

# The YOUTH'S INSTRUCTOR

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SURF SCENE AT LA JOLLA, SAN DIEGO, CALIFORNIA



RUSSIA's ex-premier, Count Sergius J. Witte, died on the twelfth of March.

SIXTY thousand canaries recently arrived here from Germany on the liner "Ryndam."

It is stated that in the military hospital at St. Elmo, France, incapacitated soldiers are taught new trades.

It is stated that not a single passenger has been killed in a train accident on the New York Central Railroad in four years.

At the beginning of 1914 the Denver mint had in its possession \$510,000,000. The mint in Philadelphia is next in size, and usually keeps in its vaults not less than six hundred tons of gold.

PEACH seeds are being put to good use by the canners of California. The seeds are cracked by machinery, and the kernels used in the manufacture of prussic acid. The shells are then sold for fuel.

THE American Bible Society has decided to establish at Balboa, at the Pacific end of the Panama Canal, a new station for Bible distribution. Every sailor who passes through the canal will receive a Bible in his own tongue.

ACCORDING to an article in *McClure's Magazine*, the fight for pure food is meeting with success. "The whole canning situation is now pretty clean. Bleaching agents, preservatives, and artificial sweeteners are no longer used."

BOTH the manufacture and the sale of matches containing white phosphorus will be brought to an end in this country on July 1, 1915, when the law recently passed by Congress, imposing a prohibitive tax on matches in which this substance is used, will go into full effect.

WAYS of commerce, in some particulars, are mystifying. The United States is sending shiploads of eggs to Europe. At the same time we are receiving quantities of eggs from China, which are being sold in the five-and-ten-cent stores of the Far West at the rate of six for ten cents.

THE United States government sent its first commercial crop of cocoa from Panama to New York a few weeks ago. Though the yield was only 10,000 pounds, and the prices for this product are so very low, the economical manner of handling it will result in a margin of profit.

ON the main street of San Francisco, California, are electric signs which are said to be the most gorgeous as well as the most intricate in design on the American continent. All these signs fold up or swing against the buildings during the day, and their sudden appearance after dark is a great surprise to the stranger.

THE Quebec bridge, with the longest span in the world; the New York connecting railway bridge, with a 1,000-foot steel arch; the Baltimore and Ohio Magnolia cut-off, 12 miles long and costing \$500,000 a mile; the Delaware, Lackawanna & Western cut-off at Clarks Summit, Pennsylvania, 40 miles long, and costing \$300,000 a mile; the largest freight classification yard in the world, in Chicago; a great bridge at Metropolis, Illinois, and another at Memphis, Tennessee; the Snake River steel viaduct, notable for length and height; the Canadian Pacific tunnel at Rogers Pass, British Columbia, 1,400 feet longer than the Hoosac Tunnel, hitherto the longest on the continent, are among the great constructions under way in Canada and the United States.

THE New York Association for the Blind is doing a praiseworthy work in literally opening the eyes of the blind, and in opening to them doors which seemed to be permanently closed. The lighthouse, the symbol of this association, on Fifty-Ninth Street, New York, in its three thoroughly equipped buildings, is teaching hundreds of blind persons to be self-supporting. Many important enterprises are offering clerical positions to pupils of this association. It is stated that though its buildings are free from debt, the association is in need of funds to carry on its work, and appeals are being made for help.

HENRY KNOWLES, a British engineer and mining man, has obtained permission from the government to drain the waters of Lake Guatavita, on the top of the Andes Mountains, Colombia, South America. It is believed that the bottom of the lake will reveal vast quantities of gold and jewels, deposited there by ancient inhabitants of that region, to hide them from invaders. This lake is 10,000 feet above sea level.

A NEW feature in educational work is found in the establishment of schools for the training of dogs. A course to prepare a dog for police work costs \$100, with six dollars a month added for his keep. The other courses, such as schooling in simple obedience, training for the particular work of being protectors for women and children, and for caring for sheep, cost anywhere from \$40 to \$100.

A LEMON grower of California has inclosed an acre of trees in a tent-like structure of cheesecloth, to protect the crop from the extreme heat of the summer days and the bitter cold of the winter nights. It is hoped that the increase in quality and quantity of fruit will more than repay the expense to the grower. The experiment is being watched with much interest by neighboring lemon growers.

AN elephant in the Cincinnati zoo was recently operated on for the purpose of securing a five-hundred-dollar ring it had swallowed. The ring slipped from the finger of a visitor while feeding peanuts to the elephant. By means of X-rays the ring was located in the animal's throat, and in spite of the difficulties, the surgeon succeeded in removing it without injury to the animal.

A CAMERA, attached below the body of an aeroplane, automatically photographs the country over which it is carried. The roll film that is used is unrolled according to the speed of the machine.

A CLASS of two hundred men in the Sing Sing prison is engaged in knitting garments for the victims of the European war.

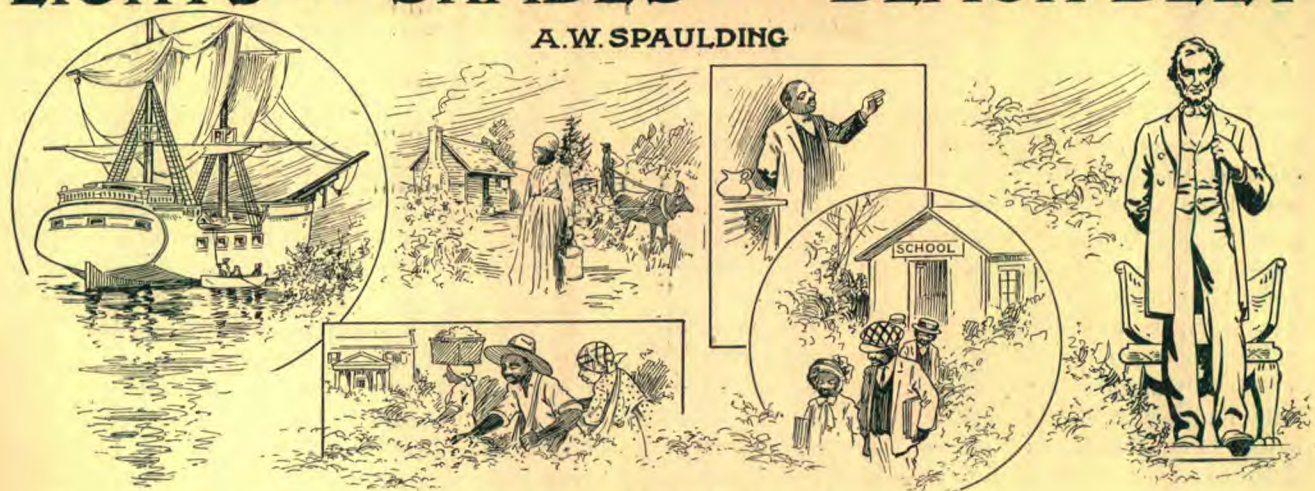
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# LIGHTS *and* SHADES *in the* BLACK BELT

A. W. SPAULDING



## An Evil Heritage

(Concluded)



**Y**ET it was not with the full consent of the colonies that Negro slavery increased in their midst. Virginia, where the first slaves were introduced, early began its opposition to the trade. Alarmed by the increasing number of Negroes with

whom the Royal African Company and independent traders were flooding the country, the Virginia Assembly in 1699 began fixing an import duty upon slaves, under the pretense of raising revenue, but with the real purpose of discouraging the traffic. Later, they addressed earnest petitions to the throne to prohibit the slave trade. Doubtless this policy was due chiefly to fear of a servile population and of a mingling of blood, yet it was not unmixed with a moral repugnance to slavery. But the duty of five pounds a head, though later increased even to twenty and forty per cent of the slave's value, was not sufficient to prohibit the trade. The government of England had a direct interest in the slave trade. Beginning with Elizabeth, who is said to have shared with Hawkins his profits on African slaves, and later extending under James and Charles, the profits of this slave traffic in the bodies and souls of men went largely into the coffers of England's sovereigns; and Virginia was therefore, at various times, compelled to repeal her laws restricting the commerce, while her petitions to the throne were answered by silence.

The forcing of slavery upon the colonies by the English government was one of the complaints made by Thomas Jefferson in his first draft of the Declaration of Independence. The section containing this charge made the fiercest part of the arraignment of the king. It was stricken out, however, upon the protest of South Carolina and Georgia and some of the Northern States. The former wished to continue slavery, and the latter, whose people were largely concerned in the carrying business, felt, says Jefferson, "a little tender under these censures."

Georgia, in fact, had far receded from the high ground of her founder, and by this time had become a rival in slave use to her sister across the boundary. South Carolina early became the leading colony in the importation of slaves. Her settlers largely engaged in rice culture, in which slave labor was profitable, and her principal city, Charleston, soon became the chief

port of entry in America's slave business. A large number of vessels fitted out from Charleston for the slave trade, and three or four times the number made their chief market there. Nevertheless, it is not strictly true, as Jefferson charged, that South Carolina never made any effort to restrict the trade, though certainly she did not compare with Virginia in such efforts. But in 1698, a year before Virginia's open protest, South Carolina, equally alarmed by the increase of a Negro population, passed a law encouraging the immigration of white servants, and in 1703 followed the example of Virginia by putting a small duty upon the importation of slaves, a duty which was steadily increased until the time of the Revolution. But, as elsewhere, this operated more to the raising of the price on slaves than to the abolishing of the trade.

The one Southern State which stands out with the most consistent record against slavery, however, is North Carolina. While this State was one of the last to legalize slavery, her opposition was shown not so much in legislative acts as in private resistance to the traffic. Though her government, in which at first the people had no share, provided for and encouraged slavery, the people stood largely opposed to it. This attitude was due to several causes. In the first place, North Carolina had no important seaports, and therefore did not tempt the direct African trade. In the second place, it was the back country of Virginia, and was largely settled at first with the poorer classes of Virginia's population, who could not make headway in the older State against the landed proprietors, and who naturally hated the slavery system which drove them out. In the third place, the middle section of the State, which by the time of the Revolution had become the most prosperous, was influenced deeply by the Quakers, who settled there in large numbers, and by the Methodists, whose itinerate preachers found a fair field among the independent backwoodsmen; and both these religious bodies were opposed to slavery. Thus North Carolina, thrust in between the greatest slave-holding States of the early period, was to the very hour of the Civil War a thorn in the side of the slave-holding aristocracy, who could never sufficiently show their hatred and contempt for the people whom they called "sand-hillers," "mudsills," and "Tarheels." The Old North State then established, and has since maintained, the character of a commonwealth of few



cities, small landholders, and an independent and democratic population.

In the Northern colonies there was comparatively little demand for slaves. The Dutch, who entrenched themselves in New Netherlands (afterwards New York), were the earliest carriers and encouragers of the slave trade on the continent of North America; and when the English wrested their American possessions from them, the slave trade was one of the bequests, a privilege which the English government sought to make a royal monopoly, and pushed to the farthest limits by active trade and favoring laws. In 1741, when the inhabitants of New York City lay under the terror of the "Negro plot," one fifth of the city's ten thousand inhabitants were Negroes, while the State had over twenty-one thousand. In the same period Pennsylvania had eleven thousand Negroes, mostly slaves, and Massachusetts but three thousand. At the same time South Carolina owned forty thousand.

But if slavery did not prosper in New England because of the climate and the soil, slave-dealing flourished like a green bay tree. The same causes of protest that stirred Virginia and South Carolina were also at work in New England and the middle colonies; namely, the fear of a servile population, the repugnance to the mixing of blood, and the troubled conscience of the Christian. The last objection was at times mightily reenforced by the first. After the "Negro Plot" of New York in 1741, the Quakers of Pennsylvania succeeded in inducing the assembly to pass the first law in America (except the provisions of Oglethorpe in Georgia and of Roger Williams in Providence plantations) prohibiting the importation of slaves, which, however, was accomplished by a prohibitive import duty rather than a penalty. This act, however, was disallowed by the English government, and was therefore repealed. Both the middle colonies and New England, like the Southern colonies, put import duties upon the slave trade, but generally with a provision of rebate upon exportation of the same slave, a provision that encouraged their citizens to engage in the slave-carrying business.

The commercial instinct, indeed, seemed almost completely to overbear the Christian and humane influences in New England. It is curious to note that Rhode Island, the State of Roger Williams, which had earliest prohibited slavery, became engaged in the slave trade more fully than any other State. In 1708 Governor Cranston reported that one hundred and three vessels, built within the preceding ten years, were engaged in the slave-carrying business; and from that time the traffic grew. Even in the early years of the nineteenth century, after the State had (in 1779) prohibited its citizens from touching the slave business, Rhode Island had fifty-nine vessels engaged in the trade, against Charleston's sixty-one and Great Britain's seventy. These were the figures for the port of Charleston, which at that time was the only port in America legally open to the trade. And further, of the owners of these ships, only thirteen were of Charleston, while eighty-eight were citizens of Rhode Island, and ninety-one of England. Massachusetts was only second to Rhode Island, and New Hampshire and Connecticut engaged in the business to a less extent. New York never passed laws forbidding participation in the traffic outside the State, and her merchants, despite national laws, continued to trade in slaves up to the time of the Civil War.

Thus, fed from without and nourished from within,

the slave traffic grew and multiplied; and slavery, which began in a mild patriarchal system in Virginia and a half-shamed spirit of evangelism in New England, plunged more and more into a brutal commercial business, the chief aim of which was the large and easy getting of money and all that money could bring, with less and less regard to the slave.

In New England, New York, and Pennsylvania, domestic slavery died early, because there were no great cotton fields or rice plantations to nourish it; in Maryland, Virginia, North Carolina, Kentucky, and Tennessee, the patriarchal system, with its comparatively mild treatment and fatherly oversight of the slaves, continued chiefly to prevail; but in the States farther south, while there were exceptions, the rule was large plantations whose owners left their slaves to the mercies of professional overseers. And the very real terror of being "sold down South" was ever held before the border slave to incite diligence and obedience.

Slavery, in the end, seemed to become a sectional question, but until the middle of the nineteenth century it was sectional only in appearance. It had its earnest opponents in the South, and its no less determined supporters in the North. The former were men chiefly influenced by Christian motives, the latter men influenced by their commercial instincts and interests; while the great body of people desired chiefly to keep the question from being agitated until they should have passed from the scene of action. So from generation to generation the legacy was handed down, growing weightier with every year, more perplexing in its relations, more difficult of solution.

Thus by the spirit of gain there was created and maintained in America the system of human slavery. It was love of gain first that prompted the pirate admirals and captains of England to seize the African and transport him to the English colonies; it was love of gain that held England's sovereigns to the policy, against the repeated protests and appeals of American patriots; it was love of gain that, after the Revolution, despite the earnest counsels and careful plans of America's foremost statesmen, led the Northern slave dealer and the Southern slaveholder to unite in perpetuating the system; and it took, all in all, eight generations for Christian sentiment, slowly rising, to overtop the reenforced embankment of slavery sentiment, and at last to crumble it away in one final rush of force.

And even when slavery was destroyed, many of its effects were left behind to balk the progress of succeeding generations. The Negro problem was not solved by the Civil War. Some of the wrongs of the fathers were then expiated by the sons, some of the evils of slavery were then destroyed or exchanged for other and not lesser evils; but the heritage bestowed by the fathers who sought ease and gain through the forced servitude of an alien race has descended to the sons with ever-increasing perplexity and distress. Today the Negro problem in thoughtful minds stands as a challenge, perhaps a menace, certainly a heavy burden, to the prowess, the aspirations, and the progress of America. It makes a problem of social and economic contact, delicate, difficult, easily disturbed, and ever growing greater; not only a social and economic problem, but a problem of education gigantic in its proportions, striving to lift from the pit of barbarism and slavery a race in large part depleted of energy and virtue; not only an educational problem, but one of salvation so varied, far-reaching, and all-embracing that the Christian world has not yet comprehended it.



The Negro problem, in all its various phases, from the coming of the slaver's ships to the crack of the driver's whip and the clank of the dealer's chain, to the blood and agony of a war of brothers, to the struggle and the sweat and the strain of contending races that strive for place, for power, and for an end they know not,—this is the evil heritage left us by the selfish blindness of our fathers, men of the North equally with the men of the South, men of England equally with men of America. It has been an evil heritage; yet out of it have come great benefits, through the striving of noble souls, and out of it yet is to come, though men now see it not, the choicest fruits of spiritual victory; for it is by overcoming the evils bequeathed us by our fathers that we attain to the blessings of our God.

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#### Not Here to Stay

O DISCONTENTED, anxious hearts, know well  
This wilderness where for a time ye dwell  
Is not your home! Whether mid sand pits hot  
Or biting blasts, where life and joy stay not,  
This sin-cursed earth, beset with tempests wild,  
Is not the homeland of the heaven-bound child.

Then think not here to stay. The hours that fly  
Are lent to fit thee for a home on high.  
Do well thy task; let thy light shine abroad,  
That others, seeing, may come back to God.  
No joy of life do thou embosom here  
Which may not fit thee for that better sphere.

One work is thine: to live for Christ and man;  
For this one service every action scan.  
Thy kindred first, then all the lost afar,  
Demand the shining of thy heaven-lost star.  
Whate'er thy duty o'er the humblest way,  
If done for him, will end in perfect day.

ALBERT CAREY.

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#### The Master's Touch

"I HAVE written unto you, young men, because ye are strong." In every missionary effort made by the church the energies and talents of our young men and young women are needed. The Master calls upon the young to help him in the building of the kingdom. "Unto you, O men, I call; and my voice is to the sons of man." Blessed is the young person who heeds that call.

The more active our Volunteers become in their endeavors for the promotion of the Lord's work, the greater joy they will experience. It will strengthen our comrades to keep constantly in mind the great and encouraging fact that we are connected with a movement that is going on to certain and absolute victory. What an honor it is to be an agent in the King's business, a *business*, if you please, *that can never fail*.

But let us impress this thought upon our minds: We can never enter into the *spirit* of the King's business, we cannot understand its *scope*, nor be *efficient* in it, save as we come into living, vital touch with the King. And this, dear reader, *must* be our individual experience.

You may recall the story of the auction sale in the London curio shop. The auctioneer brought forth an old, battered violin, and told the people it was a genuine Cremona, made by one of the masters. But for some reason the crowd doubted. Only a small sum was bidden for it, and the auctioneer thought the amount ridiculously low. Just then a prepossessing-looking man edged his way through the crowd, picked up the violin, tightened its strings, and drew the bow gently over them,—and, lo!—a soft and entrancing

harmony poured forth that held the people spellbound. When he stopped, the bidding became spirited, and the violin was finally sold to the great player himself for a large sum.

What is the thought, dear reader? Just this: The violin needed the touch of the master to bring forth its hidden power. As we look within ourselves, we are deeply conscious of the imperfections and discords there; and we feel that there is no power of efficiency to make us of service in the King's business. Listen! let the dear hand of our divine Master touch our *inner* life, and then our influence will make for righteousness.

Dear Volunteers, let us remember that the Lord's plans for us—for you and for me—are far greater and better than are our fondest ambitions. He is planning the best and the most for us. This thought should thrill us with a spirit of greater devotion to him and his mighty cause. What a privilege it is to have a part in that cause! And though that part may be small, it is vitally important that we be faithful just there. "Better *faithful* than famous." ERNEST LLOYD.

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#### "Honest Abe"

WHEN Abraham Lincoln was only a boy, he worked as a clerk in a country store. One day, after he had sold an old woman a pound of tea, he discovered that something was the matter with the scales, and that her tea had been two or three ounces short in weight. Most boys would have thought they were quite careful enough if they had made a note of that fact, and given the customer an extra two or three ounces when she came for her next purchase. But Lincoln's honesty was of a more decided quality than that. After the store closed that night, he walked four miles to carry the woman the extra tea that was due her. It isn't enough for a really great and honorable man to be what is called "ordinarily honest." To satisfy the nice sense of honor that God has blessed him with he has to be *extraordinarily* honest, scrupulous in the smallest detail. Don't be content with being "as honest as the next man," or you'll never be put in the class with "Honest Abe."—*Winifred Arnold*.

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#### Near to Nature and Far From God

THERE is an observation which merits mention, in light of the fact that many today almost worship nature, as such, and maintain that just coming in contact with it will make a person stronger and better in soul and body. During many years' experience in Burma I have noticed that the farther the natives live from the centers of civilization the more squalid, unclean, and dense they are. Some villages are indescribably dirty, the inhabitants appearing like animals clothed in rags. It is not because they are poor, for many of them till fertile soil and have money laid by. Nature sets them a good example by pressing in on all sides in beauty, purity, and order. "Only man is vile," and that which he touches. There is no question that the great lack is that of nature's God. For whole villages which had been notoriously filthy in and about their homes, have become models of cleanliness and system since Christ was accepted; and this without direct teaching on the subject. Nearness to nature is powerless unless coupled with nearness to God. How unfair to credit the gift and fail to acknowledge the Giver!

R. B. THURBER.



## Be Master of Your Thoughts

MRS. M. A. LOPER



THIS is not the "age of fishes," but it might be termed the "fish-out-of-water" age. People seem to be restless and uneasy, and anxious to be where there is something of a thrilling nature going on. The spirit of contentment seems to have almost left the world, while unrest is visible on every hand. And yet it is possible for one to be truly contented, to have his mind at "perfect peace," amid the discontent and restlessness of the world about him.

Each life drama is made up of a series of acts prompted by thoughts which have preceded them. One may say, after committing a wrong act, "I did not think;" but he did. One always thinks before he acts. The trouble is, the mind is not always trained to right thinking. The mind is constantly active during waking hours, and the character of one's thoughts is dependent upon what one sees, hears, feels, and does. Thought reacts upon action; action reacts upon thought. The one is the complement of the other; and God intended that man should have the mastery over both.

There are just two paths through this world. There are just two kinds of destinies to be worked out. It is for each soul to decide for himself which path he will tread — which destiny appeals to him as worthy of his best efforts.

It is a sad mistake to permit a life to become deflected from its proper course in childhood or youth. The small angle from the sure road to success, causes the path to become more and more divergent as the days go by, and renders the return to the right way a more and more difficult task. It is a grave blunder to leave the divinely appointed path of contentment and real usefulness, for one of restlessness, self-indulgence, and crime.

May God pity the American youth who today are falling a prey to the countless wiles of the archenemy in his schools of sin, which dot this fair land much more thickly than do our public educational institutions, and whose enrollment includes all nationalities, all classes of society, and all ages above mere babyhood.

Parents can scarcely be thankful enough whose children are permitted to spend their childhood days on some dear old farm, under the fragrant apple blossoms, amid the charming scenes of nature. It is true that the simple life is quite out of date now, like decent gowns and moral footwear; but some way it seems more like the divine plan where the songs of children mingle with the songs of birds in splendid harmonies.

The life is molded by the thoughts. "Keep thyself pure," is the divine command. But this is absolutely impossible for one whose evenings are habitually spent in an atmosphere of impurity. It is a shame that blood-curdling crimes of early desperadoes are being resurrected, and presented to the morbid gaze of the rising generation. Children and youth go out from such degrading scenes to view them over and over again in memory — yes, and some to live them over again in fact; to perpetuate the same crimes in similar ways, thus sacrificing lives and happiness for time and eternity.

It is possible for one's thoughts to become as wild and unmanageable as the animal life of the jungles.

Nothing but a miracle of divine grace can ever purify the mind that has been habitually filled with the sickening details of crime, and the silly, sentimental slush to which there seems to be almost no limit.

Dear young people, you who are not making a success of life, some of you have your minds so filled with impurity that you live in an atmosphere of sinful imagination. And every additional panorama of evil upon which you look, only makes your condition worse. Some of you doubtless pray to God; but "do you ever stop praying, and remain perfectly silent, to hear what God has to say to you?" Listen! "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." O, it is blessed to live so near to God that he is the last thought at night, and the first thought in the morning!

Those of you who have worked at photography, and have made the mistake of taking more than one picture upon a single plate, know the result — both are useless. The brain is as sensitive as the plate in the camera; but some of you are making a time exposure of evil, and thus rendering useless the divine impression which God would have you develop for the good of humanity. The only way to get a perfect picture after a plate has been spoiled, is to secure a new plate. If one would become of real service to the world after his brain has been covered with vile impressions, he must seek God for an entirely new heart, as did David. David was a metaphysician, a psychologist of the true type. He understood the science of mental photography; and realizing how the divine imprint had been marred by sin, he prayed earnestly, "Create in me a clean heart;" for, as Job says, "who can bring a clean thing out of an unclean? not one." David's only hope lay in God's power to give him a new heart. He was so anxious to be pure that he prayed, "Search me, O God, and know my heart: try me, and know my thoughts." David knew that without right thoughts life is a failure.

But it matters not how vile and sinful the heart may be, there is the blessed promise, "Commit thy works unto the Lord, and thy thoughts shall be established." In other words, Consecrate the life to the service of God, and the thoughts will be established in him. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

All heaven is anxious that each one of us shall bring "into captivity every thought to the obedience of Christ." Shall we do it? "Blessed are the pure in heart: for they shall see God."

### The First Attempts of Monasticism to Reform the Church

(Concluded)

In the previous number of our story we found that Montanism was a movement started within the church, professedly with the purpose of reforming it and bringing about a return to primitive conditions. This movement began in the latter part of the second century, and soon assumed proportions of such magnitude as to attract the attention of the entire church.



But Montanism was not the only protest against the perversions of the teaching and practice of the early Christian church. Almost coincident with the rise of the Montanistic movement appeared the beginnings of monasticism, an institution which was to make the most persevering and repeated attempts for twelve centuries against the corruption that well-nigh overwhelmed Christianity. This movement, at first, was almost a silent testimony against the growing laxity and worldliness coming into the church. Thousands fled into mountains, wilderness, deserts, and caves to escape the evils that they felt were swallowing them up.

Prodigious accounts are given of these strange beings who inhabited caves and the woods, in an indescribable condition of bodily filth and abasement, that they might purify the soul. Montalembert, in his book "The Monks of the West," tells how St. Chrysostom dwelt for several years among the hermits of Mesopotamia, who had so completely subjected all human instincts that, animal like, they subsisted on green herbs which they cut every morning and ate without cooking them.

The accounts of most of these early hermits and monks come down to us from Jerome's none-too-accurate pen. However little we may be inclined to credit the authenticity of the stories told of wonders and miracles performed by them, we must not make the mistake of misestimating the influence of such men upon the world's history. Much that is told of them is tradition and exaggeration, but they were taken seriously by the world at that time. Great, indeed, was the power of these dwellers of the solitudes over the minds of men. The fascination of the hermitic and monastic life became so great that men of all ranks left the bur-

tain in order to save his life. He found a cave near the Red Sea, and there he lived for ninety years, visited by angels and attended by ravens. He remained alone and forgotten by the world until St. Anthony found him, in A. D. 339, on being advised by revelation that in the desert there was a better man than himself. In his quest he meets a hippocentaur and a manikin,



AT THE MANITOBA CAMP MEETING — GERMANS, FRENCH, AND ENGLISH — ALL FRIENDS

who point the way to a cave. He finds the cave of Paul, and, with fear and trembling, enters its darkness. He sees a small light and makes his way to it; but Anthony, stumbling over a stone, warns the venerable Paul of his approach, and the door of his cell is closed. Here Anthony remains three days. Finally convincing the hermit of his sincerity, he is admitted. Anthony informs him of the affairs of the world, to him as unknown as the doings of Mars. Anthony goes for a cloak in which to wrap the aged Paul, who is nearing his end. He returns too late, for, when within three days' journey of Paul's cell, Anthony sees Paul's soul on high among the angels. He enters the cave and wraps the lifeless form, and begins to moan that he has no tools with which to dig a grave, when two lions come rushing in, and by their clawing the earth the grave is dug. Here Anthony lays the saint's body to rest, and departs.

Anthony was the founder of the first monastery. Born A. D. 251 of a high family, with riches and honor in prospect, he abandoned all at the cost of great struggles. In his seclusion he gathered around him many devoted followers, settling on Mt. Colzim, near the Red Sea, where the ruins of the ancient mon-

astery still preserve his memory. He lived to the age of one hundred and five years, and had the joy of seeing great colonies of monks spring up on the Nile. Gibbon says that at the festival of Easter there were sometimes collected fifty thousand religious persons who followed his angelic rule of discipline, and that the Egyptians were disposed to hope that the number of monks was equal to the remainder of the people.

From this soil, monasticism was transplanted to the West by Athanasius, of fame in the Arian controversy. He came to Rome in 340 on one of his several exiles, with two monks from the monasteries of the Thebais.



FIRST AEROPLANE AT JERUSALEM, PALESTINE

dens of life and the world of corruption for the safer retreats of the wilderness or mountains.

One of these strange stories will illustrate the nature of the rest. The story that Jerome tells of the hermit Paul of Thebes and his sister, is to the effect that they were bereft of their parents under the reign of Decius, in A. D. 249. At that time a very severe persecution, lasting two years, fell upon the church. Paul was left the inheritor of great wealth, and was learned in both Greek and Egyptian wisdom. He was denounced as a Christian by his brother-in-law, and compelled to abandon his riches and flee to the moun-



His splendid accounts of the monasteries of Egypt, together with the piety and humility of the two uncouth monks, produced a wonderful admiration for that life in Rome, whence the enthusiasm extended to all the West. This was just three years after the death of Constantine. At first sight, these dirty, animal-appearing hermits who accompanied Athanasius excited only disgust among that grossly refined society of Rome; but men who had conquered all human instincts and voluntarily faced the solitudes of the desert in order to conquer themselves, could not be easily disheartened by the aversion of an effeminate people. Soon the enthusiasm "of the uncouth youth became contagious. The Christians in Rome then welcomed the story of the recluses as a divine call to abandon a dissolute society for the peace and joy of a desert life."

Monasticism had its rise and first development in the East, principally in Egypt, Palestine, and Syria. But it is the development of monasticism in the West with which we are concerned in the study of reform efforts in the Christian church. The next important character after St. Anthony to arise in the development of monasticism, is Jerome, A. D. 340-420. It is through his accounts of monks and nuns that we get most of our information about this institution until it becomes an organized instrument of the church under Benedict of Monte Cassino, in A. D. 529.

Although thirty-four years of Jerome's active life were spent in Palestine, it is entirely proper to consider him in connection with Western monasticism; for he had greater influence upon the development of monasteries and nunneries in the West than any other man before Benedict. Jerome had the most positive conviction that the church, as well as society, was being swallowed up by corruption, and that the only way to be delivered from the certain destruction impending from this state of the church and world, was to renounce society and the pleasures, attractions, and evils of this life, to live the life of the hermit or monk. With all the versatility of his long, arduous, and active labors, his one great burden was to persuade men and women to adopt this manner of life. His appeals were so eloquent and effective, it is said, that mothers locked up their daughters in order to prevent their fleeing to the desert, the mountains, or the wilderness. It was Jerome's indomitable will and persevering purpose to reform that gave him a place among the heroic spirits of his time.

With the new royal favor extended to the church after Constantine's espousal of Christianity, came increase in numbers, wealth, and worldliness, which gave rise to cries for reforms from all the best men of the time. "The union of the church and state was the climax: the church was no longer the 'bride of Christ,' it is said, but the mistress of worldly rulers [civil rulers]. Hence monasticism turned its back not only on the world, but also on the church."

This must be understood to mean, more properly, early monasticism; for monasticism afterwards became the champion of the papal claims to supremacy in temporal things, as well as in spiritual. In its early history monasticism was truly an effort to get back to the simple, pure, and spiritual Christianity of the apostles. It may be viewed as one of the first efforts of the church to reform itself. How well it succeeded, we shall see in its further development.

W. E. HANCOCK.

### Life's Voyage

WHEN sailing o'er the ocean,  
Across the billows' foam,  
And making for the harbor  
Where lies our "home, sweet home,"  
I think of another ocean,  
A deeper, broader sea,  
And a different kind of harbor,  
Its name, Eternity.

Will the bark that bears me onward  
Land me upon that shore?  
Or shall I, shipwrecked and ruined,  
Perish forevermore?  
There is One who will direct me  
Through stormy days and bright,  
And will bring me safe to the harbor  
Of heavenly delight.

He has left a Book to guide me,  
To help me find the way,  
And my part is but to follow,  
And study it each day.  
But in pride I cast it from me;  
I do not need a guide,  
I can steer my own ship safely  
Over the silver tide.

It is midnight, dark and stormy;  
The wind is blowing wild;  
And I am alone on life's ocean,  
A helpless, frightened child.  
All in vain I search for a token,  
A star in the inky sky,  
Or the gleam of a warning lighthouse—  
Alas! no help is nigh.

Where, O, where is the friendly Pilot?  
And where is that Book to guide?  
O, why was I e'er so foolish  
As to cast such help aside?  
Ah, see! revealed by the lightning,  
That Pilot's form divine;  
And ready and willing to save me,  
He clasps his hand with mine.

My friend, do you see the lesson  
That I have sought to portray?  
Do not wait till in danger, or dying,  
Or lost, but obey *today*.  
There is One who is longing to save you,  
Who loves you more than you know;  
O, will you not choose to serve him,  
The Saviour who loves you so?

ALTA M. HILLIARD.

### Societies I Should Like to Form

- A NONSMOKERS' Rights Society.
- A Society for the Promotion of Civility in Railroad Employees.
- A Society for the Making of Legible Penmen.
- A Society for the Suppression of Long-winded Speech Makers.
- A Society for the Extension of the Twenty-four-hour Day.
- A Society for the Annihilation of Spring Poems.
- A Society for the Improvement of the Conversational Voice.
- A Society for the Encouragement of Well-meaning Politicians.
- And, finally, a Society for the Prevention of the Further Multiplication of Societies.
- The mails are open. Who will enroll?—*Caleb Cobre, in Christian Endeavor World.*

A MAN can no more take in a supply of grace for the future than he can eat enough today to last him for the next six months, or take sufficient air into his lungs at once to sustain life for a week to come. We must draw upon God's boundless stores of grace from day to day as we need it.—*D. L. Moody.*





# 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."



## A Wish

MRS. K. L. DAVIS

I HAVE a little member,  
As tameless as the sea;  
It burneth like an ember,  
And oft more cruelly.

And as a horse, unruly,  
Slippeth his bridle chain,  
So words slip out unduly  
That scorch as with a flame.

It is my wish sincerely  
To have it true and kind,  
Not half converted merely,  
But not a fault to find.

Never to fret or grumble,  
Never to speak with guile,  
But only words kind, humble,  
And each framed in a smile.

## An Object Lesson



THE Minturn family were seated at their breakfast table one beautiful spring morning when Teddy, the youngest member, exclaimed, "We must be later than usual this morning, for here comes the postman!"

"Run and get the letters, son," said Mr. Minturn. "I am expecting something important."

Teddy ran to the door, and presently came back with the mail. By an odd coincidence, there was a letter for each member of the family.

Mr. Minturn finished his letter first, and was about to express his dissatisfaction with its contents when he glanced at the rest of the family, who were all deep in their letters. As one by one they laid them down, their mood seemed so exactly like his own that he laughed heartily.

"What's the joke?" every one exclaimed.

"Why don't you ask instead, 'What's the trouble?'" said Mr. Minturn. "You each look as if you'd had the worst of news."

"Let's begin with mother," said Ethel, "and hear what it is all about."

Mrs. Minturn flushed a little. "I'm ashamed to be annoyed," she said, "but two weeks ago I sent a printed letter to each member of our club telling her the time and place of the meeting this month, which car to take, and where to leave the car. This morning I have received my third letter accepting the invitation to the meeting, and asking me to let the writer know exactly how to get here. My circular letters are all used up, and so I shall have to take the time from a busy day to write the whole thing over again because these three ladies did not take the trouble to read their letters."

"It is tragic," said Blanche. "Now father!"

"Well," said Mr. Minturn, "I wrote to my partner, who is in New York, and asked him to give me the address of one of our best customers. As it was necessary for me to know immediately, I asked him to send the letter here. He replies promptly, congratulates me on the sale I expect to make, and forgets"—here Mr. Minturn paused dramatically—"to send the address."

"Which means," said Teddy, "a long-distance telephone call to New York at a cost of \$5.35."

The family laughed. "Let the experience meeting

continue," said Mr. Minturn. "Ethel, what is your difficulty?"

"Mine is an excited letter from Kate, saying that after weeks of waiting she has at last got the dress-maker, and that if I will buy the material, and send it at once, she will have the dress finished in time for the party. But," continued Ethel, as she shook the envelope expectantly for the tenth time, "she didn't inclose the sample."

"Now Blanche!" they all cried.

"Oh, it's nothing much!" said Blanche, trying to speak unconcernedly, "only Agnes is coming, and says to be sure and meet her, since it frightens her to try to find her way alone about the city; and she doesn't say what train she's coming on."

The family groaned, and Mr. Minturn said, "Now, Teddy, who has betrayed you?"

Teddy scowled, and plunged his hands into his pockets. "Uncle Frank hopes I'll have a good time at the ball game this afternoon——"

"And forgets to inclose the tickets!" shouted the family in chorus.

"Children," said Mr. Minturn,—and his eyes were twinkling,— "let us be instructed by the faults of our friends."

"Agreed!" said the family, as they rose from the table.—*The Youth's Companion.*

## Thrifty or Thriftless, Which?

THE difference between a thrifty and a thriftless boy is just as great as the difference between the man who succeeds and the one who fails. It's all the difference in the world. A thrifty boy earns more than he spends, and a thriftless boy spends more than he earns. Now, with this definition it will be possible, yes, easy, for each of you to determine whether you are thrifty or thriftless. How did your accounts stand in 1913? in 1914? Are you a little ahead? If so, you are thrifty. Now, be honest with yourselves, boys; weigh up on these scales and they will tell you the truth. A man once asked me, "What is a boy worth?" I replied, "If he is a thrifty boy, no man can fix a price on him; if he is a thriftless one, he isn't worth a penny." A thrifty boy knows how to make a good bargain. A thriftless boy is likely to get cheated in every trade he



makes. My experience proves to me that a thrifty boy makes a successful business man, and that a thriftless one *always* makes a failure. There are no exceptions to these rules, unless it be sickness or misfortune. *Luck doesn't count.* Luck is a snare and a delusion; don't rely on it. Pluck is the right word.

Start a savings account with your home bank, and each month or year, save a part of what you earn and deposit it to your credit. That not only helps you to be thrifty, but it makes you thrifty, and a thrifty boy makes a successful business man always. He can't help it.— *M. P. Berry.*

#### Report From the Gotha (Germany) Missionary Volunteer Society

WE have received from Germany a letter written by the leader of the Gotha Missionary Volunteer Society, giving a report of the work done during 1913 and half of 1914. The number of this society is small, as shown by the accompanying picture, but the report shows it to be a working society. The leader writes:—

"On Feb. 16, 1913, the young people's society was organized. Monday night was chosen as the regular time of meeting. The object was to strengthen the church, to spread the message, and to save souls. At first there were nine members and four visitors. Our meetings were well attended, and almost all the members worked diligently distributing literature, so that even for the first quarter we were able to make a good report."

The reports for the entire year and a half show that this little society made 66 missionary visits, gave 322 Bible readings, wrote 78 missionary letters, disposed of 1,648 papers, besides taking several subscriptions to periodicals and distributing a number of tracts. It is

pleasing to note the direct efforts for the salvation of souls. This little group of young people average more than four Bible readings a week, aside from the missionary visits and other kinds of work.

Speaking of another quarter, the report says:—

"In this quarter, also, we experienced much of the Lord's blessing. Our principal study was that of the lives of Enoch and Abraham. One evening we gave a medical missionary program for the church. Various principles of hygienic care and treatment of the body were explained by our young people."

Of another quarter it says:—

"Although not quite so much work was done in some lines, still we were richly blessed in gaining a precious soul into the church."

Whether the young men of this society who have been so anxious to save souls have been required to enter the army, I do not know, but this report ought to stimulate all of us to greater zeal in doing our part to help finish the work, that war and bloodshed may cease and everlasting peace come.

M. E. KERN.

#### His Favorite Text

WHEN some one asked Robert Burdette for his favorite text of the Bible, he replied: "When I think of a favorite text, half a dozen dear ones leap to my lips. Stormy days I want a cloak; cold days I want the sunny side of the wall; hot days I want a shady path; now, I want a shower of manna; now, I want a drink of cool, living water; now, I want an arbor to rest in; now, I want a pilgrim's staff; now, I want a sword—a right Jerusalem blade. My favorite text? I might as well try to tell which is my favorite eye. The one I might lose is the one I might want."



MEMBERS OF THE GOTHÄ (GERMANY) MISSIONARY VOLUNTEER SOCIETY





## Pilgrims of the Oregon Trail—No. 2

EDITH STARBUCK

### Into the Indian Lands

**T**HROUGH the northeastern corner of Missouri and the southern part of Iowa, slowly and patiently they took their way. Twelve to fourteen miles a day was the average covered; sometimes they made but eight. The crossing of the Missouri was to be made just above Council Bluffs, but on reaching the river they found that the ferry had broken loose and drifted away. The men at once set about devising a means of crossing the stream. Lashing six Indian canoes together, they planned to build on the foundation thus formed, a raft on which to ferry the wagons across, forcing the oxen to swim. But the trial trip had no more than begun when the canoes filled and sank until the raft was awash. The men became so frightened that they jumped overboard, although not all of them could swim. What a floundering and splashing and yelling there was, men and oxen together struggling to reach the shore! All the men but one succeeded in reaching the bank; and he, in the general confusion, drowned before it was noticed that he could not swim. Mr. Hyatt, whom father had engaged to drive the wagon in which mother rode, was one of those on the raft who did not know how to swim; but with quick wit he seized hold of the tail of an ox, and thus was brought safely to land.

Discouraged by their first attempt, the men realized that it would require something more stanch than an improvised ferry to get their goods to the other side; so they went busily to work to build a flat boat. Farmers most of them were, but because need required, straightway they became shipbuilders. Before their scow was completed, a steamer unexpectedly came up the river, and arrangements were made to use it in the work of transportation. By this time five hundred wagons had gathered at the crossing, and though a fee of five dollars a wagon was demanded, all were glad to continue their journey without further delay. Camp was pitched on the present site of Omaha, where they found only an Indian village. Here Myra encountered her first Indians. Playing about among the wagons, she suddenly looked up to behold several braves, gayly decked in all the glory of paint and feathers appropriate to a visit of state to their white brothers. Screaming at the top of her voice, she darted up the tongue and into the first wagon at hand, which happened to be that of good-natured Mrs. Wylie, who laughed and tried to tell the little girl that these were friendly Indians; but no assurance would comfort her until she felt father's strong arms about her, and she was carried to her own camp. As for

the Indians, they seemed highly amused, laughing heartily at her fright.

While these Indians, it is true, were friendly, yet from this point onward the travelers were in Indian lands, and care must constantly be exercised that the train be not taken off guard. At night all the wagons were driven into a circle, forming a rough barricade against possible attack, and in the central space the tents were pitched. With the heavy emigration of that year, most of the feed close to the trail was eaten off, and it was necessary to drive the cattle some distance each night in order to find pasture. Guards were set, not only with the stock, but about the camp as well.

The grass and weeds were very dry, and unless great care was exercised, there was danger of starting prairie fires. Trenches were dug narrow enough to be spanned by the cooking vessels, and in these fires were built. Not only did this lessen the danger of fire, but also it had the added advantage of being much easier than to attempt to balance the kettles over the ordinary camp fire; besides, in a country where fuel was so scarce, it enabled them to utilize more nearly all the heat from such fuel as they could obtain.

From among all her treasures, as a special privilege Myra was allowed to take with her on her journey her little chair and a rag doll she called Fannie. One day at the noon halt she took Fannie and retired a short distance from the trail to a large flat rock which offered many attractions as a playhouse. When they were ready to leave, mother called, Myra ran to the wagon, and they were far on their way before the doll was missed. Then, at thought of her "baby" left to the tender mercies of the Indians, Myra wept and could not be comforted. Mr. Hyatt, with whom Myra was a great favorite, even offered to get on a horse and go back for it, but all felt that it was dangerous for him to go alone, and a doll was easy to make. Grandmother's nimble fingers soon had another rag baby prepared, but its charms were never fully appreciated, neither did it ever fill the place of the lost and lamented Fannie.

### In Weariness and Painfulness

The train crossed Nebraska to Loup Fork. At one camping spot along the Platte they found, just under the sod, a large quantity of ice. Whence it came, or how long it had been stored away in the earth, was surely a mystery to the travelers; but it proved most grateful to their taste.

Shallow and very wide, the river seemed to invite them to play in it. Some of the men waded out for



long distances, finding that the water scarcely reached above their ankles. It was while following this stream that cholera broke out among them. On Myra's seventh birthday, June 8, Samuel Gibson, her grandfather, fell a victim to this disease, the first member of their company to contract it. In the river just opposite their camp, was a large island covered with trees. Some of the men obtained bark from these trees and made a rude coffin in which to bury Mr. Gibson.

Panic at once broke out among the people, and they could not be controlled. In many trains they were so frightened that they did not stop to give proper burial to the dead, the deaths being at the rate of four or five a day. Many, it is said, were laid in their graves before their bodies were even cold; and one lad who was of the company declares his belief that some were not even dead, but had swooned as a result of intense pain. Captain Gibson insisted that his company must dig graves deep enough to insure safety; but many trains dug them so shallow that later travelers would find the bones unearthed and partly devoured by prowling beasts of prey.

The water of the river was warm and unpalatable, and many persons dug small holes, or wells, in the sand, which would fill with water cooler than that in the shallow stream. With a knowledge of the germ theory far in advance of his day, father insisted that their only safety lay in drinking boiled water, and this his own immediate family did. As a result, all but three escaped the plague entirely. The three boys, Lyman, Theodore, and Albert, drank the infected water while away from camp, and Lyman died. To Theodore and Albert father gave a very heavy dose of calomel (or blue mass, as it was then called), camphor gum, and opium. In half an hour after seizure they were unconscious, but when they awoke, though still very weak, they were out of danger. A physician, Dr. McCurdy, rode several horses to death, flying from train to train in an effort to save the lives of cholera victims.

When they halted for dinner one noon, Uncle William Taylor and one of his hired men were found to be ill. Hastily a tent was pitched, and they were removed from the wagons to beds thrown upon the ground. In a few minutes all was over. As long as she lives Myra will never be able to forget the sight that met her eyes, as with childish curiosity she peeped within the tent. Seated on the ground, with the head of her dead husband in her lap, was Aunt Eleanor, dazedly repeating over and over, "O William, William, William!" Small concession did the circumstances allow the mourner for her grief. The dear ones were quickly wrapped in the beds on which they died, and consigned to mother earth; and with a haste born of unreasoning fear, the journey was resumed.

When the train reached camp that night, Jimmie and little Sarah Frances were lying dead in the wagon. A grave was dug, and the little brother and sister, wrapped in the feather bed on which they died, were buried together. Camp was pitched, and the wearied travelers slept; but at midnight Myra, always a nervous child and a light sleeper, heard the sound of digging. She asked her mother the cause, and was admonished to go to sleep; but she knew something was wrong. In the morning she missed Baby Frederick, the pet and plaything of them all, and they told her that he and his uncle, Newton Taylor were dead. All that now remained of the once happy family was Aunt Eleanor and one son, Samuel. Later Samuel was

stricken and lay ill for a long time, but finally recovered. He could not bear to stay in his mother's wagon, where the rest of the family had died, but pleaded: "Take me to Uncle Dave's [Captain Gibson's] wagon. I'll die if I stay here;" and they humored the boy's whim.

Bereaved in one day of her husband, three children, and her brother-in-law, Aunt Eleanor's heart seemed buried in those lonely, sandy graves beside the Platte. Although she married again after she reached Oregon, her second husband being mother's brother, Arthur Ingalls, yet sorrow had dealt her too harsh a blow, and never again did she appear the cheery, happy woman she had once been. She lived only a few years after they reached the Willamette valley.

The prevalence of the dread cholera was witnessed by the fact that every camping place along the Platte had a little cemetery beside it; and it became the habit to read the inscriptions on the rough headboards, to learn if friends in other trains had succumbed. At one place father was stooping over a grave, trying to decipher the inscription, when suddenly, from a hole dug beside the headboard by a prairie dog, with a frightful whirr a small white owl darted out, snapping its bill in his very face. He was afterwards heard to remark that his hair seemed to stand on end with fright; and no doubt, of the many very real dangers he faced on the way, none ever gave him such a scare as this.

#### An Indian System of Debits and Credits

WHEN the census enumerator in 1910 came to the Moqui Indian Village of Hoteville, Arizona, the hostile chief, Yukeoma, refused to allow his people to be counted. To all arguments presented by the enumerator he stolidly shook his head and steadfastly refused to allow the enumeration of his people.

"No," said he, through the interpreter, "we want nothing of the white man's way because the witches make the white man do many very strange things; his talk is not straight; sometimes he talks with two tongues. I am sorry that he came to my village today; it gives my heart no pleasure to talk to him. I do not want to follow any of the white man's strange laws; the way of the Moqui is far better. The white man does not need to come to our kivas to count my people; I number my people and care for them all. If he counted my people, I would not be sure that the strange marks he makes on paper would tell what is true."

The enumerator endeavored to explain further the purpose and accuracy of his numbering, but Yukeoma remained as unconvinced as at the beginning.

"I do not trouble the white man," said Yukeoma, "and he should not trouble us. He is not a welcome guest in my kiva; he does not need to count my people, for my *sieba* (bean jar) shows me the number of them all. For many years I have kept my *sieba*, and in this *sieba* I have one bean for each of my people; when one of them dies, I take out a bean and throw it to the sun. When a child is born, we are all very happy, and I call the *chaakwama* (herald) to shout it on the streets of the village. Then I come home and add a new bean to my *sieba*. When I die, I will leave this jar to my oldest son, and he will count my people always in the same way. Now, I will speak the truth to the white man again: The good old Moqui way is best." — *Selected*.





## Sixteenth Week

- April 18. 1 Kings 17-19: Elijah on Carmel; call of Elisha.  
 April 19. 1 Kings 20, 21: Ben-hadad's invasion; Naboth's vineyard.  
 April 20. 1 Kings 22; 2 Kings 1: Death of Ahab; Ahaziah; Jehoram.  
 April 21. 2 Kings 2 to 4: Elijah translated; Moab refuses tribute; miracles of Elisha. Read "The Moabite Stone."  
 April 22. 2 Kings 5, 6: Naaman's healing; covetousness punished.  
 April 23. 2 Kings 7, 8: A famine relieved.  
 April 24. 2 Kings 9 to 12: Jehu anointed; the temple repaired.

## Shalmaneser and Jehu

*A Pavement Slab.*—Early in the reign of Omri, king of Israel, the power of Assyria began to increase. The first great king of this period was Assur-nasir-apli; and his son, Shalmaneser II, came to the throne in the closing days of the reign of Jehu. Hazael of Damascus, who obtained the throne of Syria by treachery and murder (2 Kings 8), is frequently mentioned in the records left by Shalmaneser. On an old pavement slab is preserved the record of an expedition against this Hlab by the Assyrian monarch. According to this account, Shalmaneser defeated Hazael in battle, killed his soldiers, captured his chariots and horses, destroyed his plantations and towns, and shut the fleeing monarch up in the city of Damascus. The inscription ends with the statement:—

"At that time I received the tribute of the Tyrians and Sidonians, and of Jehu the son [successor] of Omri."

*The Black Obelisk.*—Another interesting relic of that campaign is preserved in a small black stone obelisk, discovered by Layard in the great mound of Nimrud. The four sides of this obelisk are covered with pictures engraved in the stone, and above them are cuneiform inscriptions explaining their meaning. One of these pictures represents "a figure with marked Jewish features" kneeling before Shalmaneser; behind him are slaves bearing gifts. Over the group is this inscription:—

"The tribute of Jehu the Son of Omri, silver, gold, basins of gold, bowls of gold, cups of gold, buckets of gold, lead, a royal scepter, staves, I received."

No mention is made in the Bible of Jehu's defeat before Shalmaneser. It may be, as one writer suggests, that in this inscription we have "a bit of long-forgotten Hebrew history." A motive for Jehu's submission is suggested by Mr. Price, who says: "The dangerous approach of Shalmaneser, and the invincible character of his army, forewarned Jehu that his surest method of deliverance would be to dispatch his envoys, even if he did not go himself, and pay the price of submission."

## Ancient Historical Documents

## The Moabite Stone

A REMARKABLE confirmation of the rebellion of Moab, mentioned in 2 Kings 3:4, 5, is found in the Moabite Stone, now regarded as one of the most precious of the ancient records that have been preserved to our day. In "The Bible and the Spade," Edgar J. Banks gives a brief account of the finding of this stone:—

"On the nineteenth of August, 1868, F. A. Klein, a French clergyman in the employ of the missionary society of the Church of England, was shown by an Arab sheik in a field near the modern Dibon, an inscribed monument of black basalt. The stone, about four feet high and two wide, and carefully rounded on the top, bore on one of its sides a long inscription of thirty-four lines in ancient Phenician characters.

"Conflicting stories have been told of its discovery and destruction. It seems that Mr. Klein failed to inform the archeologists who were then in the country, of its existence, nor did he attempt to remove it. However, he spoke to Dr. Peterman, the German consul, who at once attempted to obtain the stone for the

Berlin Museum. At the same time, M. Ganneau, who had heard of the stone, offered to purchase it from the natives. The cupidity of the Arabs was thus roused, and immediately the stone, until then considered worthless, became a treasure of great price. When Dr. Peterman requested the Turkish government to remove the stone, the Arabs announced that it was sacred, and that they would not permit it to be taken away.

"Fortunately at that moment M. Ganneau obtained a copy of it. The Arabs, still unwilling that so sacred an object should fall into the hands of the Turks or the Christians, built a fire about it, and when it was heated through, they poured cold water over it, breaking it into a thousand pieces. The smaller fragments they gathered up, and bound about their necks and arms as charms. The larger pieces were rescued, and taken to the Louvre. Of the one thousand or more characters which were engraved on the stone, six hundred and sixty-nine were recovered, yet from the copy which Ganneau had made, many of the missing words could be supplied."

The historical value of this ancient record can hardly be overestimated. It is a supplement to the record of the reigns of Omri, Ahab, and Jehoram of Israel, and Jehoshaphat of Judah. "Omri had subdued Moab, and had collected from her a yearly tribute. Ahab had also enjoyed the same revenue, amounting, under Mesha's reign, to the wool of 100,000 lambs and 100,000 rams. At the close of Ahab's reign, Mesha refused longer to pay this tribute. The allied kings of Israel, Judah, and Edom marched with their armies against him. The Moabites fled for refuge within the strong fortress Kir-haraseth, where Mesha offered up his own son on the wall as a burnt offering to Chemosh, his god. This stone was set up by King Mesha, to Chemosh, about 850 B. C., to commemorate his deliverance from the yoke of Israel."

A few sentences from this old writing will be of interest:—

1. I (am) Mesha, son of Chemoshmelek, king of Moab, the Dibonite.
2. My father ruled over Moab thirty years, and I ruled after my father.
3. And I prepared this monument for Chemosh at Korkhah.
4. A monument [to celebrate] deliverance, because he saved me from all invaders, and because he let me see (my desire) upon all mine enemies.
5. Omri (was) king of Israel, and he oppressed Moab many days; for Chemosh was angry with his land.
6. His son succeeded him, and he also said, "I will oppress Moab."
10. . . . The king of Israel had built for himself Ataroth;
11. But I warred against the city and took it.
12. And I slew all [the inhabitants of] the city, a spectacle for Chemosh and for Moab.
15. And Chemosh said to me: Go take Nebo against Israel.
16. And I went by night, and fought against it from early dawn until high noon.
17. And I took it, and slew all of it, seven thousand men and women.

"This wonderful document," says Mr. Price, "erected soon after the death of Ahab, is the finest old inscription so akin to Hebrew yet found. It has not been copied by scribes through a series of centuries, as is the case with the books of the Old Testament. But we have today the original that was prepared by its artist in the middle of the ninth century before Christ. It tells us also that the Moabites employed nearly the same language and the same customs of warfare as their neighbors and kin, Israel."

A. B. E.



## MISSIONARY VOLUNTEER DEPARTMENT

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

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

### Senior Society Program for Sabbath, April 24

1. TALK: "The Life and Work of Moses." This should be based on the Morning Watch Calendar for the past four weeks.
2. Reports of personal work band.
3. Bible Study: "The Investigative Judgment." See *Gazette*. Review last week's lesson.
4. Standard of Attainment Quiz: Rev. 14:7; Dan. 7:9, 10.
5. Talks: "Progress in Europe for the Last Seven Years;" "In the East, Central, and West German Unions;" "The Danube Union Conference." For helps see "Outline of Mission Fields," 1915 edition, pages 8, 9, 17-23. This assignment brings up to date the first fields studied from "Outline of Missions."

### Junior Society Program for Week Ending April 24

1. REVIEW Morning Watch texts. Have two short papers—one, "The Life of Moses;" the other, "Lessons I Have Learned From Studying Moses' Life."
2. Reports of work done.
3. Bible Study: "The Heavenly Sanctuary." See *Gazette*. Review last lesson.
4. Poem: "The Cross." See this INSTRUCTOR.
5. Standard of Attainment Quiz: Dan. 8:14; 9:25.
6. Talks: "Progress in Europe for the Last Seven Years;" "In the East, Central, and West German Unions;" "The Danube Union Conference." For helps see "Outline of Mission Fields," 1915 edition, pages 8, 9, 17-23. This assignment brings up to date the first fields studied from the "Outline of Missions."

### Missionary Volunteer Reading Courses

#### Senior No. 8—Lesson 28: "The Desire of Ages," Chapters 63 to 65

1. How did Christ prepare for his triumphal entry?
2. How did the multitudes honor him?
3. What demand was made by the Pharisees, and how did he reply?
4. As the procession came in sight of the city and temple, what did Jesus do and say? Explain his words.
5. Why did he allow this demonstration?
6. How did he spend the following night?
7. What truth did the parable of the fig tree emphasize?
8. Entering the temple, what did Christ do a second time? Why?
9. With what question did the priests come to him?
10. In answer, what two parables did he give as a warning of their real condition? Give the application of each.

#### Junior No. 7—Lesson 28: "Easy Steps in the Bible Story," Pages 469-482

1. WHEN was the Sabbath made? How should it be kept? Who has given us an example for acceptable Sabbath keeping?
2. What man came into the synagogue in Capernaum? What did he cry out? With what words did Jesus rebuke him? What was the result? Into whose house did Jesus go on leaving the synagogue? Whom did he heal there? On what day were these miracles performed?
3. Describe the miracle at the Pool of Bethesda. What did the Jews say to the man who was healed? How did he reply? Why were they angry? What did they seek to do?
4. Tell how Jesus and his disciples satisfied their hunger one Sabbath day. Who were watching them? What did they ask Jesus? Give his reply.
5. Tell how the man with the withered hand was healed. What question did Jesus ask of the people who were gathered in the synagogue? How did they feel? What did they take counsel to do?
6. Who were Andrew and John? How did they show their joy when they had found the Saviour? Tell how Matthew was called. Name the twelve disciples. What did Jesus send

them out to do? What power was given to the disciples?

7. Why did Jesus lead a large company to a pleasant place on the side of a mountain? What are the words he spoke that day called? What wish is in the heart of every person? Who did Jesus say are blessed, or happy? What is meant by the command, Let your light shine?

8. What did Jesus say about the law of ten commandments? Whom are we to love, and to whom especially should we do good? How should alms be given?

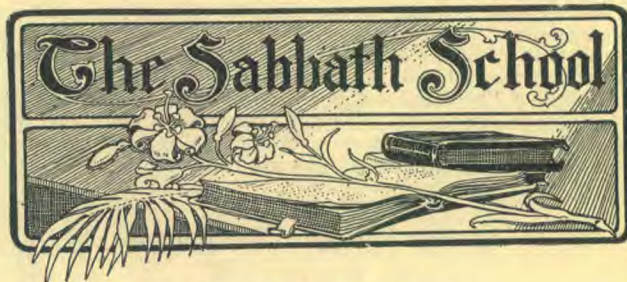
9. How did Jesus say we should pray? Repeat the prayer he taught his disciples. How may we know that our trespasses are forgiven?

10. Where did Jesus teach the people they should lay up treasure? What beautiful lessons of love and trust did he teach? Repeat the promise that shows that our Heavenly Father will hear the prayers of all who come to him.

### His Message Would Out

WHEN Senator Dolliver's father was visiting him in Washington City, the aged man was introduced to the Italian ambassador. During the conversation Mr. Dolliver said to him, "How is your soul?" Then he quickly explained his question, saying, "Are you a Christian?" The ambassador replied, "I am a Roman Catholic." Mr. Dolliver, soon after, at the age of ninety years, passed away. The ambassador was the first person to bring a floral offering for the funeral. He asked to look upon the silent face of the deceased with the relatives; for he remarked, with tears in his eyes, "Mr. Dolliver was the only one who ever said to me, 'How is your soul?'" What a good watchword that would be for Christian people everywhere.—*The Christian Herald*.

"SOMEBODY did a golden deed;  
Somebody proved a friend in need;  
Somebody sang a beautiful song;  
Somebody smiled the whole day long;  
Somebody thought, 'Tis sweet to live;  
Somebody said, 'I'm glad to give,'  
Somebody fought a valiant fight;  
Somebody lived to shield the right;  
Was that somebody you?"



### IV—Mighty to Save

(April 24)

LESSON SCRIPTURE: Matt. 8:18-34.

MEMORY VERSE: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Matt. 8:20.

#### Questions

1. How did Jesus try to escape from the multitudes that he might have a little season of rest? Matt. 8:18.

2. Who sought to follow Jesus? What did he declare his intention of doing? Verse 19.

3. How did Jesus give him to understand that he would gain no worldly advantage by following him? Memory verse. Note 1.

4. How did another man seek to delay the time when he would answer the call to follow Jesus? Verse 21.

5. How did Jesus rebuke this man? Verse 22. Note 2.



6. Who accompanied Jesus into the ship? Verse 23.
7. What time of day was it? Mark 4: 35.
8. What great danger threatened them before they reached the other side of the sea? Matt. 8: 24, first part.
9. Was there really any danger that the boat would go down? Why not? Mark 4: 38, first part, Matt. 8: 24.
10. When the disciples remembered that Jesus was with them, what did they do? Verse 25. Note 3.
11. How did Jesus rebuke the disciples? Verse 26, first part. How did he rebuke the sea? Mark 4: 39, first part.
12. How much power was wrapped up in those three words of command? Verse 39, last part; Matt. 8: 26.
13. How did the disciples voice their astonishment? Verse 27.
14. What new troubles awaited them on the other side of the sea? How did these evil spirits show that they recognized Jesus as their superior? Verses 28-31.
15. What did Jesus give them permission to do? With what result? Verse 32.
16. Which was considered of more value in that region — men or swine? Therefore what did they all request the Saviour of men to do? Verses 33, 34.

#### Notes

1. "While Jesus was preparing the disciples for their ordination, one who had not been summoned urged his presence among them. It was Judas Iscariot. . . . By joining the apostles, he hoped to secure a high position in the new kingdom. This hope Jesus designed to cut off by the statement of his poverty."—*"The Desire of Ages,"* pages 293, 294.

Jesus does not want disciples to aim at worldly advantages in following him; but he wants disciples who follow him because they love him and long to serve him.

2. "The Saviour meant to teach by this that nothing is to be allowed to divert the mind from religion; nothing to be an excuse for not following him. Not even death of a father or the sorrows of an afflicted family are to be suffered to lead a man to defer religion, or to put off the purpose to be a Christian."—*Barnes*.

At another time Jesus expressed the same thought in these words: "He that loveth father or mother *more* than me is not worthy of me; and he that loveth son or daughter *more* than me is not worthy of me." Matt. 10: 37.

3. If Jesus had not been in the boat, how different all would have been! His presence saved them from being upset and drowned. They had no cause to fear when Jesus was with them. He could help them in every time of need. The disciples had not yet learned this, and so they were fearful; but we know from God's Word that there is never any need in our lives that Jesus cannot meet.

### IV — Mighty to Save

(April 24)

#### Daily-Study Outline

- Sab. . . . . Read the lesson scripture.
- Sun. . . . . "I will follow thee." Read "The Desire of Ages," page 294. Questions 1-4.
- Mon. . . . . "Follow me." Questions 5-7.
- Tues. . . . . "Lord, save us." Read "The Desire of Ages," pages 333-336. Questions 8-12.
- Wed. . . . . "The devils besought him." Questions 13-18.
- Thurs. . . . . "The whole city besought him." Read "The Desire of Ages," pages 337-341. Questions 19, 20.
- Fri. . . . . Review the lesson.

LESSON SCRIPTURE: Matt. 8: 18-34.

#### Questions

1. How did Jesus now seek to withdraw from the multitude? Matt. 8: 18. Where would the "other side" of the sea from Capernaum be?
2. As Jesus was about to depart from Capernaum,

what did a certain scribe say to him? Verse 19.

3. What testing answer did Jesus give? Verse 20. Note 1.

4. What did Jesus here call himself, apparently for the first time? Verse 20, last part.

5. What did he say to another of his disciples? Luke 9: 59, first part.

6. What request did the disciple make? Matt. 8: 21.

7. How did Jesus answer him? Verse 22. See also Luke 9: 60.

8. Where did Jesus now go? What did his disciples do? Matt. 8: 23.

9. What did the boat encounter on the sea? What was Jesus doing at the time? Verse 24.

10. What did the disciples do? Verse 25. Note 2.

11. How did Jesus answer them? What did he then do? With what result? Verse 26.

12. How did the men feel, and what did they say? Verse 27.

13. Where did Jesus and the disciples come? Verse 28, first part.

14. Who met them? How bad were they? Verse 28, last part.

15. What did the two demoniacs cry? Verse 29. Note 3.

16. What animals were feeding a good way off? Verse 30.

17. What did the demons request? Verse 31.

18. What answer did Jesus make? With what result? Verse 32. Note 4.

19. What did the keepers of the swine do? Verse 33.

20. Relate what the whole city did. Verse 34.

#### Notes

1. Jesus was a reader of men. No spirit or motive escaped his discernment. We may judge from Jesus' answer that the scribe was prompted by a desire to gain some personal advantage from following Jesus. That he was one of the disciples seems apparent from the expression "another of his disciples," in verse 21. We are told in "The Desire of Ages," pages 293, 294, that this scribe was Judas Iscariot. "Judas believed Jesus to be the Messiah; and by joining the apostles, he hoped to secure a high position in the new kingdom. This hope Jesus designed to cut off by the statement of his poverty."

2. How often has this cry for help in distress been echoed by the follower of Jesus since that stormy night on the sea! One of his followers was passing the night in San Francisco at the time of the great earthquake there. On being waked from a sound sleep by the falling of plaster and debris upon his bed, and seeing the strong brick walls swaying to and fro, he cried out, "Lord, save me, I perish!" and in the din of that hour, as in the tempest on the sea, the Lord hearkened. In the hour of temptation also, when the powers of darkness press sorely upon him, the follower of Jesus cries for deliverance, and the Master hears.

3. The demoniacs recognized what even the "children of the kingdom" failed to discern, that Jesus was the Son of God — the first time he had been so called since his baptism, so far as Matthew's record is concerned.

4. "He allowed the evil spirits to destroy the herd of swine as a rebuke to those Jews who were raising these unclean beasts for the sake of gain. Had not Christ restrained the demons, they would have plunged into the sea not only the swine but also their keepers and owners. The preservation of both the keepers and the owners was due alone to his power, mercifully exercised for their deliverance. Furthermore, this event was permitted to take place that the disciples might witness the cruel power of Satan upon both man and beast. The Saviour desired his followers to have a knowledge of the foe whom they were to meet, that they might not be deceived and overcome by his devices. It was also his will that the people of that region should behold his power to break the bondage of Satan and release his captives. And though Jesus departed, the men so marvelously delivered, remained to declare the mercy of their Benefactor."—*"The Great Controversy,"* page 515.

"We can ask God for much only when we are willing to do much."



# The Youth's Instructor

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## Laughing

A LITTLE girl laughed as she tossed her balloon,  
but it burst with a sickening pop;  
I thought she would cry, or at least she would  
sigh, but her laugh rang with never a stop.  
"It's an awfully curious thing," she said, "I'm  
not a bit glad that it burst;  
And it isn't a particle funny—in fact, it was perfectly  
dreadful at first.  
But I promised my mother to laugh when it  
popped,—that's the very best reason I had,—  
And the curious thing is I've lost my balloon,  
but the laughing has made me feel glad!"  
—Mary Mac Rae Gray, in *St. Nicholas*.

## He Closed the Door

JOHN was an iceman. For years he had driven his wagon along the city boulevards and through the back alleys. He was a strong, husky fellow, popular with his boss and with his customers. He was accommodating, and his ringing "Good morning" was always welcome. He was ambitious, but didn't know it; was satisfied, because over his horizon little had arisen save a horse and an ice cart.

Among his customers was a multimillionaire, the president of a bank and the owner of the largest factory in the city. The basement door was located under his library. Every morning this man of business sat before the open window, or before the glowing grate, and read his morning paper. Old as he was, busy as he always had been, his eye had not lost its power of penetration nor his ear its acuteness. He saw and he heard more than most men.

The grocery boys, the market men, and others delivered their goods below his window, and every one, save the iceman, slammed the door when he went in and slammed it when he came out; but John always closed it softly.

One day as John was leaving, the millionaire put his head out of the window and exclaimed, "Say, man, why don't you slam the doors like the other fellows?"

John was confused for a moment, then he pulled himself together and replied, "What's the use of being a nuisance when you don't have to be?"

"Got a moment to spare?" asked the millionaire.

"Certainly," replied John.

"Come upstairs."

John, in heavy boots and overalls, with hat in hand, stood at the library door.

"Sit down, my man," said the millionaire.

John took the seat.

"Do you like your job?" asked the banker.

"Why, yes, sir," replied John in surprise.

"Ever thought of getting something better?"

"Guess I am not fit for anything else."

"I differ from you," said the millionaire emphatically. "You are the only gentleman who delivers goods at my house; the only one who is considerate, who thinks while he works. I won't ask you who you are or what you are. I want a doorkeeper at my factory office. The job is yours."

In a week John was at his post. In a year he was promoted. Today he isn't a partner, and he isn't superintendent of the factory, but he is drawing two thousand a year, and is the most popular man on the premises.

Shutting the door softly isn't much, is it? But it is one of those little things which people don't have to do, that mark the man who does them.

In the arithmetic of life, the decimals as well as the big figures count.

Don't take chances with little things. They are often more important than those which seem to loom larger on the horizon.—*Nathaniel C. Fowler, Jr.*

## A Crest or a Tool?

A CERTAIN family has as its crest a hammer, raised by a muscular arm. They have had the crest placed on all their possessions. It is etched into their table glass; it is emblazoned on the doors of their carriages and automobiles; it is stamped on their silverware and embossed on their note paper.

The device was originally used because the founder of the family was a very clever carpenter who had three sons, all, like himself, clever carpenters. Together, they built many of the houses in a very important town, and in doing so laid the foundation of a very large fortune. Their work was beautiful and enduring. Much of it still stands. The third generation became extensive landowners, and today the family is independently rich.

But the hammer, as a tool, has quite passed out of use in the family; even the male members cannot use a hammer without considerable danger to their thumbs.

The story of the crest is not unlike the story of another crest that serves a much larger family. That larger family uses the cross as its crest. It sets high upon its churches, and it uses the cross to decorate their interiors. Often its women wear crosses hung from their necks as ornaments. Throughout Christendom, wherever you go, you will see the cross used as a crest. In the beginning the cross was not a crest. It was a tool. It was the tool with which Christ did his work. With the cross he bore the burdens of others. With the cross he suffered for the sins of the world. With the cross he builds his kingdom—a kingdom of sacrifice and love.

There are six different places in the recorded sayings of Christ where he says this, or substantially this: If any man would be my disciple, let him take up his cross and follow after me.

The cross is accepted as the sign or crest of the family of Christian believers, but the Christian must not forget to use the cross as a tool. Only so will the kingdom come in the end.—*Selected.*

"ANXIETY is the poison of life, the parent of many sins and more miseries."