

The YOUTH'S INSTRUCTOR

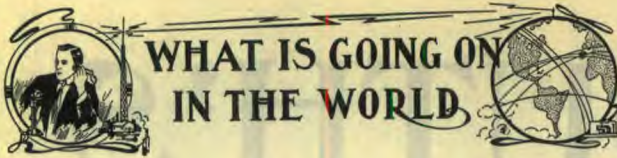
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"Each rivulet that finds the sea, through rocky channels has to strive,
And every leaf on every tree has daily tasks, to keep alive.
The parallel with man is plain: he has some "rocky" pathways, too!
But striving holds more joy than pain, and men, at last, are what they do."



OVER fifty-five million dollars' worth of trees have been burned by recent forest fires.

THE largest hairpin factories of the world are located in Leominster, Massachusetts.

A FOREST of fifteen thousand giant redwood-trees has recently been discovered in California. These trees rival in size, height, and beauty the famous Mariposa grove.

THE harness worn by the horses that drew the carriage of the empress of Russia at the time of the coronation of the present czar of Russia cost more than a million dollars.

THE Missouri, Kansas, and Texas Railway has the unique record of never having killed a passenger through a train accident during the forty years it has been in operation.

AN agricultural bank, founded by the government, was opened for business at Manila on October 9. This bank accepts only real estate or harvested crops as security for loans. It is expected that it will exert much influence for the promotion of agriculture.

THE "Olympic," the successor of the "Lusitania" and the "Mauretania" as the world's largest ship, will be eight hundred forty feet long, one hundred feet broad, and seventy-five feet deep. Its length will exceed that of the twin ships mentioned above, by fifty-five feet.

THE battle-ship fleet sailed for Japan on October 9. Owing to the prevalence of cholera in Manila, the program for the reception and entertainment of the visitors was greatly restricted. The health officers hope to suppress the epidemic before the return of the fleet in November.

ACCORDING to Mr. Harrington Emerson, an authority on several branches of engineering, the railroads of this country waste more than three hundred million dollars every year by petty leakages. The railroad men declare that a large part of this waste is caused by the inefficiency of the individual workman.

"A TRAIN was recently stopped in Nevada by a meteor, the light from which was mistaken by the engineer for a signal of some sort. The meteor, which was described by the engineer and passengers as being as large as a house, crossed the tracks just ahead of the train, with a brilliant, dazzling light that blinded the eyes for a number of seconds."

THERE are "unemployed men" across the water, as well as in our own land. "In Glasgow, three thousand families are being relieved, and six thousand cases await inquiry. Dublin has fifteen thousand persons out of work, and is spending fifty thousand dollars in new works to give them employment. Sheffield has voted one hundred thousand dollars for the purpose of giving work to its unemployed."

THE oldest son of President Roosevelt has been graduated from Harvard College, and has gone to work at the plant of the Hartford (Connecticut) Carpet

Corporation. His first work was the sorting over of the cotton. He began work on the footing of the ordinary employee, and means to learn the carpet business from the ground up.

THE law permits justices of the Supreme Court to retire on full pay at seventy years of age, if they have served ten years. Three of them have passed seventy, and another will reach this age next month. There is strong probability, therefore, that the next president will have the appointment of a chief-justice and of at least three associate justices of the Supreme Court.

"TIBET has been a country very hard for travelers to enter, and missionaries have been kept out. Especially has entrance to Lhasa, the capital, been forbidden. The very few who found their way there did so at the risk of their lives. A British troop of soldiers went there a few years ago, however. China has power over the country, and the empress of China has given orders that a telegraph-line shall go to the city; schools and hospitals are to be started; and permission has been given to publish a newspaper there. All this will make a great difference to a city that was thought too sacred for foreigners, because it was the home of a man that the Tibetans treat as the Roman Catholics treat the pope."

England's Undignified Enthusiasts

A SOCIALIST member of the House of Commons recently interrupted the business by loudly denouncing the House as murderers for not leaving everything else to consider the needs of laborers out of employment. When called to order, he refused to be quiet, and finally had to be taken by the sergeants-at-arms and removed, struggling and kicking, from the room. A similar disturbance was raised by the suffragettes in behalf of woman's suffrage. They had announced that they would placard the city in demand of their rights, and then invade Parliament. At midnight they broke forth suddenly in large numbers, and placed their placards on public buildings, despite the efforts of the police to arrest them. A call was issued for fifty thousand women to rush the House of Commons, and a large crowd appeared, of suffragettes and spectators, aided by a meeting of the unemployed. Parliament House was protected by police from all sides. Those who attempted to force their way through were pushed back, but one woman, by a ruse, who as stenographer had had rights of entrance into the building, passed the doorkeeper, and while the House was discussing a bill to prevent boys smoking cigarettes, she rushed in front of the speaker, and cried out: "Leave off discussing children, and talk about the women." Three officers carried her out, resisting; but the next day she was released, as no law could be found covering her offense. A rule was then adopted forbidding women to enter, and henceforth they will be excluded even from behind the lattice, where hitherto they have been allowed in the gallery.—*The Independent*.

In Wisdom's Ways

WALK in the light through all thy days,
Then shall thy light ne'er cease;
Then shall thy lips speak forth the praise
Of Him who brings release;
"For Wisdom's ways are pleasant ways,
And all her paths are peace."

—Selected.

The Youth's Instructor

VOL. LVI

TAKOMA PARK STATION, WASHINGTON, D. C., NOVEMBER 17, 1908

No. 46



Latin-America

SINCE Latin-America is coming into such prominence, and business men of all classes are considering conditions and resources there, it is well for us to take a hasty review of this great field, and see if there is not that in it which demands something from us, as representatives of the gospel, and especially of the last great message, which must go to every nation.

Never will any nation have so great an opportunity as did Spain, when her fortunate discoverer presented to her the two great Americas for colonization; and painful it is to know that so great a privilege was so sadly abused. The results of her tyranny are still seen, after four hundred years, during which time liberty of conscience has been an unknown term, and the Bible an unknown book, in her possessions.

Of the twenty-one republics of North and South America, twenty are called Latin-America; and of these, eighteen speak the Spanish language. Of the two Americas, the south is larger, has a more fertile soil, richer products, more valuable forests, larger rivers, higher mountains, and is equally rich in minerals. In point of colonization, she, too, was in the lead; for in 1527, when the Spaniards landed in Peru, they found the Incas, numbering four million, established in a well-organized government; and when the English, Dutch, and French began to make settlements in North America, South America had populous cities, with churches and schools. Notwithstanding all this, it would require at least five decades of prosperity and advancement to place her on an equality with North America. Is there not a reason for this?

However, it would seem that in these days the Lord is preparing the way for the light of present truth to enter. Most of these states now grant a degree of religious liberty, and peace and prosperity before unknown are following as a natural result.

Latin-America has a population of sixty million souls, and very few of these know more of the gospel than what they find in image-worship and the lifeless creeds of their ancestors. But to these benighted people the message of salvation through faith in Christ, instead of through dead works, must go; and we must carry it. Others will do their part; but there are none who will do our work for us. The way of the gospel missionary has never been easy; this is especially true of the work in Latin-America. Men have already gone to these lands, and given their lives; but we see as yet no mighty conquering of the powers of darkness, such as we read of in the fields of the East.

In fact, Latin-America has really only been touched, as it were, with the tips of our fingers. Dense is the darkness that surrounds these people, and the effort

to dispel it must be correspondingly powerful. Those who are seeking against such great odds to lift up the standard of righteousness should be constantly upheld by the faithful at home in their prayers; and our added prayer should always be that God will send forth reapers into his harvest. In many of the fields of Central and South America and their adjacent islands, nothing has been done to establish the truth, and in others only a beginning has been made.

In our West Indian Union Conference alone there are thirteen fields where Spanish is spoken. Who will come to help us?
LILLIAN S. CONNERLY.

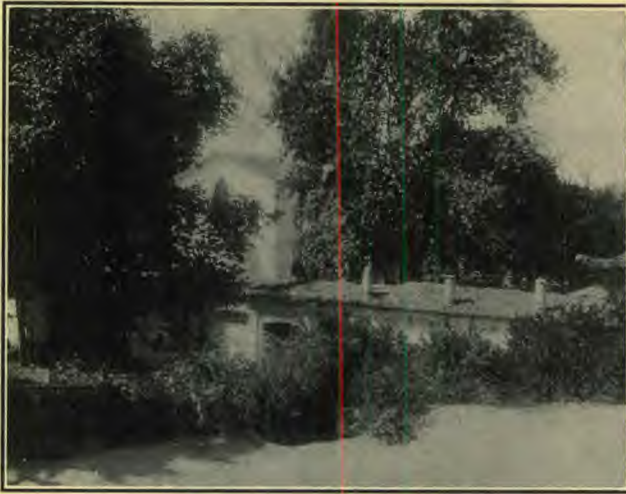
A Half Day in Nicomedia

I MISSED the morning train to Constantinople, and was thus obliged to remain in Nicomedia — more commonly known as Ismid to-day — until two o'clock, when I took the afternoon train, and reached the capital about sunset. Since the twenty-fourth of July, when the new constitution was granted, we have been especially busy here in Turkey, adjusting ourselves to the new order of things, and laying plans for our work. But in all the many times that I have passed through the old Roman capital, I had never spent as much time looking over its places of historical interest as I desired; so I chose this opportunity to visit the Greek monastery, about fifteen minutes' walk from the railroad station.

A large Armenian cemetery is passed on the way. I stopped here a few minutes, as the great plane-trees made it look cool and inviting. Here a section is set off, surrounded by an iron fence, where several English soldiers are buried. Eleven of these were killed by the bursting of a thirty-eight-ton gun on a British war-boat in Nicomedia harbor thirty years ago. Several other English soldiers and sailors are laid to rest in this little plot of ground. As I stood for a few moments by these graves, I thought that if soldiers and sailors could risk the perils of the sea and lay down their lives on foreign soil, the soldiers of Christ should be even more willing and anxious to go wherever they are called, and place their lives, if need be, in peril for the Master's sake.

Upon reaching the monastery, I entered a garden of plane-trees before the wall enclosing the church. Here were many Greek women and children enjoying the freshness of the place. Two fountains feed two rivulets, which ripple across the garden over stony beds. The children found great sport in splashing about and playing in the water.

Though called a monastery, there is nothing about it very monastic. There are no monks. There is only the presiding priest, and occasionally the bishop from the church in the city comes out. The building is only forty-six years old; but the historical feature of the place rests in the basement. Here is the tomb of St. Pantalemon, who was put to death by the Emperor Maximinus in the middle of the third century A. D. Greeks come from all surrounding villages at stated times to do honor to the saint. Flanked



THE MONASTERY CHURCH AT NICOMEDIA

against the wall surrounding the court of the church are many little rooms. These are kept clean, and are let for a small sum to those who come for a few days' vacation during the hot weather, or to those who come especially to implore the aid of St. Pantalemon in relieving them of some sore affliction of soul or body.

Candles are kept burning about the tomb, and at the entrance is a great store of candles for sale. He who places the most candles about the tomb receives the greatest blessing. A finely attired Greek lady, with two little children, was worshiping before the tomb at the time of my visit there last summer; and before leaving, she lifted a trap-door by the side of the tomb, and taking up a handful of the earth, besmeared the faces and hands of her children. This earth is supposed to be the body of St. Pantalemon turned into dust. The woman then took the children to a basin of holy water, which was drawn from a well sunk by the tomb, and washed off the earth. This was to ward off any evil that otherwise might befall them.

Within the church, and placed to the left of the sanctuary, is the figure of the saint molded in silver and framed. Besides many paintings of other saints of the Greek calendar, a small picture of Constantine and the Empress Irene interested me very much. As the Greek worshiper places his candle or drops his coin before the pictures of the saints, he kisses the picture, which has been made filthy by the affectionate kisses of its admirers. I can not feel sure which Constantine is supposed to be represented in this picture. Constantine the Great is on the Greek calendar as a saint, but the Empress Irene was the mother of Constantine VI, and reigned in Constantinople in the latter half of the eighth century.

Perhaps the most conspicuous difference to be noticed between the worship of the Greek and that of the Roman Church is that the orthodox Greek, as well as the Gregorian, worships before pictures instead

of before images. In the earlier history of the church, however, we find both images and pictures worshiped. The Emperor Constantine V was an iconoclast, or image-breaker, while the most venerated virtue of his daughter-in-law Irene is found in her having restored the images of the saints.

After photographing the interior of the church from a point facing the sanctuary, I passed to the old olive-tree marking the place of the execution of the patron saint, feeling grateful in my heart that the light of a life-giving gospel had shone into my soul; that instead of anointing with the dust of a deceased saint, I believed in the anointing of the Holy Spirit. The shrines of "departed saints" are revered by the high, revered by the low, and worshiped by all; but they are dead, they possess no life. Every such spot, hallowed in the eyes of the student only for its historical interest, is an appeal to the followers of the living gospel to advance and break open the doors of darkness and superstition and cause the light of life to shine in.

The old olive-tree is carefully guarded by a neatly constructed brick wall with iron pickets about the top. The guide declared the tree to date from the time of the execution of the saint, and one can hardly doubt it when looking at the old veteran of the olive-tree family. In spite of its age, it was laden with olives.

Close by the monastery some excavating was done last spring, and a brick vault was found, having no door or means of entrance. Upon breaking in one end, a passage about twenty feet long was found, off from which seven stone slabs open into as many chambers. In each of these were found the skeleton remains of a human body. The stone slabs bear the cross, and some Greek inscription, so that the seven chambers are known to have contained the bodies of Christians. As the discovery is only three months old, many

suppositions are ventured regarding it. I entered one of the chambers, and found the floor to consist of square blocks of marble, perforated with small round



INTERIOR VIEW OF THE CHURCH



VIEW OF THE EXCAVATIONS

holes. Underneath were little trenches leading off to the side. The skeleton remains were collected as soon as the discovery was made, and placed in a box at the farther end of the passage, leading to the tomb chambers. Here two pictures of saints have been placed over them, and a candle burns beside them. The discovery furnishes another object of worship for these superstitious Greeks. I took a photograph of the outside, which shows the entrance and some of the stone slabs.

On my return to the station, I passed the barracks. As I came up the road leading to the barracks, five foot soldiers and three mounted *zaptiahs* (armed police) rushed out and off to the city. Turning to two Gregorian priests who stood just across the way, I inquired what the trouble was, and they informed me that there was a riot in the city prison, and the barracks were called upon for assistance. This opened the way for a little conversation with these Armenian priests, one of whom I found to be the vice-prelate of Ismid. Upon learning who I was, they began to talk on the Sabbath question. At first they showed considerable bitterness toward Sabbatarians, but after half an hour's conversation with them, in which I explained that there is a difference in Sabbatarians, and that the Seventh-day Adventist Church lays no more stress upon the Sabbath than upon other important truths of the Scriptures, in which our views differ from the majority of Protestants, they became very friendly, and expressed themselves as desirous of having another visit with me. As I was forced to converse in Turkish, I could not express all I desired to say to them, but I felt that God had given the opportunity, which I trust may result in breaking down some ungrounded prejudice against us among the Armenians in the vicinity of Nicomedia.

It was nearly train time; so, returning to the station, I ate a lunch and went on my way, feeling that God is guarding our ways, and guiding even in the smallest affairs and details of life's journey.

CLAUDE D. ACMOODY.

Fidelia Fiske

NEAR the top of Ball Mountain, in Shelburne, Massachusetts, in May, 1816, Fidelia Fiske was born. She could look back for generations over an unbroken line of godly ancestors. She entered the mountain district school at the age of four, and spent the next ten years there, holding the place of honor in all her classes. As a girl, she was thorough, self-reliant, and possessed a strong will. She was exceedingly fond of books, reading through Mather's "Magnolia" when only four years old, and Dwight's "Theology" twice before she was eight. In her home the Bible was the book of books, and through her life it was her constant companion. She began to teach in the district schools of her town at the age of seventeen, and taught till she entered Mount Holyoke Seminary in 1839. The spiritual life of her pupils superseded all other interests, and many became Christians.

When Fidelia Fiske entered Mount Holyoke, the college was but ten years old, with Mary Lyon at its head, and it was she who gave Miss Fiske her missionary enthusiasm. After graduation from Mount Holyoke, she became one of its teachers, and taught till she sailed for Persia, in 1843. She was one of the first missionary offerings of the college. Her field of labor was Oroomiah among the Nestorians, and she

was the first unmarried woman to enter that mission. The first Syriac words she learned were "daughter" and "give," so she could say to the mothers, "Give me your daughters." When she reached Oroomiah, there was but one woman who could read. In 1848 she opened a school exclusively for girls, with four pupils. This was the beginning of a seminary which did a wonderful work. During its first nineteen years twelve revivals swept through this seminary. The scholars often spent all night praying for their relatives.

Miss Fiske's missionary labors were not confined to the Nestorian children. She loved and worked among the mothers as well, often going to mountainous districts where no woman had been before. At one time a native woman, seating herself beside Miss Fiske, asked her to lean upon her. When Miss Fiske leaned but lightly, the woman said, "If you love me, lean hard." Almost all who came under the influence of Miss Fiske became Christians. A Kurdish chief who brought his daughter to her mission school was converted before he left the place.

Miss Fiske remained in Persia for fifteen years, ill health forcing her to return to America. She never recovered sufficiently to go back to her loved work, but was enabled during the last years of her life to act as chaplain to Mount Holyoke, and inspire its students with missionary zeal. During her last months she suffered greatly, and for weeks was not able to leave her room; but that room became a hallowed spot to both teachers and scholars, and a revival of great power filled the seminary. One young lady, not given to serious thought, said of Miss Fiske at that time, "If Miss Fiske should ask me to become a Christian, I should have to do it." One who knew Miss Fiske intimately said, "It was as natural for her to speak of Christ as it was to breathe, and her pious discourse never seemed out of place."

The conditions in Persia to-day are both encouraging and discouraging. Hope and hopelessness about its future are so mixed that one dare not prophesy. In all Mohammedan lands the word is "slowly! slowly!" The late shah was progressive, and removed many restrictions; but the son is of a very different character. The new struggle in this land is connected with spiritual movements. The entanglement of the civil and religious elements renders the outlook serious. "I believe," says Dr. Cohen, "that the great battle between Christianity and Islam will be fought in Persia, because the Persians are more liberal and simple than the Turks." "Yet it is remarkable," says another missionary, "how open the door to Persia is if one will only take it for granted that it is open. For even now in Persia, as in no other Moslem land, it is possible to go daily to the bazaars, and preach Christ openly and unhindered." God's Spirit is working in Persia. Naught but that can overthrow Islam. In the last words of Miss Fiske, "Will you pray" that that Spirit may descend upon the needy field of Persia? — *Record of Christian Work.*

Music for New York Diners Costs \$1,000,000 a Year

THE restaurant and hotel managers of New York are spending more than one million dollars a year for music to beguile their guests at dinner and tea.

At the Waldorf-Astoria there are three and often four orchestras, and their cost exceeds sixty thousand dollars a year. Nahan Franko, who conducts an orchestra of thirty men at the Plaza during tea and

dinner, is worth fifty thousand dollars a year to the management. Louis Sherry, in order to keep abreast with the times, has discarded his red-jacketed Venetian musicians, and will import for next season the orchestra from the imperial palace in Vienna. This will bring his bill for music to a good fifty thousand dollars.—*Selected.*

The Poor Man's Wisdom

SOLOMON, by his wisdom, sought out many things. He then seems to have summed up some of his most choice findings, leaving them as gems of thought for others to study. One such is regarding the wisdom of the poor. He says: "This wisdom I have seen also under the sun, and it seemed great unto me: There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard."

A beautiful little story! And who knows but that it refers to the deliverance wrought by the poor wise young Man of Nazareth? A great king had laid siege to our little world. But there was found in it a poor wise man, who, through his wisdom, delivered it out of the enemy's hands. "Yet no man remembered that same poor man." The prophet pathetically touches upon this same strange forgetfulness on the part of the delivered—those who ought ever to hold in tender remembrance the One delivering them—when he wrote: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." "We hid as it were our faces from him; he was despised, and we esteemed him not."

One night the great King Ahasuerus could not sleep. The book of daily chronicles was brought, and as past events were being read in his hearing, he was astonished to hear that some time before a humble servant of his had, by his wisdom and faithfulness, saved the king's life. The king inquired what reward had been given the man for all that he had done. The reply was, "There is nothing done for him." But knowing that he was indebted to this faithful servant for his own life, Ahasuerus made haste to show his gratitude by promoting his benefactor to the highest place in the kingdom. And this was right.

But when we think how Jesus has delivered us from death, how he left his high position in heaven, gave up his riches, and became one of us,—a poor man,—and by his life of wisdom and love and purity won deliverance for us, is it possible that we shall be among those who forget "this same poor man"? Instead, let us give him the best affections of the heart, and by a life of humble service and obedience, prove that our gratitude for deliverance is sincere and enduring.

Again, let us gather from this little story the lesson that it is better to share in the wisdom of the poor man, than to be applauded by the world for that which does not count with heaven as the true riches. God will make no mistakes in making up his final rewards. He counts as precious and truly wise among the poor of earth those who have yielded their hearts and lives to him. The day will come when all "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

T. E. BOWEN.



Eat Seaweed

A NOTED California professor claims that the seaweeds which grow so profusely along every coast, supply "inexhaustible quantities of ideal raw materials for digestible and nutritious breakfast foods." Whereupon Mr. J. L. Cowan suggests that the following appetizing advertisements of new foods may be displayed some day for our information: "Shredded Seaweeds," "Flaked Fucus," "Dessicated Dulse," "Predigested Sargossum," "Puffed Nereocystis," "Cream of Sea Moss," etc. Mr. Cowan presented in an article in a recent number of the *Technical World* the following interesting thoughts on the characteristics and uses of seaweeds:—

"Of course there is nothing at all new in the idea of eating seaweeds. They have been eaten and enjoyed for centuries, and in parts of the Orient are a staple article of diet—the literal "staff of life." Many varieties are largely composed of gelatine, and these have been eaten for ages by the Chinese, Japanese, and the inhabitants of many islands in the Pacific Ocean. Thousands of Japanese coast-dwellers gather a sufficient quantity of seaweed in July, August, and September to last them until the next season's harvest. The people go out to the marine harvest-fields in row-boats, equipped with long poles, a stout hook being attached to the end of each. With these queer implements of husbandry, they tear the seaweeds loose from the submerged rocks, then take them ashore, and spread them out to dry in the sun. Then they are taken to local factories, where they are boiled, shredded, and prepared for use as food. A cleaner and more wholesome article of diet can not be imagined.

"Emerson Hough predicts that the time is coming when the farmers of America will save their potato parings, to plant them for seed. When potatoes become so valuable, or farmers so unscientific, as to make that necessary, it will be time to abandon potato culture, and to give some attention to the harvesting of the crops of the seas.

"Every one has heard of birds'-nest soup, esteemed by the Chinese as one of their great national delicacies. A gelatinous seaweed is used by a swallow-like bird of the East Indies for nest-building. These nests are found in great numbers in caves along the shores of Java and neighboring islands, and are gathered and shipped to China, where they command high prices for use in the preparation of birds'-nest soup, so dear to the Celestials. Several varieties of seaweed, known as dulse, are used to a limited extent as human food in Scotland and Ireland; and not so long ago an average of five thousand barrels of a seaweed known as Irish moss were shipped annually from the coast of Massachusetts to New York and Philadelphia, for use in the manufacture of blanc-mange and other delicacies.

"It is hardly conceivable that the economic waste represented by the neglect of the marine forests and gardens will be much longer continued. The only vegetation that exists upon two thirds of the superficial area of the earth is seaweed. This vegetation ought to contribute to the support of the population of

the land surface of the globe to such an extent that the question of food supply need worry no one.

"The most important office of seaweeds is, of course, to make animal life possible in the ocean. But for algæ, a term that includes all plants that live in water, whether salt or fresh, and that derive their nutriment directly from the water, and not from the soil through the agency of roots, there could be no animal life in the seas, lakes, ponds, creeks, and rivers. Algæ serve the same purpose in water that the ordinary forms of vegetation serve on land—that of rendering it habitable. They take the elements existing in water as impurities, and manufacture them into materials essential to animal life. Plants feed upon mineral substances, transforming them into organic matter, such as starch, albumen, and sugar, which form part of their own structure. The plants of the sea are the sole means of subsistence of multitudes of fishes and other marine animals; and those that do not live entirely or at all upon algæ must prey upon smaller or weaker creatures that do.

"Of the less known uses of seaweeds, Humboldt was the first to point out the important office they perform as natural breakwaters, smoothing and placating the storm waves, and thus preventing the rapid wearing away of the coast-line. The whole west coast of the Americas, from Bering Strait to the Straits of Magellan, is flanked with immense submarine forests, in which grow the tallest plants in the world, breaking the momentum of the tremendous tides of the Pacific. Along the coast of New England, the British Isles, and Western Europe, seaweeds are collected and used in fertilizing the soil of farms and orchards. In Holland they have been extensively employed in the building of dykes. In many countries they are cured and fed to swine and cattle. Until comparatively recent years, seaweed ash supplied much of the potash used in the manufacture of soap and glass, and in the preparation of iodine. Other uses are for the manufacture of glue, varnishes, and drugs; for stuffing mattresses, cushions, and upholstered furniture; and as a substitute for wood pulp in the manufacture of paper."

Oil of Petitgrain

WHILE some Paraguayan quebracho bark or extract of quebracho may be shipped to the United States through Buenos Aires, the sole declared export from Paraguay to the United States consists of the distilled essence of orange leaves, called "oil of petitgrain."

The production of this essence is slowly increasing, although the industry is still carried on in a primitive fashion. The principal distilleries are located about fifty miles from Asuncion, among the orange groves of Yaguaron, and the apparatus, usually home-made, is as simple and inexpensive as the palm-roofed hut which shelters it.

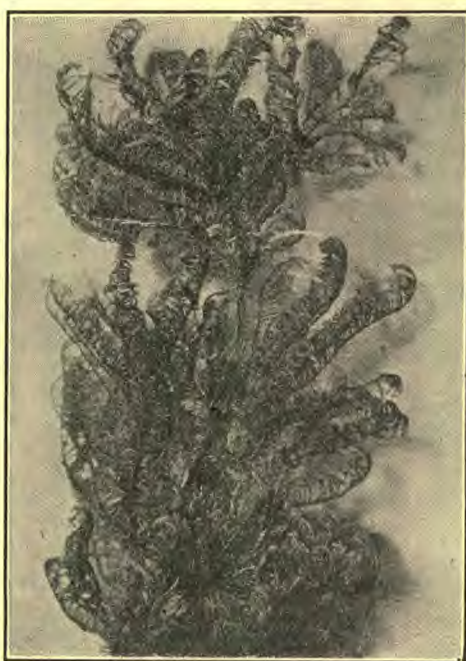
It is estimated that from three hundred to three hundred fifty pounds of the leaves of the bitter orange,

one pound of the essence may be extracted. The oil of petitgrain is used by perfumers as a base for many of their preparations,—to a certain extent in the scenting of toilet soaps,—and is employed, I believe, in the manufacture of some flavoring extracts.

Official figures show that the total value of the oil exported during the year 1905 was \$10,617 American gold. This figure is probably below the actual value of the exports.—*Lend-a-Hand Record*.

Reed Laths in Germany

THE use of small reeds as a substitute for plastering laths is common in Germany and in other parts of Europe. The reeds used in this industry are chiefly imported from Hungary by Danube boats, and vary in length from one to two and one-half yards, or even more, and from three eighths of an inch to one and one-half inches in diameter. The supply in Hungary is said to be abundant, but to be decreasing through drainage of swamps. By means of machinery these reeds are fastened together by wires so as to form a continuous mat as wide as the reeds are long, and this is cut with shears, and fastened to walls or ceilings in place of laths. In some cases builders require the matting to be put on double, the aim in this case being to have the reeds in the upper mat fall at the interstices in the lower mat.—*Selected*.



FEATHER MOSS — A SEA PLANT

How Collars and Cuffs Came to Be

IT will be thirty years in December since the death of the woman who is supposed to have founded the collar industry in Troy, New York. As twenty thousand persons are engaged in making collars and cuffs there, and as the city produces nearly

nine tenths of the collars and cuffs made in this country, it is evident that the distinction of starting the business is considerable. It seems that Orlando Montague, a Troy shoe manufacturer, was scrupulously neat, and that his wife found the labor of washing his shirts burdensome. The shirts of the time had the collars and cuffs attached, as have many fine shirts to-day. To avoid washing the whole shirt when only the collar was soiled, Mrs. Montague made detachable linen bands tied round the neck with tapes. Under this arrangement her husband could put on a clean collar every morning and every evening without compelling her to spend too much time over the wash-tub. Her neighbors followed her example, and the demand for such collars was so great that a Methodist minister, who kept a notion store in town, soon employed several women to make them, while he peddled them from house to house. Mr. Montague saw that the business might be profitable, and opened a collar factory, where his wife's invention was developed and exploited. Unlike many inventors, Mrs. Montague, through the prosperity of her husband, profited by her discovery.—*Youth's Companion*.



The Sinking Barge

AN overladen coal barge to which a boat was attached stood in the river. "A sailor reported to the captain that the water was gaining upon the vessel. The captain drove him away with scoffs. Twice, thrice, the warning was repeated. Each time the warning voice was unheeded. At last the barge began to give evidences of sinking. The captain ordered the men to the boats. They took their places. He said, 'I told you there was plenty of time.' Then he took out his knife to cut the cable which bound the boat to the barge. He fell back with a cry of horror: the cable was an iron chain!

"The eleventh hour is an hour of haste, and danger, and disappointment. The thread becomes a cord, the cord a cable, the cable a chain. The time to get clear of a sinking craft is now; and the time to turn from sin, to forsake wrong-doing, to cut every cable of evil habit, appetite, and passion is to-day. Delays are dangerous, and they often prove fatal. 'Now is the accepted time; behold, now is the day of salvation.'"

The Watching Hour

POSTED in conspicuous places in Kansas City, Missouri, recently were these words: "'The Witching Hour' at the Schubert Theater." The words were accompanied by striking illustrations designed to serve as a drawing card for the play.

My mind at once suggested the change of one letter—"The Watching Hour." What a contrast of thought is presented in the two titles! The enemy of all righteousness is throwing his bewitching charms before our young people; in an "evil hour" the flesh proves too weak to resist the spell. The Saviour of the universe says, "What, could ye not watch with me one hour?" Satan would gladly see us miss the morning study on "The Privilege of Prayer." Christ is waiting and longing to prove the privilege a great blessing to you and to me. Dear young Missionary Volunteers, are we keeping our "morning watch" faithfully? To be sleeping on guard now is fatal; for only by a constant connection with our Saviour are we safe. May we renew our consecration and our "Watching Hour." NETTIE HARDIMAN.

Deacon Lee's Opinion

DEACON LEE, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church-member, who was laboring to create uneasiness in the church, and especially to drive away the preacher. The deacon came in to meet his visitor, who, after the usual greetings, began to lament the low state of religion, and inquire as to the reason why there had been no conversions for two or three years past.

"Now, what do you think is the cause of things being dull here? Do you know?" he persisted in asking.

The deacon was not ready to give his opinion, and, after a little thought, frankly answered, "No, I don't."

"Do you think the church is alive to the work before it?"

"No, I don't."

"Do you think the minister fully realizes the solemnity of his work?"

"No, I don't."

A twinkle was seen in the eye of this troubler in Zion; and taking courage, he asked, "Do you think Mr. — a very extraordinary man?"

"No, I don't."

"Do you think his sermon on 'Their Eyes Were Holden,' anything wonderfully great?"

"No, I don't."

Making bold, after all this encouragement in monosyllables, he asked, "Then don't you think we had better dismiss this man and hire another?"

The old deacon started as if shot with an arrow, and, in a tone louder than his wont, shouted, "No, I don't."

"Why," cried the amazed visitor, "you agree with me in all I have said, don't you?"

"No, I don't."

"You talk so little, sir," replied the guest, not a little abashed, "that no one can find out what you do mean."

"I talked enough once," replied the old man, rising to his feet, "for six praying Christians. Thirty years ago I got my heart humbled and my tongue bridled, and ever since that I've walked softly before God. I then made vows solemn as eternity, and don't you tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent, unmovable man, and asked, "What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which he had planted him. In my blindness, I fancied it a little thing to remove one of the 'stars' which Jesus holds in his right hand, if thereby my ear could be tickled, and the pews filled with those who turned away from the simplicity of the gospel. I and the men that led me—for I admit that I was a dupe and a fool—flattered ourselves that we were conscientious. We groaned because there was no revival, while we were gossiping about, and criticizing, and crushing, instead of upholding, by our efforts and our prayer, the instrument at whose hand we harshly demanded this blessing. Well, sir, he could not drag on the chariot of the gospel with half a dozen of us taunting him for his weakness, while we hung as a dead weight to the wheels; so we hunted him like a deer, till, worn and bleeding, he fled into a covert to die. Then God came among us by his Spirit to show that he had blessed the labors of his dear, rejected servant. Our own hearts were broken, and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long-buried seed, had now sprung up. But God denied me that relief, that he might teach me a lesson that he who toucheth one of his servants toucheth the apple of his eye. I heard my former pastor was ill, and taking my oldest son with me, set out on a twenty-five-mile ride to see him. It was evening when I arrived, and his wife, with a spirit which any woman ought to exhibit toward

(Concluded on page fourteen)



The Telephone

"I WANT to talk to Clover Bloom,"
Said Buttercup one day.
"I wish there was a telephone,
She lives so far away—
And I've so much to say."

Now Mr. Spider heard her speak,
As he was passing by:
"I'll build for you a telephone,
If you'll but let me try—
A famous builder I."

So then he climbed the ladder stem,
And swift he spun a thread,
Above the Daisies staring up,
Above the Grass's head—
To Clover's home it led.

A silken wire telephone!
Now Buttercup is gay,
For she can talk to Clover Bloom
The livelong summer day—
I can't tell what they say!

—Frank H. Sweet.

Other Eyes Are on You

THERE! I guess that will do,"
said John, as he took a shovelful
of ashes out of the stove. "The pan
isn't empty, but it's near enough; no-
body will see it. If I can get the store
swept in about five minutes, I can fin-
ish that story before any one comes."

The store was swept very much as
the stove had been cleaned. The open
spaces presented a good appearance,
but out-of-the-way corners and the
places underneath boxes and barrels
told a different story. However, John
said it was "good enough." The story

was finished, and the paper hidden out of sight, be-
fore the clerks arrived. Then Mr. Willis, the pro-
prietor, came in, bade them all "good morning,"
glanced around the store, and went into his private
office. Presently he called John. "Take these letters
to the office as soon as you can. They will be just in
time for the nine-o'clock mail. Come right back."

John hurried to the office as he had been bidden,
but, having deposited the letters safely, saw no reason
for haste. Indeed, he even indulged in a game of
marbles before returning to his work. When he en-
tered the store again, Mr. Willis made no comment
on his tardiness, but remarked, "Well, John, I've al-
most learned my lesson."

John stared. "What lesson, sir?"

"Why, the one you've been teaching me."

John was more puzzled than ever, and all day long
he wondered what lesson he could possibly teach Mr.
Willis. The next morning John's work was done

speedily, and no better than the day before. Mr.
Willis came before the clerks, and sent John out on
an errand. While he was gone, the gentleman, with a
quiet smile, began to investigate the corners that John
thought "nobody would see." When he returned,
Mr. Willis said: "John, I told you yesterday I had
almost learned my lesson. To-day I know it thor-
oughly. Would you like to hear it?"

"Yes, sir."

"You have been teaching me how well I can get
along without you. I thought the stove needed clean-
ing and the store sweeping every morning, but it seems
they don't. So I shall not need you any longer than
this week."—*Exchange.*

A Boy's Definition

SOME one asked a boy recently to give a definition
of the word ambition. He gave a good one, though
you may not be able to find it in the dictionary,—
"It's the longing to be somebody."

There are not many boys and girls without that
longing. Sometimes you meet a dispirited-looking in-
dividual, with an old, battered hat pulled down over his
eyes, and a stump of a cigar in his mouth, and clothes
that look as if they belonged to the ragman, and that
man, people are apt to say as they look at him, "has
lost his ambition." Drink and dirt and laziness will
take it out of anybody. But every one in the begin-
ning has a goodly share of that fine impulse.—*The
Wellspring.*

Death in a Practical Joke

OF all the idiots, cheerful and otherwise, abroad
upon the face of the earth, none is so insufferable and
so dangerous as he who deems it a witty thing to pull
a chair from under another, and suddenly precipitate
the victim of his murderous pleasantry to the floor.
The injuries that result from this all too frequently
recurring demonstration of lunacy are always painful,
and sometimes fatal, and 'twere indeed a thousand
pities that the fatality could not be shared by the one
who is responsible for the disaster.

A case of this kind occurred not long ago in New
York, the very estimable young lady upon whom the
trick was played by a young man, dying after a fright-
ful illness. Although as much a murderer as if he
had performed the equally idiotic and death-dealing
feat of pointing and firing a pistol that he did not sup-
pose was loaded, this perpetrator of a crime goes free
of punishment. This is not right. In all justice, a
terrible example should be made of such offenders, in
the hope that similar accidents might be prevented
thereby.—*Will Carleton.*





THE HOME CIRCLE

"The ornament of a home is cleanliness; the honor of a home is hospitality; the blessing of a home is piety; the happiness of a home is contentment."



A Mother's Complaint

"READ to us, mother, do!" Every day 'twas the same;
The shrill child-voices rose as soon as the lamplight came;
And mother sat down in her chair in the midst of the
merry crowd,
To spend the evening hour in reading some book "out
loud."
Was't a pathetic tale? Each might his sympathy speak,
While a merry thought brought smiles, and dimpled each
rosy cheek;
And deeds of bravery done kindled each bright young eye,
And every heart gave thanks as she read how good men
die.
But now, when the lamp is lit, each takes his paper or book,

And the readers around the hearth exchange not a word
or a look.
We sit, each wrapped in himself; and my spirit within me
grieves
That where once there was comment and quiz, there is now
but the rustle of leaves.
The savor is gone from my book; the story has lost its
taste;
And the hours I silently read seem only as time gone to
waste.
Listless and discontent, I take my book down from the
shelf;
The children have learned to read, and now I may read
for myself.

ELIZABETH ROSSER.

The Feverish Hand

"It was a Monday morning, and a rainy one too. "Mother" was busy from the moment she sprang out of bed at the first sound of the rising-bell. She began by thinking over all that lay before her. It made her "feel like flying"! Bridget would be cross, as it was rainy; there would be company for lunch, so the parlor must be tidied, as well as dining-room swept, dishes washed, lamps trimmed, beds made, and children started for school. Her hands grew hot as she buttered bread for luncheons, waited on those who had to start early, and tried to pacify the little ones and Bridget.

"My dear, you're feverish," said her husband, as he held her busy hands a moment. Let your work go, and rest yourself—you'll find it pays."

"Just like a man!" thought the mother. "Why, I haven't time even for my prayers!" But the little woman had resolved that she would read a few verses in her Bible before ten o'clock each day; so, standing by her bureau, she opened to the eighth chapter of Matthew and read these words: "And He touched her hand, and the fever left her: and she arose, and ministered unto them."

It seemed to that busy wife as if Jesus himself stood ready to heal her,—to take the fever out of her hands,—that she might minister wisely to her dear ones. The beds could wait till later in the day, the parlor might be a little disordered—she must feel his touch! She knelt and he whispered: "My strength [not yours, child] is sufficient." "As thy days, so shall thy strength be." "My yoke is easy." This yoke you have been galled by is the world's yoke, the yoke of public opinion or housewifely ambition. "Take my yoke upon you, and learn of me; . . . and ye shall find rest."

The day was no brighter, the work had still to be done; but the fever had left her, and all day she sang, "This God is our God, my Lord and my God."

It is true that when the friends came to lunch, no fancy dishes had been prepared for the table, but

the hostess's heart was filled with love for them, as members, with her, of Christ, and they went away hungering for such a realization of him as they saw she had.

"Ah," said her husband, when he held her hands once more, "I see you took my advice, dear; the fever is quite gone."

The wife hesitated—could she tell her secret? Was it not almost too sacred? Yet—it was the secret of the Lord, and would glorify him. Later on, when the two sat together, she told him who had cured her fever, and said, quietly, "I see that there is a more important ministry than the housekeeping, though I don't mean to neglect that."

"Let us ask the Lord to keep hold of our hands," said her husband. "Mine grow feverish in eager money-making, as yours in too eager housekeeping."

This is no fancy sketch. Dear, busy, anxious housekeepers, let us go again and again to Jesus, that he may touch our hands, lest they be feverish, and so we can not minister, in the highest sense, to those about us.—J. E. Jewett, in *The Christian*.

A Country Without Divorces

ONE of the most interesting features of Syrian life is that there are no divorces. This is most extraordinary, and I can think of no other people of whom this can be said with truth. Undoubtedly, there are many reasons which bring about this wonderful and amicable condition of domestic affairs, the first being that the home of the Syrian means so much to him,—not simply a place where he goes to sleep, but it has a real significance, such as we find in our own land in the country. The Syrian people live an outdoor life, which is another reason for their happiness. Congestion breeds dissension, so that we find in our own country such unhappiness in the cities as is unheard of in the rural districts.

The Syrian girl is just as free as the girl of Europe in choosing her suitors, but does not marry until the age of seventeen and upward.—*Selected*.



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Study for the Missionary Volunteer Society

Korea — The Hermit Nation

Program

OPENING EXERCISES.

GENERAL EXERCISES: —

- Korea (short talks).
- Historical Notes.
- The Country.
- With the People.
- General Missionary Efforts.
- Our Work.
- The Book.

SONG.

Historical Notes

Korea claims a place among the nations of antiquity. Authentic records are said to make her early rulers contemporaneous with David and Solomon. For many centuries she turned her back upon the world; but her hermit life was not altogether peaceful. She could neither ignore her immediate surroundings nor suppress the troubles within her borders. China soon manifested a motherly interest in this little neighbor, and until recently the influence of the Chinese empire has predominated in Korea. Her civilization bears witness to their close association. Chinese became the written language of the Hermit Kingdom; and her education is still largely confined to the classics of the Celestials. Only recently have the Koreans attempted to formulate a grammar and a dictionary of their own.

Japan is also an old acquaintance of the Hermit Kingdom. It is said that the Japanese conquered Korea in the third century of the Christian era, but failing to hold her in subjection, they made another attempt in the sixteenth century. Although the war brought no clear decision, it lasted for years, and cost Korea three hundred thousand men.

Such relations made Korea a bone of contention between these Oriental empires. The Japanese jealously watched the Chinese power there. Finally both countries agreed to leave Korea to regulate her own internal affairs; but during the rebellion of 1894, China, deeming it necessary to interfere, sent troops

to suppress the uprising. This, Japan argued, was a violation of the treaty. The dispute ended in the Chino-Japanese war, at the close of which China acknowledged Korea's independence. Her independence, however, was short; for last year, when she appealed to The Hague Conference for protection against Japan, her delegates were ignored. It seems that through the diplomatic effort of Japan, Korea's ruler was given the choice of abdicating the throne or going to Tokyo with apologies. He chose the former course. Consequently Japan practically holds the reins of government.

The Country

Just north of the Celestial Kingdom, Korea projects out into the sea. On the northwest is Manchuria, on the north is Russia, and about one hundred fifty miles from its southeastern coast are the shores of Japan. Korea has an area about equal to Minnesota or Kansas, but it has as many inhabitants as the combined population of New York and Illinois.

This mountainous little country has many fertile valleys, and is also quite rich in minerals, although these resources are but little developed. Agriculture is the chief occupation.

With the People

The Koreans are an intensely interesting people.



A GROUP OF TYPICAL KOREANS

They resemble their Japanese neighbors, but are somewhat taller. Buddhism was introduced among them in the fourth century, but in the fourteenth it gave way to Confucianism. To-day the people are largely ancestor-worshippers, and in their homes may be seen ancestral tablets, before which food is placed. A fact related by a traveler proves further the superstition of the people. He says that in the city of Ping-yang, which is built in the shape of a boat, no one is permitted to dig wells, for fear that a hole in the bottom would sink their city.

The Korean interpretation of the simple life dispenses with many

American necessities. The houses are usually mud huts, with thatched roofs. A dim light is admitted through a door made from oiled paper. Mother earth is the floor, and that floor is the only chair or bed the Korean home demands. The principal food is rice, with pickled cabbage and turnips for relish.

It would be interesting to visit a church service in Korea. A missionary writes: "The men enter through one door, and the women by another. All take off their shoes before entering, and are seated on the floor. The men keep on their hats. We women can not see the speaker, because a curtain is drawn in front of us." As in most other Oriental countries, Korea's women are degraded, and her girls are married very young.

General Missionary Efforts

"Hear ye the voice from over the sea,
Not from the Flowery Land?
'Tis the Hermit Kingdom that calls to thee,
From the 'Land of the Morning Calm,'
'Come over and help us.' Heard ye the cry?
Come quickly. The harvest is white;
Say not, Four months, or by and by;
Korea asks for the light."

Korea is receiving the "light." For years it was death for the missionary to step on her soil. To-day she is a marvel of modern missions. Her entrancing story reads like a chapter in the Acts of the Apostles. One writer speaks of the Koreans as born readers and students, and one of the chief methods by which the gospel spreads there tends to confirm that statement. The first dim light came in 1777, when Stonewall, a Korean student, read some Jesuit books printed in Chinese. A church sprang up. The news reached the Catholic station at Peking. But not until 1835 did a missionary succeed in entering Seoul. Several persecutions came, yet in 1866 the Catholics had eighteen thousand converts.

Protestant missions begin with the Korean New Testaments which Dr. John Ross sent over from Manchuria about 1875. The Testaments were eagerly read, and some of the people believed. Dr. Ross, at the risk of his life, entered Korea and baptized eighty-five persons. Finally the Hermit Kingdom was opened to missionaries. It was Dr. Allen's skilful treatment of Prince Min Young Ik during the riot of 1884, that caused the emperor to look with favor upon Christianity. Then the missionary work among the cholera sufferers in 1886 and 1894 also did much to break down the prejudice.

Great is the change Christianity has wrought! According to an article in the *Missionary Review of the World*, the Koreans place a high standard for their church-members. By their deeds they must prove their faith. The candidate is asked: "Since your conversion what have you done for Christ? To whom have you made him known?" Another writer says that the Koreans are eager to evangelize their neighbors, and show a serious determination to study the Bible. An old woman is said to have sold part of her hair to obtain money to attend a Bible institute for a few days.

Protestant missions have met with marked success in Korea. The Methodists and Presbyterians are the chief workers there. In 1904 about fifty adult pagans were baptized every week, and the efforts of the last year brought about twenty-five hundred converts. Statistics for 1907 show about six hundred Protestant stations, thirty-five thousand professed Christians, four hundred fifty primary schools, fourteen academies for men, and nine for women. These schools last year had an enrolment of fifteen thousand. There are also industrial schools, and two schools for the blind, besides hospitals and publishing plants. At Seoul the Y. M. C. A. is at work.

Our Work in Korea

No record in the history of missions in Korea is more thrilling than that of our own work. "During 1904 the light of truth spread from Japan to Korea, the 'Land of the Morning Calm.' During May a Korean, visiting Kobe, passed our meeting-hall there. A sign, partly in Japanese and partly in Chinese characters, attracted his attention, and he hesitated to study it. A Japanese brother from within, who saw him, signaled him to enter. Although neither could under-

stand the language of the other, they soon conceived the idea of conversing in writing, using the Chinese characters, both being familiar with these. The Korean came again and again to study the Word, bringing with him one of his fellow countrymen, who was also a Christian. Both received the truth, and were baptized at midnight the night before their boat left Kobe.

"One of these brethren went to the Hawaiian Islands, while the other returned to his native land. On his journey home, he met a Korean missionary returning from Honolulu, and succeeded in interesting him in the closing message. Soon the call came from Korea for help. The message was 'spreading like a blaze.' Brother Kuniya, our Japanese laborer, was sent over in August. Professor Field followed a month later. After a few weeks' work, four churches were organized, and companies of Sabbath-keepers developed in five other villages, a total of one hundred fifty believers being reported. The native Korean who received the truth en route to his home from Honolulu was left to look after the work. Later news reports the message spreading into another part of Korea, where it was taken by the Korean brother who found the light in Kobe, Japan."

A few of the Korean workers had the privilege of attending the general meeting held last year at Kobe, Japan. After this meeting, Professor Prescott returned with them for a short visit. Our workers there now have the Sabbath-school lesson and other printed matter in Korean. The work is still making progress. "A school building and five cottages had long been unused, four miles from Soonan, and full title to the property was secured, free of charge, with the idea of making it the boys' school; the girls' school will be in Soonan. About five hundred Sabbath-keepers are reported in Korea, but many are much in need of instruction. On this account, school work, for the training of native laborers, is the first aim of the mission. Last winter a workers' institute was held in Korea, by Elder Smith, from thirty to forty workers and company leaders being present."

Recently five new workers sailed for Korea—Dr. R. Russell and wife, Sister May Scott, and Brother and Sister C. L. Butterfield. Brother Butterfield will take the superintendency of the Korean Mission. These new recruits will be a great help to the work in Korea, but still more are needed. They are needed now; for, according to one who has lived for twenty years in Korea, Japan is exerting a demoralizing influence there. She seems to be introducing the vices rather than the virtues of civilization. She is leading Korea, but whither? What Korea most needs is the Saviour, who can save to the uttermost.

"Brethren, go! Korea is waiting
For the coming of our King.
Be it yours to spread the story
Till the whole creation sing."

The Book

"The following incident appears in the report of the annual meeting of the British Bible Society held in London: Mr. Ritson roused intense interest by exhibiting a copy of St. Matthew's Gospel in Korean, which he had received a fortnight ago, with a letter from a missionary in Korea. That missionary wrote from a village near Songdo, where he had gone to receive fourteen Christians into the church. No missionary had ever worked in that village, but seven years ago a native Korean named Pak had bought that identical

Gospel at the Songdo depot. He had kept his accounts on the back of the volume; and afterward it lay hidden in the dust and dirt for five years, until it was brought out and lent around the village. And through the reading of that single copy of the gospel, fourteen persons had given their hearts to the Lord Jesus Christ."

M. E.

Missionary Volunteer Reading Course

Lesson VII—"Great Controversy," Chapter IX

The Swiss Reformer

1. WHOM did God use as leaders in the Reformation? Why?
2. Compare the early environments of Zwingli and Luther. Their conversions.
3. Characterize Zwingli as a Bible student.
4. How do you account for the similarity of Luther's and Zwingli's teachings?
5. Contrast Zwingli's and the ecclesiastics' plans for work in Zurich.
6. Note the effect of Zwingli's work there.
7. Who was Wittenbach? Sampson? Ecolampadius? Haller? Eck?
8. Mention four places of special interest.
9. What to you is most interesting concerning the council at Baden?

Notes

THE GERMAN AND SWISS REFORMATIONS.—Luther and Zwingli began to preach their reform doctrines independently of each other. It was the true reformation spirit in both countries, yet the movements developed somewhat differently. In Germany, the political divisions were ruled by princes, while the confederate cantons of Switzerland were democratic. Luther and Zwingli were different, Luther being disposed to leave such things in the church as the Bible did not prohibit, while Zwingli was inclined to reject every-

creed in favor of the reform movement. Other cities separated from Rome. In deep earnestness Zwingli attempted to reorganize the federal constitution. For this movement some of the cantons, or districts, of Switzerland were not prepared, and the dispute which arose ended with an appeal to arms. In this war Zwingli was slain. This seemed a hard blow, but God did not let the work drop. Heinrich Bullinger, a priest who accepted the Reformation in 1529, took up the reins that had fallen, and in the spirit of Zwingli he carried on the work.

ECOLAMPADIUS was one of the best-educated men of his time. At the age of fourteen he received a master's degree. He studied both law and theology. He was a student of both Greek and Hebrew. He was somewhat acquainted with Melancthon. When coming to Basel in 1522, he accepted the Reformation. Under his careful management the Zwinglian doctrines prospered in Basel. He died about a month after Zwingli's death.

Teachers, A New Book

THE teacher in the public schools has no lack of attractive and efficient text-books, especially for the younger grade of pupils. These books, however, were found to be unsuited, because of scientific and religious errors, to our church-school work; yet for years we were compelled, it seemed, to use them. That situation is fast passing, our own teachers having provided books adapted to our special work. One of the latest of these is Prof. M. E. Cady's "Bible Nature Series," No. 1, used in the fourth-grade work. The illustrations are such as to interest and instruct the pupil in the subject-matter, and also to cultivate an artistic taste. The print is clear, and the text comprehensive.

Our teachers will welcome this book to their school-rooms. The price is \$1.20. Address Pacific Press Publishing Company, Mountain View, California, or the Review and Herald, Takoma Park Station, Washington, D. C. Neostyle copies of Nos. 2, 3, at one dollar each, can be obtained of Professor Cady, College Place, Washington.

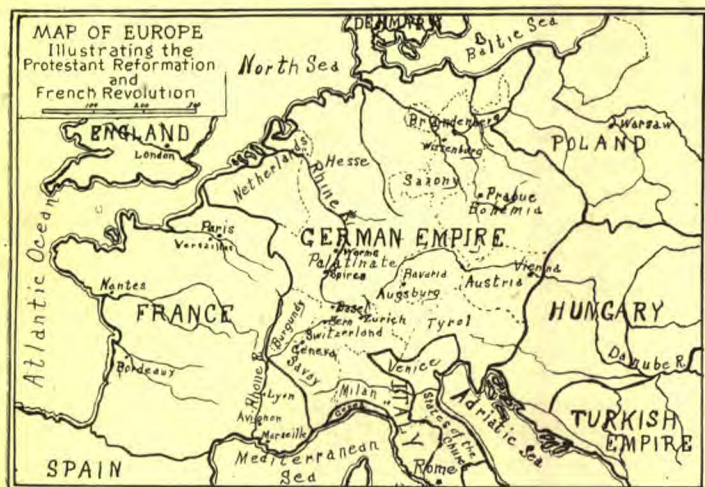
Naming Pennsylvania

WHEN William Penn received his charter for a tract of land in America, in 1681, he found that the name inserted in the patent was "Pennsylvania." This, writes Mrs. Colquhoun Grant in "Quaker and Courtier," annoyed him; for his own idea had been to call the new province New Wales, as he was told it was a hilly country, and "Pen" was Welsh for head, as Penrith, in Cumberland.

William Penn now offered the under-secretary twenty guineas if he could get the name changed, but the secretary declared it to be impossible. It was most distasteful to him; for, as but few persons would know the derivation and meaning of the word, it would be looked on as an act of vanity on his part.

Finding remonstrance of no avail, he went off to Whitehall, determined to make the king listen to reason. Charles received him in his usual friendly manner, and asked him his errand.

"No, no, Friend Penn," said the king. "The thing is passed, and I can not alter it. But do not flatter yourself it is in honor of you, my dear fellow. The name is purely in commemoration of your father, the admiral."—*Youth's Companion*.



thing the Bible did not enjoin. The greatest difference in doctrine was on the Lord's supper. Luther always held to the doctrine that the body and blood of Christ were present in the bread and wine, while Zwingli regarded the supper as merely a memorial. A council between Luther and Zwingli at Marburg failed to bring a reconciliation on this point. Zwingli was a patriot and social reformer as well as a leader in the religious reformation. He took a more active part in political affairs than did Luther.

After the formal charge was made against him by the bishop of Constance in 1522, Zwingli published sixty-seven theses, and defended them in a public debate; and as a result, the government of Zurich de-

Deacon Lee's Opinion

(Concluded from page eight)

one who had so wronged her husband, denied me admittance to his chamber. She said,—and her words were arrows to my soul,—‘He may be dying, and the sight of your face might add to his anguish!’

‘Had it come to this, I said to myself, that the man whose labors had, through Christ, brought me into his fold; who had consoled my spirit in a terrible bereavement; and who had, till designing men had alienated us, been to me as a brother—that this man could not die in peace with my face before him? ‘God pity me!’ I cried, ‘what have I done?’ I confessed my sins to that meek woman, and implored her for Christ’s sake to let me kneel before his dying servant, and receive his forgiveness. What did I care then whether the pews by the door were rented or not?’

‘As I entered the room of the blessed warrior, whose armor was falling from his limbs, he opened his languid eyes, and said, ‘Brother Lee! Brother Lee!’ I bent over him, and sobbed out, ‘My pastor! my pastor!’ Then raising his white hand, he said, in a deep, impressive voice, ‘Touch not mine anointed, and do my prophets no harm.’ He was unconscious of all around; the sight of my face had brought the last pang of earth to his troubled spirit.

‘I kissed his brow, and told him how dear he had been to me. I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless children; but his only reply, murmured as if in a troubled dream, was, ‘Touch not mine anointed, and do my prophets no harm!’

‘I stayed by him all night, and at daybreak I closed his eyes. I offered his widow a house to live in the remainder of her days; but, like a heroine, she said: ‘I freely forgive you; but my children, who entered deeply into their father’s anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us all with his covenant God, and he will care for us.’

‘Well, sir, those dying words sounded in my ears from that coffin and from that grave. When I slept, Christ was there in my dream, saying, ‘Touch not mine anointed, and do my prophets no harm.’ These words followed me until I fully realized the esteem in which Christ holds those men who have given up all for his sake, and I vowed to love them evermore for his sake, even if they are not perfect; and since that day, sir, I have talked less than before, and have supported my pastor, even if he is not a ‘very extraordinary man.’ My tongue shall ‘cleave to the roof of my mouth,’ and my ‘right hand forget her cunning,’ before I dare to put asunder what God hath joined together. When a minister’s work is done in a place, I believe God will show it to him. I will not join you, sir, in the scheme that brought you here. I would give all I own to recall what I did thirty years ago. Stop where you are, and pray God if perhaps the thought of your heart may be forgiven you.’—*Record of Christian Work.*

“FRIENDSHIP for profit soon loses all principle.”

“God calls his best-loved ones to stand in trying places because they are trying places where some must stand, and the careless and indifferent are not great enough for such a service.”



The Intermediate Lesson

IX — Call of Elisha; Elijah's Translation

(November 28)

LESSON SCRIPTURES: 1 Kings 19:19-21; 2 Kings 2:1-11.

MEMORY VERSE: “We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump.” 1 Cor. 15:51, 52.

The Lesson Story

1. Elijah went to Damascus as the Lord had told him. On the way he “found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen, before him, and he with the twelfth; and Elijah passed by him, and cast his mantle upon him.” Elisha understood that this was a call from God for him to follow Elijah, and he ran after him and asked that he might go and say farewell to his father and mother, and promised that he would then follow Elijah. So he returned and made a feast for the people; “then he arose, and went after Elijah, and ministered unto him.”

2. “And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord hath sent me to Bethel. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel.” And the sons of the prophets that were at Bethel asked Elisha if he knew that the Lord was going to take his master from him, and he replied, “Yea, I know it; hold ye your peace.” He did not wish to be separated from his master, and did not care to hear anything said about it.

3. “And Elijah said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho.” But Elisha would not leave him for a moment, and so they went together to Jericho. The young men of Jericho asked him the same question that had been asked in Bethel, and he gave them the same answer. “And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee.” Elisha knew the Lord was about to do a wonderful thing, and he determined that he would not separate himself from Elijah, and so lose a blessing from the Lord. So they went to the river Jordan.

4. There were fifty men of the sons of the prophets, and they stood afar off to see what would be done. They saw Elijah and Elisha standing by the river, “and Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.” Had Elisha left his master, he would not have seen this miracle.

5. “And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing:

nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

6. "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." Elijah was a type of those who will be translated without seeing death when Jesus comes. He is now in heaven, and when Jesus lived on this earth, he returned to talk with him on the mount of transfiguration.

Questions

1. Where did Elijah find Elisha as he went on his way to Damascus? As Elijah passed Elisha, what did he do? What did Elisha understand from this? What did he ask to be allowed to do? After bidding the people farewell, where did he go?

2. What did the Lord purpose to do for Elijah? From what place did Elijah and Elisha go? What did Elijah say to Elisha? To what place did he say the Lord had sent him? What did Elisha say about leaving him? What question did the sons of the prophets at Bethel ask Elisha? How did he reply?

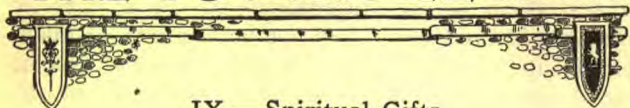
3. What did Elijah say to Elisha at Bethel? How did Elisha answer him? What question did the young men in Jericho ask? What answer was given them? To what other place did Elijah say the Lord had sent him? What did he ask Elisha to do? Why did he not consent to tarry at Jericho?

4. Who were watching Elijah and Elisha as they went to the river? What did they see? What did Elijah do with his mantle? What was the result? How did the two men go over? What would Elisha have lost had he left his master?

5. When they had crossed the river, what did Elijah say to Elisha? For what did Elisha ask? What did Elijah say to him?

6. What were these two men doing as they traveled along? As they talked, what appeared to them? How did Elijah go to heaven? Of whom was Elijah a type? Where is he now? When was he once seen on earth since his translation? Repeat the memory verse.

THE YOUTH'S LESSON



IX — Spiritual Gifts

(November 28)

LESSON SCRIPTURE: Eph. 4: 11-14.

MEMORY VERSE: "Where there is no vision, the people perish: but he that keepeth the law, happy is he." Prov. 29: 18.

Questions

1. What was given to man when Christ ascended? Eph. 4: 8.

2. What are some of these gifts? Verse 11.

3. What enumeration of the gifts of the Spirit is given in another place by this same apostle? 1 Cor. 12: 4-10, 28, 30.

4. For what purpose are these gifts bestowed? Eph. 4: 12.

5. How long will these gifts remain in the church? Verse 13.

6. Which of these gifts should we especially desire? 1 Cor. 14: 1.

7. What outpouring of the Holy Spirit is promised? Joel 2: 28, 29; Acts 2: 12-18.

8. How many of the gifts will be manifest in the church which is waiting for the coming of the Lord? 1 Cor. 1: 6-8.

9. What gift does the apostle John directly mention as appearing in the remnant church? Rev. 12: 17; compare Rev. 19: 10.

10. What two conditions of God's people were associated together by the prophet, presumably as cause and effect? Lam. 2: 9.

11. What is the result to the church of the withdrawing of the gift of prophecy? Prov. 29: 18.

12. What promise is associated with a belief in the Lord's prophets? 2 Chron. 20: 20.

13. Against what will the receiving of the gifts of the Spirit guard us? Eph. 4: 14.

Answers to Bible Questions

THERE were only two persons who sent in answers to the Bible questions that appeared in the INSTRUCTOR dated Oct. 6, 1908. These were Edith Mattison, of Keene, Texas, and Florence Hoffman, of Three Rivers, Michigan. Miss Mattison's list reached the office first, and her answers were correct, with one or two exceptions. The list of texts that follows is largely made up from this first list, though some additions and substitutions have been made. Since writing the foregoing, an excellent list of answers has been received from Harriet E. Buchheim, of Santa Ana, California, also one from Lou Smith, Sacramento, California, and one from L. B. McComb, of Wilsonville, Nebraska:—

- | | |
|-------------------------------|----------------------------------|
| 1. 1 Cor. 16: 10. | 13. 1 John 4: 8. |
| 2. Acts 16: 1. | 14. 1 Peter 4: 8. |
| 3. Acts 16: 1. | 15. 1 Tim. 4: 12. |
| 4. Acts 16: 13; 1 Tim. 6: 14. | 16. Gal. 5: 22, 23. |
| 5. 1 Tim. 4: 14. | 17. Heb. 11: 1. |
| 6. 1 Tim. 4: 12. | 18. 2 Peter 1: 5, 6; Luke 17: 5. |
| 7. 1 Tim. 4: 12. | 19. James 2: 18. |
| 8. 1 Tim. 4: 12. | 20. Acts 9: 6. |
| 9. Eccl. 5: 2. | 21. Heb. 11: 13-16; Rev. 2: 7. |
| 10. Ps. 12: 6; John 7: 46. | 22. 2 Tim. 2: 22; 1 Tim. 4: 12. |
| 11. 1 Corinthians 13. | 23. Phil. 4: 8. |
| 12. 1 Cor. 13: 13. | |

Have Been With Jesus

ONE of the most encouraging thoughts in the Bible is that recorded in Acts 4: 13. It reads as follows: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus."

This large company of persons observing the apostles was composed of the "rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest"—a distinguished company, representing, as they did, the leaders of the Jews. The apostles were unlearned and ignorant, when judged by the education of the rabbis. They were privileged, however, to have access to the same Word of God. The spectators "took knowledge of them, that they had been with Jesus." What a change comes over one when he has been with Jesus! The most ignorant, illiterate, and unlearned will become bold even in the presence of the world's greatest men, when inspired by that same Jesus. C. E. HOLMES.

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A Correction

THE summary of Missionary Volunteer Work on page two of the INSTRUCTOR dated Nov. 10, 1908, was for the quarter ending June 30, instead of March 31.

Gilding Gold

"You can not gild gold," was the reply of the president of Andover Seminary when asked to recommend Joseph Hardy Neesima, a young Japanese student. Rarely does one receive a higher tribute for real worth than was contained in those few words. But just such young men and women are needed to-day for the world's work. Let us all strive for that staunchness of character, that loyalty to principle, that will give us the pure-gold character.

National Department of Health

DR. J. PEARCE NORTON, PH. D., who is assistant professor in political economy at Yale University, advocates strongly the necessity, for the well-being of our government, that there be established a National Department of Health. He says:—

"There are four great wastes to-day, the more lamentable because they are unnecessary. They are preventable death, preventable sickness, preventable conditions of low physical and mental efficiency, and preventable ignorance. The magnitude of these wastes is testified to by experts competent to judge. They fall like the shades of night over the whole human race, blotting out its fairest years of happiness.

"The facts are cold and bare—1,500,000 persons must die in the United States during the next twelve months; equivalent to 4,200,000 persons will be constantly sick; over 5,000,000 homes, consisting of 25,000,000 persons, will be made more or less wretched by mortality and morbidity.

"We look with horror on the black plague of the Middle Ages. That black waste was but a passing cloud compared with the white waste visitation. Of the people living to-day, over eight millions will die of tuberculosis, and the federal government does not raise a hand to help them.

"The Department of Agriculture spends seven million dollars on plant health and animal health every year, but, with the exception of the splendid work done by Drs. Wiley, Atwater, and Benedict, Congress does

not directly appropriate one cent for promoting the physical well-being of babies. Thousands have been expended in stamping out cholera among swine, but not one dollar was ever voted for eradicating pneumonia among human beings. Hundreds of thousands are consumed in saving the lives of elm-trees from the attacks of beetles; in warning farmers against blights affecting potato plants; in importing Sicilian bugs to fertilize fig blossoms in California; in ostracizing various species of weeds from the ranks of the useful plants, and in exterminating parasitic growths that prey on fruit-trees. In fact, the Department of Agriculture has expended during the last ten years over forty-six million dollars. But not a wheel of the official machinery at Washington was ever set in motion for the alleviation or cure of diseases of the heart or kidneys, which will carry off over six millions of our entire population. Eight millions will perish of pneumonia, and the entire event is accepted by the American people with a resignation equal to that of the Hindu, who, in the midst of indescribable filth, calmly awaits the day of the cholera."

So Shine

THE smallest, faintest, dimmest star that constant shines on high
Is better than the falling orb that shoots athwart the sky,
And vanishes as suddenly before the startled eye.

The mariner upon the deep lifts heavenward his prayer,
And searches in the cloudy dome for one clear pilot there;—
A falling star bursts through the gloom, and mocks at his despair.

But if he sees one steady star,—one tiny point of light,—
He sets his wheel without a fear, and steers his ship aright,
And o'er the waves his gallant bark rides safely through the night.

So let me be a constant light, though feeble I may be,
That some poor sailor, tempest-tossed, may see his Lord
through me,
And guide his vessel safely home across a stormy sea.

ELIZABETH ROSSER.

Unknown Talent

A YOUNG man of Wakefield, England, was employed as a street-car driver, unconscious of the fortune he possessed in his voice. And not until a lady of talent chanced to hear him sing at a small concert, was he made cognizant of his native ability. She induced him to go to London to consult experts. They confirmed her high opinion; so the young man is now under training for public singing.

The world would have considered it a great misfortune if he had suffered all the best years of life to pass before he came to the knowledge of his native gift. But far worse is it for young men and women with God-given talents for soul-winning to devote their life to things of only temporary worth. Well would it be if all who are ready to step out into active work, would make sure that God is directing their way according to his infinite knowledge of their capabilities.

It may be that you yourself are "driving the street-car" when God has given you a talent, which, if he were allowed to develop it, would make you a great force in the world. Consecrate your life daily to him, and he will see to it that you have the work you are best fitted to do. And it will be no small work. God is infinite and eternal; so is his work, whether performed by himself or by a chosen servant of his.