

# THE YOUTH'S INSTRUCTOR







A FULL-GROWN lion weighs from five hundred to five hundred forty pounds.

THE Rockefeller Institute for Medical Research in New York has discovered a cure for meningitis.

"THE British and Foreign Bible Society has promoted the issue of the Scriptures in four hundred nine different tongues."

THE average wage rate of the Korean is fifteen cents a day, yet the Korean Christians last year gave over forty thousand dollars to religious work.

FIVE thousand suicides, it is said, were committed in Rome last year. Seventy-five per cent of these were boys and girls under twenty years of age. Bad reading is given as the explanation of this shocking record.

"THE pathos of the situation in which the eighteen-year-old king of Portugal finds himself has been nowhere better indicated than in his own remark the day after the tragedy: 'Yesterday I was taking music lessons; how can I be king to-day?'"

BILLS providing for the establishment of a drive-way to Mount Vernon, are now before Congress. It is estimated that this proposed sixteen-mile driveway along the Potomac will cost the government two hundred thousand dollars.

THE first step has already been taken by our government toward the reclamation of the Florida everglades, an area of 77,000,000 acres of the most fertile land in the United States—"an area greater in extent than the whole of the British Isles."

"A FEW years ago Harry B. Wolf was selling papers along the streets of Baltimore. To-day, at the age of twenty-seven, he is the youngest member of the House of Representatives at Washington. He has attained his present advanced position through his own efforts."

"THE claim is made that Harry M. Grout, a high school boy of Spencer, Massachusetts, has rigged up a wireless electric lighting plant. He operates twelve incandescent bulbs in different rooms of his home without wire connections."

LAST year's large gifts for public and charitable uses amounted to \$150,000,000. Seventy millions were devoted to educational purposes, eight millions to hospitals and asylums. One woman gave one million dollars for primary negro education.

"LOUIS KAUFFELD, an Indiana inventor, has produced glass of extraordinary toughness. It is said that water may be boiled in a lamp chimney of the new kind of glass, that the chimney may be used to drive nails, and that it may be taken from ice-water and thrust into a flame without cracking."

KOREA'S first school for higher education was founded by the Methodists at Seoul in 1886. The emperor gave it a name which means "Hall for Rearing Useful Men." All our schools are halls for rearing useful men and women, men and women fitted to herald to the world the message of a soon-coming Saviour.

GREAT responsibility seems to be a powerful health protector. People in very responsible positions are rarely sick. When a man feels that great results are depending on his personal effort, illness seems to keep away from him, as a rule, at least until he has accomplished his task.

WANTED.—Seeds, bulbs, plants, etc. The Graysville Sanitarium at Graysville, Tennessee, can make good use of flower and vegetable seeds, plants, bulbs, vines, etc. With considerable ground to improve and with limited means, it feels warranted in giving others an opportunity to assist in this way.

GERMANY has no bill-boards "to mask the litter of vacant lots, to harbor criminals and refuse, to communicate fire, to cheapen and disfigure a beautiful thoroughfare, or to replace the loveliness of meadow and forest and winding stream by a stage setting lurid with the glories of a dime consumption cure."

DID you ever notice how duty unfolds in the doing, like a bud when the sun shines on it? The hardest part of any task is getting at it. After that there is a gradual expanding and fragrance about it, like the opening of a flower. The dreaded duty becomes the sweet and gracious privilege. Obligation unfolds into opportunity. Service becomes joy. This is one of the revelations of life to souls of courage and unshrinking purpose.—James Buckham.

THE *New World* says that over a million bottles of a concoction that was advertized as a "marvelous beautifier" were bought last year by the women and girls of this country. The "marvelous beautifier" when analyzed, was found to consist of a half ounce of calomel dissolved in a pint of water; and while the bottle and contents were not worth more than five cents, the purchaser paid \$1.50 for each bottle of the beautifier. It is to be hoped none of our readers squandered their money for so worthless a substance.

### Interested Heirs

A FEW days ago an evening paper contained a paragraph stating that if the heirs of a certain man in New York would place themselves in correspondence with the clerk of a certain county of a Western State, they would hear something to their advantage. That night a young man telephoned to his father in a distant part of the country, asking him whether he had seen that item. The same night a lady in another State was speaking by wire to friends across the country about the same item.

And all for a bit of property somewhere!

A message has come to us concerning a possession more valuable than any of silver or gold. Lands and houses are nothing compared to the possessions awaiting the one who can prove his title in the country over the sea.

And we have not the time or the disposition to stop long enough to think about it! Time enough for the acres of this world. Time to dream of the things we shall inherit from some friend by and by, but O, so little time to think about the priceless treasures laid up for the children of the Father over yonder!

God help us to get the fire into our hearts, so that we shall not be satisfied until we have told the whole world about this great love wherewith God hath loved us, and have talked it over wherever we come heart to heart with men!—*Christian Endeavor World*.



# The Youth's Instructor

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No. 12



## Johore

IN the extreme southern part of Asia, which is the most southern point of the Malay Peninsula, is the little State of Johore.

The peninsula at this point is separated from the island of Singapore by a narrow strait which resembles a good-sized river.

The population of Johore is about 300,000, of which 210,000 are Chinese, 30,000 Javanese, and the remainder Malays. The area of this State is about 9,000 square miles, and it is ruled by a Mohammedan Sultan of the Malay race. As far as the internal administration is concerned, Johore is an independent government, though by a treaty of 1887 the foreign relations were placed under British control. The officials of the government are generally Malays, and some of them are wealthy. The premier, with whom I became acquainted at the time of my first visit, has a magnificent establishment and lives in a high state of grandeur.

The chief town of this little State is Johore Bahru, which is the capital and residence of the Sultan. It is a very neat and pretty town, with the exception of the Chinese quarters, and is situated on the Old Straits which separate it from Singapore.

The principal objects of interest at the capital are the Istana, or palace of the sultan, and the mosque. The latter is a very fine one, being nearly three hundred feet long, and having several domes or towers. From these the muezzin announces the hours of prayer five times each day, when the faithful are supposed to engage in devotion. The floor of this splendid masjid (as the Malays call it) is polished marble, and that of the porticoes is of the same material. From the ceiling hang massive chandeliers. There are no seats in the building; all sit on the marble floor, or on carpets that partially cover it, during the hours of service.

Not a thing is seen in the building that gives the least countenance to idolatry—not an image, or picture, or anything else.

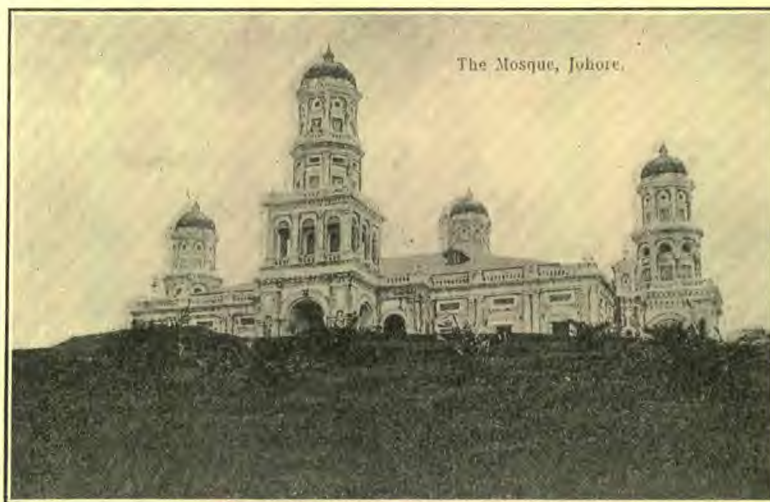
At one end of the immense auditorium is a very high pulpit, which is occupied by the *padre* when he

reads the Koran and conducts the service of prayer. Friday is the day the Mohammedans regard as their holy day, though they do not usually abstain from work upon it, except during the hour of service. Just outside of the main building is an extensive bathing establishment; for the Mohammedans are very punctilious about bathing in connection with their religious services.

Before being admitted into the mosque we were required to remove our shoes and leave them outside; though I had no idea that we were treading on specially "holy ground."

The devout Mohammedans are very strict in their observance of the hours of prayer. Wherever they are, whether on the street, at home, or on shipboard, they stop and go through the forms of worship. While I am writing these lines on shipboard in the Indian Ocean, a Mohammedan has spread a strip of cloth on the deck, and, standing or kneeling on it, is mumbling his monotonous prayers. First, he stands with downcast eyes, his lips meanwhile moving in prayer. Next he lifts his hands to a level with his face, and bows

his body half way to the deck. Then he drops on his knees, still praying, after which he resumes an upright position. Next he kneels, this time placing his face on the deck two or three times in succession, then rises again to his feet. This goes on for ten or fifteen minutes. The same thing I have seen done on the side of the street.



But a short distance from the mosque is the Istana, or palace of the sultan. This is quite an interesting place. Being accompanied by a lady who was well acquainted with the men in charge of the palace, I had access to parts that would not otherwise have been available to strangers. Many of the apartments were fitted up quite elegantly, in thoroughly modern style. Paintings of members of the royal family of England, and of other notables, adorned the walls, while fine chandeliers were suspended from the ceiling. The dance hall was quite a fine one. In the private room of the sultan I saw his bed, quite a formidable-looking affair, being probably six to eight feet wide. The treasure room, which I was permitted to enter, contained many valuable ornaments, some of which had been presented to the sultan by notables of other countries. Among them was a jeweled sword from Queen Victoria, and similar gifts from other potentates. The extensive grounds around the Istana and mosque were beautifully kept, being set out with many



kinds of beautiful tropical trees and flowering shrubs.

At the time of my first visit to Johore, I was entertained for a few days by a wealthy Scotchman who had lived here many years, and had received a title from the sultan. At the time of my visit he was entertaining as guest old Admiral Keppel, the senior admiral of the British navy, who had come here to escape the cold of a London winter. He was then ninety-three years old; he told me that he expected, after the coronation of the king, to return and lay his bones in Johore. He counted this as one of the delightful spots of the world.

In the jungles of Johore are many tigers, which sometimes venture into the town itself. A few days before my first visit, an immense one was killed a short distance from my stopping-place. Sometimes they swim across the strait to Singapore. A magnificent stuffed tiger, the gift of the sultan, can be seen in the museum at Singapore.

The greater part of the Chinese population is engaged in cultivating pepper and gambier, which are the two most important exports of Johore. Tea, coffee, sago, and cocoa are also raised.

The jungles of the interior supply rattan and timber. Betel-nuts and cocoanuts are extensively cultivated in some parts of the State. The principal imports are rice, opium, salt fish, sugar, cotton goods, etc. The revenues of the government are derived from licenses on opium, wines, liquors, and gambling farms, and export duties on gambier, pepper, and other produce.

Thus far nothing has been done in this State to give a knowledge of the present truth except the sale of a number of copies of Malay "Christ Our Saviour," and a few English books.



THE SULTAN'S PALACE IN JOHORE BAHRU

When we get more Chinese publications, as we expect we shall soon, this field will be canvassed for books bearing on the last message.

E. H. GATES.

#### The Difference

##### Winter in the City

THE heavy cart along the cobbled street  
Pounds out a measure hard and pitiless —  
A prelude to privation and distress;  
Then storm and night, a whirling flare comes on,  
And squalid life, and death, and drabbed dawn,  
With muffled trappings of a million feet.

##### Winter in the Country

Vague sorrow in the chill, snow-laden air,  
A hush along the somber country ways  
So fair with bloom and song in summer days;  
Then night slips down, and from her silent wings  
Soft plumage falls, till ere the dawn she flings  
A winding-sheet of glory everywhere.

—Harper's Weekly.



#### God Overruling in the Establishment of the Boundary Lines of the Great West and Northwest — No. 1

[When the beloved John in vision stood upon the shore of the sea, and saw a beast "coming up out of the earth," he saw the manner in which the last great world's republic, our own dear country, should take its place among the nations. Without the warring winds of strife upon the sea (people), it was to grow, like a plant, out of the earth, into power. These articles forcibly illustrate how God fulfilled his word, and, as with other nations, overruled in fixing the boundaries of the United States. Paul, from Mars Hill, proclaimed to the Athenians that God had "made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitations." These articles appeared in the *Missionary Review of the World*, under the title of "A Romance of Modern Missions," in 1888, and are presented to the readers of the INSTRUCTOR, in the hope that this narration of early missionary endeavor by men who loved God and risked their lives in carrying the banner of the cross where the gospel was not known, may kindle in many hearts zeal to help its triumphs on to sure and certain victory in its closing struggles. It should be noted that at that time when the first angel's message was going to all the world, from 1833 to 1844, God was overruling events to prepare this country for the birthplace of the most complete, comprehensive gospel message ever known,—the third angel's message,—so that from here might go out to all the world the last message of mercy to be given the inhabitants of the earth.—T. E. BOWEN.]

ONE day in the winter of 1832-33, four Flathead Indians appeared upon the streets of St. Louis with a request which no white man had ever heard before. They came, they said, from the land of the setting sun. They had heard of the white man's God, and they wanted the white man's book of Heaven.

General Clarke, then commanding the military post at St. Louis, was a Roman Catholic. The Roman Catholic missionaries have performed heroic service for the Indians. Unfortunately, however, they have tried to give the Indians Christianity without civilization. So while the four Flatheads were received with the greatest hospitality, and were shown the Roman Catholic church, the pictures of the saints, etc., yet they were steadily denied their oft-repeated request for a Bible. Two of the Indians died in St. Louis from the fatigue of their long journey from Oregon. The other two, homesick and disappointed, prepared to return. General Clarke made a banquet for them, and bade them godspeed on their journey. One of the Indians was called upon to respond. His response deserves to rank with Lincoln's Gettysburg speech as a model of eloquence, and with Washington's farewell address in the influence it subsequently exercised. We



can give no just idea of the circumstances, or of the impression it produced. We can only give the English version of the speech, which, like all translations, loses much of the force of the original:—

"I came to you over the trail of many moons from the setting sun. You were the friend of my fathers who have all gone the long way. I came with an eye partly opened for more light for my people who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people? I made my way to you with strong arms, through many enemies and strange lands, that I might carry back much to them. I go back with both arms broken and empty. Two fathers came with us. They were the braves of many winters and wars. We leave them asleep here by your great water and wigwam. They were tired in many moons, and their moccasins wore out. My people sent me to get the white man's Book of Heaven. You took me where you allow your women to dance, as we do not ours, and the Book was not there. You took me where they worship the Great Spirit with candles, and the Book was not there. You showed me the images of the good spirits, and pictures of the good land beyond, but the Book was not among them to tell us the way. I am going back the long, sad trail, to my people of the dark land. You make my feet heavy with gifts, and my moccasins will grow old in carrying them, yet the Book is not among them. When I tell my poor, blind people, after one more snow in the big council, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up, and go out in silence. My people will die in darkness, and they will go on the long path to other hunting-grounds. No white man will go with them, and no white man's Book to make the way plain. I have no more words."

A young man was so impressed with the address that he wrote to friends in the East some account of this strange visit, and of the pathetic plea of the Indians for a Bible. The letter was published in the *Christian Advocate*, in March 1833. When President Fisk of Wilbraham, read the thrilling story, it was like fire shut up in his bones. He issued, through the *Advocate*, a trumpet-blast, entitling it, "Hear! Hear! Who Will Respond to the Call from Beyond the Rocky Mountains?" The church was aroused. Contributions began to flow in. President Fisk at once wrote Rev. Jason Lee, who had been at the academy in 1828, and was then waiting to engage in mission work among the Indians of Canada. Jason Lee was six feet two inches high, physically strong, intellectually clear, and morally without blemish. He is pronounced by the *Cyclopedia of Methodism* "the peer of any man who adorns the rôle of modern workers in the church of Christ." Jason Lee selected his nephew, Rev. Daniel Lee, now living at Caldwell, Kansas, to accompany him. Three laymen—Cyrus Sheppard, T. S. Edwards, and P. L. Edwards—volunteered to share the danger and the labor with the ministers. These five men, under the auspices of the Methodist Episcopal Board, joined Capt. N. J. Wyeth, of Cambridge, Massachusetts, who had been west as a fur trader, had built Fort Hall in southeastern Idaho, and was returning west. After a journey of many months, the party reached Oregon, and Jason Lee preached the first Protestant sermon on the Pacific coast at Vancouver, Sept. 28, 1834.

Meanwhile, what had become of the two remaining

Indians, and where was the tribe from which they came? After leaving St. Louis for the west in the spring of '33, the two Flatheads fell in with George Catlin the famous Indian artist. They traveled with him for days. But with Indian reserve and stoicism, they did not mention the object of their visit, or their desire for the white man's Book. Upon Mr. Catlin's return to Pittsburg months afterward, he saw the letter written from St. Louis, and said it must be false. He wrote to General Clarke to learn the facts. General Clarke wrote back, "It is true. That was the only object of their visit, and it failed." It will interest you, and add to the romance, to learn that Catlin, without knowing that these two Indians were to be historic, yet enriched his gallery with their portraits, which are numbered 207 and 208 in his collection. After leaving Catlin, one more of the Indians died on the journey home, and only one returned to announce to the great council the death of his companions, and that the white man refused them the Book. The tribe was embittered, and gave up all hope of help from the white man's God. So when our missionaries at last found these Indians, they received no welcome from them. Worse still, the tribe was small, and their location poor. So that if their invincible prejudices could be overcome, they offered a very limited field for missionary labor. At first the Lees were discouraged. The whole movement seemed a miserable, methodistic fiasco, in which zeal had outrun knowledge.

Did you ever think that the Bible says nothing about Paul finding in Macedonia the same man who appeared to him in his vision? But Paul found Macedonian heathen in abundance, and thus concluded that he had a mission. So Jason Lee found Indian heathen in abundance, in the Willamette Valley, and some members of the Hudson Bay Company who had never heard the gospel. So, nothing daunted, he concluded he was sent of God, and prepared to stay. He established a manual labor school for the Indian children, and began to teach the Indians Christianity and civilization. Now see how God was in this movement—how he aimed at and accomplished through these missionaries a far greater work than they had ever dreamed of! It was really the battle between the schoolhouse and the Bible on the one side, and the steel trap and the rifle on the other, between American self-government and British domination, between Protestantism and Roman Catholicism upon the western coast, that these missionaries were sent to Oregon to help fight out. Nay, it was even the battle between freedom and slavery in our republic, which they providentially helped to settle. You remember that by an agreement between the United States and Great Britain, made in 1818 and renewed in 1827, the western boundary between Canada and our republic was left undetermined. The territory remained open to settlers from both nations. Under this arrangement the Hudson Bay Fur Company, which outnumbered by far all other whites upon the coast, laid claim, under an English charter, to the territory. It broke down in succession eleven fur companies which the Americans organized; it drove from the country a man of the indomitable zeal and enterprise of John Jacob Astor; and its governor, Sir George Simpson, practically exercised control over the whole territory north of California and west of the Rocky Mountains. But the Hudson Bay Company found motives loftier than money making,

(Concluded on page eight)





### Work of Magnets

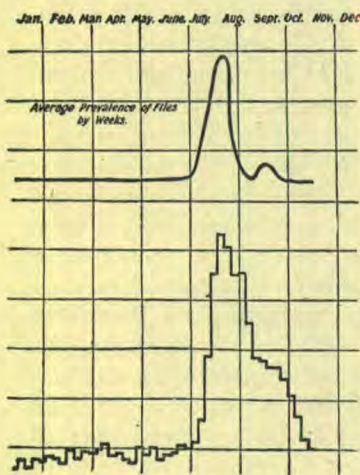
THE accompanying illustration shows a remarkable magnet recently installed in the iron regions. It unloads cars filled with pig iron in a few hours, whereas days used to be required for the same work done by hand.

No less impressive is the "plate magnet," used for lifting and transporting metal in sheets. It will pick up the plates, one, two, or three at a time, or will seize an entire pile, and distribute them about the shop singly or in pairs. This is accomplished by regulating the amount of current taken by the magnet so as to increase or diminish its attractive force.—*Young People's Weekly*.

### The Plague of Flies

WE have all been so often warned of the danger of the carrier of the malarial and yellow fever parasites that we jump when we hear the hum of a mosquito almost as quickly as at the buzz of a rattlesnake, but the common house-fly is not yet generally recognized as one of the most formidable foes of the human race. Rattlesnakes, and even mosquitoes, are less to be feared in most localities. In New York City there are about fifty deaths a year from the malarial fever, and more than a hundred times that number from typhoid fever and other intestinal diseases, in the dissemination of which flies play a prominent part.

The importance of this factor is indicated by the report of the Committee on the Pollution of New York Harbor, recently published by the Merchants' Association of New York. This contains maps of the city, showing that the prevalence of these diseases is greatest along the water front, and especially near the sewer openings. From fly cages distributed around the city it was ascertained that the number of flies was greatest at the same points.



The coincidence holds for time as well as place. The advent of the flies about the middle of July brings an immediate increase in the death-rate from diarrheal diseases, and two months later a similar, though less, marked rise in the number of deaths from typhoid contracted at that time. The following diagram shows how closely the two curves correspond, the September crop of flies producing a noticeable effect.

These diseases are caused by specific germs, which are not spontaneously generated by the heat, but are conveyed into our food and water either directly or more commonly by flies. They can be watched and tracked on their trips back and forth between the foulness in the street and the food in our homes. One

fly captured last summer on South Street, New York City, was found to be carrying on his mouth and legs over one hundred thousand bacteria. A female fly lays about a thousand eggs during the season, and every ten days brings a new generation. We can not hope to kill off all the flies, but we can do something toward preventing them from making the deadly short circuit between filth and food.

Soon the fly pest will begin again. Now is the time to make arrangements to prevent its evil effects. Mosquitoes used to be thought trivial annoyances; now we know they are veritable plague bearers. It is time that the same knowledge with regard to flies should be more generally diffused. Now is the time to begin the work in the schools and other avenues of information if we shall lessen, even by a little, the ravages of the pest for next summer. —*The Independent*.

### Load Them Up

NOTICING over the chemist's table a magnet which hung loaded with a collection of various tools and weights, I asked, "What is the magnet doing?"

"I am loading it up," the chemist answered. "It has been lying on the table, doing nothing and losing its power, so now I am giving it something to do, a little more every morning; and it's gaining, it's growing stronger every day," and he added a small file to the clump attached to the magnet.

"That's the way," he continued, "God makes magnets and men. If they loaf around and do nothing, they can't do anything: they lose their force. But give them some work, and they'll soon be good for more than you ever dreamed they could do. Magnetic power and muscles are developed by something to do; yes, and brains and souls of men. Some of those who are doing hard work and bearing heavy burdens will be doing grand things for the Master in his heavenly kingdom through the eternal years."—*Wellspring*.

### The Conquest of the Air Goes Bravely On

SECRETARY TAFT has approved the recommendation of the Board of Ordnance and Fortification, that bids for furnishing to the United States government heavier-than-air flying-machines be accepted as follows: J. T. Scott, of Chicago, whose bid was for \$16,600, to be delivered in 185 days; A. M. Herring, of New York, for \$20,000, to be delivered in 180 days; and Wright Brothers, of Dayton, Ohio, for \$25,000, to be delivered in 200 days. In all, forty-one bids were received, and these three were the only ones that complied with the requirements of the advertisement. The conditions are that the aeroplane must be so made that it can be quickly and easily taken apart, and can be packed for transportation in army wagons in less than an hour. It must carry two persons having a combined weight of about three hundred fifty pounds,





and enough fuel for a flight of one hundred twenty-five miles. It must have a speed of at least forty miles an hour in still air. Aeroplanes not making thirty-six miles will be rejected. Before they can be accepted, there must be a trial flight. During that trial the aeroplane must remain in the air at least one hour; it must be steerable in all directions, be at all times under perfect control and equilibrium, return to the starting-point, and land without any damage to prevent a second flight immediately. Three trials will be allowed for speed, and three more for endurance. On the same day that this information was given out it was cabled that the French clubs have issued three different grades of prizes for flying-machines, the whole amount being a million francs, equal to \$200,000.—*Christian Advocate*.

### An Artificial Bird

THE force of gravity received a body blow in January when Henry Farman, the French aeronaut, traveled a circular four fifths of a mile in a heavier-than-air flying-machine. By this flight Farman won the Deutsch-Archdeacon prize of ten thousand dollars for the first successful airship. His exploit is regarded as the greatest since Santos-Dumont circumnavigated the Eifel Tower in a dirigible balloon, and of far more practical and scientific value. Successful navigation of the air seems now only a question of perfection of detail.

Farman's aeroplane weighs three hundred pounds, and is operated by a fifty-horse-power motor. It looks like a lunch wagon with wings. On the occasion of its official trial it ran along the ground for a hundred yards; then, when it got the idea, flapped its wings and rose to a

height of twenty-five or thirty feet. At about the speed of an Erie Railway train it traveled the required distance, made a graceful curve, and returned to the starting-point. Farman then dismounted from his perilous position between the wings, and gave himself over to the still more perilous congratulations of his demonstrative countrymen.

Farman's aeroplane would not take a prize in a beauty contest; neither does it look like a comfortable place in which to live. There is no dining-room, and the motor is so boisterous that a sleeping compartment would be a superfluity. Fifty years hence the small boy will snigger at this crude contrivance if he sees it in his history book. But it looks as if this ingenious Frenchman had reached the long-sought goal, the construction of a manageable, heavier-than-air machine that will fly.—*Success*.

### The Mystic Harp

A NUMBER of years ago a Spiritualist in a certain section of the world was creating a great sensation and stir among the people who witnessed his seances. He was the one wonder among all the wonders of the spiritualistic world, and the one feat that he performed

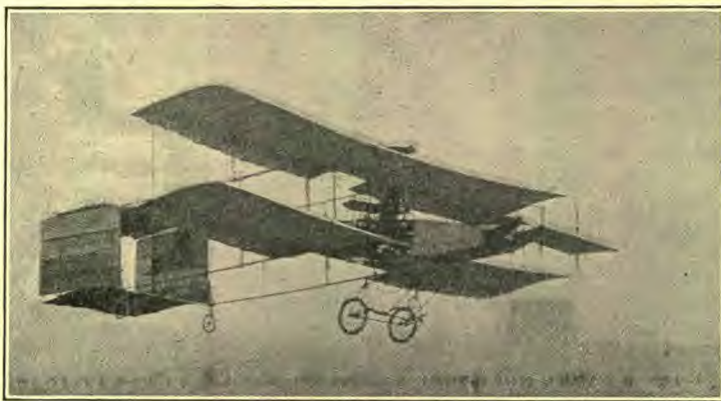
with such amazing wonder was that of the playing of the harp by the fingers of departed spirits. He would put a beautiful instrument down upon the stage, then announce to his audience that, if they would call for the departed spirit of any great musician, he would come from the spirit-world and play his favorite composition upon this harp. A number of calls for different musicians would be made, and he would select one from among the number whom he saw fit to invoke, and then a magical silence would sit upon the audience.

He would say, "You must be perfectly quiet, absolutely still, so that you may catch the first delicate touch upon the chords of the harp," and as they would sit in perfect stillness, softly the music from the harp strings would steal out of the instrument and bathe the crowd in its magic—louder and louder and louder until the great audience would be convulsed in mystery.

One day there was in the audience a great scientist, and as he witnessed this performance, seeing that there were no wires, seeing that there was no attachment whatever between the harp and the platform, he began to think about it, and he said to himself, "There is an explanation for that." He set himself to work to find it, and in a few days he succeeded.

He went down into a room underneath the platform, and hid himself away in the dark. At the time for the seance to begin, in came a great heavy-handed

musician with a tremendous harp. This harp was literally and absolutely keyed to the strings of the harp upstairs on the platform just overhead. At the time for the performance to begin there was a tap, tap from the heel of the Spiritualist, indicating to the musician what to play. Then he began upon the strings of his harp to make the



VIEW OF THE AEROPLANE IN FLIGHT

music of the master whose name had been selected, and as his great ponderous instrument vibrated the tones of the music, the harp up-stairs, being keyed absolutely and perfectly to the instrument downstairs, found its strings, more delicate and refined, responding to the same touch, though no man could see the hand that played. It was nevertheless the hand of man that did it, and there, in full view sat the harp, supposedly playing itself, or being played by the mysterious hand of a visitor from the skies; but that never could have occurred unless there had been perfect harmony and unison between the harp in the cellar and the harp on the platform, and when that harmony and unison existed, not only that harp, but a hundred, yea, a thousand, other harps keyed likewise would have played; and so it is with respect to the music that every one of us would like to make upon the harp of the soul. If we would have our harp strings vibrate, if we would have flowing forth the sweet, entrancing harmony of the skies, we have got to so live that our harp strings will be in tune with the harp strings of glory. Everything in our lives must be such as to please Him, who, after all, is to make the music upon the harp strings of life.—*The Golden Age*.



## God Overruling in the Establishment of the Boundary Lines of the Great West and Northwest — No. 1

(Concluded from page five)

and perseverance surpassing that of the indomitable Astor, in the Methodist missionaries; and a contest between these two parties now began. When, under the Methodists, some of the Indians were converted and civilized, the company refused to sell them hoes and spades and plows. It sent to Canada, at its own expense, for Jesuit missionaries to teach the Indians Christianity without civilization, and thus at once appeal to the native indolence of the Indians, and keep the country from cultivation. On the refusal of the company to sell the American cattle, Lee organized an American company, went to California, and bought six hundred head of cattle of the Mexicans. Four more Methodist missionaries, including two women, arrived in 1835; and in 1836 eight more, including Jason Lee's wife, sailed from Boston for Oregon. The Methodist missionaries saw at this early date that the allegiance of the country would be determined by the predominance of English or American settlers; and in the interests of Christianity, of Protestantism, and of freedom, they determined to save the land to the United States. In 1838 Jason Lee started to the States with two Indian boys. A messenger overtook him with the sad intelligence that his wife and child had succumbed to the hardships of the frontier, and were both dead. These were the first martyrs to the cause in Oregon. Broken-hearted and lonely, Jason pressed on, and induced thirty-six persons to emigrate to Oregon in 1838, and about seventy more in 1839, and one hundred twenty more, under the guidance of another Methodist missionary, in 1842. The letters written home from Oregon began to have an influence, and other settlers followed in the next few years. On the arrival of Jason Lee in Oregon, the British outnumbered the American whites ten to one. After 1840, chiefly under Lee's management, the American population outnumbered the British population, and had chosen the permanent industry of farming, while the English had chosen the temporary occupation of hunting and trapping.—*Rev. J. W. Bashford.*

### Up! Arise!

"Up, my drowsing eyes!

Up my sinking heart!

Up, to Jesus Christ arise!

Claim your part

In all the raptures of the skies."

These beautiful lines, written by Christina Rossetti, are worthy of more than passing consideration. They should stir the heart of every one who sees or hears them. Every morning their inspiration should stir the soul to meet manfully the duties of the day. Each night they should act as a heavenly benediction, and as a safe potion to bring refreshing sleep. There is not an hour during the day when their divine call is not appropriate. There is not a wakeful hour of the night when the grand climax, "Claim your part in all the raptures of the skies," will not bring angels near.

How many drowsing eyes! How many sinking hearts! How many, young, middle-aged, and old, who know little or nothing about "the raptures of the skies," or the possibilities of bringing them down to earth to be enjoyed while the sands of time still run!

Everything good in men or nature seems to be making the emphatic call, "Up, arise!" At times it is a still, small voice which speaks in the soul. Again, when pent up and reinforced by sudden calamity, or other trying experiences of life, it speaks with a voice like thunder of the approaching storm, or of that which is already breaking overhead. In either case, the voice is divine. The call is divine. To heed it is divine, and leads to the infinite. The call is not only from within, but also from above. Every man who is called "up" is called from above. If heeded, the call leads one to *look up*. He, who will look up has opened the way for an inspiration to *arise*. He who will arise, even though his sphere or level may be low, will be inspired to rise higher and still higher in the scale of life. Each new expanse of horizon only spurs the climber up the mountainside to greater heights. So it is in mental and spiritual lines. Every temptation resisted, every victory gained, tends to fill the soul with an ambition and determination to reach the topmost round in the ladder connecting earth with heaven.

### Up, Up! Is the Word from the Towering Mountain Peaks

Look up, dear reader, whether you feel like it or not. Look *up*, and you will see the mountains doing the same. Their rocky sides and snow-capped summits have for ages been calling to humanity, "Up! Arise! Be strong! Be substantial! Be *clean*! Be *pure*!" As I see them from my window this morning, they speak these impressive words to my soul. Every day these mountains are the same. Wind, rain, and deluge, in some instances, have carried away tree, plant, and flower. Every trace of fertile soil is gone, but the granite fingers still remain. He who tries to climb them is made dizzy with the distance—up, up, up! But there they are, like trusty, faithful sentinels of the world. Night and day they keep their vigils. Unmoved by centuries of earth's commotion, they have continued to point the traveler *up* to him who laid the foundations of the earth, and gave to them their place in his great creation. Ever and anon the heavy, dark cloud encircles them, but they heed it not. The storm rages, but they continue, as in the sunlight, to point *up*! That steady, faithful pointing *up* seems to say, "There is One above the storm in whom we trust. His mighty power sustains, and we will do his bidding till the last storm has spent its fury, and then, if not before, we shall receive his divine benediction." Methinks at times that the pure mantle of white is given to them as a reward *now* for their patient endurance. White robes represent the righteousness of saints. I love to muse on the many precious lessons which inanimate nature is constantly teaching her pupils. As I mused this morning, this thought came with pleasant force to my mind: "Surely these mountain peaks are doing their best to claim their part 'in all the raptures of the skies.' Why do not all mankind do the same?" There are few great mountains; and there are few really great men. Why are the mountains so often bound together, as it were, in great chains?

### Without Language, Their Voice Is Heard

Looking in the direction pointed out by the mountain peaks, we see the clear and "true blue" of the sky. The very ether above us is calling upon humanity to be true to their best and highest principles of thought and action. When looking at the sun as it rises in the morning, we can almost hear it cry, "Arise with me and run an exalted race this day. Assist me

(Concluded on page ten)





# ••CHILDREN'S••PAGE••



## Protecting Arms

THE arms are short, with little strength  
To battle or endure,  
Yet, moved by love, they fondly clasp  
To shelter and assure;  
No load that they can bear shall press  
Within their circling hold,  
And not a fear that love can quell  
Shall live inside their fold.

If fears and dangers flee away  
Before the clasp of love,  
E'en when its arms are small and weak,  
What wonder, if, above  
The little children of the Lord,  
The clasp of arms divine  
Shall banish every threatening ill  
That life and death combine?

MINNIE ROSILLA STEVENS.

## Elizabeth's Awakening

EVERY one had left the office except Elizabeth May, the stenographer, and Howard Dudley, the office boy.

"May I speak to you, Miss May?" asked Howard, seating himself by Elizabeth's desk.

"Certainly," she replied, somewhat surprised at the seriousness of the lad, who was usually merry and slangy to a distracting degree.

"I've thought of a scheme," he began, "by which we can make a heap of money if you don't object to adding to your income."

"Object!" repeated Elizabeth, smiling.

"I thought you wouldn't. Now listen, and I'll explain my idea."

Elizabeth, laying down the papers she was sorting, gave Howard her full attention while he unfolded the details of a superficially clever plan to defraud the company for which they worked of a goodly percentage of its profits. So intent was he in making clear to her the system he had evolved, that he did not notice the change that gradually came into Elizabeth's face. When she at last interrupted him with an indignant exclamation, he drew away from her in astonishment as he saw her shocked expression.

"Why, what's the matter?"

"The matter! Need you ask? How can you think for a minute that I would do anything so dishonest?"

"I wouldn't have thought of your going in with me, Miss May, if I hadn't known you were a grafter."

"I a grafter? What do you mean?"

"Don't you always use the company's stamps for your own letters? Didn't you manage so that the company paid the express on all the packages you sent last Christmas? Weren't your pearl-handled knife and alligator card-case sent to the company as presents, and didn't you help yourself to them when you found them in the mail? Don't you always take all the pretty little advertisements or gifts that are sent in?"

The white anger in Elizabeth's cheeks turned to the flush of shame as he spoke, and she dropped her head on her desk and began to weep with a violence that alarmed her boyish young accuser.

"I'm—I'm sorry, Miss May."

"Sorry, Howard?" She lifted her face and looked at him penitently. "O, I'm the one to be sorry. I was never so sorry or ashamed in my life before. I have been dishonest, and hard as it is for me, I'm glad you have made me see it. But what makes me feel the worst is that my example has encouraged you even

to think of deceiving and defrauding the good people we work for. You are only a young boy, and when I think that it is really my fault that you planned to begin what might have led to a life of crime, why, Howard, I just shudder. Promise me that you will never try to make money by unfair means, and I'll promise you that I'll never again take so much as a pin that isn't mine by right. We'll help each other to keep our promises, won't we?"

Tears were again streaming down Elizabeth's face, and Howard, meeting her earnest gaze with brave frankness, awkwardly reached out his hand toward her, and said, huskily, "Let's shake on it."—*Youth's Companion*.

## "Crazy George"

It seems hard to believe that that great inventor and man of affairs, George Westinghouse, was ever known as "Crazy George." Yet, the story goes, that that is what his friends called him at the time of his first great invention, the air-brake. Westinghouse had seen a collision caused by the ineffectiveness of the hand brake, which was all the railroads then had. He went home puzzled, and studied away, and finally made drawings of an air-brake. Then he took these to the superintendent of the New York Central Railroad. The superintendent declined to be interested. Other railroads were tried. None of them would listen to the inventor, or try his device. Finally, by ceaseless perseverance, Westinghouse had a chance of explaining the new invention to Commodore Vanderbilt, the greatest railroad magnate of the time. He felt that this meant victory; but when he had finished his explanations, the old man only asked, impatiently, "Do you mean to tell me that you can stop a train by wind?"

"Well, yes; air is wind, so I suppose you are right," said Westinghouse.

"I have no time to waste on fools," was Vanderbilt's answer; and the inventor went away with another defeat added to his list. But "Crazy George" was at work on other things besides air-brakes. One of his patents, a railroad "frog," found favor, and he went to Pittsburg to see about manufacturing it in quantities. While there, he met three other young men, Andrew Carnegie among them, who became great friends of his. One of them, Bagley, owned a foundry, and agreed finally, for one-fifth interest in the invention, to make air-brakes for a single train, that "Crazy George's" apparatus might be tried. The very first application of the new brake prevented a collision on the little local railroad that allowed the trial of it on a train, and "Crazy George" found himself famous.—*Sabbath School Visitor*.

## Little Teachers

GOD hath his small interpreters;  
The child must teach the man.

— J. G. Whittier.

EVERYTHING that is asked of a student is in some way an opportunity for growth. If he does it in a willing, interested spirit, he himself will notice a strength and independence gained by the experience.



### Up! Arise!

(Concluded from page eight)

in making the world more warm and more bright, more full of true life. Help me, ye sons of men, in my efforts to warm cold hearts, to light up darkened minds, and cause the embryo of hope, crushed to earth by the selfishness and greed of man, to bud and blossom once more!"

When the day is done, the sun's parting rays are seen pointing *up*—a good-night benediction. What a blessed thing to have the last portion of the day's work point to things above. We heed the counsel, and behold! already tiny stars have begun their silent evening prayer. "Without language, their voice is heard,"—"this is the way to glory, the place where darkness can never come." *Everything above* is constantly teaching lessons of faithfulness, punctuality, and truthfulness. Why not claim *your part* in all the raptures of the heavenly teaching?

If we but examine closely, we find that tree, plant, and flower, yes, every tiny blade of grass growing upon the hillside, on the plain, or in the smallest, lowliest valley are all, with the power of a developing, growing life, saying to all who behold, "Look up! Reach up! Grow up! Claim *your part* in all the raptures of the skies."

All these things are answering as best they can the divine call from above. Inanimate nature responds to the calls from God, but *man*, the crowning work of the divine hand and mind,—*man*, with eyes to see; with ears to hear; with an intelligence that can observe, compare, and draw careful inferences; with a faith capable of seeing far above plant, tree, or mountain; a faith that can bring "eternal glories near;" a faith which brings the glories of the skies beyond the stars, down to earth,—*man*, endowed with power to bring light, life, and joy into dark and saddened homes, to grow blossoms of hope upon the face, yes, upon the grave of discouragement and despair,—such men, and many of them, are looking *down* instead of *up*. They are failing to *see*, much less *claim* their part in all the glories of the skies. O, how can man close his ears to the call to arise! How can he ignore demands both human and divine, and pass through life, only for self, or even strewing the products of "the muck-rake" upon the already slippery places of life? Streams of intemperance and vice have poisoned almost every fountain to which the young and middle aged are called to drink knowledge. Poisonous narcotics, in all the walks of life are causing eyes to become drowsy, and hearts to forget God. What a world this would be if man would drop greed for self, and live for others! What a world this would be if man would take time to look up and *smile*! in other words, if men would heed the call from above!

These facts, however sad, have in them a mighty lesson for some one. They should cause thinking hearts to ponder the question, "Am I my brother's keeper?" What is *my duty to-day*? The fact that we, even to a small degree, have a view of the world's great need, should at least stimulate our souls to renewed activity and growth. Every pale face should stir our own heart's action. Every sad, dark picture upon life's canvas should stir our pity. It should not make our own life dark, but should cause us to reach more earnestly for added light and joy, that we may be the better able to give cheer to the sad and strength to the weak. Try it for 1908. *Try it to-day*, and see if you can not get warmth from others' cold-

ness, strength from their weakness, faith and trust from their doubt and discouragement. If you do (I know you can), you will know better than before how to help all who need help. There is much that is called sympathy that is unworthy of the name. True sympathy and real help may occasionally be given with the words, "I feel sorry for you; here is a piece of money." But far more often it can be awakened in the heart and life of the troubled one by the words, "Up! Claim *your part* in all the glories of the skies." There is without doubt a reason for every sad experience or condition in life, and there is a balm for every wound. If we could but *see*, we should *know* that every sad experience in life is either planned or permitted and controlled by one of divine wisdom. It is being used as a sharp knife to cut the cords which bind the soul to self and the world, that we may, "Up! Arise!" that we may move out of the "basements" to the "upper rooms" of life, where we may enjoy the pure, life-giving currents which the merciful Father of all ever tries to breathe upon his tried children across the mountains of hope. Then why not *hope on, hope ever!* To the trusting soul the star of hope never sets. Like the bright electric current, it pierces the storm-cloud of pain and sorrow, and brings refreshing showers of peace. You may find it cresting the maddest wave on life's ocean, taking away the fear of its roar. As a star, its divine twinkle cheers the darkest night for the mariner who will keep his eye upon it. It will be to him both evening and morning star, blessing the darkest hour, and singing its harbinger song of the eternal morning when there shall be no pain, and when the last sad tear shall be wiped away.

#### Become a Star of Hope

Every man, woman, or child who hears and heeds the call, "Up! Arise!" every one who truly reaches out to *claim*, not the flashy tinsel of the world, but "all the glories of the skies," will not only help to keep the star of *hope* shining above the horizon, but will become that star, and give an added light to the world. Such lives will and must constitute a fountain of true sympathy which can wash clean the sores of disappointment, and bathe the "hurts" of slights and neglect. It will furnish the oil of joy for the spirit of heaviness. Such lives will be regarded ever as the fragrant roses among the thorns. Each day each one of us is looking either *up* or *down*. We are choosing either the incline or the decline of life's pathway. "Whatsoever a man soweth, *that* shall he also reap."

A. E. PLACE.

#### College Rebellions—No. 2

I BESEECH my young friends to consider the results of a rebellion. It may not injure him who is now reading these lines. But a rebellion must and will result in prodigious evils. Seldom does an institution pass through such a scene without having a third, a half, and not infrequently the whole of a class expelled or sent away with such marks of disgrace and disapprobation that no respectable college will hereafter receive them. The result will be that the rebellion is purchased by the ruin of nearly all those who are sacrificed in the contest. You may take the names of all who have thus violently broken away from college, and you will be surprised to see how few of them ever reach eminence, or even respectability, in any profession. It has always been so, and must continue to be so. There are two reasons why it must be so. First, a young



man can not go through a rebellion, and be sent from college, without receiving such a shock in the process that it will be next to impossible to recover from it. No sudden changes can be otherwise than injurious to the mind. Scarcely any change can be greater than takes place when the student is, in a moment, thrust from the bosom of his college into the world, with a character unformed, and without the power of retrieving his loss. He may laugh at his prospects, talk with contempt about being "incapacitated from admission into every institution of our country," and writhing beneath the indignation of a father, and the weeping reproaches of a mother; but when the die is once cast, and he is once thrown out upon the world and separated from the cheering voices of those who are in like condemnation with himself, he will find his heart is desolate indeed. Home, the most delightful spot upon earth, can bring no joy to him. He goes there, and meets the face of the father whose goodness he has abused, and whose hopes he has blasted; of the mother whose sorrows and anxieties he has doubled by dashing the fond pride of one whose heart's blood would freely flow for him; of the sisters who used to come around him as their guide, and cheer him by every means in their power. All is disappointment at home. Does he leave home and turn to his acquaintances? They despise one who would thus throw away the highest advantages, and prefer his will, at the expense of the happiness of his family, and of his own prospects. His soul has been frenzied almost to madness, and the passions have been called up until the reason has sunk under them; and now, when the boiling waters subside, and Reason once more looks abroad, she sees what was before a rich and beautiful vale, now desolated and seared by fire. Of all who know him, he can receive sympathy from none, whose sympathy is not a disgrace. He is now in great danger of flying to stimulants to relieve and drown his troubles, or of sinking down in misanthropy and inactivity. The shock which his whole character and plans have received is inconceivably great. The bankruptcy of the merchant who falls from profuse wealth even to eating the bread of charity, will not, in any measure, compare with it. Few can ever hope to recover from such a fall.

The second reason why such young men as are thus sent from college can hardly ever reach respectability is that they forever deprive themselves of the very discipline of mind which is absolutely essential to form a distinguished character. I am not wishing to pass a universal censure, nor to say that there may not be, here and there, a rare instance in which the loss has been made up, and the young man has been saved. These, if the cases ever do occur, are exceptions. But break off a young man from his studies when he has but just begun the discipline of his mind, shut him out from every institution in the land, and let him feel that he has committed an error which can never be retrieved, and where is he to obtain that mental discipline, and that thorough education, which are essential to his future success? His plans are all broken up; his associates in study are all dissevered from him; his instructors are all taken from him; and his prospect of ever becoming what he once justly hoped, is small indeed. You will never find a man over the age of forty, who has ever engaged in a college rebellion, or who ever saw one, who will not speak of it in terms of the most decided disapprobation.

Besides, are you acting a generous, manly part?

You have voluntarily placed yourself under the laws of your college, and under the men who administer those laws; you have promised solemnly to obey them. And now, what shall be said about the honor of a young man who engages in a rebellion, and talks about his "honor," while he is violating that honor which he pledged when he became a member of that institution? If you feel that you are not dealt with justly and fairly — that you are degraded and abused — ask and receive an honorable dismissal, and go to some other college, where you will be properly treated. But do not plunge yourself, your classmates, your parents, and the whole circle of friends, into deep trouble and lasting sorrow, with the vain hope of making it clear that you are a young man of honor, nice feelings, or of true courage. No one doubts that you possess all these. But you run too great a hazard when you stake your character, and that of others younger than yourself, who will follow you, upon the desperate attempt of dictating conditions to a literary institution. It is thoughtlessness of the consequences, rather than deep depravity, which draws so many into these troubles. If you are such a genius that it must work out of your fingers' ends, and your hands can not keep out of mischief, go home, and employ those hands in some mechanical business. But do not stay where you are acting a part dishonorable to your own feelings, which will, sooner or later, end in lasting disgrace. Have the hardihood, if it be required, to overlook petty inconveniences and vexations in your present situation; and while you are a student, stand up in all the strength of an honorable, high-minded man.

That you will meet with many things, in themselves disagreeable, and trying to your habits and your patience, you must expect. The whole season of study is one of unpleasant restraint and of severe discipline. It will cost many sacrifices of feeling to obtain a good education; but, when once obtained, you will be your own master, will be fit to govern yourself, and will feel amply repaid for all that you endure. But if you would respect yourself through life, be free from perpetual mortification, *never engage in a college rebellion.* — *Todd's Student Manual.*

### The Religion of a Gentleman

LET love be without dissimulation. Abhor that which is evil; cleave to that which is good.

Be kindly affectioned one to another with brotherly love; in honor preferring one another.

Not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer;

Distributing to the necessity of the saints; given to hospitality.

Bless them which persecute you: bless, and curse not.

Rejoice with them that do rejoice, and weep with them that weep.

Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

Recompense to no man evil for evil. Provide things honest in the sight of all men.

If it be possible, as much as lieth in you, live peaceably with all men. Rom. 12:9-18.

Jesus was a gentleman.

"WHEN the outlook is not good, try the uplook."





M. E. KERN  
MATILDA ERICKSON

Chairman  
Secretary

### Study for Missionary Volunteer Society

#### Program

OPENING EXERCISES.

MALAYSIA (OR EAST INDIES.)

BORNEO.

CELEBES.

NEW GUINEA.

#### Malaysia

Near the southeastern coast of Asia lies Malaysia. It is the largest archipelago in the world, and is traversed by the most extensive volcano belt on the globe. The group comprises the Sunda or Dutch East Indies, Sumatra, Java, Flores, Timor, and the numerous small islands near these; Borneo, Celebes, the Moluccas, or Spice Islands, and their several minor neighbors; and extending north, it includes the Philippine and Sulu Islands, belonging to the United States. Formally New Guinea was included in this large archipelago. Many of the islands are thinly settled, yet the group contains almost twelve times as many people as the commonwealth of Australia.

Among the different classes of the Malay race are the Javanese, Battaks, Bugis, Dyaks, and Filipinos. The special characteristics of the Malays have been modified in the various islands by the lapse of time and the influences of environment, so that each island race has peculiarities of its own. In Borneo we find the spirit of the passionate Malay cropping out in the hunt for human heads, while in other islands, cannibalism is the form it assumes. Low forms of superstition and fetishism constitute the religion of many of the races.

The language of the natives is a soft, rich tongue, that has worthily been called the "Italian of the East." When first known to Europeans, the Malay tongue was considerably leavened by Arabic, Persian, and Sanscrit. The Arabic alphabet is used in writing.

The foreigners living in these islands are mostly Chinese, Japanese, Indians, Arabs, Turks, and Europeans. The Chinese are important laborers, but the government is in the hands of the Dutch, English, and Americans. The Portuguese, who entered Malaysia four centuries ago, were the advance guard of Europeans. The Dutch followed, and dispossessed the former of most of their power. Then came the English, and more recently the "Stars and Stripes" sailed in. The little Dutch republic in 1897 owned about one seventh of the archipelago, and in their possessions were found twelve thousand miles of railway, three hundred post-offices, and 6,833 miles of telegraph line.

Three Protestant powers rule in Malaysia, yet this does not mean that they have always fostered missionary enterprises. As late as the third decade of the last century, the government destroyed the New Testament prepared by the missionaries, and until recently the Dutch have studiously opposed efforts to educate or Christianize the natives. However, the time of opposition is now past, but with it have also passed many opportunities to uplift the natives.

Catholics, Mohammedans, and Protestants are at

work there. Francis Xavier, the first missionary to these islands, laid the foundation for the Catholic missions in the seventeenth century. Mohammedanism, which entered during the thirteenth and fourteenth centuries, is to-day making more progress than Christianity, yet Protestants are liberating many from the camp of the false prophet. A score or more Dutch, English, and American missionary societies have been at work, but none have been more successful than the Moravian missions in southern Borneo, and northern Sumatra.

Our work in Malaysia is under the supervision of the Australian Union. Some Malay literature has been prepared, and workers are pushing out into new fields; but to evangelize these islands is a Herculean task. It means to batter down the stronghold of Mohammedanism and paganism. The field is almost untouched, and its needs plead for means, for prayers, and for workers.

#### Borneo

The size of Borneo is astonishing. If the British Isles were dropped into the heart of this huge island, they would have no seacoast. It is as large as France and Italy, and is three times the size of New Zealand. Its coast line would span the United States from east to west. The island is a hot, forest-covered swamp, some parts of which are the haunts of fierce wild animals. One could travel up many of the rivers for days without seeing a village.

The island is sparsely settled, and the natives are of a roving disposition, so that "a village to-day may by next week have moved one hundred miles away." The inhabitants are chiefly of three classes: aborigines, or tillers of the soil, living in the interior; Malays, who are traders, and sailors; and Chinese, whom we find in Borneo's productive mineral districts.

The American Board sent the pioneer missionaries to Borneo in 1839. Later, natives trained in the Society Islands entered this needy field; and in 1871 eight teachers from the Loyalty Islands joined the staff. Missionaries have continued to go there from Polynesia. They have run the risk of catching the terrible fever or of losing their lives at the hands of the "head hunters." Yet the supply of volunteers has not failed. This, the second largest Island, in the world, is waiting for the third angel's message. Only a few Dutch publications have been sent there.

"Can we whose souls are lighted  
With wisdom from on high,  
Can we to souls benighted,  
The lamp of life deny?"

#### Celebes

A church which will accomodate two thousand people stands as an evidence of missionary effort in Celebes. The schools there are well attended. "There is no spot [in Malaysia] of like dimensions whose people are so well taught, so intelligent, and so well behaved, whose villages are so well ordered, whose houses are so well built, and whose women and children are so well cared for."

Our workers have not yet entered this field. The people are largely at the mercy of the traders, and are truly in need of the gospel.

#### New Guinea

New Guinea is larger than Borneo. It is neither fully explored nor surveyed. Its vegetation is luxuriant. The natives are chiefly Polynesians and negroes. A story of the ark and the flood is found among them. They worship evil spirits, but look for the Good Spirit



to return; and in 1873 when the first white man was seen in a certain part of the island, the natives concluded that the Good Spirit had come; but they were soon undeceived, and rushed into the bushes when they heard the cannon of the Russian man-of-war.

In 1871 missionary work began there, and in 1885 the natives received a version of the Gospel of Mark. Brother Gates writes concerning his visit there: "Here in New Guinea, I saw paganism in all its glory, but I was compelled to acknowledge to myself that the worst heathen I saw were men of fair skins. A man who had lived there for thirteen years, told me that back in the jungle where the white man is seldom seen, the natives are kind to strangers, hospitable, and temperate."

The third angel's message is being given to these poor benighted souls. A school in Fiji is preparing native workers for New Guinea; but as these natives can not lead out in the work, some young white men are needed who are willing to go to this land of heathenism, relying on God alone for protection and guidance. Recently Australia devoted the Sabbath-school offerings of one quarter for the opening of a mission in New Guinea. Miss Graham writes that the young people of Queensland are praying for the cause in New Guinea, and giving of their means for its advancement.

"O Zion, haste, thy mission high fulfilling  
To tell to all the world that God is light;  
That he who made all nations is not willing  
One soul should perish, lost in shades of night."

MATILDA ERICKSON.

#### Missionary Volunteer Reading Course—No. 21

"INTO ALL THE WORLD," pages 93-96; Test Questions, part of 12, 13, 15-26; pages 209, 210.

"Outline of Mission Fields," pages 44-47; Supplement, pages 16, 17.

How was our work opened in Japan? in Korea?

Locate two churches, one sanitarium, one printing-press, and the first tent-meeting in Japan; locate also two schools in Korea.

How many Sabbath-keepers in Japan in 1904? in 1906? Compare with Korea.

What workers went from this country to Japan in 1907? to Korea?

What translations have been made into Japanese?

#### Notes

THE JESUIT ORDER, or Society of Jesus, was founded in 1534, by Ignatius Loyola, a Spanish nobleman. The organization consists of four classes: novices, scholastics, coadjutors, and professed. At the head of these is a general, who in power is second only to the pope. The original object of the society was to establish missions and forward the gospel in all lands; now it has degenerated into a tool in the hands of the church. Its key-note is, "The end justifies the means." To-day there are sixteen thousand members.

JAPAN IN THE ORIENT: Within the short space of fifty years Japan has become one of the great world-powers. Her oriental neighbors regard her as an object-lesson. China is waking up and looking to her for tutelage. Korea is so completely under her teaching that as a matter of course her development will be along the lines of progress made by Japan. India, and even Tibet, have turned toward the sunrise kingdom for wisdom.

#### Letter to the Claremore (Oklahoma) Society

[This letter was written by the youngest member of the Society, and was read at one of the regular meetings.—ED.]

DEAR YOUNG PEOPLE: The time in which we have to work is fast drawing to a close. Our mission on this earth will soon be ended. Every hour brings us nearer to the day when Christ shall come in the clouds of glory to gather his people home.

The Bible says, "Remember now thy Creator in the days of thy youth." What a great thing it is to commit ourselves to his care while we are young, and then to go forth in his vineyard and work; for the harvest truly is great, and the laborers few.

In this day of opportunities for young men and women, the greatest of all opportunities is to have a part on God's side in the closing conflict of the ages. Let us join our hearts and prayers together for more strength and courage that we may hold out to the end. Matt. 21:22 says: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." As co-workers together with Christ let us pray for the sanctification of his love, that we may shine more and more brightly; that men may see our good works and glorify our Father in heaven.

In our own town as well as in foreign lands, the message of present truth is to be proclaimed. Let us then, dear young people, go to work in earnest while it is yet day, for soon the night will come when no one can work. Should we not all be willing to give our life's service for the One who suffered so much for us, who came to this sin-cursed earth and offered himself for our sins? Our time left to work is short: our mission is nearly ended. The Lord is soon coming to this earth to gather his people home. May we all be among that number that shall hear the words spoken: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

MARY MAYO.

#### A Word about New Mexico

SOME time ago I received a letter from one of our church-school teachers, inquiring about New Mexico. I lost her letter, also her address; so would like to say through the INSTRUCTOR that all kinds of grains and nearly all kinds of garden vegetables are raised here, and do well. Watermelons, muskmelons, squashes, pumpkins, beans, and cucumbers do well. The season is too short for tomatoes, still a few are raised.

A little insect, however, is liable to completely destroy our young plants as soon as they are a day or two old. Some seasons we are compelled to plant two or three times. They do not eat corn, beans, maize, and potatoes. Sweet potatoes do well here, while Irish potatoes do not grow large, and are not very good.

Many have the idea that New Mexico is a very warm country, and they are not mistaken in regard to some parts of the Territory; but not so here. Elida is on the plains three thousand feet above sea-level. Our nights are so cool that it is useless to plant field and garden seeds until the last of April or first of May. Then our frosts come about the middle of October, while at Roswell, sixty-five miles southwest of Elida and just off the plains, the weather is much warmer, and they have vegetables much earlier, and frost much later. They have the irrigating system from artesian wells for six or seven miles around Roswell.



We have an organized church eight miles from Elida, of twenty-five or thirty members, and a Sabbath-school of about fifty members. We are too much scattered to have church-school. Sixteen miles from Kenna, a small town ten miles west of Elida, there are quite a number of Sabbath-keepers, and they have a church-school.

I would not like for any one to come to New Mexico thinking it to be the garden of North America, for there are disadvantages here as well as elsewhere. I hope this information will find the one who wrote to me.

MYRTLE SWEARINGEN.

### Scientific Salesmanship

Not long ago, says Caleb Cobweb in *Christian Endeavor World*, I heard a young business man talk about a correspondence course he was taking. He was very enthusiastic about it, and thought it was doing him a great deal of practical good.

It was a course in what is called "scientific salesmanship." The study is philosophical as well as practical. It aims to give the student a knowledge of how to sell goods; how, I suppose, to sell goods to the man who does not want to buy; how to sell to the man who does want to buy, more than he wants, and perhaps a different kind from the kind he wants; how to know your man; how to "see through him" and "size him up," and take advantage of his little peculiarities and fancies; how to humor him; how to argue with him, and how to refrain from arguing; how to talk, and how to keep still and let him do the talking; how to smile sweetly; how to be sober and strictly businesslike. All these, I presume, come within the curriculum of "scientific salesmanship," and, if they can all be taught by mail, certainly it would be well worth while—if one is a salesman.

But in a way we are all—all of us, that is, who are Christians—we are all salesmen in "our Father's business." We are all put in the world for the purpose of getting men and women, boys and girls, to buy the "pearl of great price"—to exchange for it all they possess. And, in the pursuit of this high calling, we shall need all our wit, all our brains, all our powers of invention, of speech, and of pleasing.

What if the other fellow doesn't want to purchase? It is our business to make him want.

What if he doesn't want to pay the price? It is our business to make him long to give all that he has.

In this "scientific salesmanship," as my friend told me, three things are to be learned: the salesman must first know himself—what he can do best, his most efficient powers, his most persuasive mode of approach; second, he must know his goods; third, he must know his customer. And these three points outline what is to be known if one would persuade another to buy the "pearl of great price."

O young men, young women, with your high ambitions, your eager determinations, your ardent pursuit of worldly success—how I long to turn you all toward the only ambition that is worth a moment's consideration—the ambition to succeed in our Father's business!

"SOME minds are like fourth-of-July pinwheels: they run rapidly enough, but go nowhere; their light is sufficiently bright, but it can not be utilized; their heat serves only to consume themselves."



### I — Israel Leaves Sinai

(April 4)

LESSON SCRIPTURES: Num. 9:15-23; 10:11-13, 34-36; 11:1-3.

MEMORY VERSE: "He led them on safely, so that they feared not." Ps. 78:53.

#### Lesson Story

1. The children of Israel remained at Mount Sinai nearly one year. There God gave them his law—the ten commandments. He also gave them other laws, which instructed them in the worship of God, how they should treat one another and the Gentile strangers. During this time, too, the tabernacle was built, and the priests were set apart to their sacred work.

2. The people were not scattered here and there, wherever each family might choose to camp. In the center was the tabernacle; around it were the tents of the priests and Levites. Beyond these were the other tribes, each in its own place. The mixed multitude—Egyptians who had followed the children of Israel out of Egypt—had their tents on the borders of the camp.

3. God himself was the leader of Israel; but Moses was chosen by the Lord through whom to direct the people. The priests had charge of the services of the sanctuary. There were princes, or chief men, over each tribe. Under these were "captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens." All this shows that there was perfect order in the camp. When the time came to march forward, the leaders and captains saw that each company went in its appointed place, so that there would be no confusion.

4. On the day the tabernacle was set up, a cloud covered it, and all night there was above it the appearance of fire. "So it was away: the cloud covered it by day, and the appearance of fire by night."

5. "And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents."

6. It was only an eleven days' journey from Mount Sinai to the southern borders of Canaan, and no doubt many of the people watched anxiously to see the cloud lifted, showing that the time had come to start forward on their journey.

7. "And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony. And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran."

8. "And the cloud of the Lord was upon them by day, when they went out of the camp. And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel."

9. The road over which the children of Israel traveled was very rough and lonely. All around it was



desert,—“a land that no man passed through, and where no man dwelt.” The people became very weary and dissatisfied, and began to murmur.

10. “And when the people complained, it displeased the Lord: and the Lord heard it; and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp.

11. “And the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched. And he called the name of the place Taberah: because the fire of the Lord burnt among them.”

#### Questions

1. How long did the children of Israel stay at Mount Sinai? What great law was given to them at this place? What other laws did God give his people? What was built while they were at Sinai?

2. Where did the tabernacle stand? Whose tents were around the tabernacle? Who came next in the camp? Who were the mixed multitude? Where were their tents?

3. Who was the real leader of Israel? What man had God chosen to use in directing the people? Of what did the priests have charge? Who assisted Moses in directing the work and movement of the camp? What does this show? When the time came to march, what would the captains and leaders do?

4. What appeared above the tabernacle on the day it was set up? What was above it at night? How long did the cloud thus serve the people?

5. When the cloud was taken up from the tabernacle, what did the children of Israel know? What did they do when the cloud rested again above the tabernacle?

6. How far was it from Sinai to the southern border of Canaan? Why would the people watch the cloud day by day?

7. On what day was the cloud taken up from the tabernacle? What did the people do? Where did they camp?

8. What was upon the people by day as they went out of the camp? What did Moses say when the ark set forward? What did he say when it rested?

9. Over what kind of road were the children of Israel traveling? What kind of land was around them? What did the people soon begin to do?

10. Who heard the complaining of the children of Israel? How was their sin punished? Where especially did the fire of the Lord burn?

11. What did the people do? How was the fire quenched? Because of this experience what name did Moses give to that place?

#### Questions

1. What is the gospel declared to be? Rom. 1:16.

2. What is the essential element of the power revealed in the gospel? Verse 17.

3. Upon what former inspired statement does this exposition rest? Same verse.

4. How only is God's righteousness acquired? Rom. 3:22, 23.

5. What provision has been made for all? Verse 24.

6. What makes it possible for God to pass over sins? Verse 25.

7. What is God thus enabled to be and to do? Verse 26.

8. How does the obtaining of righteousness through faith affect the law? Verse 31.

9. For what purpose did Christ bear the penalty of sin? 2 Cor. 5:21.

10. To accomplish what special result did Christ become flesh? Rom. 8:3, 4.

11. What kind of righteousness did the apostle Paul desire to possess? Phil. 3:8, 9.

12. What will this righteousness do for its possessor? Isa. 51:7.

13. What promise is thus fulfilled? Jer. 31:33.

14. What is the gospel basis of justification? Rom. 3:28.

15. What is the evidence of such a justification? Rom. 2:13.

16. What, then, is “the everlasting gospel” of Rev. 14:6? In what way only is it possible for a people to keep the commandments of God? Heb. 11:6.

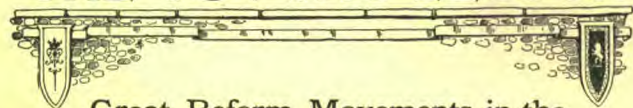
#### Notes

This lesson should be thoroughly mastered, as it is the basis of all succeeding lessons of this series.

In the study of this lesson the following facts ought to stand out clearly: that the gospel is the revelation of God's righteousness; that this righteousness comes to us as a gift (Rom. 5:15-18) entirely apart from any work of ours; that it is received by receiving, or believing on, Christ; that we are thus made righteous “freely” by the grace of God; that by this manifestation of his own righteousness God is able to account the ungodly as righteous, while still maintaining his own righteous character; that the faith which justifies us also establishes the law of God in the heart; that God gave his son to become one with the human family in order that the righteous law might be fulfilled in humanity, being written in the hearts of all believers; that the keeping of the law of God is the evidence of genuine justification; that “the everlasting gospel” of this threefold message is the gospel of righteousness by faith; and that the only way of keeping the commandments of God is by being made righteous by faith, as the keeping of the commandments is the fruit of the salvation rather than the price of salvation.

“And although it be true that only faith justifieth, yet he [Paul] speaketh here of faith in another respect; that is to say, that after it hath justified, it is not idle, but occupied and exercised in working through love. Paul, therefore, in this place, setteth forth the whole life of a Christian man; namely, that inwardly it consisteth in faith toward God, and outwardly in charity (love) and good works toward our neighbor. So that a man is a perfect Christian inwardly through faith before God, who hath no need of our works, and outwardly before men, when our faith profiteth nothing, but our charity (love) or our works.”—“*Commentary on Galatians*,” Martin Luther, pages 475, 476.

## THE YOUTH'S LESSON



### Great Reform Movements in the Light of the Threefold Message of Rev. 14

#### I—The Fundamental Truth of the Gospel

(April 4)

MEMORY VERSE: “Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.” Heb. 12:2.



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Entered as second-class matter, August 14, 1903, at the post-office at Washington D. C., under the act of Congress of March 3, 1870.

ONE hundred papers are now being printed by this denomination. It has literature in fifty languages; and these are the leading languages of the world, so that through this literature there can be reached fourteen hundred million out of the fifteen hundred million persons on the earth.

THE series of articles contributed by Brother Bowen, entitled "God Overruling in the Establishment of the Boundary Lines of the Great West and Northwest," are worthy of a reading by every young person interested in watching God's providences in the direction of temporal affairs.

THE Young People's Society of Irvington, New Jersey, are starting a missionary campaign, and desire that readers of the INSTRUCTOR send to Miss Florence Howard, 155 Orange Avenue, clean copies of our papers, to be distributed in hospitals, jails, railroad stations, etc.

"AN unknown friend sent me a copy of the YOUTH'S INSTRUCTOR. I like it, and enclose seventy-five cents for other copies," so wrote Master Benjamin to our Office recently. We wish many others would send out sample copies to their friends, for doubtless some would fall into the hands of those who would like its weekly visits.

## Self-Supporting Students

THE magazine *Current Literature* is doing much toward helping young men and women in their endeavor to pay their expenses while attending college. The editor of the magazine writes as follows on the effort students are making to be self-supporting:—

The statistics of self-reliant and ambitious young manhood in our colleges are full of inspiring facts.

Out of 12,366 students in four of the big universities, there are 3,123, or more than one fourth, who are working while they study, and winning their way from class room to class room by diligence in study and by fearless application to labor outside of college walls.

More than a third of the students at Harvard, more than a third at Yale, more than a third at Pennsylvania, and more than a fourth at Princeton are working their way through college. The same proportion of students will be found to be self-supporting throughout the country.

With no money of their own, with no well-to-do kinsmen, and with no wealthy friends,—with nothing but the unconquerable pluck and definite purpose of American youth in their veins,—they are swimming with strong strokes across the current that separates youth from manhood.

It is upon young people like these that the future of our country depends—upon self-made men and women, brave to dare and resolute to do, willing to face labor and sacrifice and self-denial, frank to accept the temporary burden of double work, and clear to see the advantage which the future holds in reserve for all who equip themselves for its opportunities and its duties.

A youth that steps into the arena of life out of a gymnasium of honest training like this comes full-armed and equipped for service and success.

Our schools have many young persons in them who are making heroic efforts to sustain themselves in school; but there are many others in our denomination who should also "put their shoulders to the wheel," and begin to make earnest preparation to join this earnest company of loyal young men and women.

Our young people who love this message, and who understand the demands to be made upon this people in the finishing of God's work in the earth, have incentives to earnest effort to which the young person of the world is a stranger. Therefore their efforts to gain a preparation for life's work should be unparalleled.

## "Put Yourself in His Place"

IN a little country town there lived a very poor family, and the principal support of that family was a donkey. One day this donkey wandered away and was lost. So interested were all the townspeople, the neighbors of this poor family, that they met and organized themselves into groups, so that they might make a thorough search for the lost donkey. There was in that neighborhood a half-witted boy, and they did not take him into account. They thought he would be of no use in the search. By and by he saw the unusual condition of things, and he went to some one and asked what it all meant. Being told that the donkey was lost, he quietly went away, and in a little while came back leading the donkey. They asked him, "How did you find the donkey?" He said, "That is simple enough. I went to the place where the donkey was last seen, and I stood and thought where I would go if I were a donkey, and then I went and found him." This is the story. The lesson is, to stand where the one you wish to help stands, and think his thoughts. That is a good rule in the Sabbath-school or in the church.—*The Medical Missionary.*

Oh! let all the soul within you  
For the truth's sake go abroad;  
Strike! let every nerve and sinew  
Tell on ages, tell for God.

—Elizabeth Prentiss.

## Alaskan Flowers

THE wild flowers of Alaska are the most beautiful in the world. The season lasts only three months, but during that time bluebells, honeysuckles, wild roses, sweet peas, and myrtle run riot over the hills, and bloom even at the foot of a glacier. The ground is perpetually frozen, and about two feet thaws out in the summer. The melting ice furnishes moisture, and the warm sun makes nature jump.—*Selected.*