

# THE YOUTH'S INSTRUCTOR







KING CARLOS of Portugal and the Crown Prince were assassinated on Feb. 1, 1908. The queen and Prince Manual received slight wounds while seeking to defend the king. Prince Manual, who is nineteen years of age, took the throne, and is ruling with satisfaction.

ONE of New York's new apartment houses is equipped with an unusual corps of servants. They are all old men from an old men's home; and the manager seems to be very proud of his efficient and happy corps of helpers. The men are so glad to be free and independent again that there is never any complaining or trouble among them.

"IN order to convey an adequate idea of the magnitude of the work at Panama, the latest canal report says that the amount of concrete to be used in building the locks would be sufficient for the construction of more than twenty-two thousand eight-room city houses. This is certainly a case where the concrete is more impressive than the abstract."

A MILKMAN, of Caldwell, New Jersey, possesses a horse that lies down and holds up its feet to be shod. He has not been trained to do this, but one day when the blacksmith started to shoe him, he was very tired, so he just lay down and held his hoofs appealingly in the air. Finding this plan worked well, he has kept it up ever since.

"A SUPERINTENDENT of schools in Ohio just ordered twenty-five copies of *Liberty*. In his letter to the publishers he stated that though he had been an officer in the Methodist Church for years, he did not propose to hold office in that church any longer, as there was at present too much of the spirit of Catholicism in it, the church being void of the spirituality it once possessed. He said *Liberty* was the most valuable publication of which he knew, and that he desired to circulate it among his special friends."

"IN the year 1906 a single grain of corn was found in the Aztec ruins in northern New Mexico. Last spring that grain was planted, and it appears to be a new variety. Its stalks have grown eighteen feet high, bearing ears averaging seventeen inches long. The kernels are large, and sweeter than ordinary corn. This is credible, for seeds of various sorts found in ancient Oriental ruins on being planted have demonstrated their vitality. The Aztecs inhabited the highlands of Mexico, and are supposed to have been conquered by Cortez early in the sixteenth century."

"THE most expensive book ever published in the world is the official history of the war of the Rebellion, which is now being issued by the United States government at a cost up to date of \$2,300,000. Of this amount nearly one half has been paid for printing and binding, the remainder to be accounted for in salaries, rent, stationery, and miscellaneous expenses, including the purchase of records from private individuals. In all probability it will take three years to complete the work, and an appropriation of \$500,000 has been asked, making a total cost of nearly \$3,000,000. The work will consist of 112 volumes."

### Hero Missionaries

THEY have journeyed far on a stormy tide  
To the friendless shore and the strange hillside,  
Where the wild winds sigh, and the darkness creeps;  
For their hearts are sad with a world that weeps,  
And there is a love that never sleeps.

Where the stress is great and the battle long,  
They strengthen their faith with psalm and song;  
And if for guerdon they have defeat,  
The hymns of their angels forever are sweet,  
And they take their rest at the Master's feet.

God is the source of their secret strength;  
They trust in him, and they see at length  
That morn is breaking after the night,  
And the harvest-fields are gold and white,  
While shines around them God's fadeless light.

But who shall follow where they have led?  
Who live and labor and love instead?  
O hearts of youth, earth waits for you;  
Be strong and brave, be firm and true.  
Faithfully promise, and nobly do!

—Union Conference Record.

### College Manners

THE dean of the women's department in a Western university recently told her undergraduates that they are habitually guilty of various offenses against the laws which govern the well bred. It is wholesome that this criticism should come from within a college, for that brings hope of rational improvement. It has always been true that a community composed chiefly of persons of one sex has a tendency to drop into carelessness of behavior.

"A certain mother had entered her daughter at a well-known college, and went to the town to make the last arrangements for her room and studies. She chanced to arrive on the campus at the time of the hourly change of classes. She stood on the green, watching the hundreds of young women as they trooped out of recitation rooms and dormitories. What she saw in five minutes caused her to determine to send her daughter to Europe with a tutor, rather than to college.

"'What was wrong with the girls?' asked a friend, who could not understand what seemed to her a capricious change of plan.

"'Nothing was wrong,' replied the mother. 'If there had been any question of morals in the case, I should not have hesitated to trust Mary to stand her ground. But bad manners are more subtly contagious than bad morals. I could not bear to think of my daughter among the screaming, "stramming," slouching girls, careless of dress and hair and voice, who swarmed over that campus. Doubtless there were well-bred girls there, but they were lost in the crowd. Education of the mind is good, but unless it goes hand in hand with breeding in gentle manners, it makes scholars who are neither good citizens nor sweet women—and I want none of such in my family.'

"So deans and presidents and professors of women's colleges may well take to heart the fact that the world now, as in the past, is more exacting as to a girl's manners than as to her acquirements. Nothing would prove a greater obstacle to the future spread of the higher education of women than evidence that it is inconsistent with their being in the fullest sense of that noble word, gentlewomen."—Selected.



# The Youth's Instructor

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## Our Contributors

### How the Simple Child of Nature Became a Physician to Princes

Just prior to the year 1844 God not only raised up human agents to proclaim heart-searching spiritual truths in every portion of the earth, but he also in a special manner inspired men to start various remarkable world-wide movements to bless humanity. Among these may be mentioned the anti-slavery movement, which finally banished slavery from our fair land, and the temperance reform, which is now sweeping some portions of this country like wild-fire. In those same eventful days there was born again our modern system of healing the sick by nature's own remedies, such as water, diet, air, exercise, etc.

The story of the wonderful man that I am about to relate to you has for years been an inspiration to me. Vincent Priessnitz was a humble peasant boy, who lived in utmost obscurity, hampered by the lack of a suitable education, and entirely deprived of that culture which contact with society imparts, and oppressed at every turn by opposing laws. Yet under these circumstances this man and his divinely inspired idea triumphed so wonderfully that even the royalty of Europe, and the leading physicians and great men from every portion of the civilized country, sat at his feet.

Does not this prove that the gateway to great usefulness is open to the humblest youth who reads these words, if he will only place himself in the divine channel? Don't forget that great *usefulness* is the *only* kind of greatness that will be worth while when we shall meet our life's final record.

Priessnitz, who afterward became the wonder of Europe, lived in a little out-of-the-way place in Austria, called Grafenberg. At the age of thirteen he sprained his wrist, resulting in much pain and inflammation. While attending to his father's cattle, he studied many of their instincts, and also those of many of the wild animals that were abundant in that region. He had particularly observed a deer, which had in-

jured its limb, limp for several successive days to a mountain stream, and drink of the water, and stand in it for a long time.

Thinking over this circumstance, the idea occurred to him of holding his painful wrist under the pump. He soon discovered that the cold water relieved the pain. But as he could not stay by the pump all day, he hit on the idea of wrapping his wrist in cloths wrung out of cold water, and repeated the process each time they warmed up. He found this was entirely successful in removing the inflammation and in relieving the pain, and his wrist was speedily restored. He was so delighted with the discovery that he had made that he longed to try it upon others.

Do you who read these lines expect some day to be used in a wonderful way? do you have it in your heart to *share* it with some one else? If not, ask God to plant that disposition in your soul, for it is the real foundation for a great character.

Whenever Priessnitz heard of a neighbor who had received any injury, or had swollen joints, or was afflicted with pain, he would persuade him to put on the *umschlag*, as this cold compress was called. He soon discovered that in chronic cases it was better to cover the *umschlag* with dry cloths, which made a heating compress. This increased the circulation there, and lead to healing.

At the age of sixteen he met with a terrible accident. While holding a young horse hitched to a load of hay on the mountainside, the horse became frightened, and dashed down the valley. Priessnitz was dragged under the horse's feet, and finally the wagon ran over him, crushing three of his ribs. He was taken up unconscious, and the surgeon said he must die. The doctor bandaged him as best he could, but pronounced his case hopeless.

When Priessnitz returned to consciousness, he thought of the simple remedy he had discovered. He tore off the doctor's bandages, and applied the *umschlag*. Soon the pain was relieved, the inflammation subsided; then standing up and pressing his abdomen against the window sill, he inflated his lungs with all his might, and in this crude manner succeeded in setting his own broken ribs. By constant application of his compress, he made a remarkably quick recovery, which astonished all the neighbors.





They began to flock to this mere lad to be relieved of their troubles. Priessnitz began to feel impressed that he had entered upon a mighty field of discovery, and he was determined to explore it thoroughly.

#### Necessity the Mother of Invention

He soon found patients who were suffering with diseases that were too extensive to be reached with this compress. Then it dawned on his mind that he could wrap the entire body, and so the wet-sheet pack was contrived, and he felt as delighted when he made this discovery as the miner does when he strikes precious ore. By this one procedure alone he soon found he could secure an almost unlimited variety of effects, depending upon its temperature, amount of moisture, length of time applied, etc.

In the same way necessity compelled him to originate foot-baths, sitz baths, the blanket pack, plunge-baths, shower-baths, the dripping wet-sheet applications, etc. By these simple methods he was soon performing cures that had baffled all medical skill, and which seemed so marvelous that the simple-minded peasants believed him to be a wizard.

He was as simple and artless in his manners as a child; yet all who came in contact with him felt that they were in the presence of no ordinary man. Although he had never read a book on medicine, yet he had such a penetrating observation that the people who consulted him almost believed that he could look into their bodies as if they were made of glass. At a glance he noted the appearance of the patient's skin, his countenance, his general demeanor and movements, his voice, and especially the eye. He was always on hand to see how the patient responded to the first treatment; and his prescriptions almost invariably secured the effect he expected.

#### A Touch of Inspiration

A prominent German physician from Rome, who visited his establishment, wrote as follows: "I have seen Priessnitz undertake cures from which any medical man would have shrunk. I fancy he is so completely ignorant of the human anatomy that if asked where the liver was situated, he would be at a loss to say; but that he can cure liver complaint there is not the slightest doubt. While there, I witnessed cures of such extraordinary nature as to lead me to believe that Priessnitz must be acting under divine inspiration."

Whenever God plants great truth in the world, the devil always becomes aroused to persecute those who attempt to cultivate and cherish it, and Priessnitz was no exception. As his reputation spread, so did the violence of opposition. First the local physicians had him arrested; but as it was shown that he was using no remedy but the simple agencies of nature, he was acquitted. The opinion that he was possessed of an evil spirit was encouraged by the priests, who denounced him publicly in the church, and such prejudice was generated against him that early in his career the peasantry were in the habit of throwing stones at the patients who came to him.

Finally, however, the emperor at Vienna was appealed to to have him suppressed as "dangerous to religion and the monarchy." This led to the appoint-

ment of an imperial medical commission to visit Grafenberg, and investigate Priessnitz and his institution. These great medical men went there deeply prejudiced, but came away wonderfully impressed with what they saw. One of them said on his return, at a medical meeting in Vienna: "Priessnitz is an honest man and no impostor, and his mode of treatment is more successful than ours. Believe me, gentlemen," he said to those learned medical men, "you have much to learn from this countryman."

Not only was his work recognized, but he was given full license and authority by the emperor, so that what was intended to crush him published him to the ends of the earth. Cases that were apparently helpless began to flock to him from all parts of the world. In a few years from fifteen to twenty thousand invalids sought this healing retreat. During two years he treated nearly three thousand patients, and during that time had only two deaths. These persons, it appears, were in a most critical condition on their arrival.



The Dry Pack (From an old print)

In the year 1844 Captain Claridge, a noted Englishman, was there as a patient. He writes that Priessnitz had at that time in his institution an arch-duchess, ten princes and princesses, at least one hundred counts and barons, a number of medical men of all grades, professors, lawyers, etc., numbering in all about five hundred patients. On the walls of the large dining-room hung the flags of fifteen different nations that had sent patients to him. Before his death the king of Austria presented him with the highest medal awarded by the government. Distinctions of all kinds were heaped upon him, yet he remained the same simple, plain, unpretending man.

It seems like a fairy tale that a humble, unlearned man far off in the distant mountains of Austria should have made such an impression that extended to the uttermost parts of the earth. But the same God who selected humble and unlearned fishermen to give to the world, at its height of culture and learning, the simple story of the gospel, chose this simple child of nature, who had been so profoundly taught in the best of all schools,—that of nature,—and who had studied so largely from that book which medical men sometimes take too little time to become acquainted with,—the book of nature,—when he wanted to demonstrate the marvelous possibilities that were wrapped up in physiological remedies.

The success of Priessnitz was so unparalleled that he was never known to have any kind of fever patient die. Of ten thousand individuals whom he treated, there were less than twenty deaths. When one remembers that the majority of these resisted ordinary methods, it seems all the more remarkable.

Tears would frequently be seen to steal down the faces of grateful patients as they blessed the great man for their restoration to health. One noted writer states that he knew of no more touching sight than seeing individuals who by these treatments had regained the use of their limbs approach him and throw their crutches at his feet. Monarchs might have envied him on such occasions.

The facilities of his institution were crude and simple. The rooms resembled a soldier's chamber in



the barrack, and the only furnishings were a cheap bedstead supplied with a straw mattress, a bureau, table, two chairs, wash-basin, pitcher, and a glass. Yet some of these rooms were occupied by the royalty of Europe.

#### Simple Methods, but Great Results

The dietary contained no wine, mustard, pepper, tea, or coffee, heating spices, or exciting condiments. The breakfast consisted of brown bread, butter, milk or buttermilk, cottage cheese, and potatoes: the suppers were equally simple; dinner was a little more elaborate. The dinner lasted an hour and a half, as he recommended it to be eaten slowly.

Next to the various applications of water, exposure to the open air was considered one of the most important means of curing disease. With reference to exercise it was Priessnitz's theory that whoever expected to find health, wrapped up in flannels, lounging on easy chairs or sofas in a warm room, without any personal exertion, would be disappointed; that every one had to earn health by the sweat of his brow. His patients walked at least an hour twice every day.

One writer states that on his arrival at Grafenberg, he was surprised to find patients so well supplied with saws, saw stands, and other implements of labor. In stormy weather they would saw wood in their own rooms. Ladies who had perhaps never done anything more laborious than to embroider or play on a piano in some richly furnished room, would be busily engaged in sawing wood until there was a glow on their cheeks and a cheerful look of animation lighting up their faces; for such wholesome physical labor drives away a thousand corroding cares.

In other words, each one helped to work out his own physical salvation. Wherever there was a stump on the hillside, the snow for yards around would be covered with chips, showing the earnest endeavors of some invalid to earn health. The patients also assisted in laying out the grounds and the park, constructing terraces, and building rustic seats, etc. This, with the abundant water drinking that was encouraged, developed a keen appetite on the part of every one.

The treatments were certainly crude and heroic. With the increased light that is now shed upon our pathway, what results ought to be seen in the hands of those who are dedicating their lives to bless humanity with these same methods of healing!

Medical men came from all parts of the earth to become disciples of this man, who, like his Master, had never studied in the schools of men, but whom God permitted to discover many of the secrets by which nature operates in curing and resisting disease.

Scores, and a little later probably hundreds, of similar institutions were started in Europe and America by those who had kindled their tapers from the fire that glowed so brightly on Priessnitz's altar; for although water had been used as a curative remedy in all ages, Priessnitz was the first to reduce its use to a system. None of those who undertook this work had spent the long years in the wilderness of patient observation that Priessnitz had, and many of them had more or less selfish and commercial objects in view, and so were not rewarded with the almost miraculous success that attended Priessnitz. Many of these establishments became discredited and closed up, but the idea did not die out.

Splendid institutions that are using these methods are to-day found in every part of the earth. The science of hydrotherapy and other simple remedial meas-

ures are forming an important part of the medical practise of the up-to-date physician. The seed that this man planted has sprung up and borne fruit in an abundant harvest in all parts of the world.

God has given to every man his work. Are you earnestly, on your bended knees, finding the work that God has for you? Or are you selfishly clamoring for personal gratification and worldly success, till your eyes have become so blinded and your ears so dulled that you are unable to discover the grand work God has for you to do? You may be certain that God has some important work for you to do. Are you willing to go along chasing after *small* things when you might as well be doing *large* things for God? Are you earnestly praying, every day of your life, "Lord, here am I; send me"? Are you saying from your heart,—

"I'll go where you want me to go, dear Lord,  
Over mountain, or plain, or sea;  
I'll say what you want me to say, dear Lord,  
I'll be what you want me to be"?

If so, you will have a most glorious experience here below, and a far more glorious continuation of it over on the other shore.

Nearly the whole world is becoming sick. Possibly the Lord would be pleased to fit you to become a healer for the souls and bodies of earth's distressed men and women, and to go about doing good even as our Master did.

DAVID PAULSON, M. D.

### History of Mexico — No. 5

#### Maximilian and Juarez

AFTER the war with the United States, Mexico still continued to suffer from internal strife. Only for a few years was there any semblance of peace and order. It was not long before revolutions were hatching out in different parts of the country. Nobody seemed able to unite the warring factions, save Gen. Santa Anna, who proclaimed himself dictator. Shortly after gaining the presidential office, he made his dictatorship perpetual. This unwarranted and unpopular assumption was tested and proved false by Generals Alvarez and Comonfort, who headed a revolutionary movement against him. The new government, which at first was upheld by Alvarez, fell to the hands of Comonfort. This new leader, supported by the populace, issued a decree ordering the sale of all unimproved lands of the Catholic Church. This act precipitated civil war. In the midst of this crisis in the year 1857 Mexico adopted her present liberal constitution. In a short time Comonfort lost his power, and was supplanted by General Miramon and his clerical friends, who in turn gave up their power to the constitutional successor of Comonfort, Señor Benito Juarez. This remarkable man, the genius of the liberal party, was patient and resourceful, and commanded the respect of all the liberal factions. By birth an Indian of pure blood, he had by good fortune and hard work raised himself high in the respect of the people at large. His only great enemy was the church, which fully recognized his superior leadership, by redoubling her efforts against him.

Guided by the church, and no doubt spurred on by ambition, Napoleon III of France cast his covetous eye on Mexico. Taking advantage of Mexico's financial troubles, he interested England and Spain in the matter of forcibly collecting debts which were long outstanding. The combined squadron of these powers



soon threatened Vera Cruz, but the English and Spanish commanders, having learned of the plot against the struggling nation, withdrew at once, as the amount of money involved seemed insufficient for such harsh action. The French, undaunted and furthermore encouraged by the church party, fought their way successfully to the city of Puebla, where they met defeat at the hands of Gen. Porfirio Diaz, May 5, 1862.

One of the first acts of Juarez as president was to cause the nationalization of all church property, only granting to religious bodies the right to worship in a quiet and orderly manner. This act enraged the church party, who were more than willing to accept any aid, foreign or otherwise, if liberalism could be overthrown and the church reinstated in power. Nettled by the defeat in Puebla, the French emperor quickly reinforced his troops, which soon carried the



MAXIMILIAN

DIAZ

JUAREZ

day, capturing Mexico City, Puebla, and driving off the liberal Mexican forces to the remote parts of the republic. From these different points Juarez and his followers watched with interest the dramatic formation of the second empire.

Influenced by Napoleon, who desired to placate the Austrian and papal courts, the Council of Notables in Mexico offered the crown to the Archduke Maximilian, brother to the now-famous Emperor Francis Joseph. He accepted it, after which he was crowned in Austria, having received the pope's blessing. Accompanied by his beautiful and accomplished consort, Carlota, the new king set out on his ill-starred voyage. The triumphal greetings and display which awaited them continued till they entered the noble cathedral of the capital. So well were they guarded by friends and flatterers, that they were never fully aware of the true feelings of the majority of the people. Maximilian took up his abode at the famous castle of Chapultepec, one of the ancient seats of the Aztec rulers. Surrounded by all the elegance and luxury of a European court, with the archbishops, generals, and other notables at his side, he no doubt saw a bright future before him.

In his beautiful gardens in the country capital at Cuernavaca, he and his wife carefully planned their dream of empire, which in many ways might have been beneficial to the people. Little did they think, as they rode about in their carriage of gold, that overthrow and death were so near.

The United States, having successfully closed the chapters of her Civil War, now demanded the departure of the French troops. Napoleon at first was immovable, but was quickly brought to time by an abrupt note from Mr. Seward, the Secretary of State under Lincoln. In addition to this, Maximilian was unable to repeal the odious reform laws, which put him in disfavor with the clerical party. One by one

his supporters dropped him, leaving him with only a few of his faithful followers to fight out the battle.

The republican forces, encouraged by these signs, now pressed the fated emperor with all the courage of by-gone days. Soon he was driven to Querétaro, a clerical stronghold, where his forces were besieged by the armies of Juarez. The outcome was evident. Maximilian was unable to flee, or even properly to command the forces at his disposal, owing to the bickerings and lack of harmony of his would-be friends. May 15, 1867, the besieging army, under General Escobedo, forced the surrender of this remnant of Mexican imperialism. At a following court marshal, the emperor and his trusted lieutenants, Generals Miramon and Mejia, were condemned to death. Great efforts were made to save Maximilian, which in the end were fruitless. June 19, 1867, they were led out to the "Cerro de las Campanas," or hill of the bells, where they were shot. Sad and unjust as his fate seemed, it was but the natural outcome of the bitter struggles of the decades, yes, even the centuries past. Republicanism and liberalism fought the monarchies and church parties to the bitter end, and justly earned their triumph.

In July, Juarez re-entered Mexico City and quickly organized his government, which marked the beginning of a new era of liberty, justice, and prosperity.

WALTON C. JOHN.

#### Shall We Read Fiction?

THREE-VOLUMED, and once read, and oft crammed full  
Of poisonous error, blackened every page;  
And oftener still of trifling, second-hand  
Remark, and old, diseased, and putrid thought,  
And miserable incidents, at war  
With nature, with itself and truth at war.  
Yet charming still the greedy reader on,  
Till done, he tried to recollect his thoughts,  
And nothing found but dreaming emptiness.  
These like ephemera, spring in a day,  
From lean and shallow soiled brains of sand,  
And in a day expired: yet while they lived,  
Tremendous oftentimes was the popular roar;  
And cries of, Live forever, struck the skies.

—Pollok.

And such it is. Poisonous error blackens every page — all the more poisonous because presented in a fascinating style. Full of "trifling, second-hand remark, and old, diseased and putrid thought," "at war with nature, with itself and truth at war" — where could we find a better description of the average novel? Notice what is given as the effect upon the reader. When finished, and trying to recollect his thoughts, he finds nothing but dreaming emptiness.

Of course, I am here speaking of the average novel. There have been some works, which, technically, would fall under this classification, as, for instance, "Uncle Tom's Cabin," which have done a good work, but they are few and far between. And also by the term novel I refer to the light, trashy literature of the day, whether published in the *Ladies' Home Journal*, the *Youth's Companion*, "Diamond Dick," or bought for a dime or a quarter from the newspaper dealer.

The mind is built up by what it feeds upon. The person who feeds his mind with this kind of literature is nothing more nor less than an air-castle builder. He lives in an unreal, imaginary, sentimental world,

(Concluded on page fourteen)





### Peril from Crocodiles

PROFESSOR KOCH, who has recently lived for eighteen months, with a single white companion, an army medical sergeant, on one of the Sesse Islands in Lake Victoria Nyanza, believes there is a distinct connection between crocodiles and the terrible "sleeping-sickness," which is gradually exterminating the inhabitants of the Sesse group. This sickness is due to a germ transmitted to human subjects by an insect known as *glossina palpalis*. Dr. Koch finds that the blood of crocodiles forms the chief nourishment of the glossina, the insect biting the animals between the plates of their hide. Wherever crocodiles abound, the disease is found. Kill the crocodiles, or drive them off, says Dr. Koch, and the glossina may be exterminated.—*Youth's Companion*.

### The Rose in History

ONE red rose — this rental the congregation of the Zion Evangelical Lutheran church of Manheim, Pa., pays annually to the heirs of Baron Henry Strigal, on whose land their church was erected in 1770. The rent was demanded and paid in 1773 and 1774. After that the custom fell into disuse. In 1892 it was revived. Each recurring June the one red rose is paid with impressive ceremony.

History tells us that Cleopatra paid sixty thousand dollars for roses which covered the floor of her banquet hall to the depth of eighteen inches for one day. Nero on one occasion nearly smothered his guests with roses. Italian gardeners first invented greenhouses heated with hot-water pipes. Before that, roses were brought at great expense from Egypt to the Italian market. So successfully was winter rose culture prosecuted in Italy after that, that Martial tauntingly exclaimed: "Send up corn, O Egyptians, and we will send you roses in return."

Roses are of oriental origin, and are said to attain a perfection in Persia unequalled in any other country. Yellow roses were grown extensively by the Moors, in whose gardens blue roses are said to have flourished.

It is a custom in the valley of Engardine, Switzerland, for a young girl to present a white rose, the "rose of innocence," to a prisoner who is proved guiltless, on his release. In some places the rose of welcome is presented to the stranger by the ladies of the home he enters as a guest. In Tyrol the young man announces his engagement to his fiancée by wearing a rose. Again, it is worn as a symbol of secrecy. The Chinese are reputed to wear a bag of rose leaves to ward off evils, and the dog rose is said to cure hydrophobia.

A Seminole chief was taken prisoner by the Cherokees, who doomed him to death by torture. He fell ill, and was nursed by the dark-eyed, pretty daughter, of the Cherokee warrior, his captor, who loved her charge and planned his escape. The young Indian refused to depart without the Cherokee maiden, who consented to cast in her lot with his. A yearning sadness filled the girl's heart when leaving her home for the home of a stranger, and she retraced her steps to pluck a sprig from the white rose bush that climbed

over her father's wigwam. This she planted at the door of her new home in the land of the Seminoles. Thus did white roses come to live in Florida.—*Selected*.

### A Conversation on Xylolin

"I RECENTLY heard a reference to xylolin that aroused my curiosity. Will you not tell me what it is?" said Adah Baird to her teacher.

"You are not the first person whose curiosity has been excited by the new term which has so recently come into our nomenclature. Uncle Sam was so much interested in the first reports that came to this country of the new clothing material which a wise old German had invented that he sent word, through our Department of Commerce and Labor, to the American consul in Saxony to make inquiries concerning the new invention, xylolin. It was found to be a paper thread or yarn that is being successfully and quite extensively used in the manufacture of rugs, carpets, towels, sacking material, underclothing, and even outside garments for both men and women."

"Wouldn't paper clothing be rather unreliable in time of rain and storm, or is the wearer supposed always to consult the weather map before donning his xylolin garments?"

"Xylolin can weather storms much more gracefully than cotton, linen, wool, or silk. In fact, the good condition in which it emerges from a storm makes it a desirable material for upholstering veranda furniture."

"That property alone certainly gives it a great advantage over our ordinary clothing materials. Is it also unaffected by air and fire?"

"The paper yarn has extraordinary wearing properties, I am told; but doubtless it is not able indefinitely to resist the ravages of the elements. Even though it will burn, it is not affected by strong lights, even when it is delicately colored; it neither shrinks nor stretches, is unpalatable to moths, and is lighter in weight than cotton or linen."

"These admirable qualities certainly more than atone for its inability to resist the flame. Does it possess others of equal value?"

"Yes; I think its readiness for taking dyes is of special interest. It is said that it can take a much wider range of dyes than cotton, linen, or silk; and the delicate colors are more durable than they are in the other materials. When bleached, it is of a snowy whiteness, and can be woven to appear as homespun, linen, ducking, or as our more closely woven fabrics."

"I am interested now to know the name of the inventor. Did he chance upon his wonderful discovery, or was it the result of earnest research?"

"Herr Emil Claviez, a well-known Saxon inventor and manufacturer, discovered xylolin. It was not an accidental or haphazard discovery, but came as the result of years of study and experimentation."

"The discovery is such a novel one, though it seems to be very practical, that garments made of xylolin must for some time to come command so high a price that the manufacturers can not hope to compete favorably with those handling garments made of the more common materials, do you think?"

"The cheapness of xylolin is one of its primary properties. It is said to combine the good qualities of cotton at one third of its cost, and of linen at one tenth its price. It is thought that manufacturers will combine it with other textile fibers used in weaving



in order to gain the cheapness of the new substance. Seven million xylolin towels were sold last year, wholesaling at twenty-four cents a dozen; and it is thought that there was not one purchaser in one hundred but thought that he was buying linen toweling at a bargain."

"Can it be woven on the same machines as the other vegetable fibers?"

"A carpet loom of almost any kind can use xylolin, and a loom that is used for weaving cotton or linen of loose mesh can readily use the finer kinds of paper thread; but the ordinary machine may have to be slightly adapted for the most successful use of xylolin."

"Does the inventor himself manufacture the paper garments?"

"Mr. Claviez manufactures floor coverings, but with this exception he gives his time to supplying other manufacturers with the thread or yarn."

"I suppose the carpets and rugs are after the order of straw matting, or something of that kind?"

"No; I do not understand that they are necessarily so. While perhaps they do not possess the properties of rich Persian carpets, they can be made in pile, and are chiefly manufactured after the manner of an ingrain carpet, being finely wrought in artistic patterns. They are said to be elastic to the tread, do not retain dust readily, and are easily cleaned by beating or washing. The inventor and manufacturer easily secured ready market for them in the United States and other countries."

"You certainly have exhausted by this time the things that may be said in its favor, have you not?"

"I do not think so. Its handsome wall hangings may yet take the place of the velvet and silk hangings of the White House and other palatial residences, for 'the delicate coloring that the paper fiber takes renders the effect of the tapestries singularly effective.' It is also admirably adapted for underwear, combining the essential qualities of warmth, lightness, porosity, and softness. Workmen's jackets, blouses, and overalls can be made in brown or blue, it is estimated, at one-half the cost of the material usually employed. I hope I have at least partially satisfied your curiosity regarding xylolin, and also stimulated it sufficiently to cause you to perform your part, as soon as opportunity offers, in increasing the demands for its production."—*F. D. C., in The Children's Visitor.*

### Some Marvelous New Machines

THE *Technical World* has lately given a description of various "machines which almost think," and the phrase certainly fits. What else can be said of the automatic fire-kindler, a new device which can be attached to an ordinary alarm-clock, and set to work at any desired hour? The alarm-clock goes off, and the machine at once ignites a fulminating cap, which sets fire to a well-protected fuse connected with the kindlings in the stove. If the fire has been properly laid the night before, and the kettle left in place, the water will be boiling by the time the owner of the alarm-clock gets down-stairs.

A machine that splits wood ready for kindling, going through the knottiest wood at sixty strokes a minute, and making the sticks into bundles for use, will appeal to the farmer's boy. The "topodict" is as remarkable as its name. It is a combination of telescope and pantograph. A boy or girl who can not

draw a line can set a "topodict" before a scene or landscape, and make a drawing, by means of it, in correct perspective. The machine supplies the thinking and the skill.

For decorating china another marvelous machine comes in. By a single operation it puts onto the china the border pattern, and the monogram center which used to require all sorts of separate hand-work. It can decorate one hundred twenty dozen pieces of china an hour, with only two boys to run it, and it goes by compressed air.

A "wireless" torpedo-boat, which needs no crew, but weighs its own anchor and steers out from shore at its inventor's will, is another weird imitation thinker. A New York sculptor has made one, and worked it successfully off the island of Martha's Vineyard last summer. He has what he calls "a simple device" for transmitting impulses to it through the ether. Obedient to his touch on the apparatus on shore, the torpedo-boat starts its propeller, whistles, takes its course ahead or to right or left, uses its search-light, fires its one gun in the bow, drops and hoists its anchor, lights its signals, and discharges torpedoes from its tubes.

A typewriter that writes music, registers the notes, bars, and rests, forming the scales, and making the lines as it goes along, seems almost human in skill. A coin-sorter that separates half-dollars, quarters, dimes, nickels, and pennies with the speed of lightning, sorting one thousand dollars' worth out in three minutes, is a new bank assistant, and has a sister machine which wraps, fastens, and labels each package of coin, dropping it out with the name and amount printed neatly on each package. A machine at the United States Mint divides unerringly all the new coins into light, heavy, and good, at the rate of twenty-five a minute, shooting each automatically into the proper pile.

An endless-chain machine, for loading vessels or cars, picks up anything from a pig to a piano, swings it along over or under any intervening freight, and delivers it at any level desired. The chain will work between a tossing vessel and a stationary wharf just as well as on land. This helps the problem of freight and baggage, while for the passenger an Italian machine has now been introduced to take the place of a ticket agent. On the line between Rome and Naples this wonderful machine now automatically makes on demand every kind of ticket used on the road, indicates the price of the ticket, registers it, numbers the tickets progressively, keeps account of them, and even stamps advertisements on the back of the tickets. Nine tenths of the world's work to-day is done by machinery; and if inventors go on at their present rate, these marvelous machines will probably soon be commonplace, or superseded by others more marvelous still.—*Priscilla Leonard, in The Wellspring.*

"LIFE'S heaviest load is light to bear  
When we another's burdens share."

"A FAMINE in human hair is threatened. To avert this, experiments have been successfully conducted, with a view to the substitution of spun glass. Wigs made from this substance are said to be wonderfully light and fine, and the texture is soft and beautiful. It is easy to produce any shade desired, and curls or waves can be made to suit the desire of the purchaser."





### A Story of Tithes

MANY years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle and carried in his hand. As he trudged along, he met an old neighbor, the captain of a canal boat, and the following conversation took place, which changed the whole current of the boy's life:—

"Well, William, where are you going?"

"I don't know," he answered. "Father is too poor to keep me at home any longer, and says I must now make a living for myself."

"There's no trouble about that," said the man. "Be sure you start right, and you'll get along finely."

William told his friend that the only trade he knew anything about was soap and candle making, at which he had helped his father while at home.

"Well," said the old man, "let me pray with you once more, and give you a little advice, and then I will let you go."

They both knelt upon the tow-path (the path along which the horses which drew the canal boat walked); and the dear old man prayed earnestly for William, and then this advice was given:—

"Some one will soon be the leading soap-maker in New York. It can be you as well as any one. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to him of every dollar you earn; make an honest soap; give a full pound, and I am certain you will yet be a great, good, and rich man."

When the boy arrived in the city, he found it hard to get work. Lonesome and far from home, he remembered his mother's words and the last words of the canal boat captain. He was then and there led to "seek first the kingdom of God and his righteousness." He united with the church. He remembered his promises to the old captain. The first dollar he earned brought up the question of the Lord's part. He looked into the Bible, and found the Jews were commanded to give one tenth, so he said, "If the Lord will take one tenth, I will give that."

After a few years both partners died, and William came to be the sole owner of the business.

He now resolved to keep his promise to the old captain; he made an honest soap, and gave a full pound, and instructed his bookkeeper to open an account with the Lord, and carry one tenth of all his income to that account. He prospered; his business grew; his family was blessed; his soap sold, and he grew rich faster than he had ever hoped. He then decided to give the Lord two tenths; he prospered more than ever; then three tenths, then four tenths, then five tenths. He then educated his family, settled all his

plans for life, and told the Lord he would give him all his income. He prospered more than ever.

This is a true story of Mr. Colgate, who has given millions of dollars to the Lord's cause, and left a name that will never die.

Are there not boys and girls who will now begin to give the Lord one tenth of all the money they receive, and continue to do so throughout their lives? — *Selected.*

### A Touching Story from Real Life

As I stepped upon the platform at a railway station, a hand was laid upon my arm, and a voice said, "Norman, is that you?" I turned and looked at the speaker. It was an old classmate, Richard —, whom I had not seen for years, and with whom I agreed to pass a few weeks. After we had pushed our way through the noisy crowd and were seated in a carriage, I looked at him again, and exclaimed, "Richard, how you have altered! how different from the wild youth of old!"

"Yes, Norman, there have been many changes since we parted, but the greatest has been here," he said, smiling and touching his breast.

"Humph!" was my ejaculation, which elicited no reply.

That evening as he, his wife, and myself were walking in the conservatory, and I was admiring some jasmynes, he said to me: "Norman, I have yet a treasure to show you; and although it is small, it is greater than all these; almost the greatest one I have. Can you guess?"

When we went back to the drawing-room, he showed to me his beautiful little girl, his only child, his little Bessie. Eight cloudless summers of her sunny life had passed, and had each one, as it gently glided by, left with her all its charms, she could not have been more beautiful. That evening, sweet in memory to me, we became firm friends. She loved me, because, when she asked her papa, he said he did. She sat with me awhile, and I told her an old fairy story, and then after we had a frolic, she went to bed. The next day we all went out for a drive, which was a delightful one. Little Bessie was bright and beautiful as the day, but sometimes there was a strange thoughtfulness of expression upon her face, which troubled me as beyond her years.

As I was talking to her father, jeeringly, about the One who led the only pure life on earth, Richard said not a word in reply, but motioned me to look at Bessie. She was looking at me with a gaze of horror—an expression which I never saw before nor since, and which I shall never forget. It was but for a moment. No one spoke. Then the little maid burst into a flood



of uncontrollable tears, and I felt a certain shame that in the presence of one so pure I should have spoken what she never had heard before. Then she looked at me in a sort of pitying way, and said:—

"I thought you loved my Jesus; O, how could you have said that of him?"

During the rest of the day she lay upon her father's bosom in perfect silence. No one spoke.

The next morning I was alone in my room, thinking of all that had occurred, and a strange, uncontrollable feeling of seriousness was creeping over me, a sort of longing to be like her, when suddenly the little one was at my side. I started as I saw her, and met the gaze of love and pity, which she bent upon me. Her head was laid upon my arm, and for a moment both were silent. Then the silence was broken with the words, "Won't you love my Jesus?" and she was gone. I could not ridicule that lovely spirit, and yet some demon within tempted me to do so. The next morning, and the next, and the next, the little girl came in the same way, said the same words and disappeared. I never answered her, and at no other time did she allude to the subject, but she never failed to come at that morning hour. One day I said to her, almost unconsciously, "Tell me how, Bessie." She looked at me for a moment, and the next was on my knee, and the words that flowed from those childish lips I shall never forget. My eyes were far from dry when she went away, but there was less sorrow on her face than usual. Morning after morning she came, and never seemed weary of telling the tale; but one morning she did not come, and I waited a long time in vain. No little feet came pattering along the hall. No little hand was clasped in mine, and no little words of instruction were lisped into my ear. Presently there came a hurried knock at my door. It was opened without delay, and her father was with me. "Norman," said he, "she has just awakened from a heavy sleep, and is fearfully ill. Will you come? Tell me if you know what it is."

I went. There lay the little one with eyes closed, and in a sort of stupor. I knew at a glance it was scarlet fever. How I told those two aching hearts I know not, but they were wonderfully calm in their anguish. The doctor soon confirmed my statement, but there was so painfully little to be done for the dear sufferer that two days passed almost in silence, as we watched over her precious form. We knew from the first that she no longer was of this earth. It was a heavy burden for us to bear, to think that she could not recover.

At the second day her life seemed partly to return. She opened her large, beautiful eyes, and smiling a little, said, "Dear mama, dear papa," and then looking around, "Dear Uncle Norman, won't you love my Jesus? Mama loves him, papa loves him, and I love him, and am going to him, and I want to tell him that you will love him. Won't you?"

"Bessie, little Bessie," said I, "tell him my heart and life are his for evermore, and may my soul be some day as pure and undefiled as hers who bears the message to him."

"Mama, papa, O my Jesus! I am so happy now. Now I have all I want. Now I come, come, come. Even so I come, Lord Jesus!" and she passed away, confident in the Christian's hope. God's little messenger had fulfilled her mission on earth, and had turned a soul to righteousness. Reader, is her Saviour also yours?—*London Christian Herald.*



### Work for Missionary Volunteers—No. 3

IN addition to the "gold tried in the fire," the Lord counsels us to buy of him "white raiment, that thou mayest be clothed,"—clothed with the righteousness of Christ; the righteousness which is by faith, and which is manifest in works of faith and love.

Simple as the subject of faith is made in the Bible, it is sadly neglected and misunderstood. Doubtless where ten thousand believe in God, only one has real, living faith. "*Faith works.*"

Perhaps every man in Saul's army *believed* God could use him to defeat their giant enemy, but only the boy David had *faith*. They *believed* God *could*. He *knew* God *would*.

"Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief."

"Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

"And this is the confidence that we have in him, that, if we ask anything *according to his will*, he heareth us."

"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, *not willing* that any should perish, but that all should come to repentance."

"And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."

Next to *love*, the great essential to success in our labor for souls is *faith*. We shall soon learn that all our earnestness and zeal, and all our enthusiastic and untiring efforts, will never save a soul. But it is our precious privilege to make the connection between the unsaved soul and the One who can save.

Because of inexperience and fear a child can not be persuaded to take the electrodes of an electric battery into his hands. Two friends take hold of the handles and join hands while the current is turned on. Then the child reluctantly consents to stand between them, joining hands with one on either side, and as the current is again turned on, his arms thrill with the same sensation his friends feel, and he responds to the exhilaration of the electric waves. Soon courage takes the place of fear, and dropping their hands, he demands the electrodes that he may be connected directly with the source of the thrilling current. Does not this illustrate our privilege? With one hand in that of the divine Master, we may, with the other, clasp the hand of some friend. As the Holy Spirit flows into our lives, and out in "rivers of living water," its blessed influence will thrill the life and find response in the heart of the loved one, and he will inquire the way to the Source of our life and power. But this connection can be successfully made only by the constant exercise of prayerful faith and faithful prayer.

(Concluded on next page)



## Helped by Personal Effort or by Reading

### A Tract Thrown into a Butter-Tub

SOME years ago a farmer living in the Green Mountains of Vermont, went to a near-by village one Friday afternoon to attend to some business matters, and to make necessary purchases for the convenience of the home. Among other things he purchased a butter-tub, and after placing it in his wagon proceeded to transact other business without taking further notice of the tub.

An Adventist who was distributing the tract, "Which Day Do You Keep, and Why?" when not noticed, put one of the tracts in the butter-tub. When the farmer arrived at his home, he handed the tub to his wife, and drove out to the barn to attend to the chores about the premises. After these things had received due attention, he went into the house and found his wife greatly interested in the tract that she had found. She asked her husband if he knew they were keeping the wrong day for the Sabbath. He said he did not know it, but she said they were, for she had just learned about it from a tract that he had brought home. They soon agreed to study the subject together from the Bible, assisted by the tract, and they proceeded to this studying without delay. The result was that they promised the Lord and each other that they would keep the Sabbath. They learned that the Sabbath began while he was out doing the chores, but agreed to sacredly regard the remainder of that particular day and to keep every succeeding Sabbath day.

The brother remarked that his neighbors did not know about the Sabbath truth which they had just learned, and said that it was too late to tell them about it that day, but that he would teach them all during the coming week, so they would not break another Sabbath. He said he felt certain that all his neighbors would be keeping the next Sabbath day with him. He did as he had planned, but not one was willing to join them in obedience to God, yet later on the writer had the privilege of teaching the people of that community, and there organized a church.

WM. COVERT.

### Angels Will not Cross the Threshold

I HAD heard that the following statement was in print somewhere: "The angels of God will go with you to the door, but will not cross the threshold." This I understood applied especially to seances and spiritualistic meetings. I can not tell where I saw it in print, but a profound impression was made on my mind, and it served as a guide for many years, and I may say it still has a restraining influence on my life when I am in danger of entering questionable places.

My first experience where this good admonition helped me was in Lincoln, Nebraska. There was a clairvoyant in the city, and one day while in company with the president of the conference, he remarked, "Let us go in and see what this person does know of the future." This remark troubled me, for he was my senior, and I remembered the quotation at the head of this sketch. As we arrived at the place where the clairvoyant was staying, I could keep still no longer. I remarked that angels would go with us to the door, but would not cross the threshold. "Well," said the president, "we shall not enter where the angels can not enter." We passed by, well satisfied that God knew

far better what was for our good than what we could find out by all our personal investigations.

This experience, although it left me in apparent ignorance, proved of great benefit to me in after years. Seven years later, while on my way to the sanitarium, I had occasion to spend a day in the city of Chicago. Thinking that I could gather up some items of interest which would be helpful in my ministry, I spent some time in visiting places of interest and in studying works of art. There was one place I had heard of as one that should not be passed by. To my delight I suddenly came in front of this building. It was a beautiful place, and right in the heart of the city. I immediately ascended the steps and began to survey the beautiful works of art in the windows, and the words of welcome over the door. I was about to enter when suddenly the thought flashed through my mind, "The angels of God will go with you to the door, but will not cross the threshold." Immediately I remembered my experience in Lincoln, some seven years before. I thank God that he gave me grace to say at once that I could not go where the angels of God can not go. I left without entering, well satisfied that God knew all about it, and knew what was for my greatest good. Four years later, while sitting in my office at the General Conference headquarters, I read a statement in one of the leading dailies of Chicago which said that this same place under consideration, had been routed by the city police, and was found to be one of the vilest places in the city, a sink of corruption. How glad I was for the timely warning and admonition, "The angels of God will go with you to the door, but will not cross the threshold."

I have related this little bit of personal experience a number of times, and to my knowledge many have testified that they have been helped. My humble prayer is that this little narrative may be a source of encouragement to many others.

L. A. HOOPES.

### Work for Missionary Volunteers — No. 3

(Concluded from preceding page)

Mr. Torrey has said, "Prayer can do anything that God can do." The love of Christ, coupled with living faith in God, can and will work mighty miracles through every true disciple.

The wonderful promises quoted are drafts on the Bank of Heaven. If we have faith in the One who has promised, and confidence in this never-failing bank, we shall present them again and again at the window, and an inexpressible joy will fill our soul-burdened hearts as we rest in that sweet assurance, "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death."

"And anoint thine eyes with eye-salve, that thou mayest see."

Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Christ is not here in person; but by his representative, the Holy Spirit, he takes up his abode in every willing heart. This anointing of the Spirit, bringing Christ into my flesh, enables my eyes to see the opportunities for presenting him as "the Lamb of God, which taketh away the sin of the world." It enables my soul to sense the tremendous responsibility of knowing him.

MEADE MACGUIRE.

'Tis only noble to be good.—Tennyson.





M. E. KERN  
MATILDA ERICKSON

Chairman  
Secretary

### Study for Missionary Volunteer Society Program

#### OPENING EXERCISES:—

Hymn: "Christ in Song," No. 558.

Scripture Reading: Acts 1:6-14; Matt. 28:16-20.  
Prayer.

#### LESSON STUDY:—

Map Drill.

Hymn: "Christ in Song," No. 396.

A Polynesian Martyr.

Recitation: "Hero Missionaries." (Second page.)

Hymn: "Christ in Song," No. 390.

#### Map Drill

Locate all South Sea islands mentioned in the note below. To what countries do they belong?

Draw a map of the group where Williams worked.

Locate seven islands or groups of islands where our work is established.

NOTE: Islands have at all times played an important part in missionary history. In Paul's first journey he visited Cyprus. For some time Malta and Rhodes stood like bulwarks against the Saracens. From the fifth to the eighth century the Celtic church in Ireland held up the torch of truth that lighted Western Europe. With the genesis of modern missions England steps into the front ranks. To-day not a few of the islands that then lay in heathen darkness are centers of missionary activity. Many noted missionaries have given their lives for the salvation of the island world. Marsden, Selwyn, and Patteson went to New Zealand. However, Patteson was soon made first Bishop of Melanesia; he was later murdered in the Santa Cruz Islands. Williams labored in the Society and Cook groups, but was murdered in the New Hebrides. Paton and Gordon were missionaries to the latter group; Calvert and Hunt to Fiji; Chalmers went to New Guinea; Coan to Hawaiian Islands; and Sturges to Micronesia. As yet our work has not been established in Melanesia and Micronesia.

#### A Polynesian Martyr

In the quiet village of Tottenham, England, in the year 1796, was born a boy who was to become one of the greatest of earth's missionaries,—greatest in his undying devotion to his King,—greatest in his love for the souls of the people for whom he labored untiringly for more than twenty years.

At the age of fourteen he was apprenticed to an ironmonger of London. Four years later he might have been seen standing, one Sunday evening, on a street corner in that city. As his employer's wife passed by on her way to church, she recognized the young man and urged him to accompany her. This he did, instead of passing the evening at a tavern with some friends. The sermon he heard that evening was based upon the text, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" The young man left the church a changed person, destined to be known in later years as John Williams,

the missionary to Polynesia. "Thenceforth he lived by faith in the Son of God." He turned completely around, and instead of associating with worldly and wicked companions, he became a valuable worker in the Sunday-school.

After two years of earnest, prayerful study, he, together with eight others, was ordained and solemnly set apart for missionary work. Not long after, he was married to Mary Chauner, a young woman of heroic Christian character and remarkable patience. Soon these two were sailing toward the South Seas, led by the love of Christ.

During the voyage Mr. Williams made a careful study of the vessel, little realizing the great value the knowledge thus acquired would be to him later. At Rio de Janeiro he was joined by Mr. and Mrs. Threlkild, his future collaborators at Raiatea.

No sooner had he landed, than he saw that the chief need of the people was a boat. With characteristic resourcefulness, he straightway put into practise both the knowledge of ironworking he already possessed and what he had gained on his voyage of the construction of ships. As in every other labor that he undertook for God, he "did it with all his heart, and prospered." Likewise he was so successful in studying the language that before ten months had passed, he was able to preach to the natives in Tahitian.

By the aid of the vessel and others which he built later, Williams was enabled to visit all the islands of the group; at first merely to trade and make friends, and later to establish missions among the people.

The spirit of his work is seen in a letter sent home shortly after his arrival, which reads: "My dearest parents, grieve not at my absence, for I am engaged in the best of services, for the best of masters, and upon the best of terms; but rather rejoice in having a child upon whom the Lord has conferred this favor." "Anywhere, anything, anyhow," seemed always to be his motto. He was willing to go anywhere, provided his Master went with him; to encounter any danger, so long as he had the protection of the Holy Spirit; to cope with any difficulty, to endure all hardships, so long as he could see, by faith, the forwarding of the cause of Christ as its result.

During the first eighteen years of uninterrupted labor, Mr. Williams visited all the Samoan Islands, and permanently sowed the seed of truth on most of them.

One of his chief characteristics, from childhood, had been his ability to win people to himself. In his new field, this was doubtless one of the secrets of his marvelous success. What a power is influence when turned into the right channel! The natives came to love him as a father. It was with tearful, anxious eyes, and many prayers, that they watched Williams and his family set sail for his fatherland. He arrived in England in June, 1834.

During his four years' stay in the home land, there swept over the country such a wave of missionary enthusiasm as had never been known before. People flocked to hear him speak. Great contributions were raised, with which a ship was bought for his use in the South Seas. Many were converted by his telling of the remarkable power of God over the hearts of the Society islanders. During this period his famous book, "Missionary Enterprises in the South Seas," was written, and his Rarotongan New Testament published.

In addition to himself and his wife, eighteen persons sailed in the new vessel, the "Camden," for the South Seas. A public meeting was held in London to bid



them farewell. The place was crowded, and hundreds were unable to obtain admission. In his address on that occasion he expressed his never-failing courage, his love for souls, and his determination to spend all his energies of mind and body for their enlightenment. He said, "We have something worth carrying; we have the great doctrine of the atonement to carry. 'This is a faithful saying . . . that Christ Jesus came into the world to save sinners.'" And John Williams saw that it was his duty to help carry this salvation to the sinners for whom Christ died.

For all the missionaries the voyage was a pleasant one, and the boat entered Sydney harbor in September, 1838. Scarcely had they reached Samoa, when they were saddened by the drowning of one of their company. Mr. Williams exclaimed, "Perhaps I shall be next," almost prophetically, for this proved true.

After spending some time in visiting his old stations, he resolved to take the gospel to the New Hebrides. His last discourse to the Samoans was a touching one.

Mr. Williams then went aboard the "Camden," his wife earnestly pleading with him not to land at Erromango. But no thought of personal danger could hinder him, and "before morning the 'Camden' had left Samoa for the voyage which was to terminate in Mr. Williams' martyrdom." On the evening of September 19 the boat lay at anchor near Erromango. All on shore appeared peaceful and inviting. Crowds of natives stood in groups, watching the vessel. Mr. Williams and three companions set out for the island. On reaching the shore, they were reassured by the friendly attitude of the natives. One brought water, others coconuts; children played along the edge of the water. Soon the company became separated, and were exploring the island. Suddenly, with a savage yell, the cannibals leaped upon them. Two of the men escaped, but Mr. Williams and the other one were not so fortunate. Overtaking them, the natives beat them with clubs till they were insensible, and then pierced the body of Mr. Williams with spears. Imagine, if you can, the feelings of those on the ship, when they saw the water dyed with the blood of their fellow laborer. The efforts of the crew to rescue the bodies proved unsuccessful. A British man-of-war was sent to get them, but could recover nothing but the skulls and a few bones.

Not until four months had passed did Mrs. Williams and the Samoans learn of this sad event. Pathetic wails of "Alas, Williams! Alas, our father!" went up from the grief-stricken natives. The remains were buried at Samoa, and an inscription was placed over them.

John Williams' death was a fitting close of such a life. He lived, planned, and suffered, and at last died because he loved the souls of men. The whole life of this man was an exposition of the power of God; his death places on all followers of Christ the duty of carrying forward the movement started by such sacrifice, "until all nations shall serve him, and all people call him blessed."

ANNIE LAURIE McCUTCHEN.

THE Summary of the Missionary Volunteer Work for the quarter ending Sept. 30, 1907, was placed, for lack of space, on page two of last week's INSTRUCTOR, instead of on the pages devoted to the Department. This instruction is unnecessary to those who are accustomed to giving the INSTRUCTOR a thorough reading.

#### Missionary Volunteer Reading Course — No. 17

"INTO ALL THE WORLD," pages 60-64; Test Questions 13-24, page 203 (and parts of 4 and 6 on Arabia).

"OUTLINE OF MISSION FIELDS," pages 22, 23; Supplement, pages 6, 7.

Tell the story of Brother Z. G. Baharian's conversion, his evangelistic work, and imprisonment. Locate eight companies of believers. How many converts in 1904? In 1907? What missionary to Turkey died about a year ago? How and when was the work opened in Syria? How was the medical work established there? Who are Jespersson, Teschner, Wakeham? Locate six Sabbath-keeping companies. What special difficulties do the workers in this field meet?

ARABIA was formerly ruled by native chiefs, but parts of it are now under the control of Turkey. The government of the petty rulers is absolute. England, the only foreign power in Arabia, besides Turkey, holds Aden, and exercises an influence over a district two hundred miles long. Caravan routes are substitutes for railroads. Telegraph and cable service is very meager. The Arabs are largely a nomadic people, yet many earn their living by agricultural and commercial pursuits.

MECCA, Arabia, is Islam's holy city, and derives its sanctity from having been the birthplace of Mohammed. In its center is the great mosque, Beittu'llah (House of God), enclosing the Caaba, the Moslem "holy of holies." Every year more than a hundred thousand pilgrims visit this place.

ARABIANS IN THE BIBLE: See Gen. 16: 12, 15; 21: 18, 21; 25: 18.

THE CHURCH MISSIONARY SOCIETY was begun in London, April 12, 1799, and at first was governed and supported by the Episcopal Church.

EARLY CHRISTIANITY IN ARABIA: Christianity first entered Arabia in apostolic times. Paul made a trip into that country, probably remaining there for some time. See Gal. 1: 17, 18. Many adherents were gained during the years that followed, and several Christian bishoprics were established. Christianity flourished until the seventh century, when Islam became mature.

THE BEDOUINS are the wandering tribes of Arabia. They trace their descent from Ishmael, the son of Abraham. Their history is well described in the words of the Lord to Hagar: "He will be a wild man; his hand will be against every man, and every man's hand against him." They make up about one fifth of the population.

IN SCIENCE AND ART the Arabians made the greatest advancement during the Dark Ages, when Europe was drifting toward barbarism. They invented alcohol, and handed down to us the compass, gunpowder, algebra, and the Arabic numbers, which they borrowed from other nations. They added much to the knowledge of geography, astronomy, and medicine.

#### Standard of Attainment Examination

ON account of the fact that our Sabbath-school lessons on "A Synopsis of Present Truth" do not close till the end of March, it has been decided to postpone the examination for Membership of Attainment until the first week in April. Let all Missionary Volunteers who desire to take the examination either on denominational history or on Bible doctrines, speak to their church elder, and let the church elders send to the conference secretary of young people's work for as many copies of these examination questions as are needed.



### Shall We Read Fiction?

(Concluded from page six)

in which everything is run by chance, and the final outcome is always satisfactory. Such a person makes a miserable failure of trying to solve any of the practical, everyday problems of life, for he imagines — unconsciously perhaps — that in some mysterious way, these, too, will solve themselves, and in the end he will find all his desires fulfilled.

That is bad enough, but worse than that is the fact that most novels present sins and crimes of the darkest hue in a manner calculated to belittle their awfulness. Thus to the mind of the reader, sin loses much of its repulsiveness, and under some mental strain he may give way to the temptation and repeat the crime of which he read in the story, feeling that he is justified in so doing.

It is almost needless to add that such reading soon destroys all desire for good, wholesome reading, and the result is a habit as strong and irresistible as the opium habit. The novel fiend is as truly a slave as any black man who ever served a master.

The element of time also enters into this. Consider for a moment what might be accomplished in the time that is devoted to the reading of light literature — the self-improvement that could be wrought, and good, substantial assistance that could be given to others. To us, who live in the closing hours of this world's history, does this especially apply. When we contemplate the times through which we are soon to pass, and the preparation needed in order to pass them safely, surely it behooves us to use our time to the very best advantage possible, in order that we may build for eternity.

W. F. VAN ATTA.

### A Word from Southern California

THE Edendale Missionary Volunteer Society met as usual Sabbath afternoon, January 4. It was a good day and a good meeting.

The prayer, "Holy Spirit, light divine, shine upon this heart of mine," was sung, and then the blessing of God was earnestly petitioned to rest upon the young people's work and workers. The Scripture reading was the fifty-fifth chapter of Isaiah, which begins with the words, "Ho, every one that thirsteth."

Many responded to the roll-call with a verse of Scripture. We enjoyed the duet entitled "Sometime, Somewhere," and then listened to the reading of an article which presented the constant need of prayer. We learned that Satan is especially directing his plans to catch the youth in his snares, and we should, therefore, pray more earnestly, "Lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever."

The Morning Watch was presented, and fifteen joined the band who watch unto prayer, and who improve "the golden moments of the new-born day" by reading the Word of God.

This being the first Sabbath in the new year, it seemed very fitting that we should have a young people's prayer-meeting, so the rest of the hour was spent in prayer and praise. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

The meeting was closed by singing "More diligence give me," and by repeating the Lord's prayer in concert.

LILLIAN BURROWS, *President*;  
NELLIE HENSEY, *Sec. pro tem.*



### IX — Moses in the Mount

(February 29)

LESSON SCRIPTURE: Exodus 24.

MEMORY VERSE: "All the words which the Lord hath said will we do." Ex. 24: 3.

#### Lesson Story

1. The Lord continued to talk to Moses, telling many things that he wanted the children of Israel to do. Then "he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the Lord: but they shall not come nigh; neither shall the people go up with him.

2. "And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

3. "And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar.

4. "And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.

5. "And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

6. "And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them.

7. "And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

8. "And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights."

#### Questions

1. Repeat the commandments in order. After the Lord had told Moses many things that he wanted the children of Israel to do, what did he tell him to do? Who was to go with Moses? Where were they to worship? Who was to come near the Lord? What were the people not allowed to do?



2. To whom did Moses tell all the words of the Lord? What reply did the people make? Then what did Moses do that the words of the Lord might be preserved? Describe the altar that he built.

3. Whom did he send to make the offerings? What kind of offerings did they make to the Lord? Describe Moses' part in this service. Where did he sprinkle half of the blood? Where did he put the other half?

4. From what did he read to the people? What was their reply to the words of the Lord? Then what did Moses do with the rest of the blood? What did he say?

5. Where did the Lord tell Moses to come? What did he tell him he would give him? Who had written these commandments? What was Moses to do with them? Where did Moses now go?

6. What did he say to the elders? To whom were they to go during his absence?

7. Why could not Moses be seen when he went up into the mount? What abode upon Mount Sinai? How long was the cloud over Mount Sinai? What occurred on the seventh day?

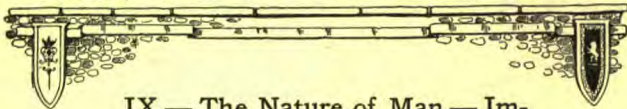
8. How did the glory of the Lord appear to the children of Israel? Where did Moses go? How long did he remain in the mount?

#### Note

The purpose of this lesson as compared with the preceding one, is to bring forward the teaching of the Scriptures concerning immortality. There is a distinction to be made between eternal life and being immortal. He who receives Christ by faith thereby lays hold upon "that eternal life which was with the Father, and was manifested unto us," and so Jesus said, "He that believeth on me hath everlasting life" (John 6:47); but that which is thus acquired by faith is retained only by faith, and may be lost by a lapse of faith. After immortality has been put on at the second coming of Christ, the eternity of being is fully assured. This was the purpose in view in the gift of Christ to take upon himself humanity.

"The result of being driven out from the tree of life to Adam was not merely unhappiness or misery, but death—returning to dust; hence it is necessary to understand the work of Christ to be to confer immortality. If mankind already possessed, through the divine constitution, the attribute of everlasting life, in the most essential part of their nature, an ever-during soul, it can not be admitted that in the proper sense of the terms Christ 'gives eternal life' to the saved. His title as the Life of men must be understood as applicable to him only in a vague, metaphorical sense, as the giver of grace and happiness. But this would not correspond to the breadth and depth of Scripture language respecting redemption. 'He himself is our life.' And the body, no less than the soul, is said to be saved by him. Rom. 8:23."—*Life in Christ,* by Edward White.

## THE YOUTH'S LESSON



### IX — The Nature of Man — Immortality through Christ

(February 29)

MEMORY VERSE: "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." Ps. 103:15, 16.

#### Questions

1. What does Job say of man's life? Job 14:1.
2. How does David state the same fact? Ps. 103:15, 16.
3. What is man's condition in death? Ps. 146:3, 4.
4. What positive statements are made concerning the unconscious state of man in death? Eccl. 9:5; Job 14:21.
5. Is there anything in man which will live in consciousness after the body is dissolved? Job 14:7-10.
6. Through whom alone is there hope of living again after death? 1 Cor. 15:21, 22.
7. For what purpose was the union made between divinity and humanity? John 1:14 compared with Heb. 2:14, 15.
8. What is set before us as an object to be sought? Rom. 2:6, 7.
9. To whom alone does immortality belong? 1 Tim. 1:17; 6:13-16.
10. When will immortality be bestowed upon the people of God? 1 Cor. 15:51-53.
11. What will then be swallowed up? Verses 54, 55.
12. Through whom is this wonderful victory over death gained? Verse 57; Rev. 1:18.
13. Through what agency are life and immortality brought to man? 2 Tim. 1:9, 10.

#### Two Experiences

AT a Bible conference in which I was taking part some time ago, a young pastor gave this testimony: "I used to wonder why my ministry was void of power. I prayed that God would use me, but all my efforts were like beating the air. Showers of blessings fell around me, but they did not come my way. After a while he told me the reason. In my heart was a fear lest I might be obliged to go to the foreign field. Some of my friends had gone. I was not willing to go. But I came to the point where I could say, 'O God, send me to the heart of Africa, if that be thy will.'" The cloud hasn't moved yet toward the regions beyond, but the very windows of heaven have been opened upon the little portion of the field where he calls me to labor."

And we must take heed not to run ahead of the Master's will. I related the foregoing incident in Boston. At the close of the service a young woman came to tell me that her experience was exactly the reverse of this. She said, "It had been the dream of my life that I might become a foreign missionary. I prepared myself for this work, then waited for the call, but it did not come. While I waited, my hands were idle. Then God made it plain that there were splendid opportunities for service close at hand. He sent me down into the slums of this city with his gospel, and in this humble service I have found such a joy as earth can not give."—*Edwin Forrest Hollenbeck.*

"EVERY day is a fresh beginning;  
Every morn is the world made new;  
You who are weary of sorrow and sinning,  
Here is a beautiful hope for you."



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## What the Gospel Does for Women

THE *Punjab Journal* gives the following account of what is taking place among the Hindu women:—

"Within five short years a great change has come over a section of the native population of Lahore. Children of native gentlemen can be seen being taken out for an airing by ayahs morning and evening. Certain bold men have begun to take out their wives in the evening for a drive in open vehicles. A week ago we saw the daughter of a man of position walking with her father on the railway platform at Lahore. She was dressed in what seemed like an English gown, had English shoes on, and when her husband came up, left her father and walked about with him. Her face was quite uncovered. Let those who have relatives in Lahore go there and see for themselves the state of things. They will see wives going out shoulder to shoulder with their husbands in the evenings, having said good-by to old restrictions."

And the Korean empress has recently actually ridden out, in an open carriage, with the emperor. Gowned in "her beautiful robes of silk gauze, her head covered only with the insignia of her rank, she drove side by side with her imperial husband across the city of Seoul to their new home."

And all this is due to the silent influence of the gospel of Jesus Christ, which accords equal privileges to man and woman. "No braver defender of woman ever appeared than Christ our Lord. How tenderly he treated her! How he lifted her to companionship, friendship, and discipleship."

A common thanksgiving of even the Jewish teachers was: "Blessed art thou, O Lord, who hast not made me a woman." Another rabbinical saying was: "Rather burn the sayings of the law than teach them to women." A leading Mohammedan said: "The women are all evil, but the greatest evil of all is that they are necessary." The Calif Omar said: "Consult them, and do contrary to what they advise." Confucius said: "Of all people, women and servants are the most difficult to manage. If you are familiar with them, they become forward; and if you keep them at a distance, they become discontented." The Hindu estimate of woman is found in the following passage: "Infidelity, violence, deceit, envy, extreme avariciousness, a total want of good qualities, with impurity, are the innate faults of womankind."

The gospel view of woman is expressed by one as

follows: "Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him."

To-day all civilized nations honor womankind, and she is fast being given her rightful place in the social life of heathen lands. Without doubt the Lord is directing in this in order that the last message of mercy may go to all mankind alike, irrespective of sex. So much do the women of the world owe to the Great Teacher that it would seem that none could refuse his gracious invitation to come unto him and be saved. He has for them blessings far beyond anything the world has ever offered them.

## Solomon's Counsel

THE wise man counsels us to "withhold not good from them to whom it is due, when it is in the power of thine hand to do it." Prov. 3:27. We can withhold good from others by *refusing* to give the needed help; by *neglecting* to do what we recognize should be done; by our own personal influence for evil over those in need of the good; or by our influence over those who otherwise would have the spirit and means of rendering the needed aid. It matters little in the effect produced upon those from whom the good is withheld what course of ours deprived them of it; but it is of consequence that *we* have withheld from them the good our Father meant we should give them.

This "good" may be the cheerful word to the discouraged; the helpful spirit to those in our own home circle; the courteous recognition to those who labor for us; or it may be the gift of a paper or tract bearing the gospel message. Whatever the good, we are told not to withhold it so long as it is in the power of our hand to do it.

We are not to consult our feelings nor our convenience, but are excused only when it is beyond our power to render the needed help. And since heaven is pledged to strengthen us according to our day, our limitations are not nearly so great as our life at many times would indicate.

Not alone for the sake of those to whom the good is due, is this counsel given; but for our sakes as well. We lose in strength and grace ourselves by refusing good to others. The spirit of service is God's first requirement of his children. The law of the universe is to give, and just as soon as we place ourselves on the side of right, God demands obedience to this law.

One famous writer had the custom of using always the signature, "Yours to serve." It was sincerely used, as the writer's life demonstrated. It was her living motto, and it should be ours, inwrought in the soul by the Spirit of God.

## "Into All the World"

Out of Print

WE are unable to obtain any more copies of the book "Into All the World" in either paper or cloth binding, the publishers' edition of this book being exhausted. We are informed that we can not get any more unless we order a special edition printed, and as this would cause a delay of two months or more, thus being too late for the present Reading Course, we have not placed the order. Will Missionary Volunteers please take notice?