

THE YOUTH'S INSTRUCTOR

Vol. LVII

January 12, 1909

No. 2





PARIS has 85,840 trees, and the number, age, history, and condition of each are recorded in the books at the city hall. The annual appropriation for the forestry department of the city is ninety thousand dollars. Two thousand trees a year are required to replace those that succumb to the unfavorable tree-growing conditions of the city.

CARRIER-PIGEONS are now used as photographers. A camera is fastened to a bird's breast, and so arranged that the shutter opens and closes automatically at stated intervals. Eight views on a trip is the largest number yet secured; but the inventor plans to arrange the apparatus so that at least thirty views may be obtained. This idea may prove serviceable in obtaining pictures of beleaguered forts.

"IN the old church of Los Pinas, near Manila, is a wonderful bamboo organ built by the Recoletos parish priest of that town, in the year 1793. The upright bamboo pipes do not look unlike the metal pipes in a modern church organ, but a second set of pipes rest horizontally on a rack just above the keyboard. The organ is still in use to this day, and the bamboo is well preserved, Mr. Cera having a secret process of preserving the wood, which he never divulged."

Two Thousand Chinese Students to Come to America

TANG SHAO-YI, governor of the province of Fengtien, Manchuria, and special ambassador of the Chinese government, was received by President Roosevelt on December second, and presented to him the letter from the late emperor with which he was charged. This expresses the gratitude of China for the remission of a portion of the indemnity awarded by treaty to the United States on account of the Boxer troubles. The money will be used for the education of about two thousand Chinese students in the United States. One hundred young Chinese will be sent annually to American schools and colleges for the next four years, and afterward fifty a year. They will be distributed among the different institutions, in order to get the benefit of diversified training, and to avoid too close association among themselves. One fifth of the number will study the political sciences; the rest will be trained in industrial lines. They will be under the control of a Chinese educational commissioner with five assistants, living in this country, but not connected with the legation.—*The Independent*.

Japan Ahead of America

JUST as this country is beginning to struggle with the problem of husbanding its forest resources, of protecting its mountain slopes, and of improving the waterways, it is interesting to know that the far-sighted people of Nippon foresaw long ago the results of the destruction of their extensive mountain forests, and safeguarded themselves by placing all these under government control.

The forests on the steep slopes are declared reserved forests, in which the only cutting allowed is that under

government direction; those on agricultural lands, not needed for protection, are classed as available forests, and here the cutting is not so carefully restricted.

Thus Japan effectually prevented the stripping of her mountain slopes before any great damage was done. In some districts, where the mountains are near the towns, the steep slopes had already been cleared, and this has resulted in floods and the washing down of the soil from the slopes onto the farm lands. But these cases have been exceptional, and have served as a warning, which Japan heeded before it was too late to prevent wide-spread destruction.

Hats in the British Parliament

WE cling to some old customs in the House. A member may sit in the chamber with his hat on, but he must remove it when he rises either to address the House or to leave the House. No member is allowed to pass between the speaker and a member addressing the House; and if, after a question has been put by the speaker, any member desires to call attention to a point of order, he must remain seated and have a hat on.

So it often happens that, when the member desiring to call attention to a point of order has not his hat (for many of us never wear our hats in the House), the honorable member will have to borrow one; and as the whole thing is a matter of a moment, he may get a hat handed to him several sizes too large or too small.

The other night Mr. Balfour, who never wears his hat on the



HOUSES OF PARLIAMENT, LONDON

treasury bench, had one handed to him much too small. There he sat, addressing the speaker, with this tall hat belonging to a man with a much smaller head; and the House roared, while he had difficulty to keep a straight face, a victim to a custom he could not control.

At one time the tall hat, either white or black, had the monopoly, but of later years straw and felt hats of various shapes and colors come without much special notice and with less comment.

While mentioning hats, I should say I have seen several smashed. The eloquent member, thinking more of his peroration than of his hat, resumes his seat without remembering that he had carefully placed his hat behind him when he caught the speaker's eye.

One member who had crushed his, remained seated, although a friend behind him reminded him of what he had done. "Be quiet," he said, "or it will be in all the papers in the morning," and he refused to move until the next speaker had secured the attention of the House. Then he quietly drew it out, and straightened it a bit, and the reporters were robbed of a neat little note.—*George Nicholls*.

The Youth's Instructor

VOL. LVII

TAKOMA PARK STATION, WASHINGTON, D. C., JANUARY 12, 1909

No. 2

Under Bonds



WHEN men are placed under bonds, great issues are at stake. Some one must go security for the accomplishment of some certain thing. It may be to appear at a specified place at a specified time, or it may be the finishing of some great task on a fixed date. Anyhow, something is expected of the one under bonds. The man under bond is not considered a free man, like those not thus bound. He is not at liberty to do just as he pleases.

Then another phase of the term "bondman" would place one's services at the disposal of another. He is a servant of the one who has bought him. He is, in this sense, not his own. Sometimes this servitude becomes agreeable to both parties. And in this event, a custom existed in Israel that the servant was to make known his desire to remain with his master for life, and the servant's ear would be bored through with an awl.

Did you ever stop to think that in both phases of the term "bond-servant" or "bondman," Jesus has bound himself to the human race? He placed himself under bond before all heaven, at the opening of the conflict between good and evil, righteousness and sin, to appear in that place in the universe where sin should obtain a foothold, at such time as his Father should appoint, there to give himself for the redemption of sinners.

Then when the time came in the plan of God, Christ became a servant,—came as one to minister, not to be ministered unto,—and, more, gave himself willingly, gladly, and that, too, forever to the race. And, while his ear was not bored through with an awl, in evidence of his bondmanship, his hands and his feet and his side were pierced through when he was nailed to the tree a willing offering for us.

In this Christ fulfilled the compact with heaven. The most wonderful accomplishment of eternity was made sure—man's redemption, and the eternal expulsion of sin from God's great universe.

In view of all this, is there not some obligation resting upon us? Can we, upon whom such great light has shone, pass on and do as we would had it *not* shone across our pathway? Paul thought he could not. He says: "For though I *was* free from all men, I brought myself under bondage to all, that I might gain the more." Ever afterward Paul spent his life in revealing the gospel to both Jew and Gentile, bond and free. He wanted men to leave the bondage of sin, which ends in death, to become bond-servants to Christ Jesus. The love of Christ constrained him. And through his efforts, under God's providence and blessing, the gospel lighted up the courts of kings, and from there shone into all the then known world.

Why not make it known to Christ Jesus that you want to be counted from henceforth and forever his bond-servant, by telling him so, and letting him secure you to himself, making you one of his captives forever,

binding you to his throne by the golden chain of his everlasting love? This would mean for you blessed freedom in bond-service—a term that sounds paradoxical, yet means a most blessed experience in actual fact—bondmen freed from sin and Satan, made bondmen free in Christ. Jesus bound himself forever ours by yielding heaven to unite his interests ever afterward with the human race, incurring in this act the possibility of losing his own life in our fall, the risk of himself falling under the terrible strain of temptation. He having endured all this for us, shall we count it too great a sacrifice to yield our all to him, to willingly put ourselves under bonds to be his forever, to serve where he may appoint? What think you? And it will be well not to delay. If you have not already done so, do it now.

T. E. BOWEN.

Ten Short Talks on Christian Education—No. 2

Incentives



ASK a young man of the world why he wants an education, and nine times out of ten he will answer, "So as to get on in the world," which, interpreted according to his ideals, means one of three things: "That I may have influence, reputation, fame;" or, "That I may have wealth and the power that goes with it;" or, "That I may not have to work so hard to live." He realizes that what he calls education is necessary to lift him over the obstacles barring his way to these things.

But, naturally, one who wants a Christian education will say, "I care for none of those things. I want an education so that I may give the truth; and I will ask for neither fame, wealth, nor ease." Let us not be too sure: the heart is deceitful above all things, and only by examination can we be sure that the world's motives are not in our hearts.

Did you ever meet a young man who wanted to be accounted a great preacher, and who would study nights and strive daytimes to perfect himself in voice and gesture, that he might have oratorical power? Did you ever know a young woman who saw the dinner dishes standing unwashed, and who said, "O, well, that's not my business; I've done my work and earned my rest; besides, I want to have a little music"? Did you ever hear a boy boast that he got ninety-seven and one-half per cent in history examination, while John Jones got only ninety-seven per cent? Did you ever know one to say, "I'm not paid for doing that," or, "I can get half a dollar more a day, working for the world; I'm not going to stay here"? Have you ever seen a brawny young fellow stand in the pride of victory over his weaker fellows, whether it were in pitching hay, or lifting timbers, or even kicking a helpless football? Or, leaving aside all these outward manifestations of pride, did *you* ever feel the tingling of satisfaction over your improved position in class or contest? With what pleasure, then, could you read, "In lowliness of mind let each esteem other better than themselves"?

The pride of position, of power, of influence, is the curse of the pulpit, the office, and the desk. However small the matter that pride has to feed upon, be sure it will grow unless it is choked.

The one true incentive in getting a Christian education is the one correct incentive in getting Christian character; that is, that we may give, not get. "I am the good shepherd: the good shepherd giveth his life for the sheep." "I have given you an example, that ye should do as I have done unto you."

If we seek an education, not that we may get great gain, but that we may give great help, then we have the correct incentive. And if in getting that education, we give great help, instead of seeking to get great gain, then we shall get great gain. If we learn a trade, not that we may get higher wages, but that we may make it a means of helping men, and thereby helping God's work, we shall have the right incentive. And if we go to school, not to become learned, but to make ourselves more useful, we shall have the right incentive. What all that means in our daily lives, however, is the study of our short lifetime.

A. W. SPAULDING.

"Blest Be the Tie That Binds"

JOHN FAWCETT, the author of this sympathetic hymn, was a minister in charge of a parish in a poor district in England. So poor were the members of his congregation, that he received only about four dollars a week for his support. In 1772 he accepted a call to a parish in London. He preached his farewell sermon, and the day arrived for him to leave Lockshire. Six wagons, loaded with his books and furniture, stood in front of his house. His congregation—men, women and children—gathered about the door; all were in tears; the agony of the parting was manifest on their faces. Mr. Fawcett and his wife, deeply touched, sat on a packing-case. Tears were shed by them also. Mrs. Fawcett, looking up to her husband, said, "O John, John, I can not bear this; I know not where to go!"

"Nor I, either," said he, "nor will we go. Unload the wagons, and put everything back in its old place." He recalled his letter of acceptance, took up his work again among his loving flock, and wrote this hymn to commemorate the evident Christian love which bound them, "like to that above." What a monument of loyal love between a pastor and his flock!

ERNEST LLOYD.

Be Courteous

A TRUE gentleman is as courteous to his bootblack and washerwoman as he would be to a king or a queen; and the former have a much better opportunity to know the quality of his courtesy than the latter. Why?—Because true courtesy is not a garment that may be put on and taken off. It is simply the outward demonstration of a kindly heart. Some may not understand all the rules observed in what is called polite society, and yet be truly courteous. They may make every one who comes into their presence feel comfortable and at home, and may always carry the home atmosphere with them. Every one feels they have a real interest for his welfare; because they have and are seeking his "good to edification." The love of God is in their hearts, and as he is "the God of all comfort," it will work out in their lives in a way

to comfort others. Every one has enough burdens and sorrows. Why add to them by discourtesy?

In the thirty-first chapter of Proverbs we have a description of the model woman. One verse reads like this: "She openeth her mouth with wisdom; and in her tongue is the law of kindness." This law of kindness is the mightiest law in the universe. If every woman would adorn herself with this grace, other ornamentations would not be missed. Every living soul responds to the attraction of this law, sooner or later. Even the wildest and fiercest animals have been tamed by mankind through the controlling power of this mighty law. The multitude was held spell-bound by the gracious words that proceeded out of the mouth of our Saviour. There was no need of various devices to induce people to attend church, and hear him. Let us be more like him. Then this old world will be cheered and comforted. All the dear young people, who are looking forward to a life of usefulness, and wish to get an all-round education, will do well to get wisdom; and let the law of kindness rule in their hearts and lives,

"And not miss the law of kindness,
When they struggle to be just."

Then, they will never be at a loss to know just the right word to speak to those who are weary, and their lives will become one glad song. And the end will be eternal life.

MRS. E. J. HILDOM.

One Sort of Friendship

THE man that hails you Tom or Jack,
And proves, by thumping on your back,
His sense of your great merit,
Is such a friend that one has need
Be very much his friend indeed
To pardon or to bear it.

—Cowper.

A New England Dish in a Far Country

WE are perhaps inclined to think of the heroes and heroines of the pioneering days of missions as persons of extraordinary personality, who were constantly doing great things in a magnificent way. They did great things, it is true; but most of their years were spent in the plodding, patient performance of every-day duties.

These workers who were used mightily in preparing the way of the Lord before the last great missionary movement, were generally a natural, hearty, human kind of people. They were "home folks," who carried to dark lands the grace and spirit of home, and the disposition to keep ever at the doing of little things to win hearts to Christ.

One incident in the life of the first Mrs. Judson, of Burma, had to do with the holiday season, when Judson was in the death prison at Ava. Mrs. Judson was often unable to supply sufficient food to keep away hunger. For weeks at a time it might be rice alone, or flavored with dried fish. But this time she planned a surprise for her husband. By dint of extra effort she got together the materials to make a close resemblance to an old-fashioned New England pie. It would remind the prisoner of home, she thought, and brighten the monotony of the dinner hour in the dismal prison pen. The biographer says:—

"Unfortunately, as she thought, she could not go in person to the prison that day; and the dinner was brought by smiling Moungr Ing, who seemed aware that some mystery must be wrapped up in that peculiar

preparation of meat and fruit, though he had never seen the well-spread boards of Plymouth and Bradford. But the pretty little artifice only added another pang to a heart whose susceptibilities were as quick and deep as, in the sight of the world, they were silent.

"When his wife had visited him in prison, and borne taunts and insults with and for him, they could be brave together; when she had stood up like an enchantress, winning the hearts of high and low, making savage jailers, and scarcely less savage nobles, weep; or moved, protested by her own dignity and sublimity of purpose, like a queen along the streets, his heart had throbbed with proud admiration: and he was almost able to thank God for the trials which had made a character so intrinsically noble shine forth with such peculiar brightness. But in this simple, homelike act, this little, unpretending effusion of a loving heart, there was something so touching, so unlike the part she had just been acting, and yet so illustrative of what she really was, that he bowed his head upon his knees, and tears flowed down to the chains about his ankles.

"What a happy man he might have been had this heavy woe been spared them! And what was coming next? Finally the scene changed, and there came over him a vision of the past. He saw again the home of his boyhood. His stern, strangely revered father, his gentle mother, his rosy, curly haired sister, and pale young brother, who gathered for the noonday meal, and he was once more among them. And so his fancy reveled there. Finally he lifted his head. O, the misery that surrounded him! He moved his feet, and the rattling of the heavy chains was as a death knell. He thrust the carefully prepared dinner into the hand of his associate, and as fast as his fetters would permit, hurried to his own little shed."

Trivial as the little effort was, in contrast with the terrible situation they were all in, this incident is nevertheless a pleasing reminder that Mrs. Judson was, after all, just a true, home-loving New England girl, resolutely doing her duty in a great crisis in the history of the far East. The story of the heroic efforts and the wonderful resource and endurance by which she saved the lives of the English prisoners at Ava, and helped to shape the later history of Burma, supplies one of the most thrilling chapters in missionary annals.

W. A. SPICER.

Well-Chosen Words

My dear young friends, it may be your school advantages have not been equal to those of some of your associates, and for that reason your use of language may not be grammatically correct; but good society more willingly overlooks errors made from lack of education than from the use of bywords, slang, and what might be called "polite profanity." If you really consider yourself very good, do not parade the fact before your friends by frequently exclaiming, "My goodness!" Listeners may be led to question your possession of any abundant supply of that quality. It may be well, also, to search the Bible, and learn to whom the word goodness belongs. In Ps. 144:2 David ascribes this attribute to the Lord.

Jesus corrected the young man who came to him for instruction, because he called him "good Master." He said, "Why callest thou me good? there is none good but one, that is, God." In view of this, how can you arrogate to yourself the attribute of goodness—"my goodness?"

Mercy is the Lord's to give in answer to sincere

prayer, and yet very often we hear in common conversation the expression, "Mercy on me!" The least that can be said of this unwarranted use of Scripture expressions is that they are idle words when so used, and therefore come under the condemnation of Matt. 12: 36, 37.

Persons who never owned a foot of the earth's surface are frequently heard saying, "My land!" as if their possessions were of great value. The phrase savors of a coarseness that should forever bar it from the vocabulary of the Christian.

"Any old thing" is often given as an answer, implying that the speaker is not difficult to please. Even though one were willing to accept whatever was offered, such a generous disposition deserves to express itself in a more choice way.

"How do you like our new house?" is asked. "It is pretty swell," says the caller who has little conception of correct language or its proper application.

It is told of a certain minister who, after preaching a very radical sermon against the use of slang, said, "Brethren, we must 'cut it out'!" So widespread has become the use of slang that one needs to guard one's self continually, lest one unawares adopt some of the current expressions. A person should use the best language at his command. Close observation of the speech of educated and cultured persons will do much toward enabling one to correct poor language and to choose the best.

Slang phrases may be grammatical, for not all inelegant expressions are ungrammatical; but this fact does not permit their use. Is it not better to "erase" an incorrect word from a blackboard than to "rub it out"? Ask some member of the audience to "select" rather than "pick out" a song.

A young man who was speaking of the possibilities of marrying soon, was advised to make a financial success before "tying up." Such an expression belittles the holiest of earthly bonds. The housekeeper who uses a "dish-rag" would find her self-respect increased should she name it a "dish-cloth." John was in trouble, and the report came to us that he was "up against it." The antecedent of this pronoun might be one thing, and it might be another. "It is awfully hard" to read or recite before an audience. A little girl who had been instructed by her caretaker to substitute very far awful was being punished for misconduct. Her father said, "Papa is awfully sorry you have been naughty." Between her sobs she said, "You might be very sorry, but you shouldn't be awful sorry." Look up the definition of *awe* and *awful*. "Have you got my book?" is certainly no more comprehensive than, "Have you my book?"

A young man said, "It is not for our good to 'rub up against' that class of people." In course of an hour, at family worship, he asked the blessing of the Lord to rest upon him as he "should come in contact with those who should learn the truth"—a much better expression. So we might give many instances in which slang phrases or the use of other inelegant expressions has weakened an influence otherwise wholesome.

It is an excellent plan to maintain such relation to our associates that they will be encouraged to correct our mistakes without fear of injury to our feelings.

MRS. D. A. FITCH.

Our homes should be a place of refuge for the tempted youth.—"Ministry of Healing."



HEALTH HINTS

What Is Tuberculosis? — No. 6
Prevalence of Disease

TUBERCULOSIS, consumption, the great white plague,—these are synonyms, and they apply to the disease which, more than any other, carries off old and young, spares neither sex, and passes by no age or condition of life. Toddling infant, ambitious schoolgirl, earnest



Proportional death-rate in the United States for 1907

young man or woman entering college or business, hard-working parent of a dependent and needy family, and age-bent sire, alike succumb to the ravages of the ever-present bacillus. Whether we sleep or wake, the infection is working all around us, stealthily, but all too surely.

The consumptives in this country alone, most of whom will be dead in the next three years, number six hundred thousand, and would make a procession twenty abreast, and reach thirty miles, if the ranks were five feet apart. Those who will die of consumption this year in this country would make a procession twenty abreast, and ten miles long, with five feet between ranks. A thirty-mile procession of consumptives, one third of whom will die this year! Every year, tuberculosis carries off a population equal to a large city. Were we to lose so many men in one war, we would feel that we had been severely smitten, yet this ten-mile procession of death passes over the precipice every year, and the ranks are recruited by a like number.

If in a railway, steamer, or theater accident several hundred lives are lost, the papers are full of it, the nation is shocked, and perhaps an investigation is held in order to fix the responsibility, and apply summary punishment for the gross carelessness that permitted the accident. The loss of a single steamer, with five hundred lives, is a terrible catastrophe, but tuberculosis cuts off as many lives in this country every

day. If we attempt to fix the responsibility for a railway or steamer accident, where shall we lay the blame for the five hundred a day, or more, that go down with tuberculosis, which we now know to be a preventable disease?

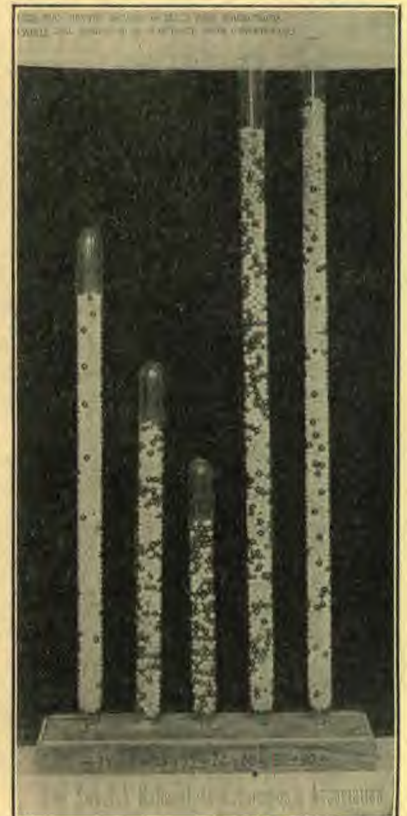
Five hundred every day, twenty every hour, one every three minutes, many of these being wage-earners who must give up the work by which they support their families, and go to bed, to be an additional expense to the family deprived of its income. All the little belongings are sacrificed, perhaps, in order to purchase something to make the sufferer comfortable, or perhaps to give to some human vampire with a supposed "consumption cure." Finally the sufferer is laid away, and there is another family of paupers to eke out a miserable existence, or be dependent upon public charity. This is the awful tragedy that is being enacted in every city and town, and in the country as well, but so stealthily and silently that we hardly notice it; yet this "destroying angel" sleeps not, day nor night, winter nor summer, and stops not with the first-born, but sometimes marks every member of the family for doom. The appearance of smallpox in a community is likely to cause a panic, yet this disease does not cause one death to hundreds caused by tuberculosis.

Black plague gains a foothold in San Francisco, and immediately there is dismay, and other places want to quarantine against the infected port. But black plague at its worst in India has not caused the amount of death and suffering that the white plague has caused in this country.

Cholera occasionally makes an entrance into Europe, and immediately there is consternation, and strenuous efforts are made to stop its spread; yet cholera does not compare with tuberculosis in its deadly work. It is more spectacular, flashes up and goes out, but tuberculosis goes right on.

Yellow fever is another disease whose invasion causes alarm; yet, in all the years of this country's existence, it has not caused as many deaths as tuberculosis causes every year. Yellow fever ceases with the frost. Tuberculosis never ceases.

If a person is discovered to be a leper, he is placed under most rigid quarantine, and yet there is no proof that leprosy is nearly so infectious as tuberculosis. We shun the leper, and tolerate the nasty, death-distributing sputum of consumptives all around us, on our sidewalks, in our street-cars, in our



Each black bead represents ten deaths from tuberculosis. Each white bead represents ten deaths from other causes. The figures below the tubes represent the age in years.

assembly rooms, to be dried and carried in the air as dust, and by coming in contact with susceptible tissues, to add new recruits to the gruesome thirty-mile procession! As you look over an audience sitting eight in a pew, you can be fairly safe in predicting that one person in each pew will die of tuberculosis, and that, largely, because there are careless consumptive spit-
ters!

In the exhibit of the bureau of the census at the recent international tuberculosis congress there was an electric bulb timed to flash every two minutes and thirty-six seconds. Over it were the significant words: "*Every time this light flashes, one person dies of tuberculosis in the United States.*" And the director of the bureau thinks this is a conservative estimate.

Perhaps you have watched for days, and weeks, and months over a loved one, the victim of this disease, and have been encouraged to hope, only to have the hope shattered by some new turn of the disease. You have seen the loved one grow thinner, and more feeble, yet through it all, patient and hopeful. You have finally come to that dread moment when the disease has done its worst, and with your sorrow you feel relieved to realize that the sufferings are over. But think! Your loved one is only one of five hundred such cases to-day, and there will be five hundred more the next day, and the next. Three minutes before your loved one went, some other loved one was taken, and three minutes later, some other loved one will pass away with the dread disease. One every three minutes!

What do these facts mean? They mean that one of the great, crying problems now awaiting solution by physicians, scientists, charity associations, educators, health officers, and philanthropists is the eradication of this great plague of civilization.

G. H. HEALD, M. D.

A Courteous Judge

A YOUNG lady, spending a rainy evening at the house of an old gentleman, wanted a cab to take her home. Her host started off to get the cab.

"Do let the maid go," she said.

"My dear, the maid is also a woman," was the grave reply.

The man was the late George Higginbotham, chief justice of Victoria. His courtesy toward women was regardless of rank or personal attractiveness.

A man was trying to lead a heavy draft horse along the street. The animal refused to be led, and then the man made several ineffectual attempts to mount the refractory creature. At that moment the chief justice came along, and, seeing the man's difficulty, extended his hand—as a mounting block.

The man put his foot on the hand, and mounted upon the horse's back, and the chief justice passed on.

His courtesy made his manners good, but did not soften the sense of justice. A lawyer says:—

"I had once to appear before him in chambers on behalf of a charming client who had some property, but would not pay her debts. The case was heard in his own room, and he was courtesy itself. He stood when she entered. I think she dropped her handkerchief, and he left his seat to pick it up. Nothing could be gentler than his manner, and I was congratulating myself on an easy victory: but when the facts were heard, the decision came that my client must pay, or spend six months in prison."—*Our Young Folks.*



Our Nyassa Teachers and Out-Schools

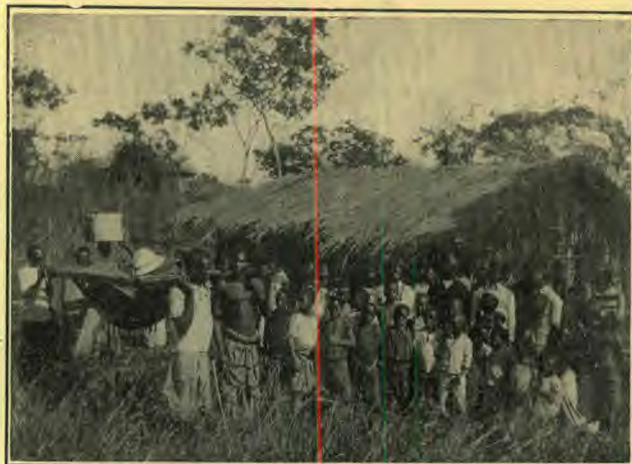
THE school at Monekera out-station may be considered the first out-school opened by us in Nyassaland. Joseph Booth owned a small piece of ground there while he was connected with the Zambesi Industrial Mission. When Elder Watson was here, a school was kept there by Malinki, and Mr. Booth's Shiloh place was considered an out-station of our Plainfield Mission. At the death of Elder Watson, Malinki was



called to Cholo to help Elder Branch, and the Shiloh School was closed. Malinki returned from Cholo to Shiloh in January, 1907, and built his house on a hill across the little river from Shiloh. The first picture shows this house, with the schoolchildren in the foreground. The second picture shows our little school-house with four teachers, and the children of our three schools of that neighborhood. At the right stands Joseph, now teaching at our new Matandane out-station. In front of the school is Moses, now teaching and studying here at Malamulo. To the left is Malinki, who teaches at Monekera, and oversees the three schools. Farther to the left is Ned, now at Malamulo.

Around Malinki's house have gathered twelve or more other houses. As the school is on government land, there is no restriction on it. The government does not interfere with any school if it does not en-





croach upon the work of some other mission school. If the Lord prospers this school, and a white man could be located in the vicinity, it might become quite an important station. From Malinki's monthly report

for September, I find there are now one hundred thirty-seven pupils in the three schools. I desire that our people shall know the cost of running these schools, so they may understand the opportunities for advancing the message in central Africa, with the minimum of expense. In the three schools we have Malinki, with four assistant teachers. The wages of these five teachers amount to seven dollars a month. Some time ago I attempted to state the average wage of our sixteen teachers in an article printed in the *YOUTH'S INSTRUCTOR*. I stated that the average wage of our sixteen teachers is about \$1.25 a month. No doubt this seemed ridiculously small to the editor. At any rate, it was printed one pound, two shillings, fivepence, which is more than four times the amount. Doubtless it is hard for people in our extravagant America to understand how a teacher could live on a wage of \$1.25 a month. A native can live very cheaply here, while the living expenses of an American are correspondingly higher. The native gets a suit of clothes for a month's wages, which you know is about the cost to an American (about forty dollars being the average wage of our American workers). The native's food costs nothing, being all grown by himself or his family, except a little salt, costing about ten cents a month.

Our Monekera School was opened in October, 1907. The third picture shows the school on the opening day, with my machilla at the left, and Malinki's house in the background.



In December, 1907, we opened a little school with a native teacher at our Matandane out-station. We feel that our cause is fortunate in securing this two-hundred-sixteen-acre place, with good brick buildings, at so small a cost,—only a little over two hundred dollars. The fourth picture shows the station, with the Kirk Mountains in the background. The elevation is about five thousand feet, our Malamulo Mission at Cholo being only about three thousand. I consider Matandane a much more healthful site, and we hope it may become an important branch of our work in Nyassaland. I want to tell you what is needed here, and it may be that God will call to this part of dying Africa the help needed to tell its people of the crucified Saviour's love. I feel that God wants some loving-hearted teachers here who can learn the language quickly, and train native teachers for their own people. With God's blessing, a young person begins to speak the language inside one year, if he has a fair share of his time for study.

Besides the schools mentioned, we have three other village schools and the large school of one hundred fifty here at Malamulo,—some over three hundred fifty in our Nyassa schools now,—but this is only a small beginning; for native teacher-evangelists for village schools are needed to enter the open door to the African people at present. The

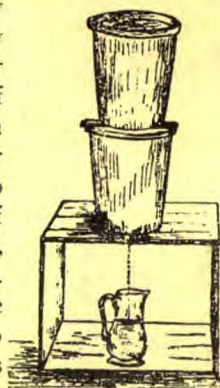
fifth picture shows the last school, opened in August, 1908. It is in a large group of villages near the new railway, and about twenty miles from Blantyre. It is called Mlä-vi School. Simon and Andrew, who were here with Brother Branch for
(Continued on page twelve)

CHILDREN'S PAGE

A Boy's Water Filter

A VERY convenient water filter for the house, with capacity sufficient to supply filtered water for the whole family, is made of two flower pots, a wooden box, a pitcher, two sponges, some pebbles, sand, and pounded charcoal. Any boy can make this filter, and will do his mother and the whole family a great service, as it will supply pure water for drinking purposes as well as for cooking. The accompanying illustration shows the filter in operation. The plan on which it works is identical with that employed in city reservoirs, where water is filtered on a large scale for general distribution. The essential feature of this filter is the two flower pots, set one above the other. In the bottom of the upper pot is stuffed a large sponge. A sponge is also stuffed in the bottom of the lower pot, but it is more adequately supplied with filtering material by placing above the sponge a layer of smooth pebbles, then a layer of coarse sand, and still above this a layer of pounded charcoal three or four inches in depth. It is also best to place another layer of smooth pebbles above the charcoal, to prevent it from being stirred up.

The pots should be of the same size, or near the same size, two strips of wood being placed across the top of the lower pot, on which the upper one may stand. An ordinary box, with one or two sides removed, serves very well for a support for the two pots. A hole is bored, through which the water drips, as it is filtered, into the pitcher below. The upper pot serves merely as a reservoir, and the sponge in its bottom stops only the coarser impurities. The layers of sand and charcoal of the lower pot are positively effective in cleansing the water of all animal and vegetable impurities. It is necessary to replace the layers of sand and charcoal with new material only about once a year; the sponge of the upper pot needs to be taken out and cleaned or replaced with a new one at least every two months. The upper sponge must be stuffed tight enough into the pot to prevent the water from flowing through too freely, otherwise the water will come down faster than the lower pot can filter it, and thus cause an overflow. This can easily be regulated after a few trials. No matter how muddy or dirty the water may be, this filter will make it clear.—*Boy's World*.



THE FILTER IN USE

Does It Pay to Invest Money for the Lord?

[The following paper was given in the Ingathering service held in the church at Turlock, California, Dec. 7, 1908. The entire program by the children and young people was accompanied by a missionary spirit, a consecration for service, which was very encouraging. A few months ago twenty-five children were given twenty-five dimes, and this paper suggests how these dimes were used.—J. P. FERREN.]

"Does it pay to invest money for the Lord?" I hear some one ask. When I read the nineteenth chapter of St. Luke, I am sure it does. I will tell you a story which will prove to you that the Lord can use even little children in this work of planting pennies for him to bless with sunshine and rain, and to make grow into dollars.

I know of twenty-five girls and boys, not very far from here, who, with a few pennies, started out last spring to raise dollars for the Lord, to send workers to his great harvest-field—"the world." I have not a report of the success of each boy and girl, but I have sufficient data to prove that the Lord can use even children with willing hands and hearts in gaining gold for him. It was not some great work which these children did, but faithfulness in the little things of life, such as caring for a troublesome old hen for three long weeks, to see she did not break her eggs or let them get cold; then to care for those downy little chickens, feed and water them, and finally to sell them, and to lay the money away, with a prayer that the Lord would use it all to his glory.

There come to my mind row after row of peanut vines, which were only little brown nuts, seemingly covered up in the earth to die; but the Lord sent the rain and sunshine, and a boy with a willing heart to work watched those nuts sprout, and those vines grow; and a good mother bought the crop. Here more than a hundredfold was realized.

Then there were two little maids who had an old hen with ducks and chickens. The ducks kept staying behind in the cold (they did not mind the mother hen, if she did scold), so all died but one. This one a father bought. So from this faithful watching their pennies grew.

I also call to mind the twin sisters who bought ten cents' worth of beans, and planted them with faith. Some one asks, "Did they grow?"—Yes, they did; and these four dear little eyes watched those bean-vines grow and blossom, and those four little hands hastened to pick the first good pods to sell to their neighbors. For a long time those beans kept the little sisters busy—until two hundred five pennies were held in their hands.

"What about that little girl who planted radishes, lettuce, and onions?" I asked. First she planted, then watered, and then hoed. She forgot to tell the birds not to disturb, so I am told, but she quickly thought of a little glove, and put it on a stick out in the garden as a warning to birdie not to touch, as the family near by was waiting to buy all. Birdie took the hint, and we have another hundredfold from only a few pennies planted for the Lord.

My story is getting long, and I will not tell it all. Others sold eggs, and one little boy sold melons to the passers-by. I have other reports just as good, such as helping father and mother, running errands, and selling papers.

Nearly all the dear children had kind parents to help and cheer them in the good work: but best of

all, our kind Heavenly Father blessed and gave the grand results: to him be all the praise.

I have reports of 50 cents, \$1, \$1.25, \$1.85, \$2.45, \$4.80, yes, several hundred more cents, something like \$26.80, in all.

Does it pay to invest pennies for the Lord? What do you suppose the Lord could do with dollars? By the way, I have two baskets, with the request that Lucy Cooper and Edna Nordine give all the congregation an opportunity to give their pennies, and dollars too, also what they have taken in the past week, that all, both old and young, may have a part in the Lord's blessing.

[The baskets were then passed, and an offering of one hundred two dollars received. Surely it pays to invest money and time for the Lord.—J. P. F.]

The Birth of a Great Movement God Uses a Little Maid

THE British and Foreign Bible Society has, through the blessing of God, accomplished a most wonderful work in enlightening the world by placing the Bible in the homes of many thousands of people, having translated it into the dialects of nearly every language in the world. Colporteurs are constantly working in every quarter of the globe, distributing the Bible among the people.

But all may not know that what led to the establishing of this now great, world-wide, organized work of giving the different nations and tribes the Bible in their own tongue, was brought about by a very simple incident over in Wales,—that of a little girl walking ten miles from her home to the town of Bala, to get the text the minister used in his sermon at their little home church the Sunday before. It was a powerful sermon, but all the family had forgotten the text, and they were not able to own a copy of the Bible; for that precious volume cost no small sum in those days. But over at Bala, an uncle of little Mary Jones owned a Bible, and hither by her mother was Mary sent to get the words of Scripture that so stirred their souls. The story is a long one, but briefly sketched, contains the following interesting incidents:—

On her journey to Bala that morning, in the year 1796, Mary Jones, then twelve years old, was overtaken by the minister, who said: "Good morning, my little lassie."

"Good mornin' to you, sir," was the timid reply, as Mary made courtesy. Though she had never seen him before, she was confident that he was the minister who had preached at "Bethel" on Sunday morning. A sense of awe, characteristic of the age, possessed her soul as she thought of herself in the presence of such a good man, and it was with effort that she was able to answer him audibly.

"Where are you traveling thus alone, my little girl?"

"I'm going over to Bala, sir."

"You have a long way to go; you must have an important errand. Where is your home?"

"I live in Corwen, sir, and am the daughter of Evan Jones, the weaver; and I'm going to Bala to see a Bible, sir, and get the text."

"The text?"

"Yes, sir; the text that the preacher from Bala preached from last Sunday at Bethel chapel."

"Well, well! Who sent you? And were you at Bethel, Sunday?"

"My mother sent me, sir, and I'm glad to go. No, sir; I was not in church; my little sister was sick, and I had to stay at home, and none of the folks could remember the text."

"Can you read?" he asked.

"O, yes, sir; mother says that I'm more than a fair reader; I've gone through the catechism."

"That is good. And you are going to walk twenty miles to see the Bible and get the text. May God's blessing be upon you. Where are you going to see the Bible?"

"At the house of Llewellyn Davies, sir, at Glanllyn (lakeshore); he's my uncle; I've been there before, and seen the Bible."

The minister was profoundly impressed, and exclaimed, "Wonderful, wonderful indeed! How long, O Lord, how long shall this be?"

Mary thought that he was talking to her, and she responded by saying: "No, sir; I can't stay long; mother said uncle would help me to find the text, and she thinks I can remember it; I've done it before."

"And you have no Bible at home, then?" said the preacher.

"O, no, sir; we can't afford it; but father says he is going to buy one as soon as he can, and we've more than a crown saved for it."

"Yes, yes; that is good," was the reply; "and I hope it will not be long before you get a Bible."

"So do I," said Mary.

The preacher continued: "I am so glad to have had this talk with you. I am in a hurry this morning, and must go a little faster, and you must not try to follow me. May the blessing of Heaven be upon your head. Don't walk too fast; you will reach Bala nicely by noon."

The horse trotted for a while, its rider soliloquizing thus: "A godly family without a Bible; can not afford it; too expensive; and I have no Bible for sale now. Sending a little girl ten miles to see a Bible, and this in a Christian land! It is scandalous, indeed! Something must be done, and that without delay." By this time his thoughts had reached a climax, so that his voice rang out as he said: "Great God, the giver of life and light, show me what to do, whereby Bibles can be given to the people of my native land; yea, and to all the nations of the globe." The little girl's talk had made as profound an impression upon his mind as his sermon had made on the minds of the people in Bethel chapel on Sunday morning.

Little Mary reached the house of her uncle, to be surprised to meet the good man who had passed her on horseback while on the way, and had told her uncle that she was coming. A hearty welcome awaited her.

But that night the servant of God could not sleep. In his upper room at the home of Deacon Llewellyn Davies, Mary Jones's uncle, he wrestled in prayer the night through. He pleaded: "O my God, what can I do for my dear people who are hungry for thy Word? They delight to do thy will; they reverence the sanctuary and enjoy its privileges, and would gladly meditate on thy Word day and night; but they have it not. They are in darkness because of oppression and poverty. The Bible, though translated into their language by a man of God, is unavailable. Must it be much longer so? Can not something be done to feed these godly people with the bread of life? My heart's desire and prayer for them is that they

(Continued on page fourteen)



M. E. KERN
MATILDA ERICKSON

Chairman
Secretary

Study for the Missionary Volunteer Society

Colombia and Panama

Colombia — Its History

THE country known to-day as Colombia was a colony of Spain from 1718 to 1819; then a portion of the republic of New Granada from 1819-30; a separate government from 1830-63; the United States of Colombia from 1863-85; and the republic of Colombia from 1885 to the present time. It has an area of about four hundred seventy-five thousand square miles.

The name, "Republic of Colombia," is comparatively new. When the old-established government was overthrown by the civil war of 1884-85, the name United States of Colombia was dropped.

In 1863 a constitution was adopted, patterned after that of the United States of America. The country was divided into nine states. The government was administrative and executive, with a congress composed of a senate and house of representatives, and a president of the union. The Conservative party, which was in power at that time, was antagonistic to the United States and her progressive ideals, and so placed obstacles in the way of the Panama Canal enterprise, which led the United States to recognize the independence of Panama.

Educational Institutions

During the Liberals' administration, previous to the revolution of 1884, there was a fine university for public instruction, known as the Colombian University; but as soon as the conservatives came into power, the university was greatly narrowed in its scope.

Absolute freedom is one of the Liberal party's important tenets,—freedom of speech, press, thought, and religion. There is a ministry of public instruction which has the direction of education throughout the republic. The schools are free, but not compulsory. Nearly all the schools assisted or maintained by the nation are entrusted to the Catholic Church. The republic possesses a national library, museum, and observatory.

Religion

The religion of the nation is Roman Catholic, other forms of religion being permitted, so long as their exercise is "not contrary to Christian morals nor to the law."

The Presbyterians opened work in Bogota in 1856. They have been practically the only laborers in the field. Their school work was bitterly opposed by the Catholics, who endeavored, in every way possible, to prevent the attendance of Catholic children.

Adam Irwin, a cripple, labored in this country for years, unsupported by any board. He said: "God opened the way for me to come; but he never opened it for me to go away."

Colombia proper, now on our list of unentered fields, was entered by F. C. Kelley in 1895. He did photographic work for self-support, distributing at the same time a large amount of Spanish literature in Bogota and other cities, and doing Bible work. He returned to

the United States, and later made a second stay in Colombia, then beset with a revolution. The revolutionary times broke up his plans for self-supporting work, and because of this and his wife's health, he retired from the country. No work has since been done.

Society

Society is divided into two main classes — aristocracy and democracy. They are distinguished by the dress. The former adhere to European fashions, while the latter have a peculiar and uniform attire. According to custom, only women of the lower class wear a hat in the street or public places, except on special occasions.

Natural Resources

Colombia is rich in minerals. Mining is carried on in some cases with modern appliances. Quite extensive salt mines are found near the capital. Only a small section of the country is under cultivation. Coffee, tobacco, sugar, wheat, and rubber are among the productions.

Miscellaneous Thoughts

On account of earthquakes, nearly all the buildings, public and private, are of one story.

The cemetery system is after the Roman plan of vaults.

There are no grocery stores.

Five cents will buy a bushel of oranges, or a good-sized bunch of bananas.

There is no snow in Colombia.

The chief means of conveyance is by horse, mule, ox, and donkey.

Panama — General Description

The history is centered mainly in the construction of the canal.

It is about five hundred miles long, and varies in width from thirty-seven to one hundred ten miles. Its area is about 31,570 square miles. The population is a mixture of Indian, Spanish, and negro.

The greater part of Panama is unoccupied. Its surface is broken with rugged hills and mountains, and covered with dense tropical vegetation and coastal swamps. There are large coffee and banana plantations.

The Panama Canal

In 1868 negotiations were opened with the United States by Colombia for the purpose of building a canal across Panama. This failed to materialize, as did also the Dorien Canal bill of 1870. In 1878 the Colombian government approved a contract with a French company; but in 1889 this company also failed.

In 1899 a commission appointed by the United States reported that a canal across Panama could be constructed with less expense than any other route. All offers made by the United States were rejected, Colombia's object, it is said, being to "get as much money from the United States as it could."

In 1903 an insurrection on the isthmus resulted in the independence of Panama. Its independence being recognized by the principal powers, the United States opened negotiations with Panama for the canal route. A treaty was signed at Washington, and work was immediately begun on the canal, which is being rapidly pushed to completion.

Our Work

In 1899 the schooner "Herald," with Elder F. J. Hutchins in charge, put in at the towns along the coasts of Nicaragua, Costa Rica, the Isthmus of Pan-

ama, and St. Andrews Island, books being sold and literature distributed. In 1900 the ship returned to St. Andrews Island, carrying also Dr. John Eccles, who went out as a self-supporting medical worker. Some were already keeping the Sabbath, from reading. Meetings were held, and others obeyed. Later, Parker Smith and wife opened a school on the island, which now is being carried on by J. B. Stuyvesant and wife, of Missouri, on a self-supporting basis.

Following up the book work, in 1901 the "Herald" visited the coast ports, and reported Sabbath-keepers in Principulca (Nicaragua), Port Limon (Costa Rica), and at Bocas del Toro and Colon, on the Isthmus. Bocas del Toro was made the headquarters, where we have a mission house, purchased with money obtained by the sale of the "Herald," for which a small gasoline launch was substituted, and in which the workers could visit settlements among the inlets and bays of the lagoon.

In 1902 both Dr. Eccles and Elder Hutchins died. Elder I. G. Knight was sent out to oversee the work. In 1904 Elder C. E. Peckover joined the mission, opening work in the Panama canal zone in 1905. In 1904 the field reported one hundred fifty-three Sabbath-keepers.

Preparations are now being made to make it a publishing center. Our printing-office formerly located at Trinidad is being removed to Colon, one terminal of the canal. Brother H. C. Goodrich has been laboring there also.

C. E. HOLMES.

Missionary Volunteer Reading Course

Lesson XIV—"Great Controversy," Chapter XX

A Great Awakening

1. READ Rev. 14:6, 7. Explain each phrase carefully.
2. Contrast the beliefs of Jews and Christians in regard to the first advent.
3. Why is it that "no such message has ever been given in past ages"?
4. Characterize Dr. Joseph Wolff. Relate the experiences which led to his acceptance of the second advent message.
5. How did his teaching differ from that of the popular churches?
6. Locate the places where he labored.
7. What were some of the trials he met? and in what did he trust?
8. Why are Bokhara and Tartary of special interest in connection with the second advent movement?
9. Name six countries in which the advent message was proclaimed. Tell something of the leading worker in each of these lands.
10. What special experience came to Scandinavia? Why?
11. Note how all those who proclaimed the advent message were led to receive it.
12. How was the message given in America? How was it revealed?
13. What evidences of the deep workings of the Spirit of God are noted?
14. How were the Scriptures used to oppose the message?
15. Give at least four scriptures which will help to locate the second advent.
16. What caused those who received the message to especially appreciate Isa. 66:5?

17. How did the sincere believers prove that they were looking for Jesus?

18. How did the disappointment test them?

Notes

ADVENT MESSAGE.—E. R. Pinney, a devoted Baptist minister, of Seneca Falls, N. Y., said: "As early as 1842 second advent publications had been sent to every missionary station in Europe, Asia, Africa, and America, both sides of the Rocky Mountains. The commanders of our vessels and the sailors tell us that they touch at no port where they find this proclamation has not preceded them, and frequent inquiries respecting it are made of them." Elder William Miller said, in a conversation in September of 1844, that he had the names and addresses of three thousand ministers in various parts of the globe who were proclaiming, "Fear God, and give glory to him; for the hour of his judgment is come," the greater portion of these being in North America.

JOSHUA V. HIMES was born at Wickford, R. I., May 19, 1805. On account of financial reverses he never realized his cherished plans for a college education, but was apprenticed to a cabinet-maker in New Bedford, Massachusetts. A stranger in a strange city, he drifted from one church to another, at last joining the Christian denomination. Later he was commissioned as a missionary for the Christian churches in southern Massachusetts. He labored untiringly in this field until 1839, when he accepted the second advent message. From that date he stood with William Miller in the "forefront of the battle." He had great physical strength, and his faculties of mind were vigorous to the last. In 1894 he gave a stirring discourse on the camp-ground in Lansing, Michigan, speaking with much of the earnestness that had characterized his early work. This faithful soldier of the cross died in 1895, at the age of ninety-two.

SPIRIT OF RATIONALISM.—The extreme positions taken by the Reformers gave rise to a spirit of reaction, known as rationalism. It raised human reason above the Scriptures, and accepted the truths contained in the Word of God, only as they could be comprehended by the human mind. "It made intelligibility the measure of credibility." The modern development of this spirit is found in the Higher Criticism of to-day, which denies the divine authority and inspiration of the Bible.

Our Nyassa Teachers and Out-Schools

(Concluded from page eight)

three years, are teachers there. The building was not finished when the picture was made. The other two schools are about three miles from our main station, Malamulo. At present they are closed on account of smallpox, which has been prevalent around us for four months. We think it a special token of God's care that not one case has appeared on the mission farm. We try to teach our large school to thank God for his care.

The last illustration shows our leading teachers, gathered last July at a teachers' institute. This picture was taken in front of the old church building, which is now replaced by a comfortable brick building. I would like to tell you about each one, but that would make the article too long.

J. C. ROGERS.

"CHRIST'S great work was not so much in what he did for men as in what he caused them to do and to be."

Summary of Missionary Volunteer Work for Quarter Ending September 30, 1908

CONFERENCE	NO. SOCIETIES	PRESENT MEMBERSHIP	CONF. SOCIETY	MISSIONARY LET-TERS WRITTEN	MISSIONARY LET-TERS WRITTEN	MISSIONARY VISITS	BIBLE READINGS	SUBSCRIPTIONS TAKEN	PAPERS SOLD	PAPERS GIVEN AWAY	BOOKS SOLD	BOOKS GIVEN AWAY	PAGES OF TRACTS SOLD	PAGES OF TRACTS GIVEN AWAY	HOURS OF CHR. HELP WORK	PERSONS FED CLOTHING GIVEN	OFFERINGS FOR FOREIGN MISSIONS	OFFERINGS FOR HOME MISSIONS
Atlantic Union Conference																		
Central New England	6	225	3	133	60	1030	350	34	15398	1889	612	113	750	3986	374	238	\$ 59.93	\$ 16.12
Greater New York	5	96	..	163	100	345	204	89	1601	1454	69	34	354	1983	467	151	11.79	8.29
Maine	1	14	6	12	9	19	2	..	140	527	85	9	32	3569	42	9	.....	1.62
New York	6	67	12	29	22	6	39	1	448	348	78	13	....	522	29	13	2.85	.37
Western New York	3	60	..	33	6	46	3	5	2529	99	12	3	110	2985	10	26	3.20	25.55
Canadian Union Conference																		
Ontario	8	80	..	10	2	31	148	1	174	484	831	12	3305	....	115	56	4.50	201.30
Quebec	..	..	..	9	6	95	1	1	32	92	1	2	....	217	4	...	3.65	.....
Central Union Conference																		
Eastern Colorado	16	317	15	247	126	212	53	6	252	2436	103	350	1478	15935	622	217	43.45	116.31
Kansas	30	616	31	71	39	240	100	..	715	2730	441	26	....	32567	472	99	16.00	28.32
Nebraska	18	..	..	36	18	43	17	1	1144	....	..	10	....	6265	27	..	399.95	70.20
Southern Missouri	3	48	..	15	6	12	6	2	186	283	..	12	....	956	1	1	.....	20.63
Western Colorado	3	83	5	159	24	44	7	5	20	285	2	20	14	3072	122	28	.....	.....
Columbia Union Conference																		
Eastern Pennsylvania	5	66	18	123	12	357	36	13	369	775	343	11	518	9773	105	55	8.86	5.12
New Jersey	3	53	..	14	3	24	9	..	35	297	5	20	....	230	12	..	.....	5.83
Ohio	8	111	..	3	1	29	10	1	11	1601	12	19	....	9895	13	40	2.99	10.00
Virginia	4	60	..	90	35	21	..	..	2061	84	510	10	20500	1161	12	..	.....	.....
West Pennsylvania	6	77	8	40	2	50	38	4	1011	480	4	..	....	1542	6	..	5.10	13.00
Lake Union Conference																		
East Michigan	4	48	..	11	5	226	77	2	6	636	..	22	....	2655	85	4	12.61	9.88
Indiana	8	160	20	29	6	93	23	6	1245	345	135	7	30	542	49	169	16.12	43.01
North Michigan	9	175	..	600	300	356	128	50	300	403	126	42	6	2406	12	40	12.50	55.00
Northern Union Conference																		
Iowa	17	204	45	97	56	54	13	10	256	2132	10	66	12	12638	300	62	57.57	73.47
Minnesota	2	45	..	24	5	68	20	..	700	400	..	..	....	16000	..	..	115.31	20.00
North Pacific Union Conference																		
Montana	2	20	..	24	19	14	..	12	....	288	..	3	94	....	..	..	.....	18.78
Southern Idaho	2	38	1	16	6	95	5	2	92	484	20	54	60	91	192	32	1.40	4.62
Upper Columbia	9	331	25	27	4	49	4	3	747	717	100	49	4	4756	12	6	20.40	133.65
Western Oregon	7	149	18	73	30	222	140	10	108	1127	1870	30	....	16813	67	18	24.04	40.30
Western Washington	10	161	..	1080	580	318	65	15	316	2233	69	57	8	7413	111	12	77.80	19.45
Pacific Union Conference																		
California	23	306	10	142	154	239	54	38	3092	10521	193	129	6766	111019	210	458	197.18	725.92
Utah	2	26	..	5	2	10	1	..	....	30	7	2	....	500	..	..	3.25	3.25
Southeastern Union Conference																		
Cumberland	3	57	8	42	10	36	10	12	....	1520	..	1	20	1207	29	40	.....	76.16
Florida	5	48	18	16	11	34	13	3	241	148	108	21	18	169	10	26	16.74	15.01
Georgia	1	19	13	15	9	18	7	5	23	752	69	10	....	2104	23	20	.50	.10
North Carolina	4	38	..	40	15	16	5	..	....	500	..	8	....	550	2	7	2.60	2.81
South Carolina	2	19	2	..	..	6	..	..	....	52	6	2	....	1130	10	..	.....	.51
Southern Union Conference																		
Alabama	2	69	69	114	81	139	140	23	606	848	22	31	56	898	307	70	4.95	4.50
Louisiana	2	50	9	..	60	25	16	1	6	86	660	1	18	1572	2	..	3.30	11.39
Mississippi	5	61	9	34	21	22	54	..	98	184	..	6	....	511	11	33	1.00	18.25
Tennessee River	3	53	7	47	22	430	154	28	680	3901	94	17	....	2806	86	21	3.75	51.90
Southwestern Union Conference																		
Arkansas	3	58	..	20	16	36	5	20	27	510	5	21	10	5686	..	3	.....	9.41
Oklahoma	15	250	..	8	3	10	21	..	18	495	38	8	25	866	24	8	6.50	20.50
Texas	6	72	..	12	4	106	82	4	....	680	66	22	....	13195	5	..	6.63	1.37
Western Canadian Union Conference																		
British Columbia	3	38	3	3	..	25	3	3	14	310	..	1	....	360	..	..	.....	.....
* Australasian Union Conference																		
New South Wales	14	332	..	240	46	223	83	30	1146	4488	39	45	494	12162	275	37	214.28	134.74
New Zealand	10	147	8	196	75	454	91	27	2602	3752	176	49	86	4382	315	17	78.24	25.93
Queensland	4	77	12	62	56	171	13	10	955	947	17	31	476	10187	51	4	50.69	4.17
South Australia	10	281	15	83	39	852	45	5	2426	3901	44	224	1394	11191	81	45	46.61	.....
Tasmania	5	126	..	176	110	129	60	3	283	4408	26	211	....	1471	667	72	57.93	.....
Victoria	9	242	36	90	37	310	2	24	4601	8286	30	50	81	7598	150	29	82.44	130.39
West Australia	8	98	..	56	8	131	45	5	564	1229	9	10	80	1548	55	..	34.40	6.12
Tahiti (Society Is.)	1	10	..	..	..	..	16	1	....	40	1	6	5	....	..	..	.....	.83
* South African Union Conference																		
Cape Conference	2	46	..	24	6	2	14	1	274	1472	..	..	....	1524	382	..	.....	46.27
Natal Transvaal	3	31	2	16	7	35	45	7	124	477	2	9	15304	784	..	11	.....	15.34
Portugal	1	7	..	7	1	6	2	..	....	296	..	387	....	3902	7	11	.....	3.30
* West Indies	8	191	..	81	28	162	110	1	249	118	456	46	69	3727	154	57	3.08	4.87
Totals	349	6056	428	4697	2003	7726	2589	524	47925	72580	7506	2342	52177	359021	6117	2245	\$1,714.09	\$2,253.86

* For quarter ending June 30, 1908.

MATILDA ERICKSON.

The Birth of a Great Movement

(Continued from page ten)

might be saved from continued destitution of the Book of books. O Lord God Almighty, who didst command the light to shine out of darkness, open the way to give the true light of thy Word to my people. Grant unto me the wisdom that I may know how to bring the Bible into their homes. Use me to this end. May the words of little Mary burn into the hearts of others as they have into mine."

The peace of God filled his heart, as in the dawn he laid his weary head upon his pillow. And it is said that during that morning's peaceful sleep, he heard the gentle answer to his prayer in a voice he understood to be the Lord's, saying: "I am the God of thy fathers, and of thy people, and I will answer thy prayer in their behalf. And their land shall be blessed and be plentiful in Bibles; yea, in every home, east and west, north and south."

Soon after this a serious illness overtook Dr. Charles, but in a season of prayer for his recovery, a brother earnestly implored that God would add fifteen years to his servant's life, as in the case of Hezekiah, that he might finish his work for his people. And it was a remarkable incident that it was just fifteen years later that he died.

T. E. BOWEN.

(Concluded next week)

Talking Postal-Cards

THE talking postal-card is the invention of a French engineer, and has become so popular in his country that the American rights have been secured, and the device will be placed in the cities of the United States.

The person wishing to send a talking postal-card to a friend, enters the booth and talks into a machine that records the words on the specially prepared postal-card. When the recipient receives the card a hundred or a thousand miles away, he, or perhaps she, takes the card to the nearest postal booth, and inserts it in a machine, which talks the message which it contains. The record on the postal-card is indestructible, and the exact voice of the sender is heard.—*Popular Mechanics*.

Street Traction Accidents

It has been claimed that if a headstone were raised on every spot where a death occurred by accident in the streets of our great cities, the highways would resemble an endless graveyard. Certain it is that a life is lost in the streets of Manhattan alone every twenty-four hours, and between the rising and setting of the sun each day there is an average of six serious collisions between traction cars and persons or vehicles. For every person killed a number are injured or crippled for life. In the last twelve months 474 persons were ground to pieces under the wheels of Manhattan's Juggernaut, and 2,193 were injured. That this wholesale slaughter and maiming is criminally needless is sufficiently proved by a single fact: In all London in the last year of record (1903) the total number killed were ten out of 405,079,203, the total number of passengers carried. The total traffic of greater New York last year was 1,330,776,165 passengers.

One in every eight deaths by violence in the borough for the year 1907 was due to street traction casualties. Out of 362 homicide cases and 466 suicides three persons were killed on the streets for every four who killed themselves.—*Technical World*.



IV — Josiah and the Book

(January 23)

LESSON SCRIPTURE: 2 Kings 22; 23.

MEMORY VERSE: "Thou shalt have no other gods before me." Ex. 20:3.

The Lesson Story

1. In the study of 1 Kings, thirteenth chapter, we learned that the diobedient prophet said: "Behold, a child shall be born unto the house of David, Josiah by name." The prophet also foretold that Josiah would burn the bones of men upon the altar where the kings sacrificed and burned incense to idols.

2. It was a long time after the prophecy was spoken before Josiah, Manasseh's grandson, was born, and he became king in Jerusalem when he was only eight years old. He was one of the best of all the kings. "He did that which was right in the sight of the Lord, and turned not aside to the right hand or to the left."

3. One of the things Josiah did was to repair the house of the Lord. While this was being done, Hilkiah, the high priest, found the book of the law, and the book was given to Shaphan, the scribe, and he read it. Then Shaphan came to King Josiah, and reported concerning the work that was being done on the temple. He also said the priest had found a book, and he read it before the king.

4. "And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes." Josiah knew that the wicked kings who had reigned before him had filled Jerusalem with idolatry, which God had forbidden. Then he sent Hilkiah the priest, and others with him, to Huldah, a prophetess, to inquire concerning what was found in the book, for the king said, "Great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book."

5. Then Huldah said: "Thus saith the Lord God of Israel, Tell the man that sent you to me, . . . Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched."

6. The Lord sent a comforting message to Josiah, and said that because he had humbled his heart and wept before the Lord on account of the sins of the people, he should not see the evil that the Lord was to bring upon Jerusalem.

7. Because the Lord had said that he should not see the evil, Josiah did not think that he had nothing to do to turn the people from idolatry. The king commanded Hilkiah the priest to bring out of the temple all the vessels that had been made for Baal and for other idols, and they were burned without Jerusalem, and the ashes were carried even to Bethel.

8. Houses had been built for women, where hangings were woven for the image of the moon. These houses were close to the temple, and Josiah had them broken down, and also the places where incense was offered to heathen gods.

9. Baal was the sun-god of the Old Testament. The heathen set apart the first day of the week to the honor of the sun, and it is still called Sunday. Josiah "took away the horses that the kings of Judah had given to the sun, . . . and burned the chariots of the sun with fire." Solomon had builded high places for heathen gods, and these the king defiled, and "he brake in pieces the images, and cut down the groves, and filled their places with the bones of men."

10. Josiah went to Bethel, and broke down the high place and the altar that Jeroboam, king of Israel, had made, where he caused the people to sin. As Josiah turned about, he saw sepulchers, and he took bones from them, "and burned them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed." He saw the prophet's grave, and inquired who was buried there, and the men told him that it was the grave of the prophet who had said that the things that Josiah was doing that day should be done. "And he said, Let him alone; let no man move his bones."

11. When Josiah was twenty-six years old, he commanded the people to keep the passover feast, and such a passover had not been held since the days that the judges ruled Israel.

12. And Josiah put away the workers with familiar spirits, the wizards, the images, and the idols that were found in all Judah and Jerusalem. "And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him."

Questions

1. What prophecy was given concerning Josiah? What did the prophet say he would do?

2. How old was Josiah when he became king? What does the Bible say of him?

3. What did Josiah do to the temple? Who was high priest at that time? Give the name of the scribe, or secretary. While the temple was being repaired, what did Hilkiah find? What did he do with it? To whom did Shaphan read it?

4. When the king heard the words of the book, what did he do? With what had the wicked kings before him filled Jerusalem? To whom did Josiah send for counsel? Who went for him? Did he do wisely to send to this woman? Why?

5. Who spoke through Huldah the prophetess? What did she tell the messengers to say to Josiah? What did the Lord say he would send upon Jerusalem?

6. What comforting message did the Lord send to Josiah? Why?

7. What did Josiah think he ought to do? What did he command Hilkiah to do? What was done with the vessels? How far were the ashes carried?

8. What had been built near the temple? What did Josiah have done with these houses? What places did he defile?

9. Give the name of the sun-god. What day was set apart to honor the sun? What name has been given to it? What did Josiah take away? What did he do with the chariots used in sun-worship? What did he do to the images and high places that Solomon had made?

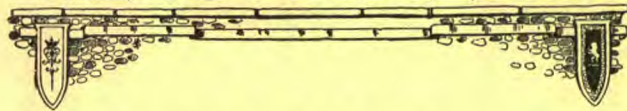
10. What did Josiah do to the altar and high place at Bethel? Who built these places for idol worship? As the king turned himself, what did he see? What did he do with the bones in these graves? What prophecy was thus fulfilled? Whose tomb did he see?

What did Josiah say concerning the bones of the man of God?

11. What did the king command the people to keep? What kind of passover was this?

12. What other things did Josiah put away that were displeasing to the Lord? What is said of him?

THE YOUTH'S LESSON



IV — Paul's Unselfish Devotion to Christ

(January 23)

MEMORY VERSE: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." Isa. 55: 11.

Questions

1. What did Paul desire that the Philippians should understand? Phil. 1: 12.

2. What had been the result of his imprisonment? Verses 13, 14.

3. Of what is this a proof? Rom. 8: 28; note 1.

4. In what two ways was the word preached at Rome? Phil. 1: 15.

5. What motive had those who preached from envy and strife? Verse 16.

6. What motive prompted the other class? Verse 17.

7. How did Paul feel in regard to all this? Verse 18. Of what was he assured? Ps. 76: 10.

8. What lesson may we learn from this? Rom. 8: 28. See also 2 Cor. 13: 8.

9. What did Paul know would be the result? Phil. 1: 19.

10. What was his expectation and desire? Verse 20.

11. With whom had he fully identified himself? Verse 21.

12. In what did he take pleasure? 2 Cor. 12: 10.

13. Before Paul started on a journey which led to his imprisonment, for what did he say that he was ready? Acts 21: 13.

14. For whose sake was he ready to die? Acts 21: 13; Phil. 1: 20; note 2.

15. What did he say concerning his spiritual relationship? Gal. 2: 20.

Notes

1. Paul's cruel treatment at Philippi would have been called by some the worst thing that could happen to him; nevertheless, if it had not been for that, perhaps the jailer and his family would not have heard the gospel. It worked to the good of the jailer, and then to the honor of Christ, and this was good to the apostle, who had no ambition but to honor his Master.

2. "For to me to live is Christ, and to die is gain." Those who understand this verse as though it read, "For to me to live is Christ, and to die is gain" to me, can have but an imperfect conception of the spirit of the great apostle to the Gentiles. To read such an idea into the verse is to do violence to the whole passage. Even if we knew nothing of Paul's character but what we find here, we might learn that he had no thought of personal gain (even if that could be secured by death), but only of gain to Christ. The whole passage is full of expressions of desire for the advancement of the cause of Christ.

The Youth's Instructor

ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - EDITOR

Subscription Rates

YEARLY SUBSCRIPTION	\$1.00
SIX MONTHS	.50
THREE MONTHS	.25
TO FOREIGN COUNTRIES AND CANADA	1.50

CLUB RATE

Five or more to one address, each	\$.65
-----------------------------------	--------

Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

The "Student Idea"

THE *Student Idea*, a sixteen-page monthly, edited by students of South Lancaster Academy, South Lancaster, Massachusetts, is an attractive paper. Its well-written, thoughtful articles, its lack of any attempt at cheap fun, its news items, its attractive appearance, make it an unusually desirable school magazine. The high spiritual and intellectual tone maintained throughout the paper speaks well for the principles and management of the school, as well as for those who have the *Student Idea* in charge. The subscription price is fifty cents a year. The paper is worth it.

Not Great Deeds Only

"ONE Niagara is enough for a continent or a world, while that same continent needs thousands of silver fountains and gently flowing rivulets, that shall water every farm and every meadow and every garden, and that shall flow on every day and every night, with their gentle and quiet beauty. So with the acts of our lives. It is not by great deeds only, not by great sufferings like those of the martyrs only, that good is to be done. It is by the daily, quiet virtues of life—the Christian temper, the meek forbearance, the spirit of forgiveness in the husband, the wife, the father, the mother, the brother, the sister, the friend, the neighbor—that good is to be done."

The Passing of Old China

MARSHAL BROOMHALL, of the China Inland Mission, says: "Old China is passing away forever. Geography alone is convincing her that she is not the Middle Kingdom and all other nations barbarians. Science is shattering her ancient superstitions and present system of idolatry. History is making it evident that their emperor, called by them 'the Son of Heaven,' is not the only ruler. From the downfall of these ancient theories and beliefs a new China is emerging!"

Sir Robert Hart, in speaking of these changes, says: "During the first forty-five years of my residence in China, the country was like a closed room, without a breath of fresh air from the outside world. She was not in the least conscious of the existence of outside nations. During the past five years, breezes from all parts of the world have been blowing through China."

During the last four years a disciplined army of two hundred fifty thousand well-drilled soldiers has been equipped. A missionary says that some years ago it was a common thing to see a soldier carrying an umbrella and a fan, and many carried bird cages.

Mr. John R. Mott, through whose student campaigns in the East thousands of young men have been led to Christ, tells thus of the China of yesterday and of to-day: "Eleven years ago I found two hundred miles of railway in China. The other day I was told there are now thirty-seven hundred, and, in addition, sixteen hundred building, and four thousand miles now projected. Eleven years ago there were just a few telegraph wires; now wires reach all the provinces. Only a few years ago there was not one modern post-office; now there are twenty-five hundred post-offices and an average of one new one being added every day. Ten years ago there was only one daily paper published in Peking, the *Peking Gazette*, and it was devoted to publishing the edicts of the imperial government; now there are ten dailies there; one of these is a woman's daily. Besides these there are papers published in the other cities throughout China, and they give news from all parts of the world. The printing-presses, secular and religious, are not able to keep pace with the demand upon them for the printing of translations of Western works about various phases of our civilization, development, and history. It has been decreed that China shall have constitutional government after a few years of preparatory work."

The queue, worn by the Chinese since the accession of the Manchu emperors, in token of submission, may now be cut off; more than half a million men have taken advantage of the permission. The practise of foot-binding is being broken up; a man who permits it in his household is ineligible to hold an office under the government. Those who use opium must likewise give up all thought of office; within ten years the cultivation, sale, and use of opium must absolutely be discontinued.

"Thirteen hundred years ago, when Europe was largely a savage wild and inhabited by our untutored forefathers, China, already civilized, was inaugurating her wonderful code of education and civil-service examinations. Unchanged they have come down to the beginning of the present century. Recent edicts have abrogated this ancient system, and ushered in modern educational methods." Temples are being turned into schoolhouses. Students are going by hundreds and by thousands to Japan, to Europe, to America, to learn modern teachings.

The old religions are losing their hold on the people. They are ready for something more. What shall it be? Christianity?—Yes, if we rise to our opportunity, and send them the teachers and the Christian physicians who are now so welcome. Or shall they become opponents of Christianity? Now is the time to settle the question. They are ready for new impressions. But, in the words of John R. Mott: "If a race with the traits of the Chinese determine on a certain attitude toward religion, the danger is that they may not change for a thousand years. I was talking to a Japanese Christian recently, and he agreed with me that what lent great importance to this crisis was the fact that when the Chinese once settle this question, they will not reopen it. The danger is that Christianity will not realize this sufficiently, and therefore will fail to pour in her full strength in time."—*The Wellspring*.