

The YOUTH'S INSTRUCTOR

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No. 8



CHINESE JUNK GOING FULL SAIL UPSTREAM



"LET us do good unto all men." Gal. 6: 10.

"GOD gives us our tongues; let us not misuse his gift of speech."

"No man is born into the world whose work is not born with him; there is always work, and tools to work withal, for those who will."

A MAN found drunk in Denmark is turned over to the care of a doctor, and the bill is sent to the proprietor of the last saloon visited by the man.

THE ordinary suffering in China has been so intensified by loss of trade with Europe that in some provinces the sale of wives and children is being carried on extensively.

GUGLIELMO MARCONI, of wireless telegraphy fame, has been appointed a member of the Italian Senate by King Victor Emmanuel. His Majesty signed the decree to this effect Dec. 31, 1914.

LIVE for something. Do good. . . . Write your name in kindness, love, and mercy on the hearts of thousands with whom you come in contact year by year. Good deeds will shine as the stars in heaven.—*J. Chalmers.*

THE disturbed political and industrial conditions in Turkey are not hindering the religious and educational work of that country. The American Board of Commissioners for Foreign Missions reports that the Turkish people seem to be in closer touch with the missionaries than ever, especially with the Americans.

AT the Arlington wireless station, near Washington, one night about a year ago was heard the regular click of the clock in the Eiffel Tower, Paris. The work of which this test was a part has been concluded, and it is said that now all vessels equipped with wireless may receive absolute time from Paris. This wireless feat is considered one of the most remarkable of the age.

A LABORER'S cottage was flooded in a great storm, and the father had to take his little boy through the surrounding water to a neighbor's house some distance away. "Weren't you frightened?" asked the kind friends as they dried and fed the child. "O, no," answered the little lad, "I was walking with father." Just so. Walk with God, and even the floods shall not overwhelm us.—"*Stems and Twigs.*"

MRS. R. K. GEMBERLING, of Pawtucket, Rhode Island, writes of the Bible Year course as follows: "I am greatly enjoying the course. After reading the INSTRUCTOR, I clip the printed outline, and paste that for each day's reading, together with the notes, at the beginning of the chapter designated. I know I shall have a special treasure by the end of the year. Again I want to express my gratitude for this rich treat."

A LADY was one day sitting in a London park. She was in great trouble, so great that she could not help the tears rolling down her face. A little girl—quite a stranger to her—playing near, looked at the sad face shyly two or three times, and then came and put her arms round the lady's neck and kissed her, and said: "I'm so sorry! Don't cry. God loves you;" and then ran home. Long after, that lady said: "That sweet child's words and kind action were the turning point in my life. She saved my soul."—*Selected.*

ACCORDING to the study made by Profs. J. B. Reynolds and W. H. Day of the Ontario Agricultural College, it is true that properly conducted and erected lightning rods possess all the value of protection that Benjamin Franklin claimed for them. Statistics gathered in different parts of the United States indicate that over ninety per cent of the fire losses by lightning were on buildings minus the rods.

ITALY has recently been the victim of a severe earthquake. The city of Avezzano, with a population of 12,000, suffered the most seriously, only 500 persons surviving the catastrophe. The dead and wounded together numbered about 100,000.

THE Turks, according to report, are continuing their advance into the interior of Persia, though they are being seriously repulsed by the Russians in the Caucasus.

American Academy of Arts and Letters

THE American Academy of Arts and Letters was organized in 1904. The qualification for membership, as stated in the constitution, is "notable achievement in art, music, or literature." The number in the institute is limited to 250; and only members of the National Institute of Arts and Letters are eligible to membership. The following are the present members:—

Thomas R. Lounsbury	Theodore Roosevelt
Robert Underwood Johnson	Thomas Nelson Page
George Washington Cable	Daniel Chester French
Basil Lanneau Gildersleeve	William Dean Howells
Francis Hopkinson Smith	John Singer Sargent
Edwin Howland Blashfield	Henry James
George Edward Woodberry	Henry Adams
George Whitefield Chadwick	John Burroughs
Abbott Handerson Thayer	James Ford Rhodes
Charles Francis Adams	Henry van Dyke
George de Forest Brush	Woodrow Wilson
William Rutherford Mead	Henry Cabot Lodge
Abbott Lawrence Lowell	Thomas Hastings
James Whitcomb Riley	Brander Matthews
Nicholas Murray Butler	Elihu Vedder
Paul Wayland Bartlett	Kenyon Cox
Hamilton Wright Mabie	John Muir
Arthur Twining Hadley	Henry Mills Alden
William Merritt Chase	John W. Alexander
Alfred Thayer Mahan	Bliss Perry
Horatio William Parker	Owen Wister
William Milligan Sloane	Herbert Adams
Andrew Dickson White	Augustus Thomas
William Crary Brownell	Timothy Cole

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The Youth's Instructor

VOL. LXIII

TAKOMA PARK STATION, WASHINGTON, D. C., FEBRUARY 23, 1915

No. 8

From Shanghai to Chung-King, Szechuan

EVA ALLUM



BELIEVING we should have a most interesting trip from Shanghai to Szechuan, I determined to write a few notes by the way to the readers of the YOUTH'S INSTRUCTOR. Mr. Allum returned to Shanghai to attend the general meeting of the Asiatic Division, after an absence of eight months in Szechuan, where he and Mr. Warren have been opening up the work. But in order to conserve funds during the present war crisis, it was decided not to hold this meeting, and it was thought best that we should leave for Szechuan immediately. It is over five years since we were first appointed to this province. Now, with our three little ones, the oldest six years old and the youngest barely five months, leaving for this field is more of a problem than it was five years ago. We have a long trip of five or six weeks to look forward to, and winter is fast approaching; a Chinese house awaits us at the end of our journey, and no schooling prospects for our little ones. But we go in faith, sincerely desiring that our going may not be in vain. "Holding forth the word of life," said Paul, "that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all."

OCTOBER 20.—Now we have started on our long journey. After the past week or two of packing and preparing for the trip we are much enjoying the first stage of our journey, the three days' steamer trip from Shanghai to Hankow. Brother and Sister Warren and baby Helen and our family are the only European passengers, so we have a table to ourselves. When we left Shanghai, the shipping company was not at all sure that there would be the usual cabin and table stewards on the boat, as there is a strike among the boat servants. We do not have the regular stewards, but some new "boys" who had to be smuggled on as passengers till the boat left port. So we are not having to do our own cooking as was thought probable a day or so before we left Shanghai.

Twenty-four hours from Shanghai we reached Nanking, but did not stay long enough to visit our workers in this city. Another four hours and we reached Wu-hu. Here we saw many Chinese with baskets full of live crabs, for which they found a ready sale among the Chinese passengers. They counted them out into

the buyers' bags, the crabs scrambling in every direction, while the men kept tucking them back in until the bag could be tied up.

We reached Hankow on Friday morning, October 23, traveling the six hundred miles in a little over three days. This completed the first stage of our journey. The rest of the day the men were busy getting our goods through customs, and transshipping them to a steamer bound for I-chang. Sabbath we spent a very pleasant day with friends at Hankow, leaving at ten o'clock Saturday night on the I-chang steamer. This is much smaller than the Hankow steamer, having a tonnage of but nine hundred tons. There are but four two-berth cabins for European travelers. This part of the trip was monotonous, the surrounding country being very similar to that between Shanghai and Hankow.



CHINESE JUNK AND RED BOATS

The cross indicates the rock struck by "Sui Hsiang." (See page five.)

In many places we sailed quite close to the river banks, the children on the banks throwing stones at the steamer. We anchored every night, as the water was very low in places, and it was too dark and foggy to see the landmarks.

I-chang was altogether different from any other Chinese city we had seen. The river was rapidly going down, and many of the Chinese were moving out of their houses and erecting mat houses along the foreshore, thus saving rent at this season of the year. In some places these booths were five and six deep. Back of these the houses were set on piles, fifteen feet above the ground. On the opposite side of the river, the hills ascend like great pyramids, being as perfectly shaped as if hewn out of rock, and beautifully green from base to summit. One enterprising Japanese firm has an advertisement worked in white cement in the side of one of these pyramids.

We were five days traveling the four hundred and eighty miles from Hankow to I-chang. Here two

house boats were secured, and the goods taken through customs and onto the boats by Sabbath evening. There are now five steamers running between I-chang and Chung-king; and if it had not been for shortage of funds just now, we should doubtless have traveled by steamer, and reached Chung-king in five days after leaving I-chang. Freight on these steamers costs four cents Mexican per pound, and this would have amounted to quite a sum on our household goods.

Our boat is about sixty feet long by eleven feet wide, and is divided into five sections. The first section of twenty feet has a removable bamboo mat covering, which is taken off during the daytime while the men row or track. When it rains, the men come on board, and the mats are spread across. Here the twenty trackers, whippers, and other helpers sleep at night.

In the center of this open deck is a pit about four



CUSTOMS STATION TEN MILES FROM I-CHANG

feet wide and three feet deep, extending the width of the boat, and this is the cook's domain. Here is kept his supply of coal for the trip, together with kettles, basins, chopsticks, and furnace. This is presided over by a little pock-marked Chinaman, who does the cooking for the thirty Chinese on board, and in his spare time helps in the rowing and other work.

The next three sections are three rooms about six by eleven feet, with removable wooden partitions. These are for the use of those hiring the boat. The first two sections we have made into one room by having the partition removed. The third section we use for kitchen and storeroom. These cabins are about nine feet high. Each section has a double sliding window, consisting of two panes of glass and two wooden shutters on each side; each pane is twelve by fifteen inches, the glass being painted with different designs. The floor is varnished, and is made of removable sections. Under this the cargo is stored, the cargo in this instance being our household goods.

The fifth section is used by the captain and his family, who have to scramble over the tops of our cabins to get to the front of the boat.

By advice of the British consul and others, we took a red boat with us from I-chang to the border of Szechuan. "The red boat is the lifeboat of the Upper Yangtze. These smart, solidly built craft are stationed below every dangerous rapid and point along the river, and during the course of a year they save many a Chinese from a watery grave. These are trim little boats with hulls painted red, manned by intrepid, hardy, black-turbaned fellows, who skillfully maneuver their little craft through rapids and whirlpools to the rescue of the unfortunate."

Agreements having been drawn up with the captain of the respective boats as to the number of the crew, the time we should reach Chung-king, twenty-six days after leaving I-chang, they forfeiting five dollars Mexican for every day late, we left I-chang about noon, Sunday morning, November 1, only to anchor a few

hundred yards from where we started, on the opposite side of the river. Here we stayed till the next morning.

Soon after leaving our camping place we were in the I-chang Gorge. "Its grandeur cannot be painted with word or brush. The wide river has narrowed to two hundred yards, and flows as quietly as the Hudson; while on either side tower cliffs of limestone, slate, conglomerate, and granite, to the height of fifteen hundred to three thousand feet. The gorge is ten miles in length, and displays the grandeur of the omnipotent Power with overwhelming force. These walls are filled with geologic wonders, while from their thin but rich covering a myriad species of trees, shrubs, and plants spring forth. Pretty cones stand up, carpeted with grass and shaded with firs,—a mass of living green; these tiny parks, with their lovely climate, furnish a home to numerous exultant birds and insects. These treasure palaces are built too broad and too high for easy comprehension. Flowering shrubs cling to every crevice, while ferns and blossoms hang from the damp, overjutting boulders."

In places the cliffs resemble immense castles, with their perpendicular sides and turreted tops. I begrudged the time taken for ordinary duties which took me away from the beautiful views. We passed many waterfalls, wonderful caves, clumps of palms, bamboo groves, and orange orchards.

But for another description. The boys are lying down trying to take their afternoon nap, but I can hardly expect them to succeed. If it were not for the racket on board, you could hardly believe you were in China. There are twelve men rowing, six to each great thirty-foot oar. As they row, the six on one side sing, Chinese fashion, and then the six on the other side answer, and then all sing together. Then they vary this with a series of grunts from nine or ten of the men, the others singing a rolling song all over the scale. Above this we hear the voice of the whippers, who are hired to see that the men at the oars do not shirk their work. They stand between the two rows of oarsmen, and every few seconds yell out their commands, "Quicker," "Slower," "Bend your backs,"



NEAR HWANG LIN TEMPLE, CENTER OF ROPE INDUSTRY

"Stamp your feet." In their hand they swing a bamboo rope, and if they judge a man isn't working properly, they let him feel the rope on his back. Above the noise of the whippers, every little while we hear a shrill whistle, the whistling for a favoring breeze.

Where there is a path along the side of the cliff, the trackers go ashore, carrying a long bamboo rope with them. This rope is made of thin strips of bamboo, woven into ropes varying from one to two inches in thickness. Hemp or coir rope is not used for tracking, as it would be more costly and not so serviceable. Each of the ten men has a small rope with a round piece of iron on the end, which he attaches to the long rope, and which he can take off by giving it a sudden jerk backward. The twelve trackers pull the boat by means of this rope, the whippers running along behind, urging the men on, while another man is

kept busy dislodging the rope from outjutting rocks and cliffs, sometimes being placed in very perilous positions on the cliffs, at other times swimming out to rocks away from the shore and scaling them to release the ropes.

There are certain recognized stages of the journey which the men endeavor to make each day, as the boats always group together at night to insure greater safety from robbers.

The second day we made but little progress, as it rained heavily most of the time. We noticed the river was full of little whirlpools, and the water swirled in all directions.

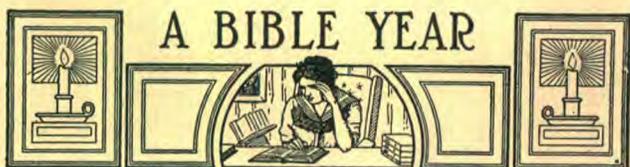
The third day we passed a number of rapids, and three of the larger rapids, which are not nearly so hard to pass at this season of the year as in the spring. At the Tong Ling Rapid an enormous rock lies in mid-stream; it may be forty feet above the surface of the river or as much below it. Dec. 28, 1911, the steamer "Sui Hsiang" struck this rock, and foundered in twenty-five fathoms of water.

Agents of the Life Saving Association are seen at all dangerous points. "The entire length of the Yangtze is patrolled and guarded by its boats; at convenient stations are its houses, in which are an overseer, bedding, clothing, medicine, and coffins, with a fleet of boats at hand. This purely benevolent institution is the result of the efforts of an official who was wrecked near Chin-kiang, where the central office is located. An annual report is made, showing the number of persons saved from drowning, number of bodies recovered and buried, medicine and clothing dispensed, and the amount of money received and spent."

During the day we passed four wrecks, all of which were cargo junks. One had a great hole in the side, and coal was strewn all over the river bank. Another was high and dry on the rocks, which a week or so ago were covered with water, and bales of soaked cotton were out on the shore, and little huts had been built to shelter the stranded men. (See page three.)

Many large junks passed us, the current speeding them down the river, some of them having as many as sixty or seventy men on their decks rowing. On some boats none of the crew wear a single garment.

(To be continued)



Ninth Week

- February 28. Deuteronomy 17 to 19: Dealing with the guilty; support of the priests; the coming Prophet; false witness.
- March 1. Deuteronomy 20 to 22: The strength of Israel; rebellious children; seemly behavior.
- March 2. Deuteronomy 23 to 25: Sacredness of a vow; provision for the poor; perfect weights and measures.
- March 3. Deuteronomy 26 to 28: Tithing; blessings and cursings.
- March 4. Deuteronomy 29 to 31: Obey and prosper; mercy for the repentant; encouragement and admonition.
- March 5. Deuteronomy 32 to 34: Song, blessing, and death of Moses.
- March 6. Review the book of Deuteronomy. Note especially some of the practical lessons; as, the slow progress made by many in the Christian life, illustrated by Israel's taking forty years for an eleven days' journey; the few-

ness of the faithful (only Caleb and Joshua, of all the multitudes above twenty years of age who left Egypt, were permitted to enter Canaan); the difference between faith and presumption (chap. 1:41-46); submission to God's will, illustrated by Moses at the time of his death. Define the word Pentateuch. What name is given to this part of the Bible by the Jews? Give the meaning of the names of the five books of the Pentateuch. By whom were they written?

Notes

1. The last chapter of Deuteronomy, giving the account of the death of Moses, is regarded as a supplement, added by a later writer. "This appendix may have been attached to the roll of manuscript soon after the death of Moses; or it may be, as some scholars suppose, that what is now the last of Deuteronomy was formerly the beginning of the book of Joshua. These books were written before the invention of sections, divisions, and chapters, as well as points and pauses. At that time several books were connected together by following each other on the roll. The beginning of one book, therefore, might very easily be transferred to the end of the preceding one, and in process of time come to be considered its real conclusion. The author of this appendix was probably Joshua, the intimate friend of the great lawgiver, and his successor as the leader of Israel."

2. "Moses' life was divided into three forties. In the first forty years (in Egypt) he was learning to be somebody; in the second forty years (in Midian) he was learning to be nobody; in the third forty years (in the wilderness of Sinai) he was proving what God could do with a man who had learned those two lessons." — *Moody*.

"Had Moses failed to go, had God
 Granted his prayer, there would have been
 For him no leadership to win,
 No pillar fire, no magic rod,
 No wonders in the land of Zin;
 No smiting of the sea; no fears,
 Ecstatic, shed on Sinai's steep;
 No Nebo, with a God to keep
 His burial! Only forty years
 Of desert watching with his sheep!"

3. "Mt. Nebo is not a mountain towering up in a peak; looking eastward from the highlands of Judea, there are no peaks to be seen on the Moab plateau. A knoll, now called Neba, on a ridge a little over nine miles from the head of the Dead Sea, is no doubt Mt. Nebo. The ridge is half a mile wide, and extends toward the Jordan for two miles, and the western end may have been called Pisgah." — *Tarbell*.

4. The Bible, composed of sixty-six books, is divided into two great parts,—the Old and the New Testament. Each of these parts may be subdivided into five sections, as follows:—

Old Testament		New Testament	
Law Books	5	Gospels	4
Historical books	12	Historical books	1
Poetical books	5	Pauline letters	14
Major Prophets	5	General letters	7
Minor prophets	12	Prophetical books	1
Total		Total	
39		27	

With this week's reading we complete the law books of the Old Testament. See article below.

Cuneiform Characters

THE finding of the Rosetta stone awakened a great desire among Bible students everywhere to explore the historical lands of southwestern Asia in the hope of finding still further confirmation of the Sacred Record. All through the nineteenth century and up to the present time the work of surveying, locating, excavating, collecting, and comparing has gone steadily forward. The great valley of the Euphrates and Tigris Rivers has furnished a rich field for archeological research. "Travelers through this valley for centuries had noticed many strange ruins, . . . artificial mounds, dry beds of ancient canals, ruins of towers and cities." Some of these travelers "had noticed and occasionally picked up, here and there, especially near the mounds, bits of burnt bricks, and fragments of tablets, upon which were found some peculiar, wedge-shaped characters. No one could determine whether they were

writing, or simply a species of artistic ornamentation." Between 1808 and 1820 an English traveler named Rich made a collection of these curiously inscribed little bricks, and sent them to the British Museum. But no one at that time could read their story.

The Behistun Rock

The explorations following the finding of the Rosetta stone are of absorbing interest, and will be spoken of later. Just now we shall consider a discovery more important, if possible, than the finding of that famous tablet. In 1835 Henry C. Rawlinson, then a young English officer in the Persian army, found on Mt. Behistun, in Persian Kurdistan, what is now known as the Behistun inscription. The story of this discovery and of its importance is told by Ira M. Price, in "The Monuments and the Old Testament."

The mountain that attracted the attention of the young officer was of limestone, "rising out of the plain to a height of seventeen hundred feet. One side of this mass was almost perpendicular in form. About three hundred and fifty feet above the base on this perpendicular side, Rawlinson could see a large space which had been carefully hewn off, and polished. Upon this prepared surface he could also descry a large bas-relief representing a king, before whom stood a long line of captives bound neck to neck with a rope. Adjacent to this group were several columns of cuneiform inscriptions. . . . Rawlinson's perseverance over slippery and dangerous places finally brought him to the narrow ledge at the foot of the inscriptions. This ledge, about fourteen inches wide, had been made when the large surface had been hewn and smoothed off, and the artistic work done.

"Rawlinson resolved at once to copy these wonderful columns of inscriptions. The narrowness of the ledge, and the disappearance of a part of it by the ravages of time, and the fearful chasm of three hundred and fifty feet below him, put him in peril. Some of the inscriptions he could copy from the ledge, for others he climbed a ladder, the foot of which was held on the fourteenth-inch ledge by an attendant.

"But even this perilous task could not be carried out above a space from which the ledge had been worn away. Various schemes were devised, and native help employed to accomplish his purpose. For a time he was suspended in a swing in front of the columns of writing. Suffice it to say that only after most painstaking effort and dangerous risks, at intervals during four years, was Rawlinson able to complete the copy of these columns of wedge writing."

The next thing was to find the hidden meaning. Seeing that the inscriptions were in three languages, he at once began to study the Sanskrit, Zend, and Pahlavi. He was already familiar with the Persian. With incredible patience he toiled at his self-appointed task, and "succeeded finally in translating the five columns of old Persian cuneiform writing, nearly four hundred lines. Ten years after his discovery at Behistun, he sent his translation to Europe."

It was found that this ancient inscription had been made by order of Darius I, king of Persia, about 515 B. C. It gave the history of various revolts, and contained other valuable information.

"On the supposition that the other two inscriptions told the same story, scholars began to attempt to read them. Very soon the second tongue, the Median, or Susian, began to yield its secrets. Then the third series of columns, the Babylonian, was forced to give up its

hidden treasures. This Behistun group was found to sustain the same relation to the cuneiform languages of Babylonia that the Rosetta stone sustained to the tongues of ancient Egypt. It was the key to its ancient life, people, and government."

MRS. I. H. EVANS.

Fortune Spent Keeping Time of Day

WHAT a vast amount of money a gigantic railway system has invested in time! The Santa Fe has 2,393 clocks on its system in the various offices, shops, cars, on locomotives and even steamships. A corps of watchmakers and clock makers is employed by the railway company to care for these delicate pieces of machinery in keeping them properly cleaned and oiled. One hundred and twenty-six of the clocks are known as "standard" clocks, and are of these \$225 regulator variety, such as are found only in the finest jewelry establishments for the timing of their customers' watches.

These clocks are purchased for the operation of trains, that employees' watches may be compared with an accurate clock before starting on their trips. This means a big investment to the railway company. One hundred and five are designated as time-recording instruments, and are installed in the various shops, where they are used for the double purpose of showing workmen the time and of recording the exact hour and minute as well as the month and the day of the week men go in and out of their respective shops.

The beautiful ferryboats plying between Ferry Point and San Francisco must be fully equipped with time-pieces in the pilot house, as well as engine and boiler rooms, says the *Topeka State Journal*. For this purpose as well as officials' business cars, etc., a particular style of clock must be used — one without a pendulum, which is fitted with balance wheel and hairspring, closely resembling an enlarged watch movement.

Clocks must also be used in the electrical time detector systems in recording the rounds of the night watchmen. Another, portable style, is carried in a leather case over the watchman's shoulder as a tourist carries a kodak.

Split-second watches, called horse timers or chronographs, are also a necessary part of the chief chemist's laboratories, and the engineer of tests has a number of such instruments necessary in making numerous tests. Electrical departments also require a number of these delicate watches.

Few passengers riding the trains realize what a large sum of money the company has invested in time-pieces for the safety of passengers, train crews, and equipment. All these clocks must be cleaned and oiled every twelve months, and in some places more frequently.

In every office where train orders are handled or where telegraph lines are connected, time signals are struck for three full minutes every day for the purpose of comparing time with the master clock located in the general watch and clock inspector's office at Topeka. The number of seconds standard clocks are in error each day is recorded, and at the close of the month a report is sent to the general watch inspector showing him just how much variation each clock showed during the month. The master clock in the general offices at Topeka is conceded to be a real masterpiece of the clock maker's art.—*Los Angeles Tribune*.

Two Special Providences in a Student's Life

W. A. SPICER

1. Getting the Hebrew Grammar



R. ADAM CLARKE was the writer and scholar of the Methodist revival, as well as a godly and active evangelist. He felt that the Lord called him to the Scripture research work for which his name stands.

At two points in his early struggles he believed that the hand of God's providence intervened to guide and to help in a special way.

At the age of eighteen he had come from Ireland, at the suggestion of John Wesley, to attend the Kingswood school, near Bristol, established for the sons of Methodist ministers. The school was so poorly managed that it became a reproach to the cause. Young Clarke spent a month and two days there, which he said was thirty-one days too long. He arrived with three halfpence in his pocket, his only other possessions being a Bible, Young's "Night Thoughts," Prid-eaux's "Connected History of the Jews," and Buck's Greek Testament. He was begrudged a candle for evening study, or fire for warmth. He engaged in work in the garden, out of school hours, glad for the warming exercise and for release from the atmosphere of the home. Here came an experience that was a shaping factor in his life. He says:—

Observing one day a small plot which had been awkwardly turned over by one of the boys, I took the spade and began again to dress it; in breaking up one of the clods I knocked a half guinea [\$2.55] out of it. I took it up, and immediately said to myself, This is not mine; it belongs not to any of my family, for they have never been here; I will take the first opportunity to give it to Mr. Simpson.

Shortly after, I perceived him walking in the garden; I went to him, told him the circumstances, and presented the half guinea to him; he took it, looked at it, and said, "It may be mine, as several hundred pounds pass through my hands in the course of the year, for the expenses of this school; but I do not recollect that I ever lost any money since I came here. Probably one of the gentlemen has; keep it, and in the meantime I will inquire." I said: "Sir, it is not mine, take you the money; if you meet the right owner, well; if not, throw it in the funds of the school." He answered, "Yqu must keep it till I make the inquiry." I took it again with reluctance.

The next day he told me that Mr. Bayley [a teacher] had lost a half guinea, and I might give it to him the first time I saw him.

I did so; and three days afterward Mr. Bayley came to me and said, "Mr. Clarke, it is true that I lost a half guinea, but I am not sure that this is the half guinea I lost; unless I were, I could not conscientiously keep it; therefore you must take it again." I said, "It is not mine, probably it is yours; therefore I cannot take it." He answered, "I will not keep it; I have been uneasy in my mind ever since it came into my possession;" and in saying this, he forced the gold into my hand.

Mr. Simpson was present. I then presented it to him, saying, "Here, Mr. Simpson, take you it, and apply it to the use of the school." He turned away hastily, as from something ominous, and said, "I declare I will have nothing to do with it." So it was obliged to remain with its finder, and formed a grand addition to a purse that already possessed only three halfpence.

Was this providential? 1. I was poor, not worth twopence in the world, and needed some important articles. 2. I was out of reach of all supplies, and could be helped only by Heaven. 3. How is it that the lad who had dug the ground did not find the money? It was in a clod less than a man's fist. 4. How came it that Mr. Bayley, who knew he had lost a half guinea somewhere about the premises, could not appropriate this, but was miserable in his mind for two or three days and nights, and could have no rest until he returned it to me? 5. How came it that Mr. Simpson was so horrified with the poor half guinea that he dared not even throw it into the charity fund? 6. Did the providence of God send this to me, knowing that I stood in need of such a supply?

The story is before the reader; he may draw what inference he pleases. One thing, however, I may add: Besides two or three necessary articles which I purchased, I gave Mr. Bayley six shillings as my subscription for his Hebrew grammar, by which work I acquired a satisfactory knowledge of that language, which ultimately led me to read over the Hebrew Bible,

and make those short notes which formed the basis of the Commentaries since published. Had I not got that grammar, I probably should never have turned my mind to Hebrew learning; and most certainly had never written a commentary on divine revelation. "Behold, how great a matter a little fire kindleth!" My pocket was not entirely empty of this half guinea till other supplies, in the ordinary course of God's providence, came in. O God! the silver and the gold are thine, so are the cattle upon a thousand hills.—"Life of Adam Clarke," page 91.

2. Getting the Polyglot Bible

John Wesley visited Kingswood, and young Clarke was sent out on one of the circuits. He grew into strength as a preacher. He was sent as a pioneer into the Channel Islands, off the coast of France. Here came another providential supply of means needed in pursuit of his special work. On the island of Guernsey he had access to a public library, where he found a Polyglot Bible. He worked energetically in gathering material, collating the Hebrew, Samaritan, Chaldee, Syrian, Septuagint, and other texts. We are told in his "Life:"—

A circumstance here deserves to be noticed, which to him appeared a particular interference of divine providence; of it the reader will form his own estimate.

Knowing that he could not always enjoy the benefit of the Polyglot in the public library, he began earnestly to wish to have a copy of his own; but three pounds per quarter, and his food, which was the whole of his income as a preacher, could ill supply any sum for the purchase of books. Believing that it was the will of God that he should cultivate his mind in Biblical knowledge, both on his own account and on that of the people to whom he ministered; and believing that to him the original texts were necessary for this purpose; and finding that he could not hope to possess money sufficient to make such a purchase, he thought that in the course of God's providence he would furnish him with this precious gift. He acquired a strong confidence that by some means or other he should get a Polyglot.

One morning a preacher's wife who lodged in the same family said, "Mr. Clarke, I had a strange dream last night." "What was it, Mrs. D?" said he. "Why, I dreamed that some person, I know not who, had made you a present of a Polyglot Bible." He answered, "That I shall get a Polyglot soon, I have no doubt, but how or by whom I know not." In the course of a day or two he received a letter containing a bank note for £10 from a person from whom he never expected anything of the kind. He immediately exclaimed, "Here is the Polyglot!" He laid by the cash, wrote to a friend in London, who procured him a tolerably good copy of Walton's Polyglot, the price exactly £10.

The reader will not have forgotten the most remarkable circumstance of his obtaining the money by which he purchased a Hebrew grammar. These two providential circumstances were the only foundation of all the knowledge he afterward acquired, either in Oriental learning or Biblical literature. In obtaining both the works he saw the hand of God, and this became a powerful inducement to him to give all diligence to acquire and fidelity to use that knowledge which came to him through means utterly out of his own reach, and so distinctly marked to his apprehension by the special providence of God.—Page 142.

And again and again, in his later life, this eminent and devoted man bore his testimony of childlike faith in a living God, directing and guiding his children on earth.

A Prayer

"TEACH us, Lord, to admire only those men and women who are worthy of admiration. We thank thee that thou hast shown us in the life and character of thine only-begotten Son, Jesus Christ, just what men ought to be and do. Help us to live so that those who see and know us may be inspired and helped by us, as we have been inspired and helped by the noble characters of the Bible. In the name of our great Example, Jesus Christ."



THE HOME CIRCLE

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



Hour by Hour

God broke our years to hours and days,
That hour by hour and day by day,
Just going on a little way,
We might be able, all along,
To keep quite strong.
Should all the weights of life
Be laid across our shoulders, and the future, rife
With woe and struggle, meet us face to face
At just one place,

We could not go:
Our feet would stop; and so
God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep,
Or pathways lie so steep,
But we can go, if by God's power
We only bear the burdens of the hour.

— Selected.

Searching for Pearls of Wisdom



THE boy who is looking about to find some grain of wisdom that will help make life a success and a pleasure both to himself and to others, will be glad to find the following suggestions given by one whose life

makes him well able to counsel:—

1. There are four things you must never forget when your playtimes come round,—four rules for "playing the game," whatever that game may be:—

a. Never play when you ought to be working. If you do, your games cease to be true play, and become stolen pleasure, and you a thief stealing time that belongs to your parents or teachers or masters. Conscience won't let you enjoy that stolen game, and it will do you harm instead of good. Try to deserve your playtimes by work times well done.

b. Keep your temper; never let your games become quarrels. If some one takes mean advantage, don't do the same yourself in revenge. Remember, "two blacks don't make a white." If you see you are losing, don't "get wild." The winning or losing of a game is a small matter compared to playing it well.

c. Don't excuse your own slips, and laugh at your opponent's mistakes; it ought to be the other way round. An honorable player excuses his opponent's mishaps and laughs at his own. Don't shout "Butter fingers!" when your opponent drops the ball he should have held, and then, when you do the same thing, say, "The sun was in my eyes: I couldn't see the ball." Be a generous foe. Be very "down" on your own faults of play and very tolerant to those of your opponent. Improve your own play at every chance, and try to see your own weak points, and strengthen them.

d. Do your best to win; but, whether winning or losing, "play the game." Win honorably or not at all; play your best always; lose, if you must, gracefully and good-temperedly. In conclusion, never forget the Unseen Watcher of all our games.

2. An amusement is not wrong because it is pleasant; but on the other hand, it may not be right because it is pleasant. You must look below the surface of it. Does it help you to be better, stronger to resist evil, more determined to be good? If so, the amusement is right for you; if not, it is wrong.

3. Those outbursts of rage, those little greedinesses, those small braggings, those beginnings of selfishness, untidiness, conceit, unkindness—don't let them grow. If you do, they will bring you untold misery and heart-

ache later on. They are "little foxes;" don't allow them to "spoil the vines."

4. Make mealtimes happy. Never grumble, even if something has gone wrong with the cooking, or you don't care for the pudding. Don't quarrel and argue. Don't sulk and frown. Don't try to get the best and biggest pieces. Don't keep your "company manners" for strangers; put them on at every meal. Say only pleasant things, do only kind ones. So shall your home life begin to be like the beautiful home above, where there is no strife, but love—always.

5. Most boys and girls dream daydreams of the great things they will do "when they are grown up." But remember that dreaming is not enough; it must be followed by doing. Greatness must be hardily won: great picture—years of toil; great violinist—hours of drudgery; great travelers, writers, evangelists—hard work. But it is worth while. Dream greatly, then do greatly.

6. Do not "vex" nor "oppress." It is God's law. You can often be very cruel when you do not mean it, very unkind when you only mean to have a "bit of fun." But there is really nothing funny in teasing and worrying unfortunate persons who have done you no harm. Get rid of the stupid idea that there can be anything funny in causing pain. You cannot realize what suffering your foolish teasing may cause. If Christ came as a new boy to your school, how should you like to treat him? Then see Christ himself in every stranger.

7. Put away all bragging, talebearing, mischief-making; all cowardice, conceit, and greed. It is an old custom in Siam to sew up the mouths of liars. Be sure that God will "stop the mouths," sooner or later, of those who persist in untruth.

8. Exaggeration is really a form of lying, and a very common and easy one. Put on the bridle. Your garden isn't "very large"—it's small; your relatives are not grand—only commonplace persons; there were not "crowds" at that party you went to—about eight besides yourself. Don't brag, don't talk big about anything. Stick to the truth. Never help to spread an unkind tale about any one. If you can't help hearing one, don't repeat it. Children may be sad little scandalmongers. God gives us our tongues; let us not misuse his gift of speech.

9. Make a rule, whenever you are tempted to grumble, to make yourself think of all your mercies, of

all that has been done for you. So shall you be saved from the baseness, the meanness, the shamefulfulness of "forgetting."

10. Be as polite to people you don't like as to people you do. This will "take a little bit of doing," but you will find it excellent discipline. It is easy to practice courtesy with persons you care for, but difficult to do so with persons you don't care about. But don't be satisfied with the easy accomplishment; tackle the hard one. Be an artist in courtesy.

11. Take care that every one feels safe with you. Some persons are so rude and boorish that no one feels at ease in their presence, no one seems happy to be with them. Let none feel so with you. Be so courteous always that your entrance will be hailed with delight. Be so polite that when with you, old people and ugly people, awkward persons and shy ones, will be at rest, knowing they need fear no rudeness, but will be treated as politely as if they were young, handsome, and accomplished.

12. It takes more courage to be good than to be bad; it is easy to float with the tide, hard to pull against it; easy to run downhill, so hard to climb uphill. Christian boys and girls need great courage. Stand up for God; God will stand up for you.

13. Judge righteous judgment. A penny held side-wise toward your eye looks like a thick, straight line; but that is only because of your view, that is not what it is. So do not be quick to judge the actions of those about you. What seems to you wrong may not be so at all. It may all be due to the fact that you have not a good view, do not know them well.

14. Let every birthday as it comes round find you a little better as well as a little bigger; a little more thoughtful, a little more reliable, a little more manly or womanly.

15. Lose no chance of doing an act of kindness, however tiresome it may be to do it.

16. Be faithful in the performance of small duties. By doing these aright you are training for greater duties later on. Great things may depend upon the way a very small act is performed.

When the prince imperial was fighting bravely for the English in Zululand, he was on a good horse, and keeping at bay a band of Zulu warriors for a few moments until his friends, who were not far off, arrived to help him. Suddenly his saddle broke, and he was thrown to the ground, and instantly his foes had him at their mercy and killed the brave young man. That broken saddle was found after the fight was over, near the dead prince's body. It had been "botched" by a careless saddle maker; a well-made saddle would have saved the poor, brave fellow's life. That saddle maker had, most probably, been a careless, idle boy, who never did things well.—"Stems and Twigs."

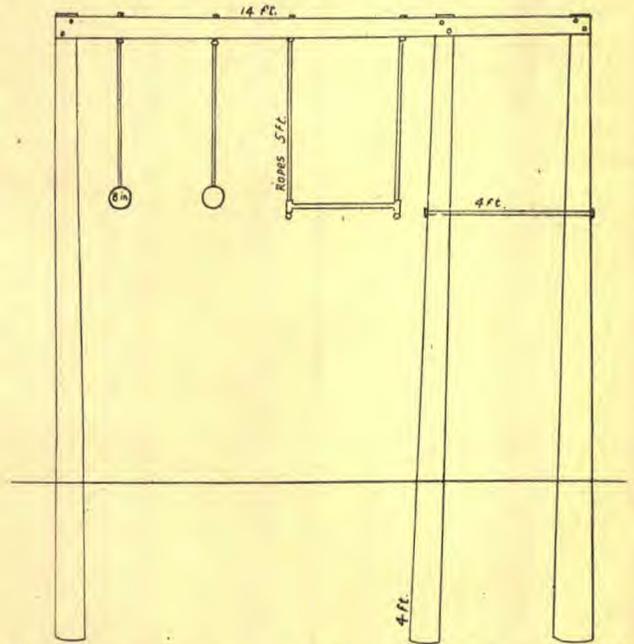
A Boys' Gymnasium in the Rear Yard

EVERY healthy boy likes to train in a gymnasium, but gymnasiums are not within reach of all. By following the directions given here any group of boys can erect, in the back yard or in the school yard, a horizontal bar, a swinging bar or trapeze, and a pair of gymnasium rings. If heavy posts and good material are used, the apparatus will stand for years; and when the weather is good, the exercise is really more beneficial than if the various pieces were erected indoors.

Get three heavy posts sixteen feet long. The heav-

ier these posts are, the better. Lay the posts side by side and bolt to their tops a four by six piece fourteen feet long. Fasten one post at each end, and the third post four feet from one of the end posts, measuring from the outside of the posts. Be sure that you have laid them parallel before you put in the bolts. Now dig the holes to match. These holes should be four feet deep. Get several boys to help set the posts in the holes. The reason for bolting on the crosspiece before raising is that it will be very hard to raise to position if the posts are set first. Get the posts plumb, and hold them in position temporarily by tacking on braces of any material that happens to be handy. Fill in the dirt very slowly, tamping it down as you go. You can use almost any heavy bar to tamp with, but there is nothing better than a piece of gas pipe plugged at one end with a wooden plug.

To make a swinging bar, get a three-foot piece of inch gas pipe, and have a "T" screwed on each end.



The best way to suspend the bar is as follows: get half-inch bolts twelve inches long, and have them bent by a blacksmith to form eyes at one end. Place heavy rings in the eyes, and bore five-eighths-inch holes three feet apart near the long end of the crosspiece. Having fastened in the bolts, hang your bar with half-inch rope, running the ends through the "T's," and fastening them by tying knots in the rope. The bar should be seven feet from the ground if the boys who are to use the apparatus are nearly grown, and nearer the ground if the boys are smaller.—L. D. Griffiee.

Greater Than His Slanderer

FREDERICK THE GREAT, while riding through Berlin, discovered a crowd examining something on the wall. Upon nearer approach, he found that it was a most disrespectful caricature of himself, and it was written so high that no one could tear it down. The crowd, upon seeing their monarch approach, expected a scene of passion on his part. Frederick looked at the picture, read the vile slander, and turning to a servant said, "Place it lower so that all may read it," then calmly rode away. In the cheer that broke from the crowd the famous hero of Silesia won his greatest victory. He had conquered himself and proved himself greater than his slanderer.—*The Christian Herald.*

Water and Rocks

WATER and rocks are often used as terms to describe strength and weakness: "firm as a rock," we say; or "weak as water." Water seems so soft, so yielding; rock so hard, so firm; yet the waters of the seashore hollow out the great caves; the running brooklet smooths all stones in its course; the tiny fountain, falling only drop by drop, will in time wear away the hard rock on which it constantly falls.

Great goodness can be learned only by constantly trying to be good. How did the waves carve out that grand cave?—Not at one blow, but by ceaseless effort. You will not be good in a minute. You must practice constantly. Keep at it. That is the secret of the water's success. Fine characters are not carved by a stroke—constant control of the temper, continual exercise of patience, a continued effort after thoroughness, a sustained struggle with temptation.

Great mischief may be wrought in homes by continued small vexations. A great strip of gravelly cliff recently fell with a thundering crash into the sea. How did that huge mass topple over? The sea had undermined it little by little, washing its base gradually, until, left without a foundation to stand upon, its own weight pressed it down to ruin.

How like many homes! No happiness because of little naggings, little daily bickerings, little useless faultfindings, little continual grumblings.

We are all "wearing the stones," forming characters and lives, making beauty or ruin. Which are you doing?—"*Stems and Twigs.*"

The City of Constance

CONSTANCE is one of the quaintest of German towns. It is also historically famous; for it was here that John Huss was tried and condemned by the great Council of Constance, which met here in 1414, and sat for three and one-half years. The old church remains the same as when he was unfrocked in it and sent forth to execution. A stone set in the center of the great floor marks the spot where he stood. A monument has been erected where he and Jerome of Prague were burned at the stake. The Insel Hotel, where we were staying and where the conference was to be held, was the old Dominican monastery where he was imprisoned. The monastery remains practically the same, except that the furnishings have been modernized. The great refectory, with its massive high columns and arches, has been left untouched, and is now the hotel dining room. The wonderful cloisters are there just as when the monks walked round and round them years ago. The walls of the cloisters have been painted with famous scenes in the history of the monastery and hotel.

The monastery was built on an island, and is approached by a bridge from the rear. When one walks through the hotel by the north cloister and reading room, one steps out on a terrace to see the great Bodensee, or Lake of Constance, spread out in the deep blue of evening or the emerald green of noon, with the snow-clad Alps towering toward the heavens forty miles across the waters. It is an idyllic spot either for rest or conference of high-minded men. The whole island is covered with a profuse growth of trees and flowering shrubs, among which winding paths of gravel have been laid. To the south of the hotel there is a large space which has been reserved for tables, and on warm evenings dinner is served there.

At eight that evening, under quiet stars, with no

noise except the lapping of little waves, we ate our evening meal. Most of us were silent, for we felt that around that peaceful haven the tumult of the world was gathering into a great storm.—"*Through Europe on the Eve of War.*"

Our South American Neighbors

YOU have heard that coffee and Brazil nuts are raised in Brazil, and that the capital is a place by the name of Rio de Janeiro. But do you know that Brazil is a country, greater in extent of land area than the whole United States proper, with Great Britain thrown in for good measure? Rio de Janeiro has the best and most beautiful harbor in the world.

To most of us it comes as something of a shock to learn that the cities of South America compare favorably with the great cities on the North American continent and the continent of Europe. Consider Buenos Aires. Buenos Aires is the largest city in the world south of the equator, and, having recently passed Philadelphia in population, takes its place as the third city of the Western Hemisphere. Theodore Roosevelt stopped off at Buenos Aires and wrote at length about the magnificent boulevards, the parks, the shops, the clubs, theaters, hotels, and homes. Buenos Aires is lighted with electricity, has miles of asphalt paving, and boasts the finest clubhouse, opera house, newspaper printing plant, and race course in the world, barring none.

Argentina, capitalized by Buenos Aires, is more than half the size of the United States. And to be told that Chile has a coastline two thousand five hundred miles long and a land area five times as large as New York State, comes as a revelation. Even obscure Bolivia is bigger than two states like Texas, with the State of Illinois thrown in. With its 473,000 square miles, Bolivia could just about make room for ten states the size of our own Empire State. Facts like these, bewildering in their import, teach us modesty.—*Washington Post.*

The New Year Eternal

[The following poem, though written near the close of 1914, is as applicable in its lesson now as then.]

THE old year wanes. The springtime's glad ambition,
Its budding hope, its promise passing fair;
The summer's toil, the autumn's strange fruition
Of sorrow and of care,—
All, all are past. I pray thee leave them there.
Aye, leave the dead past buried by the past.
May the new cycle of time's swift transition
For thee excel the last.

The old year fades. Nor weeping nor lamenting
Can e'er restore fair autumn's withered leaves.
Forget, O friend, the past and its repenting—
The soul is lost that grieves.
Look thou to Him who faints not, but receives
With tenderest love the children of his care;
Who asks naught but a contrite heart's consenting—
Let him thy burden bear.

The old year fails: it passeth, and now o'er thee
The new year's hours their shadowy wings unfold.
With trustful heart take thou the path before thee,
Beside thy Guide of old.
Thou knowest not what the coming days may hold
Of joy or grief, of rapture or of pain;
But he who o'er past desert pathways bore thee
Will bear thee yet again.

The old year dies. New hopes, and visions vernal
The new year brings. Look up, take heart again!
Autumnal days shall yet bear fruit supernal,—
Thou shalt not hope in vain.
And "as the former and the latter rain"
Thy soul's refreshing from the Lord shall come:
In that new year whose morn shall dawn eternal
His hand shall lead thee home.

S. J. TOWNSEND.



Defining Snow

"S-N-O-W, snow," said Tommy,
 A verb — no, a common noun.
 "Right!" said the teacher, "and what is the meaning?"
 Then Tommy began to frown.

"Watery vapor" — he gazed at the ceiling
 And stood on one foot for a while,
 And then all over his mischievous countenance
 Beamed a smile.

"I don't know the book definition," he answered.—
 "They might make an easier one,—
 But for us boys and girls I can tell you, Miss Emily,
 Snow means fun!"

—Selected.

How a Spider Helped a Man Become the King of Scotland



LIFE more romantic than that of Robert Bruce you may long seek in history without finding. He freed Scotland from the English when opposition seemed worse than useless; his single-handed combats more than once changed the history of his country, and averted disaster. His life and the whole future of Scotland were changed by a persistent spider, and he defeated at one time more than three times his own force's number of English soldiers under their king.

Robert Bruce, Earl of Carrick and Lord of Annandale, was educated at the English court, and his father was a great friend of Edward I. So for a long time the young man fought on the English side. But after a time he saw that English victories meant the subjugation and oppression of Scotland. Taking a vow to do all in his power to free Scotland, he left the English host after a battle, and offered his services to Wallace, the great Scotch patriot who was making a gallant defensive fight for liberty.

Wallace was taken prisoner and executed by the English. King Edward now saw his way clear to the throne of Scotland as well as of England. But Bruce barred the way.

Another Scotch nobleman also claimed the throne by right of descent from William the Lion, who had reigned a century and a half before. He told Edward of Bruce's plans, and the English might was directed against him. Robert, learning of his rival's treachery, escaped the English, killed the recreant knight who had been false, and, gathering a handful of followers, was crowned king at the abbey of Scone. Edward having carried off the ancient crown, a new circlet of gold was hurriedly made.

Only a short time passed before Bruce and his scant following were set upon by the conquering English, and Robert himself was captured. His captor, a Scottish knight, probably was mindful of Wallace, and allowed Robert to escape rather than turn him over to the English.

Bruce with his few companions fled to the mountains, placed his wife, the queen, in the one remaining

castle that was his, and left her in charge of his younger brother, Nigel.

Robert's fortunes were at low ebb in the winter that followed. The gloom and hardships and danger brought out in him all his best self, and changed him from a selfish adventurer to a noble leader of his people, who vied with the dead Wallace's tireless unselfishness.

Attacked by a relative of the traitor nobleman he had slain, Bruce saw that his men were too few to fight, and so gave the order to retreat. Their retreat lay through a narrow pass, where Bruce rode last, single-handed keeping off the enemy until his men were safe, and then making away himself. They took refuge on an Irish island, where news reached him of the death of his brother, the capture of his wife by the English, and the fall of the castle.

Flinging himself on his bed, he gave way to grief. All seemed lost. As he reviewed the disasters which had overtaken him (he had been six times defeated), he saw a spider attempt to swing from one rafter to another on the thread it had spun. Again and again it tried and failed, while Bruce watched gloomily. Its seventh trial was a success, and Bruce, taking courage, resolved to try yet again for the freedom of his country.

Landing, he learned that the English governor at the mouth of the Clyde had been killed; and Robert's ever-loyal friend, the Black Douglas, soon brought Bruce's force up to a fighting strength with reinforcement of men and means. The men on his estate of Carrick were aroused, and joined him in expelling his enemy, Percy, who had received the land from the English.

Bruce's strength grew, and by dividing it he managed to keep the vastly greater forces of his enemies by the ears. His own guard consisted of only sixty men, while his subordinates harried the English all about.

But the king was in constant danger from this plan. Once the English decided to surprise and take him. Two hundred picked men, with bloodhounds to track him, started in pursuit. Bruce, learning of the plan,

drew up his own little force on a steep, rocky place at the only ford for some distance on the river they had reached. Here he ordered his weary followers to sleep, while he and two attendants kept guard.

Suddenly the pursuers were upon the other bank, pressing forward hotly. Robert looked at the steep bank, thought of his good armor, and sent his two attendants to awaken his men while he held the ford till they should come. With one thrust of his sword the king killed his first assailant as he rode up on the bank, wounded the horse, which then turned and blocked the oncoming assailants, and killed or wounded several others, until his men came rushing to his aid, and the surprise party drew off discomfited.

The party of Bruce now gained ground rapidly, and King Edward resolved to strike a decisive blow at them.

Bruce prepared with every resource at his command, and still he had less than thirty thousand men, against the illustrious English leaders and a hundred thousand. So it was necessary to take advantage of every natural feature of the country, and this, Bruce, with experienced and observing military eye, proceeded to do.

On firm ground beyond the little burn, or brook, of Bannock, Bruce drew up his men on June 24, 1314, where the English would have to pass on their way to Stirling. The English had to advance across boggy land, and by means of stakes and pits Robert still further fortified the position, and then, knowing the hopelessness of the struggle, the Scotch awaited their foes.

An English general, seeing Bruce unarmed save for a battle-ax, strove to reach him with his spear before the battle began. Robert swerved his horse when the knight almost reached him with his long spear leveled, and then, rising in his stirrups smote him with his battle-ax a death blow.

Robert was everywhere encouraging the Scotch, who held firm against the invaders, whose losses seemed to have little effect. At length the English camp followers came in sight, and the English, mistaking them for a second Scotch army, fell into disorder. Bruce followed up his advantage, and the English retreat became a rout.

Robert forced terms from the English, and the recognition of the independent kingdom of Scotland, which independence lasted for nearly three centuries,—until 1603,—when the crowns of Scotland and England were peacefully united in the person of James Stuart VI of Scotland.

When the end of Bruce's life approached, his project of a pilgrimage to the Holy Land became impracticable, so he asked Douglas to carry his heart to the Holy Land and leave it in the holy sepulcher. This Douglas undertook to do, carrying Bruce's heart in a little silver casket. But in Spain the Moors gave battle to the party, and the Black Douglas hurled the casket among the Moors, crying, "Forward, gallant heart—Douglas will follow thee or die!" and dashed forward among the Moorish swordsmen.

After the struggle he was found with the casket clasped to his breast, and it was then brought back and buried in Melrose Abbey, the body of Bruce resting in Dunfermline, and his memory in the annals of his country.—*Kansas City Star*.

—♦♦♦—
 "We are all too apt to go to prayer, not to ascertain the will of God, but to ask him to do that on which we have fully set our minds."

The Friend Who Sees No Weakness

"I do not care so much for Stella as I did," said Jenny, to her mother. "She is not a real, devoted, loving friend." And Jenny's mother was surprised, for the friendship between Jenny and Stella had been of long duration, sweet, and helpful to both girls. "I like Caroline better. She is a whole-souled friend." And then, since Jenny always talked things over, she went into details. "I had been reading a story of a girl who asked her friends to point out her faults to her, and they did, and she did not like it. It was so foolish of her. And so I asked Stella and Caroline this afternoon to point out mine to me, as faithfully and honestly as they could." Jenny frowned a little. Then she went on. "Caroline threw her arms around me and said, 'You haven't any faults, Jenny—you are just right as you are! Just exactly right!'"

Jenny's mother raised her eyebrows suggestively, and Jenny laughed and flushed. "Oh, I am not so silly as that, mother! I know I have—and I know what they are, too! But Caroline loves me so dearly that she cannot see any weakness in me; to her I am 'just right' because she loves me so much."

Jenny's mother looked thoughtful as Jenny hurried on. "But Stella said, 'I love you so much, Jenny, that I never think about your weak points. But I can see what they are, of course;' and then she mentioned them. I knew them already, mother; but she ended by saying that the good things overbalanced the bad completely. But—it did seem that if she had loved me as dearly as Caroline does, she—well, she would have overlooked the weaknesses; don't you think so?"

"I can't say that I do, Jenny. I think it is generally flattery, instead of friendship, which proclaims blindness to weaknesses. Now I love you, probably more dearly than Caroline or Stella either, but—I can see your weaknesses. I, like Stella, love you in spite of them, but, like her, I see them. A friend that sees no weakness is generally a flatterer; for you know, Jenny, the more dearly we love the keener our eyes are."

Jenny looked sober, and her brows were puckered.

"You love father very dearly, don't you?" continued Jenny's mother. "Do you not see, then, that sometimes he is impatient and just a tiny bit irritable? It is because he is overtaxed. But you notice the impatience. And once in a while he forgets things that should be remembered. You are conscious of this. We think he is the dearest father in the world, don't we? And we love him passionately."

"I see," said Jenny with a sigh. "Flattery is pleasant. But what an insult to friendship, to get it confused with flattery!"

And it is a black insult, for the two are directly opposed.—*Selected*.

Wolves Carry Off Little Girl

ONE evening a little African girl, about eight years old, was lying near the door of her father's dwelling when four wolves rushed in upon her. One seized her by the head, another by the shoulders, and carried her off. Her screams were heard, and the wolves were overtaken and forced to release the poor child, who was dreadfully hurt by the teeth of the hungry beasts. The parents nursed the little sufferer, but could not heal her wounds. As they thought the child would die, they wished to get her out of the hut before she expired, for the Kafirs fear to touch a dead body.

Her father carried her a great distance from her home, and laid her down near some trees, where no one could hear her groans, and there left her to die.

As the child lay in this place, she thought of the missionary, and knowing where he lived, said, "I will try to creep to his house, for he is kind; he will not cast me out." She slowly moved with great pain over the rough places, and at length reached his dwelling. When he saw the bleeding child, his heart was filled with pity. He heard her story, and counted fourteen wounds made by the teeth of the wolves. Laying the child on his bed, he washed her wounds, put ointment upon them, and bound them up with linen. Day after day he watched her till she recovered. While he cared for her, he told her of that Saviour who had done more for her than he could do. When the marks were almost gone, he asked her if she wished to go back to her parents. "O, no," she said, "they cast me out; you took me in, I will stay with you." One day, as the missionary was walking near his home, he heard the voice of a child engaged in prayer. He looked, and soon saw the little stranger, among some tall reeds, praying to her Father in heaven. — *Selected.*

To the Boy

I'M writing these lines for you, my boy,
So consider them day by day.
You're growing big, and strong, and tall,
As your childhood drifts away,
Passing on to the age of youth,
To the dawn of manhood days,
When the world will look to you, my boy,
For good in a great many ways.
Now is the time to shape your course,
Set your sails for future years,
Hold to the wheel that guides you true
As the pilot his vessel steers.
Trust in your God when trouble comes,
Ask his help, and don't despair;
Though rough and rocky be your road,
You will always find him there.
Josh Billings claimed, "If you want success,
Like a postage stamp you must stick."
So try and try until you succeed;
Be courageous through thin and thick.
Roosevelt said the American boy
Should never a "bully" be,
Neither a "shirk" nor a "prig," my lad;
His meaning I trust you see.
Study each day at school with a will,
In lessons you never must lag;
Honor the land that honored your birth,
And stand up for your country's flag.
God made you an upright, honest man,
And he may bless your future days;
Good wishes I tender you, my boy,
In a thousand different ways.

— *Robert H. Rogers.*

Look Out for Your Face

"My boy," said a wise father to his twelve-year-old lad, "you do not own your own face."

The boy looked puzzled. He had come to the breakfast table with a frowning, clouded countenance, and had started moodily to eat his food. Everybody felt the shadow of his ill spirits. His father's unexpected words caused him to look up with a half-guilty expression.

"You do not own your own face," his father repeated. "Do not forget that. It belongs to other people. They, not you, have to look at it. You have no right to compel others to look at a sour, gloomy, and crabbed face."

The boy had never thought of that, but he understood and did not forget. And all of us should understand, and none of us should forget the fact that our faces belong to other people.— *Christian Herald.*

A "Down-and-Out" Who Blessed, and Cursed Not

HOWEVER one may regard the methods employed by Billy Sunday to bring men to Christ, that he is an enemy of the saloon is without question. The mails recently brought him this letter from a "down-and-out," which was printed in the Philadelphia *North American* of January 6:—

I was dying for a drink, and with nerves unstrung I entered a saloon and asked the bartender for a nip of whisky. He said no. I was about to turn away when a man at the bar said, "Wait a minute, kid. We are about to drink a toast, and if you will join us you can have the best in the house."

My drink was poured out, and I waited for the toast. They all lifted their glasses, and the leader said, "D— Billy Sunday." As they were about to empty their glasses, I cried, "God bless Billy Sunday," and dashed my drink to the floor. I was thrown out, but I feel a better man.

You will never know who wrote these lines, but I pray that God may bless you in your work, and aid you in your fight against rum.

My mother is broken-hearted and my wife is seeking a divorce; my boy is being brought up to look with shame upon his father, and I am a weary outcast. At sixteen I could get a drink in any saloon in Philadelphia. At twenty-one I was a confirmed drunkard. Since then it has been a losing struggle all the time. God bless you, Billy Sunday.

Of all the sad stories related by the penitents at Billy Sunday's meetings none could have been more pathetic than the one told by a middle-aged man whose face bore the indelible stamp of dissipation. "Just call me Smith," he said to a newspaper man; "I've disgraced my wife and the children too much already, without having the whole town know how I lived."

And then, in a few words, he told his story.

"Rum got me years ago," he said. "I had a good job then and a happy home. I sank lower and lower, until at last my poor wife took the two little ones and moved away from me. But I know where they are, and now, by the help of God, I'm going to straighten up and try to show them there's still some manhood left in me. That's all — the rum, the rum."

The man who is against the saloon is a friend of humanity. As a result of Mr. Sunday's work, some saloonkeepers of their own volition have given up the accursed business, and are no longer selling the stuff that ruins both here and hereafter. Success to any man who closes the saloon, however we may disagree with him on other matters. WILLIAM Q. SLOAN.

Prize Essay

THROUGH the generosity of a resident of California, and in connection with the Panama-Pacific International Exposition, the National Education Association offers a prize of one thousand dollars for the best essay on "The Essential Place of Religion in Education, With an Outline of a Plan for Introducing Religious Teaching Into the Public Schools."

Religion is to be defined in a way "not to run counter to the creeds of Protestant, Roman Catholic, or Jew. The essential points to be observed are: 'A Heavenly Father, who holds nature and man alike in the hollow of his hand;' the commandment of Hillel and Jesus of Nazareth, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, . . . and . . . thy neighbor as thyself;' the high ethical teachings and spirit of service and sacrifice indicated in the Sermon on the Mount."

Notice of intention to file an essay must be given the secretary of the association by April 1, 1915. Essays will be limited to ten thousand words, and must be in the possession of the secretary by June 1, 1915. Six typewritten copies must be furnished in order that the preliminary reading may be done independently.

The right is reserved by the association to publish not only the prize essay, but any others which may be submitted in competition, copyright privileges to be vested in the association for all such. Address National Educational Association, D. W. Springer, Secretary, Ann Arbor, Michigan.

When Wars Will Cease

NEARLY a century ago George Catlin introduced a band of Chippewa Indians to her royal majesty, the young Queen Victoria. The Indians marveled much that a great people should be ruled over by so small and so unassuming a woman. But finally Ah-que-ah-zants remarked: "I am not sure but it is the safest way; for if this country had a king instead of a queen, he might be ambitious as a great warrior, and lead the country into war with other nations; now, under her government, there is peace; the country is happy." There may be more in the thought of this Indian than readers of Catlin have considered until this time. Certain it is, if women had a larger part in government, wars would not be started so readily.—*Des Moines Register.*



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

**Senior Society Program for Sabbath,
 March 6**

1. REVIEW of Morning Watch texts for the week.
2. Reports of individual members and report of the committee on plans.
3. Bible Study: "The Fall of Man." See *Gazette*.
4. Standard of Attainment Quiz. Gen. 3:6; Ps. 14:1-3. Include in this a review of last week's lesson.
5. Talks: "British Union Conference." See "Outline of Mission Fields," pages 21-25; and the article "Traces of Sabbath Observance in England," in "Notes on the Mission Studies," in the *Gazette*.

**Junior Society Program for Week Ending
 March 6**

1. REVIEW Morning Watch texts for the week.
2. Reports of work.
3. Bible Study: "The Plan of Redemption." See *Gazette*. Review last lesson. See suggestions under Senior lesson for March 13.
4. Standard of Attainment Quiz. John 3:16. Announce texts the week before; review past lesson.
5. Mission talks: "Latin Union Conference." See "Outline of Mission Fields," pages 26-31; and article "The Latin Union Field," in "Notes on the Mission Studies," in the *Gazette*. Use maps and pointer.

Missionary Volunteer Reading Courses

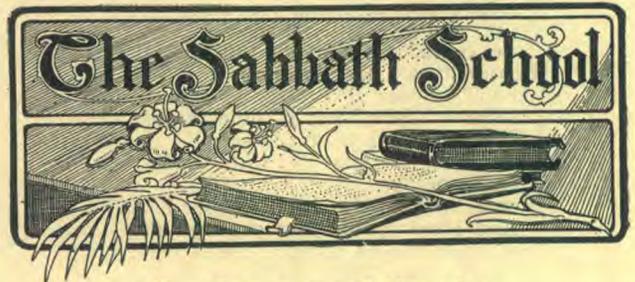
**Senior No. 8 — Lesson 21: "The Desire of Ages,"
 Chapters 39 to 42**

1. WHERE did Christ take his disciples for rest, and how was their plan hindered?
2. How did they spend the day, and at its close what wonderful miracle was performed? Relate the story, giving several practical lessons.
3. As the result of this miracle, what height was reached in the enthusiasm of the people?
4. What did Jesus command the multitude? His disciples? What did he then do?
5. What experience did the disciples have during the night, and how did they receive help?
6. Draw a practical lesson from Peter's experience.

7. What reason did Christ give for his popularity with the people? What more worthy ambition did he place before them?
8. Explain what Jesus said concerning the "bread of life."
9. What did he mean by eating the flesh and drinking the blood of the Son of God?
10. What effect did this discourse have upon those who were ready to crown him king?
11. Tell what instruction he gave about substituting tradition and the commandments of men for the commands of God.

**Junior No. 7 — Lesson 21: "Easy Steps in the
 Bible Story"
 The Story of Elijah**

1. WITH what startling message to King Ahab does Elijah appear in the Bible story? Where was the prophet told to hide himself? How was his daily bread provided?
2. When the water of the brook failed, where did he go? Repeat his conversation with the widow. By what miracle were the prophet and the little family with whom he found refuge supplied with food?
3. What great sorrow came to this woman? Tell how her son was restored to life.
4. What message came to the prophet in the third year of the famine? How did the king address him? What reply did the prophet make? By what test did the prophet say it should be decided who was the troubler of Israel?
5. At what place did the prophets of Baal and the children of Israel gather? How did Elijah address the people? Describe the altar and offering prepared by the prophets of Baal. How did they afflict themselves? What was the result?
6. What altar did Elijah repair? What offering was placed thereon? Why was water poured over the offering and around the altar? How was the faith of the prophet honored? What did the people say when they saw the offering consumed by fire from heaven?
7. Where did Elijah then go? For what was he watching? What did he at last see? Tell how the rain came.
8. Why was the anger of Jezebel kindled against Elijah? Where did he flee? Who ministered to him in the wilderness? How was his lack of faith rebuked? On what errand was he sent? Tell how he met Elisha.
9. What did Elijah say to Elisha one day when they were walking together? Repeat Elisha's reply. Who came out to meet the two men? What did they ask? How did Elisha answer? Where was this experience repeated? How many men followed the two prophets afar off?
10. What did Elijah ask Elisha when they had crossed the river? What request did Elisha make? How was Elijah taken to heaven? What lessons may we learn from his life?



X — Treatment of Enemies

(March 6)

LESSON SCRIPTURE: Matt. 5:38-48.

MEMORY VERSE: "By love serve one another." Gal. 5:13.

Questions

1. What law was given anciently in regard to one who willfully injured another? Why was it given? Only to whom, however, was the right given to execute it? Deut. 19:18-21.
2. At the time of the Sermon on the Mount, what unlawful advantage were the Jews taking of this law? Note 1. What instruction did Christ give? Matt. 5:38, 39.
3. How did Jesus say they were to submit to the decision of the courts, even though this should demand more than the law of Moses authorized? If they owed their creditor more than the court demanded, what were they to yield up, in addition to the sentence of the court? Verse 40.
4. Instead of resisting those in authority who com-

pelled them to go a mile, what were they to do? Verse 41. Note 2.

5. What were they to do when a poor brother wanted to borrow from them? Verse 42; Deut. 15: 7-11.

6. What were they not to expect in return? Luke 6: 34, 35.

7. Instead of going to law with one another, what were they to do? 1 Cor. 6: 7.

8. How exactly did Jesus' life agree with his teachings? Isa. 53: 7; 50: 6; 1 Peter 2: 23.

9. What did Jesus do, even for his enemies? Rom. 5: 10; Luke 23: 34.

10. On how many does he cause the sun to shine and the rain to fall? Matt. 5: 45.

11. What, therefore, will Christ's followers do? Whose children will they thus prove themselves to be? Verses 44, 45; 1 John 4: 7. Note 3.

12. How will they serve one another? Memory verse.

13. If we love one another, who must be abiding in us? What proves it? 1 John 4: 12, 13.

14. How does the example of the publicans fall short of what is expected? Matt. 5: 46, 47.

15. What high ideal is presented? Verse 48. How is it possible for us to be perfect, even as he is perfect? Rom. 8: 4, 14. Note 4.

Notes

1. "Instead of confining it to magistrates, the Jews had extended it to private conduct, and made it the rule by which to take revenge. They considered themselves justified by this rule to inflict the same injury on others that they had received."

2. "Often, as some Roman official with his guard of soldiers hastened from point to point, he would seize upon the Jewish peasants who were laboring in the field, and compel them to carry burdens up the mountain side, or render any other service that might be needed. This was in accordance with the Roman law and custom, and resistance to such demands only called forth taunts and cruelty."—*Thoughts From the Mount of Blessing*, page 106.

3. "His love received will make us, in like manner, kind and tender, not merely toward those who please us, but to the most faulty and erring and sinful. The children of God are those who are partakers of his nature. It is not earthly rank, nor birth, nor nationality, nor religious privilege, which proves that we are members of the family of God; it is love,—a love that embraces all humanity. . . . To be kind to the unthankful and to the evil, to do good, hoping for nothing again, is the insignia of the royalty of heaven, the sure token by which the children of the Highest reveal their high estate."—*Id.*

4. "Throughout the Sermon on the Mount he describes [righteousness] its fruits, and now in one sentence he points out its source and its nature: Be perfect as God is perfect. The law is but a transcript of the character of God. Behold in your Heavenly Father a perfect manifestation of the principles which are the foundation of his government. . . . We have nothing of ourselves, but the light of his love shines upon us, and we are to reflect its brightness. 'In his borrowed goodness good,' we may be perfect in our sphere, even as God is perfect in his."—*Id.*, pages 117, 118.

X — Treatment of Enemies

(March 6)

Daily-Study Outline

- Sab. . . . Read the lesson scripture.
- Sun. . . . Attitude toward evildoers. Read "Mount of Blessing," pages 106-111. Questions 1-3.
- Mon. . . . Giving to them that ask. Read "Mount of Blessing," pages 111, 112. Questions 4-7.
- Tues. . . . Love your enemies. Read "Mount of Blessing," pages 113-115. Questions 8-11.
- Wed. . . . Work for perfection. Questions 12-15.
- Thurs. . . . Read "Mount of Blessing," pages 116-118.
- Fri. . . . Review the lesson.

LESSON SCRIPTURE: Matt. 5: 38-48.

Questions

1. What is the ancient law of compensation for wrongdoing? Matt. 5: 38; Lev. 24: 17-22.

2. Does this law justify a man in avenging himself on a wrongdoer? Prov. 20: 22; 24: 29. Note 1.

3. What does Jesus say about our attitude toward the evildoer? Matt. 5: 39-41. Note 2.

4. How ought we to respond to those who ask for help? Verse 42.

5. What is to be our guide in giving to the needy? Deut. 15: 7, 8.

6. In what spirit should we render aid to the needy? Luke 6: 35.

7. What compensation is assured to those who give to the poor? Deut. 15: 10.

8. What other saying did Jesus mention? Matt. 5: 43.

9. What course toward enemies does Jesus urge upon us? Verse 44.

10. Whose children do we thus become? Verse 45, first part.

11. How does our Father illustrate this lesson in nature? Verse 45, last part.

12. If we do no more than love those who love us, to whom may we be compared? Verse 46; Luke 6: 32.

13. What is intimated concerning those who greet their brethren only? Matt. 5: 47.

14. To whom would our Father have us be kind? Luke 6: 35, last part.

15. What standard is set before us? Matt. 5: 48.

Notes

1. The law in Leviticus requiring the offender to restore in kind, was a civil law, to be administered by proper authority. Its supreme justice is evident. It does not, however, justify a man's seeking to requite the wrong himself; for in so doing he might commit a greater wrong. The exacting of the penalty must be left to disinterested persons.

2. The Revised Version reads: "Resist not him that is evil," or, more literally, "Resist not the evil one." This instruction was especially fitting to the Jews under the Roman yoke, and was evidently meant to teach them not to resist the authority of their rulers. How wonderfully Jesus exemplified the principle during his trial and crucifixion, not only toward authorities, but toward any who did him evil! See Isa. 50: 6. Such a course will often cause him "that is of the contrary part" to be ashamed.

The Bee Line

FULL many a time in childhood's happy hours
I've watched the bee
Forsake the honeyed breath of sweetest flowers,
And 'neath the tree
Where flowed o'er yellow sands the little brook,
Sip moisture there,
Then, satisfied, its way it took
High in the air.

And far above the forest, field, and stream,
In homeward flight,
Swift as the winged arrow, and as straight
As a ray of light,
The humming, honey-laden toiler marked
Its bee-line way,
To rest contented in its sheltering hive
At close of day.

And so, when worldly sweets began to pall
Upon my taste,
Quick to the stream of life, the hope of all,
My feet made haste;
Then with the crystal dew upon my lip
I sped me home,
Where trees of life with honey are adrip,
No more to roam.

—Pittsburgh Christian Advocate.

"As ships meet at sea,—a moment together, when words of greeting must be spoken, and then away upon the deep,—so men meet in this world; and I think we should cross no man's path without hailing him, and, if he needs, giving him supplies."

The Youth's Instructor

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Life as a Gay Science

I MET the other day for the first time for many years an old classmate who has always been a school-teacher. In answer to my inquiry as to how the world had been using him, he gave a rather discouraging report. He said that school-teaching is hard work, that salaries are low, that appreciation of good work is uncertain, and that he was getting rather tired of living all the time with young people.

Not many days later I turned to some words that were written by William McAndrew, principal of the Washington Irving High School of New York. How differently he began: "Education is big. Everybody associates it with progress, with all the grandest conceptions of our time. The profession is all right; the trouble is evidently with us professors." Then he went on to say that to him school-teaching is the gay science. "I want our teachers to dress for school as if for a festival, our men to spruce up as if they were going to call upon a sweetheart." Then he told, what I want to tell you, the story of Lewis McLouth.

Lewis McLouth was a teacher in a normal school. His attitude toward teaching may be known from a little daily habit of his. He always walked to school. When he came to that part of the journey where he could first see the schoolhouse, he used to stop and repeat these words from Marcus Aurelius: "Lo, I am going with gladness to that work for which I was born into the world."

During his lifetime ten thousand future teachers were taught by him, and the chief lesson that everybody learned from him was that teaching is joyous.

But what did teaching do to McLouth himself? His ability and enthusiasm promoted him to a professorship in a college, and then to the presidency of another. Political changes removed him at an advanced age, and he was obliged to accept a position more humble than any he had held for many years. He was just as sweet and glad in the lowly place as he had been in the high one. This is what he said to Mr. McAndrew when he was an old man:—

"This is the greatest occupation in the world. There's one regrettable defect in it."

"What's that?"

"The vacations are too many and too long."

"Everybody," says Mr. McAndrew, "in any pursuit, ought to like his business." Of Parrhasius, the Greek painter, it was said: "As regards his art, he never suffered himself to grow doubtful of it, or complaining, or ill-tempered, but he was ever making him-

self more good-humored at work, so that he sang all the time while he was painting." John Wesley, the tireless circuit rider, who traversed England in all weathers for half a century, went singing as he rode, and said, "I do not remember that I ever let myself feel lowness of spirits for a quarter of an hour since I was born."

"The secret of the happy life," said a fine old gentleman, "is preserving one's capacity for enjoyment. I never miss a sunset; I never fail to pat a child upon the head; I come to supper hungry. I marvel at the telephone, the wonders of my watch, the courtesy of my street car conductor, the energy of Mr. Roosevelt. Believe me, there are very few people indeed who cannot have a real good time in the simple act of living, if they are a mind to."—*Wm. Byron Forbush, in Young People's Weekly.*

A Nation With No Language

THE Swiss alone, of all the peoples of the world, may, in a sense, be said to possess no language, a fact that is the more surprising when we consider that there is no people that evinces a more intense patriotism.

The official languages of the little republic are French and German. The public documents are published in these tongues, both of which are spoken by many Swiss. Roughly speaking, however, about seventy-five per cent of the population speak German, while the remainder divide four other languages among them, mainly French and Italian. These tongues vary, as a rule, according to the proximity of the people to the country whose language they speak. In the Swiss Parliament, members deliver their speeches in either French or German, for nearly all the members understand both tongues.—*Edwin Tarrisse.*

A Striking Parallel

A STRIKING parallel might be drawn between the events in Belgium today and those which occurred in the Kongo Free State less than a decade ago. Thousands are being harried out of their homes as Kongo blacks were driven from their villages into the primeval forests. Men, women, and children, in many cases of once prosperous families, are put to forced labor in the fields by their German conquerors. One recalls the forced collection of rubber by the great Belgian rubber companies. In the Kongo, baskets of hands were collected from regions where no more rubber was forthcoming, and one hears today well-authenticated stories of Belgian children whose hands are wanting. The Roman Catholic Church was archsupporter of Leopold, ever defending him in his wicked courses. The Roman Church in Belgium has been a chief sufferer from the German invasion. Its great seminary at Louvain is a pile of waste brick; its churches throughout the land are roofless. To complete the parallel: almost the only protestants against the red rubber atrocities were the socialists, with M. Vandervelde at their head. The same M. Vandervelde was recently in the United States with the commission which was laying before President Wilson the sufferings of harmless Belgians at the hands of the Germans.—*Record of Christian Work.*

"YOUR own faults, and by the same token your own virtues, too, it would seem, are those which you most vehemently accuse or praise in others."