

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH



February Fun

A FEW years ago *Nature and Science* invited its young readers to tell, in personal letters, which of the seasons they liked best, and why they liked it. Many expressed a preference for winter, even for its coldest days, and the reason was the delight of real winter sports, such as skating, coasting, snowballing, sleigh-riding, hare and hounds, fox and geese.

James Russell Lowell seems to have been of the same opinion, for he says in "A Good Word for Winter:"—

I think the old fellow has hitherto had scant justice done him in the main. We make him the symbol of old age or death, and think we have settled the matter. . . . For my own part, I think Winter a pretty wide-awake old boy, and his bluff sincerity and hearty ways are more congenial to my mood, and more wholesome for me, than any charms of which his rivals are capable.

Naturalists, too, stoutly maintain that in winter all is not dead, nor sleeping, nor even dull. We may have fewer activities among the birds and the four-footed animals, but those creatures are none the less joyous.

The well-known liking for play that wild creatures have, in common with our young folk, does not cease even in the midwinter days of February.

None of our spring and summer birds are jollier than snow-buntings, or snowflakes, and their playfulness seems to be most conspicuous in the most blustering weather.

Ernest Thompson-Seton thus describes these frolicsome little birds:—

Throughout Canada and the northern tier of States this is the familiar little white bird of winter. As soon as the chill season comes on in icy rigors, the merry snowflakes appear in great flocks, and come foraging about the barn-yards when there is no bare ground left in the adjacent fields. Apparently they get but little to eat, but in reality they always find enough to keep them in health and spirits, and are as fat as butter-balls. In midwinter, in the far north, when the thermometer showed thirty degrees below zero, and the chill blizzard was blowing on the plains, I have seen this brave little bird gleefully chasing his fellows, and pouring out, as he flew, his sweet, voluble song with as much spirit as ever skylark has in the sunniest days of June.

Buffeting the severest winds of winter seems to be as exhilarating to them as wading through snow-drifts, coasting down-hill, and gliding on skates over smooth ice are to the young folk.

That four-footed animals have their play, and apparently their time for such recreation, is well-known. There are many instances on record. John Burroughs says that he has seen two squirrels playing tag, and from his description, they did it as ac-



tively, and with as much enjoyment and merriment, as two children.

These games of tag are often as vigorously played in the winter as in the warm seasons. Mice have been seen chasing one another in the snow in a sort of play that reminded the observer of "puss-in-the-corner," or sometimes "fox and geese," an old-time game sometimes played nowadays by the young folk in a diagram of paths made in the snow. The mice played their game, not in regular paths, but on a series of stumps and in a clump of bushes where hiding-places were many and cozy.

But perhaps the most amazing of all the sports of the lower animals, is the sliding down-hill by the otter. This has been frequently described. The otters usually make a roundabout path to the top of a bank with a smooth slope, and down this incline they slide into the water. It is play; it is amusement, and nothing else. They are then oblivious to everything except that sloping bank, and the ride down it into the cool water. There is generally a playground at the top of the slope, where it is said that the grass and the turf are upturned and trampled by the pressure of the otters' hurrying feet, and littered with broken



FERRET LAYING TELEPHONE WIRE

bits of sticks. When, in the winter, the water remains unfrozen in sheltered spots, the otters' slide soon becomes a slippery bank of ice, made by the freezing of the water as it drips from their fur. In snowy weather they always slide down any sloping place to which they may come in their wanderings, thus enlivening their journey with recreation, as I have known a boy to do when, having been sent on an errand, he comes unexpectedly to an enticing spot on the icy sidewalk. To slide, and to slide again, is an irresistible temptation.

Our common rabbit is a timid little creature, but he is as fond of play, especially when the snow is on the ground, as are other animals. He likes especially the early evening, and the gray dawn of the morning, when he leaps and frisks and races in the soft snow.

Have you never seen your pet dog at play in the first snow of the winter? He jumps and barks with glee, as his paws plunge deep, scattering a whirling little cloud behind him. Even a pet cat does not hesitate to have a frolic in the first snow of the year.

There is no doubt about it. Animals play—in the summer and in the winter; in the house and out of it; in the trees and in the fields. Human beings need relaxation and recre-

ation. So do the birds, and so do our four-



FUN FOR OTTERS AS WELL AS BOYS AND GIRLS

footed friends of the wood, the thicket, and the burrow. If we have failed to see them at their sports, even in midwinter, in the wild places of nature, it is not because they do not play there, but because we so rarely visit those regions, and when we do, we fail to see many interesting things that lie directly in our path.—Edward F. Bigelow, in *St. Nicholas*.

Giant Laborers and Their Work

ONE by one the picturesque things of former time are passing away. Hydraulic cranes and steam machinery are fast supplanting the elephant laborers of Ceylon, India, and Burma, so that the Indian government is seriously thinking of doing away with the "Keddah," or wild-elephant trapping departments, now that automobiles are hauling the heavy artillery over Himalayan passes, and the native princes no longer use elephants in their military pageants.

I have seen troops of newly tamed wild elephants employed as absolutely independent laborers on tank and reservoir works in Ceylon, and also in the making of roads engineered by the Indian government to provide work for the country's famine-stricken millions. Until quite recently, too, there were elephant batteries of artillery at Lahore, Lucknow, Mhow, and other big military centers of India; but to see the working elephant in all its glory one must go out of India proper and into Burma, where it has for generations been part and parcel of the great teak-wood industry of Maulmain and Rangoon.

Vast regions of Burma are covered with teak forests—most valuable timber, considered by many superior to mahogany for decorative purposes, and much used in the interior construction of modern ocean liners. Some of the great saw-mills of Maulmain and Rangoon employ hundreds of elephants, some with and others without a mahout, or driver.

The companies own immense timber concessions, and each year a certain number of trees are marked for cutting down. Those so marked are "girdled," that is, a ring is cut into the tree to a depth of an inch or two to prevent the rising of the sap; this causes the tree to die. In three years it is quite seasoned and dry. It is then cut down, the branches are lopped off, and one, two, or three elephants are attached to it by chains to haul it to the nearest creek or mountain stream.

It is in these great Burmese forests that the elephant has hitherto been indispensable, since it has been found impracticable to bring steam traction into these remote regions, and spans of

bullocks can not do the work with nearly such efficiency and intelligence as the elephant.

The creek in which the elephant has deposited its log may be dry in the timber-cutting season; nevertheless the huge creature continues to pile log after log in the bed of the torrent against the time when the monsoon shall break and a volume of water rush down to wash the accumulation of logs into one of the main rivers.

When this is done, men collect at various points and examine the various owners' marks. The logs are sorted and bound into rafts, and a family of Burmans forthwith installs itself upon each, and builds a little hut of bamboo and leaves in which to live while the big raft of teak logs is coming down the river to Rangoon.

When the rafts arrive opposite the saw yards, herds of working elephants are in waiting to heave the logs out of the water and take them to different parts of the mill. It is truly a wonderful sight to see these huge laborers at work. They display an intelligence almost human; and when the dinner bell rings at midday, their ardor for work vanishes as if by magic; logs are dropped in every direction, and the ground fairly shakes as hundreds of tuskers scamper off to dinner like so many playful children let out of school.

When the logs have been sawn, other gangs of elephants move dexterously about among the huge circular saws, avoiding them with extreme care, clearing away the debris, and in a marvelous manner discriminating between mere rubbish and the sawn planks. Then the elephants stack the latter so carefully that the edges are not injured.

Most amusing is it to see one of these working elephants tackling a huge squared log and placing it on the stack. First of all he estimates its length and weight as it lies on the ground. Then he digs his tusks under it at one end, curls his trunk over and tries to drag one end of the log onto his tusks. Should he find the task beyond him, he will give a queer little trumpet note, and up comes a colleague to help him at the other end. In a moment the two elephants have swung the big log between them, walk in step to the pile, and then one of them, apparently by preconcerted agreement, places his end in position on the stack, while the other rams home the log.

Every timber-yard has its own particular show elephant, more intelligent than the rest; and one belonging to Messrs. MacGregor & Co., of Rangoon, was in the habit of turning on a water-tap and helping himself to a big drink, though he could never be induced to turn the water off again. Similar obstinacy and occasionally bad temper is often shown, and the mahouts are very highly paid, for they live always in the risk that the huge brutes may turn upon them and kill them, particularly if the mahout has at any time shown cruelty or unkindness.

A Hindu mahout was employed with a working elephant in Bangkok, Siam, and frequently used a steel goad in defiance of all warnings. The result was that his elephant made frequent attempts to kill him, and finally the man was discharged. Nearly four years afterward, by a most remarkable coincidence, both elephant and mahout met again in Maulmain, Burma; and no sooner was the big tusker out of sight of the sawmill and well into the forest, than he curled his trunk up backward, seized his old persecutor by the neck, hurled him to the ground, and in an instant a mighty forefoot had crushed out his life.

Each working elephant represents a value of fifteen hundred dollars, and years of experience have shown that until quite recently this was the most profitable form of labor that could be employed in the great forests of Burma and Siam. Now, however, highly ingenious American, German, and British machinery—chiefly portable railroads and steam-hoists—is gradually taking

the place of the giant workers, and in another decade the independent elephant-laborer may be entirely extinct.—*William C. Fitzgerald, in The Circle.*

The Ferret at Work

IN response to an inquiry, Mr. Cline, Superintendent of Construction of the Central Union Telephone Company of Indianapolis, Indiana, writes as follows regarding the use of ferrets in laying telephone wires:—

"I beg to acknowledge receipt of your inquiry concerning the use of a ferret in connection with rodding our underground ducts, as we call it, and in reply thereto you may be advised that we have used the little animals very successfully at Indianapolis, Terre Haute, Lafayette, and Huntington, Indiana."

"When we first began to use them, we baited them, or enticed them, through the duct by hanging a piece of raw meat at the opposite end, but our latest experiments have been by the use of a live rat, started through the duct ahead of the ferret, which entices the ferret to follow the rat through the section of duct to the next manhole, where the rat is caged and used for another section."

"Before starting the ferret through the duct, he is harnessed up with a collar and girth, to which is attached the end of a ball of lacing twine. As the ferret goes through the duct, he pulls the lacing twine after him; and when he reaches the other end, we have a string through the section of duct, by means of which we pull a small wire through, and with this wire the pulling-in rope is drawn through the duct. The pulling-in rope may be either one and one-quarter inch manila or a five-eighths inch flexible wire."

"We also keep the ferrets well fed until within about twenty-four hours before they are used, as the tendency of a ferret is to do better work when he is hungry."

Some Simple Experiments in Physics for Our Boys and Girls

BURNING depends upon the uniting of the thing burned with the oxygen of the air, and this happens very seldom unless the burning substance is a gas. We think we see solids and liquids burning, but it is a gas which these substances give off which really burns. Light the candle, and when it is burning steadily, suddenly blow it out. Have a lighted match ready beforehand, and bring it to a place about half an inch above the end of the wick. The candle will instantly light again although the match is not touching the wick, showing that a gas is being given off. It is this gas which burns and causes the flame.

Let us construct what we might call a small factory for making gas. Make a neat roll of paper about one foot long and three quarters of an inch in diameter. Close one end by folding it over, and cut a small hole one third of an inch in diameter about one inch from the closed end. The tube should then appear as in Fig. 1. Now light the lower end of the tube, and hold it in a slightly tilted position. A gas is now being formed where the paper burns, and it will pass up the tube and out at the small hole above. Now hold a lighted match at this hole, and you will get a small flame, due to the outpouring gas. (See Fig. 2.)

It is the gas uniting with the oxygen of the air which causes the flame, and of course this mixture can take place only when the gas is well out in the air at some distance from the hole. Notice very carefully when trying this experiment, and you will see that the small flame due to the burning gas does not start at the hole, but is really

much farther out in the air. For the same reason a fire burns much more brightly when there is a good draft up the chimney.

The interesting question may arise in your mind: What causes an ordinary flame to give off so much light? The answer is that it is due almost entirely to small particles of dust, like coal-dust, from the burning substance. The heat from the combining gases heats these until they are like so many little glowing coals, although they are too small to be seen directly.



FIG. 3

It is possible to get rid of these particles by actually burning them up, that is, by supplying more air, and thus causing more heat. The brightness of the flame will then almost entirely disappear, and the flame will be a pale blue.

Roll up a tube of paper about three inches long, the hole through it being about as large as a match, and through this tube blow steadily on a candle flame. Blow gradually harder and harder, and you will see that before the flame goes out, its color is quite blue. All the dust particles which are formed are burned up instantly, and so can not glow and give light.

In order that ordinary substances may burn, that is, begin to unite with oxygen, they must be heated hot enough. If you can keep a piece of paper cool, even a flame will not cause it to burn at once. Take a smooth cylinder of metal (you might try a short piece of clean gas pipe, although a solid piece is better), wrap a clean piece of writing-paper once around it, as in Fig. 4; then let a flame

touch the smooth surface of the paper. It will not burn if the metal is clean and smooth. The metal keeps the paper cool, and therefore it can not be lighted. Or wrap a large buckshot in a piece of paper, being careful that the paper is everywhere in contact with the lead. If the smooth paper surface is now carefully heated, the lead will melt and run through the paper before the paper burns.

Here is an interesting experiment, which, however, has nothing to do with the subject of flames: Get five cents' worth of camphor at any drug-store. Fill an ordinary glass tumbler with water, and scrape off a few small pieces of camphor into the water. The piece should be held with a bit of paper, and the scraping should be done with a knife or nail so that no oil from the hand can get on the camphor and spoil the experiment. The little pieces on the water will go through all kinds of curious rapid motions. They almost seem as if they were alive. Now dip a toothpick or match in turpentine or other thin oil, and then touch the end to the surface of the water. All the motions will instantly stop. This shows you how very rapidly the oil spreads over the surface of the water. The experiment is spoiled by a much smaller amount of dirt than you can see, and therefore if it fails, you must try again and again with fresh water in an absolutely clean glass, and with camphor picked from the inside of a freshly broken piece.

Another interesting and well-known experiment is to heat a piece of iron wire to a white heat and then to touch its end with a piece of stick sulphur. The iron will instantly melt and run down in drops. The experiment should be tried over a pan of water.

The sulphur for this experiment may be obtained of any druggist. Get half a pound of sulphur sticks, costing about fifteen cents.

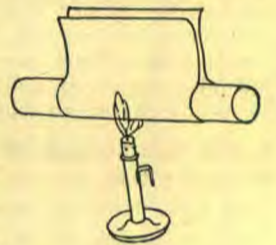


FIG. 4



FIG. 1



FIG. 2

Here is a very simple experiment to show how poor are our notions of heat and cold, when we use only the sense of touch. Take three ordinary glass tumblers. Fill the first with water as hot as you can bear to the touch, the second with lukewarm water, and the third with ice-cold water. Now put the hot and cold water tumblers near together, and put the forefinger of your right hand in the hot water, and the middle finger of the same hand in the cold water. Let the two fingers remain so for some time, and then stick both into the water of middle temperature. You will notice a very strange feeling, for the water will feel cold to the forefinger and warm to the middle finger.—*Carlton Max, in Woman's Home Companion.*

Goats in the United States

IN the United States there are at present about two million goats. Nearly two fifths of these are Angoras. The rest are of various imported breeds, cross-breeds, and mongrel mixtures. Many American farmers keep a few goats with their sheep, it being a well-known fact that dogs which are given to worrying sheep will not so readily molest a flock containing a goat or two. The climate and soil of most of the States of the Union are well fitted for the raising of goats, and, as a goat costs for proper maintenance only about one eighth as much as a cow, and yields a surprising number and amount of products, there is little doubt that competent goat raising in this country, especially in the vicinity of large cities, would prove exceedingly remunerative. The chief things to be remembered in this connection are that good breeds are essential to success, and that though the goat will thrive almost anywhere, and stand any amount of cold, it does best on dry land, and when kept reasonably warm.

Most people have the idea that the goat, to do well, must be allowed to run more or less wild, and be always kept in the open air. As a matter of fact, it adapts itself admirably to farm life, and gives its best results when properly fed and stabled. It soon becomes much attached to those who look after it, and will follow its keeper about simply for the pleasure of being with him.

No Tuberculosis in Goat's Milk

The milk of the goat has of late been the subject of much investigation, and the highest medical authorities are unanimous in declaring it to be the most wholesome and desirable milk obtained from animals for human consumption. To begin with, the goat is extremely unsusceptible to, and indeed practically immune to, tuberculosis. It contracts this dread disease only in conditions which can hardly come about in the ordinary course of things. Next, goat's milk is more nearly allied than any other to human milk, not only in its composition, but also in its peculiar fermentative properties—an important point. It has been established beyond refutation that infants deprived of their mother's milk thrive upon goat's milk much better than on that of any other animal.—*Richard Arthur, in The Circle.*



Hung Siu-tsuen

I VENTURE the assertion that not many of the readers of the INSTRUCTOR ever heard of the name which heads this article. No doubt all of you say it looks and sounds "Chinesy;" and so it does. Hung Siu-tsuen was a Chinese, a strange character whose very memory fills the mind of every Chinaman with horror. Who, then, was this man? and what did he do?

I hope the INSTRUCTOR family will be quite content to let me try to answer these two questions only, without endeavoring to go farther and seek to estimate the man and his work. I express this wish for the reason that I do not feel that I have sufficient knowledge of all the facts relating to him to pass judgment as to the full value and meaning of his life.

Hung Siu-tsuen was born in 1813, and was the youngest son of Hung Jang, a farmer living in Hwa, a district situated on the North River, about thirty miles from the city of Canton, in a small village of which he was the head man. The family was from the Ka Ying prefecture near the border of the Kiang-si and Quang-tung provinces, and Hung Jang's entire village was regarded as belonging to the Hakkas (strangers, as the word implies), who even to this day are not regarded very kindly by the natives; and for this reason Hung Siu-tsuen never was a favorite with this class.

At the usual age of seven he entered school, where he displayed remarkable aptitude for study. Like many a boy in other lands whose parents are poor, little Hung had to study and deny himself in order to continue in school, and so be able to prepare himself for the higher examinations, which, until last year, have ever been the one road to power and distinction in this land.

In 1826 his name appeared as a candidate, but we are told by one of his near relatives, Hung Jin, that he never succeeded to the degree of Siu-tsai (this is the first degree, and roughly corresponds to the Bachelor degree in the West), though his name as a candidate appeared among the first on the board at the district examinations. In the year 1833 he was in Canton at the triennial examination; here he met the native evangelist, Liang A-fah (one of Dr. Morrison's converts), who was selling and distributing tracts, his own writings, to the candidates as they went in and out of the examination hall. Hung Siu-tsuen accepted a set of these tracts, entitled, when translated into English, "Good Words to Exhort the Age," and took them home with him, but only to cast them aside when he learned that they advocated Christianity, which was then a proscribed religion.

In 1837 he was again among the candidates seeking for honors at the provincial capital, Canton, but as before he was doomed to disappointment, which is said to have aggravated an illness which laid hold upon him so violently that upon reaching home he took to his bed and prepared to die, as he had been shown in vision that death would surely befall him. Calling his parents to his bedside, he thus spoke to them: "My days are counted, and my life will soon cease. O my parents, how badly have I returned the favor of your love to me; I shall never attain a name that can reflect luster on your name." He then closed his eyes, and lost all strength and command over his body, and became unconscious of everything about him. "His outward senses were inactive, his body appeared as dead, but his soul was acted upon by a peculiar energy, seeing and remembering things of a very extraordinary nature."

While in this state, he saw first a dragon, a tiger, and a cock enter the room; next he saw a large number of men, playing upon instruments, who approached him bearing a beautiful sedan-chair, in which they invited him to sit. Thereupon he conceived himself being borne away to a beautiful and luminous place where he was welcomed with expressions of joy by a multitude of men and women. As he stepped out of the chair, an old woman seized him and took him to the river, saying, "Thou dirty man, why hast thou kept company with yonder people and defiled thyself? I must now wash thee clean." After this washing was over, he conceived himself entering a large building in company with several old and virtuous ancient sages of China. Here his body was opened, and his heart and other organs were

replaced by new ones, of a red color, whereupon the wound closed without a scar. Next the whole assembly went to another indescribably splendid hall, where on the highest seat sat an aged man, made venerable by a golden beard and black robes. At the sight of Hung Siu-tsuen he began to shed tears, and uttered the following words: "All human beings in the world are produced and sustained by me; they eat my food, and wear my clothing; but not one of them has a heart to remember and venerate me; and what is even worse, they take my gifts and therewith worship demons, purposely rebelling against me and provoking me to anger. Do thou not imitate them." With this he gave him a sword to destroy the demons, a seal to overcome the evil spirits, and a sweet yellow fruit to eat. Hung Siu-tsuen at once received these, and without delay began to exhort his venerable companions to perform their duties to their master. This done, even with an earnestness that brought tears, the great and venerable elder of the assembly took him to a place where he could see the world below and discern the horrible depravity and vice of its inhabitants. The sight was beyond description, and too awful to bear. Hereupon he awoke out of his sleep, and he had sufficient strength to dress and go to his father, to whom he bowed, and thus spoke: "The venerable old man above has commanded that all men shall turn to me."

This sickness lasted about forty days, during which time he had still other and different visions. In these visions he often met or saw a person whom he called his elder brother, who instructed him how to act, and helped in pursuing and killing the evil spirits. More and more he became possessed with the idea that he had been called to be emperor of China, and one day his father found a slip of paper on which was written, "The Heavenly King of Great Reason, the Sovereign King Tsuen." More and more as time passed, this idea, great and almost blasphemous as it was for a humble peasant's son, developed, and came to be a serious and sober thought which overawed and attracted him. About this time (1841 and 1842), the first war with England was in progress, all of which must have been well known to Hung, both as to its progress and its results, yet we are quite in the dark as to how he was influenced by it.

His visions seem to have ceased, and he did the work of a school-teacher until 1843; and it is known that in the meantime he once more failed in securing the coveted degree at Canton. In that year his wife's brother asked to borrow the tracts Hung had had been given several years before in Canton. He read them, and upon returning them urged Hung to read them also. This he did, though it would seem that in his then disordered state of mind he was not in a favorable condition to read them with discrimination, nor were the tracts themselves very well suited to give him a clear and just conception of the gospel of Christ. As he read, he thought he saw his former visions explained to him. The venerable old man in his vision was none other than God the Father, and his guide was Jesus Christ, who assisted him in slaying the evil spirits. "These books are certainly sent purposely by heaven to confirm the truth of my former experiences. If I had received them without having gone through all the sickness, I should not have dared to believe in them, and by myself to oppose the customs of the whole world. If I had merely been sick, but not also received the books, I should have had no further evidence as to the truth of my visions, which might also have been considered as mere products of a diseased imagination."

With my present knowledge of this man, I shall not undertake to express any opinion as to the sincerity and reasonableness of his claims. The preceding statement surely looks like that of a

(Continued on page six)



Our Field — The World
South Africa
 Program

OPENING EXERCISES:—

Music.

Scripture Reading: Rev. 7:9, 10; 5:9, 10;
 Matt. 28:19, 20; 24:14.

LESSON STUDY:—

Items.

Missionary History.

Robert Moffat.

Our Work in South Africa.

CLOSING EXERCISES:—

Weekly Offering.

Singing, "Courage," No. 622.

Program Helps

MUSIC: It will be a good plan for the program committee to review the entire hymn-book, marking every hymn suitable for a missionary meeting. Hymns of praise, faith, courage, prayer, are missionary hymns, as well as those that speak of the spread of the gospel. Choose some grand hymn that shall be sung for a month or longer, to open the meeting. Commit the words to memory, and sing with the spirit and understanding.

SCRIPTURAL READING: The one appointed to read the texts should plan to turn very readily to the different verses, so there may be no break in the reading. If this can not be done, copy the texts consecutively, and read from copy. Read slowly and distinctly.

ITEMS: The items given are merely suggestive. They may be added to as desired. A little research will yield a variety of interesting and instructive information concerning the "Dark Continent."

Items

Almost the whole of Africa is held or claimed by the various European countries. The names British East Africa, German East Africa, Portuguese East Africa, German Southwest Africa, Portuguese West Africa, are indicative of the foreign ownership. "The European nations gained a foothold in Africa through trade, through sending out missionaries, and through conquest. They gradually extended their sphere of influence from the coast lands into the interior."

Cape Colony is the most important British possession in Africa. Here the soil is fertile, but irrigation is necessary in some parts. Wheat is grown extensively. Ostrich farms are numerous. Here are railway and telegraph lines, and extensive foreign commerce is carried on.

The diamond mines at Kimberley are the most extensive in the world. Stones had been picked up there for several years, the finders often being unaware of their value, and it was not until July, 1871, that the diamonds were discovered under the roots of an old thorn-tree on the famous mound which since that date has been tunneled and honeycombed in every direction by the excavations of the diamond seekers. "The diamonds occur in a great variety of colors—green, blue, pink, brown, yellow, orange, and white—and in a variety of tints from pure white to dark yellow, from light to deep brown. The precious stones vary in size from that of a pin's head to one which weighed after cutting 281½ carats."

Missionary History

The Moravians began missionary work with the Kaffirs of South Africa in 1737. In 1818 Robert Moffat began his work, and in 1840 Dr. Livingstone, one of the most noted African ex-

plorers, was sent to Africa by the London Missionary Society, and he hardly left it until his death on his knees in 1873, when he was attended by only his native boys. When no message had been received from Livingstone for about five years, Henry M. Stanley was sent by the *New York Herald*, to learn the fate of the explorer. He was found in 1871 near Lake Tanganyika, in distressing circumstances. He was furnished with supplies, but he did not desire to leave the country. His death and Stanley's account of Central Africa caused Scottish and English societies to push their work more vigorously, and churches, schools, and mission stations are numerous in Central Africa. Missions have also been established on the West Coast. It is only within our own generation that Africa has been explored and opened to missionaries.

Robert Moffat

The name of Robert Moffat will ever be connected with the history of South Africa. It is not so well known as that of his son-in-law, David Livingstone, but it may well be remembered as that of the pioneer, without whose labors those of Livingstone and others would have been far less effective.

Moffat was the child of poor, hard-working, God-fearing parents in Scotland. While but little more than a boy in years, he resolved to be a missionary. Parents, employers, and others tried to dissuade him from his purpose, but it was of no avail. He was accepted by the London Missionary Society, and it was first proposed to send him with Williams to Polynesia. This was overruled by a prominent member of the Missionary Committee, who said, "Thae twa lads were ower young to gang thegither;" so Moffat went to South Africa. For the forty-five years he remained there, his life was one of ceaseless labor, with difficulties and dangers fearlessly faced. He was builder, blacksmith, carpenter, thatcher, ditcher, gardener, and dairyman by turns; and everything he undertook he did well, even to darning and sewing, which he was thankful that his mother had taught him. His wife was a heroine in every sense of the word. There was no work that she did not share, no matter how arduous or perilous. Her courage, her faith, her endurance, her zeal, her patience, never failed through all those years of toil.

Their faith was severely tested as the passing years brought no visible fruit. "Mary," said Moffat one day, "this is hard work. Think how long we have been preaching to this people, and no fruits yet appear."

"It is hard work," his wife replied, "but the gospel has not yet been preached to them in their own tongue wherein they were born. They have heard it only through interpreters who have themselves no just understanding, no real love of the truth. We must not expect the blessing till you are able from your own lips and in their own language to bring it through their ears into their hearts." Mr. Moffat, in relating this conversation, said, "From that hour I gave myself with untiring diligence to the acquisition of the language."

During the long early years of their toil the natives seemed wholly untouched by either the precept or example of the missionary. Shamelessly the people stole from them. The grain they planted was not left to ripen, their cattle were not safe in the fold, a tool could not be left unguarded for the briefest time. Often on returning from work or from a service, they found a stone in the pot instead of the meat they had left to cook. Undismayed by discouragements and difficulties of every nature, they lived to see at least some of the reward for which they toiled.

Dr. Wm. M. Taylor sums up his life-work thus: "When he went to South Africa in 1817, he found tribes of idolaters and savages, constantly at war with one another and with the

white men, utterly ignorant and degraded. When he left it in 1870, churches had been called into existence, a permanent body of native pastors had been reared from among the Bechuanas, and the whole region had become largely civilized and Christianized."

In 1870 Moffat preached for the last time in the church that had been the place of much of his endeavor. "With a pathetic grace peculiarly his own, he pleaded with those who still remained unbelieving amid the gospel privileges they had enjoyed so many years. With a fatherly benediction he commended to the grace of God those who had been to him a joy and crown. It was an impressive close to an impressive career." Robert Moffat and his faithful wife have laid Africa and the whole missionary world under great obligations. They give us an example of unconscious heroism seldom attained.

Our Work In South Africa

The South African Union Conference was organized in 1902. The territory included in this union comprises the conferences of Cape Colony (including Orange River Colony) and Natal-Transvaal, and the missions of Basutoland, Barotseland, Somabula, Solusi, and Nyassaland. In our study, we shall consider these in turn. For detailed information concerning the work and workers in this field consult the 1907 Year-Book.

Cape Colony

Our work in this country began about the year 1886. Several members of the Wessels family first learned of the truth through reading their Bibles. At the General Conference held in 1889 P. W. B. Wessels, from South Africa, gave the following interesting account:—

"The truth was revealed to us simply by the reading of the Bible. On a certain occasion, the question was asked, 'Is it right to let a windmill run on Sunday?' It was in a jesting way remarked that if we want to be so particular and literal, why not take the Sabbath literally, when the commandment states that the seventh day instead of the first day must be observed as the Sabbath. We were troubled with this question, and were led to search the Bible, and after a thorough investigation was made, it was concluded that we could find no other authority for such a change than the power prophesied in Dan. 7:25.

"The one who came to such an unpopular conclusion thought himself at the time to be the only one who from a Christian standpoint observed the Sabbath of the fourth commandment. But not long after, an aged brother was met, originally from South America, and he informed us that there were thousands across the water keeping the Sabbath, who were well organized, having publishing houses, etc. Our hearts grew large, and we ordered some tracts and books, scattering them wherever we could, and generally agitating where we had an opportunity to do so. Some took their stand with us, so that when workers were sent there to help us, we were in all about forty in number sprung from four."

Elders D. A. Robinson and C. L. Boyd and their wives, and Brethren George Burleigh and R. L. Anthony, canvassers, were sent to South Africa in 1887. Brethren I. J. Hankins, A. Druillard, and A. T. Robinson, with their wives, were among the early workers who went later.

In 1892 the Cape Colony Conference was organized, with headquarters at Cape Town. At Claremont, near Cape Town, a college was started the same year. In 1904 sanitarium work was begun at Plumstead. Now there are treatment rooms also established in several other cities. The bath-rooms at Kimberley have been prominent in this work. Two papers are published in the interests of the work in that field—the *South African Sentinel* and the *South African Missionary*.

(Concluded on page six)



Changing Places with Teacher

If I was only teacher,
And she was only me,
I guess I'd have a good time;
And then I guess she'd see!
I'd keep her in at recess,
And make her write and write
The way she kept me in the day
That I was impolite.

I'd make her sit up very straight,
And never let her frown;
I'd say, "Don't lean that way, my dear,
Your shoulders will grow round."
And when she turned, and whispered
Just a tiny little word,
I'd say, "Why, May, you're talking,
I'm sure 'twas you I heard."

And my! I'd have the nicest time;
I'd say, "Now, girls and boys,
Just get your lessons every one,
And don't make any noise."
And then I'd take my story-book,—
That funny "Emma Lou,"—
And while the children studied,
I'd read it through and through.

But when I think about it,
It would not seem quite right
To keep my teacher in, because
She's never impolite.
And I could never say, "Sit up,
You'll get your shoulders round,"
Because I never look at her
When she is stooping down.

And I'm not sure the children
Would study all the day,
If I just read my story-book,
And then went out to play.
I've thought the matter over,
And I guess we'll all agree:
It's as well I'm not the teacher,
And the teacher is not me.

— Mary B. Pusey.

The Story of Zip

THIS story is about a pet raccoon. Have you ever seen one? If you live in a big city, you may find a raccoon in the menagerie. If you live in the country, you can get some man to tell you what they are like. Most men living in the country have seen the pretty coons, with their bright faces and bushy tails. Country boys know how easy it is to make a pet of a young coon when once it is caught. Coons are very cleanly in their habits, and always wash their food before eating.

The particular coon in this story was about three weeks old when a boy named Frank got her for a pet. He named her Zip. She had to be fed from a bottle, for she had no teeth; so a bottle was fixed with a rubber nipple, and Zip would lie on her back and hold the bottle with all four feet. A coon's paws are shaped very much like hands, and they are used just as we use our hands.

Well, Zip grew fat very quickly on the bottle milk, and when her teeth developed, she began to eat things. She liked nuts, and would eat all that were given to her. She was bathed regularly, and her fur was beautiful. At the age of six months she was the largest and handsomest grown coon I ever saw; that was because she was so well cared for.

Zip was very fond of a frolic, and could play

hide-and-seek just like a child. When Frank would lie down on the floor and pretend to be asleep, Zip would creep up and tickle him in the ear or try to open his eyes; and the minute he would show signs of waking, off she would run and hide, and wait to be found. If she wanted to play, and there was no one to play with her, or if she wanted to do anything that was forbidden, she would cry like a baby. She was very affectionate and loved to snuggle up to Frank and other members of the family.

Finally Zip grew too large and too old to be kept in the house; so Frank gave her to the Zoo in the Bronx, New York. Zip cried and cried when Frank started to leave her, but she is now very happy in her new home with other coons. The keepers say she is the only one they can pet, the others are so vicious.— *The Circle*.

India

How many of the readers of the YOUTH'S INSTRUCTOR could give an accurate description of India and of the people, with their peculiar cus-



toms and religions? One can get but little idea of what India really is by reading books and papers. It is one vast field of heathenism, and probably the most difficult country in the world to which to carry the last warning message. One must combat not only the Mohammedan and Hindu religions, but many of the Protestant churches as well.

The population of India is about three hundred million, and this is divided into about one hundred different tribes, or nations, of various sizes and colors, each nation having a language of its own, though the Hindustani language is spoken by a large majority, and for one moving about much that is the language to learn.

There is much sickness here, but most of it is among the native people. India is a beautiful country with many places of interest. The suffering among the poor people is indescribable. Millions of women, children, invalids, and those who are too old to work are constantly facing starvation. Many thousands of boys and girls have no clothes except a dirty rag worn about the waist, and live upon what they can beg or steal. India has thousands of child widows from one to twenty years of age. You may think it strange that so many could be widows while they are children, but it is a custom in India for the girls to marry while they are little. Children

and many infants are married to grown-up men, and their husbands die of some disease or from some other cause, and their poor little wives are blamed by superstitious relatives and friends, and their lives are made one long round of suffering and hardships. They are considered disgraced, and are not allowed to marry again, but are made the common drudge and servant of all.

Dear young people, we need help to teach these poor souls of Jesus' love. If every reader of the INSTRUCTOR were to give fifty cents a year, and some might give more, these offerings would supply a fund that would send a large company of workers to India, and would support them for a year. By this means all might have a part in carrying the message of salvation to the poor starving souls who are going down to destruction by millions.

India is the land of beautiful palaces, and Calcutta is called the "City of Palaces." There are many large cities here, among them being Calcutta on the east, Bombay on the west, Colombo on the south, and Madras on the south-east coast. There are over one million in each of the first two cities. The people are very superstitious, and as a rule would sooner lose their lives than their caste, since caste is inherited and can not be obtained by wealth. A man may be a high caste Hindu and not worth a penny; yet he would starve sooner than do the work of a lower caste.

It is hard to manage the native, with many obstacles like this to overcome. But when a native is truly converted, he is loyal and faithful to the Master's work. We have some faithful and very successful workers among the natives.

With the exception of China, this is the most populous country on the globe, and probably the most needy of them all. Dear young friends, when seated about your firesides enjoying home comforts, read of India's need, and think of the few workers scattered throughout this dark heathen land, deprived of many of the comforts of life, who are bearing the good news of salvation. Ask God to help you to become real missionaries, and if you can not come over to us, you can send us your pennies, and help to teach these dear children of One who loves them with an everlasting love.

The children of India are just as precious in the eyes of the Lord as are any of us. Jesus is coming very soon, so let us work with all our might to tell others of the good news, and by so doing add stars to the crown that the Lord is keeping for the faithful.

H. J. JEWELL.
Calcutta, India.

Family Prayers

"AN excellent discourse we had this morning," said the master of the house, unfolding his napkin at the dinner table. The scene was a great Southern plantation, and the time a period some years before the Civil War. The three small girls of the family looked at one another furtively. They, too, had heard the "excellent discourse" as their little legs dangled from the seat of the great pew. They had heard it, and had talked it over

on the way home—that sermon on hiding one's light under a bushel.

The minister had had a great deal to say about a man's responsibility for those round him, and in particular he had dwelt upon the influence of daily prayers on the life which swarmed upon the great plantations.

"We have no prayers on our plantation. I wonder if he meant us," said the children; and when their father praised the sermon, they looked up eagerly, but nothing more was said. Apparently the master of the house had not made the application as personal as had his small daughters. They waited several days, not daring to say much lest it should seem a reflection upon their kind, dignified father.

"I think he isn't going to have them," finally announced Hester, the eldest.

"Why couldn't we ask him?" suggested Pauline; but her question was never answered, for each felt instinctively that she could not venture to approach her father on a matter which was so personal. The attitude of children of that day toward their parents was more formal and restrained than the attitude of children to-day.

Betty was thought not old enough nor wise enough to take part in such discussions, but she listened thoughtfully. Suddenly she looked up and asked, "Why couldn't we have them?"

Why not, indeed? The older children had never thought of that, but had they not some responsibility themselves? Perhaps they had been hiding their lights under a bushel.

"We've got our prayer-books, and we could go into the schoolroom after nurse has put out our lights," said Hester. There was no hesitation in taking up Betty's idea.

"S'pose they find us?" suggested Pauline.

"Then we'll get punished for being out of bed and down-stairs," replied Hester, firmly; and punishment meant something in those days. Still, the fear of it made no difference this time, for that very night they crept from their beds, a trifle pale and very solemn. Each carrying her candle and book, the white-gowned figures stole down the broad stairway and into the dark schoolroom. Three tiny forms knelt before their chairs, three reverent little heads bowed over their prayer-books, while the candles flickered in the drafts of the bare room. By their light Hester found her place, and her trembling voice began the prayers.

The third night, as they knelt together, firm footsteps were heard, every moment sounding nearer. Hester's voice died to a whisper. What should they do?

"Keep on, Hester; pretend we don't hear," advised Pauline. And so encouraged, Hester kept on. They listened while the steps grew loud, and finally stopped, and the heavy door opened. Still Hester kept on, and still the heads were bowed. Presently the door was closed, and the steps receded.

The children waited, breathless, before they could muster courage to steal up to bed. They wondered what the morning might bring; but finally they fell asleep with a strange confidence when Betty had asked, "But we did what we thought was right, anyway, didn't we?"

In the morning they wondered what their father would say; all day they wondered. But when good-night time came, they knew; for calling the family into the library, and gathering the little girls close to him with a tenderness they had never felt before, he said, very simply, "Ask the servants to come in, please, and hear prayers."—*Youth's Companion*.

Memory Text

"And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3: 15.

Hung Siu-tsuen

(Continued from page three)

sober, rational man; yet it must be remembered that his knowledge of Christianity was, at best, very imperfect and meager, as is clearly seen from all his later writings and edicts. The great thoughts of God, such as his personal power and presence, the law of God, Christ and his sacrifice for sin and his priestly work for us, were in all probability but dimly understood by him. Quite certain it is, that, in after years, his notion that he was called to rule over China, and his great insatiable ambition to attain to that worldly place, must have effectively blinded his eyes to the spirituality of God's kingdom.

It is beyond the compass of this series of articles to narrate in detail the many varied events that gather about the life of this very strange personage, who, in the manner of a fiery meteor, suddenly and unexpectedly shot athwart China's dark heavens, flashing a lurid light, only to disappear as suddenly as it burst forth. He began in obscurity and poverty, but advanced in great power, rising to the very threshold of China's imperial palace, and then suddenly dropped into ruin and irretrievable disgrace.

As before said, Hung Siu-tsuen examined the tracts of Liang Afah, which had lain unread for ten years, and this was followed by a deep conviction that his visions were supernatural. These visions came in 1837, and later, upon having them confirmed, he at once began to preach his message, exhorting his relatives and neighbors to join him in his new-found faith. Hung Jin and a fellow student were the first to accept his teachings. They agreed to put away their idols and their Confucian tablet, and then baptized themselves, or washed themselves, as a sign of their purification and faith in Jesus. As they had no portion of the Bible, their sole guide was the tracts already mentioned, which of course were quite insufficient to unfold God's full revelation; yet the thoughts set forth in the tracts were deeply pondered, and this study of them wrought a great change in their lives. These tracts went a long way in preparing them for the Bible when it came to them later. One of the most serious mistakes made by Hung Siu-tsuen was his fanciful and unwarrantable interpretation of the Bible, at least of many passages. He made the Word of God serve his own purpose, if not during the beginning of his career, certainly after he had put himself at the head of his movement as an avowed claimant of the Chinese throne. Verses that contained certain characters resembling his own name were made to refer to himself. The phrase "Tien Kwok," meaning the kingdom of God, or kingdom of heaven, in the Gospels, was explained to mean China. The deep and more spiritual teachings of the Bible, inculcating repentance and faith owing to man's sinfulness and lost condition, were, it seems, overlooked to the fatal ruin of this man and those who followed him.

J. W. ANDERSON.

Canton, China.

(To be continued)

Our Field—The World

(Concluded from page four)

The latest reports give the number of organized churches in the Cape Colony Conference as ten, with five unorganized companies. The total number of Sabbath-keepers is about four hundred. There are five ministers there, and quite a little force of teachers, nurses, and canvassers. The population of the conference is more than two and one-half millions, and the area more than three hundred thousand square miles.

MRS. L. FLORA PLUMMER.

"THE world gives its admiration, not to those who do what nobody else attempts, but to those who do best what multitudes do well."

A Guiding Voice

THE following true incident was related recently by *The Round Table*:—

A farmer, living on the edge of one of the many lakes of Minnesota, started to cross it in a small, sailboat one evening after dark. The wind changed, and a gust overturned the boat when he was in the middle of the lake. The surface of the water was covered with masses of floating ice. Being a good swimmer, he struck out boldly toward that part of the shore where he thought his house stood; but he grew confused in the darkness; the ice formed rapidly over the whole lake.

He was in a small, quickly narrowing circle, in which he beat about wildly, the chill of death creeping over his body. He gave up at last, and was sinking in the freezing water, when he heard a sound.

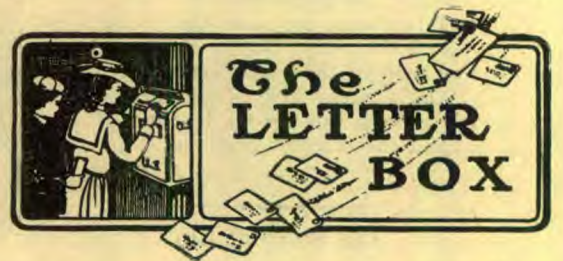
It was the voice of his little girl, calling him, "Father! father!"

He listened. The sound of her voice would tell him which way home lay. It put fresh life into him. He thought: "If she could only call once more. But she will be frightened at the dark and cold. She will go in and shut the door."

But just then came the cry, loud and clear: "Father!"

"I turned," said the man afterward, in telling the story, "and struck out in the opposite direction. I had been going away from home. I fought my way; the ice broke before me. I reached the shore and home at last. But if my dear little girl had not persisted in calling me, though hearing no reply, I should have died there alone under the ice."

The story of many a man's life is like that of this voyage. He sets out, happy and eager in the sunshine, to make a passage to his heavenly home, and presently, in the storms and chills of the world, he loses his way and sinks. He becomes vicious, or a drunkard, or maddened by money making; he loses faith in God, love for his neighbor, and the hearty fellowship that other men have; he loses the guiding that the light of conscience gives; he is sinking down to death in the freezing depths. But there is One whose voice, if he will but listen for it, will direct him straight to the eternal home. No one in his struggles amid temptation is ever overlooked by the all-seeing eye. Help in time of need is always proffered, and happy is the man who heeds the voice that says to him, "This is the way, walk ye in it."



DEAR YOUNG FRIENDS: It is with much pleasure that I look over our valuable paper from week to week. It is, indeed, an instructor for the youth.

As I was reading in the last paper of the Reading Circle, I thought I would like to join, and also try to encourage others to do the same. Three of my pupils are joining.

I have chosen for my reading, "Patriarchs and Prophets," "Story of Daniel," the Bible, "Education," and "Rise and Progress." My time is occupied very fully both in the schoolroom and at home, so that I have very little opportunity to read. But I was reading to the school a short time ago from Professor Griggs's book, on the value of minutes. It has helped us greatly.

Aside from those I mentioned, I am trying to read at odd moments, "Early Writings," "Christ Our Saviour," and "Christ's Object Lessons."

We are very much interested at school in starting a library. We are going to sell some of Elder Gilbert's book-marks to obtain a book for school. We are also making a file of the *Review*, *Watchman*, *Instructor*, and *Little Friend*. Could you offer any suggestions as to how we might obtain other books? We wish to do all we can toward it ourselves.

My happiest hours are spent in the schoolroom, when seeking to lead the little ones to their Saviour. I wish that all our young people might give themselves to God's work.

RILLA M. GOODEN.

We would be glad to honor our Reading Circle with the names of many more church-school teachers. And we know that the teachers, by encouraging their pupils, could soon swell our membership to the *one hundred mark*. Miss Gooden, I am sure, will find the plan of keeping our papers on file a very helpful one. Such files, after a year or two, will seem almost, if not quite, as interesting to the pupils as the papers were when first received. Such files provide excellent reference and supplementary reading. The profit made from selling special numbers of our papers, might be used in establishing a school library. The pupils of some church-schools raise gardens, and devote the proceeds to the purchasing of school supplies, and the results are usually very gratifying.

THE INTERMEDIATE LESSON

X — Temperance
(March 9)

MEMORY VERSE: "And every man that striveth for the mastery is temperate in all things." 1 Cor. 9:25.

REVIEW.— Our bodies are temples of —. We belong to —. He gave a great price to redeem us, even the —. We should seek to glorify God by —. We should not defile the temple of God by —. Our — may become an idol to us. We should separate from —. When we do this, God promises to —. The Lord gave man — as the best food. He says — should not be eaten. The people lived — before the flood. When they lived on flesh, their lives —. Christians should adorn the body in —. They should not adorn it with —. The ornament the Lord wishes us to wear is —.

Questions

- How do those who enter a race prepare for it? 1 Cor. 9:25.
- What should those do who would run the Christian race? Heb. 12:1.
- What did Daniel purpose to do while he was a young man? Dan. 1:8.
- What will be the fate of those who defile their bodies? 1 Cor. 3:17.
- In running a race, how many receive the prize? How many can gain it in the Christian race? How should we run? 1 Cor. 9:24.
- What is true of those who strive for the mastery? What is the prize given those who run an earthly race? What prize will be given the Christian? Verse 25.
- How did Paul seek to win the prize? Verse 26.
- What did he say he kept under? Why? Verse 27.
- What is the meaning of the word "temperance"?—Temperance is self-control.
- How should Christians eat and drink? 1 Cor. 10:31. How can a person dishonor God in drinking? What habit can you name that defiles the body and dishonors God? What other things may we eat and drink that cause disease?
- Why were kings forbidden to use strong drink? Prov. 31:4, 5.
- Why were the priests not to use wine? Lev. 10:8-10.
- What questions are asked in Prov. 23:29? What answer is given in the next verse? Verse 30.
- Upon what should we not look? Verse 31. Why? Verse 32.
- What is said about wine? What is said of those deceived by it? Prov. 20:1.
- Who will not inherit the kingdom of God? 1 Cor. 6:10.
- From what will Christians cleanse themselves? 2 Cor. 7:1.

Lesson Story

Every man who enters a race, a prize-fight, or any contest that calls for great physical strength, trains himself by eating and drinking only that which will give the most strength, and which is best for the body.

We should be as wise and careful in the Christian race to do that which will give us clear minds and strong bodies. Daniel "purposed in his heart that he would not defile himself with the portion of the king's meat [food], nor with the wine which he drank." From this we see that by eating improper food, and by using strong drink, we can defile the bodies which should be temples of the Holy Spirit; and those who defile them will be destroyed, for "if any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Paul had the same purpose as Daniel. He says: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

Whether we eat or drink, we should do all to the glory of God. 1 Cor. 10:31. It does not glorify him for any one to drink liquor, which takes away the senses, and makes one act foolishly. He is not glorified by any boy or man who uses tobacco, which deadens his nerves and brain, and poisons the whole body. It does not glorify him to indulge an appetite for tea or coffee, or to eat rich, highly seasoned food, which will make poor blood and cause disease.

Kings were forbidden to use strong drink, "lest they drink, and forget the law, and pervert the judgment of any of the afflicted." The Lord's priests were not permitted to use wine. "And the Lord spake unto Aaron saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations: and that ye may put difference between holy and unholy, and between unclean and clean."

The Lord says a drunkard can not inherit the kingdom of God. 1 Cor. 6:10.

The true Christian will cleanse himself from all filthiness of the flesh and spirit, and will perfect holiness in the fear of the Lord. 2 Cor. 7:1. He will not indulge any habit that is filthy and destructive to the body.

THE YOUTH'S LESSON

X — An Important Prophetic Period
(March 9)

LESSON SCRIPTURE: Dan. 9:22-25.

MEMORY VERSE: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1:19.

Questions

- What prophecy embracing time was given to Daniel in his second vision? Dan. 8:14.
- In explaining the vision, what did the angel say to Daniel concerning that part of it referring to time? Verse 26.
- When Daniel was seeking God that he might understand the vision, who appeared to him? Dan. 9:22.
- What did he say of the twenty-three hundred days? Verse 24.

5. What date marked the beginning of this period? Verse 25.

6. What two periods are mentioned in this verse? By what two events are they bounded? Note 1.

7. What does a prophetic day signify? Num. 14:34; Eze. 4:6.

8. How many years are included in seven weeks and threescore and two weeks prophetic time?—483 years; note 2.

9. At what time did the decree to restore and to build Jerusalem actually go forth?—456½ B. C.; Ezra 7:9.

10. When was Jesus baptized? Luke 3:21, 22; note 3.

11. How many weeks were determined, or cut off, upon the Jews? Dan. 9:24. From what period was this seventy weeks taken? Dan. 8:14; 9:23.

12. What event was to take place in the middle of the remaining week of the seventy weeks? Dan. 9:26, 27; Matt. 27:50.

13. How long was this covenant to be confirmed to the Jews? Dan. 9:27. How was this fulfilled? Heb. 2:3.

14. When did the seventy weeks end? Acts 8:1-4, marginal date; note 4.

15. When did the twenty-three hundred years end?—1844, A. D.; note 5.

16. What four very important events are definitely located by the study of the twenty-three hundred prophetic days? Note 6.

Notes

1. The seven weeks and sixty-two weeks begin with the commandment to restore and to build Jerusalem, and close with "Messiah the Prince." John 1:41 (margin), Acts 10:38, with Luke 3:21, 22, show that Jesus became the Messiah, or the "anointed One," when he was anointed with the Holy Ghost at his baptism. Therefore the sixty-nine weeks reach from the going forth of the commandment to rebuild Jerusalem to the baptism of Jesus.

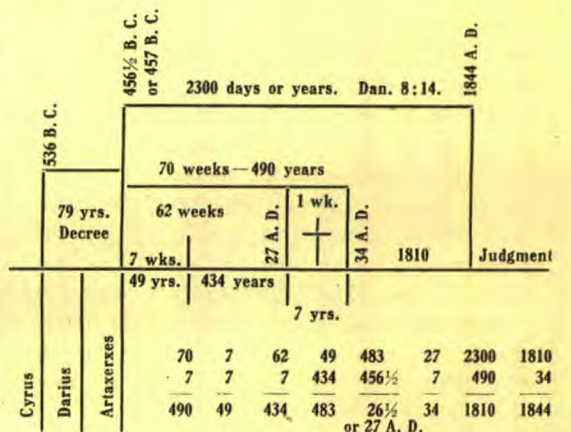
2. Seven weeks would contain seven times seven years, or forty-nine years, and sixty-two weeks would contain seven times sixty-two, or 434 years; and 49 years plus 434 years equal 483 years.

3. Four hundred and eighty-three years minus 456½ years leaves 26½ years A. D., or 27 A. D., the date of the baptism of Christ.

4. Seventy weeks, or 490 years, were determined upon the Jews. The sixty-nine weeks ended in 27 A. D. Seven years, or one week, added to this, brings us to 34 A. D., the end of the seventy weeks.

5. The seventy weeks, or 490 years, taken from the 2300 years, leaves 1810 years yet remaining at the end of the seventy weeks. The seventy weeks, or 490 years, ended 34 A. D. The 2300 years ended 1810 years later, or in 1844.

6. Four very important events are definitely located by the study of the 2300 years: first, the baptism of Christ in 27 A. D.; second, the crucifixion of Christ three and one-half years later; third, the gospel going to the Gentiles in 34 A. D.; fourth, the beginning of the investigative judgment, or the cleansing of the heavenly sanctuary, 1844 A. D.





ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.
TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - EDITOR

Subscription Rates

YEARLY SUBSCRIPTION	\$.75
SIX MONTHS	.40
THREE MONTHS	.20
TO FOREIGN COUNTRIES	1.25
CLUB RATES	
5 to 9 copies to one address, each	\$.55
10 to 100 " " " " " "	.50
100 or more " " " " " "	.45

Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

"I AM not bound to win," said Lincoln, "but I am bound to be true; I am not bound to succeed, but I am bound to live up to the light I have. I must stand with anybody that stands right, stand with him while he is right, and part with him when he goes wrong."

A HEAVY pendulum was set in motion by Galileo by the well-timed puffs of his breath. And Elicott set one clock going by the ticks of another, though a wall separated the two clocks. So lives of loyalty to right and earnest service to God will influence other lives to similar consecration and endeavor.

"I AM a man, and nothing that concerns people is lacking in interest to me," wrote a famous Latin scholar. We may not all have such wide interests as did Terence, the author of these lines; but as Christians living in the last days, we should at least be able to say that nothing which concerns the well-being of the people of the world is lacking in interest to us. But to be able to say this truthfully, one must espouse every good cause, and pass by every evil one.

A MISSIONARY in Bengal one Sunday met a little fellow about twelve years old, who seemed very tired. Upon inquiring what he had been doing, the missionary learned that the boy was just returning from the Ganges River, more than twenty miles distant. He went there to bathe in its waters, with the hope of having his sins washed away. Our Saviour, the only one who can cleanse the soul from sin, is ever near us, waiting to answer the repentant's prayer for forgiveness. We need only to look up and behold the cross of Calvary, and we are made pure. Let us make haste to tell the heathen whose hearts are longing for truth and righteousness the simple story of the gospel.

Drowned Because of Delay

A FEW days ago the British ship "Pengwern" grounded off the coast of Germany. The tug "Volcan" went to the assistance of the disabled vessel, and the men were urged to jump into the water, from which they could be rescued. They refused to do so, preferring to wait until a life-boat could reach them. While the "Volcan" was trying to get a life-boat to them, the heavy seas broke over the "Pengwern," and she suddenly disappeared with all on board.

This incident forcibly illustrates the way it will be with many in the last days. The offers of mercy will be refused until it is too late to receive pardon. The angel of mercy, we are told, is even now folding her wings, preparatory to leaving forever the mercy-seat in the most holy place of the temple of God. Now is the day of salvation.

The New Book, "Thought"

THE problem of thought is one over which men have wrestled in all ages. In seeking its solution, various false theories have developed, and some of these claim to be founded upon the Word of God. Many Christians are perplexed, knowing not how to meet the subtle arguments urged to prove that "God is all and in all, hence everything is a part of his mind which is universal." The new book, "Thought," is designed to help those who are seeking to know the truth.

The insidious, widespread pantheistic theory that God has no personality other than an infinite mind is permeating schools, churches, and homes. This doctrine does away with the divinity of Christ, and makes his sacrifice of naught. It substitutes the worship of self for that of God, and leads the soul onward to destruction. How to refute these errors is clearly shown in this book.

The author, Miss Eliza H. Morton, is well known to the readers of the INSTRUCTOR through her poems, and she is known to many of our young people through Potter's Geographies, of which she is the author. The book can be obtained from the Southern Publishing Association, Nashville, Tennessee.

Memory Text

"The Lord shall preserve thy going out and thy coming in from this time forth, and even forevermore." Ps. 121:8.

Answers to Correspondents

Isn't the Sabbath-school report a piece of drudgery that could well be omitted?

"Blessed be drudgery," says one, and I think only one who knows how to make drudgery a blessing, should be chosen as secretary of the Sabbath-school. The time devoted to the reading of the report, would better be given to wide-awake teachers, if the secretary can not write an interesting, helpful, and inspiring report, or if she can not read one properly, even though it be well written. But I am not at all advocating the feasibility of dispensing with the report; but it would not be amiss to advocate very strenuously the feasibility of having well-written and well-read Sabbath-school reports. Some one has said, "How seldom reports are embellished by a picturesque phrase! how seldom illuminated by a golden thought!" Miss Woolmer in her recent annual report on the Church of England Zenana Missionary Society, has violated precedent, and given an intensely unique and interesting report. There must have been an inspiration in the happy thought that led her to substitute for the usual stereotyped title "Report" the more pleasing one, "Lights and Shadows on the Pathway of the Year." She then proceeds to give all the essential facts relating to the year's work, but the whole report is invested with an original charm. She concludes in a hopeful strain, saying: "The lights and shadows on the pathway of this year have all had their salutary lessons. The darkest clouds have not been allowed to weep in vain: the most scorching midday sunshine has not failed to tell of its Creator's glory. Above all a glorious light shining through the nights of doubt and sorrow, and a protecting shade leading on through the marching days, have proved the presence of God."

Any attempt, however, at mere display is more unsatisfactory than even a dull, commonplace report; but a bright, sensible, well-written report, showing touches of thoughtful originality here and there, is the kind that is befitting the Sabbath-school work.

What are some things to be avoided in conversation?

This question is rather broad, but I will note only one or two things, for there are other questions on the subject of conversation. Do not form the habit of making frequent use of such expressions as "You don't say!" "Do tell!" "Did you ever?" and "Don't you know?" And it is altogether opposed to good form to preface one's remarks by such expressions as "Say," "Well," "Listen!" "Look!" I know a young woman of unusual grace and pleasing manners who has formed the habit of *demanding* attention at the very beginning of almost every remark, by prefacing what she has to say with the word "Listen!" given in quite a vigorous, commanding spirit. It is hardly courteous to the one addressed thus to assume that one would not give voluntary attention. This young woman means no such affront to her willing listeners, but it is a habit she has doubtless formed unconsciously—a habit, however, that should be broken.

Never interrupt a person who is talking. Every one doubtless knows this to be discourteous, but somehow it is one of the easiest things in the world to do; but one should energetically and conscientiously determine not to be guilty of such rudeness.

Never take the words out of another's mouth and finish the sentence for one. Such service, though gratis, is rarely appreciated. A minister once had a stenographer who quite frequently proffered such help. The minister, when giving dictation, would sometimes hesitate, knowing full well what he started to say, but considering whether he had chosen the best way to say it, or whether it would not be better to leave the whole thing unsaid; but the young man would suggest a word that he thought was wanted, when all that was desired was for him to remain quiet, leaving the one giving the dictation to his own thought.

What are some of the things a young woman should bear in mind in making friendships among men?

The Washington Times not long since gave to its readers the following suggestions on this subject:—

Hold yourselves in a little reserve in regard to your friendship with men.

Don't grow to look upon them as old friends by the second or third meeting.

Hold back; make them understand that they must make some effort if they want to know you.

Don't rush into friendships with men about whom you know nothing.

Your men friends should be properly introduced to you and vouched for by some reliable person.

The habit of striking up acquaintances without introduction is a very bad one.

A girl knows nothing whatever about the man she becomes acquainted with in this manner. He may be all right, but she runs the risk of his being all wrong. And no matter what he is, he will not have much respect for the girl who holds herself so cheaply that she allows a strange man to address her without rebuke.

A girl can be dignified and modest without being in the least stiff or prim—just remember this in your friendship with men.

Be merry and pleasant and have a good time, but don't let them feel that they may treat you with aught save respect.

Don't talk too freely; learn to know the man before you let him know you.

Don't tell him all your secrets and your family matters the first time you meet him.

"A man thinks far more of the girl whom he has to exert himself to please than he does of the one who is too easy of conquest," says the Minneapolis Tribune.

The girl who is bold and undignified may get a certain amount of attention, but it is valueless. Men quickly tire of her, and seek the girls who are modest and well behaved, as well as pleasant and cheerful.

Choose your men friends carefully, select decent, manly men, whose friendship will be of benefit to you.

"A CHURCH should be more zealous to lift people than its steeple to the skies."