

REMEMBER NOW THY CREATOR
IN THE DAYS OF THY YOUTH

THE YOUTH'S INSTRUCTOR

VOL. LV

TAKOMA PARK STATION, WASHINGTON, D. C., JULY 16, 1907

No. 29



Travels in China

IN accordance with our wishes and expectations, a General Conference man from Washington, Prof. W. W. Prescott, came to this part of the world to visit these Oriental mission fields, Japan, Korea, and China, and quite naturally this arrangement drew heavily on my time and interest. It was planned that I should meet Professor Prescott at Tientsin, in the north of China, and accompany him to our different mission stations in China. He first visited Japan, spending two weeks, and then went to Korea, where he spent about a week, and then crossed over to China, reaching Tientsin about the eighteenth of January. To meet him at that place I had to leave Canton the eighth of January, and I succeeded in reaching Tientsin just twenty-four hours after he did. Another one of our workers who speaks the dialect of the North arrived there one day ahead of Professor Prescott, to act as guide to us. This man came from the province of Honan, a distance of about seven hundred miles by rail over the line that now connects Hankow with Peking. As for myself, I had to travel by water almost the whole coast line of China, from south to north, a distance of fifteen hundred miles. It was, on the whole, a pleasant journey, made in two stages, from Hongkong to Shanghai, and thence on to Chinwangtao, the winter port of Tientsin.

From Shanghai to Chinwangtao our boat made no stop, but we passed in sight of Port Arthur, the Japo-Russian milling ground. Everything seemed peaceable as we passed by, and the place gave little evidence of the awful tragedy enacted there two years ago. Chinwangtao is the only ice-free harbor in that

part of China, and it is about one hundred miles from Tientsin, connected by the Chinese Imperial Railway, on which modern trains are run regularly, though not altogether by the Chinese themselves, since a few foreigners remain to assist in the more difficult part of railroading.

Tientsin is a great city, the port of the Chinese imperial capital, Peking, and bids fair to rank

with other large ports in China, such as Shanghai, Hongkong, Hankow, and Canton. At Chinwangtao I was within eight miles of the eastern end of the Great Wall, but my connections were such that I could not get a chance to see it. We found the weather quite cold there. I was fortunate enough to see one of the dreaded sand-storms so prevalent in that part of China. Our company spent only a day or two in Tientsin, yet it afforded me time and opportunity to see something of that place, which, since the Boxer uprising, has come to be almost a new city. The wall of the Chinese city has been leveled with the ground, and the foundation of the erstwhile wall now serves as a "round-the-city" street-car line, while those parts outside the city forming what is called the foreign concessions, have been so extended and improved as to give the city an up-to-date and modern appearance. Next to Shanghai itself, Tientsin is of all the cities in this empire the most securely in the hands of the foreigner, if appearances are to be relied on. As you know, Tientsin was the scene of no little fighting and bloodshed during the Boxer trouble in the year 1900.

The City of Peking

We next went to Peking, by rail of course, a distance of seventy-five miles. I need not tell you that I went to that place with large expectations, since I had often heard of its greatness, both from foreigners and from Chinese. In point of area, it must be confessed that Peking is a great city,

but in other respects, as population and commercial interests, it can hardly claim to be great, even as Chinese cities go. Stripped of its thousands of temples and gorgeous palaces, Peking falls short of several other Chinese cities, such as Shanghai, Canton, and Hankow. Of course, Shanghai is in a large meas-

ure foreign, and owes much of its commercial prosperity to that fact. Having lived in Canton for several years, it would be only natural that I should entertain partial feelings toward this place, and I do think that in almost every way it outstrips the imperial capital. Canton has about one million people more than Peking, and in point of wealth and progress there must be

about the same difference in favor of Canton. It is true, however, that Peking is beginning to adopt modern and foreign ideas. Already she boasts of some fine broad streets, and a supply of electric light. It is now proposed to put in an electric line. Other improvements must follow.



GATHERING FUEL, A CHARACTERISTIC SCENE IN CHINA

No doubt you are wondering whether I saw any of the royal personages. I must confess I did not. The emperor is considered a sacred person, and is not to be seen by ordinary mortals, and surely not by a "foreign devil." He and the whole royal tribe live in what is called the "Forbidden City," which encloses by a wall, as a part of itself, the "imperial" or "yellow city." The top of this wall is surmounted with brick and tile, well painted with "imperial yellow" paint. This enclosed city is really not a city, but rather a group of palaces, containing altogether about seven thousand persons. All the gates to this "Forbidden City" are carefully guarded by soldiers, lest stragglers from the outside world enter in and so defile the sacred precincts of the "Son of Heaven." Now again, the "Forbidden City," which is a considerable city, is located in the very heart of what is called the Tartar city, which is surrounded by a wall about fifty feet high, and as the name implies, inhabited largely by Tartars, or Manghus, the race to which the reigning dynasty belongs. In the southern part of this Tartar city is the legation quarters; that is where all the foreign ministers reside. Outside the Tartar city to the south, is what is called the "Chinese city," almost as extensive as the Tartar city itself, also enclosed by a wall, though not so high as the one around the Tartar city. After Peking was taken by the allied army in the Boxer trouble, a hole was made through the south wall in this Chinese city, and the railroad was made to run through to the south wall of the Tartar city, just outside one of the main gates of



ON THE BUND, HONGKONG

the Tartar city. Later another road was built to run from that same point straight through the wall on the west side and on to the south over the Yellow River, and on to Hankow. So you see Peking is really made up of four cities, one within the other, and surrounded by great walls. It is said to date from the time of the Christian era, though of course it has undergone many changes, and it is doubtful if anything now remains of the city as it was first built. It has been the scene of many tragedies and much bloodshed. To-day it stands, as it were, a great sphinx to all the nations, enlisting the interest of all, and at the same time puzzling, perplexing, and deceiving them all. Within its walls resides the authority that strangely yet effectively dominates the millions of this great empire.

The city of Peking is literally full of strange and interesting things and sights, but as our time was limited, we did not see very many of them. We did see the great Lama Temple, with its Buddha standing seventy-five feet high, made, as the beggar priests would have us believe, of one single tree. It was indeed a mammoth image, quite the largest I ever saw. We also saw the Temple of Heaven, whose grounds occupy at least two sections of land largely covered with great spreading cypress trees. I will not undertake to describe this temple, but merely add that it is a round, tower-shaped structure, built chiefly of carved wood, resting on a foundation of marble and stone in concentric terraces. To the west of this temple, and occupying about the same area of ground, is the Temple of Agriculture, which is visited annually by the emperor, when he opens the seeding season by himself holding the plow and turning several furrows. He thus honors and dignifies farming, which, next to the literary calling, is the most honorable in China. It would require a volume to fully describe this city.

Departure from Peking

We arrived in Peking on Sunday, and left again Tuesday morning at daylight on the train headed for Hankow, which is about eight hundred miles from Peking. One fast train a week, running night and day, makes this distance in thirty-six hours, while all the other trains are what are properly called daylight trains, that is, they run only in the daytime, and stop for the night. We took the latter kind, as we must stop off in the province of Honan, and our trip was two days, with a stop-over one night. We crossed the Yellow River the second day by means of the railway bridge which is one of the greatest engineering triumphs of modern times. This river, as you doubtless know, is called "China's Sorrow," by reason of its many destructive overflows, which is due to the fact that it carries in its waters great volumes of sand, making in many places the bottom of the stream higher than the surrounding country. Its bed for great depths is sand, which is constantly shifting. This makes it well-nigh impossible to secure any foundation for such a structure as a bridge. Some are fearful lest some day a great rush of water may carry away this new railway bridge, and bury it in the river's sandy bosom.

We spent a little more than two weeks in Honan, visiting our work and workers in that province, and then all of us took train for Hankow, where we boarded a Yangtse steamer and came to Shanghai. Here we were met by most of our workers from the two provinces, Fukien and Quangtung, or Canton, and so we spent about ten days in prayer, study, and counsel. It was a very pleasant and helpful season to us all, and coming as it did in the early years of our mission work in China, it will, I am sure, never be forgotten. The meeting over, all our workers returned to their respective fields, while Professor Prescott, accompanied by Dr. Miller, of Honan, and myself, went to Amoy to counsel with the

workers in that place. Our next stop was at Canton, which, as you know, means home to me. A few days and Elder Prescott took ship again for Europe. Thus, you see, the last few weeks have been full of much interest and activity to all our workers in this field. It seems to me that the prospects for the future are full of promise for the work in China.

J. N. ANDERSON.

The Honey Bird of Africa

ON my return to Gwelo from the Somabula Mission, to take the train for Beira, when about half-way, Brother Armitage and I left the wagon to go aside a few rods from the road to see a peculiarly shaped rock, which evidently has an interesting, though lost, traditional history. This rock is located at one side of an immense oval granite boulder, covering as much space as there would be in the area of two ordinary city lots. The rock itself is perhaps twelve or fifteen feet long, four feet wide, and three and one-half feet high. Under each end there is a small stone, possibly sixteen inches in height. The top of the rock is hollowed out to a depth of four or five inches, and polished as smooth as a granite tombstone. What this rock was originally used for is altogether conjectural. Some suppose that it was in some way connected with the form of worship engaged in by the natives of a remote period, while others believe that upon the immense boulder upon which the rock rests was the gathering place of the different tribes residing in that part of the country to hold their *indabas*



(councils), and that some ceremony performed upon or around this stone sealed the compact entered into at the time.

As we were leaving the rock to return to the wagon, Brother Armitage said to me, "Do you hear that?" referring to a bird that was making rather a peculiar noise, in a tree near by; "that is a honey bird, and he is calling us to follow him, and he will show us where to get some honey." I answered, "Do you think I am verdant enough to believe such a story as that?" He said, "That's all right for you to question my statement, for you are not the first one, but you come with me, and we will follow the bird and demonstrate the truthfulness of what I have said." I answered, "The sun is too hot, and I am too weak, to go on such a fruitless chase as I believe that would prove to be." Seeing that I did not care to act upon his suggestion, he called to two of his boys on the wagon, telling them to get the ax and follow the honey bird and get some honey, while we drove across the river and outspanned to let the donkeys graze while we ate our lunch. By the time we were ready to begin our meal, the boys returned with two large honeycombs, each one sixteen or more inches long by eight inches wide, and well filled with honey, of which I had the privilege of partaking as proof of how the Lord can and has used birds to feed his people.

Further inquiry in regard to this bird elicited the fact that when human beings come near its

place of habitation, it at once sets up its peculiar whistle, or call, to attract attention, and if the persons follow, it will fly ahead of them, lighting for a moment first on one tree or bush and then upon another, all the time repeating its call, until it gets near to the tree, rock, or ant-hill where the honey is deposited, and then it will fly to one side and keep quiet. Those following then begin the search, and in every instance soon find the coveted prize. Whether this is entirely unselfish upon the bird's part, or whether it gives this information to man in the hope of getting a share in the spoils, is more than I can tell; but, whatever the motive, man is the principal beneficiary.

G. A. IRWIN.

Religious Liberty Department

Outlines of Government

THE patriarchal is the oldest form of government. It existed before the flood, and has been maintained in varying forms from that time to the present. It is in reality a family form of government, the father being the ruler, or patriarch.

There has been but one true theocracy in the history of the world—that of Israel. God's will was directly revealed to his people through his prophets, and justice was administered by rulers called judges, in accordance with God's will as revealed through these prophets. Samuel was both a prophet and a judge.

An aristocracy is a government in which the power is vested in the nobility and chief men of state. History has proved it to be one of the least stable forms of government. There is almost invariably, in such a government, a deep rivalry among the ruling class, each striving to exercise the greatest power. Rome was for many years governed by its nobility, and it was a time of debauchery and political intrigue.

The monarchical form of government is by far the most common, and it is the best form where the people are not educated up to the idea of self-government. A monarchy is a government by one person, and may be either absolute or limited.

An absolute monarchy is one in which the power of the monarch is unlimited. In a limited monarchy, the power of the monarch is limited by some form of constitution and laws, which he is bound to regard.

The growing tendency among nations is for greater powers of self-government, and thus we find nations, like Russia, passing from the absolute to the more liberal form.

Monarchies are hereditary or elective, according to the method of choosing the sovereign. In nearly all monarchies at the present time, the eldest child accedes to the throne upon the death of the sovereign.

By far the best form of government, where the people are sufficiently enlightened, is the republic. This is a representative form, the power resting with the people, who elect their officers by vote. The countries of North and South America are all republics, except the colonies; while those of the Old World are nearly all monarchies.

A pure democracy can exist only in a territory of small extent, where all the people can assemble and make the laws.

The following outline will help to fix these facts in the mind of the reader:—

Kinds of Government:

- Patriarchal, government by a patriarch.
 - Family, Abraham, Isaac, Jacob.
 - Tribal, Indians.
- Theocratic, government of God, directed through prophets. Israel.
- Aristocratic, government by the nobility.
 - Rome after the early kings.
 - English house of lords.

(Concluded on page three)



THE HOME CIRCLE

Take the Safe Path

[Since the great lesson of the following poem is suggestive to the older brothers and sisters of a household, as well as to parents, it is not inappropriate for our Home Circle page.—Ed.]

"TAKE the safe path, dear father;
I'm coming after you,"
Rang out in silvery accents
From a dear boy hid from view.
His father climbed a mountain,
Precipitous and wild,
Nor dreamed that in his footsteps
Pressed close his only child.

His heart stood still one moment,
Then rose in prayer to God
To keep his boy from slipping
In the path his feet had trod;
And soon upon the summit
His darling child he pressed,
With rapture all unspoken,
Unto his throbbing breast.

"Take the safe path, dear father,"
Rings clearly out to-day
From many a little pilgrim
Upon life's rugged way.
They're pressing close behind you—
O fathers, take good heed!
Their lives will closely copy
Your own in word and deed.

—L. T. Larkin, in *Alliance Record*.

Hospitality

HOSPITALITY is a Christian duty, and all house-keepers should exercise it to some extent. We were not designed to live alone, to shut ourselves up in our houses, and enjoy the blessings which have been given us, in a spirit of exclusiveness.

Nature teaches us a lesson in this direction. She keeps open house for innumerable winged and creeping insects, and their banquets are always spread among the beautiful, fragrant flowers, whose hospitable abodes are ever filled with guests, from the bees and the butterflies to the tiniest-winged gnat. Elegant hospitality can be exercised at a moderate expense; and those of us who can not afford to give costly dinner or evening parties, can surely entertain a few friends at tea, or of an evening, and thus promote a social feeling among neighbors and acquaintances.

DAISY EYEBRIGHT.

Home Etiquette

THE home is the most important place to display one's knowledge of etiquette, yet often it is there most ignored. The majority of people save their worst manners for the home circle.

It is all very well to enjoy our loose shoes and old clothes at home, but why need we raise our voices or lower our standards of behavior there? Why may not a man find it as easy to open a door and allow his wife to precede him as a stranger? Why may not the wife find it in her heart to show him the tender graces and charming courtesies which she so naturally bestows upon the occasional guest?

Why should the father forget to lift his hat when meeting his daughter or wife, and remember it when meeting the daughter or wife of his neighbor? And why should the daughter hide her ill temper in her friend's house and display it at home?—*Selected*.

A Widening Circle

"THERE go the Andersons in their new automobile," said Augusta, as they sat on the vine-shaded piazza. "I'm crazy for a ride in a real

auto, and I've never even set foot in one. People are selfish, and I don't suppose Maude Anderson will ever think of inviting me."

"We-ell," said her friend Mattie, "I don't suppose they realize what a great treat it would be to you or me." She hesitated a moment, then continued, boldly, "just as you don't realize what an immense pleasure it would be to mama if you would invite her sometime when you are going for a long drive. Of course, I've been with you lots of times, Gustie, but I've often wanted to ask you to let mama have my place sometime. She never has anything but trolley rides, you know."

"Why, I never thought of it," said Augusta, promptly. "Why didn't you ask me before? We've always had a horse, and have been so used to driving that I never thought it would be any special pleasure. Tell your mama I'll call for her Thursday, and we will take the prettiest ride I can find—where trolley-cars won't take one."

When Mattie told her mother of the invitation that evening, Mrs. Loring's face lighted up. "Indeed, I should like it very much, Mattie, but wouldn't Augusta enjoy it more if you went instead?"

"No, mama; she really wants you this time; I'm not invited at all," laughed Mattie. She had not told her mother of the conversation that had led to the invitation, and that the first suggestion of the drive had come from Mattie herself.

"It has been a long time," said Mrs. Loring, "since I've had anything more than a car ride."

"Dade, thin," said Mrs. Murphy, who had just brought back the laundry, and had stopped a few minutes, at Mrs. Loring's invitation, to rest and enjoy the cool glass of lemonade that was very refreshing after her long walk, "it's meself would be glad to git a car ride now and thin,—'way out to the parks, wid me little Maggie,—but it's precious few nickels I can be sparin' fer car rides this summer."

Mrs. Loring and Mattie gave a quick glance at each other, as the same thought flashed through their minds. Had they not neglected a very simple means of giving pleasure to others? They could well afford the money to give Mrs. Murphy and her ten-year-old Maggie a refreshing car ride at times.

"Mrs. Murphy, when I have my pleasant carriage drive next Thursday, I'd like to think that you and Maggie are having an outing, too. You take these dimes and enjoy a good ride. It will give me real pleasure."

"Wasn't Mrs. Loring good to give us this lovely ride?" said Maggie to her mother, as, in the very front seat of an electric car, they rode out to one of the beautiful parks the next Thursday afternoon.

"Yis, indade," said Mrs. Murphy. "And 'tis meself was wishin' we cud 'a' brought Biddy Ryan's little lame Timmie along wid us. How he would 'a' liked to see the green grass and the yaller buttercups!"

Maggie puzzled over this for some time. She knew it cost money for car rides, and she knew her mother had none to spare. It was hard work sometimes to get enough to pay the landlord and to buy food.

Before the ride was over, she had solved the problem. "Mama, I think Mrs. McCarthy would lind me her baby-carriage, and I could wheel Timmie over to the square, where he could see the fountain and the grass and the trees, and it would be nice and cool. He wouldn't be very

heavy, if he is 'most five. Can I do it, mother?"

"Yis, dear; an' it's a good thought, darlin'," responded Mrs. Murphy.

So the deed of kindness was "passed along." And each one found it was in her power to give pleasure to others—to share what seemed a simple thing to her, but meant much to others less fortunate than herself.—*Ida Kenniston, in The Circle*.

Useful Hints

THE darkest egg stain may generally be removed from silver by rubbing it with salt on the end of the finger.

Aluminum is hard to restore to its first beauty, especially the frosted finish. Immerse for a considerable time in water slightly acidulated with sulphuric acid.

Copperas and nut-gall inks can be removed by strong oxalic acid, followed by pure water and frequent applications of clean blotters. For most other black inks use a weak solution of chlorinated lime, followed by acetic acid and water, and frequent blotters.

To remove paint from clothing or hands, turpentine will be promptly effective, if the paint is fresh. If it is dried, the removal will be more difficult. Soaking in strong ammonia water, or in a two-to-one mixture of ammonia and turpentine, may do it.—*Popular Mechanics*.

Time-Leaks

"How is it," said a boy who was learning the trade of typesetting, "that Jim gets in three or four thousand 'ems' more than I do, when I work every bit as fast as he does,—you said so yourself,—and I don't make any more mistakes, either?"

The foreman addressed stopped and looked at the two boys thoughtfully.

"Yes, your fingers are quicker, if anything, but I'll tell you how it is. You look up every time the door opens; he doesn't. A great deal of time leaks out that way. It's like a hole in the pocket."

There could not have been a better illustration. Your pocket might be well lined with half-dollars in "nickels" or pennies, but if there was a tiny hole in it, the half dollars would be sadly "short" at the end of the week. So with half-hours. They are broken up into minutes and half-minutes. Are there any leaks to lose them out of? The reason we do not take any better care of half-hours is that they are usually all in "small change," so to speak. But a little care will guard against losing them. Keep them as whole as possible, and look out for the time-leaks.—*The Wellspring*.

Outlines of Government

(Concluded from page two)

- Monarchical, government by one person.
- Limited, power of monarch limited by constitution and laws. England.
- Unlimited (absolute), power of monarch unlimited. Turkey.
- Hereditary, eldest child becomes ruler. Germany.
- Elective, ruler chosen by vote. Rome at one time.
- Republican, government by representatives chosen by the people. United States.
- Democratic, government where all the people meet to make the laws. Plymouth Colony.

CLIFFORD A. RUSSELL.



Our Field — The World Africa — X

Program

OPENING EXERCISES: —

Singing: "Courage," No. 622.

Responsive Reading: Psalm 90.

Prayer.

LESSON STUDY: —

The Gold Coast Colony.

Our Work on the Gold Coast. See page —
Sierra Leone.

The Latest from the Gold Coast.

The Gold Coast Colony

Along the southern shore in the curve of Africa's western coast lies the Gold Coast Colony. It possesses a seacoast of nearly four hundred miles, and an area of thirty-eight thousand square miles. As indicated by its name, this country is rich in the precious yellow metal. Tropical fruits are grown to some extent. Owing to the ignorance and idleness of the people, but little has been done to develop the agricultural resources. The inhabitants number more than a million, gathered in cities and villages throughout the colony.

The climate is one of the deadliest to be found in any part of the world. Some years the fever sweeps away thousands of the natives. The dangers of the climate are increased many fold by the total lack of sanitary regulations and the dense ignorance regarding laws of health. But few white people are there,—not more than two or three hundred. These are mostly government officials or traders who spend only a portion of their time on the Coast.

Our Work on the Gold Coast

Literature sent out by the International Tract Society found honest readers in the Gold Coast, and soon a few Sabbath-keepers there were earnestly calling for the living teacher. Our first representatives to that field were Brethren R. G. Rudolph and E. L. Sanford, who sailed from New York, Dec. 20, 1903. The REVIEW, mentioning their departure, states that it was "the first organized expedition of our people to an uncivilized country." These brethren reached their field in February, 1904, and found a few Sabbath-keepers, and received a friendly welcome from the native tribes. Cape Coast Castle was chosen as headquarters for a mission station.

The brethren found that the heathen Bushmen whom they visited called the last day of the week the holy Sabbath. In one village the manufacturing of salt was suspended upon the Sabbath; in another, even the domestic work was laid aside. Thus has the light of God's truth penetrated the ages. That word which causes these children of nature to recognize the Sabbath was spoken in Eden. It was stamped upon future history at the dispersion of the people building Babel. In these natives God has preserved a witness of his unchangeable law.

In five months after our brethren arrived, repeated and obstinate attacks of malignant malarial fever had so weakened Brother Sanford that he was obliged to quit the field, Brother Rudolph remaining alone. Oct. 3, 1895, Elder D. U. Hale, Brother and Sister G. T. Kerr (nurses), and G. P. Riggs (cannasser), arrived at Cape Coast Castle, and found Brother Rudolph of good courage, even in his loneliness. Brother Hale describes their first home as a "good house made of mud and covered with sheet-iron, with nice pine floor and whitewashed walls,

which make it look very neat and clean. We have one large room, which we are using for worship. We begin our family worship at seven o'clock, and invite all who would like to come in and read with us, to come. Our room is crowded each night, and nearly all can read English. Brother Kerr counted seventy one night."

The medical missionary work was a means of gaining a ready access to the hearts of the people. At first only the poorer natives came for treatment, but soon the wealthy and the best families were paying patrons at the little mission station. The chief of that division of the colony had spent much money for other doctors without relief. A few treatments cured him. He showed his gratitude by offering our missionaries a tract of land for an industrial school. Marked success attended the efforts of our workers, and there seemed every prospect that our work would be permanently established, but in the midst of their faithful labors they were forced to realize the fact that they were in a country which had been properly termed "the white man's grave." Their letters contained sad accounts of sickness, suffering, and death, but breathed a spirit of intense loyalty and devotion to the cause in that field. In the latter part of 1896, Brother Kerr wrote that in the last year they had successfully treated four hundred and eighteen cases of disease, and only one patient died, except the loss of his own two children. Of the effect of the climate upon the white man, he says:—

"This country never lets up with the fever until its victims are dead. I only hope that the Spirit of God will work upon the hearts of our people, and that they will remember all the missions, but especially this one at this time. We are here as pioneers. None that come after us, we hope and pray, will have the hardships we have to endure. We are not complaining of our lot; we only hope that means may come so that we can build, and establish the work on a firm foundation that others can build on, before our health fails, or death relieves us of all work. We are able to work most of the time, but our health is being slowly and surely undermined. The whole desire of each one is to get the work established here. We have had two days of prayer and fasting that the Lord would raise up native workers and means for this field."

Early in 1897 the Gold Coast workers moved to the mission farm which had been given to them by a native, and set to work, with the help of the natives, to clear the jungle so that suitable buildings might be erected, that they themselves might have at least a comfortable home, and a school be established. At this time Brother Hale wrote:—

"Brethren, we need consecrated workers. We need means to support them. The way is opening up much faster than we can fill it here. Now seems to be just the time for a mighty effort among this people. All the land of Ashanti is opened up now, with only one missionary station (Wesleyan) in all that country. They are more favorable to us than to others, as they have it by tradition that Saturday is God's day. They are standing with open arms to receive us. Shall we go up to possess the land? It is for you to say. Brethren, come over and help us. May the Lord help you to help us."

One can not read such appeals from a little band of workers in such an extremely perilous field, ten years after they were written, without being touched by the call and filled with a desire to respond to it.

A few months later, letters from Brother Hale told of the progress of the work on the buildings on the mission farm, and of the conversion of responsible natives who were giving valuable aid. This letter closes with the words: "The rainy season—the deadly part of the year—will be here in April; and we depend much upon

your prayers to hold us up before the throne of grace."

Then follows a long silence. The faithful company of workers, broken in health, were compelled to withdraw from the Gold Coast. The two children of Brother and Sister Kerr lay sleeping in their graves. Brother Riggs went to Liverpool, but died from disease contracted in Africa. Brother and Sister Kerr went to Cape Town, and Brother Hale returned to this country. A few Sabbath-keepers on the Gold Coast remained faithful and continued to call for missionaries.

Six years passed. Early in 1903 Elder Hale returned to the Gold Coast, with his family. Brother and Sister J. M. Hyatt (colored), from Minnesota, accompanied them. In less than a year Brother Hale and family had to hasten away to save his life, Brother and Sister Hyatt remaining.

Sierra Leone

After the close of the last General Conference, in 1905, Elder D. C. Babcock and wife, who had been laboring in British Guiana, accepted a call to West Africa. While awaiting their arrival, Brother Hyatt visited Sierra Leone, a British colony on the extreme western coast of Africa. This place seemed to offer many advantages, healthwise and otherwise, as a center of operations for the West Coast. In a short time considerable interest was manifested in a series of Bible readings held in Freetown, and upon the arrival of Brother Babcock, it was decided to open up the work in Sierra Leone.

The English language is largely spoken in Sierra Leone. Freetown, a city of about sixty thousand, derived its name from the use of it by the British as a point to liberate slaves, while the slave-trade was being suppressed along the West Coast. Mohammedanism, Catholicism, Protestantism, and heathenism in many forms exist there.

It was decided to bend every effort to establish a Bible training-school for native workers, to prepare them to go into the interior.

In the spring of 1906, one hundred and fifty dollars was paid for a little tract of land on the outskirts of Freetown. It was decided to build a mission house near the summit of a spur of the mountain, about three hundred feet above the sea-level, as the high altitude furnished a little haven of comparative safety from the malarious climate of the sea-level. The building of the mission house was carried on under great difficulties. Brother Babcock was weakened by repeated attacks of fever. The rainy season began before the building was fully enclosed. The wild animals in the near-by jungle made frequent raids to the vicinity of the house, carrying off chickens, and fighting the Mendi boys until they went down to the town to sleep nights. On one occasion, more than one hundred native Africans—men, women, and children—were engaged in a desperate fight, just in front of the building. As illustrative of the native temper, Brother Babcock writes:—

"You can scarcely imagine the disposition of these heathen people until you have had some experience with them. A few days ago two of our own boys came rushing up to our bedroom, all ready for a fight. I told them they must not come up in that way to get me to settle their difficulties, but to go down, and I would come at once. I went down as quickly as possible, but before I could reach the bottom of the stairway, I heard pounding and beating such as I never heard before. When I got outside, they were clinched like tigers. The Lord gave me strength, and I soon had them out at arm's length, and held them until they agreed to stop. In just a few minutes, they were as good friends as ever."

By the time the mission house was completed, Brother and Sister Babcock were enjoying ex-

(Concluded on page six)



In Another Boy's Shoes

WHEN the late Henry M. Stanley first arrived at New Orleans as a cabin boy on a sailing ship from Liverpool, he was forced to various shifts to earn a living. Among other positions for which he applied was that of office boy in one of the morning newspaper offices. His bright appearance impressed the man in charge, who engaged him, and told him he could begin his duties in half an hour, it then being nearly six o'clock in the evening, and that his hours of work would last till some time after midnight.

As the boy started out, the man noticed that he was barefooted. "Run home and get your shoes and stockings," said the man.

"I haven't got any," answered the boy.

"Can't you get some?"

"I don't know, sir. I'll try."

"Come back at six with shoes and stockings, and it's all right. If you don't, we can't take you," answered the man.

He sat down on the steps outside, and after some minutes' thought went back into the ante-room again and faced the boy who was in charge during the day, who had overheard the conversation. "See here," said the applicant, "have you got another pair of shoes and stockings?"

"No."

"When do you go off duty?"

"Six o'clock."

"Same time as I go on. Now, I'll tell you what I'll do. I'll give you half a dollar for the use of your shoes and stockings each night for a week. I'll leave 'em under the desk for you every morning when I go away, so you can wear them during the day."

"Well," answered the boy, slowly, "I'll do it if you'll write me an order on the cashier for the half."

The order was duly written, and the future Sir Henry put on the shoes and stockings and entered upon his first journalistic duties.—*The Friend*.

Misers

"HERE'S a piece in this paper," said grandfather, wiping his spectacles, "that says a miser over in Beechmont died of starvation, and he had bags and bags of gold and silver in his miserable hut. He didn't have fire to keep him warm, and his old hut let in the wind and rain, but all these years he has been hoarding the money. I can not understand what he meant. Foolish man! I am glad we have no misers in our little city." Then the kindly old gentleman walked down the garden path to take some of his precious roses to a sick neighbor, and the miser passed out of his mind.

"If grandfather only knew it, there are plenty of misers in this town," said Evelyn, looking at the pink rosebud rapidly taking shape under her fingers. "Mrs. Lukens asked me to make a tray-cloth for the church fair in her home city, and I did it the very best I could. She furnished the materials, and I did the work. It didn't take me very long, but I was just as careful with it as with more elaborate work, and when she got home, she never said a word about how much it sold for, or anything. I waited about six

weeks, and then, every time I saw her, I led up to embroideries and tray-cloths and fairs in the conversation, but the thing seemed to have gone out of her mind completely. At last, I could stand it no longer, and determined to know the worst, as the books say, so I asked her point-blank. She said that it had been sold, but didn't tell me how much the purchaser paid for it. Her manner was so noncommittal that I supposed they had lumped all the articles together that were left and sold them to some fancy-work dealer."

"You said you were determined to know the worst," put in Evelyn's brother George. "Did you ever learn the fate of the tray-cloth?"

"I'm coming to that," said Evelyn. "Mrs. Trent told me that Mrs. Lukens had told her that the tray-cloth was greatly admired, and brought more than any other piece of embroidery on her table. It sold for fifteen dollars, and was very much admired for its daintiness and simplicity. When I heard that, I just sat down and wept a little to think that Mrs. Lukens could be such a miser. She never dreamed that I would meet Mrs. Trent, or she wouldn't have told her."

"You have company, if that is any consolation," said George. "I've always prided myself on doing a little more than my duty at the bank, but never one word of praise or commendation did I hear. Last week, when I was offered that place in the new bank at an increased salary, and accepted it, the president never said a word, when I told him, except that I probably thought I was bettering my condition. I suppose virtue is its own reward, but I did think that I was entitled to a few pleasant words in addition to my pay. I call that the height of stinginess."

"I, too, have my tale of woe," said Fred Olds, with a little laugh. "My employer always says it spoils people to praise them, and as soon as a man finds out he's worth anything, he wants his wages raised. He thinks by finding fault continually he will give his helpers to understand that he is doing an act of charity by keeping them. Actually, he has more men discouraged and out of heart than any one you ever saw. After a while, they recover and hunt other places, but at first the continual faultfinding is very wearing. I have been offered a place as bookkeeper at the Flouring Mills, and shall leave Mr. Packer next week. The man at the mills laughed, and said the fact that I had been with Packer for six months was recommendation enough. One thing is certain, and that is, that if I ever get to the place where I employ people myself, I will know how to treat them."

"I feel sorry for miserly people," said Evelyn. "Just think how small and mean they become by repressing every kindly feeling and the praise that should flow from their lives to those of the people about them. In time, they will starve and freeze and die just like the man grandfather read about."

"Yes," said Fred, "and they would have much more money, I mean misers, if they put it out at interest and let it work for them. Mr. Packer loses the good workers in his shop, and constantly takes on inexperienced men simply because he is too stingy to be honest about their ability."

"I have just been listening to your experience meeting," said Mr. Morris, coming out of the library. "While you were talking about misers, it seemed to me that I would have to plead guilty, too. I have received many blessings from the hand of my Heavenly Father, yet many times I have been too miserly to praise him for his goodness and kindness. O, I go to prayer-meeting pretty regularly, but often I neglect to say a word, and often my prayers have a dozen sentences of petition to one of praise. You young people have taught me a lesson this morning."

"I think we all are—that is, I mean I am guilty too," said George, turning red. "I think I will stop talking about Mr. King until I am more generous myself."

"You had it right at first, George," said Fred. "We all are guilty, aren't we, Evelyn?" and Evelyn nodded.—*Wellspring*.

A Faithful Shepherd Boy

GERHARDT was a German shepherd boy, and a noble fellow he was, too, although he was very poor.

One day while he was watching his flock, which was feeding in a valley on the borders of a forest, a hunter came out of the woods, and asked, "How far is it to the nearest village?" "Six miles, sir," replied the boy, "but the road is only a sheep track, and is very easily missed."

The hunter glanced at the crooked track, and said: "My lad, I am hungry, tired, and thirsty. I have lost my companions and missed my way. Leave your sheep, and show me the road. I will pay you well."

"I can not leave my sheep, sir," rejoined Gerhardt. "They would stray into the forest, and be eaten by the wolves, or stolen by robbers."

"Well, what of that?" queried the hunter. "They are not your sheep. The loss of one or more wouldn't be much to your master, and I'll give you more money than you have earned in a whole year."

"I can not go, sir," rejoined Gerhardt, firmly. "My master pays me for my time, and he trusts me with his sheep. If I were to sell my time, which does not belong to me, and the sheep should get lost, it would be the same as if I stole them."

"Well," said the hunter, "will you trust your sheep with me, while you go to the village and get some food and drink and a guide? I will take good care of them for you."

The boy shook his head. "The sheep do not know your voice," said he, "and—and——" Gerhardt stopped speaking.

"And what? Can't you trust me? Do I look like a dishonest man?" asked the hunter, angrily.

"Sir," said the boy, "you tried to make me false to my trust, and wanted me to break my word to my master. How do I know you would keep your word with me?"

The hunter laughed, for he felt that the boy had fairly cornered him. He said: "I see, my lad, that you are a good, faithful boy. I will not forget you. Show me the road, and I will try to make it out myself."

Gerhardt now offered the contents of his scrip to the hungry man, who ate it gladly, coarse as it was. Presently some attendants came up, and then Gerhardt, to his surprise, found that the hunter was the grand duke, who owned all the country around. The duke was so pleased with the boy's honesty that he sent for him shortly after, and had him educated. In after years Gerhardt became a very rich and powerful man, but he remained honest and true to his dying day.

Honesty and truth and fidelity are precious jewels in the character of a child. When they spring from piety, they are pure diamonds, and make the possessor beautiful, happy, honorable, and useful. May you, my readers, wear them as Gerhardt did. Then a greater than a duke will befriend you, for the great King will adopt you as his children, and you will become princes and princesses royal in the kingdom of God.—*Ycung Pilgrim.*

Our Field—the World

(Concluded from page four)

cellent health. Their school began with the children of one family, a Catholic, living near. In a few days other children came, and finally the veranda of the mission house, which was six by forty-four feet, was seated to accommodate seventy-five children, and the parlor was filled with the larger students, so there was hardly living-room for the mission family. The growing school called for an addition to the teaching force, and Brother L. W. Browne, a native of Barbados, West Indies, who has recently completed his studies at Emmanuel Missionary College, Berrien Springs, Mich., sailed from New York early in April, to assist in that work.

Last January a tent-meeting was conducted in Freetown. There were six hundred present at the first meeting, and for six weeks the congregation was never less. On Sunday nights there were present from ten to fifteen hundred. The book sales amounted to more than one hundred and fifty dollars. Many thousand pages of literature were distributed. The following incident, recently reported by Brother Babcock, reminds one of some of the experiences of the apostles:—

"Last Sunday a minister in one of the large churches, in a special meeting was warning his congregation against attending our meetings, and advising them not even to refer to them, nor to speak my name, when a voice cried out, 'Why don't you preach the truth to us as we hear it at the tent? We will go to hear that man.' Then all the congregation cried out against the minister, and it seemed for a time that the people would do him violence. One of his class leaders and another gentleman came at once to our mission, and purchased 'Bible Readings' and 'The Desire of Ages.'"

Feb. 28, 1907, the first baptismal service took place, seven persons receiving the ordinance. There is every reason to believe that others will unite later. Receiving financial encouragement from interested persons, Brother Babcock bought a lot for a church building, the entire amount being promptly raised on the grounds. They have begun to build, and hope to have the church completed soon. No more fitting close can be given to this account than the latest words of Brother Babcock: "To our dear people who have so liberally assisted in sounding the message in this part of dark Africa, we send the cheering word that light is breaking. The truth has a sure foothold here. Pray that the fire kindled may grow brighter and brighter."

The Latest from the Gold Coast

Brother D. U. Hale, now laboring in Texas, occasionally receives letters from the believers in the Gold Coast. Brother Hayford, a native, meets regularly with a company of young men to study their Bibles and pray. He says also: "My work consists of going out at times into the

streets to tell people about the soon coming of Christ, the true Sabbath, and other points of truth. I have Bible readings with such persons as I can have access to, and distribute tracts and papers."

The leader of the young men at Cape Coast Castle still holds regular meetings for Bible study and prayer. So the seed sown there amid such peril and distress is not dead.

L. FLORA PLUMMER.

Educating a Chief

DR. JOHN G. PATON, once a missionary to the New Hebrides, has lately died, leaving behind him a record of fifty years of faithful and fruitful work. Half a century ago, when Dr. Paton took up his pioneer work in the New Hebrides, the natives were cannibals. To them the missionary brought civilization, and became not only their preacher, but their teacher. The following incident of his experience is told in his autobiography:—

In 1869, after great labor, Dr. Paton printed his first book, a translation into Aniwan of various passages of Scripture. He had to work with a broken press and scanty type, but after long and patient toil the volume was ready for his people.

One old chief had a great desire to "hear it speak." While the book was being printed, Namakei came, morning after morning, saying: "Missi, is it done? Can it speak?"

"At last," says Dr. Paton, "I could say yes."

"Does it speak my words?" asked the chief.

"It does."

"Let me hear it speak."

"I read to him a few sentences, and he fairly shouted for joy.

"It speaks my own language! O, give it to me!"

"He grasped it, turned it round every way, and, closing it with a look of great disappointment, handed it back, saying, 'I can not make it speak. It will never speak to me!'"

"You don't know how to make it speak yet," I answered. "I will teach you."

"As I showed him the book again, I noticed the old chief strained his eyes, and I suspected he could not see the letters through the dimness of age. I hunted up a pair of spectacles, and managed to fit him. At first he was afraid to put them on, thinking of sorcery. At last he yielded, and was overjoyed to see the letters clearly. He cried: 'I see it all now! This is what you told us about Jesus. He opened the eyes of blind men. The word of Jesus has come to Aniwan. He has sent me these glass eyes. I have got back the sight I had when I was a boy.'

"I drew A B C on the sand in large letters, and showed him the same in the book. Fixing these in his mind, he exclaimed: 'I have lifted up A B C! They are here in my head, and I will hold them fast. Give me other three.'

"He learned very fast. He used to say to the young people: 'You say it is hard to read. But be strong and try. If an old man like me can do it, how much easier it ought to be for you.'"—*Selected.*

Drifting

WHILE crossing the Atlantic, and about one thousand miles in mid-ocean, we overtook a small steamer bearing the name of "The Rose Lea," loaded with lumber and bound for England. As we came nearer her, we could see that she was making an effort to come nearer us, and when we were about a quarter of a mile away, she began signaling to the effect that having lost her steering gear, she was quite helpless, was drifting, and wished assistance. What she wanted was to be taken in tow, but our officers said it would delay them two weeks, so refused the

request, and our vessel passed on and left them behind drifting.

This might seem to some to be a cruel, heartless thing to do, but remember it was not a case of life or death with the crew; they were in no immediate danger, as the weather was calm, and the sea smooth, and they had not yet come to the point of abandoning their ship. What they wanted was to save the cargo, to hold on to their worldly possessions, to save the vessel, and were willing to run any risk in order to do it. So we left them drifting with every breeze and wave. What would happen if a severe storm arose and found them in that condition, one could easily imagine. It was sad to leave the little boat with all on board alone on that great expanse of water, without anything to guide them, but if they would stay with the boat, what else could be done?

There are many among us as a people who have lost faith in the truth, and consequently in the Word of God; their steering gear is gone; they are drifting with every wave of temptation and sin, but still they cling to their old craft of worldliness, and are not ready to leave it, and will run any risk to stay by it. Were they ready to leave it and come on board God's vessel of truth, which is strong, safe, and sure, they would soon be carried into the port of safety. They would like to be helped, would like to be saved, but want this to be done as they hold on to their cargo of worldliness. Those who do this will surely be passed by and left to drift on the great sea of sin and temptation, to be tossed about with every wind and wave, and finally, in the great storm that is coming, be swallowed up and lost forever.

Brother, are you drifting? Have you lost your steering gear,—faith in God's truth and in his Word,—and are you being beaten about at the pleasure of wind and wave? God's great ship of truth and salvation is passing by, and is willing to take you aboard if you are willing to abandon your cargo of self and worldliness. Will you do it? It is your only hope for safety, and if you will do it, you will soon find the desired haven.—*W. B. White.*



LANCASTER, MASS., Jan. 4, 1907.

MY DEAR FRIEND: I go to Sabbath-school. I have two sisters. I am eleven years old. I go to the public school. My teacher's name is Miss Ritscher. I like to go to school. My sister goes to the academy. With love to all the little friends, I am,

Your new friend,
ELLEN GOODNOW.

BELLINGHAM, WASH., Jan. 6, 1907.

DEAR EDITOR: As I have not seen any letters from Bellingham, I will send one. I am nine years old. I have one brother and two sisters. We all go to Sabbath-school. I get the INSTRUCTOR every Sabbath, and I like to read it. My teacher's name is Mrs. Edward. I want to be faithful to the end, and want to meet all the readers of the INSTRUCTOR in the earth made new.
GILBERT JOHNSON.

ST. MARYS, OHIO, Jan. 17, 1907.

DEAR EDITOR: I intend joining the Reading Circle of 1907. I have chosen for my books, "Story of Joseph," "Gospel Primer," "Christ Our Saviour," "Best Stories," and "Steps to Christ." I am eleven years old. I have been in church-school two years. Miss Rilla M. Gooden is my teacher. We have a new school building, and it is on the place where we live. I go to Sabbath-school, and study my lessons from the *Little Friend*. I like my lessons very much. My mother has been dead ten years. I have one brother and three sisters. We all keep the Sabbath.
W. HARRY POTTS.

CROW WING, MINN., Jan. 10, 1907.

DEAR EDITOR: I have never seen a letter from this place; so I will write one. I wrote one last spring, but suppose you did not get it, as I did not see it in print. I have finished reading the five books for the Reading Circle of 1906. I read the New Testament, "The Way to God and How to Find It," "The Story of Joseph," "Best Stories," and "Black Beauty." I am now reading the Old Testament.

My sister Ruth and I send the answers to the Bible questions from Oregon. I want to meet all the INSTRUCTOR readers in the new earth.

FLORA MAXIM.

BIBLE READERS COURSE

The State of the Dead

1. What becomes of the dead?

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3:19. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4.

2. Where do the dead sleep?

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2.

3. How long will they sleep there?

"So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:12.

4. Do the dead know anything?

"For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." Eccl. 9:5.

5. In what condition are the thoughts of the dead?

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4.

6. What part, if any, do the dead take in earthly things?

"Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in any thing that is done under the sun." Eccl. 9:6.

7. If there should never be an awakening of the dead, what would be the result?

"For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." I Cor. 15:16-18.

8. When does the resurrection of the righteous take place?

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." I Thess. 4:16.

9. Are not the righteous dead in heaven?

"For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand." Acts 2:34.

EULA ROBERTS.

in his tent door, whom did he see coming toward him? How did he entertain these strangers? Who were they? After they had eaten, what did the Lord tell Abraham? For how many righteous persons did Abraham first ask him to spare Sodom? For what small number did the Lord at last promise to save the city?

Lesson Story

1. While the Lord talked with Abraham, the two angels went on toward Sodom. It was evening when they came to the city; and Lot, who was sitting by the city gate, saw them, and went to meet them, bowing himself with his face toward the ground. He urged the men to go home with him, and stay all night. When they were rested, he said, they could rise up early, and go on their way again. At first the men said, "Nay; but we will abide in the street all night." But at last, as Lot urged them so greatly, they went home with him. And he made them a feast, and they did eat.

2. "And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it.

3. "And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law.

4. "And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

5. "And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city.

6. "And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

7. It seems strange that Lot would think of now stopping to talk with the Lord; but this he did; for instead of trusting the Lord, and going when he was told to go, he urged that he might not be sent to the mountain, but might go to a little city only a few miles from Sodom. It was the Lord's plan to destroy this city also; but for Lot's sake he spared it.

8. Then the Lord said to Lot: "I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I can not do anything till thou be come thither." All this happened very early in the morning. And "the sun was risen upon the earth when Lot entered into Zoar;" for that was the name by which this little city was called from that time.

9. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

10. "But his wife looked back from behind him, and she became a pillar of salt.

11. "And Abraham got up early in the morning to the place where he stood before the Lord: and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace."

Questions

1. Where did the two angels go while the Lord talked with Abraham? What time of day was it when they came to Sodom? Who was sitting in the gate? What did Lot do when he saw the angels? What did he urge them to do? How did the men answer Lot? At last where did they go? What did Lot do for them?

warning? Did his sons-in-law listen to him? How did Lot seem to them?

2. What did the men ask Lot? What did they tell him to do? What did they say they would do to that city? Why was the city to be destroyed? Who had sent them to destroy it?

3. To whom did Lot at once carry the angels'?

4. In the morning what did the angels say to Lot?

5. Did Lot go at once? Why did he linger? — His treasure was in Sodom; so it was hard for him to leave that place. Where is our heart sure to be? Memory Verse. Then where should we be careful to have our treasure? At last what did the angels do? Where did the angels bring Lot and his wife and daughters?

6. When the angels had brought Lot outside the city, what did they tell him to do? Where did they tell him to go? What was he forbidden to do?

7. How did Lot obey this command? Where did he ask that he might go?

8. What did the Lord consent to do? What was this city afterward called? What did the Lord again command Lot to do? Why must he hasten? At what time did Lot enter Zoar?

9. Tell how the Lord destroyed the cities of the plain.

10. What became of Lot's wife? Why did she look back?

11. Where did Abraham go early in the morning? Where did he look? What did he see? What did Abraham know when he saw the smoke rising up from the plain?

THE YOUTH'S LESSON

IV — God's Eternal Covenant Renewed in Christ

(July 27)

MEMORY VERSE: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil 4:7.

Questions

1. What is the result of sin? Rom. 5:12.
2. Then why did not Adam die the day he transgressed God's law in the garden of Eden? 2 Peter 3:9; note.
3. What promise did God make when sin entered the world? Gen. 3:15.
4. To whom did this refer? Gal. 4:4; 3:16.
5. Whose commandments did Jesus keep when he lived among men? John 15:10.
6. Since Christ is our substitute in renewing God's covenant with us, what does he become for us? 2 Cor. 5:21.
7. What blessing does that bring to each of us? 2 Cor. 5:21, last part.

8. By what name is he called? Jer. 23:6.
9. What was the object of this plan of substitution? 2 Cor. 5:18-20.

10. What is the experience of the one reconciled to God in Christ? Rom. 5:1.

11. How many would God have reconciled to himself? Col. 1:20.

12. What must we conclude from these facts? — That God has one eternal, universal covenant, the center of which is his law in Christ Jesus, and also one universal plan for renewing this covenant when it is broken, and that is in the gospel of Christ.

Note

That day the sentence of death passed upon Adam, and he lost eternal life. God permitted him to retain physical life, which he had completely forfeited, until the plan of salvation could be submitted to him, and he avail himself of its provisions if he would chose to do so. So every sinner has forfeited the life he has, and is dead in trespasses and sins; but God gives time to repent and accept the salvation he has provided.

THE INTERMEDIATE LESSON

IV — Lot in Sodom

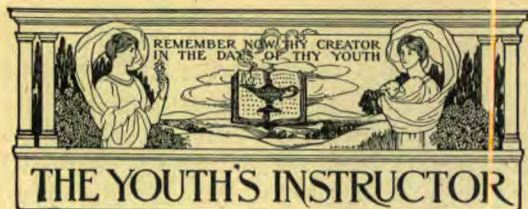
(July 27)

LESSON SCRIPTURE: Gen. 19:1-3, 12-28.

MEMORY VERSE: "Where your treasure is, there will your heart be also." Matt. 6:21.

Review

Why did Lot leave Abraham and go to live in the plains of the Jordan? What wicked cities were in this plain? One day as Abraham sat



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.

ONE hundred and fifty thousand dollars a day it is estimated Great Britain spends for theaters. Our country does not come far behind.

THE telephone is destined to grow in favor; for the "televue" accompaniment, a recent invention, when attached to the telephone transmitter, enables one to see the person to whom one is talking.

IT has been suggested that the President's cabinet should have a secretary of peace as well as a secretary of war. Cardinal Gibbons, because of the influence he would have with Catholic nations and Catholics, would, it is thought by some, be a proper person to act as peace secretary.

"I WOULD as soon think of bribing an American university president as a Japanese policeman," said one who is well acquainted with the high character usually possessed by the men holding this position of honor in our country. It is said that perfect loyalty animates the Japanese officials from the highest to the lowest.

A "HEAT veil" has been invented. This is to serve as a protection to fire-fighters. It is constructed after the principle of the safety-lamp with double windows. It is composed of fibers of cane, which possess the peculiar property of retaining water for a considerable length of time. The veil is made damp before being fastened to the fireman's helmet.

WORKING men of Allegheny County, Pennsylvania, have inaugurated a Sunday-rest movement. A petition has been sent in to eight hundred firms urging them to avoid all unnecessary Sunday work. *The Christian Union Herald* says of this movement: "Catholics and Protestants have joined hands in one earnest effort on behalf of those who are thus deprived of God-given rights."

"THE directors of the American Humane Education Society voted, in memory of the generous gift of the late Arioch Wentworth, a prize of one thousand dollars for the best drama of 'The Christ of the Andes'; also one thousand dollars for the best story showing the folly and wickedness of international wars; also one thousand dollars for the story best calculated to make the rich and the poor more kind to each other, and so harmonize the disputes between capital and labor."

THE Indiana State Board of Health makes the following report of results obtained in its laboratory of investigation:—

Fifty-three per cent of the baking-powders examined in the laboratory this year was found to be adulterated or short of standard. Nine

per cent of the beer examined was found to be bad, 29 per cent of the butter was bad, 80 per cent of the carbonated drinks, 89 per cent of the catsup, 15 per cent of the chocolate, 78 per cent of the orange cider, 80 per cent of the bottled apple cider, 35 per cent of the coffee, 12 per cent of the coloring used in cakes and candies, 12 per cent of the condensed milk, 40 per cent of the cream, 83 per cent of the lemon extract, 72 per cent of the vanilla extract, 84 per cent of the miscellaneous extracts, 81 per cent of the jellies, jams, fruits, and preserves, 56 per cent of the ginger ale, 17 per cent of the honey, 60 per cent of the grape juice, 63 per cent of the lard, 29 per cent of the olive-oil, 29 per cent of the oysters, shrimp, etc., 66 per cent of the malt extract, 69 per cent of the maple sirup, 52 per cent of the molasses, 22 per cent of the milk, 39 per cent of the fresh meat, 55 per cent of the canned meat, 23 per cent of the spices, 60 per cent of the lime juice, 22 per cent of the miscellaneous sirups, 37 per cent of the sorghum sirups, 88 per cent of the cider vinegar, 90 per cent of the malt vinegar, 32 per cent of the distilled vinegar, 32 per cent of the canned vegetables, 84 per cent of the wine, and 21 per cent of the miscellaneous food products examined were found to be adulterated. There was not a single sample of codfish examined but that was found to be objectionable in some way.

The Cliff Was Scaled

IN a fairy tale we are told of a young man who, in his quest for the enchanted land, came to a great rocky barrier which impeded his progress. But an impulse urged him on, when suddenly a slab of rock fell before him, forming a step. No sooner had he planted his foot on this, than another slab glided down, forming another step. And so on, one step at a time, till a rocky stair-case grew beneath his feet, and the cliff was scaled. This is only an imaginary occurrence, but there are many young men and women who have gone through our schools, who can tell of a real rocky staircase, built by the providences of God, that grew beneath their feet as they worked their way through school. God is no respecter of persons. What he has done for some, he will do for you, if you are determined to get an education to use to his glory.

The Coming of His Feet

IN the crimson of the morning, in the whiteness of the noon,

In the amber glory of the day's retreat,
In the midnight, robed in darkness, or the gleaming of the moon,

I listen for the coming of His feet.

I have heard his weary footsteps on the sands of Galilee,

On the temple's marble pavement, on the street,
Worn with weight of sorrow, faltering up the slopes of Calvary,

The sorrow of the coming of his feet.

Down the minster-aisles of splendor, from betwixt the cherubim,

Through the wondering throng, with motion strong and fleet,
Sounds his victor tread, approaching with a music far and dim—

The music of the coming of his feet.

Sandaled not with shoon of silver, girdled not with woven gold,

Weighted not with shimmering gems and odors sweet,
But white-winged and shod with glory in the Tabor-light of old—

The glory of the coming of his feet.

He is coming, O my spirit! with his everlasting peace,

With his blessedness immortal and complete;
He is coming, O my spirit! and his coming brings release;

I listen for the coming of his feet.

—Independent.

All our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God.—Mrs. E. G. White.

Answers to Correspondents

"A MAN'S good breeding is the best security against other people's ill manners."

Is it good manners for a girl to assist a young man in putting on his overcoat?

No; it is not good form for a woman to assist a man with his overcoat. He should be able to do this without assistance from his lady friends. There are exceptions, however, to all rules. I knew a young woman whose gentleman friend, unfortunately, had but one arm. He once asked her assistance in putting on his overcoat; but her sense of propriety bade her refuse the aid he really stood in need of.

Should a young man help a lady put on her jacket?

This is a delicate attention that a gentleman should always give to a lady in his company. Often it is quite awkward for one to put her jacket on gracefully without assistance. Mother and sisters should be thus remembered, as well as lady acquaintances.

Should one continue to chew one's food while serving one's self?

No, it is not good form to do so.

Where should the guest of honor be seated at table?

If the guest is a woman, she should be seated at the host's right hand; if a man, he is given the place at the right of the hostess. At formal dinners, this rule does not hold.

Should a lady put her gloves on in the street?

Good form says not, though our own country's decrees in this are not so insistent as those of some of the European countries.

Should girls kiss one another when meeting or parting on the street?

There may be times when such a public display of affection will be pardonable; but such expressions of friendship should be delayed until one reaches a more retired place. A writer in a recent number of the *Ladies' Home Journal* says that kissing on the street is now regarded as very provincial.

Is it a breach of good manners for a young woman to hum or sing under her breath in public places?

Mrs. Burton Kingsland, who is authority on matters of etiquette, says: "Probably the worst manners are those of persons who are anxious to draw attention to themselves, or who make elaborate efforts to appear to ignore the presence of others. It is simply unpardonable to hum or sing under one's breath in a public place."

Is it respectable for a Christian young man to stay at the home of a married woman while her husband is away? and should the woman go to places with the young man, taking his arm?

Not knowing the circumstances, I hardly know how to give a definite answer, and I am not sure that our department should include questions of this character. It is safe to say, however, that the lady's husband should before leaving make arrangement for his wife's company and protection that could not possibly bring any reflection upon her character. And she should conduct herself after his departure in a way that no one would be given the slightest opportunity to question her motives. Mrs. Margaret Sangster said recently in the *Woman's Home Companion*: "A girl in these days is not supposed to take a man's arm unless there is some special danger which makes it necessary. Old and feeble women may avail themselves of this assistance, and old-fashioned husbands and wives still adhere to a custom now nearly obsolete." If this be true of girls with their escorts, I certainly think it unnecessary and improper for a married woman to take the arm of a young man stopping at her home, unless her excessive age and ill health make it necessary.