiling, jovial, and confident young man who was pointed out as a model to many of the subordinate clerks in the big bank.

"I didn't bring my wife down with me. I didn't cause her to take up drinking," he said. "It was her circle of friends with whom she used to take a social glass.

"Whenever the boys would ask me out to have a drink, I would not refuse, but I was not in the habit of drinking. I thought that I could stop at any time.

"I suppose it must be the case with all drunkards, but the first thing I knew I got to be so dependent upon my daily amount of stimulant that I would be nervous if I left it off. In the meantime I noticed that my wife also would ask for a drink before meals and before retiring.

"The first intimation I had that anything was wrong was when the surety company that protected my position in the bank went off my bond. The bank notified me that I must leave. I tried to get another position, and not until I had utterly failed to find employment did I realize that I had cultivated the drink habit so far that I was permanently injured by it. My wife soon became a confirmed drunkard.

"Here we are, both of us, in prison until next July, and we can both attribute our present state to the moderate-drinking habit."

LORA CLEMENT.

Snuff Dipping

WHILE doing colporteur work in one of our Southern States, I called one afternoon at a cottage where the mother was running the sewing machine at a prodigious rate, scarcely pausing to talk with me, as she explained that the entire support of the family devolved upon her. She was lame, and her husband was a drunkard.

Her eldest daughter, a beautiful girl of sixteen, conversed with me about the things of the soul. Her face glowed with youthful, innocent enthusiasm as she spoke of her love for her Saviour, and of what she longed to do for him. But when I turned to see if the mother sympathized in her daughter's happiness, I saw that her face was hard and bitter.

"I used to feel that way," the mother said, "but a drunken husband who disgraces you, and leaves you all the care of the family, takes away all such desire. One of my neighbors told me this morning that my husband was put in jail last night for being drunk and disorderly. He was in a fight and got all cut and pounded up, but I didn't go near him. He might as well be there as in a saloon. He used to be one of the best men I ever knew and was a good provider."

I noticed a small tin box on her machine. It was clean and bright, and looked ominously like a snuffbox, but I hoped it contained buttons. Finally I said, "You do not use snuff, do you, sister?"

"Well, yes, I do. It's about all the comfort I have; I don't use much."

"Don't you believe God would have you give it up? You know the Bible says, 'If any man defile the temple of God, him shall God destroy.'"

"O, I deserve some enjoyment! I don't think God will keep me out of heaven for the little snuff I use. If he does, I don't expect to get in."

Poor little woman! she was still of that opinion when last I saw her. Her chief enjoyment is the filthy weed used in the filthiest manner possible, with the exception of snuffing it up the nose.

Very common is this disgusting habit in the beautiful Southland—the home of beautiful women. But the snuff dippers are not beautiful. Many who indulge in this habit imagine that they can conceal the fact, but sooner or later they betray themselves by suggestions of filth at the corners of the mouth, and by the unpleasant odor of tobacco. The insidious diseases, and the coarseness of manner, which slowly but surely result from the habitual use of this narcotic, finally force the poor slave to cry out that she wishes she had never been taught the shameful habit.

I have tried to present the beautiful truths of the gospel to many of these women, whose minds I found so narcotized that they were perfectly self-satisfied and content with their ignorance. Only God's Spirit can arouse them from their lethargy.

O, that we might prevent enslavement to this habit by lifting up a voice of warning!

KATHERINE L. PECK.

On the Brink

Hear the clink!
Glasses, filled with ruddy wine,
Drained in toasts to love divine;
Pulses leap with kindled fire,
Youth has met a new desire;
Bacchus reigneth king!
Unto him they sing—
Hear the clink!

As they drink,
Honor bows his stately head,
Virtue with corruption's wed;
Men who write the nation's laws,
Flattered by the world's applause,
Stand upon the brink,
While the glasses clink
As they drink.

Hear the clink!
Passion's slaves are busy there,
Forging chains in Bacchus' lair;
Link on link is hammered out,
Measured by each maudlin shout;
Clink, the glasses sound,
Clink, the hammers bound,—
Drink, link, clink.

At the brink!
Yawns the awful gulf below,
Where the Stygian waters flow;
Blackness of eternal night
Hides the struggling souls from sight;
With her sable pall,
Death enshroudeth all
At the brink.

Walter Allen Rice.

Progressive Germany

THE following temperance manifesto has been indorsed by the German minister of education, and is being sent out by the German health office to be posted in public places:—

Do not give your child a single drop of wine.
Not a drop of beer.
Not a drop of spirits.
Why?
Because alcohol in every form, and even in small doses, injures children.
It checks their physical and intellectual development.
Consumption of spirits brings with it exhaustion, and causes weariness and inattention in schoolchildren.
Alcohol helps to increase disobedience to parents.
It causes sleeplessness and premature nervousness.
It causes infant mortality.
It weakens the body's powers of resistance, and prepares the ground in this way for many sicknesses.
It increases the duration of various sicknesses.
It awakens thirst continually, and can in this way make men habitual drinkers.

Should not such government posters supplant all public liquor and tobacco advertisements now being allowed in our own America? Cambridge, Massachusetts, and other cities are making good use of temperance posters.

The World-Wide War

The King doth call! Make answer all! Ye sires, in sorrow come,
Who mourn above your godly sons, slain by the curse of Rum;
Ye mothers, dry your holy tears, turn from your daughters fair,
Who, crushed beneath his brutish feet, lie shamed and silent there.
Ye babes, whose pale young lips do ask in most pathetic plea,
Where is the man the Lord hath made as father unto me?
Ye unhorn generations sad, on whom this fearsome Shade
Will breathe, when unto life ye come, maimed, crippled, and half
made;
Ye angels full of burning love, hush all your harps, and say
With us this vow of vengeance deep, to slacken not nor stay
Till Jesus drags this monster chained, behind his chariot car;
For this is not a battle, but a world-wide war.

—Robert McIntyre.

America the International Lighthouse

S. B. HORTON



IN the harbor of New York City is a statue which was presented by the French Republic to the United States a score or more years ago. It is called Bartholdi's Statue of Liberty, and was designed to represent America enlightening the world on the subject of liberty. At night it serves as a lighthouse to vessels approaching the port. Elaborating upon the sentiment expressed by this statue, it may be said in very truth that the United States of America stands preeminently at the head of all nations in the matter of

its fundamental views regarding civil government and religion. The American system of government stands for the absolute separation of church and state, in which it differs materially and fundamentally from those nations of Europe which had a semblance of divorcement between church and state following the great Reformation of the sixteenth century. Under the circumstances, the principles of the Protestant Reformation made necessary the founding of a new country in which to exemplify them. Other lands had been so impregnated with the false theory of human government that virgin soil, a soil which did not need so much tilling or weeding, became an absolute necessity if these principles were to fructify into those realities designed to be a blessing to mankind.

The doctrine of liberty was stated in the opening words of the Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

Referring to this Declaration, John Quincy Adams said:—

The Declaration of Independence! The interest which in that paper has survived the occasion upon which it was issued, the interest which is of every age and every clime, the interest which quickens with the lapse of years, spreads as it grows old, and brightens as it recedes, is in the principles which it proclaims. It was the first solemn declaration, by a nation, of the only legitimate foundation of civil government. It was the corner stone of a new fabric, destined to cover the surface of the globe. It demolished at a stroke the lawfulness of all governments founded upon conquest. It swept away all the rubbish of accumulated centuries of servitude. It announced in practical form to the world the transcendent truth of the inalienable sovereignty of the people. It provided that the social compact was no figment of the imagination, but a real, solid, and sacred bond of the social union. From the day of this declaration the people of North America were no longer the fragment of a distant empire, imploring justice and mercy from an inexorable master in another hemisphere. They were no longer children, appealing in vain to the sympathies of a heartless mother; no longer subjects, leaning upon the shattered columns of royal promises, and invoking the faith of parchment to secure their rights. They

were a nation, asserting as of right, and maintaining by war, its own existence. A nation was born in a day.

"How many ages hence
Shall this, their lofty scene, be acted o'er
In states unborn, and accents yet unknown?"

It will be acted o'er, but it can never be repeated. It stands, and must forever stand, alone; a beacon on the summit of the mountain, to which all the inhabitants of the earth may turn their eyes for a genial and saving light, till time shall be lost in eternity, and this globe itself dissolve, nor leave a wreck behind. It stands forever, a light of admonition to the rulers of men, a light of salvation and redemption to the oppressed. So long as this planet shall be inhabited by human beings, so long as man shall be of a social nature, so long as government shall be necessary to the great moral purposes of society, so long as it shall be abused to the purposes of oppression, so long shall this Declaration hold out to the sovereign and to the subject the extent and the boundaries of their respective rights and duties, founded in the laws of nature and of nature's God.—"Patriotic Citizenship," pages 110, 111.



THE BARTHOLDI STATUE OF LIBERTY

Taxes

TAXES are imposed upon people to support their government. Governments exist for the purpose of protecting the personal and property rights of individuals. They are necessary institutions, but it seems that at times they go to extremes in their undertakings; and then the taxes imposed are nothing less than great burdens. In many countries the officials plan such extensive war programs that the poor taxpayers are kept in poverty and sometimes in misery on account of the high rates of taxation. In some instances these rates have been as high as eighty per cent of one's income. They are nowhere near so high as that at present; still enormous sums of tax money are, we might say, being sunk in the sea.

There are various kinds of taxes—direct, indirect, special, general, annual, and perpetual taxes. A direct tax is a charge upon the taxpayer from whose income it is supposed to be taken. An indirect tax is one where it is recognized from the beginning that the individual who pays, in the first instance, usually passes on the charge to some one else, who may again pass it on, until it finally reaches the subject who bears the burden. These classifications overlap. They are merely a matter of convenience, and are immaterial. The important question is how to produce a sufficient revenue to the state with the smallest possible burden to the taxpayer.

The state must be supported. The expenses of a government must be borne by its citizens. There are various methods of raising the money for this support. In the United States, assessments of capital value of property of all kinds are made for State and local expenses; but the central government is supported by excise and customs duties, and the income tax. The income tax is levied on the incomes of those citizens who have an income of \$4,000 or above. Excise duties are usually upon spirits, beer, and tobacco, or other articles made in the countries where the tax

is imposed, while customs duties, or tariffs, are on imported articles. Hence the same article may be subject to excise duties in one country and to customs duties upon importation to another country.

A new system is being advocated, known as the "single tax." It is designed to replace every other form of taxation. The single tax takes into consideration land values alone, and makes no assessment upon the value of personal property or improvements. Farm lands would be assessed at the valuation of wild or uncultivated land in the vicinity.

A great deal of the discussion concerning the relative merits of the present system, and the single tax plan, revolves around the term "unearned increment." This term applies to the increase in money value of land caused by other people's improving near-by land, or by public utilities being constructed near it. Since the increase in value is not a product of labor, the single-taxers hold that it should go to the community, while the opposition holds that the unearned increment is a necessary inducement to stimulate pioneering and back-to-the-farm movements.

Among the chief objections to the present system is the impossibility of making just assessments. It is an easy matter to obtain a proper valuation of a farmer's property; but the city man, whose property consists in stocks, bank notes, and items of unascertainable value, presents a different problem to the assessor. The single tax is to lessen the burdens of the farmer and increase those of the speculator who holds land in idleness.

Those not favoring the single tax tell us that it would confiscate and depopulate our farms, and thus increase the army of the unemployed and the congestion of the slums. Single-taxers reply that removing taxes on improvements and heavily taxing unused land, in cities especially, would "open to labor unlimited fields of employment and raise wages in all occupations."

W. H. WINELAND.

American Dollar Sign Was Once "Ps"

THE abbreviation "Ps," to signify pesos, was the origin of the American dollar mark, according to a Spanish-American scientist. When America was first settled, the Dutch and the Spanish were strong competitors for the trade of the world. The word dollar is but a corruption of the Dutch thaler, or thaller, a coin much used in commerce at that period, and which superseded the "pieces of eight" of Spanish coinage. The peso, or piaster, which was the Spanish name for the "pieces of eight," was worth approximately the same as the thaller, and as the Dutch name was easier to say, it found a place in our language in the corrupted form, while only the abbreviation for the peso remained of the Spanish mintage.—*Popular Mechanics*.

Rome in the Philippines

THE Roman Catholic archbishop of Manila, Rev. J. J. Harty, recently addressed the students of St. Meinard's Seminary, in Indiana. Bishop Harty, speaking of the conditions in the Philippine Islands before their invasion by the United States government, gives this information:—

There is a disposition to defame Spain and everything Spanish in regard to the Philippine Islands, but this is only a guise, only a dishonest trick. The real motive behind it is to defame the Catholic Church, to hinder her work in the islands, to rob these poor Filipinos of the faith to which they are so devoted, and, instead of giving them something better, finally make agnostics and scoffers of them. I say this with all charity. You have only to read the history of Protestant-

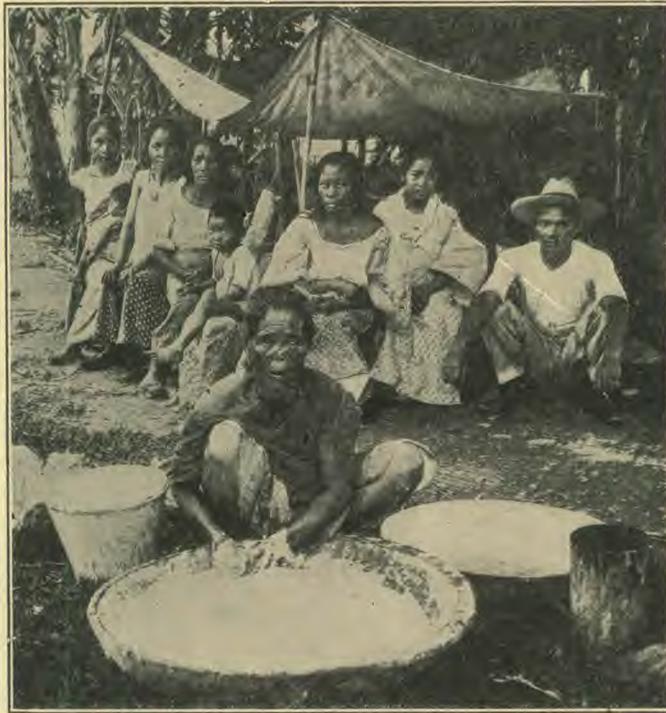
ism to find that this would be the inevitable result. Twenty-five years after the discovery of America the Catholic Church came to the islands, and her missionaries, the Spanish friars, began the work of converting and civilizing the people. They not only told them of Christ and his salvation, but they taught these savage people to build roads, to live a Christian, social life, to farm, and to improve their material condition. Everywhere they opened schools, everywhere they cared for the sick and the helpless. Long before Harvard or Yale existed there was a great university in Manila, shedding its light throughout the whole Far East. Yes, and more. In 1639, think of it, there was opened in the same city a college for the higher education of women. In the Philippines woman is man's helpmate, his queen; she is honored, and motherhood is honored. Only four days' journey by boat, in China and Japan, she is man's chattel, the slave of his basest passions. Who did all this?—The Catholic Church, the friars.

These friars are the men who have been heaped with calumnies, who have been called money getters, immoral, and goodness only knows what else. I have been in the islands, gentlemen, nearly eleven years now; I have come into the most intimate contact with the people and with the priests, and I honestly can say that I know the situation, if any man knows it. And I stand before you today and say that these charges are lies. They are calumnies hatched by the Protestant proselyters who are coming with their thousands of dollars and their high-salaried workers to convert a people who were devout Christians before these little sects were born.

Those who visited the islands at the time of occupancy by the United States cannot help but see the absurdity of such statements as these uttered by the Roman Catholic bishop. The writer, who landed in the Philippine Islands among the first American soldiers sent there, witnessed the conditions as they were at that time, and in this article, portrays some of those conditions lest some may be misled by Bishop Harty's statements.

It has often been difficult for the writer to understand how American soldiers who were members of the Roman Catholic Church and witnessed such scenes as our soldiers saw in the Philippine Islands, could remain loyal to that church. It seemed just like stepping from modern times into patriarchal days. The accompanying illustrations show some of the up-to-date(?) methods of farming, building, etc., mentioned by Bishop Harty.

The writer well remembers the first time he marched



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THE FILIPINOS' "UP-TO-DATE" BREAD MAKING

through the streets of Manila. The filth was horrible. It is little to be wondered at that smallpox, bubonic plague, and other epidemics were common. In Commissioner Worcester's report is found this statement: "The death rate in Manila has been cut in two since the Americans first occupied the city, and almost in two again." — *"The Philippines and the Far East,"* page 237.

The report of the surgeon-general of the United States Public Health Service tells of further success last year (1913) in the campaign against disease. During the whole year in the Philippine Islands there were only a few cases of plague and of smallpox, the latter among persons inaccessible to vaccination. All three of these diseases have in times past ravaged the islands, as many as forty thousand annually having died from smallpox alone. It is also to be noted that yellow fever no longer has a foothold either in the Philippines or in any other portion of United States territory.

One could always tell when one was approaching a burying ground in the island, the custom being to make the grave just deep enough to cover the corpse. The reader can readily understand the results of such conditions. With four hundred years of opportunity, Roman Catholicism did not teach the Filipinos how properly to bury their dead.

As to the moral character of the priests, it is not permissible to use the columns of this paper to relate incidents that were witnessed, but suffice it to say that the writer believes that the testimonies given in the report of the Philippine Commission in United States Senate Document No. 190, Fifty-sixth Congress, second session, are true. The writer belonged to the regiment referred to on page 219 of that document. Several friars desired to return, and the following letter was sent from the colonel of the writer's regiment to the military governor of the Philippines: —

APPARRI, LUZON, PHILIPPINE ISLANDS, April 25, 1900.

SIR: I have the honor to inform you that the "Tarlac" arrived here on the twenty-fourth instant, bringing four Dominican fathers en route to the Batanes Islands.

I would respectfully request that no more of these fathers



CONVERTS FROM ROMANISM

or friars be allowed to come to these provinces for the present. There is a deep-seated and strong antipathy against, distrust of, and dislike for these fathers by the native inhabitants, who believe the padres to be the cause of their troubles in the past, and a menace to their progress [italics mine] in every way. In my opinion their return here at the present time would be a serious mistake, and an incentive to the natives to rise in active rebellion.

From the date of my arrival in the provinces, in December last, to this time, I have yet to hear a single word in favor of the Spanish

clergy, and the constant plea and prayer of the people of all the provinces have been that the friars be not permitted to return to their former charges, to which I have made no response, awaiting developments. I cannot conceive anything which would more speedily bring about trouble, and perhaps revolution, than that of reestablishing them in their former positions. . . . Very respectfully,

CHAS. C. HOOD,

Colonel Sixteenth U. S. Infantry, Military Governor.
—United States Senate Document No. 190, Fifty-sixth Congress, Second Session, pages 219, 220.



METHOD OF GRINDING GRAIN IN THE PHILIPPINES

As to their wonderful educational advantages, often have the children been seen in school sitting upon the floor, chattering some words the meaning of which they had absolutely no knowledge. The Filipino, naturally bright, only lacked the opportunity to learn. Rome permits none of her subjects to think for themselves if she can prevent it; hence the educational advantages boasted of by the bishop have never existed.

The writer spent nearly three years in different parts of the island of Luzon, yet he cannot recall ever seeing a Bible in any Filipino house. The Scriptures are rightly called "the word of light;" and where they are withheld, the people are in darkness. Compare England, Germany, the United States, Scandinavia, and other Protestant countries with the countries of southern Europe, South America, Mexico, the southern and western

provinces of Ireland, and the difference at once becomes apparent. Where Rome rules there is darkness, but where the Word of God is read and the light of the gospel allowed to shine, there is enlightenment for the heart and mind.

The following, taken from a Roman Catholic paper, is a comment on Bishop Harty's statement. The more fair-minded Catholics admit the absurdity of the bishop's claims: —

Most Rev. J. J. Harty, D. D., Archbishop of Manila, says: "Nowhere is domestic life more beautiful than in the Philippines; and if there is one place in the world where woman stands upon a pedestal, it is in that little group of islands. . . . As I look at the women of Japan, I thank God for the women of the Philippines." They certainly contrast well with the rest of the Orient. *But let us speak within bounds* [italics mine].—*The Catholic Citizen (Milwaukee)*, March 14, 1914.

It will be noticed that the bishop makes no comment upon the fact that nearly all the women in the Philippine Islands use tobacco, and practically the entire population use it from childhood. He also fails to mention the filthy habit of chewing betel nut, which makes the mouths of the natives very unsightly, to say the least. It is no uncommon sight to see the sides of their houses bespattered with red expectoration resulting from this habit.

Mr. Burton Holmes recently gave an illustrated lecture on "Manila and the Island of Luzon," in Washington, D. C., which the writer attended. The lecturer presented conditions as they now exist, and it seems incredible that in a little over a decade the United States has accomplished so much. Roman Catholic Spain, after centuries of occupancy, accomplished little but the degradation of the Filipino. A number of the views showed what our public school system is doing for these unenlightened natives. The people are also allowed to read the Bible if they desire, and a great many are doing so, and accepting the light of truth and being freed from the yoke of Romanism. Manila now looks like a city of the United States, and in these islands there may be seen some really *up-to-date farming*. Any one conversant with facts will not be misled by the statements of Roman Catholics who say that their church did much for the islands. Present conditions prove the beneficent result of Protestantism in the Philippines, as in all other lands where its influence predominates.

EDWARD QUINN, JR.

Here and There

No less than 1,197,892 aliens came to this country last year. It is the largest number since 1907. These are the official figures, but it is feared that many Japanese and Chinese stole in over the Mexican and Canadian borders and were not recorded.

THE number of suicides in Germany for 1910 was 13,935, of whom 3,361 were women. This is 21.6 to the 100,000, which falls scarcely short of the French percentage (24.8 to the 100,000). The French statistics, which have been kept longer than those of any other country, show an increase of suicides (to the 100,000) of between fourfold and fivefold since the first third of the last century. The number in Germany reaches every two years the total dead (28,280) of the German army during the Franco-Prussian war.

SEVEN times in the Scriptures of the Old Testament, and always in poetic usage, is there reference made to the right hand of God: "From his right hand went a fiery law for them" (Deut. 33:2), "At thy right hand there are pleasures forevermore" (Ps. 16:11), "Thou that savest by thy right hand" (Ps. 17:7), "The saving strength of his right hand" (Ps. 20:6), "Thy right hand is full of righteousness" (Ps. 48:10), "The right hand of the Lord doeth valiantly" (Ps. 118:16), "His right hand doth embrace me" (Cant. 2:6). The suggestiveness of this poetic imagery is full of beauty. "The right hand of God" is a right hand of government, of pleasure, of salvation, of strength, of equity, of action, of tenderness.—*G. Campbell Morgan*.



Parcel Post Brings Farm and Kitchen Closer

By establishing direct relations between the ultimate consumer of farm products and the original producer, Postmaster-General Burleson believes that parcel post will solve many problems connected with the cost of living. He has directed that the postmasters at Boston, Atlanta, St. Louis, San Francisco, Washington, Baltimore, Detroit, La Crosse (Wisconsin), Lynn (Massachusetts), and Rock Island (Illinois), shall receive and register the names of persons willing to supply butter, eggs, and farm produce at retail by parcel post. Printed lists of these names will be prepared from time to time, showing the kinds of commodities available, and will be distributed to town and city patrons who wish to buy direct. The farmer will be relieved of the necessity of carrying his product to market, as the rural carriers will make daily collections at the farmhouse door, and the city carrier will deliver to the consumer.—*Popular Mechanics*.

Novel Paint Which Stops the Heat Rays

THERE has recently been placed on the market an interesting chemical paint manufactured by a German concern, which has the property of intercepting the heat rays of the sun. It may be applied to tin, corrugated iron, slate, or glass, or, indeed, any material used in the roofing of buildings, and by its peculiar quality leaves the rooms beneath the roof comparatively cool. It is stated that the temperature of work-rooms may be reduced from fifteen to twenty degrees Fahrenheit according to the surface which can be covered, and the added efficiency of the workmen thus promoted is a direct and measurable gain. The paint is light blue in color, so that, if applied to glass, it does not appreciably influence the light. Its components are at present a trade secret, but the fact that many large electric and manufacturing companies in Germany are regular users is cited as evidence that it is practical.—*Popular Mechanics*.

Modern Mica Mining in India

SOME of the most valuable deposits of mica in the world occur in India, where for centuries they have been worked in the crudest possible fashion by the natives. Recently American capital has been interested and modern methods installed, and mica is today being mined in much the same manner as metallic ores. The rapidly increasing demand for mica in electrical trades, owing to its high insulating power, has resulted in considerable rise in price. Not only is the high-grade mica utilized, but the scraps are ground to powder and form an important part of the sparkling decorations seen in many wall papers. In the old days, about the most important use for mica was for the windows in hard-coal stoves. It was often called "isinglass," although erroneously, as isinglass is really the thin gelatinous plates obtained from the air bladders of the sturgeon, and would not withstand the scorching heat of a hard-coal fire.—*Popular Mechanics*.

A SYNONYM of forgetfulness is carelessness.—*Esther Lofgren*.



“The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.” Isa. 11: 6.

The Dolphin



FAIR wind and a prosperous voyage!” said the merchant. “I believe that the Almighty God is giving me further cause to thank him.”

“You are right, good sir,” answered the sailing master. “If this breeze continues, we shall land your precious cargo in safety.”

He departed to his duties, leaving the merchant alone, and the latter, whose name was Edward Colston, stood musing alone by the rail of his ship. He gazed at the turquoise water through which the reel was cutting briskly, at the fluffy clouds that were sailing on a voyage of their own overhead, and finally at the white deck and neat equipments of the vessel. “A few days more and we shall be entering the port of Bristol, God favoring us,” said he; “and I shall be hearing the news of His Majesty and the realm.” For King Charles II was monarch of England at that time. Suddenly a violent shock set the ship quivering, and the merchant almost fell backward at the suddenness of the impact.

“What hap is this?” he cried in alarm.

“We have struck on a rock,” the answer came, presently, “but are not held thereby. We are still making our course.”

Edward Colston looked rather anxious; but before he could frame another question, a shout arose from below: “A leak! A leak! Alas, we have sprung a leak!” And the cry was only too true.

The next hour was spent in trying to repair the mischief, but the water poured relentlessly into the ship, and all efforts were vain. The merchant for some time stood watching while his sailing master urged the men to greater vigor, but at length he left them and went upon deck. He wished to be alone, for a great fear oppressed him. Sky, sea, and air were fair and beautiful as ever, but his heart was sick with forebodings. Must the merchandise and the ship, which meant such a store of wealth and comfort, sink to the bottom and find its resting place among the rocks beneath the ocean? The loss, he knew, would make

some difference to his position and resources, but this was small compared to the precious lives of his crew, his sailing master, and himself. Must they lose their lives there on that sunny day? O, the pitiless terror of it! But Edward Colston had a Friend to whom he had long been accustomed to turn in time of trouble, and he did not forget him then. Kneeling against the rail, he told him all the sorrow and the fear, beseeching him to send deliverance to his servant, who was powerless to help himself. “And, O Lord and Master,” he added, “I vow here before thee that if thou wilt uphold us now and spare our lives to serve thee on earth a little space longer, to thee will I dedicate all the merchandise this ship contains. Thine shall it be, for thy glory and that of thy eternal Son, through whose merits I venture to approach thee. Amen.”

He had been waiting in silence on the deck some little time before he heard another shout, loud and hearty, uttered in the place where the men were vainly working. The sailing master’s weather-beaten face appeared through the hatchway a moment later, and his voice trembled with excitement. “Sir, we are saved! Something, we know not what, has stopped the leak. The water has ceased to rise, and the men are baling it out with speed and success. Come down, sir, for we are seeking the wonderful cause.” He vanished; but the merchant did not follow him at once. He stayed for just a few minutes’ thought and communion with God before he joined the crew, whose tongues were only a little less busy than their hands. “We have found the reason,” they said as he appeared. “It is a dolphin [a large fish] safely, firmly wedged in the side of the ship.” And so it proved.

The vessel finished her voyage with perfect security, and Edward Colston knew well that it was the almighty power of the Creator which had thus saved their lives. . . . He did not forget his vow. He gave to God’s service the valuable cargo of merchandise; and not only that, but he dedicated all his riches to him, and used them wisely throughout his life. Many the charities and almshouses which he founded in the city

of Bristol, where his name is honored and remembered to this day. And in all the Colston coat of arms or memorial windows there appears the symbol of God's love and deliverance to him on that eventful voyage, the dolphin.— *Our Own Magazine*.

How There Came to Be Eight

THERE were seven of them, maidens in their teens, who formed one of those blessed Do-Without Bands. It was something entirely new, this pledge to "look about for opportunities to do without for Jesus' sake;" but they were earnest Christian girls, so they organized with enthusiasm. Their first doing without was in their first meeting. One of the seven, Maggie, was honest enough to say, when the question was mooted as to whether they would have a silver or a bronze badge, that she ought not to afford a twenty-five cent one. So the others decided to choose the bronze, which was only five cents, and save the twenty cents. And they had \$1.20 to begin with.

Alice is rich. Her self-denial reached in many directions. She often went without ruching, and wore linen collars. She bought lisle thread stockings instead of silk. She mended her old gloves, and went without a new pair. She made thirty-five-cent embroidery answer when she had been used to paying fifty.

Carrie is moderately wealthy. She never indulges in silk hosiery nor high-priced embroidery. She used the buttons on an old dress for a new one, bought just half the usual amount of plush for the trimmings, and did without flowers on her hat.

Elsie never used expensive trimmings or feathers or flowers. She was a plain little body, but she did enjoy having her articles of the finest quality. So she bought an umbrella with a plain handle instead of a silver one, and a pocketbook which was good and substantial, but not alligator, and walked to school when she used to patronize the horse cars.

Confectionery had been Mamie's extravagance. Once a week she went without her accustomed box of bonbons, and sometimes bought plain molasses candy instead of caramels, and saved the difference.

Peanuts and pop corn are Sadie's favorites. And as she began occasionally "to do without" these, she was surprised to know, by the amount she saved, how much she had been spending.

Lottie went without tea and coffee and sugar, and her mother allowed her what she thought they cost. She enlisted the sympathy of the family, and persuaded them to go without dessert one day in the week.

All this and much more these young girls did, not without some sighs and some struggles that first month; but it soon grew easier to do without for Jesus' sake.

I think their history would forever have remained unwritten but for Maggie, the youngest and poorest of them all. Her dress was plain, even to poverty. Fruit was a rare luxury on her table. Ruching and

embroidery and fancy trimmings were not so much as thought of. She did not drink tea or coffee. As the days wore on, her heart was heavy; for there seemed absolutely no opportunity for her to do without, even for Jesus' sake. As she looked around her plainly furnished room, she could see nothing which any one would buy. Occasionally her mother had been used to give her a penny to buy a doughnut to eat with the plain bread-and-butter lunch she always carried to school. But the times seemed harder than usual, and there was no opportunity to deny herself even in the cake.

A copy of the missionary paper came to Maggie's home. Alice had given a subscription to each of the band. The child's heart ached as she read the pitiful story of need in the homes so much poorer than her own; and going to her room, she knelt and asked the Father to show her some way in which she could sacrifice something for him. As she prayed, her pretty pet spaniel came up and licked her hand. She caught him up in her arms and burst into a flood of tears. Many a time had Dr. Gaylord offered her twenty-five dollars for him, but never for a moment had she thought of parting with him. "I cannot, darling, I cannot," she said as she held him closer. His name was Bright, but she always called him darling. She opened the door and sent him away. Then she lay on her face for more than an hour, and wept and struggled and prayed. Softly and sweetly came to her the words, "God so loved the world, that he gave his only-begotten Son." She stood up. "I suppose he loved his only Son better than I love my darling. I will do it," she said. Hurriedly she called Bright, and went away.



ENGLISH JUDGES WEAR WIGS WHEN ON THE BENCH

When she came back, she held five new five-dollar bills in her hand. She put them into her Do-Without envelope and sent them to the band, with a brief note. She knew she could never trust herself to go and take the money. The girls might ask her where she got so much.

Three days went by. Maggie was strangely happy, though she missed her little playmate. The fourth day good old Dr. Gaylord called. He had wondered if it was extreme poverty that had forced the child to part with her pet. Maggie never meant to tell him her secret, but he drew it out of her in spite of her resolution. He went home grave and thoughtful. In all his careless, generous life he had never denied himself so much as a peanut for Jesus' sake.

"Come here, Bright," he called, as he entered his gate. Gravely the dog obeyed. He was no longer the frisky, tricky creature Dr. Gaylord had always admired. He missed his little playmate.

The next morning when Maggie answered a knock at the door, there stood Bright, wriggling, and barking, and wagging his tail.

"My darling!" was all the child could say, as with happy tears she scanned the note Dr. Gaylord had fastened to his collar. It read:—

"MY DEAR CHILD: Your strange generosity has done for me what all the sermons of all the years have

failed to do. Last night, on my knees, I offered the remnant of an almost wasted life to God. I want to join your band, and I want to begin the service as you did by doing without Bright. He is not happy with me. God bless the little girl that led me to Jesus."

So that Do-Without Band came to number eight. Every month Dr. Gaylord sends his envelope, and his doing without usually amounts to more than their doing without all put together. And Maggie's Bible has a peculiar mark at Ps. 126:6. She thinks she knows what it means.—Mrs. A. C. Morrow.

How It Struck the Indian

AN official long in the service of the Office of Indian Affairs at Washington tells of a powwow that once occurred between agents of the Department of the Interior and the red men on a reservation in Idaho. The meeting had been arranged by the government with the view of inducing the Indians to remove to another reservation, as the government wanted the land that the red men held, for some purpose or other.

"The negotiations were delicate, and called for the exercise of the greatest tact and diplomacy. Accordingly, one of the best of the Interior Department officials was ordered to undertake the task of making the appeal to the Indians. The chief thing was to 'get around' a certain stipulation in a treaty with the Indians whereby the government had agreed never to remove them from their present reservation.

"The agent addressed the chiefs in these words:—

"The Great Father at Washington has heard with deep grief of your grievances. He said to himself, 'I will send my red children an honest man with whom they may treat.' So, friends, the Great Father, your protector, looks to the east, to the west, to the north, and to the south. His choice falls upon me. So, friends, look upon me, an honest man, sent to you. The winds of fifty years have blown over my head and silvered it with gray. During all those years I have never wronged any man. As your honest friend, then, I ask that you sign that paper.'

"At the conclusion of the agent's speech, one of the chiefs, a grim old fellow, replied as follows:—

"Good friend, look at me. The winds of more than seventy years have blown over my head and have whitened it, but, friend, they have not blown away my brains!

"With this the powwow ended."—*Youth's Companion*.

7. "A Nation's Birthday" (five minutes).
8. "The Impending Conflict" (five minutes).
9. Question Box (ten minutes).
10. Closing Exercises (five minutes).

1. Song; prayer; secretary's report; reports of work done; review Morning Watch texts; special music.

2. John 8: 31-47. Emphasize the work of the Saviour in liberating us from sin.

3. Have some one either read or recite this poem. How many nationalities are represented here today? See *Gazette*.

4. To be given as a talk. See *Gazette*.

5. Have it well read. See *Gazette*.

6. This may be given as a reading or as a talk. The one who gives it should study carefully the article found in this INSTRUCTOR.

7. Let this be given as a talk. The person giving it can find additional interesting material in any good United States history. See *Gazette*.

8. Reading. See *Gazette*.

9. This question box, prepared by Elder S. B. Horton, religious liberty secretary of the Columbia Union Conference, to whom we are indebted for this program, will help to rivet in the minds of all, the most important points brought out. See *Gazette*.

10. Close by repeating together the membership pledge.

LEADER'S NOTE.—Let all Senior leaders make use of *Liberty* and the *Protestant Magazine* for additional material on this program. Some societies may prefer to hold a joint session.

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.]

22. SHOULD the donations I desire to make to the \$25,000 fund be paid through the society? Does this money count on the Twenty-cent-a-week Fund?

Yes, all our contributions to the \$25,000 fund should be made through the Missionary Volunteer Society. Our reports at the close of the year should show exactly the amount raised. They cannot do this unless every cent is paid through the society, and then the society secretary must keep faithful record of all society funds that pass through his hands. Yes, every penny raised on the \$25,000 fund counts on the Twenty-cent-a-week Fund.

23. Do we have a Missionary Volunteer song?

Yes, we have a brand-new one that we are using this year. It was written by Eliza Morton, and is entitled "Forward, Youthful Workers." Ask your conference Missionary Volunteer secretary to send you one.

24. How many Standard of Attainment certificates have been issued during 1914? How many Reading Course certificates?

May 20 the department had issued two hundred Standard of Attainment certificates. That is almost as many as were issued from 1908 to 1911. May 20 the department had issued 362 Reading Course certificates. That is as many as had been issued up to July 4, 1911. The Missionary Volunteer Reading Course work began in the fall of 1907.

Moral Education

IN moral education don't moralize. This is the advice of Prof. F. G. Gould, an English educator of note, who has been touring the United States as demonstrator for the Moral Education League of London. Professor Gould's carefully worked-out program for moral instruction in the elementary grades impresses Bureau of Education officials as one of the most valuable of the present efforts to make education tell in fine character.

Story-telling forms the basis for most of the instruction in Professor Gould's plan. Once a week or oftener, it is assumed, the teacher or principal gives a systematic lesson on the conduct of life. The various virtues are taught, not as abstractions, but by concrete examples and by interesting stories. The teacher is not to say, "This ought to be done;" she is rather to say, "This thing has been done." Hearing constantly about right actions, the pupils learn to appreciate right conduct. The spirit behind the instruction is the spirit of service; but this and other technical moral terms are to be rarely, if ever, mentioned. "It is possible,"



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

Senior and Junior Society Study for Week Ending July 4

Suggestive Program

1. OPENING Exercises (fifteen minutes).
2. Bible Study (five minutes).
3. "Man's True Fatherland" (two minutes).
4. "Our Country" (two minutes).
5. "President Wilson on Patriotism" (three minutes).
6. "America the International Lighthouse" (ten minutes).

Professor Gould points out, "to give many lessons on civic duty and scarcely use the word patriotism, and yet the temper of consecration to one's duty and country may permeate the teaching and inspire the pupils."

Professor Gould disclaims anything novel or faddish about his work. It is by no means new, he says. "I have over and over again affirmed that my teaching was, in the strict sense of the term, antiquated; that is to say, it consists of the employment of the concrete and dramatic manner which is illustrated by ancient poets as well as modern, by the narratives and parables of the Bible or the Talmud, by ballad singers and story-tellers of the Middle Ages, and by such allegorists as Comenius and John Bunyan.

"What perhaps I may claim is that I have reminded educators of simple, fundamental principles, which, in the somewhat unnatural rush of overcrowded school programs, we are all apt to forget; and along with that effort to get back to more direct action in moral teaching, I have, it may be, combined a certain enthusiasm and freshness; at least I hope so."

California at Work

THE conferences in the Pacific Union are marshaling for one of the strongest efforts they have ever made in the temperance work. Their Union Conference president, Elder E. E. Andross, is taking the lead. He writes as follows in the *Pacific Union Recorder*:—

I am sorry that we have not always taken as active and aggressive an interest in the temperance question as we should. The Lord has said: "The same way in which the temperance question has been handled by our people is not in harmony with the necessity of the times. The work of making known our belief in matters of temperance should now be entered into most heartily."

The Temperance INSTRUCTOR is now ready for circulation, and it should be sown broadcast all over this State. I know of no better medium for the education of the public mind on this question than the use of this splendid paper. I feel confident that this is the best number ever put out, and deserves the widest possible circulation. This latest number has just come to my hand, and as I read its pages, I received a new inspiration in the temperance cause. I am sure that every Seventh-day Adventist Church in this State should at once organize its forces for a united campaign to place this paper in the hands of every voter in its vicinity. Undoubtedly the friends of temperance generally will recognize the value of this paper and will unite with us in this effort.

There is no time to lose if we are to be successful in educating the masses to cast their vote on the right side next November. I trust that each conference will take this matter up at once, and assist the local church officers in planning temperance programs in their churches, in organizing their forces for aggressive work, and in legitimate ways to advance the interest of this great cause. Let us unite our efforts with the friends of temperance everywhere, that, if possible, victory may crown the banners of the temperance hosts, that the demon of intemperance may be driven from our State, and later from our nation. Let this be the trumpet blast that will call every man, woman, and child into active service till the battle is over and the victory won.

A YOUNG artist named Tucker painted the picture of a forlorn woman with a child, out in the storm. This picture took such a hold upon him that he laid by palette and brush, saying, "I must go to the lost, instead of painting them." He prepared for the ministry, and for some time worked in the city's slums. At length he said, "I must go to that part of the world where men seem to be most hopelessly lost." That young artist was none other than Bishop Tucker, of Uganda, Africa.—*Record of Christian Work*.

IN your conduct and conversation never swerve from your honest convictions.



I—David's Preparation for the Temple, and His Death

(July 4)

LESSON SCRIPTURE: 1 Chronicles 17, 28, 29.

MEMORY VERSE: "All things come of thee, and of thine own have we given thee." 1 Chron. 29:14.

Questions

1. After David was anointed king over all Israel, where did he dwell? What did he call Jerusalem? How did he prosper? What was the secret of his prosperity? 2 Sam. 5:5, 9, 10.

2. Who sent messengers to David? What else did he send? For what were these trees used? Verse 11. (Find Tyre on the map, and learn all you can about it.) Why were cedar trees chosen? As there were no railroads in those days, how were the trees sent to David? Note 1.

3. One day, while David was sitting in his beautiful new palace, what did he say to Nathan the prophet? What reply did Nathan make? What changed Nathan's mind before the next morning? 1 Chron. 17:1-4.

4. Which one of David's sons had the Lord chosen to build him a house? Why did the Lord not want David to build his temple? 1 Chron. 22:9, 10, 8. How gracefully and willingly did David yield his desires to God's will? 2 Sam. 7:25. Although the Lord did not permit David to do this work, how did he regard the king's desire to work for him? 1 Kings 8:18.

5. How long did David reign? How old was he when he began to reign? 2 Sam. 5:4. Since he reigned to the end of his life, how long, then, did he live?

6. When about seventy years of age, whom did David summon to Jerusalem? In what position did he address them? 1 Chron. 28:1, 2. What was remarkable about his standing up while he talked? 1 Kings 1:1. Note 2. Although he had been a strong man and a mighty warrior, what did he testify as to our days on earth? 1 Chron. 29:15.

7. How did King David address his subjects? What experience did he recount to them? For what important work had the Lord chosen Solomon? What had the Lord promised in regard to his kingdom? Under what conditions would this promise be fulfilled? 1 Chron. 28:2-7.

8. What did David therefore urge his son Solomon to do? What does the Lord do? If he sought the Lord, what would be the result? If he forsook the Lord, what would take place? Verse 9.

9. What did David give to Solomon? From whom had he received this pattern? What else did David turn over to Solomon? What words of encouragement did David speak to Solomon? Besides the Lord, who would help him? Verses 11-21.

10. To impress upon the people the need of their helping Solomon, of what did David remind them? 1 Chron. 29:1. About how old was Solomon at this time? Note 3.

11. How energetic had David been in making preparations for God's house? Verse 2, first part. Of what command does this remind us? Eccl. 9:10. Why did David give so much? 1 Chron. 29:3, first part; Ps. 26:8. About how much would this gift amount to in our money? Note 4.

12. What, besides money, was needed? In what words was the invitation given to the people to assist in building the temple? Who responded to this invitation? In what manner? With what results? 1 Chron. 29:5-9.

13. Read David's prayer of thanksgiving. Verses 10-19. Why were the people able to give so much? Memory verse. In what benediction did the whole congregation join? How did they still further offer homage and praise? Verses 20, 21.

14. Whom did they place upon the throne? Although Solomon was so young, what did even the priests and mighty men do? What was bestowed upon him by the Lord? Verses 22-25.

15. Read King David's last words. 2 Sam. 23:1-7. Note 5.

Notes

1. "Cedar of Lebanon, a noble evergreen tree greatly celebrated in the Scriptures. These trees are remarkably thick and tall, some having trunks from thirty-five to forty feet in girth, and ninety feet in height. . . . The wood is exceedingly durable, not subject to decay, nor to be eaten of worms; hence it was much used for rafters, and for boards with which to cover houses and form the floors and ceilings of rooms. It was of a red color, beautiful, solid, and free from knots."

"The cedars of Lebanon were floated from Tyre to Joppa [see map], some eighty-five miles, and thence taken to Jerusalem."—*Schaff's Bible Dictionary*.

2. "Seeing that his end was near, the king summoned the princes of Israel, with representative men from all parts of the kingdom, to receive this legacy in trust. He desired to commit to them his dying charge, and secure their concurrence and support in the great work to be accomplished. Because of his physical weakness, it had not been expected that he would attend to this transfer in person; but the inspiration of God came upon him, and with more than his wonted fervor and power, he was able, for the last time, to address his people."—*"Patriarchs and Prophets," page 750*.

3. "He [Solomon] was probably nineteen or twenty years old when he began to reign."—*Peloubet*.

4. "The glorious temple that David desired to build was built by his son Solomon, while David himself had the privilege of making great preparations for this temple, at least one hundred and fifty million dollars in gold, besides vast quantities of other material."—*Id.*

5. "David's last words, as recorded, are a song, a song of trust, of loftiest principle, and unending faith."

4. What do these modes of naming himself seem to suggest? *Ans.*—That in the first epistle he thinks of himself as Peter an apostle; in the second, written shortly before his death, he thinks of himself first of all as a servant of Christ, then as an apostle.

5. What was his birth name? John 1:41.

6. How did he get the name Peter? Verse 42.

7. What is the meaning of the name Peter? *Ans.*—A stone.

8. What was the occasion of Simon's first acquaintance with Jesus? Luke 5:1-11.

9. What was his first step in Christian experience? Verses 5, 8, 11. Note 2.

10. What strong stand for Christ did Peter take later when men were doubting him? Matt. 16:13-16. Note 3.

11. How did Jesus respond? Verse 17.

12. Was Peter yet fully the Lord's? *Ans.*—No; for shortly afterward the spirit in him was rebuked in the severest language ever used to any disciple, not excepting Judas. See Matt. 16:23.

13. What special privilege did Peter enjoy soon afterward? Matt. 17:1-5.

14. What did Jesus say to Peter long afterward? Luke 22:31.

15. Was Peter yet fully converted? Verse 32.

16. How did Peter respond to the Lord's assurance that Satan should not have him? Verse 33. Note 4.

17. How did Jesus warn Peter after this confident declaration? Verse 34.

18. In what gentle way did the Lord rebuke Peter after his third denial? Verse 61.

19. How did it affect Peter? Verse 62.

20. What threefold question did Jesus ask Peter after the resurrection? What threefold commission did he give him? John 21:15-17.

21. What were Jesus' last recorded words to Peter? John 21:22, last part.

22. What had been among his first words to Peter? Matt. 4:18, 19.

23. Mention some instances which show that Peter heeded his Master's bidding. See Acts 2:5, 10, 12.

24. What could Peter out of a full experience exhort believers to account salvation? 2 Peter 3:15, first part.

25. Why does the Lord exercise long-suffering toward all, as he did toward Peter? Verse 9. Note 5.

Notes

1. Observe in all the epistles of the New Testament, except those of John, the custom of the writer's announcing his identity at the beginning of the epistle rather than at the close, as we do now. Even John does the same in the book of Revelation.

2. Simon's first step was a threefold one: (a) his adopting as a principle of action "at thy word;" (b) his repentance and confession of sin; (c) his forsaking all (especially his bright business prospects) and following Jesus.

3. For Simon to say directly and boldly, "Thou art the Christ, the Son of the living God," meant much when Jesus was being scoffed at by the religious leaders of the people as an impostor. No other such declaration is recorded during the life of Christ on earth except the announcement by John the Baptist. That Simon was advancing in divine life is attested by Jesus' answer in verse 17.

4. Simon doubtless made this declaration sincerely. Though he failed to live up to it during his discipleship, yet during his apostleship it was fulfilled to the letter. That he should feel and express such whole-hearted consecration marks an advance step in his Christian experience, despite the fact that he was not ready for so severe a test.

5. It is hoped that this brief survey of the struggles, failures, and final triumph of a "sinful man" will be an encouragement to every one who has responded to the call, "Follow me," and that the name Simon Peter will ever be to the student of this lesson a reminder of the tenderness and patient forbearance of a compassionate Saviour.

I — Simon Peter

(July 4)

Daily-Study Outline		
Sab.	Read in "The Desire of Ages," pages 138, 139	
Sun.	Naming of Simon Peter	Questions 1-7
Mon.	The first step	Read Luke 5:1-11 Questions 8-11
Tue.	Progress toward conversion	Questions 12-17
Wed.	Heart-broken; follow Me	Questions 18-22
Thur.	Victory; long-suffering	Questions 23-25
Fri.	Review the entire lesson	

Introductory Study

Questions

1. WHO was the writer of the second epistle of Peter? 2 Peter 1:1. Note 1.

2. What does he name himself in the first epistle? 1 Peter 1:1.

3. How does he describe himself in the first epistle? Verse 1. In the second? 2 Peter 1:1.

The Youth's Instructor

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Turn Again

(Joel 2:12)

TURN again, turn again!
To the home from which thou'rt roaming,
To the substance from the shadow,
To the deeps from out the shallow,
Into being out of seeming,
Out of error to the right,
Out of darkness to the light,
From the world, away from strife,
From death's death unto the life.
Take what God would truly give,
Take, O soul, today and live!

—The Christian Herald.

The Old Major's Surprise

MEMORIAL DAY dawned warm and bright; the sun in glory rose, and gilded, till it seemed all fair, this world of joys and woes. In pensive mood the major sat and watched the breaking day; his form was bent, his face was sad, his hair was thin and gray. He gazed off o'er the sunlit slope where fair Mt. Auburn lay; we saw him brush away a tear, and heard him softly say: "No, boys, I cannot come today; the way is far too long; these weak old limbs heed not my will, which bids them to be strong, that I—the last of our brave band—might pay to you once more my earthly tribute e'er I cross to that far-distant shore. But younger hands henceforth shall deck your graves with flags and flowers. They'll ne'er forget the boys who died for this great land of ours. So I must watch the children march, and bravely try to smile, that they may never guess the pain that racks my heart the while."

The clock struck ten as on the porch we helped him to his chair; and o'er his head his time-worn flag we hung with reverent care, and none too soon; for fifes and drums we heard, and tramping feet. Three hundred children, six abreast, came marching down the street, while just ahead, there proudly rolled the school's "Memorial float," by four large snow-white horses drawn—a flag-trimmed floral boat. It stopped: two stalwart youths appeared, and with the tenderest care, they bore off to the waiting float the major in his chair. "Good, sir," they cried, "think you that we could celebrate this day, or think to march to yonder hill, and you not lead the way? Not while you're brave and strong at heart, with brain that's stronger still, shall we put in place one wreath or flag unguided by your will."

Down the shady street the float rolled on with even, stately grace, but the charm of it all was the happy light on the dear old major's face!—The Christian Herald.

Standing By

MUCH of the criticism of President Wilson and Secretary Bryan during the present grave national crisis has been not only ill-timed and vicious, but ridiculous as well. One cartoonist ridicules the President's grief for the slain heroes of Vera Cruz, evidently holding that since he may be said to have been, because of his position, in some degree responsible for their deaths he had no right to grieve. Another paper held that he did not grieve enough and was inclined to curtail the obsequies, carrying out his contention that we were not engaged in war and that the brave men were doing not war duty, but police duty. Another paper complained that he was making too much of the ceremony, and thus unduly glorifying war. He is blamed for having sent troops at all. He is blamed for not sending the troops into the interior now that they have landed on Mexican soil.

All this business is disgraceful. Steamboats have the sign, "Do not talk to the man at the wheel." Can you imagine how difficult it would be to steer a ship if passengers and crew were jeering, heckling, and condemning the pilot? Statecraft is not a baseball game. There has been during this Mexican crisis too much noise from the bleachers.

Washington was cruelly censured by many of his compatriots. Lincoln was shamelessly ridiculed and blamed. The findings of history have put these objectors to silence. President Wilson and Secretary Bryan have upon their hands a task of colossal magnitude and infinite delicacy. No fair-minded observer can seriously doubt that their deep desire is for peace; that their hearts bleed and their minds are shocked by the wounds and deaths so far incident to the carrying out of their best judgments, and that their profound hope is to bring the whole matter of the welfare of our sister republic and our relationship to her to the right conclusion with the least possible sacrifice of blood and life. It is a time for standing by. We can help more by praying than by condemning. May God guide aright these earnest men to whose hands has been intrusted the course of our ship of state through this undesired storm.—The Christian Herald.

Her Father in Trouble

WHEN Grover Cleveland's little girl was quite young, her father once telephoned to the White House from Chicago and asked Mrs. Cleveland to bring the child to the phone. Lifting the little one up to the instrument, Mrs. Cleveland watched her expression change from bewilderment to wonder, and then to fear. It was surely her father's voice—yet she looked at the telephone incredulously. After examining the tiny opening in the receiver, the little girl burst into tears. "O mamma!" she sobbed, "how can we ever get papa out of that little hole?"—Selected.

Education and Character

HORACE MANN, the great educator, would not allow a person of poor character to be graduated from Antioch College, of which he was president, however fine a scholar the person might be. Mr. Mann held that an educated rascal is just so much the worse rascal, and he would not help to inflict such a peril upon the community.—Selected.

SIX hundred million are perishing. Calvary.—Henry Lyman.