

THE YOUTH'S INSTRUCTOR



FINDELL

The Prayer Calendar

THE delay in getting out the Morning Watch Calendar is deeply regretted, but we are very glad that so many are anxious for the calendar. The orders are coming in by the hundred from every part of the country. For the benefit of all who want to use this calendar, we print here the January page. The calendar itself, we hope, will be in your hands very soon. Let any who have not ordered it, do so at once. The price is six cents. Send stamps, if desired. Order of your conference Missionary Volunteer Secretary, or of The Missionary Volunteer Department, College View, Nebraska. M. E. KERN.

January

God's Love and the Sinner's Need

Read *Steps to Christ*, Chapters "God's Love for Man," and "The Sinner's Need of Christ."

"Immortal love, forever full, forever flowing free;
Forever shared, forever whole. A never ebbing sea."

Fulness of God's Love

- | | | |
|-----|----|-----------------|
| We. | 1. | John 3:16 |
| Th. | 2. | Exodus 34:5-7 |
| Fr. | 3. | Psalms 86:5 |
| Sa. | 4. | Ephesians 2:4-7 |
| Su. | 5. | Romans 8:37-39 |

Supplementary Reading

Education
pages 16, 113, 114

Constancy of His Love

- | | | |
|-----|-----|-------------------|
| Mo. | 6. | Isaiah 54:7-10 |
| Tu. | 7. | Jeremiah 31:3 |
| We. | 8. | Isaiah 43:1, 2 |
| Th. | 9. | Hosea 14:4 |
| Fr. | 10. | Ephesians 3:17-19 |

Ministry of Healing
pages 71, 72, 161, 162.

Tenderness of His Love

- | | | |
|-----|-----|-----------------------|
| Sa. | 11. | Psalms 103:13, 14 |
| Su. | 12. | Deuteronomy 32:9-12 |
| Mo. | 13. | Lamentations 3:32, 33 |
| Tu. | 14. | Isaiah 49:15 |
| We. | 15. | Ephesians 5:2 |
| Th. | 16. | Deuteronomy 33:27 |

Education
pages 84-96

God's Love in us

- | | | |
|-----|-----|-----------------|
| Fr. | 17. | Romans 5:5 |
| Sa. | 18. | Philippians 1:9 |
| Su. | 19. | 1 John 4:17-29 |
| Mo. | 20. | John 14:23 |

Our Helplessness

- | | | |
|-----|-----|----------------|
| Tu. | 21. | Ephesians 2:12 |
| We. | 22. | Isaiah 59:1, 2 |
| Th. | 23. | Isaiah 53:6 |
| Fr. | 24. | Prov. 5:22 |
| Sa. | 25. | Romans 7:14-20 |
| Su. | 26. | Jeremiah 13:23 |

Christ's Object Lessons
pages 186-192, 234

Our Helper

- | | | |
|-----|-----|----------------|
| Mo. | 27. | Romans 5:8 |
| Tu. | 28. | Acts 4:12 |
| We. | 29. | 1 Peter 1:3-5 |
| Th. | 30. | John 3:14, 15 |
| Fr. | 31. | Isaiah 55:6, 7 |

Subjects for Special Prayer: *Those for whose salvation you have a special burden. The Young People of your church. Those who are persecuted for conscience' sake. The Southern Field.*

Thirteen Years in Water

FREDERICK SCHLIMME was a stone-mason of Brunswick, Germany. In November, 1894, he fell from a tree, breaking his backbone and crushing his spinal cord. The lower half of his body was paralyzed, and the derangement of the internal organs was so great that some of them ceased to act. The only way in which the life of the unfortunate man could be preserved was by keeping him submerged in water at a temperature of 94°. His body was ingeniously supported, and thus surrounded by hot water, Schlimme felt little or no pain.

For thirteen long years the patient has remained in this bath, and it was only recently that death released him from his watery imprisonment. But he has made the best use of those years. He soon became able to make baskets and articles of wire, cages, and other things, which were so well made that they brought large prices and found a ready sale. Besides, he bred large numbers of canaries.

I know nothing about the character of the man, but I suspect that he lived in the Bath of Contentment; or perhaps it would be better to call it the Bath of Cheerful Courage. And I am not sure but it would be worth any man's while to break his backbone for the sake of getting into that bath. But that is not at all necessary.—*Caleb Cobweb.*

A Fixed Purpose

(Concluded from page twelve)

manner. It is also commendable for one to master as many subjects as possible, for every effort strengthens the ability.

Let every young man and every young woman upon deciding to enter school for a preparation for a life-work, ask himself or herself the question, For what work shall I prepare? It is not always that one can settle this question at once or alone, but wise counselors and careful, consecrated teachers are ever ready to advise and assist one in reaching a decision.

That a wise choice may result, this question should be made a subject of prayer. A person will have decided convictions, doubtless, before he wisely settles upon his life-work. But once let the matter be clearly and positively decided, then let him go forward, never swerving to the right nor to the left, allowing no trivial circumstance to cause a deviation from the course marked out. Satan will throw all sorts of seeming hindrances in the way of carrying his plans to completion, but the Lord will help him to surmount every difficulty. God has a place for every devoted, consecrated, qualified individual; and the sooner one becomes settled as to one's life-work, the sooner will one be able to appropriate every experience to the accomplishment of that purpose, and make even adverse experiences stepping-stones to the end sought.

How many have started out with a noble purpose to prepare for the work of the Lord, have labored hard and even endured some hardships, perhaps were graduated from some of our institutions, and upon completing their course found their zeal for God's work waning, and so far as the cause of God is concerned, have lost the precious talent they possessed.

May God help every young person to cherish dearly and prize most highly every means by which the noblest and grandest work ever committed to mortal man may be kept before him, and continually engage his thought and employ every God-given talent.

C. H. CASTLE.

"TOGETHER press we on to reach the common goal."

"WHEN a man is terribly in earnest, he is bound to make people believe in him. He is a tremendous positive force that simply sweeps all before it."

CHASING through books superficially clogs the mind, and causes you to become a mental dyspeptic.—"Testimonies for the Church," Vol. III, page 465.

The Youth's Instructor

VOL. LVI

TAKOMA PARK STATION, WASHINGTON, D. C., JANUARY 21, 1908

No. 3



A Short Tour Among the Hakkas

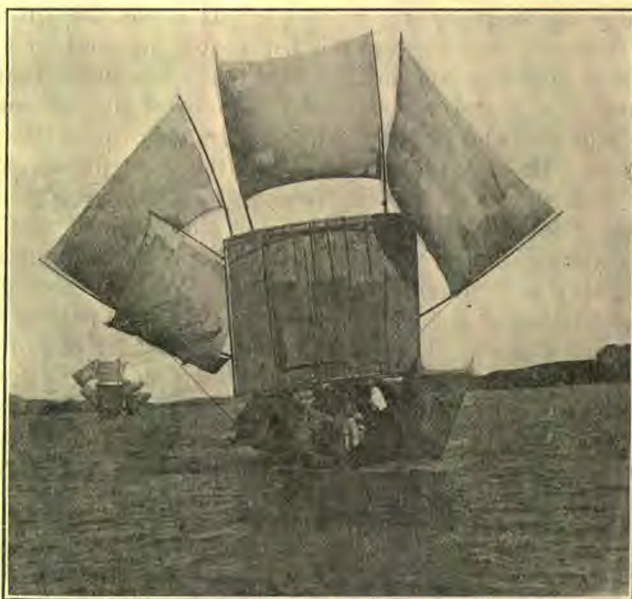
IN company with Brother J. P. Anderson, who is studying the Hakka dialect in preparation for work among that class, I left Hongkong by coast steamer for Swatow, about one hundred fifty or seventy-five miles distant. This was the first stage of our trip as we proceeded to the land of the Hakkas, or strangers, or sojourners, as the word implies. These people are widely scattered in different provinces of the Chinese Empire, but they are by far the most numerous in this province (Quangtung), where they are distributed for more than one hundred miles along its northeastern border. They migrated to these parts from the provinces to the north several hundred years ago, and took full possession of this part of the province which to-day has come to be, as it were, a little Hakka world all by itself.

From Swatow we passed on to a large prefectural city called Chiu Chow by rail (this railroad was built and is controlled by the Japanese), a distance of about twenty-five miles due north. It is designed to extend this railway line farther to the north, and so connect Amoy and Fuchau in the province of Fukien. At Chiu Chow we were met by my brother, B. L. Anderson, and Elder N. P. Keh from Amoy, who had planned to meet us at that place where there is an independent Chinese church of some thirty or forty members who profess to be keeping the Sabbath, and to be deeply interested in the Advent truth. This city is in the province of Quangtung (Canton), but the dialect spoken there is more nearly akin to that of Amoy, and so remote from the Cantonese that we who speak this dialect can not understand them, nor are they able to understand us. For this reason we were dependent on Brother Keh as an interpreter. We held several meetings with them, and found considerable interest, though there seemed to be a drawing away from the truth, owing, it was said, to the influence of other churches; and we were very much disappointed in not being able to continue our effort there on account of the sudden death of one of Brother Keh's children, which called him away, and so left us without any means of communication. While there

we visited one of the interested ones who lives in a village not far from the city. We noticed to our satisfaction that he had some of our calendars and sheet tracts pasted on the front of his house, and some similar ones pasted on the walls inside. He told us that the ones pasted on the outside were for persons who happened to pass by, while those on the inside were for his own benefit. We felt that he was making at least a noble attempt to follow the injunction of Paul, to be "instant in season and out of season."

As Elder Keh had to return home, it was decided that my brother accompany us up into the Hakka regions, and later return to Chiu Chow, when it was possible for Brother Keh to leave home again and resume work there. We accordingly arranged for our passage from Chiu Chow to Ga Ying, the principal city of the Hakkas. The distance is about one hundred

fifty miles, following the water route. We had with us one Chinese helper, making a company of four. We took passage on a cargo boat loaded with kerosene, vegetable oil, sweet-potato skins, vegetable starch, and other seemingly useless things, all amounting to about twenty thousand pounds. The boat had a crew of seven men and a captain. At Chiu Chow the river is fairly well filled with these cargo boats, each one of which is provided with five or six sails, which are made to do full service whenever the wind is favorable.



A CHINESE CARGO BOAT

In our case we had much contrary wind, and so our men were compelled to propel the boat against the strong current by means of poling, rowing, or towing. The manner in which those men, day after day, bent their backs to lift that heavy boat against the swift current of the river, seemed to us inhuman and beyond the endurance of men; but with that unspeakable patience, so characteristic of this race, those men, except one, an opium smoker, wrestled with that load for about two weeks to get to their destination, a long distance beyond Ga Ying.

At times we had to pass up rapids, in which case it often required twelve or fifteen men to move one boat over these rather dangerous places. On such occasions we noticed that the captain never failed to materially increase the number of incense sticks at the aft end of the boat, which served in his mind either to placate or to bribe the water demons. The boat was covered with a basket-work covering which kept us and the cargo perfectly dry despite the heavy rains that fell. On the whole we were very comfort-

able both during the day and as we slept at night, though the boat was so full of cargo that we could not stand upright under the covering. Provided with mosquito-nets and a supply of bedding, we passed the nights peacefully as well as restfully, though it was the hottest part of the season. It cost us about three dollars altogether for the entire trip of one hundred fifty miles. We got cheap rates because our boat was something on the order of an "accommodation train" carrying both passengers and cargo. We provided our own food, which consisted of rice, eggs, tinned milk, vegetables, and a few other things we had brought with us from home. To our surprise we found very little fruit, and vegetables were also very scarce, hence our main diet was *congee*,—hard-boiled rice with eggs and tinned milk,—a rather light diet, but quite suited to the season of the year and surely in keeping with our physical activity. As our boat made very slow progress (from three to eight miles an hour), we were enabled to go ashore at pleasure and find good, clear water rushing down the side of the mountains, which in most instances we drank without boiling.

The diet of the sailors was much the same as ours, though more largely rice and vegetables. They worked hard, and we soon ceased to wonder that they had to eat eight or nine times a day to keep up their strength. Each meal was followed by a short smoke, which was about the sole diversion afforded them. They always worked with a will, and seemed to have great respect for their captain, who had run on that river for over twenty years. He took no little interest in us, and treated us with due respect, yet we found him a true Chinaman. Soon after starting out on the trip we had to pass a *likin* station, where local customs dues are exacted. Having us foreigners aboard, he felt confident he could slip by the hated thing provided we would lend our influence. He began by asking us if we had an American flag with us, which, of course, he would use to overawe the officials. We had no flag, fortunately. Wouldn't we write a few foreign words on a slip of paper? We replied that we could not do that in the present situation. Finally he asked us to go outside on the prow of

all this he reluctantly drew up his boat and paid his toll, amounting to about two dollars. This is one of the many ways in which the Chinese seek to utilize foreign influence.

Nearly that whole distance is mountainous, and hence very sparsely inhabited. We found some very



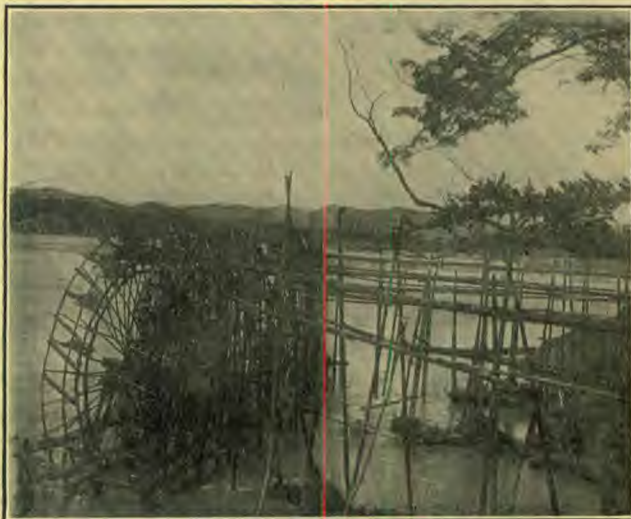
FEMININE DRAYAGE

beautiful scenery; but what impressed the writer the most was the bamboo which had been set out by the people. It is well known that bamboo is one of the indispensable products of China, and it must be admitted that it is quite as beautiful as it is useful. They had been carefully set out in hills, and with their foliage growing from the ground and increasing to the top, they had the appearance of great, overgrown ferns set out in huge pots.

After nine days of this sort of travel, we finally reached Ga Ying without any mishap or serious experience. We were indeed grateful for this, for we knew that we were passing through a country, in some parts of which there had of late been serious uprisings. Only a short time before, some of the minor officials and customs officers had been killed by insurrectionists. Soldiers and sailors had been brought from Canton to put down the uprising with a heavy hand, though we were not able to learn the details of the affair.

Upon reaching Ga Ying, we at once deposited our baggage in a Chinese inn, and proceeded to visit the two mission stations located at that place,—the Basel and Baptist Missions. The former mission has been working in these parts over fifty years, and has a good strong work among the Hakkas—their only work in China. They have some thirty missionaries, exclusive of wives, working among this people. Their mission stations, or chapels, are in almost every good-sized city in those parts, and in a certain way they feel that that field is theirs. The Baptists have been there about fifteen years, but they have only one mission station, the one at Ga Ying. The missionaries of these two stations received us very kindly, and we were enabled to get a good idea of the situation in that city, though we spent only about eight hours there. The city has a population of probably forty thousand, all Hakkas. It is a literary center rather than a place of business; it is the Athens of the Hakka country.

We next engaged a boat for another stage of the journey, which took us a little over two days to make. It was still up-stream, and so we took to walking. Our luggage amounted to about four hundred pounds, and we had a distance of seven or eight miles to go to



A CHINESE WATER-WHEEL

the boat where we could be seen by the customs officers. We were compelled to tell him very plainly that we would have nothing to do with such matters, that we were in China to teach the people of the true God, and not to interfere with Chinese affairs. After

the next halt. We must needs get coolies to carry this stuff for us. Among the Hakkas, at any rate in certain parts, the women do all the work of carrying, whatever the commodity may be. It took us a full hour or more to complete our negotiations, but finally we succeeded in securing three women to carry our baggage this distance for one dollar Mexican, about fifty cents gold. The price was rather high, but considering the circumstances, we were ready to agree to terms so reasonable after an hour of rather excited bargaining. Once the bargain was struck, everything was smooth, as it always is in China. These three women quickly divided our stuff, and with their bamboo poles, to the ends of which were hitched our luggage, they started off, each one carrying about one hundred thirty pounds, laughing and chatting, merry as if they were going to a picnic. It was very hot, and we four men with nothing to carry felt that we had all we could do to keep up with them. No one of us could have carried the burden of one of these women under any circumstances for even a mile; it was simply astounding. In making this distance of seven or eight miles these women stopped to rest only two or three times.

This brought us to a place called Shui-kau, which means "water's mouth," so called from the fact that two rivers run together at that place. Here we remained overnight, and visited one of our boys whose home is near this village. The Basel Mission has a chapel in this place, and we were entertained by the preacher in charge. He has met our people in Singapore, and he also spent some time with us in Canton two years ago. We left some of our literature, and had a good visit with the young man we came to see. He had previously been in our Bible school, and rejoined the school this fall to prepare for work among his own people.

The next day we left this place by boat for a large city called Hing-ning, a distance of seventeen miles. It took us a little over one day to make this point, and the fare was ninety cents. Hing-ning is a commercial center of considerable importance. Here, too, the Basel Mission has a station and large mission interests. Here we met the city postmaster and a young man, a pharmacist, who upon learning of our peculiar faith in the matter of the Sabbath, told us that he had believed in the Bible Sabbath and argued for it for years. He showed much interest in our work, and they both requested that we open up work in Hing-ning at an early date. The dialect of Hing-ning is very good, and for that reason we are favorably inclined to have Brother J. P. Anderson locate there, at least for the time being, to get a good hold on the language. He is in very great need of a foreigner to go with him into this field and preach the gospel of Christ's soon coming. Where is the young man who is willing to leave home for this work?

From Hing-ning we walked to the country village, or rather clan village, of our accompanying native helper. It is nestled very beautifully in the mountains about eighteen miles from Hing-ning. It was a very trying trip for us to make this distance in one day on account of the heat, and further because we all were ill-accustomed to walking. But once we reached this mountain home where we could drink clear, fresh water that gushed out of the rocks, and enjoy the inspiring scenery of the mountains all about us, we felt more than paid for our effort in coming that long distance. It was the most charming place

I ever saw in China, so very quiet and restful, with only the song of birds and the soothing murmur of the water that unceasingly rushed down the valley. Here we spent the Sabbath, holding a service with two of our baptized members and two other young men who had been in our school in Canton. A few of the people came out to hear, but they seemed rather to avoid us when it came to preaching the message. We left a supply of our tracts with the prayer that they would be led of the Spirit to read and receive the word of truth. In general it must be admitted that the Chinese are slow to receive the gospel of Christ, and not a few of those who do take their stand for the Christian faith are limping far behind in their former sins and superstitions. As a class, however, the Hakkas seem quite favorably inclined to the gospel. The Basel Mission claim over four thousand converts among this people.

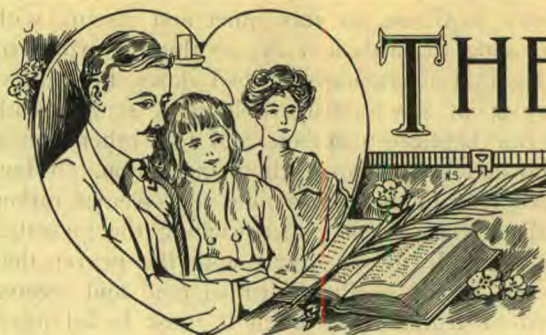
Sunday morning we got a good early start on our homeward journey. Again we were on foot with three men carrying our luggage, which by this time was somewhat lighter than when the women handled it for us. On our way that day we passed a boiling sulphur spring at the foot of the mountains. The Chinese are more practical than sentimental, so we were not surprised to find them using this hot water to plunge their bed boards into, to kill vermin, rather than make it a place for sightseers, as foreigners would be sure to do.

At four o'clock in the afternoon we reached a place called Cheung Lok, meaning "prolonged happiness." Instead of going to one of the indescribable Chinese inns, we hired a boat, a cargo boat lying in the river, where we all passed the night for about twenty-five cents. Of course board was not included. After a restful sleep and an early breakfast, we set out on a long journey of more than thirty-five miles. We traveled almost due west, and succeeded in reaching a city on the East River some time after dark. It was a very trying tramp to us all, over stone-paved roads and in the heat of a tropical August. Our shoes were well-nigh worn out as we halted for the night. We were happily surprised to find some very excellent roads, and not a few well-built bridges as we made this trip, especially the last day. For a distance of over ten miles we traveled over a road that was paved with cobble-stones, probably for military purposes. Our coolies, who had continued with us from the start on Sunday morning, did their part nobly. In two days they carried their burden over fifty miles, and all this for about fifty cents apiece.

After a night's rest, we made preparations to go down the East River to a place called Wai-chau, about one hundred fifty miles away. Once we were in the current of the river, we soon reached Wai-chau where we took passage on a launch for Canton, and after a few hours' ride we found ourselves in that city.

We felt that it was a profitable trip, and in many respects it was very interesting and pleasant. It gave us a good opportunity to study the field that we are planning to enter upon actively. We have several young men in training for work among the Hakkas. It also afforded us an opportunity to distribute a good supply of our tracts in those parts. Some we posted in conspicuous places, or left where we thought they would be the means of preaching the message. My brother, J. P. Anderson, hopes to return to that field in a very short time and enter actively on his work.

J. N. ANDERSON.



THE HOME CIRCLE

"Through wisdom is an house builded;
and by understanding it is established."



The Matrimonial Craze

IN this day and age of our world there are numerous fads, fancies, hobbies, and crazes, which keep society in a turbulent, restless condition, while robbing humanity of that sweet peace, contentment, and happiness which were a priceless boon to the preceding generation. A widespread matrimonial craze, like a storm, is sweeping over our world, leaving in its track blighted hopes, broken hearts, and ruined homes.

Marriage is of divine origin, and was instituted in the garden of Eden as the sacred bond which was to bind together the founders of earthly homes for all time. God provided for but one kind of marriage—that in which Heaven could be honored, and the participants could be more heavenly because of their holy union. And echoing through the ages there still comes to us to-day the divine injunction, "What therefore God hath joined together, let not man put asunder."

But how little is God brought into the reckoning in the majority of modern marriages! Reckless "marrying and giving in marriage" is one of the characteristics which distinguishes this age as being similar to that of Noah, when wickedness reached the limit of God's forbearance, and the world was destroyed by a flood. The present tendency is to lower the divine standard, and to degrade the sacred institution of marriage into a mere whimsical fancy, in which "natural affection" is sadly lacking. Divorces are so easily obtainable that persons can now take upon themselves the solemn vows of marriage with a mental reservation that if things do not go to their liking, they can end all by separation. And the frequency with which this idea is brought into practise seems in a measure to rob divorce proceedings of the disgrace in the eyes of the world, which formerly attended them.

The idea seems to obtain with many that matrimony is the chief end of life. A young gentleman once remarked that he thought a young lady reached her zenith when she married. And judging from the present craze, many of our young women, before whom are great possibilities for usefulness, are laboring under the same delusion. Common sense and sound judgment in the matter of marriage are fast leaving our world, while blind infatuation and hasty consideration are taking their place. Many a young man becomes fascinated with pretty features and fashionable apparel, and leads to the marriage altar a mere society butterfly, who is not practical, and who cares nothing for the domestic side of life; and later on he finds to his sorrow that happiness is not measured by such a low standard. Many a young woman gives her happiness into the keeping of a young man who little knows what the term "husband" really means, and she realizes her mistake only when it is too late to rectify it.

The matrimonial craze is a sad comment on the condition of society as we find it to-day. Little boys and girls become victims of "puppy love," and talk about their "sweethearts" in a way that is shocking to those who realize the full import of such ill-formed ideas in childhood. Children reared in such a miasmatic moral atmosphere become victims of lovesick sentimentalism, and many enter the marriage relation when they ought to be as free as the butterflies, flitting among the daisies of the spring-time of life. Knowing so little of that pure affection which grows stronger with passing years, and realizing so little of what the sacred relationship of marriage means, when they enter into it, they often tire of each other in time, deplore the bonds which bind them, and long for that freedom which was once theirs; but it never can come again. For when one has taken upon himself the solemn vows of marriage, no amount of undoing, whether just or unjust, can ever place him in the condition which he occupied before. A shadow lingers over his pathway which no divorce proceedings can remove. It is far better not to make such a lifelong mistake. It is better to use judgment in the selection of a companion for life, to choose one who will be a real help in life's experiences, and then let love cover the little differences that may arise. But the fact is, when one falls a victim to the matrimonial craze, what judgment he may have is in the background, impulse predominates, and he thoughtlessly chooses as his partner in life's joys and sorrows, one who is easily available, and who a little later on in life, when his judgment became more mature, would be passed by perhaps unnoticed.

If our dear boys and girls could only draw aside the veil which hides the future, and realize what life really has in store for those who are afflicted with the matrimonial craze, few of them would care to take the step which they now contemplate. This alarming malady has brought into prominence the idea of "cheap bargains," many persons being seemingly of the belief that it is better to have married and become divorced than never to have married at all. Many persons who reach a marriageable age, but who have no immediate prospects of matrimony before them, seem to become restless and uneasy, as though apprehensive of some great calamity ahead. In this condition of mind they become blind to their own welfare, and like the drowning individual who grasps at straws, seem grateful to any one who will aid them in a matrimonial venture. They willingly close their eyes to consequences, and "marry in haste" with the probability of repenting at leisure.

Do not lose sleep for fear you may never get married. An ill marriage is a far greater calamity. Generally speaking, that is most highly prized which is most difficult of attainment; and this is especially true of matrimony. The young lady who is so anxious to get married that her young gentlemen acquaintances

dare not extend to her the common courtesies of life lest she misconstrue them as omens of a proposal for marriage, is sadly in need of changing the trend of her thoughts, or she is likely to make a failure for life. And the young gentleman who in his own mind reads his title clear to a young lady's heart and hand in that she permits him to extend to her little acts of deference proper anywhere and under all circumstances, need not wonder when he awakens to the fact that he is mistaken. Boys and girls should guard against permitting their hearts to melt and evaporate in the temperate atmosphere of mere friendship. They should place a higher estimate upon themselves than to be purchased at a cheap price.

Many a young woman, dependent upon her own efforts for support, fondly dreams that matrimony would relieve her of this burden, and consequently bring happiness. Entertaining this idea, she is easily fascinated with one who possesses a few paltry dollars, or, perchance, is heir to a modest estate, thinking little of the one thing needful, without which no life can be truly happy, even in the midst of riches; and that is, heaven-born love. True happiness prevails in that home only where love reigns. A marble palace on Fifth Avenue may prove but a whited sepulcher, though the world may look with envious eyes upon its occupants.

The very small word "vim" has a very great meaning. The unfortunate individual who does not possess vim, is referred by Solomon to the tiny but industrious ant as an example well worthy of imitation. The young woman who possesses health, but who has not sufficient force to care for herself rather than marry merely for the sake of being supported, is not likely to prove a very satisfactory companion to him who chooses her to the sacred relationship of wife. The young man who lacks vim, and yet contemplates getting married, would do well first to learn the full import of the lesson contained in 1 Tim. 5:8. He should bear in mind that the necessities of life will not all be provided for in the bridal robes and the marriage feast; and that marriage will impose upon him a responsibility in this direction which he can not afford to shirk.

God wants young people to think of something besides getting married. He wants them to cultivate the intellect; to store the mind with knowledge that will fit them individually to fulfil their mission in life. And "where there's a will, there's a way" for every youth to come up to the standard which God requires of him individually, that he may be successful in the accomplishing of his life-work. The greatest fields of usefulness lie open to the youth who possess consecrated energy. There is nothing too difficult to be accomplished by them. "I can do all things through Christ which strengtheneth me," is especially applicable to those who possess the strength and vigor of youth.

Young men or young women who take a sensible view of life, are not swift to enter the married state when there is doubt as to whether matrimony will bring more real happiness than they now enjoy. They realize that the echo of the wedding bells will soon die away, and that the music of after years will be either harmonious or discordant, in accordance with whether the step taken is in the right or the wrong direction.

When God placed man in the garden of Eden, he gave him woman to be a "help meet for him;" and God's great design has never changed, although hu-

manity has largely lost sight of the holy relationship there established. He who enjoys the highest happiness is always he who has in his heart "sweet peace, the gift of God's love." And surely the Christian can not consistently expect to enjoy that "peace which passeth all understanding" when he becomes united in marriage to one whose heart is "like the troubled sea," who is a stranger to peace. No one can afford to risk his hope of heaven by thus becoming allied to one who is likely to prove a disastrous barrier to his Christian experience. Marrying unwisely is a most hazardous experiment. How many to-day are stranded on the treacherous rocks of disappointment, far from the sunny shores of happiness, while painfully aware that their matrimonial venture has proved a failure! How many have buried their talents at the marriage altar, and brought upon themselves sad experiences which a loving Heavenly Father never designed should fall to their lot!

God wants his followers to stand as true to him as the needle to the pole. He wants them to follow the divine guidance in all the details of life. He wants them to go forward in the solemn vows of marriage only when the wedding bells will find an echo in the heavenly courts.

My dear young friends, let Christ rule and reign in your hearts, and you can not go astray.

MRS. M. A. LOPER.

Have You That Refuge?

WHILE crossing one of New York's many crowded thoroughfares recently, my traveling companion called my attention to several slightly elevated enclosures that were scattered through the most crowded points, and asked me if I knew what they were. On my replying in the negative, he smilingly remarked, "Those are cities of refuge."

Then I understood. In this rushing, crowded mart, some thoughtful mind had conceived the idea of erecting these little spots of safety where one could step in when hard pressed upon by the crowding vehicles, and wait until the crowd had thinned sufficiently to allow him to go on in safety. Hence my friend's apt name for these little enclosures.

The allusion to the six cities of refuge in Israel of old brought a restful thought, as I pictured the accused one fleeing for his life to these friendly cities where justice would be done his cause.

The refuges described above, though they were valuable and accomplished that for which they were designed, were only temporary in their relief. But we are so glad there is a shelter that is abiding. Listen: "The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33:27. "For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock." Ps. 27:5. "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." Prov. 18:10. "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." Ps. 18:2. "God is our refuge and strength, a very present help in trouble." Ps. 46:1.

Since we know that it could as truly be said of these words as of those of the apocalypse, "These sayings are faithful and true," surely we can say from the heart, "Happy is that people, whose God is the Lord."

CARRIE E. ROBIE.

Our Contributors

History of Mexico — No. 2

The Conquest

THE discovery of America by Columbus in 1492 gave to Europe its awakening. Spain was predominant. Disputes having arisen between the two Roman Catholic powers, Spain and Portugal, concerning their rights, the difficulty was arbitrated by the pope, who defined their respective spheres of influence. Thus freed from local dissensions, these two nations pressed on in the work of exploration. The glittering riches of the Occident stimulated new exploring parties. The Spanish government, nearing the summit of its power, longed for gold and new territory, so patronized the daring leaders. The pope, anxious for the extension of his spiritual power, blessed these parties, and no expedition left for Western shores without its priests and missionaries. Church and state united for the acquisition and control of the New World. For a time the organized forces of the Mexicans heroically resisted these intruders, but finally succumbed to the strategy and power of the Spanish nation.

Fernando Cortez, the conqueror of Mexico, was born in Medellin, Spain, in 1483. He studied law, but soon landed by virtue of his adventurous spirit in Porto Rico, and eventually in Cuba. He became imbued with the idea of conquest, and at the head of a band of faithful followers, set out for Mexico, landing near Vera Cruz, April 15, 1519. He had the good fortune to pick up a stranded sailor called Aguilar, who had accompanied some previous expedition. By his aid and that of Marina, a native woman who could readily speak the Aztec dialect, he was able to communicate with the natives. He set out with 553 infantry, 16 cavalry, 110 sailors, and 200 Cubans to Cempoalla, a rich inland town. After having been received with rejoicing by the natives, he took advantage of this friendliness to learn all he could about the Aztecs, or Mexicans. Cortez was fully informed, since the local tribe was hostile to the warlike inhabitants of Tenochtitlan. However, before leaving, he proceeded to overthrow their idols in the temple, and to set up the image of the Virgin Mary. He then ordered mass to be celebrated. The natives, cowed by the firearms and cannon, were helpless to resist the destruction of their idols as they were rolled down the sides of the temple.

However, as the idols seemed helpless, the Indians accepted this new religion stoically, and many of their number joined Cortez in his march toward the interior. Influenced by his allies, Cortez secured the support of a large body of men from the Tlaxcallans, a powerful tribe very hostile to the Mexicans. Passing through Cholula they massacred many innocent natives, seemingly without any just cause. In spite of all this, men flocked to his standard, and altogether he had about six thousand men when he beheld for the first time, from the lofty divide between the great snow-capped volcanoes, Popocatepetal and Ixtachihuatl,

the marvelous vista of the Mexican valley with her fair capital Tenochtitlan.

When Cortez arrived at Vera Cruz, Montezuma's ambassadors awaited him. Laden with presents of gold, feathers, and fine needlework, they endeavored to satisfy the newcomers, hoping that they would turn back. To the Spaniards, the gold was but a sign of what was yet to be. The gold had greatly encouraged Cortez, who sent word to the Aztec king saying that he had a disease of the heart which was cured only by gold. Twice Montezuma sent embassies bearing richer presents with the same object in view. But Cortez hastened on. Many of his men who had been disgruntled and had mutinied were impelled by the glowing ardor of their leader to give their undivided support. Having destroyed their ships, they were left to their own valor and resources in a strange and hostile land.

It was not long before they met the Aztec ruler on the outskirts of the city. After an exchange of courtesies, they were led to a place assigned by Montezuma. Half in doubt the king went to the great temple and sought the advice of the priests. What shall I do with the inhabitants of heaven? was his question. Some of his advisers thought it best to treat them as messengers from the fair god Quetzalcoatl. The oracles of Huitzilopochtli said, Sacrifice them on the altar and tear out their hearts. Still more in doubt, Montezuma was perplexed. He wavered, and in that spirit of vacillation and superstitious mysticism, Cortez, by mere words, made the Aztec ruler his prisoner, and ruled the Mexicans for many days by making Montezuma his spokesman. This, of course, caused ill feeling on the part of the natives, not only to Cortez, but to their king, for they suspected that he thought the Spaniards were divine beings.

They had long since assured themselves of the human origin of this new people; so it did not take long to start a fight.

The Spaniards barricaded themselves in a palace, and from time to time sallied forth to massacre the natives who swarmed about them with their slings, spears, and cruder weapons. Little effect did these have on the armor of the invaders, who wrought havoc with their artillery. The great temple was assaulted. This act infuriated the people, who vowed the extermination of the enemy. In the midst of this tumult Montezuma was shot down by a stray arrow, it is said, of an Indian prince. Circumstances now forced Cortez to leave, and under the new leader Cuiclahuac, the Spaniards were crippled in their attempt to escape. It was at the great cypress tree of Popotla, a league out from Mexico, that Cortez is said to have wept bitterly at his defeat on that memorable night, July 1, 1520. To-day the tree is called "*el arbol de la noche triste*," or tree of the sad night. The defeat, although humiliating, served to stimulate the great leader to more strenuous action. After a few months of almost Herculean labor combined with strategy, he succeeded in destroying the city and capturing their chieftain Cuauhtemoc, the successor of Cuiclahuac.

Cuauhtemoc was undoubtedly one of the most worthy antagonists of Cortez. Almost from the beginning

(Concluded on last page)



FERNANDO CORTEZ



A Thistle in Jack's Heart

"If I were a farmer," said Jack to his mother, "I wouldn't let any old thistles grow in my fields. I wouldn't have anything but the best grain and fruit."

"But how about the field you do own?" asked his mother very seriously. "I thought I saw a thistle sprouting up in it the other day."

"The field I do own?" asked Jack.

"The other day I heard you use an unbecoming expression I never heard you use before. I said: 'Some one has sown a thistle in Jack's heart.'"

Our lives are fields given us by God. Our parents and teachers are trying to sow good seed, so that nothing but the grain and fruit may grow in them. Are we helping them?—*Junior World*.

Wise Old Henry

HENRY was good and kind, so of course every one loved him. The children fed him sugar and apples, and he loved them for it. His stall in the stable was a place of beauty.

"Henry likes pretty things," the children would say. And so his stall was trimmed with flags and bunting, and in the summer, Henry had fresh leaves and flowers to decorate his stall. To be sure he thought they were to eat, but the children did not care for that.

Henry often wore a wreath of dandelions, or a daisy chain, and he felt quite proud. He never tried to destroy them, but would hold quite still while the children put the flowers on him.

Then how patient he was when Bessie and Bennie and Earl and Nettie, all rode him at once. He seemed to be able to count, for you see there were four of them, and Henry never started until all four were on, and then how he seemed to enjoy the fun. But he always went very easy with them. He knew they must not fall off.

But one day Henry was not able to walk. One foot hung useless, and all the children cried.

Poor Henry! He looked at them all so pitifully, as if asking for help. But papa could not tell what was the matter with him.

"To-morrow I will have a doctor come to look at him," said papa. "But I will put him in the pasture by the road where the grass is good."

So all the children followed while papa led Henry very slowly to the pasture. He limped along on his lame foot, and showed that it hurt him greatly.

After dinner the children went out to the pasture to take him some sugar. But Henry was gone! He had pushed down a part of the fence and was gone. Henry had never been known to break down a fence before. Where had he gone?

Papa and Bennie started to hunt him. They tracked him in the mud down the road toward the town which was only a little way off.

As they went into town, they saw a crowd of men at the blacksmith shop. Papa and Bennie went up to see what was the matter.

And there in the blacksmith shop stood Henry, holding his lame foot up for the blacksmith to look at.

"Why, Henry," said papa, "what are you doing here?"

Henry looked around, but still held up his foot.

"I guess he knows what's needed," said the black-

smith, as he carefully looked at the horse's foot.

"Yes, yes! Just look here!" and the blacksmith pulled a nail from Henry's hoof. "That's the smartest horse I ever saw," said the blacksmith, and papa laughed and patted Henry, who understood all about it.—*Lizzie Harris, in Home and School Visitor*.

Who Is This Boy?

CHEEKS are red, and eyes are sparkling,
(When the call is on for play);
And he has so many virtues,
You would love him any day.

He'll remember any story
That you read a year or more;
(But sometimes forgets the wood box,
Standing by the kitchen door).

He remembers every meal-time,
Things his playmates did and said;
But he'll come straight through the doorway,
With his hat still on his head.

When he calls upon the neighbors,
Off at once will come his cap;
But at home if "there's no comp'ny,"
Seems his memory takes a nap.

Often has his uncle told him
That in all the world so wide
None could claim our obligation,
As those at our own fireside.

Now this boy's had many lessons,
Varied as kaleidoscope,
But they fail to make impressions—
It, alas! seems a vain hope.

Loves to hear you talk of heaven,
And the tales of heroes old,
Who till death were firm and faithful,—
Choirs of angels—streets of gold.

Where these sister angels gather,
In the land so bright and fair,
Will he, still unblushing, enter,
All their happiness to share?

He expects to join that party,—
Gives his pennies, says his prayer,—
Can he safely look for welcome?
For "they're only home folks there."

Or will one who tends the gateway,
Say in tones so sad and low,
"You've been taught, but not learned lessons,—
Through this door you can not go?"

"This is home, and also heaven,
Which it won't be if you stay;
All who live here have good manners,
You can't enter! Go away!"

MARY MARTIN MORSE.



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Australasia — No. 8 (Polynesia)
Program

OPENING EXERCISES.

LESSON STUDY:—

Samoa:

General Items.
Missionary Work.

Fiji:

General Description.
Missionary Work.

Samoa

GENERAL ITEMS.—The Samoan group was formerly known as the Navigator Islands. Insignificant as these specks appear upon the map of the world, they are equal in size to the aggregate area of the Tongan, Cook, Society, and Marquesas Islands. Samoa occupies a strategic position for controlling commerce and military operations in the South Seas. The group belongs to Germany and the United States, but in 1889 these powers agreed to recognize Samoa's independence.

The physical features, the climate, and the productions of these islands resemble those of other groups of Polynesia, and here, too, the natives reveal the mingling of the eastern and western waves of immigration.

MISSIONARY WORK.—The genesis of missionary work in Samoa is found in the efforts of John Williams and Charles Barff. Soon after the visit of the first missionaries the natives received portions of the Bible. In 1846-1850 the New Testament was printed, and in 1855 the Old Testament appeared. The reports of 1903 show that nearly every native has accepted Christianity, but many still retain some of their crude beliefs in pagan mythology; and social life is not yet free from immoralities. Nearly all denominations doing missionary work have erected schools, and the Samoans are making marked advancement in education.

Our first work in Samoa was the erection of a sanitarium at Apia. "This was suspended, however, Dr. A. M. Vollmer having been compelled to return to this country in 1906. His death followed soon after." "Tracts in the Samoan language have been distributed in the different islands of the group. 'Christ Our Saviour' has lately been translated and published. A few Sabbath-keepers have developed as a result. In the autumn of 1907 J. E. Stead and wife were appointed to Samoa, to open evangelistic mission work in some other island of the group."

Fiji

GENERAL DESCRIPTION.—Fiji, lying about three hundred miles southwest of Samoa, was discovered

in 1646 by Tasman. Of its two hundred fifty islands, only about eighty are inhabited. The group claims a place in the memory of all its visitors, for the day line passes through it, and consequently ocean steamers must there correct their time, by either adding or dropping a day. These islands lie in the track of the monsoons, and are blessed with abundant rains. The mercury stands about the same all the year round. The islands are girded with coral reefs, and clothed with luxuriant vegetation which even stretches over the summit of the sleeping volcanoes. A great variety of birds break the solitude of the dark palm forests.

Since 1874 Fiji has been a British colony. Much of the land is in the hands of Australian planters who import coolie labor from the surrounding islands and even from India. The natives are tall, muscular, and well built. When first found by Europeans, they were in many respects a civilized people. They had priests, temples, and a complex theology; but human life was recklessly wasted among them. They are now rapidly decreasing in number, and visits of epidemics have tended to hasten the extinction of the race. Fijians can tell the story of how the measles came to their shores. The old chief visited New South Wales, when



MAP OF INDIA, TO BE USED WITH READING COURSE

this disease chanced to be abroad. Upon his return, as men, women, and children embraced him, he bestowed upon them the germs of the epidemic. Rapidly the disease penetrated into the inmost recesses of the island, slaying perhaps a third of the people.

It would be interesting to visit the Fijians in their homes. "There are no country people here, for they all live in town. They go out to their gardens in the morning, and return to town at night. One day each week is spent in cleaning up the town, and no one can absent himself from this work. If he does, he is judged and fined. About three months every year are spent in building new houses and renewing old ones. This is considered town work, so all are compelled to help.

"Both men and women use tobacco and native grog. As a general thing, only two meals a day are eaten; and in times of unusual rush only one. The daily

dress is only a small piece of cloth wrapped around the loins, leaving the upper part of the body bare. On Sunday or other great occasions, the women replace this by a Mother Hubbard dress; and the men by a shirt and coat. Silks and satins are worn by some. The same spirit of pride is manifested by Fijians that is seen in Europeans. Women are little better than slaves, and are the drudges of the household. Family life is almost unknown. Marriage is contracted, in the majority of cases, on the Chinese and Indian plan. Children are not corrected for wrong-doing by their parents, but are taken to the town chief. All parental responsibility is thus vested in the chief, and in general the Fijian child grows up like a weed.

"In name all are Christians, but in life the majority contradict their profession. The forms of religion are strictly carried out, but as in the case of the Jews of old, it can truthfully be said, 'Ichabod, Ichabod,—the glory has departed.' Yet they are one of the most hospitable races on earth, and no one need suffer want while staying among them. They have no poor; for when reverses come to one, that one always finds a home with friends. They have no orphans' homes nor old people's asylums, for these persons are always looked after by relatives or friends."

MISSIONARY WORK.—The Wesleyans were the pioneer missionaries to Fiji, and to-day they have the strongest force in these islands. The early missionaries have a claim upon the gratitude of later ones, for a translation of the Scriptures. In 1840 three thousand copies of the New Testament were printed, but a quarter of a century elapsed before the whole Bible was given to the islanders. Once in a certain district the chief and his natives, upon leaving the Wesleyans to join the Catholics, were induced by the latter to burn their Bibles.

Most of the Fijians were nominal Christians when our work began there. It was in 1891, during its first cruise, that the missionary ship, "Pitcairn," left our pioneer missionaries, Brother and Sister Tay, in Fiji. Brother Tay soon died, and his wife was obliged to leave; hence the work was not permanently established for some years. But God's Word did not go forth in vain. Last June there were "ten organized churches, one company, ten preaching stations, eight mission houses, five church buildings, three others in process of construction, and ten native laborers in the field force."

About two years ago, three hundred acres of land promising large crops of bananas, cocoanuts, yams, and pineapples, were secured. Here Brother and Sister Carr are conducting a successful industrial school. The printing-press connected with the school sends out about fifteen hundred copies of the little monthly, *Rarama*, and also prepares some tracts and the Sabbath-school lessons. During the last year more than one hundred in the largest island of the group have accepted the Sabbath.

A few words from Brother Parker will draw from seclusion some of the experiences between the trials of pioneer days and the present time of prosperity: "In 1889 Elders Fulton and Parker held a two weeks' series of meetings, and a number of leading natives took their stand for the truth. Among them was an ordained Wesleyan minister and his family. From this point the truth began to radiate. A small book of fifty hymns and two tracts on the Sabbath and the second coming of Christ were written by Elder Fulton.

In 1902 quite a number began to keep the Sabbath. In October of 1903 Brother Curro and family were appointed to this field as self-supporting missionaries. They located in Suva, and the Lord seems to be blessing their efforts. Elder Fulton has also published a small book of Bible readings covering the special points of the message; and another book, which is a translation of parts of 'Great Controversy.' Lately he has revised and enlarged the hymn-book, so that now it contains a hundred hymns, all set to music."

"To show that this people are susceptible to the influences of the Holy Spirit, it is only necessary to relate a few instances. After Brother Fulton had spoken at a certain town, an ordained Wesleyan minister came to him and wanted to inquire further. He visited Brother Fulton a number of times, and they read together. Finally one Sabbath morning he and his family appeared at the mission house. They had come four miles through the mud and pouring rain, and up a long, steep hill through the bush, to tell us they had decided to keep the Sabbath. His townspeople called him everything bad and threatened to drive him away, but he wavered not; and has not to this day. He is our pioneer minister, though about eighty years of age. His name is Pauliesi Bunoa.

"Another instance: a relation of his, Aminio by name, came up to see us, and being but poorly acquainted with the language we could only point him to the fourth commandment and to the calendar. He would look at the commandment and then at the calendar. After a short time he left. The next day Brother Fulton met him, and he said he had decided to keep the Sabbath. He left that day for another part of the group. That was five years ago. Last July I met him again. He had been faithful all this time, standing firm against fearful opposition. He was judged repeatedly, and threatened with banishment. Though all alone, and knowing but little of the truth, yet he has proved true."

In Elder Spicer's article for the week of prayer, we read: "A general meeting in the Fiji Islands, attended by one hundred seventy-five Sabbath-keepers, marks a new era of development in the Pacific. The Fiji churches voted to look after themselves, and to give the native teachers to the work in the regions beyond. It is the same spirit everywhere."

MATILDA ERICKSON.

Missionary Volunteer Reading Course—No. 13

"INTO All the World," pages 24-32.

Test Questions 14-26, page 193.

"Outline of Missions," pages 40-42. Supplement.

When and how was our work opened in India? Locate six mission stations, one printing-press, one school, and one sanitarium.

Name six early missionaries; how many are there now? What missionaries have fallen in this field? How many converts in 1904? In 1906?

Give briefly the developments of the medical work. Into what languages has our literature been translated?

Where are the following workers located?—L. J. Burgess, J. S. James, H. C. Menkel.

How many Santals are there? What is being done for them?

Tell the story of our first convert, of the Tamils, of the leper.

THE TAMILS.—The only workers among the six-

teen millions of Tamils are Brother J. S. James and wife. More than five hundred Tamil Sabbath-keepers have been found. They have some knowledge of the nature of man, and of the coming of Christ.

OUR FIRST CONVERT.—Brother Mookerjee, our first convert in India, is the grandson of William Carey's first convert. Brother Mookerjee's brother was ill, and his father went to our workers for help. It was Sabbath evening, and he found none at the office. He went again Sabbath. He heard singing, so after waiting, he went upstairs. A meeting was in progress. He inquired why meeting was being held on Saturday. Elder Robinson explained that it was the Sabbath. Later he with his family accepted the truth. He is now connected with our Foreign Mission Seminary.

THE LEPER.—At Gopalgunj a leper had been afflicted from childhood. About thirty years ago a missionary gave him a copy of the Gospel of Matthew. He read of Jesus' healing lepers. He prayed, and was healed. Later, some one gave him the tract "Christ and the Sabbath." He read here that Jesus who healed lepers kept the seventh day, and he began to keep it.

THE MOUNTAIN MISSION.—The location is beautiful, and the elevation is seven thousand feet. Here our workers can go to escape the burning heat of the plains. It is but fourteen miles from Dehra, where Brother and Sister Burgess are working. Here, too, some of our workers are studying the language, preparing to do native work.

We have thirty missionaries in India, and a few local workers, — one for every ten million. "It is as if the people of Iowa, Illinois, Missouri, and Nebraska were all heathen, and had but one representative of present truth among them."

ORIGIN OF THE WEEK OF PRAYER (page 25, I. A. W.).—Our denomination made no response to the call in 1859 for the observance of a week of prayer. At the General Conference in 1886, a recommendation was adopted which led to our first observance of the week of prayer, and each year since that time this season of intercession has been a time of refreshing to all. Aside from these, a week of prayer is set apart—the second week of November—by the Young Men's and Young Women's Christian Associations, and is observed the world over.

The Lone Star

(See "Into All the World," page 25.)
Shine on, "Lone Star"! Thy radiance bright
Shall spread o'er all the eastern sky;
Morn breaks apace from gloom and night,—
Shine on, and bless the pilgrim's eye.

Shine on, "Lone Star"! I would not dim
The light that gleams with dubious ray;
The lonely star of Bethlehem
Led on a bright and glorious day.

Shine on, "Lone Star"! In grief and tears,
And sad reverses, oft baptized;
Shine on amid thy sister spheres:
Lone stars in heaven are not despised.

Shine on, "Lone Star"! Who lifts his hand
To dash to earth so bright a gem,
A new lost "Pleiad" from the band
That sparkles in night's diadem?

Shine on, "Lone Star"! The day draws near
When none shall shine more fair than thou;
Thou, born and nursed in doubt and fear,
Wilt glitter on Immanuel's brow.

Shine on, "Lone Star"! till earth, redeemed,
In dust shall bid its idols fall,
And thousands, where thy radiance beamed,
Shall crown the Saviour Lord of all.



THE HEALED LEPER

A Fixed Purpose

"O God, my heart is fixed," said the psalmist. The importance of having a fixed purpose and a determination to carry out some well-defined plan of life-work, to a great many persons does not seem to appeal very strongly. This is true of old and middle-aged people as well as young people. Often we see persons of mature years who are simply drifting. They accept what comes, and because little comes without determined effort, they are satisfied with only a little of what life holds in store for the earnest, energetic, determined man or woman.

Especially should all young men and women early settle upon their life-work. One can more intelligently and more effectually work if one knows exactly what one hopes to accomplish and is endeavoring to prepare for. It is highly es-

sential that those who enter our schools do so with their minds settled upon the object to which they are to direct their energies. Too often we meet those who, while getting their education, are undecided as to what they expect to do when they have finished school.

We frequently hear it remarked that such and such a person is an all-round man, meaning, of course, that he is capable of doing successfully a great many different kinds of work. For this some seem to regard it a virtue to shift from one thing to another, mastering no particular work. This is decidedly a mistake. To be sure it is a fine accomplishment to be able to turn one's hand to many different kinds of work and perform each successfully, but one who is thus capable has mastered certain lines of work, and is really accomplished rather than a novice at everything. It is better to do one thing well than to attempt several things, and do all in a slovenly, bungling

(Concluded on page two)

Helped by Personal Effort or by Reading

Cast Thy Bread Upon the Waters

"My boy, there are some more boats approaching the wharf. Perhaps you would better take this bundle of *El Mensajeros* to give to them, and maybe you can sell them some Spanish Bibles," said my father, as he stood watching the boats being unloaded in front of our house, on a lake front some miles south of Tampico, Mexico.

"Yes, grandpa, but—do you really think that the papers and Bibles do the Mexicans any good? Some of them do not care for them and make sport of me."

"I know; but some stow them away carefully in their tall hats for safe keeping until they reach home, where they can read them. We can not see the good which may result from the literature which we are told we should scatter like the autumn leaves. Paul said, 'I have planted, Apollos watered; but God gave the increase.' Let me give you a page from my own experience."

"Yes, do, father; come and sit where we can all hear you," I called.

"I shall begin with the life of a humble sheepherder in California. Abraham La Rue had been a seaman traveling about the world until he was about fifty years of age. His savings of all these years, he had invested in San Francisco property which was burned in a great fire, and he lost his all. He went up in the mountains north of San Francisco, and took up a claim. There he was converted and joined the Dunkard Church. He was all alone in the world, having no relatives, so he lived far up on the mountains, doing his own cooking and caring for himself. Brother Reuel Stickney, who owned a large sheep ranch in the valley, but lived at Little River on the coast, came over to this valley and left tracts and *Signs of the Times* at the house of the Dunkard preacher, Mr. Studebaker. The preacher would have nothing to do with them, and ordered his wife to destroy them, but she was interested in them, and slyly gave them to Mr. La Rue, who carried them to his lonely cabin on the mountain. He was interested, studied, and investigated until he became convinced and accepted the third angel's message in all its fulness. After this he sold his place to Brother Stickney, and became caretaker of his ranch, where he lived for several years, faithfully attending to all of his duties, and diligently distributing tracts and papers to all, though often repulsed. More than this, he lived the truth before his associates.

"This was a peculiar neighborhood composed of half Swiss and half North Carolinians who had settled here in an early day. There had never been a meeting, nor a minister, nor a Bible study in this valley. Our poor brother was greatly ridiculed. When offered drink or tobacco, he always quietly refused. In astonishment they would ask, 'Why, don't you ever get lonesome?' 'Yes, sometimes.' 'Why don't you smoke for company?' He would draw his pocket Bible from his pocket, and answer reverently, 'This is my company.' This life continued for eight years. He never saw a Christian except when he attended camp-meeting or went to the home of Brother Stickney.

"In the summer of 1876 several new families entered the valley, the school-teacher and family, and your grandmother and I being among them. Brother La Rue as usual began to give them tracts and papers.

We were living on the mountainside in a house belonging to a man to whom Brother La Rue had given papers. He, caring nothing for them, carried them home and tacked them upon the wall of his little cabin. Your grandmother becoming interested in an article which she began reading from the wall, carefully untacked the paper and found to her joy that it was complete, and so finished the article. We were so interested that all the papers we could find were eagerly read. Then moving for the winter into Anderson Valley, we lived near the school-teacher, W. C. Granger. The two families were so interested that we held nightly studies, with the Bible as our textbook. The Sabbath question was so simple, we could not refuse to obey. One morning grandma went into their house and picked up from the mantel a little tract on the sleep of the dead. She glanced it over, and said in surprise, 'Do the Adventists believe in *soul* sleeping?' Cautious Mr. Granger answered, 'From what I have read, I rather think so.' She replied with emphasis, 'Well, they are right on the Sabbath question, that is very plain, but I *know* that immortality of the soul is taught in the Bible. I have read it many times.' 'So have I,' added Mrs. Granger, decidedly. 'The Bible is full of the expressions "undying spirit" and "immortal soul."' Mr. Granger had been studying deeper and more thoroughly than we, and with a quiet smile he answered, 'Well I think we would better investigate that matter before we talk more about it.'

"Accordingly the next Sabbath morning we sat down with our Bibles, concordances, pencils, and paper to find our proofs. We traced out all references to man. What is man? Our researches did not prove very satisfactory to our preconceived ideas, so we hunted out 'soul,' 'spirit,' and 'immortality,' and to our great surprise the phrase 'immortal soul' was *not* in the Bible, and it was very plainly stated that God 'only hath immortality.' 1 Tim. 6: 15, 16. Other texts as the following also surprised us:—

"'But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.' 2 Tim. 1: 10. 'To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life.' Rom. 2: 7. One does not need to seek for a thing which he already possesses, so we must have immortality through Jesus Christ only.

"Such texts as, 'But I would not have you to be ignorant, brethren, concerning them which are *asleep*, that ye sorrow not, even as others which have no hope;' 'So man lieth down, and riseth not: *till the heavens be no more*, they shall not awake, nor be raised out of their sleep;' 'His sons come to honor, and he knoweth it not; they are brought low, but he perceiveth it not of them;' 'His breath goeth forth, he returneth to his earth; in that very day his thoughts perish;' '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;' 'The dead praise not the Lord; neither any that go down into silence;' served to convince us that if we took the Word of God for the basis of our belief, we must know that the dead are sleeping, awaiting the coming of the Lord. '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.' 1 Thess. 4: 16.

"In the evening we went over to Mr. Granger's, and declared we were ready to identify ourselves with the Seventh-day Adventists. They having spent the day in like manner were also thoroughly convinced. Soon others listened, were interested, and a minister was sent for. Elder William Healey, then a young man, came to us. We went to Brother La Rue's to attend the meeting and to keep house for all who attended. Brother and Sister Stickney came, and as we drove through mud and rain to the schoolhouse and listened to the stirring message which he so ably presented, we felt amply repaid for our efforts. How happy we were in our new-found joy, but happiest of all was our dear old brother who had been the means of bringing us to the light of present truth. At the close of three weeks' meeting a church of about twenty members, all but three being new believers, was organized.

"Brother La Rue remained at his regular work until the college at Healdsburg was established, when he went to school and took a course of Bible study. He was now past sixty years old and perfectly white headed, reminding one of a patriarch as he mingled with the younger students. He then went to Hong-kong, China, as a self-supporting missionary. His was the beginning of our work in South China. He confined his efforts to work in the English tongue, and we shall never know of the good seed sowed by this faithful laborer in this difficult field. He was gentle and tender as a father to all who came to him, and never failed to speak a word for the Master. He worked among the sailors and soldiers and wayfarers.

The Gathered Fruit

"After the death of Mr. Studebaker, Brother La Rue had the pleasure of seeing the minister's wife, son, and daughter walk in the light. Of this first church in Christine, Cal., W. C. Granger entered the ministry. For several years he was one of our first teachers, afterward being president of the Healdsburg College, which position he resigned to offer himself as missionary to Japan, where he was laid to rest. His daughter and her husband continued the work. Brother Richardson is ship missionary in Liverpool, England. Lately I boarded an English boat in the harbor of Tampico. I approached the captain, and explained that I was a ship missionary, and offered him a roll of papers. He opened them and glanced at the title of the paper, and exclaimed, '*The Signs of the Times!* Why, we have that paper in England. There was an old gentleman by the name of Richardson who used to bring us this paper every time we were in Liverpool. Fine paper; I am always glad to get it.' Praise sprang to my lips as I thought of that little company in California, thirty years ago, so full of love and zeal for the Master, which, thank God, has not diminished in all these years. My brother Jay McCulloch was a successful canvasser and worker, and we are here in Mexico.

"Who of that little company, after all these years, could for a moment think that faithful Brother La Rue's work was in vain? He worked for eight years without a word of encouragement, although he was ridiculed, scorned, despised,—but will there be any stars in his crown?"

Father smiled, and glancing at his grandson with tears in his eyes, added softly, "Praise the Lord; we have a blessed truth. What shall we do with it?"

The boy quickly gathered up his papers, and ran
(Concluded on page fifteen)



THE INTERMEDIATE LESSON

V — Water Made Sweet: Manna

(February 1)

LESSON SCRIPTURES: Ex. 15:23-27; 16.

MEMORY VERSE: "He gave them bread from heaven to eat." John 6:31.

Lesson Story

1. With happy hearts the children of Israel journeyed from the Red Sea. The Lord had saved them from the Egyptians and they were free.

2. For many days they traveled through a dry, barren plain. The water that they had brought with them in their leather bottles was gone, and they became very thirsty. For three days they could find no water.

3. Then some one saw a spring, and cried, "Water, water!" But, O, the disappointment! It was the waters of Marah,—the water was bitter! Instead of asking the Lord for water, the people found fault with Moses. Moses knew who would help them. "He cried unto the Lord; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet."

4. The Lord here promised the children of Israel that if they would do what was right, and keep his commandments, he would not allow any terrible sickness, like the Egyptians had, to come upon them.

5. They next camped at a very pleasant place called Elim, where there were twelve wells of water, and seventy palm trees. They rested there for a few days, and then began to journey through the Wilderness of Sin.

6. One month after they left Egypt they camped, for the first time, in this wilderness. The provisions they had brought with them from Egypt were about gone. They could not see where, in that barren wilderness, food could be found for so great a company. Again they forgot the One who was caring for them. They blamed Moses and Aaron, and said that they wished they had died in Egypt, where there was plenty to eat. But Moses kindly reminded them that when they murmured, it was not against him and Aaron, but against the Lord.

7. The Lord was very patient with them. He did not leave them to themselves because they murmured against him. He said, "I will rain bread from heaven for you."

8. That same night flocks of quails came up to the camp. And, in the morning, after the dew was gone, the people saw "a small round thing" on the ground. "And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey."

9. They gathered it fresh every morning. What was left on the ground melted away, and what they did not eat spoiled, so they were told to gather just enough for one day. This was about an omer, nearly three quarts, for every man. And they "ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it."

10. On the sixth day they were to gather twice as much manna as on the other days, so that they need not gather any on the Sabbath. The Lord kept that

manna which was gathered on the sixth day, fresh and good for the seventh day. "So the people rested on the seventh day."

11. The Lord told Moses that some of the manna should be kept, that in years to come the people might see what the children of Israel had eaten in the wilderness. So Aaron put some manna in a golden vessel, and it did not spoil.

Questions

1. How did the children of Israel feel as they journeyed away from the Red Sea? Why?

2. Through what kind of country did they now pass? In what did they carry water? How many days did they travel before finding water?

3. To what spring did they finally come? What was the matter with the waters of Marah? Whom did the Israelites blame? To whom did Moses go for help in this trouble? What did the Lord tell him to do?

4. What promise did the Lord now make to the children of Israel? What were they to do? What did the Lord promise to keep away from them if they obeyed his commandments?

5. At what place did they next camp? What made Elim very pleasant? Through what wilderness did they travel after leaving Elim?

6. How long had they been gone from Egypt when they first camped in the wilderness? About what did the people begin to worry? For what did they now blame Moses? Against whom were the Israelites murmuring?

7. What did the Lord in his great kindness say?

8. What came up to the camp that night? What did the people find on the ground the next morning? How did the manna look and taste?

9. How often were they to gather the manna? What became of what was left on the ground? Why could they not gather enough for two days? About how much were they told to gather for one person?

10. How much were they to gather on the sixth day? Why were they told to do this? What did the people do on the seventh day?

11. Why did the Lord wish to have some of the manna kept? What did Aaron do? How did the manna keep?

7. Where is God's seal found? Isa. 8:16; note 4.

8. What does the Lord call the Sabbath? Eze. 20:12, 20; Ex. 31:17. But sign is synonymous with what term? Then what is God's seal?

9. To what does the true God appeal as evidence of his power and right to rule? Jer. 10:10-12.

10. Which day is the Sabbath? Upon what unchangeable fact is it based? Ex. 20:8-11; Gen. 2:2, 3.

11. By what instrumentality does God place the seal upon his children? Eph. 4:30; 1:13; note 5.

12. What other prophecy is given regarding the work of Sabbath reformation? Isa. 58:12-14; 56:1, 2.

13. How are those who thus make up the breach in the law and receive God's seal, designated? What do they keep? What do they have? Rev. 12:17; 14:12.

14. What solemn admonitions are given to this remnant church? Zeph. 2:1-3; Rev. 3:14-21.

Notes

1. The sealing work here brought to view occurs *after* the signs in the sun, moon, and stars, which appear as heralds of the coming of Christ, and *before* the rolling together of the heavens as a scroll. This work must therefore take place in the very time in which we live, and constitute a work now being carried forward in the earth.

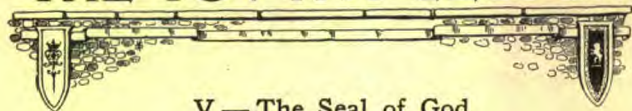
2. The 144,000 mentioned in Revelation 7, have the seal of the living God. The same company is mentioned in Revelation 14. Here they are said to have the Father's name written in their foreheads. Evidently the seal of the living God and the Father's name, in these texts mean the same thing.

3. The use of the seal authenticating documents of importance dates from ancient times. Webster defines a seal as follows: "An instrument, or device, as an engraved metallic plate or stone, sometimes set in a ring, used for making an impression upon some tenacious substance, as wax or wafer, when attached to a parchment or paper, either in attestation of the genuineness of the instruments and the deliberation with which it is executed, or to foster it."

4. It is clear from this gospel prophecy that the law of God has a seal. A true seal defines who the law-making power is, his right to rule, and the territory over which his dominion extends. The seal of God's law will clearly set forth its Author.

5. The Holy Spirit is the agent by whom the entire law, including the Sabbath, is written or impressed on our hearts. 2 Cor. 3:2, 3. Only those who are regenerated and born again through the Holy Spirit can receive the seal of God in the forehead.

THE YOUTH'S LESSON



V — The Seal of God

(February 1)

MEMORY VERSE: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14.

Questions

1. What work is described in Rev. 7:1-3? What is restrained on account of the sealing work?

2. In the time of what seal is this message given? With what events is it closely connected? Rev. 6:12-17; note 1.

3. How many will be sealed? Rev. 7:4.

4. Where is the seal of God written? Rev. 14:1; note 2.

5. What other words may be used synonymously with seal? Rom. 4:11; Eze. 9:4.

6. What is the meaning of the word "seal"? Note 3.

Cast Thy Bread Upon the Waters

(Concluded from page fourteen)

off to distribute them among the Mexican workmen.

Since writing the foregoing, my father, J. A. McCulloch, has been laid to rest to await that glad day about which he so loved to tell others. He was bitten by a poisonous snake and suffered intensely. The Mexicans stand in great awe and fear of death, but often through that night of suffering, we would hear them remark, "Don Juan will die, but he is not afraid. He loves the Lord; he is a Christian." His last day had been spent in making plans for a school for the Mexicans, that they might be taught the gospel. There is no one to take his place as ship missionary. Who will come?

MAY MC CULLOCH-CARR.

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Why Not Read the Bible Through During 1908?

THE *Signs of the Times* has a Bible Band for the year 1908. The purpose of the Band is to read the Bible through consecutively during the present year. One can become a member by sending ten cents for membership. The *Signs* furnishes each member a card with his name upon it, and promises to answer through the *Signs* all proper questions asked by the members.

The plan requires the reading of three chapters each week day, and five upon the Sabbath. The required chapters for each day's reading, together with suggestions and supplementary reading, will be given in the *Signs* from week to week throughout the year.

Why not join the Band, and read again the best of all books?

It Is Not Right

A LITTLE African boy named Bompole was taken from Balolo, Central Africa, to England. During his stay in England, a party of missionaries was selected to open up a gospel mission in Bompole's native land. He attended the farewell service for the pioneer missionaries, which was held in Exeter Hall, London, and was called upon to say something. In a few broken sentences, he made a heart-felt and impressive appeal for his people. He spoke of the "Balolo and their ignorance of God, contrasting his country with our country, his people who '*want gospel*' with ours who have it abundantly, and then asked: '*Isn't it a shame?*'—shame to keep the gospel to yourself? Not meant for English only! Isn't it a shame? My people wanting gospel! *Isn't it? Isn't it a shame?*'"

And we must acknowledge with humility that it is a shame that so many of us who profess to love the everlasting gospel, and who enjoy such priceless blessings because of its influence in our land, do not make greater effort to make it known to every human being in the earth, from Africa's darkest Kaffir to China's lowest coolie?

The Loneliness of Temptation

OUR friends can accompany us far along life's troubled way, and by God's good grace they can partially minister to our progress by rearranging our environment, and removing many of the snares and pitfalls from our path. But in this serious business of temptation it is little that friend can do for friend.

The great battle is waged behind a door they can not enter. The real fight, the death-clutch, is not in some public arena, with friends and spectators gathered around: it takes place in awful and desolate loneliness. In the secret place of every temptation no earthly friend can be near. A man might possibly wrestle with wild beasts, if the theater were in publicity, and amid the plaudits of assembled crowds: but to contend with beasts in secret, to slay them behind the closed and muffled door, is desperate and lonely work. But we need not be alone! One Presence can pass the door that leads to the secret place. "My presence shall go with thee," not as an interested or applauding spectator, but as Fellow-worker, Fellow-fighter, Redeemer, and Friend. The loneliness of the wilderness is peopled by the ubiquitous presence of the Lord.—*Selected.*

History of Mexico—No. 2

(Concluded from page eight)

ning he had been against the intruders, and it was due to his patriotic ardor and power of command that he united the factions of his people again and held the enemy at bay for so long a time. His was a noble and inspiring character. Although but a youth, his wisdom and skill in controlling the natives in their hour of trial, showed a superior mind, one fully capable under other circumstances of coping with the European. Cortez treated his royal captive with due honor and respect, but unfortunately suspecting that the chieftain knew about some hidden treasure, he caused him to be tortured by placing braziers of red-hot coals under his feet. Nothing could move the sufferer. Surrounded by others who were likewise undergoing torture, he smiled serenely, and said, "Am I not on a bed of roses?" Cuautemoch is regarded to-day by the Mexicans as the greatest of the Indian kings. He personified all the good, the brave, and heroic of that now rapidly dying race.

The civilization developed under the Tlaca-tecuhtlies from Tenoch down to Cuautemoch now came under the influence of Europe, and although the whole of Mexico had not been conquered, Cortez had the key to the situation. The fair god indeed had come, but we shall see that it did not bring unmixed blessings to that heathen race.

WALTON C. JOHN.

ONE doctor for every 625 persons is the average in North America; in China there is one to about every 2,500,000 persons.

VERY strong prejudice exists in some Oriental countries against male physicians treating women. "One doctor who was called to a Mohammedan home, insisted on counting the sick woman's pulse. So the husband went up-stairs and tied a cord to the patient's wrist, and brought the other end of the string down to the physician."

CHARLES LOUIS LAVERON, of Paris, who receives this year the Nobel prize for the greatest discovery in physiology and medicine, is the discoverer of the cause of malaria. He found that it was due to the growth of an animal parasite inside the red blood-corpuscles. Every forty-eight hours or some multiple of that period, these growths, he found, would sporulate, or multiply, in such quantities that the poisons thereby thrown into the blood caused the fever, and would destroy in a day perhaps a million corpuscles to every drop of blood.