

# The YOUTH'S INSTRUCTOR

Vol. LXII

August 4, 1914

No. 31



SCENE ON THE HAWAIIAN ISLANDS

AN altitude of 25,000 feet has been reached by Aviator Oelerich, of Leipzig.

ALUMINUM-SOLED shoes for laborers may be secured from the Racine Aluminum Shoe Company, Racine, Wisconsin.

THE Sabbath school offering at the Eastern Pennsylvania camp meeting on the last Sabbath was four hundred dollars.

FOUR hundred aeroplanes in flight throughout France was the big feature of the celebration of the anniversary of the fall of the Bastille.

MORE than one hundred and fifty children have been kidnaped in New York and held for ransom during the last ten years, says New York Assistant District Attorney Weller.

"SIR, I hold," said Emerson,—and well spoke he,—“I hold that God, who keeps his word with the birds and fishes in all their migratory instincts, will keep his word with man.”

To remove chewing gum from any kind of cloth, put a few drops of gasoline on the spot, and the gum will crumble instantly and can be rubbed out. Then wash in soapsuds and rinse well in clear water.

AT the recent North Dakota camp meeting ten thousand dollars was raised for missions, and the Sabbath school offering was nearly eight hundred dollars. This money raised by the Sabbath school went to Japan to aid in establishing schools.

THE automobile soon will succeed the one-horse shay on many rural routes. Under the terms of a bill ordered reported by the House Post-office Committee, an allowance of \$1,800 a year will be authorized for rural carriers that use automobiles.

AMONG the 20,000,000 men in the United States, Dr. Talcott Williams finds that 240,000 are graduates of colleges—a little over one per cent. But, in a volume published every year, under the title of “Who’s Who in America,” which is not a complete roster of efficient men, but the best list published, college graduates number over one half of those included.

LOGAN W. PAGE, director of the office of good roads, in the Department of Agriculture, gave to the world not long ago an invention of a waterproof cement which is of great structural value in the building of locks and dams. It has played an important part in the construction of the Panama Canal. It is so valuable to many large industries that its inventor could have sold it easily for a great sum of money. A cement is produced that will make an otherwise porous structure water tight. Floors covered with this cement are damp proof.

### Missionary Volunteer Reading Course Books

MANY who took this year’s Reading Course did not have the privilege of reading the books which were in the courses of previous years. We are receiving frequent inquiries as to whether we can still supply the former books. In each course there were certain of our denominational books which can be had at any time, and we herewith give a list of other books which we still have in stock and can furnish at the same prices as formerly. When the present stock is exhausted, however, there are some of these books which cannot be secured except at a considerably increased price. We would suggest, therefore, that those who are contemplating purchasing these, send in their order at once, before the supply is gone:—

“From Exile to Overthrow” .....	\$ .60
“Wild Life on the Rockies” .....	1.10
“In the Tiger Jungle” .....	.85
“Black-Bearded Barbarian” .....	.60
“The American Government” .....	.75
“Uplift of China” .....	.50
“Winning the Oregon Country” .....	.50
“Daybreak in Korea” .....	.60
“Pilgrim’s Progress” .....	.50

Order from your tract society, or of the Review and Herald Publishing Association.

### Missionary Volunteer Post Cards

A NEW series of sixteen most interesting and helpful post cards, beautifully printed on best quality of Bristol board, is now ready for circulation. Each card contains a gem of thought which should make one the better for reading. The price per set, postpaid, is only fifteen cents. Any number can be purchased at ten cents a dozen or seventy cents for one hundred. There is the usual amount of space for correspondence, and these cards will be greatly appreciated not only by our young people, but by our older ones as well. Instead of sending a picture card to your friend, write him a little message on one of these cards. Order through your conference tract society.

### The “Watchman”

THE August number of the *Watchman* is worthy of a wide circulation. Topics of serious moment are treated logically, fairly, and interestingly. The articles are: “Marshaling of the Nations;” “The Remaking of the World;” “The Coming of Antichrist;” “The Rise and Fall of Churches;” “Good New Testament Greek, Good English, and Good Sense;” “How to Keep Cool in Hot Weather;” and a number of other articles equally good. Provide yourself with a copy, and then do all possible to extend its circulation among your friends. Order through your nearest agency, or address Southern Publishing Association, Nashville, Tennessee.

THE following good word for the Temperance Instructor is by Mr. I. A. Root, editor of *Bee Culture*:—

The beautiful, finely illustrated magazine mentioned above is the finest thing, altogether, I have ever got hold of on the subject of temperance. Every child will doubtless look it through, and quite likely read it through. I wonder the Anti-Saloon League and the W. C. T. U. have not called attention to it. As I take it, this is a special temperance issue of the YOUTH’S INSTRUCTOR. The price of this one number is ten cents, and much less by the hundred copies. It seems the YOUTH’S INSTRUCTOR has been published SIXTY YEARS; but all I can find in this issue regarding terms, etc., is as follows: “THE YOUTH’S INSTRUCTOR, issued Tuesdays by the Review and Herald Publishing Association, Takoma Park Station, Washington, D. C.; Fannie Dickerson Chase, editor.”

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# The Youth's Instructor

VOL. LXII

TAKOMA PARK STATION, WASHINGTON, D. C., AUGUST 4, 1914

No. 31

## Shake Hands Hard

It is fine to be fluent, with words at command;  
But oft there's more gospel in a shake of the hand.  
Though you may be no prophet nor son of a bard,  
You can preach a whole sermon if you shake hands hard!

How oft in the service, away back in the rear,  
Not sure of a welcome, yet needing good cheer,  
A stranger has lingered. Don't wait for his card;  
But shake hands, my brother, just shake hands hard!

Temptations surround him, and danger is near;  
He is needing your counsel and words of good cheer.  
If you meet on the street, or he enters your yard,  
Just shake hands, my brother, just shake hands hard!

The face of the tempter wears ever a smile;  
The forces of evil his heart would beguile.  
God made you his "keeper," and placed you on guard;  
Then shake hands, my brother, just shake hands hard!

Be kindly and cordial, warm-hearted and true.  
A soul that is lonely is turning to you.  
Would you win him for Jesus? Then show your regard,  
And shake hands, my brother, just shake hands hard!

— Mary B. Wingate, in *Christian Endeavor World*.

## George Leslie Mackay, of Formosa

NORA A. HIATT

**F**ROM the Highlands of Scotland came a group of families and settled in Oxford County, Ontario, in the year 1830. These people were loyal, kind-hearted, honest, and God-fearing, having the family altar established in every home, and accepting the Bible as the inspired word of God. It was into one of these Christian homes that George Leslie Mackay was born, March 21, 1844. He was one of the fifty from that one group that entered the ministry. His education was begun in the country school, but with fewer advantages than our modern country school. After teaching in the public school for a short time to earn money to aid him in continuing his school work, he entered Woodstock Grammar School, later attended Knox County College, Toronto, and took a course in Princeton Theological Seminary in New Jersey. His habits of study were never discontinued; after he became teacher and preacher, he was an ardent student. He acted upon Dr. Livingstone's advice, "Pray and work hard." By his quiet determination and intense perseverance he has left an example and an inspiration to every student. He was very reserved, and could scarcely be described as social, and rarely could be induced to take part in conferences of any nature, yet he was tender and sincere and of a sympathetic disposition. By his close application as a student and through the influence of a Christian home, he was being prepared for his life work.

In the autumn of 1871, with only the Word of God to accompany him, Mackay started on his first missionary journey, sailing from San Francisco for China on November 1. The Foreign Missionary Committee directed him to the English Presbyterian Church Missions in China and Formosa, but he was to decide which district to enter. He decided upon north Formosa, since nothing had been done in the northern part of the island.

Formosa is an island lying off the east coast of China, separated from the mainland by a strait of the same name. It is about two hundred and fifty miles from north to south and about seventy-five miles wide, and has an area of about 13,540 square miles, being somewhat larger than the State of Maryland. Its surface is mountainous, especially through the central part, and the dense vegetation, which is principally

ferns, adds to the beautiful scenery. The name Formosa was first applied by the Portuguese because of its rare and beautiful scenery as they viewed it from the eastern coast. It has a population of about 3,500,000. The original inhabitants are Malayan people, and are a barbarous, warlike tribe. They live largely by hunting, although husbandry is carried on to a small extent, principally by the women. The social condition of the aborigines is very low. They are always at war with their Chinese neighbors who came over from the mainland, drove them into the mountainous region, and took possession of their fertile plains. These Chinese brought with them their own customs and religion, and are an industrious people. The principal products of the island are tea, rice, silk, camphor, and tobacco. Formosa has been called the granary of China, because of its extensive rice production. There is a great deal of rainfall on the island, and the rapid growth and decay of vegetation cause much deadly malarial fever, which is very trying to foreigners.

The island is now a Japanese possession, having been ceded to Japan by treaty after the war between China and Japan in 1895. Several railroads have been built within recent years, and the Japanese educational system has been established.

The spirit in which Dr. Mackay entered into his work can best be understood from the following extract from a letter written soon after he reached his field of labor:—

"I am shut out from fellowship with Christian brethren, yet I am not lonely nor alone. I feel my weakness, my sinfulness, my unfaithfulness. I feel sad as I look around and see nothing but idolatry and wickedness and all the abominations of heathenism on every hand, and, alas! alas! for those from Christian lands. I can yet tell little about Jesus, and with stammering tongue. What can I do?—Nothing; but, blessed thought, the Lord Jesus can do all things. He alone can comfort a poor worm of the dust. Jehovah is my refuge and strength."

At the end of five months Mackay had made such rapid progress in the study of the language that he was able to preach his first sermon. He became a fluent Chinese speaker, and prepared a dictionary of ten thousand words, a copy of which is said to be

still in use in the mission. As soon as his converts accepted the religion of Jesus, he began to teach them and train them for the ministry. While as yet they had no established training school, he with his converts traveled around among the people on evangelistic trips, and on these journeys he devoted some time to giving instruction to his young companions. Sometimes their class was held in the chapel used for their services, sometimes under the shadow of a tree, and sometimes by the seashore. When he was home on his first furlough, he received through the Canadian Presbyterian Church the sum of \$6,215 to erect a training school. It was named Oxford College, and located at Tamsui. A girls' school and a hospital were established at this same place a little later.

The work of establishing churches throughout northern Formosa met with great opposition. Many times Dr. Mackay and his assistants were warned to flee for their lives, but they remained by their work and trusted God for protection. Churches were established in different places, and at each a native convert was left in charge.

With his band of student helpers Mackay went to the city of Bang-kah, a most difficult field, and tried to get an opening. Several attempts were made before they were successful in establishing a church in this proud, ignorant city, which has been called the Gibraltar of heathenism in north Formosa. By his perseverance and his loyalty to Christ, he gained the confidence of the people, and when he left there some ten years later, great crowds gathered about to pay him honors. They ordered a grand parade and several bands of Chinese music, and escorted him to the boat, wishing him blessings and commending him to God. It was said of him that he had three foundation stones to his work,—“prayer, preaching, and teaching.” Never was there a more earnest, devoted, self-sacrificing, zealous worker, and few missions have yielded fruit so early or in such abundance as Formosa. He reported the baptism of ninety-seven adults and a total full membership of 1,751 in the year 1892. He ministered not only to spiritual needs, but to physical needs as well, which was often his privilege. His untiring efforts and faithfulness in his work reveal his true character. Because of his great burden for the Chinese women whom he could not reach, he married a Chinese lady in May, 1878, and her successful work among the women and in the girls' school brought a great sense of relief to Dr. Mackay. She proved to be a devoted wife and a willing helper to him in his work.

In September, 1900, Dr. Mackay was compelled to go to Hongkong for treatment, hoping again to return to the island and continue his work; but this was not his privilege, and the following June he was compelled to lay down his burdens, but the undying influence of his noble life will stand as a monument in north Formosa.

#### The Results of a Consistent Life

THE following incident was recently told to me by Elder A. V. Olsen, of Montreal, Quebec, and I pass it on, hoping that it will prove an inspiration to others to live a daily life consistent with the truth of God.

Elder Olsen stated that one day, while conducting an evangelistic effort in Montreal, he received a letter from a lady whom he had never seen nor heard of, kindly asking him to call at her home, giving him the street and number. When Elder Olsen called, the

woman told him why she had requested him to visit her, stating that she had noticed in the papers an advertisement of his meetings. She said that two years before, they had lived in one of the West Indies and were engaged in the sugar-making industry. It was necessary for them to keep a servant girl, and they had found it very difficult to get one that was honest. Food and supplies would constantly disappear, so that everything had to be kept under lock and key. One day in changing servants a girl was secured who was quite different from any they had been able to secure before, in that she was soon found to be perfectly honest and reliable in every way. No key had to be turned to prevent further losses.

Another thing she noticed was that on Friday the girl cleaned house, baked, and had everything in order so that no unnecessary work was called for the next day, Saturday. When asked why she did this, the girl replied that she was a Seventh-day Adventist, and observed Saturday as the Sabbath. The girl's life was so very consistent that the lady inquired into her faith. She had never heard of Seventh-day Adventists before, and knew nothing about them, and the girl seemed unable to give her as intelligent an idea of their faith as she desired, nor was she in possession of suitable literature to lend the lady.

After leaving the West Indies and coming to Montreal, the impression made on this woman by the consistent life of the girl was such that she could not dismiss it from her mind. Daily the desire grew for a better knowledge of the faith possessed by that servant girl. Consequently, when she saw the advertisement of the Seventh-day Adventist meetings in the papers, she eagerly grasped the opportunity of writing to Elder Olsen and requesting a visit. The family began at once to attend the meetings, and continued their studies until the entire family have been baptized and joined the church.

W. W. EASTMAN.

#### A Practical Home Missionary Convention

A HOME missionary convention was conducted in one of our churches recently on very practical lines. On a chart at the back of the platform was the motto, “Every Sabbath keeper a worker for God.” Under this was a quotation from “Testimonies for the Church,” Vol. IX, page 117: “The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.”

Periodical work was taken up first. A large screen was arranged on the lower platform to represent the fronts of two houses. Behind this, those who were to be canvassed were seated. A sister who has had a good experience in periodical work came up to the screen and knocked on one side, as if it were a door; the inmate of the house stepped out, when the canvasser or conversation took place. Different persons occupied the houses in turn, some representing opposers who would have nothing to do with the literature, while others would, after some explanation and persuasion, take the papers. In this way the people were shown how the *Signs, Life and Health*, and other periodicals can be sold, and how to leave those who oppose, with a pleasant smile and a “Thank you” for the time taken. For each paper there was a different canvasser and different inmates.

Tract work followed. A few words were read,

showing how tracts can and should go everywhere. Different ways of using tracts in selling, lending, and giving were explained.

Practical demonstrations of how to lend, give, and sell them were given at the screen houses. The inmates of the houses were changed at each demonstration, to give variety. Chairs were arranged to represent a railroad car. A King's Pocket League worker remarked, as he started from his house (a side door in the room), "I must not forget my tracts; I have but a few left from yesterday," then replenished his pocket. He then took his seat in the railroad car, and soon began conversing with his three fellow passengers in a very natural way on current events, and opened the way for offering them each a tract, two of which were received, and one was rejected. As he left the train, he placed the rejected tract on his seat. It was afterward examined by the one who had rejected it, and slipped into his pocket.

Two next-door neighbors emerged, each from her side of the screen, and greeted each other from their doorsteps. One picked up the morning newspaper, and was interested to know how the strike was progressing. This led to a short conversation, and soon one ran in for a tract on the "capital and labor" question, and handed it to the other.

A young lady was brought in from a side room in a wheel chair. A sister stepped up to her, said something sympathetic about her sickness, and in a kind way handed her a tract on the coming of the Lord and the home of the saved, calling attention in a few words to the fact that there will be no pain and sickness there.

A home scene was represented where husband and wife were sitting at a table writing missionary letters, and resolving to do a little missionary work each week in this way. After reading to each other the letters they had written, they inclosed them in envelopes to mail, then proceeded to wrap the *Signs* to go with them.

After this a box was arranged, painted red, like the boxes seen on some railway stations, with "Literature for Hospitals" painted on it. A little girl of six years then came forward, and standing on tiptoe, dropped some tracts into this box.

When necessary, explanations were made before or after the demonstrations, so that all present could know just how each line of work is done.

The entire demonstration took less than two hours, but as some expressed it, it was wonderfully interesting. Those who took part did everything just as naturally as if actually at work.

I believe this plan of having practical demonstrations of the various lines of work is an excellent one. To appeal to the eye as well as to the ear will more than double the value of our convention work. Why not try this at your next convention?

E. M. GRAHAM.

### The Subway Sculptor

NOISE makes its headquarters in Boston, at the south-bound entrance of the Park Street subway. There are tracks on both sides of the central platform, each track engaged with its own private pandemonium as the cars grind over the rails.

A sculptor would not visit the clamorous subway in search of inspiration. Nor would a layman visit the clamorous subway in search of a sculptor. Yet both the inspiration and the sculptor dwell very happily side

by side in the loud confusion that fills the busiest spot in Boston. Art and Miss Paeff occupy the ticket seller's booth.

People who hurry down the subway steps, snatch their tickets, and rush to their cars, notice—if they notice her at all—a slim, black-haired girl, about twenty years old. Perhaps they notice a pair of heavy dark eyebrows and of unusually luminous brown eyes.

But persons who are obliged to wait for their cars will sometimes notice a pair of long firm hands which wander to an improvised shelf beneath the ticket ledge, whenever a pause comes in the scramble of commuters. The long fingers pick up a lump of molding clay and begin to pat it into human shape. The clean-cut head with its coils of smooth black hair is bent above the work so that the face and luminous eyes are hidden.

But even the casual bystanders, should they glance in her direction, could not fail to notice the earnestness, the passionate concentration, of that figure.

If a human being can so far overcome environment as to create objects of art in the commercial din of a subway, it is only poetic justice that the objects



NEW YORK'S SUBWAY SCULPTOR

be worth while. Miss Paeff's sculptures, planned, rough-molded, and in many cases finished, during the odd moments when no one is demanding a ticket, have won for her half a dozen scholarships at the School of the Boston Museum of Fine Arts, where she is a student. Not long ago they won a scholarship with a purse of one hundred dollars, which had never before been granted to a student in the modeling class. They have won also what is far more dear to the student's heart—the commendation of such famous sculptors as Bela Pratt and Cyrus Dallin. Miss Paeff has their word for it that if she keeps on as she has begun, and if she does not commit suicide by overwork, she is going to be famous some day.

Born in Russia, the second in a large family of Russian Jewish children, she came to Boston when she was less than a year old. After work in the evening school, high school, and Normal Art School, she developed an enthusiasm for sculpture. Her parents, much as they desired to help their daughter, could not afford to send her to art school. Obstacle after obstacle rose in her way, but obstacles never troubled Miss Paeff. Of course she had no money. Very well; she would get some. But if she earned money in the daytime, she would have no leisure for attending art classes. Very well; she would work through part of the night.

So that is why she began to sell tickets in the subway.

From the viewpoint of a young woman who does not include "overwork" in her vocabulary, the combination of subway and art school is ideal. With the money earned in the subway, supplemented by frequent prizes and scholarships at art school, the young sculptor is paying her way. And the hours, she says, could not be better arranged. Miss Paeff rises at seven in the morning. By half-past eight or nine she is in her seat at the art school. At one she is in the

ticket seller's cage at the subway entrance. Lunch? A younger sister leaves some sandwiches at the ticket window. At about six she goes home for supper and for a little modeling. At nine she is back again in the ticket cage. At 12:45 A. M. she starts for home. By half past one in the morning she is in bed. This schedule allows Miss Paeff nearly six hours of sleep every night. It is a schedule which she has followed for two years.

Each member of the art class to which Miss Paeff belongs is expected to make an original bit of modeling every now and then. Nothing is more characteristic of the enthusiasm and seriousness with which Bessie Paeff takes her work than the fact that she turns in an original sculpture nearly every day. She makes almost all of these in the "underground studio," but she never works on them except when traffic is dull; for Miss Paeff does not allow art to interfere with duty. A proof of her conscientious application to business may be found in her assignment to the Park Street station, for this is perhaps the most exacting and hurried station in the Boston system.

How can she do it? Miss Paeff's answer, delivered low-voiced amid the hum of traffic, is simple: "If you don't feel things, you can't express them even in the calmest spot on earth. And if you do feel things, you've got to express them, no matter where you are." — *Jessie E. Henderson, in the American Magazine.*

#### A British Convict Ship

THERE WAS ON exhibition in Washington, D. C., a very interesting relic. It has been exhibited in many ports in Europe, as well as in the United States, and everywhere it excites much interest.

It is the oldest ship in the world, one hundred and twenty-four years old, but still strong and seaworthy, though it was sunk in the sea in Australia for some years.

Its age is not the most interesting point about it. That lies in the use to which it was put. It is a relic of the days when convicts were transported to Australia, and shows the barbarous ideas that prevailed in regard to the punishment of criminals even so recently as a little more than fifty years ago.

"The 'Success' was first launched as an armed East India merchantman, with beautiful brass guns bristling from her sides, and fitted handsomely for the reception on board of princes, nabobs, and the wealthy traders of the Orient, whose goods, spices, aromatic teas, ivories, jewels, and other costly luxuries she carried over the seven seas to the ends of the earth.

"Broken only by an occasional conflict with a pirate craft, the ship had an honored life on the ocean until 1802, when she was first chartered by the British government to transport to Australia the overflow of the home jails."

The "Success" is painted yellow, with black, broad arrows, in remembrance of the old convict dress. Each party of visitors to the vessel is taken in charge by a guide, who gives information respecting the history of the ship and of some of its inmates. Starting on the main deck, the first things shown are the hand and leg irons. These vary in weight from thirty-five to seventy-two pounds. The more troublesome the convict, the more heavily he was ironed.

A little farther along the deck is seen the whipping triangle, with irons for fastening the hands and feet, and the cat-o'-nine-tails in a glass-covered case close by. This is made of rawhide, bound with brass wire,

with lead tips. Just beyond, in the middle of the deck, is a large zinc tank in which the convicts who had been flogged, were compelled to wash their bleeding backs in salt water, to prevent blood poisoning. So many died in this tank that it was called the "coffin bath." On the other side of the deck hangs some curious iron armor made and worn by an Australian bushranger. It covered his head and body, but in the end it proved his undoing, for trusting in it, he became reckless, and the police disabled him by firing at his unprotected legs, which made it possible to capture him.

All around the deck below are cells. Some were used for the good-conduct prisoners, three or four being confined in a cell about six feet long by four wide. All the furniture they were allowed was a thin blanket each. The only ventilation which these cells had was through the iron bars at the top of the doors. If a convict climbed up to get his face near to some



AN OLD BRITISH CONVICT SHIP

fresh air, and was seen, he was taken out, his head fixed in an iron ring in a very painful position and left there for twenty-four hours.

In most of the cells there are wax figures of their most celebrated occupants. Some of these were wicked almost beyond belief, but others were confined for trivial offenses, some for acts now considered worthy, and one at least was afterward proved to have been innocent of the crime for which he was punished. Among those whose cases excite interest are the six men who served three years for organizing the first trade-union in England. They were indicted for conspiracy, and condemned to long terms of imprisonment, but such strong protests were made that at the end of three years they were pardoned.

At one end of this deck is the cooking room, a very unpretentious-looking place. The food was bread, water, and hominy, three times a day, seven days a week.

At the stern is what is called the "tigers' den." Here the insane and the dangerous convicts, who would fight like tigers, were confined. Here are wax figures showing the murder of one captain of the ship, who was killed by some convicts, with their picks, when working on shore. He was extremely cruel to them, so it is not to be wondered at that they killed him.

In the bow are figures of this captain and other officers who have served on the ship. At one side of the bow is the chapel, a small cell with iron rails in

front, in which a few of the best-behaved convicts were caged, while a chaplain stood outside and preached to them. It is now occupied by the wax figures of a prison commission.

On this deck is the hospital, in which is a doctor, and some patients being attended to in a very crude fashion.

There is a lower deck still, below the water, where are the cells which were used for solitary confinement. These are smaller than those above, and instead of bars above the door to let in air, have iron plates with a few small holes punched in them. Not even a blanket was allowed in these cells, and here the convicts spent their first two years. They were given one hour a day on the deck for exercise, tramping up and down, with an iron band around the waist, to which a large iron ball was attached.

In the stern are two dark cells, one at each side, only a few feet square. In these the troublesome convicts were chained in such a way that they could neither stand upright, sit, nor lie down, and were kept there in the dark for twenty-eight days. They usually came out broken in spirit, insane, or dead.

In the officers' saloon are some confessions, pardons, records of lives of criminals, and other relics.

Altogether, this ship is well worth visiting on account of its historic interest. It shows that among the other things in which knowledge has been increased in these last days, is the treatment of those who have broken the laws of their country. All through the ages these cruel methods of dealing with offenders against the law have prevailed, but now a better way has been found; and while our prisons are not yet all they might be, honest efforts are being made to teach the men and women committed to them how to live better lives.

E. M. GRAHAM.

**A Solitary Way**

(Isa. 48: 16; Ps. 34: 22)

AND when beneath some heavy cross you faint,  
 And say, "I cannot bear this load alone,"  
 You say the truth. Christ made it purposely  
 So heavy that you must return to him.  
 The bitter grief, which "no one understands,"  
 Conveys a secret message from the King,  
 Entreating you to come to him again.  
 The Man of Sorrows understands it well;  
 In all points tempted, he can feel with you.  
 You cannot come too often, or too near.  
 The Son of God is infinite in grace,  
 His presence satisfies the longing soul,  
 And those who walk with him from day to day  
 Can never have a "solitary way."

—Selected.



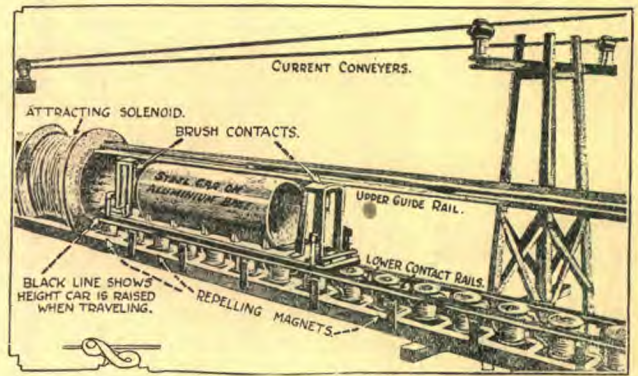
ELDER AND MRS. DANIELLS, MISS SHULL, AND MISS HARE, AS DECORATED BY HAWAIIAN FRIENDS



**The New Flying Train**

THE Washington Herald of June 21 contains an account of a new railway system that promises to revolutionize high-speed traction, doing for the present-day railway service, at least as far as the mail service is concerned, what the automobile has done for the horse and carriage. A speed of three hundred miles an hour was attained during a recent demonstration given by the inventor, Emile Bachelet, in London.

"The train travels through space without visible



means of support either above or below. At a wizard touch it is away like a flash, devouring distance at the terrific speed of five miles a minute, defying all laws of gravity. . . .

"The Bachelet Levitated Railway, as it is properly called, is explained by the London Daily Express as follows:—

"The explanation of the system under which the air train is made to perform its marvelous work is this: Mr. Bachelet has discovered that certain metals offer a retarding influence to the magnetic force flowing from an electric coil energized by an alternating current. This retarding influence sets up "eddy" currents, which cause the reverse of magnetic attraction; namely, magnetic repulsion. In other words, the effect of a magnetic coil on certain metals is to repel instead of to attract them. One of these metals is aluminum, and the effect of magnetic electricity on aluminum is the great factor in the working of the air train. The car, or cars, of the air train are long, narrow, and cigar-shaped. When they are stationary, they rest on a track below which, at intervals of two feet, are electric coils arranged to deliver the magnetic lines of force against the resisting aluminum of the car.

"As soon as the electric influence is set in motion, the coils, instead of attracting the car, push it away, with the result that the car is immediately raised and held suspended in the air clear of the track, the only connection between the car and the track being the brushes used for contact purposes.

"At intervals of twenty-five feet along the track are placed solenoids, or pulling magnets, shaped like a tunnel. The car passes through these solenoids, which are automatically energized in succession, thus acting as a continual magnet to draw the train along."

"M. Bachelet primarily has discovered how to lift

heavy weights into the air and keep them suspended, something that has never been done before. Scientists believe the idea can be worked in a great number of ways. By plating the bottom of naval aeroplanes with aluminum, they could be launched from battleships by this device; that is, by placing the aeroplane on these repelling coils and then turning on the electricity. This would shoot the aeroplane off into space without the usual necessary run. It might also be used in the firing of guns, the repelling coils taking the place of powder.

"At his laboratory M. Bachelet has two model trains on exhibition, one for carrying mail and one for passengers. The passenger model is not intended to be propelled by 'solenoid' pulling magnets, but by ordinary air propeller and motor."

#### The Boa Constrictor

THE flesh of the *Lusato*, or boa constrictor, tastes like delicate veal, and is a famous Luban titbit. My friend Chivangwa has a lively collection of snakes of many colors and sizes, and these, kept in gourds, feed on flour and mice pending the gluttonous "snake supper." Every new moon he takes them out for dentistry, and instead of hanging them on a peg he prefers to coil them round his neck. Even antelopes are considered inferior eating to snakes. This I found on sending a native back ten miles at sunset to bring on some venison I had killed, but on reaching the spot he drew blank, the antelope *non est*. Hours after, however, he lurched into camp, dumping down some very toothsome-looking steaks in the moonlight, not mine, but some of his own prowess as substitute. His story ran that as he came shambling along on the return journey, lo! a long boa constrictor blocked the way. He sprang at it, slew the snake, seriously skinned it, and finally cut up these stakes; witness my apologetic messenger in the moonlight offering me snake veal for the lost venison!

May I here right an old wrong about boas? For, albeit the boa constrictor is a world word, it is quite certain the glamorous associations of this awful name are wildly astray. By very common consent, the boa constrictor, though "mother of all snakes," is the most timid of African reptiles, the natives declaring that the mere sight of man so unnerves it that one can go back hours later and still find it dazed and stock-still. A mere boy who spies this snake in the bush, before darting off to bring up a man with a spear, resorts to the simple expedient of plucking a spray of leaves and leaving it dangling before the boa's fascinated eyes.

Not troubling with remoter contingencies, there lies the fascinated snake lost in wonder at that swaying bunch of leaves. Gazing, ever gazing at it with a look that looks whole dictionaries,— "the agony of shyness" this is called. Meanwhile, scramble and scrape, the man with the spear is speeding on to a sure victory—sure, that is to say, provided ever and always the reptile's real name is avoided in speech. "Call him not *Lusato*," say the natives, "call him a coil of rope, lest you break the spell." True, therefore, to this rule, the native who first sighted it in the forest burst in on the villagers to report the presence of "a coil of rope," the ladies all remaining to smack their lips and discuss the juicy steaks of "a coil of rope."—"Thinking Black," D. Crawford.

If you would not fall into sin, keep away from the brink of temptation.

#### What Next?

AMONG the wonders of the scientific world are the triumphs of modern orthopedic surgery. A case which looks little short of the miraculous is reported from the Emergency Hospital, Washington. William Averhill, a five-year-old boy from near Oxford, North Carolina, was taken to the hospital with clubfeet. His feet were turned aside and under, and his gait was slow and laborious, really more a shuffle than a step. He was put on the table, and the surgeon went to work on one foot, then on the other, cutting ligaments, separating tendons, and readjusting little bones, and all but amputating the child's feet. Then the members were readjusted, given the necessary anti-septic treatment, and skillfully wrapped in plaster of Paris casts extending to the knees. About three weeks ago, a little less than five weeks after the operation, the plaster cases were removed, and something akin to a miracle had been wrought. Two little feet, once considered hopelessly deformed, had been transformed into normal organs, in which practically no trace of their former deformity was left except the scars made by the surgeon's knife. It is under the intellectual enlightenment and golden civilization of the Christ, who came into our world to do what he did immediately by divine power, that the blind are made to see and the lame to walk. Jesus sent this word by John's disciples: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear." Matt. 11:5.—*The Christian Herald*.

#### Ears on Their Legs

MR. DAVID FAIRCHILD, who has hunted the world over for plants of economic value and introduced them into this country, has communicated some interesting facts about insects to our National Geographical Society, which has in turn given them to the public. He says the champion aeronaut is the king grasshopper, which has the ability to jump one hundred times its length, and can sail for a thousand miles before the wind. The cricket is described as a powerful singer, its shrill note sometimes being heard a mile away. The males alone are musical, and the females listen to their melodious wooings with ears which are on their forelegs. Being so musical, it would hardly be expected that they would be such fighters among themselves as they are, or cannibals, eating members of their own species when there is not enough other food at hand. The ants are described as communists, because the individual interest is merged in the community. Theirs is a female rights colony. The workers are females, the soldiers are females, the nurses are females, and there is one queen mother for them all, who lays all the eggs for the colony. The males are but mates for the young queens.—*The Christian Herald*.

THROUGH the ingenious invention of Charles Frederick Holder, author of some remarkable studies on fish and fishing, it is now possible to admire the beauties of the deep without getting into a diver's costume. Mr. Holder's invention consists of a glass-bottomed boat; that is, one with a number of square openings in the under part of the hull, which terminate at the lower end in sheets of thick glass. Passengers leaning against the balustrade over the openings can watch the strange inhabitants and objects of the sea, for the thickness of the glass enlarges objects without altering their shape.



# CHILDREN'S PAGE



## Toodles

W. S. CHAPMAN

**T**OODLES is a great gray cat, huge and handsome, and about six years old. Strong-limbed, deep-bodied, broad-headed, with short, erect, fox-like ears, and great eyes, scintillating and steel-like, with an attractive face and massive jaws, which mark him as exceptionally fine, he is an aristocrat among cats.

Toodles was raised in a home in the city of St. Petersburg, Florida, where he lived some two or three years, when the place was sold, and the house was carried away to another site. His mistress made several attempts to induce Toodles to go and remain with her at the new location, but without success. Each time Toodles came back to the old lot and lived a wild life, subsisting on the sparrows which he caught.

Finally a gentleman living across the alley ingratiated himself into the cat's favor, and Toodles transferred his quarters to his lot, taking possession of the premises back of the mansion. Here he lived independently for a while, but gradually accepted food offered him, finally becoming friendly and a most useful watchman over the place. Not a dog nor a cat ever dares to venture inside the gates. Toodles will not molest them so long as they remain outside, but any animal entering the yard is certain to receive punishment long to be remembered. Toodles was a confirmed old bachelor. He never tolerated cats about him, nor would he venture beyond the garden gate to visit any. He seemed to hold aloof and maintain a dignified reserve whenever a cat went by. There are some handsome lady cats living in the neighborhood, and they, naturally, exercise all the little winning arts and cat ways to attract favorable attention as they pass before him, but his stony glance gives no shadow of hope. All cats seem to look alike to Toodles.

But he met his fate at last, as most old bachelors do sooner or later. It was a case of love at first sight. Now what kind of animal, with seeming magic power, do you suppose won the heart of this superior creature?—Why, a poor little forlorn kitten, that threw itself on his mercy after a heavy rainstorm. He met it at the gate, and, in cat language, invited it in, permitting it to remain on the front porch all that night. The next morning he seemed to be partly ashamed of

his noble generosity of the previous night, and treated Kitty coldly, but did not drive her away; so there she has remained ever since, though in some unexplained manner Toodles has made her understand that he has preempted all the premises back of the house, and that she must remain in the front yard. Kitty has never disobeyed his command, spending all her time in front and in a meat market next door, where she has established herself as guardian and mice exterminator, and a royal good one she is.

Evenings Kitty will begin to purr loudly and tumble on the grass, racing away and returning in high sport to attract Toodles, who, after a little, will appear at



TOODLES

the corner of the house ready for a romp. And such a time as they two do have, to be sure! Sometimes Toodles appears with a rush and a snarl, bounding toward her in great leaps. Then little Kitty darts under a bush, almost trembling with fear, Toodles is so big and so fierce; yet she knows that the great cat is only playing, and that he is as tender with her as a mother would be with her child. So she is soon reassured, and crawls out from under the limbs, and jumps upon him, placing her paws about his neck as she looks into his kindly old face, and over and over they roll together; or, disengaging, race over the grass;

or she scurries around him as he lies prone on the sod stretched at full length, with his tail swinging and switching contentedly.

When the little black kitten first appeared at the gate, just after the heavy shower, and was received by Toodles, she was indeed a pitiful object. Bedraggled and dirty, with eyes festering from grit and wet sand dripping into them, with wounds and sores covering her body, and great patches of fur stripped from her skin, where dogs and cats had maltreated her, and stones thrown by cruel boys had injured her; lean and gaunt from hunger, with every rib showing and limbs trembling under her from weakness, the poor little thing staggered up to Toodles with a confident purr (assumed, possibly) as if sure of sympathy, and held up her dirt-bedraggled face before him, as much as to say: "Please pity me. See how I have suffered. Kiss me, Toodles, please do." She did not plead in vain. The great cat bent forward, lovingly, and bumped his

nose three times against hers,—the way cats have of kissing, you know,—and then gravely escorted the kitten to the house, where, on the garden walk, his master had already laid out his evening meal of raw meat, and gave her to understand, in cat language, that she was to help herself.

The poor little famished thing ate greedily, eating until every particle of the food was gone, while noble-hearted Toodles looked on contentedly, knowing that his generosity would send him to bed supperless. The meal over, the kitten became busy at once "primping" and cleaning herself, striving to appear as tidy as possible before Toodles. When all was finished, she stood shyly before him with a look on her face as if she were asking, "Well, now how do you like me?"

Toodles, who lay on the grass, stretched out his huge body to its full length, reaching out his great paws, and gently, ever so gently, drew Kitty to him, cuddling her up close, as a mother does a child, and she snuggled down still closer between his paws, sighing contentedly, the two closing their eyes in sleep just as the big round moon peeped over the top of a cloud and sent a beam of God's light upon them like an evening benediction.

### Ting Gee Shing

THIS is the motto of a boys' society in a Christian orphanage at Hsuchoufu, China, and this is the way it looks in Chinese characters on their banner:—

聽 記 行

TING—HEAR OR LISTEN. GEE—  
REMEMBER. SHING—DO

Now isn't this a fine motto, just one of the finest in the world? But it is finer still if these boys live up to it, and I think they do;

for from all I have heard of them, their daily lives show that they are greatly in earnest.

*Hear!* Little reader, do you hear the helpful things and forget those that are hurtful? Do the good words sink deep into your hearts and minds, and are the light and trifling ones forgotten? or is it just the other way? How differently people hear! During a revival meeting two children of the same family attended the services one morning. On their return home they were asked, "Well, what did the preacher say this morning?" One child promptly repeated some of the helpful words of the sermon, while the other replied, "O, he said there wasn't going to be any preaching tomorrow night!"

*Remember!* Is it easy for you to remember, or do you quickly forget? Is it the jingles of the nonsense books that you store up in your minds, or is it words of silver and gold from the Book of all books? A little boy in Mexico had learned to read the Bible while attending a mission school. He was given one for his very own, and how proud and happy he was! But the priest, who visited the family, found out that the boy had the Bible. Despite the lad's entreaties and his tears, the priest took the book and burned it. The boy, his eyes shining through their tears, said to the priest, "I have five chapters of the book where you cannot get them to burn."

The priest, thinking the boy had cut out the chapters before the book was burned, and had concealed them, said, angrily: "You have? Well you shall not long keep them. I *will* get them, and I will burn them. You cannot long hide them from me."

"O, you cannot get them!" the boy cried in tri-

umph. "They are where they cannot be burned. I have them *here*, in my heart."

Little one, how many chapters of God's Book have you in *your* heart? How many of Christ's beautiful, helpful sayings do you remember?

*Do!* Ah, this is the best of all, for what good is it even if we hear and remember, if we do not make use of it? We must be workers as well as hearers, doers as well as rememberers. It does us no good to hear if we stand still and shirk. Even if we remember all the noble and sweet things we are told to do, and don't do them, of what good is it?

What did the mother of Jesus say to the servants at the wedding feast in Cana of Galilee, where Jesus turned the water into wine? "Whatsoever he saith unto you, do it." Many things Jesus tells us to do, but one thing, chief of all, is faithfully to do our part in the great work of giving the gospel to all the world. Little reader, are *you* doing that?

A. M. BARNES.

### Trees

In the garden of Eden, planted by God,  
There were goodly trees in the springing sod,—

Trees of beauty and height and grace,  
To stand in splendor before his face:

Apple and hickory, ash and pear,  
Oak and beech and the tulip rare,

The trembling aspen, the noble pine,  
The sweeping elm by the river line;

Trees for the birds to build and sing,  
And the lilac tree for a joy in spring;

Trees to turn at the frosty call  
And carpet the ground for their Lord's footfall;

Trees for fruitage and fire and shade,  
Trees for the cunning builder's trade;

Wood for the bow, the spear, and the flail,  
The keel and the mast of the daring sail,—

He made them of every grain and girth  
For the use of man in the garden of earth.

Then lest the soul should not lift her eyes  
From the gift to the Giver of Paradise,

On the crown of a hill, for all to see,  
God planted a scarlet maple tree.

—Bliss Carman, in *Youth's Companion*.

### A Sure Cure

For a cure for coming wrinkles,  
Here's a recipe quite simple:  
Turn your frownings into twinkles,  
And each wrinkle to a dimple.  
Try this method 'fore and after  
Every meal, well mixed with laughter;  
Blithely, gayly,  
Do it daily,  
And the wrinkles you are fearing  
Won't be long in disappearing.

—John Kendrick Bangs.

THERE are about as many different miles as there are countries. Certainly a mile does not mean the same thing everywhere. In the United States and in England a mile is 1,760 yards. But the Irish mile is 2,240 yards, and the old Scots mile, still used in the Highlands, is 1,976 yards long. The hardy Swiss are content to walk 9,153 yards up a Swiss mountain, and then call it only a mile. The Swiss mile is the longest of all. The Prussian mile is 8,237 yards; the Danish, 8,244; the Turkish, 1,826; and the Italian, 1,766.—*The American Boy*.

## How One Girl Changed Herself



If a girl desires to test the philosophical side of kindness, let her try the simple experiment of concentrating her thoughts upon kindness and directing her acts by kindness alone for a whole day—better still, for a whole week—and observe what it does for her. She will find at the end of the week that she has created a whole new set of sensations within herself. Optimism rules; she feels a buoyancy, a strength, and a love of life that she has not quite experienced before. Life looks more beautiful, people seem more gracious, and she can bear her own trials with greater ease; they do not seem to be quite such bitter trials as they were before; the load of her troubles and difficulties seems easier to carry, for kindness is a sort of magic lever for lifting everything unpleasant out of life.

The whole aspect of life for a young girl was changed just by the philosophy of kindness. She was a morbid, disagreeable, sensitive, unhappy girl of sixteen. She was always imagining that people did not like her, and they didn't. She was always complaining that people were disagreeable to her, and they were. Her feelings were easily hurt, and people were always wounding her. She used to spend hours crying over her unhappiness.

Her parents sent her to college, hoping that this would cure her morbidness, but she suffered more intensely than ever; the girls were repelled by her, no one sought her, no one cared for her, the teachers disliked her, and finally she became the subject of jest among the students. She went home after her first year of college a broken-hearted, despondent girl. I talked the philosophy of kindness to her one summer afternoon when I found her with her young face swollen and stained with tears. At first she regarded my words with indifference, then with doubt, saying that nothing that would apply to others could be applied to her, as she was utterly different from other girls. She was homely, she said, and utterly unlovely, which was true; but she had made her own homeliness and her own unloveliness. This I explained to her, and assured her that she could make herself as charming and winsome and attractive as the best of her mates.

At last she consented to try the idea, and promised to think of nothing but being kind,—just to be kind being the one object of her existence for a whole week. She was not once to think of herself, but always of others, and of being kind, kind, kind; every human being that came near her was to receive some act of

kindness, if no more than a smile or a cheery word.

She followed the plan faithfully. She smiled radiantly upon the grouchy conductor of the street car as she passed in. She beamed upon the policeman on the corner, and remarked that it was a lovely day. She bought a paper of a dirty little newsboy just to be able to ask him if he were doing a good business.

She remembered that a short time before, when she was in one of her ugliest moods, she had slapped the little daughter of her laundress for almost nothing at all. The remembrance of the little girl crying bitterly as she ran away down the street sorely troubled her. To make amends, she hunted up the little girl one morning and took her to one of the parks for a day's outing. On the way home she bought the child a beautiful doll.

She called on several of her girl acquaintances—she had no real friends—and met them wreathed in smiles, and finally asked if there were anything she could do for them. One said, rather amazed, "Why, yes, I want some one to help me with my church fair;" and our friend was at once enrolled as a flower girl.

She was especially kind in many ways to the servants, and so on; and she went through the whole week growing kinder and kinder, and becoming more deeply fascinated with being kind, and realizing such a change in her entire self that she said she felt as if she had been made over into a new being.

Now, after two years, she is one of the most beloved girls in her set. Her whole face seems to have changed. She has a beautiful expression, and is almost always smiling. She is as happy as she was

wretched before, and she is in love with life and everybody about her. She has grown to be singularly unselfish, as one naturally does who is constantly practicing kindness, and she has won a reputation for sweetness and beauty of nature. She is so eager for others to know the beauty of her philosophy that she preaches kindness to all, and she has so instilled it into the minds of the members of her Sunday school class that they have formed a little Kindness Club, the object of which is to be kind in every way and at every opportunity. Each member keeps a record in a little Kindness Book of what she did in the way of kindness during each day; and they bring the books to their teacher each Sunday that she may read over the records and discuss the acts of kindness with them; and these talks and discussions of the actual experiences of the members lead to new ideas and new methods of being kind.—*Ladies' Home Journal.*



Summary of the Missionary Volunteer Work in the North American Division  
Conference for Quarter Ending March 31, 1914

Conferences	No. Societies	Present Membership	Conf. Society Members	Missionary Let-ters Written	Missionary Let-ters Received	Missionary Visits	Bible Readings Cottage Meetings	Subscriptions Taken	Papers Sold	Papers Lent or Given Away	Books Sold	Books Lent or Given Away	Tracts Sold	Tracts Lent or Given Away	Hours of Chr. Help Work	Clothing and Meals Given	Bonquets Given	Scripture Cards Given	Treatments Given	Signers Tem-perature Pledge	Offerings for Foreign Missions	Offerings for Home Missions	Conversions	
<b>ATLANTIC UNION</b>																								
Gr. New York	9	217	..	135	44	60305	..	229	39	1304	1225	300	131	629	4818	494	29	..	63	..	\$ 12.16	\$267.32	3	
Maine	2	40	25	29	11	55	2	..	154	231	228	27	16	1292	33	16	2	10	..	..	..	4.57	1	
Massachusetts	14	170	9	3900	634	438	128	12	5915	813	21	102	103	6124	562	214	39	163	51	26	48.17	303.02	19	
New York	5	47	8	41	18	22	6	1	4	373	29	12	928	338	58	11	..	..	2	..	..	5.66	..	
N. New Eng.	3	152	..	19	13	22	21	2	200	539	..	47	..	277	4	42	3	3	12	..	9.79	..		
S. New Eng.	7	43	..	49	43	163	9	31	572	327	20	23	7	470	104	39	3	..	5	..	11.44	..		
W. New York	10	129	5	191	84	527	81	12	312	3321	146	85	228	2330	276	304	15	..	67	1	159.37	209.10	..	
<b>CENTRAL UNION</b>																								
Colorado	21	351	3	387	165	699	192	16	1148	2245	37	126	20	2331	1532	615	41	54	1013	89	59.48	26.51	16	
East Kansas	10	174	3	97	50	141	125	26	306	6373	346	56	..	1360	343	171	9	3	13	2	7.17	9.39	..	
Nebraska	11	343	100	252	132	891	122	103	958	2372	20	114	65	5027	411	239	52	45	36	..	136.39	48.67	13	
N. Missouri	4	82	..	75	27	325	102	11	67	580	8	75	54	376	102	111	..	..	4	1	12.90	5.10	..	
S. Missouri	9	140	2	227	55	311	28	36	876	1017	80	66	29	805	342	151	4	34	84	2	17.32	20.24	19	
W. Colorado	4	75	2	39	16	72	34	20	69	362	29	11	638	270	31	16	..	..	2	..	5.51	25.30	5	
W. Kansas	17	340	2	251	123	577	18	39	497	3350	25	70	41	3660	525	139	15	137	3	10	12.62	26.58	7	
Wyoming	3	70	..	92	33	33	6	..	..	408	51	31	..	101	40	20	..	..	4	29	..	..	1	
<b>COLUMBIA UNION</b>																								
Chesapeake	5	110	24	50	22	170	167	8	657	845	138	62	75	1318	390	224	8	490	..	..	15.00	17.77	1	
Dist. of Colum.	7	216	..	911	368	479	470	79	5923	6335	66	134	13475	21951	562	450	20	66	42	6	42.00	83.28	4	
East Penn.	12	167	5	71	16	400	21	3	763	1171	13	41	137	972	277	196	2	..	592	..	16.15	18.28	2	
New Jersey	1	31	..	35	2	3	14	28	789	155	46	6	5	767	..	16	4	..	..	48	..	..	..	
Ohio	21	315	..	149	104	208	124	1	1220	663	85	132	..	2055	539	139	35	20	7	79	9.36	20.89	..	
Virginia	5	50	..	44	25	237	106	10	332	225	21	9	*132	*177	181	168	1	..	13	..	..	9.84	8	
West Penn.	2	31	..	25	29	55	5	12	8	133	..	6	..	3	172	4	2	..	..	..	3.48	..	..	
West Virginia	1	5	..	8	..	25	36	4	113	30	..	4	..	180	48	221	..	2	21	..	..	..	..	
<b>LAKE UNION</b>																								
E. Michigan	24	324	6	302	91	271	22	34	3003	3049	69	142	202	2572	489	531	8	133	106	78	62.51	82.50	5	
Indiana	20	260	..	280	136	152	47	13	848	1057	38	53	24	5361	143	185	16	..	48	65	48.55	39.74	..	
N. Illinois	34	562	8	548	345	1718	535	38	3089	4225	95	341	7374	17488	939	1538	8	117	2854	61	100.45	96.42	13	
N. Michigan	10	60	7	27	18	88	4	..	201	221	3	16	32	148	42	100	..	27	3	4	3.55	2.77	..	
S. Illinois	3	42	2	6	1	30	..	..	15	387	1	..	..	389	12	9	..	..	..	..	1.90	2.33	..	
W. Michigan	29	638	7	461	159	701	119	32	1464	5244	647	296	120	2731	809	429	182	49	74	55	160.00	106.91	10	
Wisconsin	23	225	10	105	44	130	6	27	405	1158	57	100	97	1078	1560	75	35	148	63	26	23.20	12.56	1	
<b>NORTHERN UNION</b>																								
Iowa	15	281	8	217	73	273	84	39	1137	1624	86	286	20	3325	608	695	73	63	27	38	..	41.72	2	
Minnesota	14	266	35	378	112	545	177	6	923	3617	45	114	43	1504	424	188	12	39	43	25	..	55.75	9	
North Dakota	5	73	1	100	54	48	20	..	10	185	5	14	926	55	6	..	..	..	4	..	23.02	9.40	..	
South Dakota	15	213	25	154	58	168	80	8	288	960	22	60	21	324	602	384	..	..	..	..	85.42	..	..	
<b>NORTH PACIFIC UNION</b>																								
Montana	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
S. Idaho	2	33	..	29	9	2	..	..	24	434	1	43	..	140	21	4	4	4	..	..	5.34	..	..	
S. Oregon	10	187	7	127	35	419	50	17	71	1340	20	86	16	1379	240	158	58	79	85	6	20.22	47.96	1	
Upper Colum.	7	187	..	72	33	117	46	10	245	802	69	68	1106	946	204	123	..	..	..	..	8.86	34.32	..	
W. Oregon	16	420	..	204	80	662	57	4	631	3453	94	123	200	20652	1337	244	..	..	..	58	29.57	71.17	3	
W. Washington	19	339	2	320	99	816	175	17	2684	4514	203	284	1551	6498	573	312	9	63	31	52	67.58	40.65	..	
<b>PACIFIC UNION</b>																								
Arizona	1	50	..	5	..	44	18	1	..	501	..	30	..	70	194	31	..	..	..	..	1.80	..	..	
California	20	700	..	317	134	621	192	35	627	9138	22	141	72	14695	1407	570	552	347	48	6	70.47	106.73	8	
Can. California	19	425	..	177	79	418	167	24	255	3127	145	114	3	7005	643	128	59	76	122	37	88.45	33.31	25	
N. California	15	367	1	79	12	129	93	8	925	1309	14	61	8	2783	166	63	59	168	16	51	45.85	33.23	4	
S. California	20	565	..	361	186	602	219	674	483	5974	45	139	47	2582	690	835	28	..	125	..	150.00	212.23	16	
Utah	2	32	..	160	60	1441	183	11	328	1271	51	60	52	1677	581	146	5	19	207	..	..	99.24	..	
<b>SOUTHEASTERN UNION</b>																								
Cumberland	4	114	2	165	88	75	71	52	355	261	50	19	100	83	147	55	7	..	36	3	17.74	28.82	..	
Florida	15	137	4	159	49	552	325	7	1165	591	109	74	31	730	658	270	97	..	18	..	32.52	24.10	12	
Georgia	11	140	14	373	267	706	218	37	1296	852	59	125	502	1610	680	946	72	8	71	9	..	69.53	4	
North Carolina	5	155	..	149	77	590	343	148	687	328	166	116	9	348	480	466	2	28	47	46	30.28	23.96	12	
South Carolina	6	109	20	65	20	258	65	2	325	313	16	12	3	182	106	89	3	..	..	2	3.30	12.24	..	
<b>SOUTHERN UNION</b>																								
Alabama	6	102	3	100	54	294	87	12	147	492	7	18	..	288	128	134	10	..	..	3	3.32	6.09	2	
Kentucky	4	69	15	90	56	155	86	71	1208	522	59	58	..	544	614	271	11	19	23	2	18.40	48.00	4	
Louisiana	7	75	1	84	76	259	169	23	333	597	35	86	21	1884	175	156	16	336	48	12	..	17.66	6	
Mississippi	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Tenn. River	4	42	..	81	63	181	47	21	181	42	..	..	..	925	..	..	..	..	4	..	..	..	5	
<b>SOUTHWESTERN UNION</b>																								
Arkansas	8	113	6	110	35	390	81	40	22	1101	51	91	20	565	325	189	39	2	56	..	..	20.57	2	
New Mexico	3	25	..	102	45	73	4	..	..	208	..	21	..	184	5	43	..	29	4	..	4.00	3.5	6	
North Texas	8	279	..	118	32	148	31	3	31	1323	10	32	32	333	673	96	12	5	29	..	50.20	43.40	..	
Oklahoma	18	407	3	138	54	177	74	20	176	1753	25	69	13	2965	200	141	11	32	15	116	14.31	8.78	20	
South Texas	3	43	..	7	1	20	..	..	..	186	716	25	11	6	136	53	2	..	..	..	..	2.21	3	
West Texas	5	75	2	67	21	29	17	3	186	484	8	27	*600	*2238	23	30	11	..	13	..	7.10	2.80	..	
<b>CANADIAN UNION</b>																								
Maritime	4	31	..	7	2	2	..	..	150	104	..	..	..	13	..	..	..	..	3	..	..	75	6.00	..
Ontario	4	38	2	79	14	278	69	..	372	594	11	29	208	1341	158	55	16	50	..	..	15.40	7.96		

## Spelling and Syllabication

### Rules for Spelling

THE rules for spelling and the rules for syllabication constitute an important part of the language work in various grades. On account of the nonphonetic nature of our language, definite rules for spelling are necessary, but the dependable rules, that is, the rules that have not too many exceptions, are few in number.

However, there are a few rules which even a revolution in phonetic spelling would not change:—

1. Nouns ending in y preceded by a vowel, form the plural by adding s; as, valley, valleys.

2. Nouns ending in y preceded by a consonant form the plural by changing y to ie and adding s; as, fly, flies.

3. Monosyllables ending with a single consonant preceded by a single vowel, double the consonant before a suffix beginning with a vowel; as, stop, stopping; nod, nodded.

4. Words of more than one syllable ending with a single consonant preceded by a single vowel, double the consonant before a suffix beginning with a vowel, provided they are accented on the last syllable; as, begin, beginning; occur, occurred.

These four rules are the most important, as they are dependable rules and have no exceptions. Now follow the rules with exceptions:—

5. Words ending in silent e drop the e when ing is added, except when the final e is needed to insure correct pronunciation; as, close, closing; blame, blamed, and canoeing, shoeing, singeing (to distinguish from singing), etc.

6. Words ending in a double consonant, when they are compounded with prefixes, retain both consonants, except in the words until, withal, and annul; as, recall, fulfill, emboss.

There are other rules for spelling, but they are too technical for practical use and may well be omitted.

### Rules for Syllabication

The hyphen (-) has three distinct uses: (a) To separate the parts of a compound word; (b) to mark the divisions between syllables; (c) to indicate syllabication when, from lack of space, a word must be carried over to the line below. In teaching syllabication, we are concerned with the use of (b) above.

1. In dividing a word, make the divisions at the end of syllables; as, rhet-o-ric.

2. When two vowels, not forming a diphthong, come together, place the hyphen between them; as, fre-er.

3. When two consonants come together, the hyphen is generally placed between them; as, mem-ber. A few exceptions; as, neu-tral.

4. A single consonant between two sounded vowels, generally joins the latter vowel; as, fa-vor.

5. Compounds and derivatives should be divided so as to form separate syllables; as, im-pede; somewhere.—*Charles H. Davis, in Teachers' Magazine.*

NEVER continue a conversation when you find yourself losing your temper. You sometimes are obliged to hear speeches which make you angry; but you are never obliged to answer them. It is certain that if you do not have sufficient self-control to stop a conversation which is causing you to lose your temper, you will not have sufficient self-control to avoid saying things for which you will be sorry afterward.—*Youth's Evangelist.*

## The Seven Laws of Friendship

THE seven laws of friendship are: (1) Moral sincerity; (2) likeness of personality; that is, much overlapping of tastes; (3) complimentary personality, sufficient unlikeness to give a zest and flavor to friendship; (4) community of experience; what friends have lived through together is a bond that holds tight; (5) growth; friendship is not static; it must be wooed fresh every day; (6) loyalty; not only a faithful recognition of the bonds already established, but also sincerity and an absence of pretense; there must needs be a succession of growing comradeships for every growing life; it is folly to blow the ashes of a dead fire and pretend to be warmed; (7) independence of personality; to be worthy of a great friendship you must be able to do without it.—*Edward Howard Griggs.*



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

## Senior Society Study for Sabbath,

August 15

### Suggestive Program

1. OPENING Exercises (ten minutes).
2. Bible Study (fifteen minutes).
3. Quiz on Standard of Attainment Texts (five minutes).
4. Our Work Among the South American Indians (fifteen minutes).
5. Social Meeting (ten minutes).
6. Closing Exercises (five minutes).

1. Special music; sentence prayers; song; review Morning Watch texts for past week; collect individual reports and offering; secretary's report.

2. Jer. 1:4-10. See also "Patriarchs and Prophets." Suggestions: God knew him; his special mission in life; how Jeremiah regarded himself; he was to do not his own but God's work; God gave him his message.

3. Ps. 119:105, 11.

4. Give the following two papers as talks: "Among the Indians in Peru" and "Lake Titicaca Indian Mission." See *Gazette*.

5. Urge each to give a practical lesson that he has drawn from the study of these Indians.

## Junior Society Study for Week Ending

August 15

### Suggestive Program

1. OPENING Exercises (fifteen minutes).
2. "Some of China's Heroes" (five minutes).
3. "George Leslie Mackay, of Formosa" (fifteen minutes).
4. Mackay's Visit to the Head-Hunters (five minutes).
5. Mackay's Trip to Kap-tsu-lan Plain (five minutes).
6. Building the First Chapel in North Formosa (two minutes).
7. "What I Can" (three minutes).
8. Closing Exercises (ten minutes).

1. Song; review Morning Watch texts; sentence prayers; secretary's report; reports of work done; offering taken; special music.

2. The three mentioned in the article in the *Gazette* are only a few of the many pioneers whose names might be added to the honor roll. Let one of the Juniors tell briefly why we should be familiar with the names of these three missionaries.

3. This study takes us over to Formosa, and all who took the Junior Reading Course last year will be glad to meet again their old friend, the "Black-Bearded Barbarian." The story of his life as found in the paper in this INSTRUCTOR may either be read or given as a talk. Aside from this biography, invite each Junior who took the Reading Course to bring to the meeting today a good lesson learned from reading the life of Mackay.

4. See "Black-Bearded Barbarian," pages 123-146. Have some Junior read this, and tell it in his own words. Surely it will be unnecessary to print this story, as the book "Black-Bearded Barbarian" is so generally distributed that doubtless every society will have access to it.

5. See "Black-Bearded Barbarian," pages 177-199. Have some Junior either write a paper or give a talk on this chapter.

6. See "Black-Bearded Barbarian," pages 149-156. Have a Junior write a paper or give a talk on this subject.

7. Recitation. See *Gazette*.

8. After the recitation of the poem, ask the children to answer for themselves the question, "What can I do?" And suggest how our \$25,000 fund will help to give the gospel to the boys and girls living in the Orient. Repeat in concert Matt. 24: 14.

### 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.]

43. I AM the secretary of a local Missionary Volunteer Society. I feel discouraged. The members do not hand in reports. What can I do?

You have a very important office, and I hope you are willing to *work hard* to make your society all that its name indicates. Some secretaries seem to think that when they write the weekly minutes and total up the few individual reports that straggle in, they have done nobly all that could be done. Such a secretary deserves to fail, but it is a great pity that because of her negligence the society suffers an irretrievable loss.

The secretary is the society nurse. She has her finger on its pulse (or should), and should administer such treatment or order such exercise as is needed to keep the society's missionary activities in perfect health.

If your society is large, I hope it is divided up into working bands, and that every member is a member of one of these bands. Of course, each band has a leader, and I think it would be well for each to have a secretary also. This band secretary should be held responsible for the weekly reports of every member of the band, and should turn over to you either the sum of the band reports or each individual report. In a large society the secretary must have help in gathering reports. To work up a good reporting system in any society requires much personal effort, and the secretary or his assistant should each week visit every member that fails to pass in an individual report. The secretary who does not work hard to get every member to report regularly does himself and the society an injustice. Persevering personal effort is sure to win, so be of good courage and press on. Your work merits your best endeavor.

44. I was baptized at camp meeting, and am having quite a bright Christian experience so far, but the temptations are getting harder and harder to bear. What shall I do to stand?

Remember always that the Master to whom you have committed your case is "able to keep" you from falling. The following seven rules given for Christian growth will be a great help to you if you will try to observe them faithfully:—

Never neglect daily prayer.

Never neglect daily Bible reading.

Never think you can deceive God about yourself.

Never let a day pass without trying to do a Christian act.

Never do anything you cannot ask God's blessing upon.

Never take your rule of life from other Christians, but from Christ. Ask, "What would he do in my place?"

Never believe that which contradicts the Word of God.

Through daily communion with your Master in the chamber of secret prayer and by walking with him in the paths of Christian service, you will gradually learn more and more fully that "in thy presence is fullness of joy; and at thy right hand there are pleasures forevermore." When we learn this as fully as it is our privilege to learn, no worldly inducements can draw us from our best Friend.

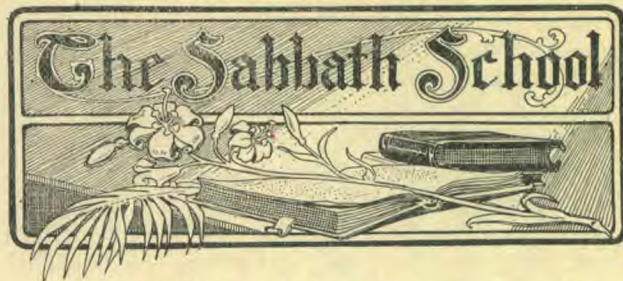
45. Where can I obtain some good motto post cards?

The Review and Herald has just published a series of sixteen Missionary Volunteer post cards. These cards contain excellent mottoes, and can be obtained from the Review and Herald, Takoma Park, D. C., or from your tract society, at ten cents a dozen for any one card in the series, or fifteen cents a set of the sixteen different cards.

46. Our leader just preaches us "to death." I don't want to find fault, but really don't you think some Missionary Volunteer leaders talk too much?

The experience of your society is not so amusing as it is pathetic. A number of society leaders are inclined to talk too much and to preach short sermonettes between the different parts of the program, much to the weariness of the society members. Some one has said that a good leader is one who talks little, but encourages a great deal. Of course, there are some leaders who talk too little, but we hear far more about those who talk too much. Do not forget, however, that your leader has a difficult office to fill. He needs your prayers and your encouragement rather than criticism.

If he is an earnest Christian, endeavoring above all things to save souls and to make his society work a success, he will appreciate having you suggest personally the criticism you make in your question, and making it to him individually may be a great help to him in his work, and to your society as well.



### VII — Elijah and the Prophets of Baal

(August 15)

LESSON SCRIPTURE: 1 Kings 18: 1-39.

MEMORY VERSE: "Choose you this day whom ye will serve." Joshua 24: 15.

#### Questions

1. What had Elijah told Ahab should not come to pass except by the prophet's word? 1 Kings 17: 1. How long did Elijah's faith lock up the "windows of heaven"? James 5: 17. What was the result? 1 Kings 18: 2, last part. For what did the worshipers of Baal and Ashtaroah have ample opportunity? Note 1. What did the continuance of the famine prove? Note 2. Of what was it a fulfillment? Deut. 11: 16, 17.

2. How severe was the famine? Note 3. Instead of repenting of her sins, what did Jezebel stir up King Ahab to do? 1 Kings 18: 10. When she could not find Elijah, what did she do with the other prophets of God? Only how many escaped? In what manner? Verses 4, 13.

3. Who was Obadiah? Whom did he fear and serve? Verses 3, 12, last part. In what respect was he an example to us?

4. After the third year of the famine, where did King Ahab tell Obadiah to go? Why was this necessary? Where did the king go? Whom did Obadiah meet in the way? What did Elijah tell Obadiah to do? Verses 5-8. What reply did Obadiah make? Verses 9-14. What promise did Elijah make? Verse 15.

5. What did Obadiah finally do? With what result? Verse 16.

6. What were King Ahab's first words to Elijah? What were Elijah's first words to the king? Verses 17, 18. "As one having authority," what did Elijah command the king to do? What did King Ahab do? Verses 17, 20. Find Mt. Carmel on the map.

7. What did Elijah say to the people when they were assembled? With what response? Who only, in all that assembly, dared to stand alone on the Lord's side? Verses 21, 22. Note 4. What does the Lord call us to do today? Memory verse.

8. In what manner did Elijah try to cause the people to take sides? How did they respond to this request? What did the prophets of Baal place upon their altar? How long did they cry unto their god? What demonstration did they make in their earnestness? With what results? Verses 23-26.

9. When noon came, how did Elijah mock them? With what still greater earnestness did they pray? How long did they continue? Yet what did their god not do? Verses 27-29.

10. Why did their god not answer? Ps. 115: 4-7.

11. What did Elijah then repair? What did he lay upon the altar? How did he make it as difficult as possible for fire to consume the offering? What time of day did he begin his prayer? 1 Kings 18: 30-36. Note 5.

12. How did Elijah address the Lord? For what four definite things did he ask? Why did he ask for these things? How did the Lord then respond? What showed that this was no ordinary fire? What were all the people obliged to admit? Verses 36-39.

**Notes**

1. "God's message to Ahab gave Jezebel and her priests and all the followers of Baal and Ashtaroth opportunity to test the power of their gods, and to prove the word of Elijah false."—Mrs. E. G. White, in *Review and Herald*, Aug. 21, 1913.

2. "With costly offerings the priests attempt to appease the anger of their gods; with a zeal and a perseverance worthy of a better cause they linger round their pagan altars, and pray earnestly for rain. Night after night, throughout the doomed land, their cries and entreaties arise. But no clouds appear in the heavens by day to hide the burning rays of the sun. No dew nor rain refreshes the thirsty earth. The word of the Lord stands unchanged by anything the priests of Baal can do."—*Id.*

3. "A year passes, and yet there is no rain. The earth is parched as if with fire. The scorching heat of the sun destroys what little vegetation has survived. Streams dry up, and lowing herds and bleating flocks wander hither and thither in distress. Once flourishing fields have become like burning desert sands—a desolate waste. The groves dedicated to idol worship are leafless; the forest trees, gaunt skeletons of nature, afford no shade. The air is dry and suffocating; dust storms blind the eyes and nearly stop the breath. Once prosperous cities and villages have become places of mourning. Hunger and thirst are telling upon man and beast with fearful mortality. Famine, with all its horrors, comes closer and still closer."—*Id.*

4. "Not one in that vast assembly dare utter a word for God, not one dare reveal loyalty to Jehovah. . . . Not all at once had this fatal apostasy closed about them; but gradually, as from time to time they had refused to heed the words of warning and reproof that the Lord sent them. Each departure from right doing, each refusal to repent, had deepened their guilt, and driven them farther from Heaven. And now, in this crisis, they refused to take their stand for God."—*Id.*, Sept. 18, 1913.

5. "The time at which the evening sacrifice was offered in his day, which was probably not mentioned by Josephus, . . . 'the ninth hour,' or three o'clock."—*Cook*.

**VII — The Coming of the Lord**

(August 15)

Daily-Study Outline		
Sab.	Read the lesson scripture	
Sun.	Manner of his coming	Questions 1-3
Mon.	The Christian's attitude	Questions 4-7
Tues.	Make peace with God	Questions 8-11
Wed.	Beware and grow	Questions 12-16
Thurs.	Means of growth; result	Questions 17-20
Fri.	Review the entire lesson	

LESSON SCRIPTURE: 2 Peter 3: 10-18.

**Questions**

1. How are we assured that the Lord will come? 2 Peter 3: 10.
2. What is the meaning of the comparison "as a thief in the night"? 1 Thess. 5: 2. Note 1.
3. Upon whom will the day of the Lord not come thus? Verse 4.
4. What phenomena in the heavens and the earth

will accompany that event? 2 Peter 3: 10, latter part. Note 2.

5. In view of this event, what question is asked the believer? Verse 11.

6. What bearing does the approaching dissolution of all these things have on spiritual earnestness? Note 3.

7. What should be the Christian's attitude toward the coming of the Lord? Verse 12. Note 4.

8. For what renewal of material things may we look? What will dwell there? Verse 13.

9. What bearing should such a prospect have on the spiritual life? Verse 14.

10. How should we reckon the long-suffering of the Lord, even if he delays his coming? Verse 15, first part.

11. How did Paul write his instruction to us? Verse 15, last part.

12. Of what things did Paul write? What did Peter say of them? Verse 16.

13. What classes of people wrest the Scriptures? Verse 16.

14. What, then, is a remedy for misusing Scripture? *Ans.*—Increase our knowledge of it.

15. To what dangers are conscientious believers exposed? Verse 17.

16. How may the believer develop stability? Verse 18.

17. By what means can we grow in grace? 2 Peter 1: 1, 2. Note 5.

18. By what means can we grow in knowledge? Verses 5-8.

19. What is the assured result of multiplying grace and knowledge according to the Lord's plan given us through Peter? Verse 11.

20. In what response may we join with Peter? 2 Peter 3: 18, last part.

**Notes**

1. This passage makes it clear that the point of comparison is the coming *suddenly* or *unexpectedly*.

2. "Burned up." In comment by Westcott and Hort on the passage, other readings are given: "shall not be found," "shall disappear." The whole passage is evidently intended to describe the natural results of intense heat.

3. The effect should not be that of stimulating to greater spiritual earnestness merely because of a "fearful looking for of . . . indignation," but knowledge of such an end to material things ought to lead us not to put our trust in them, but to "desire a better country," a "kingdom which shall never be destroyed."

4. The word *hasting* has the force of either *hastening* or *desiring earnestly*. If we take the latter meaning, and apply it as we are exhorted, it will surely lead to our helping hasten that great event.

5. Grace comes by faith. It is exercised toward us by applying the righteousness of Christ to cover our sin. It is multiplied through the increase of experimental knowledge of God.

**Little Deeds**

TAKE heed, O brother, take heed!  
For many are sorely in need;  
Only a kindly word  
Might lead them to the Lord.

Only a smile  
Given once in a while,  
Might help some one to know  
The Creator, who loves us so.

Only a little deed  
To those who are sorely in need,  
May turn them from the path of sin,  
To his kingdom to enter in.

VIOLA EISENMAN.

Boulder, Colorado.

# The Youth's Instructor

ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.,

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - EDITOR

### Subscription Rates

Yearly Subscription	- - -	\$1.25
Six Months	- - -	.70
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In clubs of five or more copies, one year	- - -	Each \$ .85
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Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

### AN APPEAL TO CONGRESS

Since the alcoholic beverage traffic retards the accomplishment of the six objects for which the United States Constitution was adopted, I pray you to vote to submit the prohibition amendment to the people for ratification.

1. A more perfect union is retarded by disturbances between prohibition and license States.
2. Since, without our consent, for every dollar of revenue received from the liquor traffic we must pay out ten for the alcoholic, justice is not established.
3. Since the son, the father, the daughter, the mother, is asked by friends to drink a poisonous beverage, and may come home drunk or disgraced, domestic tranquillity is not secured.
4. Since alcoholic beverages are permanently incapacitating the United States citizen to bear arms, the common defense is minimized.
5. Since the workman spends half his earnings for rum, hard times result, and the general welfare is not promoted.
6. Since our drunken streets, our drunken homes, are bringing us this financial stringency, this heartbreak, the CURSES of liberty, rather than the blessings of liberty, are SECURED to us.

Will you not give us, then, the opportunity to use our power to relieve Uncle Sam of paying two billion dollars annually to care for the ALCOHOLIC?  
 Martha E. Crenshaw.

### Anti-Saloon League of America's Great Plan for Temperance Education on World's Temperance Sunday

THE Anti-Saloon League of America, through its Lincoln-Lee Legion Department, plans to make World's Temperance Sunday, Nov. 8, 1914, a big factor in the campaign for national prohibition. To this end it is offering free to all Sunday schools in the United States, supplies for an appropriate temperance service on that day. The supplies offered are as follows: (1) "The Lincoln-Lee Legion Program Book," a thirty-two-page pamphlet containing choice recitations, both prose and poetic, and class exercises; (2) the sixteen-page Song Supplement, which contains thirty rousing temperance and antisaloon songs, also

Scripture and national prohibition responsive services. These will be furnished in sufficient quantity to supply the entire school; (3) Lincoln-Lee Legion Duplicate Pledge Cards, one for each member of the school; (4) a large National Prohibition Chart; (5) a Lincoln-Lee Legion Wall Roll; (6) a large picture of Lincoln and Lee; (7) scientific temperance leaflets for free distribution to all who are present.

World's Temperance Sunday, November 8, will afford an excellent opportunity for the Sunday school and churchgoing people of the United States to get a vision of this most recent scientific information, in its bearing upon the movement for universal total abstinence and national and world-round prohibition.

Every Sunday school superintendent or pastor reading this announcement, who would like to use these free supplies on World's Temperance Sunday should send at once a postal card request for full information, to the Anti-Saloon League of America, Lincoln-Lee Legion Department, Westerville, Ohio.

### Lift Your Hats, Boys

If you only knew, boys, what a pretty and graceful deed the lifting of your hat is, how it brings out in fine relief any perfection of figure or manner that nature may have given you,—just that and no more,—you would never forget it.

But there is much more: mother taught it to you; your sister merrily exacted it of you; your teacher, if you are unmindful, reminds you of it; the conventionalities require it; courtesy urges it; and impulse and instinct, placed within you by generation after generation of right-minded and right-feeling ancestors, make it the easiest and most natural thing in the world to do—as easy and as natural as the drawing of a breath.

Somehow I never see the graceful act but through my mind flashes a thought of the knighthood and chivalry of old, of long lines of lords and ladies and courtly cavaliers, of Queen Elizabeth and Sir Walter Raleigh, and the endless action and life and romance woven in and out among them.

Through all this has descended to us the tipping of the hat. In the social amenabilities of American life today there is no one act, I repeat, prettier or more graceful, or—thank God that the unwritten laws have made it so!—more common.

It is a concession of strength to weakness, of sternness to softness and gentleness, of manhood to womanhood; and such a concession, in its very spirit, can never be otherwise than inherently beautiful and noble. Women have been the incentive to valor and bravery throughout the ages, they have been the home makers of our world; they have eased father, brother, husband, son, of every burden possible, that they might live their lives and do their deeds; they have prayed while men have fought and bled and died; and, ah! they have gone down into the depths of the unknown and the unfathomable, into the thick darkness, and held up, with shining eyes, new life. In their arms that life has been cradled,—kings, princes, noblemen, the wise men and redeemers of the race. Women have shaped them, molded them, nurtured them, "line upon line, precept upon precept," and sent them forth to the world. Many a man, at the zenith of his highest attainment, has turned back, and said, like Lincoln, that he owed all he was or all he hoped to be, to his mother. Lift your hats, boys!

ELVIRA ANDREWS WEBBER.