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OUR CONTRIBUTORS

Just a Word and Look

Just a quick, unloving look;
Just a hasty, sharp word spoken;
And the life is filled with gloom,
And the tender heart is broken.

Just a sympathetic word,
Just a smile in kindness given;
Then the heart is turned to God,
And the storm-cloud, dark, is riven.

MABEL ANDRÉ.

All

God does no half-way work for us, and he will accept none from us. In 2 Kings 17:41 I read of the Samaritans: "So these nations feared the Lord, and served their graven images;" but God did not accept their service. When they desired help in the building of the temple in Jerusalem, they made their plea in these words: "Let us build with you: for we seek your God, as ye do." Ezra 4:2. The next verse contains the answer that Israel sent back to them: "Ye have nothing to do with us to build an house unto our God." God could not accept such service as they offered.

The terms of admission to the kingdom above are the surrender of *all* below. The man who found the field that contained the valuable treasure, secured it because for joy thereof he "went and sold *all* that he had, and bought it." The merchantman who discovered the pearl of great price became its possessor because he sacrificed *all* for it. "Then answered Peter and said unto him, Behold, we have forsaken *all*, and followed thee; what shall we have therefore? And Jesus said unto him, Verily I say unto you, . . . ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The poor widow was commended because she gave her little *all*. Paul says, "I count *all* things but loss for the excellency of the knowledge of Jesus Christ my Lord: for whom I have suffered the loss of *all* things, and do count them but dung, that I may win Christ." The young ruler went away sorrowful, because the terms Christ offered, "Sell *all* that thou hast, and distribute unto the poor," were too hard for him. Ananias and Sapphira were cut off because, claiming to dedicate *all*, they kept back a part. "So likewise, whosoever he be of you that forsaketh not *all* that he hath, he can not be my disciple."

What does God offer in return? "For *all* things are yours; whether . . . the world, or life,

or death, or things present, or things to come; all are yours." "He that overcometh shall inherit *all* things; and I will be his God, and he shall be my son." "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us *all* things?" "Having promise of the life that now is, and of that which is to come," and having the assurance that with Christ *all* things will be freely given to us, let us consecrate *all* to his service, and then claim his promise. L. D. SANTEE.

Seed Sowing

WHEN John Williams, the martyr missionary of Eromanga, went to the South Sea Islands, he took with him a *single banana tree* from an English nobleman's conservatory. And now from that single banana tree, bananas are to be found throughout the whole group of islands.

Before the negro slaves in the West Indies were emancipated, a regiment of soldiers was stationed near one of the plantations. A soldier offered to teach a slave to read, on condition that he would teach a second, and a third, and so on. This he faithfully carried out, though severely flogged by the master of the plantation. Being sent to another plantation, he repeated the same there, and when at length liberty was proclaimed throughout the island, and the Bible Society offered a New Testament to every negro who could read, the number taught through this slave's instrumentality was no less than six hundred.

Moral: The value of setting good efforts in motion, and of sowing even one seed of truth.

W. A. COLCORD.

What a Tract Did

IN 1785 Dr. Coke gave a tract to a family in Virginia. The family numbered fourteen, and that tract was the instrumentality used in the conversion of the whole family.

A tract distributor, passing through a sparsely settled country district in Canada, gave away many tracts. One of them, entitled "Repent or Perish," was found floating in the Frazer River. A man saw it, took it out, dried it, and read it, and by it was converted to God.

A preacher invited a man to attend a meeting. The man refused, but he consented to take a tract. A few weeks afterward that same man stood up in meeting, and confessed that that tract had led him to Jesus.

During the secession war of America a chaplain was passing through a hospital, and he left in an empty bed a tract which was a copy of the hymn, "Will You Go?" The soldier came to

his bed, picked it up and read the title, and dropped it. A second time he picked it up, and read,—

"We are traveling home to heaven above;
Will you go?"

and then threw it down again. Soon afterward he picked it up again, and read it through. Then, after deliberating over the matter in his quiet hours, he finally wrote on it, "By the grace of God I will go," and signed his name. Some months later he was killed in a battle in Virginia, but he was saved by the tract.

It is often the case that a man who will not enter a church or listen to the preaching of the gospel will read, when alone, a tract or a paper, which may be more effectual for his salvation than a sermon.

There are many cases where a tract has been the instrumentality which has restored from despair a precious soul. Passing through Switzerland, a tract distributor presented a tract to a man in a town notorious for gambling. On his return, some days later, he met the man, who exclaimed, "I thank you for saving my soul and body." He then explained that on that day when he received the tract, he had lost heavily in gambling, and was contemplating suicide, but the tract arrested his attention, and led him to Christ.

Instances of this sort could be multiplied, for these little printed missives have been known to prevent crimes, to save lives, to heal the broken-hearted, and to bring discouraged, disheartened, and despairing ones to Jesus. We never know, nor can we realize, the good we are doing in distributing tracts.

What a Bunch of Tracts Did

At a meeting of the executive committee of the Southwestern Union Conference, a few years ago, Elder J. M. Rees related the following interesting circumstance, which shows what the circulation of a few tracts may do: "At the first camp-meeting held in North Carolina, we had a missionary meeting, and while we were holding that meeting, a man and his wife stepped into the rear of the tent, and I noticed that they were interested in what we had to say. Our meeting had not been in session long when a sister got up and produced a little package of tracts, yellow with age, sewed together, and she said, 'Somebody sent me these tracts, and I embraced the truth from them. I do not know where they came from.' Her husband said that he embraced the truth, too, from reading those tracts. And then another arose and said the same thing, and another, until eight persons in that congregation had testified that they had received the truth from reading those tracts. They all lived in the same neighborhood.

"The meeting closed, and the strange woman who had stayed in the rear of the tent, stepped forward to the woman who had spoken first, and facing her, said, 'Do you know me? I am your sister, who left North Carolina twenty years ago. We sent you those tracts.' You never saw such a greeting as they had there, and we all wept in sympathy with them.

"Then, when the greeting was all over, the man said, 'Yes, we are the ones who sent you the tracts. We lived in Kansas, and when we sent those tracts, we were so poor that we did not have any money, and we wondered how to get the postage to send them. We prayed that the Lord would help us to get the postage to send them, and the Lord gave it to us, and we sent them.'"

Dear reader, would you enjoy such a meeting and such a greeting as this? You may have it; if not in this life, in the world to come. And how?—Simply by giving or sending away a few tracts.

The coincidence which brought giver and receiver together in this instance was exceptional. Few may have the pleasure and privilege of seeing or knowing so plainly in this life the results of their efforts; but in the better land, when the sowing time is over, and the harvest-time has come, we shall have the privilege of seeing those whom we have been instrumental in helping into the kingdom of God. We can there share in the joy of our Lord.

"In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

W. A. COLCORD.



"How strange that in this world of ours,
When nature wears a smiling face;
When rosy-lipped are all the flowers,
The crystal streams with laughter race,
When lark and linnet pour their song
In stirring lays that fill the air;—
How strange that in the press and throng
A sunny smile should be so rare."

How to Cure the Blues

THE following paragraphs on the foregoing subject were taken from the productions of the rhetoric class of the Washington Training College:—

FORGET them.

G. A. ROGGENKAMP.

THERE is no life into which does not come cares, disappointments and sorrows, all of which tend to break one's peace, and give one the blues. But a Christian should never let any of these things worry him or give him the blues. Anything that gives us anxiety is to be taken to God. Nothing is too great or too small to carry to him. Does he not bear up the world? Does he not rule over the small as well as the great affairs of the universe? Having done this, we are to cease to fret and feel blue. Our life can not be perfected without some of these things to come into it to try us. So we should feel that it is all for our best good.

"God's plans, like lilies pure and white, unfold:
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.

And if, through patient toil we reach the land
Where tired feet, with sandals loose, may rest,
Where we shall clearly know and understand,
I think that we shall say, 'God knew the best.'"

EVA THOMPSON.

THE blues are caused by discouragement. One who is cheerful, seldom becomes discouraged. Such a person carries gladness everywhere he goes. So the best way to cure the blues is to become cheerful. We may become cheerful only by trying to do the will of God, which brings the only true cheerfulness there is. Some times our cares cause us to become blue. An habitually cheerful person takes all his cares to God, who is ever ready to help those who cast their cares upon him. If we do this, our burdens become lighter, our hearts become cheerful, and there is no room for discouragement, nor the "blues." He who lives to give cheer and hope and strength will receive the Master's blessings.

HATTIE M. WATTS.

SOME doctors claim that nine tenths of all the disease in the world originates in the mind, and much of this can be traced directly or indirectly to worry and despondency. For this reason, it is highly essential that all know how to treat the blues. This is especially a duty of the Christian, who is put in the world to point men to Christ.

I think the best way to treat the blues is never to allow one's self to have them; for "an ounce of prevention is worth a pound of cure."

WINDON WELCH.

Do not sympathize with yourself too much, and think what a hard time you are having. Make the best of things. Be master of circumstances. Keep in good health. Keep busy. The busy person has no time to brood over troubles. There is too much good that we all can do to stop to worry about our troubles.

D. W. PERCY.

THERE are two things, yes, three, that will positively cure the blues, eradicate the cause, and, if constantly used, prevent the recurrence of the dread malady: First remedy, "Rejoice;" second remedy, "Rejoice;" third remedy, "Rejoice." The apostle Paul takes his double-barreled gun, touches one of the triggers, and says: "Rejoice in the Lord;" touches the other trigger, "And again I say, Rejoice."

If he had had a modern six-shooter, he would have said, Rejoice; rejoice; rejoice; and again I say, Rejoice; rejoice; rejoice!

H. S. PRENER.

WHEN we speak of the sky being blue, we think of it as something very natural and pretty. When we speak of a man or woman having the blues, it seems so far out of nature's course that the very expression is depressing.

If the blues ever come to you, tell them that you are engaged, and they will very soon pass on; for they never stay at a place unless they are welcome.

BENIAH MANUEL.

THE chief remedy is found in Phil. 4:8: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, . . . think on these things;" then the promise connected with that text will inspire a contented mind and a cheerful spirit, which are health to the body, and strength to the soul. "A merry [rejoicing] heart doeth good like a medicine."

Despondency is sinful and unreasonable. God knows our every need. He has all power, and can bestow upon us a full measure of efficiency. He is eternal truth. One who has Christ, has joined himself to a power that no array of human wisdom or strength can overthrow.

God declares, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

With these promises entwined in our very being, and ourselves resting secure in God's protecting care, and feeling that we are kept by his power, we can not help but be hopeful and courageous. If one will follow these instructions,

one will find them a sure remedy for an attack of the blues.

MRS. A. M. GREER.

As the "blues" is not a physical disease, but a mental disorder, no medicine is needed, but that remedy is called for which has proved a panacea for all mental ailments, cheerfulness. The mind is often influenced by physical illness, but not necessarily so. One person's health may be perfect, and yet he may have the "blues," while another person may have serious diseases, and keep cheerful and clear of the "blues."

The Great Physician has left with us this prescription for the ailment: "Rejoice evermore. . . . In everything give thanks." This is a sure preventive as well as a sure cure for the blues. Another scripture reads, "Rejoice in hope." This strikes at the cause of the "blues," for it is the absence of hope that permits them. In the Bible we are told of many things to hope for, such as eternal life in the paradise of God; and surely if we have this Christian hope, and rejoice in it, we shall never entertain the "blues."

NORMAN KIMBLE.

BE a Christian. Look not at the gloomy clouds that hang over your head; rather fix your eyes on the silver border which surrounds them. Observe the old adage, "Never trouble trouble till trouble troubles you." Live so that you may enjoy health. Wear the "smile that won't come off." Greet in a pleasant way, all whom you meet, and they will return the same to you. Be content with whatsoever things you have. Look up to God, and follow him, and thus enjoy the bright side of life, which ends only in eternity, where the blues are known no more.

EUGENE E. MCCAULEY.

How often we hear those gloomy words "the blues." What does the expression mean? You do not need to ask. You know; we all know. It means the peculiar and sorrowful state of unhappiness when seemingly we have lost all our friends, when we feel that there is not a thing in the world that we can do or that we care to live for. Failure lurks on every hand, and with it that keen remorse because of our unworthiness.

More generally, however, it refers to that deep depression that often comes after a series of rebuffs that necessarily follow an attempt on the part of the Christian to glorify himself rather than his Master.

Who is the physician that will cure this disease,—for disease it is,—and how can it be cured? To the first question the answer might be given that the Bible, we ourselves, and all our friends may unite in cheering us over this trouble.

The blues sometimes attack us when we have been giving our digestive system an undue amount of work. Then we must be careful of the quantity and quality of food we eat. At most other times that simple, but always effective remedy should be applied that never fails to do what is required of it. Shall it be named? "Do something to make some one else happy."

ANTON C. WILLIMAN.

Religious Liberty Department

Teach Them that Know Not

WHEN Artaxerxes sent Ezra up to Jerusalem to finish rebuilding the city, he placed in his hands valuable documents, empowering him with all the necessary authority to carry on his work. In the latter part of this decree he gives Ezra a command which is worthy of consideration today: "And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not."

Our young people should become well versed in the basic principles of American jurisprudence, and make every effort to teach them to others.

The rapidity with which the movement for Sunday laws travels is evidence that the majority of the people of the United States are ignorant of the most important fundamental truths of right and justice. This is not only true of the people, but also of judges and legislators. In California an attempt was made recently to secure a Sunday law. A number of legislators were at first in favor of such a law, but turned directly around and opposed it when they had their attention brought to the principles involved.

I do not mean that every one should study law, and become a lawyer, but I do believe that we as young people should be conversant with the fundamental principles of law. A little study will place us in a position to explain and make plain the unconstitutionality of any law which would limit man's freedom of conscience. With this in mind, the following truths, recognized and frankly stated by statesmen, lawyers, and scientists whose names stand high in the annals of history, will give us well-founded arguments against Sunday laws, or any laws infringing upon our individual rights, and also define the proper sphere of civil government. In order to make these principles plain, they will be stated in catechetical form:—

For what is government instituted?

"Government is instituted to secure the natural rights of man."

What are natural rights?

"Those rights, then, which God and nature have established, are therefore called natural rights."—*Blackstone*.

Specify some of the natural rights of mankind.

Men are endowed with certain inalienable rights, "among these are life, liberty, and the pursuit of happiness."—*Declaration of Independence*.

How are these rights discovered?

"Men perpetually exhibit a tendency to assert the equality of human rights."

"The sayings and doings of daily life continually imply some intuitive belief of this kind. In moments of irritation it shows itself in such expressions as, 'How would you like it?' 'What is that to you?' 'I've as good a right as you,' etc."—*Spencer*.

How old are these rights?

"This law of nature is coeval with mankind, and dictated by God himself."—*Blackstone*.

Do modern lawmakers recognize the individual rights of man?

"Natural rights, such as are life and liberty, need not the aid of human laws to be more effectually invested in every person."—*Blackstone*.

How must human law be related to man's natural rights?

"No human laws are of any validity if contrary to this [law of nature]."—*Blackstone*.

Why must natural right be placed above human law?

Because of the fallibility of man.

Then what does this weakness necessitate?

"No free government or the blessings of liberty can be preserved to any people but by a . . . frequent recurrence to fundamental principles."—*Patrick Henry*.

Does the Bible recognize a higher law than governmental?

"We ought to obey God rather than man."—*Peter*.

Can the highest court in the land justly deprive man of his natural rights?

"Even an act of Parliament made against natural equity, . . . is void in itself."—*Chief Justice Lord Hobart, England*.

Do savages have the foregoing idea of justice?

"Although the powers of earth are slow to recognize the fact, the sense of every man—yea, the sense of even the savage—asserts the self-evident truth that all men are created equal."

What is man's most valuable natural right?

"The free enjoyment of the right of conscience

is of all others the most valuable branch of human liberty."

What province has government over religion?

"There is not a shadow of right in the general government to intermeddle with religion."—*Madison*.

What is its scope?

"The proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy."—*Senate Report*.

Should the will of the majority rule in all things?

"It needs but a brief analysis to show that the opinion [of the majority] is little better than a political superstition."—*Spencer*.

What has the United States Senate said about the religious rights of minorities?

"What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but, as rights, of which government can not deprive any portion of citizens, however small."

How has the House of Representatives expressed itself on this principle?

"The principles of our government do not recognize in the majority any authority over the minority, except in matters which regard the conduct of man to his fellow man."

What evil precedent would be established if Congress should pass on any religious question?

"It would establish the principle that the legislature is a proper tribunal to determine what are the laws of God."—*Senate Report*.

What would be the ultimate result?

"When that influence [religious] begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence."—*Senate Report*.

In view of these statements, is a Christian in reality disobeying the laws of the land when he refuses to do other than follow the dictates of his conscience?

"The Constitution has wisely withheld from our government the power of defining the divine law. It is a right reserved to each citizen; and while he respects the rights of others, HE CAN NOT BE HELD AMENABLE TO ANY HUMAN TRIBUNAL for his conclusions."—*Senate Report*.

God loves justice and mercy. In his goodness he lighteth every man that cometh into the world. The essence of that light which flashes from God to man can be nothing else than a true delineation of his character—love, mercy, justice, goodness, long-suffering. As this light travels to man, Satan seeks to divert it from its course by his prism of misrepresentation. But God's Word gathers in the divergent, many-colored rays and focuses them upon the hearts of men, that the truth of his justice may be burned deeply into the heart. This will be accomplished unless men move out of its focal point. When men tamper with the great biconvex lens (God's Word), they injure its power of concentration, and thus diffuse the light and make it hazy and indistinct.

As long as erring men shall rule, they must revert to the Word for their principles of true government, or they will become confused with the artificial laws of the enemy.

We know that the time is soon coming when even the sacred rights of men will be utterly ignored by lawmakers; but we are under obligation to appeal to their sense of justice so long as their intellectual acumen is not entirely dulled.

CLAUDE E. HOLMES.

"A LEGAL religion can never lead souls to Christ; for it is a loveless, Christless religion."



A LAUGH is worth a hundred groans in any market.—*Charles Lamb*.

PUT your door-bells in the door-knobs, then, however dark the night, they can be easily found.

THE Southern Pacific Railroad saved during last year nearly one million dollars by burning oil in its locomotives.

THE famous marksman, Mr. Carver, said: "I have never tasted intoxicating drinks, nor do I use tobacco in any form."

MR. WILLIAM LOEB, Secretary to President Roosevelt, has been tendered the presidency of the Washington Railway and Electric Company.

ALL metals have their characteristic odor, says a German scientist. Not every one can detect the odor, unless the metals are heated to a moderate degree.

DISCOLORED aluminum may be cleansed by washing it with a solution of thirty parts of borax in one thousand of water, with a few drops of ammonia added.

"A USEFUL cement for fastening the tops on kerosene lamps is as follows: One part caustic soda, five parts water, mix with one half the weight of plaster of Paris."

DR. ALEXANDER GRAHAM BELL promises that aerial battle-ships will soon be produced in America, which will be capable of making from one hundred and fifty to two hundred miles an hour.

THE Internal Revenue Bureau receives a few cents as revenue on every gallon of beer sold in this country. The tax in 1863 amounted to \$1,628,934, but in 1902 the tax was \$71,988,902.

THE sustaining strength of ice as given by *Popular Mechanics* is as follows: Two inches thick, a man; four inches thick, a man on horseback; ten inches thick, a crowd; fifteen inches, a railway train.

THE smoke-stack of an ocean liner does not appear to an observer as large as it really is. One must see a section of the funnel to appreciate its enormous size. There is room for the largest locomotive ever built to pass through with plenty of room to spare.

THE sky-rocket serves the Tongans well. On account of many reefs, landing of steamers is very dangerous. The few letters to be delivered by vessels passing the Tonga group are therefore attached to large sky-rockets, which are fired and reach the shore in safety.

AMERICAN vessels, it is said, are never seen in Indian or other Eastern ports. Other nations, even small ones like Belgium, send their own ships to Oriental ports, and therefore reap large commercial profits, while United States manufacturers are not able to compete with them. American products are shipped to England, and from there reshipped aboard British vessels to India.

"THE emperor of Germany has the grandest railway train in the world. It cost one million dollars, and took three years to build. Included in its twelve gorgeous saloons are two nurseries, a gymnasium, a music-room, and a treasure-room. The drawing-room is finished with oil paintings and statuary. The treasure-room—a unique feature—is constructed on the safe-deposit principle, with two large burglar-proof safes."



Our Field — The World Africa — No. VII

Program

OPENING EXERCISES:—

Music.

Scripture Reading — Promises to seed sowers.

Prayer — Sentence prayers.

LESSON STUDY:—

Native Races.

The Basutos.

Basutoland Mission.

Africa Waiting.

Native Races

There are three native races in South Africa, — the Bantus, the Hottentots, and the Bushmen. There are many tribes of the Bantu family. Those commonly known in southern Africa are the Kafirs, Zulus, Matabeles, Bechuanas, Basutos, etc. In the seventeenth century these had not yet crossed the white man's path.

The territory of the Hottentots was and is the southwest corner of Africa, including the Cape Peninsula. It was with the Hottentots that the Dutch had to deal. Historians say these were higher in the scale of humanity than the North American Indian. They were not warlike, nor were they a working race, but thievishness was a strong characteristic.

Between and among the Hottentots on the west and the Kafir tribes on the east, roamed the Bushmen, a diminutive, aboriginal race, the "outcasts" of South Africa. It seems that no people, black or white, befriended them. They are described as "untameable savages" dwelling in "holes and corners" of the land. They lived by hunting and plunder. Hottentots and Kafirs alike sought to kill them, and in the eyes of the white man they were "mischievous vermin that literally poisoned the soil." The last twenty years of the eighteenth century witnessed the beginning of the border war which lasted for a century.

The Basutos

West of Natal, and south of the Orange Free State, lies the land of the Basutos, an area of ten thousand square miles. Their country is the region of mountains and valleys, which surrounds the source of the Orange River. They do not rank as high in the matter of physical achievement and warlike reputation as many of the South African races, but in intelligence and capabilities for civilization, they are superior to most of them. Basutoland is one of the best agricultural regions in all South Africa. The Basutos are not confined exclusively to this territory, for they have moved up and down South Africa. Prior to the native rebellion in 1879 the Basutos had more plows than any other native tribe; they raised corn, traded their produce, acquired money, and were considered as loyal English subjects.

In a recent pamphlet issued by the Student Volunteer Movement, the French Evangelical Basuti Mission is spoken of as one of the most successful missions in South Africa. Asser, a native Christian evangelist with an ardent love for souls, made his way through untold perils to the Banyai tribe on the southern banks of the Zambesi River. Returning to his own people, he appealed to them most earnestly. On one occasion, with sincere emotion he said, "O that I could cut off my arms and legs and make every limb of mine a missionary to the poor Banyai."

Basutoland Mission

The beginning of this mission dates back to 1896, when Elder S. N. Haskell visited Africa. In a former study reference was made to the strange conversion of Brother Moko during a series of meetings held at Kimberley. Brother Moko accompanied Elder Haskell on a trip through Basutoland, introducing him to some of the chiefs of the various tribes, and also to a native by the name of Kalaka, who had been educated by the first missionaries who went there that he might assist in translating the Bible into the native language. Of his experiences with Kalaka, Elder Haskell says:—

He assisted me in getting through the country, and we were together several weeks. I was careful not to say the word "Sabbath" to him, and not to say anything to him to try to proselyte him over to our faith. But we read the Bible together every day; and as I selected some portions where the truth stood out prominently, I simply emphasized the words we read.

For instance, we took the subject of baptism at one time, reading from that chapter in Acts about Philip's baptizing the eunuch. I wondered how he felt about it, but did not say a word to proselyte him. Finally we came to one mission; and as soon as we arrived, he introduced me as an Adventist. The man at the head of the mission, a Frenchman, said, "O, yes, I know all about your people! One of your papers was sent to me for some time. We are very much interested in your people and your work." This was the first that Kalaka knew I was a seventh-day man.

The Frenchman then told me of his theological class. He said, "I wish you would stop and teach them the book of Revelation. They are inquiring about this book, and I know your people make a great deal of the books of Daniel and Revelation. I do not know anything about them." I thought I could not stop very well then; but I could if I had had half faith enough. I have regretted ever since that I did not stop, and teach them the book of Revelation.

On the return trip, with Kalaka, we came to a little stream of water, and he wanted to be baptized, but there was not water enough in the stream. We made arrangements for him to translate "Steps to Christ," and to come over to Cape Colony to be with our brethren. He said he would come. He came to Kimberley when Brother Olsen was conducting an institute there, and was baptized.

While at the institute, Brother Kalaka met a prominent chief from another part of the country, who said to him, "What are you doing here?" "I am from Basutoland, and have come here to attend a Bible school." "What!" said the chief, "come all the way from Basutoland to go to a Bible school?"

"Yes."

"Well," said he, "what have you been studying in the Bible school?"

He was then told of the coming of the Lord, the prophecies, the Sabbath, and other truths. The chief and his men listened with tears streaming down their faces. At last the chief said, "What do you stay here for? I have never heard such things before, and none of my people know about them. I want you to write out those scriptures you have repeated, and let me have them to study. More than that, I want you to go all through our country and I will assure you of hundreds of hearers, for we are all anxious to learn what you have told me to-day."

Brother Kalaka was faithful to the truth until his death, in 1903. He completed the translation of "Steps to Christ" into the Basuto language.

The Effect of One Illustration

The English have a governor in Basutoland, and he renders a decision in criminal cases where life is involved; but perfect liberty is given the natives to make laws according to their own customs in all other matters. They never sell any land, and no one can settle in that country until the chief and his council give permission. If the chiefs decide that a certain person can not locate there, the English help to keep him out.

Elder Haskell made a friendly visit to the

chief of Basutoland, with Kalaka as interpreter. The chief spoke of having trouble in securing an agreement with his counselor. Referring to some special matter, the chief said, "I see how it ought to go, but my council do not agree." In reply Elder Haskell pointed to a tree, saying, "There are no two limbs on that tree just alike. Then how can you expect that men will be alike in their opinions?"

This illustration impressed the chief so forcibly that he immediately said, "I wish you would come to our country and start a mission."

Afterward, in 1899, when Brother J. M. Freeman, our pioneer missionary to the Basutos, visited this chief to secure permission to open up a mission, the chief remembered the conversation with Elder Haskell, and although the members of his council were unitedly opposed to the granting of this permission, the chief reversed their decision, as he had power to do, and the mission was opened. Brother Freeman lived alone in a little room thirteen by fourteen feet, removing all the furniture to hold his meetings with interested natives.

In the spring of 1904, Brother and Sister J. A. Chaney took up the work. Soon after their arrival Brother Chaney asked permission of a local chief to hold meetings among the people. He was refused, but he, with Bible in hand, began to talk to the chief and his associates about the coming of the Lord. The natives began to ask questions about the Sabbath, and the interview lasted until after dark. The chief had been reading our literature on these subjects, and was really troubled.

In one of his letters, Brother Chaney tells of the first response of native believers in bringing in their tithe. Among the gifts were one three-year-old ox, one Angora goat, three fowls, some kafir-corn, potatoes, pumpkins, and two bags of fuel.

The station is located at Kolo, Mafeteng, and consists of an eight-acre farm with a little house of three rooms built of sun-dried brick, plastered inside and out. A church of thirteen members has been organized. A school is conducted at the mission, one native teacher assisting.

Africa Waiting

To a great missionary conference in London there came a cable message from Africa bearing only the words, "Africa waiting." The same message is signaled to us by God's opening providences in all parts of Africa to-day. Africa is now waiting for the last message from heaven to the nations of earth.

Are We "Busy about Africa"?

"The world is busy about Africa. The nations of Europe are appropriating each its portion of this new world. Commerce is eager to enter the rich and freshly opened markets,—selfish and ungodly commerce, alas! as well as fair and philanthropic trade. Science endeavors to understand African phenomena, to unravel its geography, ascend its great mountains, classify its fauna and flora, and study its geology. To ethnographers, archeologists, and linguists alike this new continent is full of interest. O that the church might prove, by energetic and effective missionary activity, that the *constraining love of Christ* is a mightier motive than all beside!"—*"The New World of Central Africa,"* pages 520, 152.

And O that the remnant church of God might awaken to their privilege of love and sacrifice in carrying the advent message to Africa's millions! Gifts of lives and gifts of means are needed for Africa. L. FLORA PLUMMER.

WHEN we have whole-hearted consecration to the service of Christ, God will recognize the fact by the outpouring of his Spirit. This will not be while the largest portion of the churches are not laborers together with God.—*Mrs. E. G. White.*



The Little Soldiers

LAST year when we were at Nemours, near the frontier of Morocco, we went to see a gentleman who was a keeper of the carrier-pigeons used in the French army. He was, of course, a soldier himself, but had made a special study of how to care for the little creatures committed to his keeping. Being much interested in his work, he took pleasure in showing us the pigeons, and telling us about them.

Their "casern" was a small wooden, two-story building resting on four strong pillars. On the ground floor was stored provisions and other necessities, while on the upper floor were the different departments. There were about two hundred pigeons: some of them were yet too young to do service; others had been in service for some time. Some of these had gained prizes and recompenses for their military service. They all had a number, either on a ring around the foot or on the feathers of their wings, but the keeper never needed to look at their number in order to tell which one it was. He could point to any of them and say, "That is number so-and-so." We saw him do this in several cases, without making a mistake. We could hardly detect any difference in them.

There was also a hospital, and just as soon as one of the pigeons was ill, perhaps having caught a cold, as they sometimes do when they are out on long "marches," it was separated from the rest and kept in the hospital until well. There they are kept fasting from twenty-four to forty-eight hours, and that is generally all that is needed in ordinary cases of illness. The keeper, who is also their doctor, well understood the danger of contagion and infection. He also knew that rest and abstinence from food is an essential factor in curing a cold, as well as other diseases.

These little creatures do not understand the importance of the work in which they are engaged, or used, but they know their duty and faithfully accomplish their task. They may carry the most important order or message from the king to his generals, and the destiny of a whole army may depend on the sure arrival of that messenger. So it is with the soldier of Christ: all he needs to know is his duty, and then to do it faithfully. I once saw the whole army of carrier-pigeons having their regular daily exercise. On the top of the house was hoisted a flag, and around this they were continually flying just as regularly and orderly as any army follows its commander; and I was told that as long as the flag was hoisted, the pigeons would continue to fly around it, but when it was taken down, they would go in for their meal and rest.

And now, dear readers of THE YOUTH'S INSTRUCTOR, what are we to learn from these little soldiers? Is it not that we all ought to be faithful soldiers for Christ—soldiers who know their duty and do it faithfully? If you have not yet taken your stand under the flag of the Captain of our salvation, under the blood-stained banner of Prince Emmanuel, do so to-day. To-morrow it may be too late. Then, together with those who have already enlisted, continue faithful until the victory is won, and the work is done. Then we shall together hear from the lips of the "King of kings" the "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

S. JESPERSSON.

What Grandma Threw

THERE was a game of ball in progress in the back yard. Grandma, busy with her basket of darning, smiled as she watched the three town boys from the window.

She was not the only one who watched them, however. Out in the road were three or four boys, who, attracted by the shouting and laughing in the yard usually so quiet, were looking through the fence. "Town kids," muttered one to another, beginning to dislike the ball players at once, though he could not have told why. Presently one of them called his comment aloud: "Dudes!"

"Rag-bag!" promptly responded Guy.

"Such playing!" sneered the boys outside.

"If you don't like it, you needn't watch it. Clear out!" shouted the boys inside.

Back and forth over the fence the sharp words flew, and of course, it was only a few minutes before an occasional stick or stone was flying also. Then, by an unlucky toss, the ball went



A VIEW OF THE CITY OF NEMOURS

over, and that ended the game; for the boys refused to give it up.

"O, no, we won't throw it back, sonny! You don't know how to play with it, anyhow, so 'taint no use to you," they answered, mockingly, to all demands for its return. "You didn't have to throw it over, and we don't have to throw it back."

Angry, and fearful of losing their ball altogether, the young visitors hurried into the house with the story of their wrongs.

"They're spoiling all our fun, and we can't drive them away, and now they've got the ball."

"And you can't make them go away and let you alone?" asked grandma.

"No, grandma! We talked to them, and threw things at them, and everything!"

"Well, well! Maybe you didn't throw anything that hit them in the right place," said grandma, severely. "I won't have them tormenting you in such a way. I'll throw something that will send them off in a hurry!"

She marched into the pantry, and the boys looked at one another with much surprise mingled with their satisfaction. They wanted the intruders driven off; but the idea of sweet-faced grandma throwing stones! Or had she gone for bricks or hot water?

She hastened out of the door, and they followed her; but they could not see distinctly what missile she sent over the fence.

"Don't say anything to them. Wait and see what they will do," she said to the wondering boys on the step.

But after a few minutes of silence they could not resist the temptation to tiptoe over the grass and peep through into the road. There sat the enemy around a torn paper sack, eating some of grandma's delicious doughnuts.

"Humph!" said Charlie.

"Here's your ball," said a rather subdued voice outside, and the treasure dropped at Charlie's feet. "We didn't mean to keep it, anyway. We was only foolin'. We're goin' fishin' down at the creek."

"They've gone, haven't they?" inquired grandma, as the three boys came back to the house. "You can always make people peaceable by throwing at them, if only you throw the right things."

The boys laughed, though they looked a little ashamed; and often afterward, when there was danger of getting into a quarrel, one of them would say, warningly, "Better throw a doughnut."—Round Table.

The Farce of the Ministry

Two boys and I were talking intermittently while out clearing on the hillside the other day. "What're you going to be, Ted?" asked one boy, who had just declared his intention of becoming a dentist.

"O, I know all right," answered the other, reluctant to cast the pearls of his ambition before swine.

"Well, if you know, tell it. I'm not ashamed to tell I'm going to be a dentist. Going to be a teacher?"

"No. Maybe you won't think it; don't make no difference to me: I'm going to be a minister,"—a little defiantly.

"Ho!" shouted the coming dentist, "a pretty minister you'll be! You'd make a better hod-carrier."

"That's all right," responded the other boy, standing obstinately by his declaration, now it was made. "You may be a dentist or anything you please; if I can get to be a minister, that's all I want. My brother's a minister, or pretty near it. He can preach now,—that is, pretty well,—and he's been in college only a year. My brother-in-law, who is not an Adventist, laughed at him; he thought, 'cause he was a mill-hand, he could never be anything but a mill-hand. But he'll make a minister, all right."

"Boys," I said, as we stopped to gurgle the water out of the jug, "do you know what 'minister' means?"

"Yes," said the dentist, "it means a man who preaches—orator, maybe. Don't you think Ted'll make an orator?"

"He has some of the qualifications," I admitted, thinking of the ready stream of words that usually poured from Ted's mouth. "But 'minister' doesn't mean 'preacher.'"

"What does it mean, then?" demanded Ted.

"When Christ raised Peter's wife's mother from her fever, it says, to show how well she was, that 'she arose, and ministered unto them,'" I responded. "What do you suppose she did?"

"O, she waited on them, I s'pose."

"Well, that's what a minister is, one who waits on people. He's a waiter, a servant. Do you suppose a man who hires a servant, hires him to stand up and talk to him?"

"Not much!" declared the dentist. "He wants him to keep his mouth shut, most always."

"And just see to it that his employer is helped by his work," I added. And then, bit by bit, between questions, and comments, and swings of the bush-hook, and other interruptions, I got out this little sermon:—

"A servant who talks too much and does too little, usually gets discharged. Well, a servant is a minister. And a man who wants to be a minister would better begin right now. If he wants other people to wait on him, while he does the talking, he may make a preacher, but never a minister. Preaching is necessary and good sometimes, but mere preaching is the farce of ministry. We can be ministers now, by making our example help other boys use good grammar, and think pure thoughts, and refuse to dispute and to wound another's feelings. Ministers don't spring up in a night, like a toad-stool; they grow slowly, like a maple," I finished, as the boy stood eyeing the young tree his ax had spared for future usefulness.

"Well, I'm not working for the ministry," explained the dentist. And then we passed to other topics. A. W. SPAULDING.

Other Members of the Reading Circle for 1907

THE following-named persons have entered enthusiastically upon the work of the Reading Circle:—

H. W. Herrell	Carrie Dorsch
Velma Bussing	Jessie E. May
Ida Eastman	Lizzie F. Bennett
Laura Fittinghoff	Ilone G. Bennett
F. G. Wells	

O WHAT a glory does this world put on
For him who, with a fervent heart, goes forth
Under the bright and glorious sky, and looks
On duties well performed, and days well spent!
For him the wind, aye, and the yellow leaves,
Shall have a voice, and give him eloquent
teachings.

—Longfellow.

Economy

REPEATED acts form habits; habits form character; and the frugal use of means plays no minor part in the make-up of a well-balanced character. No word of praise can be given to niggardliness or meanness. It is not these of which we are writing, but of the wise and right use of money.

To those who are observers of the world's ways, there comes a sense of increasing prodigality and recklessness in the use of means, indicative of anything but the sober realization of individual accountability in the disposition of so valuable a possession.

Recklessness in the use of money would no doubt accompany the same spirit in other lines of activities, such as the use of time, strength, mental employment, and an under-valuation of the best gifts of life, and of even life itself. This spirit is not in harmony with the sayings of One who had the truest estimate of the importance of every one of heaven's good gifts and their uses; who, while here upon earth among men, and mingling with them in their daily life, taught them the very opposite. "Gather up the fragments that remain, that nothing be lost," was spoken of food, but the same principle applies to everything of value.

It is necessary to our happiness and well-being that our relations to life and its forces be such that we may be able to keep evenly poised amid the fluctuations of the tides of fortune.

Correct time can be expressed only by the hands of a watch adjusted with the nicest precision in all its parts. The value of our life-work will depend upon a purposeful regularity, with simplicity and economy in all its details.

Our use of the talent of means enters largely into the question of worthiness in regard to our future eternal life. Then how important that early in life we form frugal habits in the use of means; and they in turn will help toward a life of temperance in all things.

EMMA M. HARRIS.

A Quiet Talk About Love's Memory

God remembered the man in the huge floating house-boat. Years after, a man in distressing circumstances cried out, "Hath God forgotten?" Ps. 77:9. No, he had not forgotten, and he has not forgotten. He remembers. There is no tempting thought that oftener wedges its troublesome presence in when one is in stormy waters than just that—"God has forgotten me." But love has a wondrous memory with no lapses nor slips. And God is love. He remembered Noah. He remembers every child of Noah. It is well that he does, else we would have a hard road with no light. He remembers every man, however blasphemous his breath, or selfish his life, or gross and coarse his habits. With greatest patience he remembers. And the breath of life is sustained, the earth yields its fruit, the heavens give their moisture, the sun its heat and light, and sin's full logical result is retarded. He is love to all the world, all the time, "not wishing that any should perish."

Noah had remembered God. Now God remembers Noah. In the midst of wickedness so vile as to be unbearable to God, amid sneering ridicule and criticism, Noah remembered and remained faithful. Most men forgot God. They wanted to. It's usually easy to forget when you want to, though not always. It's harder to remember when those around prefer to forget, and would prefer to have you forget too. In the midst of forgetters, eager forgetters, this man Noah remembered God. He reached the hand of his spirit ever up to God. God gladly reached down and took hold, and so held him steady through the terrific storm of wind and water.

If they had any singing on board the ark, and they probably had, because God's people are ever a singing folk, they must have sung something that would agree well with the forty-sixth Psalm:—

"God is our *refuge* and strength,
A very present help in *trouble*.
Therefore will we not fear, *though the earth*
do change,
And *though the mountains be shaken into the*
heart of the seas;
Though the waters thereof roar and be
troubled,
Though the mountains tremble with the swell-
ing thereof."

It was well for Noah that God did remember him, else he had joined his generation down under the waters. The one thing that made Noah's future different from the others was God. He is the One who makes things different, so radically, so wondrously different. The sickness that came unbidden goes at his touch. The business perplexity, the domestic cloud threatening to gather, smooth out if he may have his way in the life. Death, looking in at the window, turns disappointed elsewhere for a victim. Countless unknown evils are warded off because of God enshrined within. One should have God on the throne. That makes the great difference between men when the sharp crisis comes.—S. D. Gordon, in the *Sunday School Times*.

A Question for a Lawyer

WHILE Hopu, a young Sandwich islander, was in this country, he spent an evening in company where an infidel lawyer tried to puzzle him with difficult questions. At length Hopu said: "I am a poor heathen boy. It is not strange that my blunders in English should amuse you; but soon there will be a larger meeting than this. We

shall all be there. Only one question will be asked of us all; namely, 'Do you love the Lord Jesus Christ?' Now, sir, I think I can say, Yes. What will you say, sir?" When he had stopped, all present were silent. At length the lawyer said that as the evening was far gone, they had better conclude it with prayer, and proposed that the native should pray. He did so; and as he poured out his heart to God, the lawyer could not conceal his feelings. Tears started from his eyes, and he sobbed aloud. All present wept too, and when they had separated, the words, "What will you say, sir?" followed the lawyer home, and did not leave him till they brought him to the Saviour.—*Word of Life*.



OKLAHOMA CITY, O. T., Jan. 5, 1907.

DEAR EDITOR: I have never seen a letter from this place, so I thought I would write. I go to Sabbath-school; I attend church-school also. My teacher's name is Mr. A. Gonter. I would like to see this letter in print. LEE CATER.

NEWTON, IOWA, Feb. 2, 1907.

DEAR EDITOR: This is my second letter to the INSTRUCTOR. I have worked the Bible problem made by Master Ammi King. I think he did very well in making it up himself. With love to the editor and readers. NORAH BOYLE.

STOUX FALLS, S. D., Feb. 2, 1907.

DEAR EDITOR: I have written to the YOUTH'S INSTRUCTOR once before, but seeing Master Ammi King's Bible problem, I thought I would try to answer it. We have been having some very cold weather here lately. It is ten below zero at present. I go two miles to church-school. I never have been a pupil in any school except the church-school. We are taking up different points of our faith in Bible, and our first study in the morning is the "Story of Daniel." We have just finished studying The State of the Dead. We are taking this from "Helps to Bible Study." STELLA M. BOWEN.

NESTER, MICH., Feb. 1, 1907.

DEAR EDITOR AND READERS OF THE INSTRUCTOR: I take the INSTRUCTOR, and like to read it very much. I also enjoy reading the letters. I am going to church-school this winter. Our teacher's name is Miss Clara Stephens. There are seven scholars in our school. There are four boys and three girls.

We live ten miles from church, so we have Sabbath-school at home. There are ten of us. We have young people's meeting every Friday evening. I am secretary of the Young People's Society. I am fourteen years old, and I am in the seventh grade. My father and mother are dead. I have three brothers, but no sisters. We all keep the Sabbath except my youngest brother. Pray for him that he may keep it soon. I live in the country. Pray for me that I may hold a shining light before others. I hope to meet you all in the earth made new.

BLANCHE NUNAMAKER.

THE INTERMEDIATE LESSON

X — Coming Out of the Ark

(June 8)

LESSON SCRIPTURE: Gen. 8:1-19.

MEMORY VERSE: "Rest in the Lord, and wait patiently for him." Ps. 37:7.

Review

Why did God destroy the earth by a flood? Whom did he choose to warn the world that the flood was coming? Did many who heard this warning believe it? Why was Noah chosen to build the ark? How many years did it take him to build it? What else did he do all this time? Tell how the animals entered the ark,

how the flood came, and how many days the rain fell. How high did the waters rise above the tops of the high hills?

Lesson Story

1. All this time Noah and his family were in the ark, carried here and there over the waters. If God had not kept the ark, it would surely have been dashed to pieces; but his angels were guiding it and watching over it. All through the dreadful days when the fountains of the great deep were broken up, when the forests were falling, and the earth was torn and rent, Noah and his family were safe. They were safe because they had put their trust in God's promise. Those who truly trust their Heavenly Father can never be afraid, even "though the earth be removed, and the mountains be carried into the midst of the sea."

2. "And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged."

3. "And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen."

4. "And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth."

5. "Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark."

6. "And he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more."

7. "And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried."

8. "And God spake unto Noah, saying, Go forth of the ark; thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth."

9. "And Noah went forth, and his sons, and his wife, and his sons' wives with him: every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark."

Questions

1. Who guarded the ark during the time of the flood? What would have become of it if God's angels had not kept it from harm? Why were Noah and his family safe in this dreadful time? Can anything cause those who truly trust their Heavenly Father to be afraid?

2. Who remembered Noah, shut up in the ark? What else did God remember? What does this show?—That nothing is too small or weak to be beneath his notice and care. What did God cause to pass over the earth? What happens now when the wind blows after a long rain? What did the waters do then?

3. Upon what mountains did the ark rest, as

the waters sank away? In what month was this? When were the tops of the mountains seen?

4. Forty days later, what did Noah do? What became of the raven?

5. What bird did Noah next send out? Why did the dove return to the ark?

6. Seven days later what did Noah do? Did the dove come back to the ark this time? What did she have in her mouth? What did Noah know when he saw the olive leaf? How long did Noah wait before he sent out the dove again? Did the dove return this time? What did Noah then know?

7. When Noah took away the covering from the ark, what did he see? Do you think he would have been glad to leave the ark, now that the earth was dry? Why? Yet for what did he wait? What good lesson may we learn from Noah's patient waiting? Memory Verse.

8. What did God now tell Noah to do? What was Noah to bring out of the ark with him?

9. Tell how Noah obeyed this command.

Suggestive Lesson Notes

Gen. 8:1: "And God remembered Noah." Sometimes, when disaster threatens, men are tempted to wonder if God has forgotten them; but God never forgets his people. The *Saturday Evening Post* has told the story of several English reporters who felt that they were forgotten by Judge Jeune, to whose court they were assigned by their papers. He never seemed to see them. There came a day when one of the most influential newspapers published a bitter attack on the reporters in this court, claiming that they accepted bribes from parties who wished their names or cases suppressed. The reporters were troubled. How to clear their characters they did not know. But when the court opened one morning shortly after the publication of the damaging article, Judge Jeune announced that he had a statement to make. He said that for years he had carefully watched the reporters, knowing that temptations were sure to be placed before them. He was convinced that they had done their work with clean hands. The statement was printed in all the papers, and the offending editor apologized. Now those reporters know that the judge never forgets them.—*John T. Faris.*

At God's wish a wind blew over the earth, and the tide of waters and destruction stayed and turned. It is the same power that later, on a little inland sea, rebuked the winds and the waves, and there was a great calm. The winds and the waves obey his will. God is sovereign. He controls the forces of nature. There are two places in nature where there seems to be a strange evil force at work—the air and the waters. There is, without doubt, a law of rhythm in nature by which one force counteracts another, and all prove to be working in harmony. But this is not sufficient to explain the wild, lawless, riotous cuttings up in wind-storms and water-storms. There seems plainly to be a positive evil force at work in the sphere of the air and of the waters. But with that goes this fact of calming comfort, God is sovereign. However he may for a purpose permit evil to have sway, through all, and above all, is the sweet, strong fact of his absolute control.—*S. D. Gordon.*

Gen. 8:11: The dove with the olive leaf has come to be commonly accepted and used as an emblem of peace. The dove is used in literature generally as an emblem of gentleness and love. In the Scriptures it is the bird used to symbolize the Holy Spirit, and so God himself. The returning dove was God's messenger telling that sin's disaster has for the time spent itself; the storm is over; the earth has returned to its natural condition, and man is to have a fresh start. The raven is a tramp bird. It is one of earth's

scavengers, finding food where death has left foul carrion to poison the air. The gentle, innocent, loving dove is the home bird. It can find no resting-place in the wild storm, nor until again God speaks peace out of the earth's new fertility. Man's true home is in God. Only in him can we find the sweet home-rest the heart craves. The Holy Spirit dwelling in us not only makes us gentle, and pure, and loving, but draws us home, that is, to God himself.—*S. D. Gordon.*

Gen. 8:11: "And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf." The bird with its green leaf was without doubt a welcome sight to Noah and his family, who had been on the water many months. The following incident tells of another dove that was also received joyously because of its message of hope. Nansen, when on his arctic expedition, fastened a message to a carrier-pigeon and turned it loose. It had been away from home for thirty long months, but had not forgotten the way back. Darting out into the "blizzard air, it flew like an arrow over a thousand miles of frozen waste, and then sped forward over another thousand miles of ocean and plains and forests," and one morning tapped at the window of its waiting mistress in Christiania, Norway. The little messenger was received with kisses and caresses, as it delivered to Mrs. Nansen the message direct from her husband.

THE YOUTH'S LESSON

X — Spiritual Gifts

(June 8)

MEMORY VERSE: "But the manifestation of the Spirit is given to every man to profit withal." 1 Cor. 12:7.

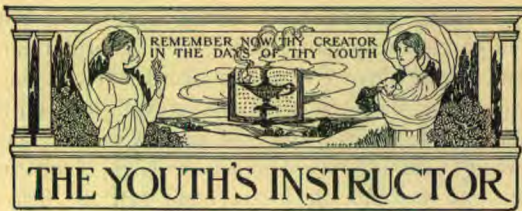
Questions

1. To what did Jesus liken his going away and coming again? Mark 13:34.
2. What did the man taking a far journey commit to those he was leaving? To how many? For how long a time? Verses 34-36.
3. How is the same event described by Matthew? Matt. 25:14.
4. What did the man in the parable do? Verse 14.
5. How did he decide upon the amount to be entrusted to each one? Verse 15.
6. When did Jesus take his journey? Eph. 4:8.
7. What did he give to his servants? Eph. 4:8; note 1.
8. For what purpose were these gifts bestowed? 1 Cor. 12:7.
9. For how long a time are they given? Eph. 4:13.
10. Mention some of these gifts. Eph. 4:11.
11. What is the source of every gift? 1 Cor. 12:11.
12. What familiar illustration is given to show the place of the various gifts? 1 Cor. 12:12; note 2.

Notes

1. When we have the same person, at the same time, making certain gifts to the same ones for the same purpose, the gifts must be identical, though called by different names. The pounds, the talents, the spiritual gifts, represent the same thing. God likens them to the highest denominations of money to show how highly they should be regarded. The pound was the highest division in Roman money, the talent the highest in Hebrew money.

2. The church is likened to a body, the various gifts to the different members. As in the healthy, normal body no part is lacking, and each has its proper function to perform, so God's church, when complete, will have within it every gift; all its members will be fitted for service.



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FANNIE DICKERSON CHASE - - - EDITOR

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Cellulose and "Mercerized" Goods

A LADY asked a clerk in a clothing store if he would explain the process of "mercerizing" goods. He replied, "That is the manufacturer's secret." But science is for all the people, so manufacturers can not long maintain a monopoly over any scientific fact. The process of mercerizing goods has therefore become the people's. But a little review of our plant lore may be necessary for a full understanding of the interesting work of converting a boll of cotton into a spool of silk thread.

All life, whether animal or plant, starts from a cell, which is only a membranous sac filled with a protoplasmic liquid much like the white of an egg, both in appearance and consistency. The cell wall of the plant is composed chiefly of cellulose, a kind of woody substance, while the wall of the animal cell is of the albuminous nature.

Cellulose is "the commonest of common things," but this does not lessen its value. It is estimated that more than one third of all the vegetable matter in the world is cellulose. It is made of exactly the same elements as are starch and sugar; and so far as chemists have yet discovered, its elements—carbon, hydrogen, and oxygen—are in the same relative proportion as in starch. There are a number of substances in the chemical world composed of exactly the same substances in precisely the same proportion, the great difference in the two substances that one would naturally say must be identical being due to the difference in the arrangement of the particles composing the chemical.

Cellulose is the substance of which the plant fiber is largely composed. Linen, made from the inner bark of flax, and cotton (the hollow white hairs around the seed of the cotton plant) are nearly pure cellulose. The groundwork of fleshy fruits, like the apple and pear, of roots, like the turnip and beet, as well as all trees, is cellulose. Wood paper is also quite pure cellulose, the wood having been treated chemically to remove all other substances. Parchment paper, which is a semitransparent, tough substance resembling animal membrane, is made by bringing cellulose in contact with sulphuric acid for a short period. Guncotton is made by treating cellulose in the form of cotton fiber with nitric acid. The best kinds of filter paper are almost pure cellulose. Another treatment of cellulose produces collodion, a substance used both in surgery and in photography. In surgery it is spread over a small wound or scratch, or applied to linen and laid on the wound. It disinfects the wound and shields it from the air, thus preventing the entrance of germs. So the injury, if slight, heals quickly. In photography collodion is used as a coating for the sensitive plate.

Celluloid is another substance made from cellulose by chemical treatment. Four million dollars' worth of celluloid articles are used annually in this country.

But perhaps no product of cellulose has been of more general interest of late than "mercerized" goods, which take their name from the one who discovered the method of treating the cellulose to produce the lustrous cloth now so common. A Mr. John Mercer discovered that "if a piece of cotton be placed in a strong solution of caustic soda, the cellulose unites with the water, the cotton shrinks twenty per cent, becomes fifty per cent stronger, and acquires greater dyeing capacity. But if kept under tension so that it can not shrink, the fabric assumes the sheen of silk." Cellulose mercerized and dissolved in carbon disulphid is called "viscose." This substance, when forced through tiny holes under great pressure, issues in the form of silken threads, which may be woven into goods resembling silk in a marked way. In some instances the luster surpasses that of the real substance.

It is said that a tree worth ten dollars a ton when standing, is worth, after being thus treated and spun into silk, the sum of \$5,500.

These interesting products of cellulose give us another illustration of the wonders that are being continually wrought by the magic hand of the chemist.

Something New

Now and then an enthusiastic prize gardener has been found who fed milk to his squash or pumpkin vine, thus causing a very large product. But Mr. Simon, of France, seems to be the first man who thought to feed trees through incisions in their trunks. His method has proved successful in reviving fruit-trees, grape-vines, and some vegetables, as potatoes, cabbages, and cauliflower.

In the stem of the tree or plant he bores a gimlet hole through the bark to the layers where the sap vessels are located. Into this hole is driven a wooden or glass tube to which is fitted a rubber tube, connected at the other end with a small reservoir filled with the nutritive liquid.

The Timber Supply

EVERY person in the United States is using over six times as much wood as he would use if he were in Europe. The country as a whole consumes every year between three and four times more wood than all the forests of the United States grow in the meantime. The average acre of forest lays up a store of only ten cubic feet annually, whereas it ought to be laying up at least thirty cubic feet in order to furnish the products taken out of it. Since 1880 more than seven hundred billion feet of timber have been cut for lumber alone, including eighty billion feet of coniferous timber in excess of the total coniferous stumpage estimate of the census in 1880.

The annual output of forest products is shown by the following table:—

Lumber	\$ 560,000,000
Firewood	350,000,000
Shingles and lath	30,000,000
Hewed cross-ties	30,000,000
Cooperage stock	25,000,000
Turpentine and resin	25,000,000
Pulp wood	15,000,000
Timber exported (unsawed)	10,000,000
Mine timber, posts, poles, and other products	30,000,000

Total\$1,075,000,000

This country is to-day in the same position with regard to forest resources as was Germany one hundred and fifty years ago. During this period of one hundred and fifty years such German States as Saxony and Prussia, particularly the latter, have applied a policy of government

control and regulation which has immensely increased the productivity of their forests.

The severity of the timber shortage in Germany at that time was temporarily relieved through increased production of coal and the building of railroads into hitherto inaccessible forest regions. Then came the vigorous organization of extensive forest reserves and the adoption of a settled policy of forest management, based upon the principle of sustained yield, or the cutting of the increment only, without lessening the wood capital.

The same policy will achieve even better results in the United States, because we have the advantage of all the lessons which Europe has learned and paid for in the course of a century of theory and practise.

Help for New Orleans

THE brethren in New Orleans have secured a building suitable for a much-needed headquarters for the work in that large city, but they are poor and need help in paying for the property.

There has been a special ten thousand edition of the *Bible Training School* prepared to help pay for the building. One thousand dollars is to be paid the first of July, and if the ten thousand copies of the New Orleans Special *Bible Training School* can be sold by that time, it will furnish the one thousand dollars to make the payment. The New Orleans Specials sell for ten cents a copy. If you wish to help in this needy field, send for a number of the papers. You can sell them to your neighbors and friends, and get back all the money you pay for them.

By paying for the papers you do missionary work for New Orleans, and in selling them you are spreading the message in your neighborhood. There is a double blessing in this work. If any one has a stray dollar he wishes to give, it will also be accepted. Send all orders to the Bible Training School, South Lancaster, Massachusetts.

Answers to Correspondents

SIR WALTER RALEIGH said, "Better were it to be unborn, than to be ill-bred."

How should one receive a compliment from a superior? also from an equal?

If the compliment is given sincerely, it should be acknowledged by some simple expression of appreciation, as "I thank you," or "I am glad you think so." After this modest acknowledgment, say nothing that will prolong the conversation on the point in question, as though you would like, if possible, to get a second word equally complimentary. This rule holds good, I think, whether the person complimenting is your superior or equal.

Is it good form for a married man to go about ordinarily with a young unmarried woman?

No, it is not considered good form for a married man to act as a frequent escort of a young unmarried woman.

What should the conduct of an engaged Christian man and woman be when in public?

Whether the engaged persons are Christians are not, good form demands that there should be no especial manifestation of regard shown in public. This is true even in the case of husband and wife.

After one has invited a person to look at one's mail before one has looked it over, should that person hesitate to do so?

One could hardly decry another for hesitating to be the first to look over another's mail, for though a person has full permission to do so, one's mail is so distinctly one's own, that it would not be strange if the person felt like waiting for the second invitation. Of course the hesitancy would be out of place, if the owner requested it as a special favor to himself.