

The YOUTH'S INSTRUCTOR

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PRODUCTS OF THE ISLAND OF JAVA

FROM HERE AND THERE

A STAMPEDE of three hundred ostriches near Phoenix, Arizona, killed a woman and the two horses she was driving.

It is said that the wood of the Australian yate tree is as strong as cast iron. Twenty-four thousand pounds to the square inch is the average strength.

DURING the Civil War, England wanted to buy cotton of the United States, and could not get it. Today the United States has an abundance of cotton to sell, and cannot get rid of it.

IN the Chamber of Commerce at Los Angeles, California, is a forty-foot-high eucalyptus tree, with a perfectly preserved smaller tree inside. This is considered one of the most curious relics of growths in the tree world.

PARIS is famous for its miles and miles of mushroom beds. Many of the cellars in which the mushrooms are grown are one hundred and sixty feet underground. One cellar, it is said, will yield two or three pounds of mushrooms a day.

A CITIZEN of Dallas, Texas, claims the distinction of being the biggest man in the world, in physical proportions. It is claimed that he is thirty-four years of age, that he weighs 628 pounds, and has never known a day's illness in his life.

THE newly discovered Bear's Dip Cave in Shasta County, California, is soon to be electrically equipped and thrown open to the public. It is said to contain the most highly colored and extremely beautiful copper formations found anywhere in the world.

DR. EDGAR D. HEIST, of Berlin, Ontario, writes that it is planned to put one of the 1915 INSTRUCTOR Temperance Annuals in the hands of every child of school age in his county, which would mean that nearly 10,000 children would have this number of the INSTRUCTOR. We hope that there will be many to follow Dr. Heist's example.

MR. HUDSON STUCK, who has journeyed far into the regions of Alaska, says that one seldom encounters such intense cold as in northern Alaska. He declares that no amount of clothing worn when on the trail will keep a person warm when standing still. It is absolutely necessary to be in constant motion. The bare hand if exposed for a few seconds will begin to freeze. Mr. Stuck also says that to breathe the air into the lungs for any length of time without a muffler over the mouth is dangerous.

"BLEST Be the Tie That Binds" was written by Rev. John Fawcett, who, in the eighteenth century, was pastor of a poor little church in Yorkshire, England. In 1772 he accepted a call to a London church. He had preached his farewell sermon, and his furniture and books were in wagons before the door. Men, women, and children of his congregation were weeping bitterly. Mrs. Fawcett looked into her husband's face, and said: "John, John, I cannot bear this. I know not where we go." "Nor I," said Mr. Fawcett. "Nor will we go. Unload the wagons and put everything back." He recalled his letter of acceptance, and afterwards wrote this hymn which has comforted many hearts, to commemorate the episode.

UNDER the administration of Warden Osborne, the old Sing Sing prison is being converted into a place where the prisoners will know a little of the bright side of life. From Christmas Eve until the close of Christmas Day was a time of enjoyment for the wretched inmates. Men were permitted the human touch of handshakes and Christmas greetings between one another, instead of following the old rule of strict silence when passing along the long corridors to the breakfast room. Orderly conversation during the meals and in the chapel demonstrated how needless the old restraint was. After a play, which was appreciated by the prisoners, Mr. Osborne gave one of his characteristic talks to the two hundred men gathered round him. And at the close of the day he went to the piano, and joined the men in a song: another instance of the spirit dominating the man now in charge of old Sing Sing.

STANDING at the corner of One Hundred and Thirty-fifth Street, New York City, one can see in four directions rows of apartment houses all inhabited by Negroes. In this district of New York, Negro professional men follow their different vocations; the poor, sick, and orphan of the race are cared for; their children are educated; churches, banks, and newspapers flourish in spite of the fact that there is continual opposition on the part of many of the whites of the city. Concerning the progress of the Negro, Mr. E. F. Dyckoff, in the *Outlook*, asks: "Is it too much to hope that the time may come when to all Negroes may be offered the opportunity for clean living and civic development such as is apparently available in the 'black belt' of New York?"

RECOGNIZING the importance of the problems of vocational education in the small city, the United States Commissioner of Education called a conference of superintendents of public schools, which was held in Cincinnati in connection with the annual convention of the Department of Superintendence of the National Education Association.

A MAN in northern Michigan has built an aeroplane ice boat in which he travels on ice at the rate of a little less than a mile a minute. While he was on the ice one day last winter, a pack of wolves began to circle round him, evidently planning an attack. The aviator flew straight at the ferocious animals, scattering them in confusion.

THE International Institute of New York City has been founded for the express purpose of aiding young immigrant girls of all nationalities until they are capable of making their living in the New World. During the year ending last July about 4,000 girls were assisted by this association.

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The Youth's Instructor

VOL. LXIII

TAKOMA PARK STATION, WASHINGTON, D. C., MARCH 2, 1915

No. 9

Do It Today

JOHN FRANCIS OLMSTED

SHOULD you desire a kindness shown
To friend or passer-by,
Do not forget nor long delay,
For swift the moments fly;
The opportunity may pass
To show some kindness true,
When just a word might help revive
A drooping heart anew.

Yet oft we fail, too many times,
To do the things we ought;
We leave undone what we should do,
And grope the way for naught;
But this reveals a serious fault
In slighting things today.
Procrastination robs us all,
And turns the tide away.

Do not delay to do thy part,
Though small it may appear;
We all should do a great deal more
To bring real friendship near.
Sometimes we mourn a passing friend,
And hide the grave with flowers,
But better far some kindness show
While he possessed his powers.

Too late, too late to help the dead,
Yet we so oft forget
To help the living as we ought,
And thus invite regret.
Look on the good that others do,
But leave their faults alone;
For we shall surely, surely reap
What we ourselves have sown.

Burmese Wild Oats

R. B. THURBER



THEY are very like the varieties found in other lands among the youth who are likely to sow them at a certain age. But they are usually less cultivated here, and the fruitage is frequently that awful "running amuck" of the people of tropical Asia. The Burman is a creature of whim and caprice. From childhood he is not taught self-control. It is very common to see little children become very angry at their parents, and be allowed to scream imprecations until they are hoarse, and to jump up and down until they are exhausted. There is practically no training of children. Consequently when the boy comes in his life journey to "Fool's Hill," he goes to the limit in throwing himself away, while his well-wishers stand back helpless and aghast. The Burmese parent thinks there is absolutely no way to prevent his son from "sowing a full crop." And so all over this fair land there are thousands of young men who are burdens to themselves and to others because they are wholly useless.

I shall here tell you about one of our boys who was held through the ordeal by the power of God. He is known by his good reputation to many of our people in America, and since he and we are ashamed of his late experience I will not mention his name. He had been soundly converted at the first, and for three and one-half years we had worked for his good. He was especially zealous in his devotions, and very apt in his studies, giving more promise of future usefulness than any other boy we had. Then gradually there came a change.

He had been given an important trust, and began by being negligent. Soon he was too proud to do humble work. Daydreaming led to discontent, and a supreme desire to "see the world" led him to borrow all the money he could and run away. In the face of all we had done for him, he blamed us for all the evil he did.

In America it is not easy for a boy to run away from home and friends. Usually after a brush against the cold world he is very glad to return. And we say of the truant, "O, he'll come back!" But in Burma it is different. A warm climate obviates the necessity of a fire and much clothing. Food is cheap, and the

people are hospitable. It is surprising how they will take in strangers and feed them for days at a time. As a last resort the runaway becomes a Buddhist priest for a while, and by wearing the yellow robe is able to beg food with great success.

Our boy went to some of the friends of his childhood who had become gay youths. Being of good address, and by use of the training he had received at great sacrifice on the part of those who had helped him, he secured a position for a time which afforded him a good wage, and cost him little effort. There was plenty of idle time, and this was spent in fulfilling every desire of his wild young heart. But thanks be to God, the desires that would lead him to the depths had been largely subdued. Yet he "spent his substance in riotous living."

After several months he came back piceless and almost humbled. For a time he flaunted his finery and experience, but soon saw it wouldn't do. Then he told us that all the time he had not been satisfied. He could not get away from the influence of the higher ideals. He said he had not done what he considered to be the worst things a young man could do, but it was because of his previous Christian training at the school. Yet he had gone far, and we knew it, because the scars are there. There are some characteristics of his former self which he can never have again, and we feel sad; but this is the price the prodigal boy must pay.

Shorn of his reputation and trustworthiness, he is now beginning again, and the best part of his life is before him. He has become a man by learning through blighting experiences what he would not learn in the better way. Among a people of weak wills, this experience is perhaps inevitable; but we cannot believe it is necessary. It is remarkable what effect Christian education has in abating the evils of national weaknesses. In the very lives where the moral platitudes of Eastern religion has failed to work a change, the saving power of the blood of Christ has made citizens for the kingdom of God.

"A GOOD many people are waiting for their ships to come in, when the fact is the ships were never launched."

The Reward of Efficiency

LOE A. SUTTER, A. B., M. D.



THE army of the Philistines was encamped on Judean soil. Its intent was to bring the Israelites into subjection and to plunder their land. The men of Israel, under Saul, had mobilized for the battle, at Elah, in preparation to resist the invaders.

There was a valley between the two armies; and each morning when Saul led his men forth to battle, a champion swordsman of the Philistines would come out and challenge any man of the Israelites for a combat. The Philistine was so large and powerful that there was not a man in the army of Saul who would dare to meet him in a match with either a sword or a spear. Each day the Philistine champion defied the people of God, and caused great fear and depression throughout Saul's army.

A Hebrew by the name of Jesse had sent his three eldest sons to the front with the king. His youngest son he retained at home to attend his sheep. After a time Jesse sent his shepherd boy, whose name was David, with provisions for his brothers who were in the army. David started early in the morning for the camp. The sheep he left in charge of another man. The army was just going forth to give battle as he arrived at the trenches; so he left his carriage in charge of a servant, and went in search of his brothers that he might deliver the food he had brought. While he was conversing with his brothers, the Philistines' champion, Goliath by name, came toward the army of Israel, and issued his challenge, saying: "Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants; but if I prevail against him, and kill him, then shall ye be our servants, and serve us."

When Saul's soldiers saw the man and heard his challenge, they were panic-stricken and fled from the field. David heard what Goliath said, and saw how the Israelites ran from him. He asked the men that were standing by what should be the reward for the man who would accept this Philistine's challenge and silence him. It was told him that the king would give great riches to the man that would kill Goliath, and that he would also give him his daughter in marriage, and would make his father's house free in Israel.

David was filled with sorrow when he saw this uncircumcised Philistine defying the army of God, and there began in his mind the formation of a purpose that when once thoroughly fixed would lead to the downfall of the mighty man Goliath.

When David's oldest brother heard his remarks about Goliath, he became angry and said, "Why comest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle." David's brother allowed jealousy to spring up in his mind, and this led him to be sarcastic when he asked about the few sheep David had left. He went still farther, and uttered an untruth when he accused David of pride and arrogance, and assigned as his motive for being there that he wanted to see the battle. David's only reply to his brother's cutting rebuke was to ask what he had done amiss, and to add the significant words that there was a reason for his attitude. David knew that it

was a lack of skill, coupled with cowardice, that prevented the Israelites from accepting the Philistine's challenge; and when he told his brother that there was a reason, he implied that his brother might be at fault for not fighting with the champion. The fault, of course, was insufficient training, and therefore a lack of confidence. Without these it is impossible for a man to engage in any conflict and come out victorious.

David's words were carried to Saul, who sent for the boy and asked if he thought he was able to fight with the Philistine. "Thou art but a youth, and he a man of war from his youth." This suggestion of David's unfitness for the encounter did not discourage him. To prove to the king that he was not so boyish as he looked, he told how, single-handed, he had killed a lion and a bear when they had tried to take sheep from his father's fold, and he added, "The Lord that delivered me . . . out of the paw of the bear, he will deliver me out of the hand of this Philistine." Saul placed his own armor on David, and gave him his sword, but David courteously declined them, saying that he was not accustomed to their use. He went to the brook and picked out five smooth stones and put them in his shepherd's bag. Then taking his sling in one hand and his shepherd's staff in the other, he went out to meet the Philistine. When Goliath saw that his opponent was but a mere boy, and wore no armor and carried neither sword nor spear, he was extremely angry, and cursed him by all his gods, and said to David, "Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field." David answered him, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." He further added that the Lord would deliver the Philistine into his hand, and that he would cut off his head, and that his carcass should be given to the wild beasts, "that all the earth may know that there is a God in Israel."

The Philistine, in his fury, charged at the youth, and David ran to meet him. David took a stone, put it in his sling, and threw it with great skill and force. The stone hit the Philistine in the forehead, and he came to the earth with a thud. Then the young warrior, whom he so recently despised, cut off his head with his own sword. When the army of Saul saw that the Philistine was overcome, they shouted for joy, and pursued the Philistines, who had taken flight when they saw their champion had fallen.

This is the lesson I glean from the story: Saul's army was unskilled in the arts of war. For years they had been so subjugated that they had lost the skill of handling either spear or sword. This lack of skill took away their courage, and without confidence it is impossible to win. David, on the other hand, had been improving his time in the use of the sling. He had become so proficient in throwing stones that he did not hesitate to pit his ability against that of the Philistine, although it was true he was using a supposedly much inferior weapon.

David would not accept Saul's armor and sword because he had had no training in their use. He knew, however, his ability to use the sling. So he went forward to battle, full of confidence, not trusting in luck or chance, but knowing that he could place a stone,

and moreover that God would be with him because he was in the right.

If we, as young men and women, are going to fill places of responsibility among our fellows, we must become so proficient in some line of endeavor that we can have the confidence which goes with the mastery of any subject. Then if we are in the right and where God wants us, his protecting care will always bring us off more than conquerors.

A Letter From Brazil

EXTRACTS from a personal letter from Miss Blanche Davis, who went to Brazil as a missionary several months ago, are of much interest. Miss Davis is working hard on the Portuguese language that she may soon do full work in that needy field. She says:—

"Yesterday we had such a happy day. We all went to the seaside to a most inviting little cove, surrounded on three sides by mountains. The view was so delightful I could hardly keep my thoughts where they belonged during the Sabbath service. They were wandering way off at sea, with the dreamy murmur of the water. We had baptismal service there, five being baptized, three of whom were middle-aged persons and two young people. The whole scene was solemn and impressive. I could not but think of John the Baptist as Brother Ehlers, in his black robe, walked out in the water with each candidate. He looked so unassuming out there in the deep water, so far away in this obscure corner of the world. I felt that the Lord was just as truly using him as he did John the Baptist of old.

"We do not have any wonderful success here in bringing new members into the church, but those we have are all very faithful. Many Bible studies are given to interested persons until they see the Sabbath truth. Many of these say they cannot keep the Sabbath, as they will have to give up so much. We do, however, find some that are truly glad to hear all we have to tell them, and to accept it.

"Last Sunday, just about time for our meeting, a beautiful dark-eyed girl of perhaps twenty, came from quite a distance, to have us explain the Bible to her. She said she could not understand it. Sister Kinner gave her a study, and the young woman was greatly pleased, and went home rejoicing, with the understanding that Mrs. Ehlers would go Tuesday and give her another reading. We are all praying for this young woman, as she seems very earnest. In February she will return to her home in Portugal. We hope by that time she will know the truth, and take it to her parents.

"Brother Carter, from Washington, is visiting us for a few days. He is canvassing here and is having excellent success. He can speak the language quite fluently, but how correctly I would not say. Perhaps he stands it on its head sometimes, the same as Brother Kumpel says I do with the German. However, any one who can speak Portuguese, no matter how he arranges it, upside down or inside out, is doing well. I am sure it will be over a year before I can make much of anything out of it. A few Sabbaths ago I had to repeat in Portuguese the fifteenth chapter of Genesis before the church. I was not anxious to do so, but as I could not make the others see it in the same light as I did, I had to perform the task. I went out in the garden and recited it to the trees, until I judge they knew it by heart as I did; but when I stood up before the church on Sabbath, the thought flashed through my mind, What if I should forget the whole thing! I shook

so I presume the members thought I had been suddenly taken with St. Vitus's dance. I repeated the chapter, however, as fast as I could, before I should forget the last part of it. I finally finished, but afterwards learned that, instead of saying Abram took a dove for a sacrifice, I said he took a poor little boy. The people here, however, are so polite they never even smile at our mistakes.

"We are having summer time now, and it is certainly warm; but the excellent fruit which we have at this time of year makes up for the inconvenience of the heat. Mangoes are the best—red outside and yellow inside. I don't know what they taste like—something entirely different from anything else. Pineapples are just getting ripe. One can now see many gayly colored trees, some in brilliant red, others in bright yellow."

M. E. KERN.

Heaven Is Real

THE follower of Christ carries within himself a vital pledge of the reality of heaven. The Father gives it to him. It is a spark that glows, and brightens, and emits scintillations of light and joy on everything that comes within its radius.

John baptized with water, but Christ with fire. That fire burns through all the inner being of him who possesses it, licking up whatever of filth or debris may lie there; it allows none to enter afresh; it puts a lock at the door, a watch at the window, a light in the tower. At the soul's pained cry, it flashes heavenward, and unites with fire from the throne, which leaps to meet it. Heaven's resources are the Christian's resources. The Christian knows that heaven exists. Heaven is the true and ours the false world. Heaven is the real and tangible world; ours the fleeting, and but for a day.

ELVIRA ANDREWS WEBBER.

In Deed and Truth

BE what thou seemest; live thy creed;
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest home of light.

—Bonar.

Tempting the Devil

WE take almost no precaution against our adversary. We expose to him our weak points without fear. We go into the day, to be with all kinds of people, to be exposed, we know not how, without prayer or other spiritual strengthening for the day's demands. We go armed into an enemy's country, we protect ourselves against disease, but we take almost no precautions against the perils to our spiritual life we know to be all about us. It is strange that we who find it so hard to trust God should find it so easy to trust the devil. Dean Howson tells of a Spartan soldier who went into battle without his armor, and though he won a brilliant victory, was fined by the authorities for his recklessness. We all have weaknesses of character and evil susceptibilities, the results perhaps of previous sinning. Any needless exposure at these points is inexcusable recklessness. No man can be so fully saved that he can tamper with an old besetment without peril. John B. Gough said to his host in Philadelphia, "You must take that wine from your mantel, or I shall have to

leave your house." We need ever to remember that God's delivering grace is not a substitute for, but a supplement to, our best endeavor.

There is a disputed territory — a sort of moral "no man's land," which we call imprudence. We venture too much and too far into this borderland to find at length that it is all covered by the enemy's guns and flanked by his forces. We find, too late, that —

"Imprudence is the door to sin,
And one small fault may let large vices in."

It is perilous enough to be in sinful company and amid sinful surroundings when duty requires it, but to be there from choice, not to say with pleasure, is more than to tempt the devil; it is to run after him with eagerness. The only safety lies in purity and an absolute righteousness that will take no risks. No one can look with longing upon any sin with safety: there will come what Victor Hugo calls "the appeal of the abyss." Often when God would undertake for us, the first thing he would do would be to order us to our place of duty, where alone he has promised to be responsible for our safety. Macaulay relates that at the siege of Namur, William of Orange, who was giving his orders amid a shower of bullets, saw with surprise and anger, among his staff officers, Mikel Godfrey, deputy governor of the Bank of England, who had come to his headquarters on business, and was curious to see real war. "Mr. Godfrey," said King William, "you ought not to run these hazards. You are not a soldier, and can be of no use to us here." Godfrey replied, "I run no greater hazards than Your Majesty." "Not so," said the king, "I am where it is my duty to be, and I can without presumption commit my life to God's keeping; but you —" At that word a ball laid Godfrey dead at his feet.

Paul strikes at the root of the matter when he writes, "Neither give place to the devil." That is to say, if you do not want the encounter, the possible downfall, do not give the tempter a foothold — any chance with you. The farther back we make the fight, the easier and the surer the victory. Here, if anywhere, prevention is better than cure. It is instructive to note the emphasis which the Scriptures put upon the rootings of conduct. We are bidden to keep the heart with all diligence, because out of it are the issues of life. We think we can stop when we choose, but the Scripture admonition is, "Enter not into the path of the wicked, and go not in the way of evil men. . . . Pass not by it, turn from it, and pass away."

We must beware of those subjective conditions and attitudes which betray us to the tempter. The prurient desire, the unchaste imagination, the unholy mood or temper, will deliver us bound into his hands. Furthermore, we need to be intelligent, as well as devoted, else, like the patriotic Trojans, we shall lug in the devil's wooden horses, and armed men will come forth and open our gates to the enemy.—*Rev. W. F. Bartholomew.*

Against the Liquor Traffic

THE following excerpt from an editorial in one of our leading papers gives a pleasant view of the favorable growth of prohibition sentiment among college students:—

"In the university and college world, both precept and example are more positively on the side of temperance than formerly. Athletics are so highly organized, they play so large a part in institutional affairs, and have centered on them such interest of the student

body, graduate and undergraduate, that the standard imposed is very influential; and it is rigorously ascetic while men are in training. The man must always be master of himself and fit for competition.

"From the university or college classroom in social economics the influence also is anticonvivial and pro-temperance. Studies of actual conditions of urban and rural communities, at home and abroad, made by conscientious investigators, when contemplated by earnest youth seldom fail to act as deterrents against surrender to what is not good for them. The evidence of personal and social decline that follows dependence on wares sold in saloons is too conclusive, as presented by teachers in departments of social ethics, to make young people taking these courses any other than enemies of this traffic; and such most of them become, some as civilians, some as public officials, and some as teachers of youth."

On a Street Car in Baltimore

FOR two years literature had been mailed to a family living in the suburbs of Baltimore, Maryland. A few days since there came to the writer an invitation for a personal visit, that the word might be presented more fully.

On arriving, hearts were found waiting to receive the word of the gospel. It was two o'clock in the morning before all retired for the night. Immediately after breakfast the word was again taught, and on parting, tears stood in the eyes of each member of the family, and cordial indeed was the invitation to return.

On the electric car in Baltimore tracts were handed to the passengers, one of whom was so much interested in the tract establishing the authenticity of the Bible and giving facts about its circulation, that he requested a supply.

Is it not well when traveling always to carry a supply of tracts, and be ready to give an answer to the one who inquires about the hope founded on the Word?

"Pocket Leaguers to the front" is the cry of the hour, when the truth is to be scattered as the leaves of autumn.

JOHN N. QUINN.

Ambassador to the Vatican

THE present Pope, Benedict XV, was elected with the distinct understanding that he should give much attention to the restoration of the Holy See to its once powerful political position among the nations of earth, which power it lost in 1780. How well he is succeeding current events disclose. England, with other nations, has sent a special ambassador to the Vatican. This is the first time in several hundred years that England has acceded to the desires of the Vatican to be so recognized.

Why should a church aspire or think to place itself on a political footing with the rulers of the nations? If one church has such a right, why not the hundreds of others? The object of a Christian church is not that of a nation, and neither church nor nation has any right to trespass upon the province of the other.

The determination on the part of Benedict XV to be the chief power in dictating peace terms to the present European belligerents is another way of revealing his desire to usurp political power. The *Christian Herald* says:—

"It is not easy to understand how the papal influence can be employed in behalf of peace. Should the Pope champion the cause of the Allies, he will mortally

offend Austria, his most loyal supporter; while if he should espouse the cause of the Dual Alliance, Catholic France will be outraged, to say nothing of Belgium. Meanwhile, England, for the first time in four hundred years, has sent an ambassador to the Vatican (against the protest of the English Protestant Alliance), for the purpose of looking after its interests and of counteracting the influence of Germany and Austria. Then if the Pope could not be persuaded to sanction the relation of one side with 'heathen Russia,' no more could he be expected to approve the other side in its dealings with the 'infidel Turk.' Taken altogether, it is a very peculiar tangle, quite as complicated as the war itself."

A Mexican Experience

WHEN General Carranza and his force left Mexico City and went to Vera Cruz, and cut all communications between Vera Cruz and Mexico City, J. A. P. Green and W. F. Mayers found themselves cut off from the headquarters of our work in Mexico City. They went to Vera Cruz, where they are now canvassing for "Coming King," getting their books direct from the States by post. Mr. Green's family is in Mexico City, and he is able to hear from them only by way of the States. But notwithstanding these unfavorable circumstances, these workers are pushing ahead and meeting with excellent success selling books. In a recent letter, Mr. Green says:—

I must tell you the latest. The inclosed card shows the picture of the lighthouse which at present is used as the government palace. At 4 P. M. I entered this building to see Mr. V. Carranza. At 6 P. M. my name was called, and I was granted an interview with the chief of the revolutionists. The conversation, which was short and effective, was as follows:—

"Good evening, Mr. President. You doubtless remember me;" but he shook his head, and said, "No." "Possibly an incident that occurred will make the matter clear. You remember the two books, 'Home and Health,' that you purchased while governor of Coahuila?" Of course he remembered. Immediately I took out my prospectus for 'Coming King' and placed it in his hand. I said, "Your whole cabinet have seen this book and have signed for it." Opening to the chapter on "Wars and Rumors of Wars," I said, "This is not a prophecy of Tolstoi, but of the Holy Scriptures. By reading this chapter you will understand the meaning of the present conditions in the world. Likewise the chapter on 'Capital and Labor' you will find interesting. The members of your cabinet have taken the book, and I have left one line for you."

"Where is it?" he asked.

I placed my fountain pen in his hand, and he signed his name. As I left him, he shook my hand cordially, saying, with a smile, "I see you are following the war."

I am glad to say that I never enjoyed the canvassing work more than at present, even though I do work at times with a heavy heart. Not receiving my usual letters from home has had a distressing effect upon me, but no doubt it is for my good. I am learning some precious lessons.

N. Z. TOWN.

The Little Church Around the Corner

"UPON the announcement of the death of George Holland," wrote Joseph Jefferson, in his autobiography, "I called at the house of his family and found them in great grief. The sister of Mr. Holland informed me that they desired the funeral to take place from a church. . . . I at once started in quest of the minister, taking one of the sons of Mr. Holland with me. Something gave me the impression that I would better mention that Mr. Holland was an actor. I did so in a few words, and concluded by presuming that probably this fact would make no difference. I saw, however, by the restrained manner of the minister that it would make, at least to him, a great deal of difference. After some hesitation he said that if Mr. Holland had been an actor, he should be compelled to decline holding the service at the church.

"While his refusal would have shocked under ordinary circumstances, the fact that it was made in the presence of the dead man's son was more painful than I can describe. I turned to look at the youth, and saw that his eyes were filled with tears. He stood as one dazed with a blow just realized. I asked the minister whether he could suggest some church where the ceremony might be performed. He replied: 'There is a little church around the corner where you might get it done.' 'Then if that be so,' I replied, 'may God bless "The Little Church Around the Corner."'

"The minister had unwittingly performed an important christening, and his baptismal name, 'The Little Church Around the Corner,' clings to it to this day."

"Sun of My Soul"

TENNYSON was walking one day in his garden with a friend. The conversation turned to the subject of religion,—a subject upon which Lord Tennyson was inclined to be very reticent. The friend asked him what he thought of Jesus Christ. The poet paused, pointed to a flower that grew by the path, and said, "What the sun is to that flower, Jesus Christ is to my soul." It was a beautiful answer. What the sun is to the flower, Christ is to the soul that trusts in him. He is its light and its life. And perhaps there is no place where the disciple comes so near to the Master and realizes so fully what he owes to his Lord as at the holy Communion, where he recalls the dying love of Jesus, where he remembers Gethsemane and Calvary, and receives the consecrated symbols of Christ's broken body and poured-out blood.—*Rev. John Woods, D. D.*

Do We Scourge Jesus?

DR. ALEXANDER WHYTE tells the story of a man who dreamed that he saw Jesus tied to a whipping post, and a soldier was scourging him. He saw the whip in the soldier's hand, with its thick lashes studded here and there with bits of lead, which were intended to cut into the flesh. And as the soldier brought the whip down on the bare shoulders of Jesus, the dreamer shuddered when he saw the marks and bloodstains it left behind. And when the soldier raised his hand to strike again, the dreamer rushed forward intending to stop him. As he did so the soldier turned around, and the dreamer recognized—himself. We often think how cruel those men must have been who scourged and crucified Jesus. But whenever we do wrong, we, too, cause the heart of Jesus to bleed with sorrow and pain.—*Selected.*

United With Christ

AN aged Christian spoke with so much confidence of her salvation that a friend thought to chide her a little for overconfidence. He said: "What would you think if you were to slip through the fingers of Christ after all?" "O, I cannot," she said, "I am one of his fingers." That was Scriptural: "Now ye are the body of Christ, and severally members thereof." He has constituted himself our very selves, even including this body of ours; for, "Know ye not that your bodies are members of Christ?" How even our physical bodies, together with our whole being, can be joined in literal union with the eternal Christ we cannot understand; but he plainly would have us accept this by faith. I am not a material instrument he can lay aside or let slip. I am a member of the body of Christ.—*Selected.*

Causes of the Decline of the Christian Church

W. E. HANCOCK



THE cause of the decline of the primitive church has been a subject of great interest to church historians. Montalembert, who wrote a most thrilling story of monasticism, entitled "Monks of the West," makes

the following significant inquiry:—

"How came it that Christianity, drawn from the catacombs to be placed on the throne of the Cæsars, was not able to regenerate souls in temporal matters as well as in spiritual? . . . How is it that the memorable alliance of the priesthood with the empire hindered neither the ruin of the state nor the servitude and mutilation of the church? . . . The long cry of grief which echoes through all the pages which Christian saints and writers have left us, strikes us at once with an intensity that has never been surpassed in the successors of time. They felt themselves attacked and swallowed up by pagan corruption."

It seems that this Roman Catholic historian asks these questions only to answer his queries. It was just because Christianity was "placed on the throne of the Cæsars," and because of the fatal "alliance of the priesthood with the empire," that Christianity failed to prevent "the servitude and mutilation of the church." What were the steps which led up to this great transformation?

In order to understand properly the reasons why the church fell from its early simplicity and purity, a brief notice of the struggles of the early church will be found valuable. Stringent laws, combined with severe and systematic persecutions of the Christians, were the means employed to prevent the spread of Christianity. It is common to speak of ten persecutions under the Roman Empire. It became the settled policy of the empire to treat Christianity as a crime. This policy began under Nero. It was in his reign that the first great persecution began. In order to turn the indignation of the people of Rome from himself for having set fire to that city, he accused the Christians of the atrocious deed. This persecution began in the month of November, A. D. 69, at Rome, and extended throughout the empire.

The ten persecutions, so often referred to in Christian literature, may be briefly given as follows:—

1. Under Nero, from A. D. 64-68. Of this persecution Dr. Mosheim says, "The Christians suffered every sort of torment and affliction which the ingenious cruelty of their enemies could invent."

2. Under Domitian, from A. D. 81-96. It was during the last year of Domitian's reign, and was short, although severe. During this persecution the apostle John was banished to the isle of Patmos, where he saw the visions and wrote the book of Revelation.

3. Under Trajan, A. D. 98-117, special mention is made by Tacitus of Pliny the Younger's persecutions as governor of the province of Bithynia and Pontus, where Paul had been prevented by the Holy Spirit, about sixty years before, from preaching the gospel, and was called into Macedonia. Others had done a great work in this region, it would seem from the report of Pliny to the emperor.

4. The next persecution was under the Antonines, A. D. 138-180. Although among the best of the Roman emperors, and otherwise most worthy men, their reigns are marred by one of the most severe and systematic

persecutions of the Christians before the time of Diocletian.

5. After three years of peace, the church was again persecuted by Lucius Septimius Severus, A. D. 193-211.

6. There was, then, about twenty-five years of comparative peace to the church. But under the reign of Maximinus, A. D. 235-238, a giant Thracian eight feet high, who had murdered the good emperor Alexander Severus and his mother, there was another persecution of the Christians. It seems that this persecution was begun for no other reason than that Alexander had favored Christianity. It has even been claimed that Alexander Severus had secretly professed Christianity, and it is a well-known fact that his mother, Julia Mamaea, received instruction from Origen.

7. Under Decius, A. D. 249-251, a ruler of the old Roman stock, there was a determined effort made to suppress Christianity, and many of the faithful suffered martyrdom.

8. In the following reign, under Gallus, A. D. 251-253, a plague which broke out in many parts of the empire aggravated the persecution by exciting the superstition of the populace. The cause of the plague was attributed to the Christians.

9. Valerian, the next ruler, A. D. 253-260, began by favoring Christianity; but at the instigation of his colleague, Macrianus, he began persecution in 257. Under his edicts Christians were outlawed.

10. Under the reign of Diocletian, A. D. 280-305, was the tenth, the last, and the severest of the persecutions of the pagan emperors. The stringent laws against Christianity, combined with severe and systematic persecution of Christians, did not prevent the growth of the Christian church. It rather seemed to stimulate its growth. Christians multiplied at an astonishing rate. Their strength had become so great at the end of the third century that Diocletian signified his purpose to extirpate this hated sect.

This move on the part of Diocletian was taken under the influence of Galerius, his son-in-law, a cruel and narrow-minded religious bigot. The first decree against the Christians was issued on the twenty-third of February, 303. It did not have the desired effect, and two more decrees followed, each more severe and stringent than the one preceding. Finally, the fourth decree followed, which commanded magistrates to employ all modes of torture, regardless of distinction of sect or rank, to compel Christians to abandon their religion. This persecution continued until Galerius, falling ill of a terrible disease, withdrew the decrees, in 311.

Two years afterwards, the Christian church came into imperial favor through the elevation of Constantine the Great to the throne of empire. Thus the peace of the church was secured as far as civil power was concerned. Whatever may be said or thought unfavorable respecting Constantine's professed conversion, no one can doubt his admiration for and his favor toward the Christian church. In 324, Licinius rose in arms at the head of the pagan element of the empire, and began to persecute Christians in the East. But this persecution was very local and temporary, for he was defeated in a number of pitched battles, and implored mercy at the feet of Constantine. The

following year, however, he was slain by the order of Constantine, it is said. After this time Constantine remained sole ruler of the Roman Empire. Upon the church he and his sons lavished wealth and honor prodigally, and, we must say, to the detriment of the purity and simplicity of the Christian religion.

Three centuries of combat between the Christian church and the empire left both very much degenerated. The church had conquered; but it had done so at the sacrifice of much of its purity and simplicity. From this time a marked departure from the purity of teaching and the simplicity of living among the clergy of the church became noticeable. The magnificent churches and the opulence of many of the clergy had already excited the envy of the pagans, and aroused the opposition of the stricter element of the Christian church in the second century. But now, since the purging and purifying influence of persecution is ended, by the installation of Christianity on the throne of the Cæsars, we shall see a great decline of spirituality and a corresponding increase of worldliness and corruption in the church. The need of reform will be clearly seen, and we shall see that the spirit of reform is not dead. But in many cases it manifests itself in peculiarly strange ways.

In the next study we shall consider one of the most energetic and curious attempts to reform the church.

Sensitiveness

THE first plan of the writer was to prepare an article on sensitiveness for the *Review and Herald*, but realizing the difficulty of older persons in overcoming lifelong habits and feelings, it seemed wiser to give the young people the benefit of some thoughts on the subject. It may be some of them will be helped and made happier thereby.

The sensitive person will always have his feelings hurt so long as he wears them on the outside. Associates may not intend to injure the frail fabric of his sensibilities, but being of delicate texture, they are likely to be torn by the faintest touch. Every breeze that fans the lace-like garment will cause suffering, more or less intense. The sensitive person suffers, all unnecessarily, agonies untold. Frequently the same person experiences a feeling of physical fear, and may consider a house haunted, when the noise producing the sensation is only the moving of a vine or limb against the house, or some other simple occurrence. As in such cases the wind passes on, all unmindful of the mischief done, so the careless one who has offended our sensitive friend just continues to hurt and hurt as long as the offended one is in his path.

A sensitive person lays a heavy tribute of hardship upon his associates. No good person really wishes to hurt his feelings, and would even be sorry to do so; therefore every one must be constantly on guard, fearing lest something he may say or not say, something he may do or fail to do, will ruffle the sensitive one's smoothly laundered suit of easily injured feelings.

Shall we be like the sensitive plant, which withers at a touch and yields neither fruit nor fragrance, or shall we have the character of the sturdy, fruit-bearing vine or tree which gives forth sweet fragrance and yields abundant fruit? MRS. D. A. FITCH.

CLEO C. SMITH, a Denver (Colorado) boy, is amazing scientists by the marvelous retention of figures in his brain. In a test of more than an hour, one hundred persons plied him with every statistical question they

could think of. Every answer was correct. It was found that he could give the population of every city in the world over 90,000, the length of all rivers, the height of all mountains, the number of miles of railroads, the number of farms and the population by nationalities in each State of the Union, and the population of every city in the United States over 20,000. — *The Boy's World*.



Tenth Week

- March 7. Joshua 1 to 4: The new leader; the end of the journey.
 March 8. Joshua 5 to 8: Obedience and victory; sin and defeat.
 March 9. Joshua 9 to 12: Days of conquest.
 March 10. Joshua 13 to 15: The choice of Caleb.
 March 11. Joshua 16 to 19: The tabernacle set up; the leader's inheritance—Timnath-serah, or "the portion that remains."
 March 12. Joshua 20 to 22: The cities of refuge.
 March 13. Joshua 23, 24: Review the book, and mark the experiences that have been especially helpful. Note that the book may be divided into three parts: (1) Conquest of Canaan, 1 to 12; (2) partition of Canaan, 13 to 22; (3) Joshua's farewell, 23, 24.

Joshua — the Book

The book of Joshua takes its name from its leading character, by whom a part of it is supposed to have been written. "The whole tenor of the first twelve chapters," says Fallows, "bespeaks an eyewitness who bore some part in the transactions; and the expression 'we were passed over,' in chapter 5:1, bears this out, as well as the circumstantial vividness of the narrative. . . . The section from chapters 13 to 22 inclusive, which contains an account of the distribution of the land, seems to be based upon written documents, in which the property was accurately described."

The book covers a period of twenty-five years, and introduces the second division of the Old Testament, the historical books. It describes the conquest of Canaan, its division among the tribes, and makes mention of the typical rest in that land, which foreshadowed the complete rest of God's people in heaven. Part of the book is "the spirited recital of heroic deeds," part of it is given up to geographical records, and part contains earnest admonition and solemn warning.

Joshua — the Man

The name Joshua was originally Hoshea, meaning salvation; or Jehoshua, God's salvation. "According to the modifications which Hebrew names underwent in their passage through the Greek language, this took, in later years of the Jewish church, sometimes the form of Jason, but more frequently that of Jesus." — Stanley.

Joshua was a type of Christ. "Jesus of the Old Testament brought ancient Israel into the typical Land of Promise. Jesus of the New Testament is yet to bring his people into the real land of promise, the eternal rest in the kingdom of God." — Starr.

"God buries his workmen, but carries on his work." The period of mourning in the plains of Moab was more than a formal matter with Israel. "Never," says Dean Stanley, "could there have been such a blank in the history of the chosen people as when they became conscious that he who had been their leader, their lawgiver, their oracle, as far back as their memory could reach, was taken from them at the very moment when they seemed most to need him." Moses was dead; but the real Leader of Israel "ever liveth." It was his power, not the mantle of the human Moses, that came upon the quiet, loyal, brave-hearted Joshua, and enabled him to lead Israel into Canaan, and leave that land in their possession when his work was ended. Joshua was always ready for service; and "success is readiness for occasions."

Some traces of the deeds of Joshua are found in the fragments preserved to us in the clay tablets that have come down from that early day, in inscriptions on monuments, etc. One writer mentions a Phœnician inscription found near the city of Tingis, the sense of which is thus given: "We are those who fled before the face of Joshua the robber, the son of Nun." By a king of Armenia Minor he was called "the murderous wolf," and by another writer "the evening wolf." Thus Joshua was called by his enemies. In later years the Jews chose a robber for release rather than Jesus.



NIAGARA ATTRACTS THE TOURIST IN WINTER AS WELL AS IN SUMMER

A Lesson Learned

H. M. FORSHEE



WHEN my brother Claud and I were little boys, we lived on the farm, with our kind and loving parents, brothers, and sisters. Our parents were always ready to lend their aid in our amusements, but their great desire was that we should grow up to be useful men, an honor to them and a help to our associates. However, we, like many boys of our age, did not always think our parents' judgment the best, which is clearly shown in the following incident:—

My brother and I were close companions, and were always found in each other's company. Many a day did we spend together strolling about the farm, through the woods, and up and down the little creek that ran across father's place, watching the fish basking in the sunshine; wading in the water hours at a time, never seeming to tire of the pleasures it afforded us. However, one evening after the sun had set and was throwing its beautiful rays of red upon the sky above the western horizon, we became tired of home pleasures, and I proposed to my brother, who was younger than I, that we go to visit a neighbor boy who was often found in our company. My brother agreed to my proposal, but we would not think of going without asking permission.

Father was in the barn doing his evening chores. In high spirits we hastened to secure his consent; but to our chagrin he pleasantly remarked, "You boys are tired from your day's play, and ought to retire early, as little boys need plenty of sleep and rest while they are growing." As he saw our crestfallen look, he said, "You were over to visit your playmate only

yesterday, and I do not think it prudent for you to go this evening."

We had our minds made up to go, and began to lay plans for the trip. We were sure if we could get back of the barn unnoticed, we could run down the lane and through the fields without being seen. No sooner were our plans formulated than we proceeded to carry them into effect, but to our surprise and disappointment, father was back of the barn when we reached there. What to do we did not know; however, we retreated around the barn and began to lay other plans of escape. We arranged to go back of the house and into the road, but it so happened that mother was out working in the flower garden, so we were again cut off from our way of escape.

There was only one other way, and that was to go out back of the corncrib and down through the orchard; but in order to do this, we had to go over a hedge fence or go around it, which would again bring us into view from the barn. Once behind the corncrib, we felt sure that we could succeed in getting away. We looked out around the corner of the shed to be sure no one was watching us, then started across the orchard as fast as we could run.

Claud decided to risk being seen by going around the hedge; but as I had jumped the fence several times before, I thought I could easily make my way to the road by a much shorter route. In attempting to jump the fence, my foot slipped, and I came down with both feet in the middle of the thorny thicket. Being barefoot, my feet were cut and scratched terribly; besides, a number of the thorns had broken off in my feet.

My brother came to my assistance, and we removed as many of the thorns as possible, but there were several we could not find, they having been broken off in the flesh. However, we continued our journey, but with little pleasure for me. My feet began to swell and to pain me from the thorns that were left in them. My brother and our little playmate tried to comfort me, but all attempts were in vain. I tried to engage in different games with them, but my feet hurt so badly that I could scarcely stand. As I was suffering so much, we decided to go home. Every step I took seemed like needles pricking to the bone. At last we reached home, and found that the rest of the family had retired.

The next thing was to wash our feet and to get to our bedroom without awakening the other members of the family. We knew that if we went through the house, we should be heard, so we decided to climb upon the roof of the cellar and enter our bedroom through the window. The act was accomplished, and soon we were in bed. My brother immediately went to sleep, but the pains from my wounded feet kept me awake. I wrestled with the pain for some time, but at last it became so intense that I could not keep from crying.

Father, hearing my cries, came to see what was the trouble. Our disobedience was revealed. He bathed my feet in warm water, bandaged them, and then sat down beside me while with tears I told him the entire story. When I had finished speaking, he laid his hand upon my forehead and said: "My boy, I hope you have learned a lesson, and I think you have received punishment sufficient for the deed; but allow me to impress this one thing upon your mind: Always be a man. Never do anything that you would be ashamed to do before your father or mother."

Often since have I recalled the scene and the kind words of my father. This one lesson I learned: If we conquer the temptation to do wrong, calling the strength of God to aid us in our struggle with the enemy, we shall grow stronger and more valiant with every battle, and less liable to fall again into temptation.

Transformation of Elmdale Academy

"But it's a dirty-looking place." Those words kept ringing in Marguerite's ears. "A dirty-looking place," and she had wanted to show her cousin what a pleasant boarding school she was attending.

But as Marguerite thought it over, she came to the conclusion that her cousin was right. Elmdale was no longer the trim little school that it had been when she first attended. Everybody had been growing careless, thinking it was some one's else business to do the cleaning up. Papers were scattered in every nook and corner. The campus was covered with leaves, sticks, and stones. The ravine between the dormitories had been almost filled with rubbish. And back of the kitchen, there was still the old pile of bricks that the masons had left the year before.

"Yes, it is an untidy-looking place; but why haven't I noticed it before?" she asked herself. She had been there so long that the untidiness seemed a part of the general plan. Things would have seemed unnatural had they not been so.

That afternoon Marguerite told her brother about her reflections, and together they decided to do what they could for the transformation of their school. He spoke to his roommate, he in turn to others, until all

the boys were united in an enthusiastic band of hustlers for the betterment of Elmdale Academy.

It was decided to ask permission from the faculty to have a day off in which all the students might take part in giving their school such a cleaning as it had not had in the fifteen years of its existence. The faculty heartily acquiesced in the plan, and appointed the next Tuesday for the day of transformation.

Tuesday came at last, and found every one up at daybreak. All the girls were there with rakes and baskets, and the boys, in overalls, with wheelbarrows and shovels. Even old Dr. Ramsey, who had probably never done a hard day's work in his life, was there in a brand-new pair of overalls.

The students divided into bands under the leadership of their teachers. Two hundred busy hands were soon at work in every nook and corner of the grounds. Every scrap of paper was picked from the lawns, the brick pile was transplanted to a resting place behind the stables, a bonfire took care of the leaves and rubbish, and the edge of the lawn was terraced where it joined the roadway.

At noon an old-fashioned picnic dinner was served on the lawn under the oaks that dotted the campus. After dinner, all again went cheerfully back to their labor. Four more hours, and the great day's work was done. Everybody pronounced it one of the pleasantest and most profitable days ever spent.

The effect upon the school was remarkable. A great transformation was wrought. Visitors were now led to exclaim, "What a beautiful place!" The students took such an interest in the work they had begun that they kept it up throughout the year. They were united in a common cause, and became more loyal to the school which they now began to love. Long will that day be remembered by the willing students of Elmdale Academy.

EDWIN THIELE.

"Watch the Corners"

WHEN you wake up in the morning of a chill and cheerless day,

And feel inclined to grumble, pout, or frown,
Just glance into your mirror and you will quickly see
It's just because the corners of your mouth turn down.

Then take this simple rhyme,

Remember it in time:

It's always dreary weather, in countryside or town,
When you wake and find the corners of your mouth turned down.

If you wake up in the morning full of bright and happy thoughts,

And begin to count the blessings in your cup,
Then glance into your mirror and you will quickly see
It's all because the corners of your mouth turn up.

Then take this little rhyme,

Remember all the time:

There's joy a-plenty in this world to fill life's cup,
If you'll only keep the corners of your mouth turned up.

— Selected.

Mother's Fiftieth Birthday

HAPPY is that girl who has a good mother; and thrice happy is she if she recognizes the value of such heritage, and expresses her appreciation by both word and deed. This is what the editor thought when she read a letter sent by a young girl to her mother on her fiftieth birthday. This young woman is having her first experience away from home. She is taking her first year in college, and is helping to meet part of her expenses by her own work. The letter reads as follows:—

I should count it a great pleasure if I could be home on this your fiftieth birthday. It appeals to me as a wonderful

thing to have lived fifty noble years, each one brimful of blessings to those whose lives you have touched; and their number, I imagine, would surprise you if you could see them all at once. To have lived a life which has inspired and helped every one who knew you is indeed a high ideal to set before your children, and one which I hope and pray may continue to inspire and cheer us for many, many years to come.

It seems to me, mamma, that I am just beginning to get my eyes opened to appreciate how really wonderful you are. While many women have had their careers, their names painted high on the scroll of fame, you have gone along your way contentedly, sacrificing, working, and fulfilling nobly the place that God gave you. You have achieved the greater glory of womankind to have kept your life so pure, holy, and useful, that, as the Bible says, Your children rise up and bless you. And I want

to say honestly and from the depths of my heart, that I count it my greatest good fortune and blessing that I was born of, and reared by, noble Christian parents.

You have lived your fifty years and have worked hard and long. You have been fifty years old, and now you must be fifty years young. Now is the time to relax and take life a little easier and to be young again, and this I believe you are beginning to do. O mamma! don't you see that the greatest good, the greatest blessing, you can give us children is to spare yourself and to take such good care of yourself that you will be spared to us for many, many years to come? You have worked long and faithfully, sacrificed and toiled for us. Now give us the privilege of paying you as best we can some of this debt each one of us lovingly owes you. To be able to make life a little happier and a little easier for you is my greatest aim and hope; and I pray that when I have reached the fiftieth milestone, my life may have been as great a blessing as yours has been.

A New Kind of Dishonesty

"MRS. SMITH said you were the best laundress she ever had, Norah," we remarked, as dainty muslins were taken from the rack. "Did she, ma'am?" The woman looked up for a moment, but her face expressed no particular pleasure at the praise. "'Twas me-self she should have said it to, then, long ago, but she never did.



"AND I HAVE TO CARRY IT ALL IN"

withholding dues of that sort. From the sermon that uplifts the soul, to the humblest task in the household, the one who faithfully ministers to our needs has earned the meed of acknowledgment as truly as the compensation in coin.—*The Wellspring.*

The Value of Persecution

THE human heart in great distress often writes, for relief of its own anguish, not expecting at the time many readers or great popularity. Such productions bubble up from the inner depths of being, like a perennial fountain which God has uncovered for a world's refreshment. So Milton in his blindness, wrote "Paradise Lost;" Dante, in banishment, the "Divine Comedy;" Bunyan, in his cell, "Pilgrim's Progress," and Paul, in prisons oft, his immortal epistles. Persecution polishes the hidden jewels of the soul, that they may find a setting in the lustrous crown of the Master.—*Selected.*



CROWDED QUARTERS

WE are indebted to W. C. Eaton for photographs shown on this page.

Ancient Historical Records
Findings in the Mesopotamian Valley

WHILE Henry Rawlinson was engaged in the perilous task of copying the Behistun inscriptions, and patiently seeking a key to unlock their hidden secrets, the French government sent a new consul, M. Botta, to Mosul, a city on the upper Tigris River. His interest was at once aroused by the extensive artificial mounds across the river to the east of the city, and he soon had a small company of native diggers at work. A peasant advised him to excavate in the mound on which his village was built, twelve miles away, and this was done. The result was the discovery, not far below the surface of this strange mound, of a great palace, with hundreds of immense rooms. These were lined with slabs of alabaster ornamented with chiseled figures, and covered with the peculiar wedge-shaped writing so often seen on the broken tablets and bits of alabaster picked up in that region.

This wonderful structure, whose very memory was forgotten, and which had been hidden from the eyes of man for centuries, and built over by a sordid peasant village, "afterward proved to be the palace of the great Sargon (722-705 B. C.), probably the most magnificent palace the world has ever seen, covering an area of more than twenty-five acres. It stood in the northwest side of a square, almost one mile on a side. The whole square was inclosed by a high battlemented wall, and pierced by two gates on each side." The collections which M. Botta secured in these ruins, and brought with him to Europe, "form today one of the most highly prized treasures of the Louvre in Paris."

The news of these discoveries was an incentive to other scholars to enter the field; and in the early forties Sir Austen Henry Layard, of England, visited the East, and did some prospecting. "Nimrud, a mound about twenty miles southeast of Mosul and about one and one-half east of the present bed of the Tigris, especially attracted his attention." In 1845, having secured the promise of limited financial backing, he returned and began work at Nimrud.

"The difficulties in his way were almost beyond the limits of endurance; but over all he persevered, and in an incredibly short time succeeded in uncovering one of the most beautiful palaces of antiquity." It was afterwards proved to be that of an Assyrian king who reigned about the same time as did Omri, king of Israel. On the alabaster slabs with which the walls of this palace were lined were found rows of the same wedge-shaped characters that had excited the interest of M. Botta and all who had seen his collections. The great palace of Sennacherib, covering eight acres, and containing seventy rooms decorated with inscriptions and figures, was also unearthed by Mr. Layard.

It was just about this time, you will remember, that Mr. Rawlinson, working away on a translation of one set of the cuneiform inscriptions that he had discovered and copied at Behistun, completed his work, and sent it to Europe for publication. A little later the other two sets of inscriptions were translated, and by a severe test all were proved correct. Now these ancient inscriptions found by Botta, Layard, and others took on a new value; they were not simply relics, but history—a history that could, by patient effort, be read by men who, a few years before, had not even known of its existence.

"Scholars who read this magical tongue are now found in nearly every enlightened country, and special

chairs for it have been established both in European and American universities." It is said that at the present time there has been translated and printed, from these old records, "more than six times as much literature as is contained in the Hebrew of the Old Testament." Yet the work is hardly begun. "The British Museum alone has more than thirty thousand tablets awaiting the patient toil of the cuneiform expert."

Of what value are these records? you may ask. Mr. Price, who is well qualified to speak on this subject, says: "For the study of the Old Testament these inscriptions, or this new knowledge, is invaluable. For example, Shalmaneser II (860-824 B. C.) mentions in his records the names of Ahab, Jehu, and Omri. Tiglath-Pileser III (745-727 B. C.) names Menahem, Pekah, and Hoshea of Israel, and Azariah and Ahaz of Judah—five kings of Israel and Judah. The captivities of the children of Israel are now new stories on a new and definite background. Again, the later Babylonian Empire, captured by Cyrus, is now relieved of its burdens of tradition with which Berosus and Herodotus had loaded it down. Cyrus now tells us his own story; and his captive king, Nabonidus, also leaves us his version of the same wonderful campaign. In short, these historical cuneiform inscriptions have painted for us an entirely new background for the historical and prophetic books of the Old Testament, which recount events in Israel's history during the last two centuries of its kingdom."

MRS. I. H. EVANS.

Stars

YE stars of light in heaven,
 How brilliantly ye shine!
 And, O, what wondrous glory,
 What heights on heights, are thine!

And this we know: though mortal,
 A lesson we may learn
 From those bright lamps above us—
 The stars that glow and burn.

The golden gleams of glory
 Will ne'er, no, ne'er, grow dim—
 The stars of our rejoicing—
 If we but work for Him.

Aye, work for Christ the Master
 With willing heart and hand,
 And shine at length forever
 In that bright promised land.

—Eliza H. Morton, in "Star Flowers."

**MISSIONARY VOLUNTEER
 DEPARTMENT**

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 13**

1. TALK: "Lessons I Have Learned From Joseph's Life." This should be based on the Morning Watch Calendar for the past four weeks.
2. Reports of work done.
3. Bible Study: "The Plan of Redemption." See *Gazette*.
4. Standard of Attainment Quiz: Gen. 3:15; Col. 1:25-27. Review last week's lesson and texts.
5. Talks: "The Latin Union Conference." See "Outline of Mission Fields," pages 26-31; also the article "The Latin Union Field," under "Notes on the Mission Studies," in the *Gazette*. Use a map and pointer.

Junior Society Program for Week Ending March 13

1. PAPER: "What I Have Learned About Joseph From the Morning Watch."
2. Reports of work.
3. Bible Study: "The Earthly Sanctuary." Review last lesson. See *Gazette*.
4. Standard of Attainment Quiz: Ex. 25:8. Review previous texts.
5. Mission Talks: "From the United States to Switzerland;" and "Delivered From a Fanatical Mob." See "Notes on the Mission Studies," in *Gazette*.

Missionary Volunteer Reading Courses

Senior No. 8 — Lesson 22: "The Desire of Ages," Chapters 43-47

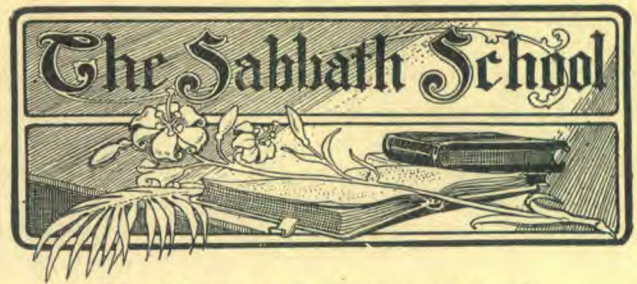
1. For what reasons did Jesus repair to the border of Phenicia?
2. Relate his experience with the Syrophenician woman and her daughter.
3. What lesson did he design to teach by this incident?
4. What two miracles did Jesus perform at Decapolis?
5. How did the Pharisees once more attack him, and with what result?
6. What is meant by "leaven of the Pharisees"?
7. For what reason did Jesus take his disciples to Caesarea Philippi? What question did he ask them, and how did they answer?
8. Upon what subject did he instruct his followers at this time? Why?
9. What does real love for souls mean?
10. Whom did Christ take with him into the mountain? Why did he go? For what did he pray, and by what manifestation did the Father answer? Why?
11. What lesson may we learn from the experience of Peter, James, and John at this time?
12. Why was the transfiguration of special value to both Jesus and his disciples?
13. What experience had the disciples who were left at the foot of the mountain been having? Why were they not able to perform the miracle?

Junior No. 7 — Lesson 22: "Easy Steps in the Bible Story"

Elisha; the Captive Maid

1. For what blessing did Elisha ask just before Elijah was taken to heaven? On what condition was his request to be answered?
2. What miracle did Elisha perform on his way home? Who saw it? What did they say? Tell the story of the second miracle. What punishment overtook the children who mocked God's prophet?
3. What story of distress was told the prophet by a poor widow? What one thing did she have in her house? Tell how she was enabled to save her two sons from bondage?
4. How did a family in Shunem show their regard for the prophet? What great sorrow later came upon this home? Tell how the child was raised to life.
5. What miracle was performed in Gilgal? What accident occurred by the river Jordan, where a young man was cutting out a beam? Why was he troubled? Tell how the lost property was restored. What lesson may be learned from this incident?
6. What troubled the king of Syria at one time? What did he send to Dothan? When his servant was afraid, for what did Elisha pray? What was shown to the young man? What precious promise is made to the children of God who are in danger?
7. What king visited Elisha when he was an old man? What enemy troubled Israel at this time? What did Elisha tell the king to do? In what way did Joash show a lack of faith? How was he rebuked?
8. What captive did the Syrian forces one time take away from Israel? Where did she serve? Why was her heart sad? What did she say one day to her mistress?
9. Tell how Naaman visited Elisha. What message did the prophet send to Naaman? Why was Naaman angry? What counsel did his servants give? Tell how he was healed.
10. When his leprosy was cleansed, what did Naaman wish to do? Why did the prophet refuse to take a gift? Tell how Gehazi sinned, and how he was punished.
11. What lessons may we learn from the example of the little girl who was carried captive to a distant land?

"THE man of one book is always formidable; but when that one book is the Bible, he is irresistible."



XI — Motive and Manner of Service

(March 13)

LESSON SCRIPTURE: Matt. 6: 1-18.

MEMORY VERSE: —

"Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done in earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our debts, as we forgive our debtors.
And lead us not into temptation, but deliver us from evil:
For thine is the kingdom, and the power, and the glory,
forever.
Amen."

Matt. 6: 9-13.

Questions

1. Of what does Jesus warn his followers to take heed? What are alms? Matt. 6: 1, margin.
2. What are those called who do good in order that they may have glory of men? In receiving the glory of men, what have they already received? Therefore what reward can they not expect? Verses 1, 2.
3. How much may we advertise our good deeds? Verse 3. Note 1.
4. Who, in due time, will see that they are rewarded openly? Verse 4.
5. Where do hypocrites love to pray? Why do they always choose public places? What have they already received? Verse 5.
6. Where should Christ's followers love best to pray? What is said of their reward? Verse 6. Note 2.
7. How do the heathen pray? Why do they pray in this manner? Verse 7.
8. Why is there no necessity for praying thus to our God? Verse 8.
9. In what manner should we pray? Memory verse.
10. Whose glory, and kingdom, and will are we to seek first? Verses 9, 10.
11. What may we then ask for ourselves? Verses 11-13.
12. What reasons may we urge for making this petition? Verse 13, last part.
13. In what frame of mind should we be when we pray? Why is this necessary? Verses 12, 14, 15.
14. In what other respect should we avoid being like the hypocrites? Verses 16, 17.
15. Why should we not call attention to our fasting, any more than to our praying and to our alms? Verse 18.
16. What two things does Jesus show to be absolutely necessary? *Ans.*—Humility and sincerity.

Notes

1. "It is intimated, (1) That we must not let others know what we do; no, not those that stand at our left hand, that are very near to us. Instead of acquainting them with it, keep it from them if possible; (2) that we must not observe it too much ourselves: the left hand is a part of ourselves; we must not within ourselves take notice too much of the good we do, must not applaud and admire ourselves. Self-conceit and self-complacency, and an adoring of our own shadow, are branches of pride, as dangerous as vainglory and ostentation before men. We find those had their good works remembered to their honor, who had themselves forgotten them. 'When saw we thee an hungered, . . . or athirst?' [See Matt. 25: 37].—*Matthew Henry*.
"Christ's own words make his meaning plain,—that in acts

of charity the aim should not be to secure praise and honor from men. Real godliness never prompts an effort at display. Those who desire words of praise and flattery, and feed upon them as a sweet morsel, are Christians in name only." — *Thoughts From the Mount of Blessing*, page 121.

2. "It is often said that we have no such place, and can secure none. We are away from home, we are traveling, we are among strangers, we are in stages and steamboats; and how can we find such places of retirement? I answer, The desire to pray and the love of prayer will create such places in abundance. The Saviour had all the difficulties which we can have, but he lived in the practice of secret prayer. To be alone he rose up 'a great while before day,' and went into a solitary place and prayed. With him a grove, a mountain, a garden, furnished such a place." — *Barnes*.

Christ did not "discountenance public prayer; for he himself prayed with his disciples, and in the presence of the multitude. But he teaches that private prayer is not to be made public." — *Thoughts From the Mount of Blessing*, page 125.

XI — Motive and Manner of Service

(March 13)

Daily-Study Outline

- Sab. Read the lesson scripture.
 Sun. Motive in right doing. Questions 1-4.
 Mon. ... Two ways of giving. Read "Mount of Blessing," pages 119-124. Questions 5-8.
 Tues. ... Two Ways of Praying. Questions 9-14.
 Wed. ... How to pray; two ways of fasting. Questions 15-19.
 Thurs. .. Read "Mount of Blessing," pages 125-130.
 Fri. Review the lesson.

LESSON SCRIPTURE: Matt. 6: 1-18.

Questions

1. What motive should not enter into right doing? Matt. 6: 1, first part, margin.
2. What shows that our Father regards the motive, or spirit, even more than the deed? Verse 1, last part; Mark 9: 41. Note 1.
3. How do hypocrites do alms, or deeds of mercy? Matt. 6: 2, first part.
4. What is their only reward? Verse 2, last part. Note 2.
5. By what figure is the true way of doing right illustrated? Verse 3.
6. What is the contrast between this way and the hypocritical way? Verse 4. Compare verse 2. verse 2.
7. Who is always sure to notice such deeds? Verse 4, middle part.
8. Contrast the rewards of the two ways. Verse 4, last part. Note 3.
9. What is the way of hypocrites in praying? Verse 5, first part.
10. What is their motive? Their reward? Verse 5.
11. How does the true follower of Jesus pray? Verse 6, first part.
12. Who is sure to hear such prayers? Verse 6, last part.
13. What error of the heathen should we avoid in praying? Verse 7.
14. Why is "much speaking" in prayer unnecessary? Verse 8.
15. Study the model prayer given by our Lord, asking yourself these questions: —
 - a. How many times is the name of God mentioned? In what form?
 - b. How many distinct things are asked for?
 - c. Would the answer to this prayer cover our essential needs each day?
 - d. What is the reason for asking these things of the Father? Note 4.
16. Was it the Saviour's purpose to prescribe the length or content of our prayers? Verse 9, first part. Note 5.

17. What is the condition of obtaining forgiveness? Verses 14, 15. Note 6.

18. What instruction is given on fasting? Verses 16-18.

19. How does this instruction compare with that on doing good deeds and on praying?

Notes

1. The first verse lays down a general principle, which is enlarged upon and applied in the following instruction on doing alms, on praying, and on fasting. When such deeds are prompted by a wrong motive, they "have no reward" of our Heavenly Father.

2. The reading of the Revised Version, "They have received their reward," brings out a little more clearly the meaning of this passage; that is, they have received the reward they seek for,—the glory of men,—but nothing more.

3. In the Revised Version the word openly is omitted in verses 4, 8, and 18. It is not necessary to the meaning. To know that "thy Father . . . shall reward thee" is enough. We can leave to him how and when and where to do it.

4. "The Lord's Prayer was twice given by our Saviour, first to the multitude in the Sermon on the Mount, and again, some months later, to the disciples alone. . . . The Saviour does not, however, restrict us to the use of these exact words. As one with humanity, he presents his own ideal of prayer,— words so simple that they may be adopted by the little child, yet so comprehensive that their significance can never be fully grasped by the greatest minds. We are taught to come to God with our tribute of thanksgiving, to make known our wants, to confess our sins, and to claim his mercy in accordance with his promise." — *Thoughts From the Mount of Blessing*, pages 151-153.

"Our Father" — "an evidence of the eagerness of the Saviour's heart to welcome us as members of the family of God." "The first step in approaching God is to know and believe the love he hath to us." See 1 John 4: 16. "In calling God our Father we recognize all his children as our brethren."

"Which art in heaven." "Shall I lift up mine eyes to the hills? whence should my help come?" No. "My help cometh from the Lord, which made heaven and earth." Ps. 121: 1-3, margin.

"Hallowed be thy name" — a prayer that God's name and character (Ex. 34: 5-7) may be revered by both yourself and the world. "We are called by thy name," said Jeremiah; therefore pray that you do no dishonor to the "worthy name by which ye are called;" pray that you rightly represent the character of God to those about you.

"Thy kingdom come." By this prayer we pledge ourselves to work for the upbuilding of the kingdom of grace in the hearts of men, that the kingdom of God may be thereby hastened.

"Give us this day our daily bread." Having made God's service our first interest, we now ask for the supplying of our needs. This prayer, uttered in sincerity, will never fail of an answer. Little children, men, and women have brought angels of God to earth many times by pleading this petition in faith. It is not, Give me, but, Give us. We thus ask for others as well as ourselves, that we may give to the needy as we have opportunity. It is also a prayer for spiritual food.

"Forgive us our debts [sins]." Christ said, Forgive to be forgiven. Paul said, Forgive because forgiven. Eph. 4: 32.

"And lead us not into temptation." David offered a similar petition. Ps. 141: 4. God tempts no man. James 1: 13. "Do not suffer us, or permit us, to be tempted to sin," is Barnes's comment on this text. God would empty heaven of every angel, and even come personally to our assistance, before he would permit a trusting child of his to be led unwillingly into sin. Only seek for keeping power, and it is yours.

5. All through the scriptures of this lesson the *manner* of serving God is emphasized — the spirit, the motive, the method. Of this prayer it is said definitely, "After this manner" pray ye. How? — Simply, reverently, definitely. If so done, public prayer may usually be short. Often it is much better for a few to pray briefly than for one to pray at length. Personal or private prayer may be according to the need of the suppliant. Jesus sometimes "continued all night" in prayer. John 17 is all a prayer. In "Early Writings" it is said, "Ye let go of the arm of the Lord too soon." Jacob wrestled in prayer till break of day. Prevailing prayer is the standard for the suppliant in private devotion.

6. The merciful shall obtain mercy. Matt. 5: 7. "Forgive us our debts, as we also have forgiven our debtors." Matt. 6: 12, R. V. Asking forgiveness of God implies our having forgiven the trespass of another against us. If we have not done this, our prayers "have no reward."

ABSENCE of occupation is not rest,
 A mind quite vacant is a mind distressed.

— *Cowper*.

The Youth's Instructor

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"Keep your face always toward the sun,
And the shadows will fall behind you one by one."

Richard Baxter and His Dream

RICHARD BAXTER was an eminent English preacher. He was born in 1615 and died in 1691. His manly eloquence and amazing genius won for him the title "The English Demosthenes." He was a man of great learning, though not college educated. His devout life found expression in several books of unusual worth. Among these are "The Saints' Everlasting Rest," and his autobiography. Mr. Coleridge said of the latter: "It is an estimable work. There is no substitute for it in a course of study for a clergyman or public man."

Mr. Baxter renounced the established church, and was known as a Nonconformist. When past seventy years of age, he was imprisoned for eighteen months on a false charge of sedition. This charge was based upon an expression found in one of his books.

An experience that he relates in his autobiography shows that so good a man as he may feel that his life is in vain. He was "on his way to a little country church to fulfill an engagement to preach; and as he stopped and tied his pony at a small inn on the way, he went in and lay down to rest. He was much discouraged. He was unpopular, and the gospel that he preached was despised.

"As he lay down, he felt so weary that he wished his work were ended. He fell asleep, and dreamed that he had been going to a village church to preach, and had stopped at a little inn to rest, and had lain down upon a couch in his chamber, wishing that he might die, and that he did die.

"In his dream he was borne up by the angels in the air, to the land of glory, and as they lifted him up he was ushered in, and seated in a waiting room, resplendent like a palace, where he was told to wait until the Master himself should come to meet him.

"As he waited there for his Lord to appear, he began to look around the temple upon the rich tapestries that adorned the walls; and as he gazed upon them, he thought he recognized in the beautiful surroundings a picture of his own life.

"He could see his birth, his infancy, his childhood, his early manhood, his conversion, his fallings and restorations, his toils and services for Christ, the souls he had won, the sermons he had preached, all the places he had visited, all the wonderful outcomings of these things, reaching away into issues that he had

never dreamed of. And as the meaning of his life opened out in all this glorious blessing, his heart was thrilled with wonder, until at last he came to the close, and saw the chamber, and the little pony by the door, and the dead man lying on the couch, and the congregation waiting in the little church for the preacher; and then the great work, and the wonderful possibilities that might have been.

"Then his heart became filled with sorrow, and he wished that he had not died, and he longed to be back again on the little pony, on the way to the little country church; and as he wept, he suddenly awoke. And lo! he was lying on the sofa, and the little pony was standing at the door. He got down on his knees and thanked God that he was still alive, and he went on to labor and to wait, with new courage and hope."

Two Inventions for the Deaf and Dumb

THE deaf and dumb as well as the blind may now live in the atmosphere of a world bristling with new discoveries and inventions, both scientific and mechanical. Perhaps the latest invention that promises much to the deaf and dumb is that of Mr. William E. Shaw, himself a deaf-mute, who has invented the *talkless* telephone. The transmitter of this new instrument is an electrical device with a keyboard similar to a typewriter, while the receiver is a series of incandescent electric lights representing the letters of the alphabet. One transmits a telephone message by writing the words on the electrical keyboard, and the receiver reads it by the flashes of light from the incandescent lights.

"Mr. Shaw has also invented the 'soundless alarm clock.' Instead of the loud bell, this clock simply beats a tattoo on the sleeper's pillow, causing it to vibrate so persistently under his head that sleep is impossible. He has also brought out a unique doorbell on the same principle. When a caller presses the button, a series of vibrations are felt on the chair in which the deaf person is sitting. The signal is quickly caught."

Man-Eaters of Siam

A MISSIONARY of Nan, Siam, writes that tigers have become so bold and numerous about their station that it is unsafe for one to travel alone; people are compelled to travel in companies and to carry guns.

Just across the river from the mission an Indian dairyman who supplied the mission with milk, has had three cows captured by a family of tigers that have made a lair in the ruins of an ancient temple back of his farm. They also killed and ate a man who ventured too near.

"Twelve miles southwest of Nan a boy was sleeping one night on the porch of the Buddhist temple. A large tiger sprang up and dragged him off into the jungle, where he was found next day, half eaten. Leopards also have entered the mission boys' school yard several times lately, and carried off dogs and chickens. A bullock was attacked in the street in front, but the noise of the rescuers frightened the tiger away."

- You will never be sorry,—
- For doing your level best;
 - For hearing before judging;
 - For thinking before speaking;
 - For standing by your principles;
 - For being generous to an enemy;
 - For promptness in keeping your promises.